ResearchGate

See discussions, stats, and author profiles for this publication at: https://www.researchgate.net/publication/343096805

Understanding Poverty of Indonesia Maritime Society in Five Point Zero (5.0) Era Research Article in Proceedings of the 1st Hasanuddin International Conference on Social and Politi…

Conference Paper · February 2020

CITATIONS
0

READS
1,293

1 author:



Suryanto Arifin
Universitas Hasanuddin
8 PUBLICATIONS **1** CITATION

SEE PROFILE

Some of the authors of this publication are also working on these related projects:

conflict View project

Pemimpin Perubahan View project

All content following this page was uploaded by Suryanto Arifin on 21 July 2020.

The user has requested enhancement of the downloaded file.

HICOSPOS 2019

Proceedings of the 1st Hasanuddin International Conference on Social and Political Sciences

Makassar, Indonesia

21-22 October 2019

EDITORS

Purwo Santoso

Deddy T Tikson

Eiji Oyamada

Wilfredo Carada

CCER

EAI

RESEARCH MEETS INNOVATION

Proceedings of the 1st Hasanuddin International Conference on Social and Political Sciences

21-22 October 2019, Makassar, Indonesia

HICOSPOS 2019

General Chairs

Nuvida Raf, Hasanuddin University, Indonesia

Andi Ahmad Yani, Hasanuddin University, Indonesia

Technical Programme Chair

Purwo Santoso, University of Gadjah Mada, Indonesia

Eiji Oyamada, Doshisha University, Japan

Wilfredo Carada, University of Philippines Los Banos

Timo Markus Duile, Bonn University, Germany

Conference Organization

Steering Committee

Armin Arsyad	Hasanuddin University
Andi Syamsu Alam	Hasanuddin University
Hasrullah	Hasanuddin University
Sukri	Hasanuddin University
Muhammad Arsyad	Hasanuddin University
Andi Muhammad Dirpan	Hasanuddin University

Organizing Committee

General Chair

Nuvida Raf	Hasanuddin University

General Co-Chairs

Andi Ahmad Yani	Hasanuddin University

Sponsorship and Exhibit Chair

Ariana Yunus	Hasanuddin University
Andi Lukman Irawan	Hasanuddin University
Sakinah Nadir	Hasanuddin University
Musrayani Usman	Hasanuddin University
Pusparida Syahdan	Hasanuddin University

Publicity & Social Media Chair

Ishaq Rahman	Hasanuddin University
Abdul Razak Cangara	Hasanuddin University
Aswin Baharuddin	Hasanuddin University
Burhanuddin	Hasanuddin University

Publications Chair

Alem Febry Soni	Hasanuddin University
Umi Sucia Fatia Kautsar	Hasanuddin University
Harisashari Hahim	Hasanuddin University

Web Chair

Nosakros Arya	Hasanuddin University
Amril Hans	Hasanuddin University
Andi Rahmat Hidayat	Hasanuddin University
Riri Amandaria	Hasanuddin University

Panels Chair

Muhammad Tang Abdullah	Hasanuddin University
Muhammad Ashry Sallatu	Hasanuddin University
Seniwati	Hasanuddin University
Haryanto	Hasanuddin University
Adnan Kasogi	Hasanuddin University

Technical Program Committee

Adi Maulana	Hasanuddin University
Agussalim Burhanuddin	Hasanuddin University
Alwi	Hasanuddin University
Ari Budianto	Brawijaya University
Asal Wahyuni Erlin Mulyadi	Sebelas Maret University
Becce Bt Mamma	University of Bosowa
Buhari Mengge	Hasanuddin University
Deddy T. Tikson	Hasanuddin University
Dwia Aries Tina Pulubuhu	Hasanuddin University
Eiji Oyamada	Doshisha University
Fotarisman Zaluchu	University of North Sumatera
Luky Djani	University of Indonesia
Miriam Caryl Carada	University of Philippines Los Banos
Nasir Badu	Hasanuddin University
Nur Annisa	Indonesian Moslem University
Purwo Santoso	University of Gadjah Mada
Retang Wohangara	Soegijapranata Chatolic University
Sulaiman Mappiasse	Islamic State Institute of Manado
Timo Markus Duile	Bonn University
Wilfredo Carada	University of Philippines Los Banos
Yogi Suprayogi Sugandi	University of Padjadjaran

Preface

We are delighted to introduce the proceedings of the 2019 Hasanuddin International Conference on Social and Political Sciences (HICOSPOS). The phenomenon of climate change is avoidable since its effects are significantly on both environment and human beings live - such as human health, agriculture, food security, water supply, energy, and ecosystem. Here human beings play a role as the actors as well as the victim. On one side, humans' adaptability to surrounding leads to survive by developing technology that is able to prevent negative impacts of climate change. On the other side, humans also contribute to environmental problems as the results of humans' activities.

Nowadays, the world is facing society 5.0 in which an integrated system of digital technology brings humans to achieve a high quality of life ideally, however, this state requires hard and sustainable efforts from all parties such as the community of social and political sciences. Since every step of society's achievements also brings its consequences in terms of culture, and socio-political changes both positive and negative effects.

Complexity phenomena of climate change in one side, and society 5.0 on the other side, it turns should be responded by providing collaborative works amongst scholars and decision-makers. International conference, therefore, becoming a scientific way to experts especially social and political sciences to share and contribute to solving the problems that arise from climate change and society 5.0.

Based on this point of view, Faculty of Social and Political Sciences, Hasanuddin University, initiates a forum for all scholars of social and political sciences, researchers, practitioners, and decision-makers to gather and share ideas, research, practices, and experiences regarding challenges of social and climate changes in 5.0 society. We organize an annual conference which is entitled Hasanuddin International Conference of Social and Political Sciences (HICOSPOS) 2019. The event is conducted on 21-21 October 2019 in Makassar, Indonesia. The Committee received 67 papers and the Committee decided to accept 46 papers after a blind review process. We hope that all articles which have presented in the HICOSPOS 2019 will contribute to dynamic science discourse for responding to social and climate change challenges.

On behalf of the Faculty of Social and Political Sciences, Hasanuddin University, I would like to extend our appreciation for all speakers, authors, participants, reviewers and committee members on supporting HICOSPOS 2019. We expect that we can meet again in HICOSPOS 2020.

Dr. Nuvida RAF, MA

Chairwoman of HICOSPOS 2019

Contents

Gender Equality in Politic and Economic Issues

Women and Elections in Aceh: Islam and Economics Narratives Dominance 1
Rizkika Lhena Darwin, Haryanto Haryanto

Activist Women's Political Participation in East Kalimantan Governor Election 2008-2018 10
Ida Wahyuni Iskandar, Zaid bin Ahmad

Women and Entrepreneurship: Food Security Strategy 17
Dwia Aries Tina Pulubuhu, Seniwati Seniwati, Husain Abdullah, Muhammad Sabranjamil Alhaqqi

"Breaking the Glass": When Woman Became a Leader in an Indonesian State University 22
Rabina Yunus, Sukri Sukri

Institutionalization of Muslim Women Leadership (Case Study of Majelis taklim in Makassar) 29
Nuvida RAF, Sultan Sultan, Patta Hindi, Musrayani Usman

Digital Politics and Governance

The Phenomenon of WhatsApp Group and The Formation of a New Political Identity 34
Syahrir Karim

Social Media Utilization in Generating Fast Response During Urban Flooding: A Case Study of Depok City 39
Muhammad Akram Mansyur

Field Activism Becomes Click Activism: A Concept Review of Old Social Movements and New Social Movements Become Online Social Movements 47
Ahmad Ismail, Hardiyanti Munsi

Youth in Digital Society

Social Media and Improved Learning Achievement in Junior High Students of Coastal Pangkep 52
Muhammad Farid, Andi Alimuddin Unde

Mapping Youth Radicalism and Socio-Religious Intolerance in Social Media 59
Agussalim Burhanuddin, Andi Ahmad Yani, Amril Hans, Andi Rahmat Hidayat, Muhammad Pudail

The Effect of Media Literation on Hoax News Acceptance Among Students 72
Nahdiana Nahdiana, Andi Suci Adysa

Social, Cultural and Political Identities in Dynamic Society

The Dynamic Relations Between Cultural Identity and Nationhood: The Case of Acehnese Acceptance of and Resistance to Indonesia's State up to Indonesia's Old Order 81
Safrudin Amin

Mapping Social Solidarity in Indonesia's Post Conflict Society: A Case Study of Poso 89
Dwia Aries Tina Pulubuhu, Andi Ahmad Yani, Muhammad Ramli AT, Muhammad Arsyad, Amril Hans, Siti Halwatiah

Communication Experiences and Self-Consept of Diaspora Afghanistan in Buginese Land 97
A. Hasan Al Husain, Tuti Bahfiarti

Peace Consensus of The Political Identity In Mamasa District 106
Rahmad M. Arsyad, Endang Sari

Analyzing Transnational Relations of Local Literacy Groups through the Collective Identity Approach 114
Aswin Baharuddin, Adelita Lubis, Mia Aulina Lubis, Fara Fahira, Rahmatia Rahmatia, Firdaus Firdaus

Human Security in Global and Local Discourse

The Implications of Changing Maritime Security GeoStrategic Landscape of Southeast Asia Towards Indonesia's "Jokowi" Contemporary Foreign Policy 120
Darwis Beddu, Abdul Razaq Cangara, Bama Andika Putra

Understanding Poverty of Indonesia Maritime Society in Five Point Zero (5.0) Era 128
Muhammad Iqbal Latief, Sultan Sultan, Suryanto Suryanto

Climate Change, Labor Market and Rural Worker Mobility 135
Murdiansyah Herman, Sunardi Sunardi, Imam Sumantri

Problem of East Timorese Stolen Children in Indonesia:A Human Security Perspective 143
Munjin Syafik Asyari, Aswin Baharuddin, Adelita Lubis, Nandito Oktaviano Guntur, Muhammad Setyawan Wirapraja

Political Changes in Local Community

Hegemony for Local Politics Settlement in Murung Raya Regency 149
Siti Mauliana Hairini, Rahmat Hidayat

Local Political Dynamics: Bugis Ethnic Perception of the Urgency of Decentralization Politics in Indonesia 159
Andi Yakub, Jamaruddin Suro

Politics in Kajaolaliddong's Pappaseng: Representation of Buginese Local Wisdom 166
Muhammad Bahar Akkase Teng, Andi Faisal, Firman Saleh

Ethnicity Revivals in Indonesian Local Political Dynamics: A Legal Pluralism Analysis 172
Sukri Sukri, Hamzah Halim, Alwi Jaya

Digital Community

Collective Sex Environment And It's Intervention: ACase Study Of Indonesian Online Prostitution 178
Muhammad Sabiq, Tautoto Tana Ranggina Sarongallo, Wahyuni Wahyuni, Imam Nawawi

IB Times: Muhammadiyah Younger Generation's Adaptation to New Media Usage in The Digital Era 185
Filosa Gita Sukmono, Fajar Junaedi

State–Society Relations to Prevent Radicalism and Violent Extremism in the Cyberspace of Indonesia 191
Muhaimin Zulhair Achsin

The Use of Social Media as Learning Media among High School Student: A Case study of Pangkajene and Islands 196
Muhammad Farid, A Alimuddin Unde, Nosakros Arya

Public Sector Innovation

Barriers of Public Sector Innovation: A Case Study in The Alley Garden Program in Makassar City 205
Gita Susanti, Andi Ahmad Yani, Muhammad Irvan Nur Iva, Siti Halwatiah, Andi Rahmat Hidayat, Alfiana Alfiana

Open Government on Disaster Information Management in Regional Disaster Management Agency of South Sulawesi 212
Erwin Musdah, Anhar Dana Putra

Performance Analysis of Drinking Water Supply Companies Based on Balanced Scorecard in Makassar City 219
Badu Ahmad, Baharuddin Baharuddin, Rakhmat Rakhmat, Adnan Nasution

Determinants of Innovation Sustainability on Communication Forum of Land Dispute Resolution: A Case Study of Enrekang Regency 227
Juanda Nawawi, Asriani Amir, Andi Muhammad Rusli

Realizing Accountability of General Election With Quality and Integrity Thru Transformation of The General Election System 233
Muhammad Muhammad

Humanity and 4.0 Industry

Social Sensitivity in The Interaction of The Online Teaching Profession Learning Community in Indonesia 240
Edhy Rustan, Muh Irfan Hasanuddin, Andi Muhammad Ajiegoena

Contributing Factors to Student Engagement: An Implementation of JD-R model in Indonesian context 247
Rahmat Muhammad, Ashry Sallatu, Nur Akmal, Elvita Bellani

Informal Learning of Children in The Family of Different Ethnic Parents in South Sulawesi Province 253
Arianto Arianto, Tuti Bahfiarti, Muh. Iqbal Sultan

Learning Communication Strategy Based on Contextual Teaching and Learning to Increase Awareness of Student Learning in South Sulawesi 258
Jeanny Maria Fatimah, Dwia Aries Tina Pulubuhu, Arianto Arianto

Social and Economic Changes

The Contribution of Modern Market to The Economic Growth of Poso Regency (The Case Study of Poso City Mall Modern Market) 267
Syahruddin Hattab, Mahpuddin Mahpuddin, Daswati Daswati

Social Trust of Indonesia's Post Conflict Society: A Case Study of Poso Regency 276
Dwia Aries Tina Pulubuhu, Muhammad Ramli AT, Andi Ahmad Yani, Muhammad Arsyad, Amril Hans, Sitti Halwatiah

The Effect of Mobile Gaming on the Quality of Family Communication 285
Janisa Pascawati Lande, Arianto Arianto, Tuti Bahfiarti

Capitalism, A Double-Edged Sword 297
Muhammad Busyairi

Potential Development and Internationalization of City-Based Creative Industries in Indonesia: A Case Study of Maros Regency, Indonesia 303
Burhanuddin Burhanuddin, Aswin Baharuddin, Darwis Beddu

Dilemma of Bureaucracy in Politic and Services

The Form of Bureaucracy Reformation Under the Strong Regional Head in Indonesia 309
Andi Rusli, Sukri Sukri, Ashar Prawitno

Development of Bureaucracy in Excellent Service: A Case Study of Licensing Services in Pinrang Regency 314
Badu Ahmad, Adnan Nasution

Village Head Leadership and Bureaucratic Model Towards Good Governance in Sidenreng Rappang 321
Ahmad Mustanir, Kittisak Jermsittiparsert, Akhwan Ali, Sam Hermansyah, Sakinah Sakinah

The Collaborative Governance In The Devolopment Of Street Vendor Kanre' Rong Karebosi in Makassar City 329
Andi Samsu Alam, Andi Muhammad Rusli, Afni Amiruddin, Andi Lukman Irwan

Women and Elections in Aceh: Islam and Economics Narratives Dominance

Rizkika Lhena Darwin[1] and Haryanto[2]
{rizkikadarwin@ar-raniry.ac.id[1], harymusi@unhas.ac.id[2]}

Department of Political Science, Ar-Raniry of State Islamic University, Jl. Syech Abdur Rauf Kopelma Darussalam Banda Aceh, Indonesia[1], Department of Politics and Government, Hasanuddin University, Jl. Perintis Kemerdekaan KM 10, Makassar, Indonesia[2]

Abstract. The study of gender equality in election politics addresses structural, cultural, and institutional challenges by establishing a quota mechanism to increase women's participation in the legislature. However, However, all studies did not explicitly explain the problems and strategies used by female candidates. This article tries to fill this gap by analysing female candidates in post-conflict and tsunami areas. The main argument in this paper explains the shifting trends in Acehnese society after the conflict and tsunami that lead to economic and religious narratives used by women candidates in the 2019 general election. Thus, increased pragmatism in society is carried out by social transitions in Aceh after the conflict and tsunami where women politicians tend to make economic and religious issues a bargaining strategy to get out of subordination in the political sphere: women's politics are now increasingly masculine.

Keywords: Women, Election, Gender equality, Aceh.

1 Introduction

Women's participation in politics is not new; it has been explained in several kinds of literature. Gender equality is also an indicator of the quality of electoral democracy. Either as a politician or candidate or as a broker [1]. The state is also present to encourage women's participation through the implementation of quota mechanisms [2]. Although the quota mechanism does not have much effect on increasing women's representation in parliament, the effectiveness of quotas depends on their design [3]. Hilman [4] added that the implementation of the quota mechanism without the support of press coverage and women's organisations will not achieve maximum results to support the fulfillment of women's representation. In Indonesia, a 30% quota mechanism for women in political parties has been implemented in each electoral district. In the 2019 elections, of the 14 national parties, there were four parties nominating the most women, namely the Golkar, Demokrat, Nasdem, Gerindra and PDI Perjuangan parties.

Scholars explain that the opportunity to increase women's representation is because of its benefits as an incumbent [5] and is supported by a proportional open-list electoral system model [6]. In addition to the quota mechanism, several articles on women and politics emphasise the challenges and obstacles faced by women, such as structural, cultural and institutional challenges [2, 7, 8]. Structural challenges show that women are not the main economic actors, especially in the family. So that it has limited economic capital to compete in elections.

HICOSPOS 2019, October 21-22, Makassar, Indonesia
Copyright © 2020 EAI
DOI 10.4108/eai.21-10-2019.2291538

Furthermore, institutional challenges, because some party regulations or institutions are not severe in representing and regenerating women.

Moreover, finally, there are cultural challenges, which touch directly with the community as voters and its relation to opportunities to increase women's representation, namely the main role of women as mothers [2]. This is reinforced by the religious narratives used by competitors to use the issue of "women are prohibited from being leaders" so that women are placed in a subordinate position [9].

Some of the studies above have not yet explained how female candidates attempt to counter the subordination of male candidates in the election process, especially for post-conflict and disaster areas such as Aceh. In the 2014 legislative elections in Aceh, there was an increase in participation in the Aceh parliament, from 6% in the 2009 elections to 15% in the 2014 elections. Obtaining such chairs is not easy because as an area that implements Islamic Sharia, the domination of Islamic narratives is a challenge amid institutional and structural challenges [10]. The main issue used by the opponents is "Islam forbids women to lead" so that women are placed in a subordinate position.

It is interesting to make Aceh a research locus in this context because Aceh is an area that experienced a long conflict, was hit by the 2004 tsunami disaster and implemented Islamic Law. This paper will explain the issue of campaigning for female candidates in the 2019 elections in Aceh. The argument in this paper would like to explain that the shift in trends in Acehnese society due to the conflict and the tsunami that led to the dominance of economic narratives used by women candidates in the 2019 elections. Economic narratives became the main factor alongside Islamic narratives and even the use of *dayah* (boarding school) public space as a winning strategy in contestation election. Social shifts caused the increase in community pragmatism in elections in post-conflict and tsunami Aceh, which also influenced an increasingly pragmatic perspective of society. Women politicians then make logistical issues (economic capital) a bargaining strategy and move out of subordination in the political sphere. To be able to explain the arguments above, this paper wants to explain several things. First, what do female candidates use the main issues in mobilising voters? How does he use economic and religious issues? Finally, why is this issue acceptable to the community? What caused the shift in trends from conflict to economic issues to strengthen in post-conflict and tsunami Acehnese society?

2 Research Method

The study was conducted in Aceh, taking into account that gender equality efforts vary significantly according to factors in the region, such as religious traditions, culture, levels of democratisation and historical involvement of women in politics in the area. In answering the formulation of the problem, this research will use qualitative methods by considering in-depth data mining of the object of research through in-depth interviews with women and community candidates, as well as literature studies. Key informants are women legislative candidates for the provincial level, namely the Aceh House of Representatives (DPRA), women activists, and the community.

3 Result and Discussion

3.1 What women campaign for election in Aceh

Female candidates who contest in the elections must make the most of the opportunity because the opponents will be not only women but also men and party culture which are rooted in society. There are several opportunities for increased participation, including backgrounds as celebrities, businesswomen, party activism and affiliation, family networks, and state-set quotas. From these factors, concludes that the majority of women who are in parliament are business people or have family relations with party leaders or elites [8]. Although the 2019 elections at the national level legislative there were significant changes, from the majority of kinship to the majority party activists. Data reported by Puskapol UI [11], female candidates were elected from party activists as much as 53% (both with the background of party officials, DPRD members or former regional heads), as many as 41% due to elements of kinship with the elite, and as many as 6% were among professional. Whereas the Aceh parliament, Women elected in the 2019 elections at the provincial level legislature consisted of 55.5% women from involving kinship with the elite and 44.44% were party activists. The following is the background of the legislative body of women who obtained seats in the 2019 elections in Aceh.

Table 1. Selected female candidates and their backgrounds.

No	Name	Background
1	Darwati A Gani	Politician's wife
2	Kartini	Party activist
3	Nurlelawati	Official's Wife
4	Nuraini Maida	Party activist
5	Martini	Party activist
6	Nora Idah Nita	Party activist
7	Suryani	Politician's wife
8	Asmidar	Politician's wife
9	Sartina	Politician's wife
Percentage Comparison		55,5% : 44,44%

Women politicians compete with many male candidates, so that background must coincide with campaign issues that are acceptable to society. Because campaigns carried out by women, candidates cannot only emphasise the femininity side, as explained by Dewi [12] explains that the femininity side that is highlighted will have a risk for women in elections, so to compete with men it is essential to bring issues that are not only identical with women. Moreover, the historical dimensions of past conflicts weaken women and put male domination and occur continuously in post-conflict areas; religious narratives weaken women as an agency so that women compete with religious symbols. So, to compete in the contestation of elections, female candidates use economic and religious narratives. Even the conflict issue is left behind even though the people of Aceh quite long experience the historical conflict. The following is the issue of campaigning for female candidates who won seats in the 2019 elections.

Table 2. Issues on women's candidate campaigns.

No	Name	Background
1	Darwati A Gani	Creative economy for women, assistance to *dayah*
2	Kartini	Infrastructure, and Creative economic assistance, sewing training, sports tournaments and sports facilities assistance
3	Nurlelawati	Women's economy, assistance for *dayah* and *surau*
4	Nuraini Maida	Community economic assistance, assistance to *dayah*s and mosques
5	Martini	Assistance to *dayahs*, mosque, youth and sports facilities and infrastructures, implementation of Islamic law
6	Nora Idah Nita	SMEs for women, agricultural equipment and infrastructure
7	Suryani	Business for women's groups
8	Asmidar	Business capital assistance for small traders of mothers, businesses sewing children's school clothes and other models, cake businesses, etc.
9	Sartina	Islamic Sharia, economy through agriculture and home industry, especially for women

From the table above illustrates that almost the majority of issues brought by women have economic and Islamic issues (by integrating Islamic education through *dayah*). Economic issues such as the provision of sewing machine assistance, cake making, livestock assistance, making stringing arts, makeup training and others. From nine elected women legislators, eight women candidates used economic issues specifically. In addition to economic issues, the majority of programs that come into contact with religion are also used by female candidates. The table above explains that five candidates touched on program issues and offered related to religious narratives, especially *dayah* and *surau* (mosque) as objects.

After the conflict and tsunami, female candidates used Islamic narratives to counter marginalisation of women through religious narratives that had been carried out by political opponents. Public spaces that are identical to male-dominated have also been accessed by women today, such as *dayah*, coffee shop and *surau* [13]. So, the table confirms that female candidates also use *dayah* as a means and object of the campaign. Such as providing assistance to *Dayah* or using *dayah* scholars to help increase its popularity. Even some female candidates who are incumbent use the aspirational funds based on economic and *dayah* assistance as did Nora Idah Nita, a Democratic candidate from the Women's Party. Nora Idah Nita provides community shovels, traditional fishing gear and agricultural tractors. Besides the results of the interview with Nurlelawati, a female legislative candidate from the Golkar Party said:

> *I see many problems in the community, especially in my electoral district, namely the districts of Pidie and Pidie Jaya. To help the community, I see that the community feels benefits, so we help Dayah, the community economy and the like. I have served as councillor for two terms, and the 2019 election will be the third term. During the last two periods, I have helped many dayahs and mosques. For example, the majority of my aspiration funds for 2018 are for the construction of dayahs, construction of surau and livable homes. For 2019, my aspirational funds will be directed towards infrastructure development* [14].

Added again by Martini, female candidates from the electoral district of East Aceh who said that:

Attention to this young person is important, so there needs to be a good dayah facility and sports facilities to divert his attention from things that are not good [15].

The strengthening of economic and religious issues, as explained above, has shifted the historical narrative of conflict and peace. Both of these issues were featured in the first post-peace elections in Aceh, namely in the 2006 elections and the 2009 elections, both used by male and female candidates. However, in the 2019 elections, there were no women candidates who used the historical narrative of the conflict, including candidates who were promoted by local parties. Here are the female candidates who won seats in 2019 based on the party that carried them.

Table 3. Selected women candidates and their parties.

No	Name	Background	Information
1	Darwati A Gani	Partai Nanggroe Aceh (PNA)	Local Party
2	Kartini	Gerindra	National Party
3	Nurlelawati	Partai Golkar	National Party
4	Nuraini Maida	Partai Golkar	National Party
5	Martini	Partai Aceh (PA)	Local Party
6	Nora Idah Nita	Partai Demokrat	National Party
7	Suryani	Partai Keadilan Sejahtera (PKS)	National Party
8	Asmidar	Partai Aceh (PA)	Local Party
9	Sartina	Partai Golkar	National Party
Comparison of National and Local Parties			6 : 3

Table 3 above explains that candidates from local parties such as Aceh Party and Aceh Nanggroe Party no longer use the historical narrative of the conflict as the dominant issue for winning. Although local parties are very identical, they have a connection with the historical conflict in Aceh. Thus, the dominance of economic and religious issues was used by female candidates in the 2019 elections to win votes. Social and economic changes strongly influence this tendency in post-conflict and tsunami communities. However, the extent to which women as agents can manage and have bargained for the realm of religion and economic issues in society. Shifting trend issues into capital and strategies are used by women to fight subordination to open opportunities for women's participation.

3.2 Women in Aceh post-conflict-tsunami

Table 3 above explains that candidates from local parties such as Aceh Party and Aceh Nanggroe Party no longer use the historical narrative of the conflict as the dominant issue for winning. Although local parties are very identical, they have a connection with the historical conflict in Aceh. Thus, the dominance of economic and religious issues was used by female candidates in the 2019 elections to win votes. Social and economic changes strongly influence this tendency in post-conflict and tsunami communities. However, the extent to which women as agents can manage and have bargained for the realm of religion and economic issues in society. Shifting trend issues into capital and strategies are used by women to fight subordination to open opportunities for women's participation.

Aceh experienced significant social, economic and political shifts after the conflict and tsunami. It also impacts on the dynamics of issues in elections and opportunities for women's representation. According to Hauser [16], there are three main factors to increase women's representation, namely social, political and economic inclusive. Because of the influence of

cultural attitudes is a measure for egalitarianism, which has an impact on women's representation opportunities [17]. Five things see Social, economic and political inclusion.

First, post-tsunami economic improvement is more dominant than repair due to conflict conditions. The conflict and tsunami had an impact on the economic life of the people of Aceh [18]. Several NGO organisations that entered Aceh did not want to create a conflict with the Government, so the assistance provided was not related to political issues. Their focus is on disaster relief, and reconstruction rather than the politics of transition to post-conflict communities [19], several actors reported that they were not trained, equipped or mandated to deal with post-conflict. Also, the special assistance program for tsunami victims was allocated at the US $ 8,000, while for conflict victims, it was allocated at the US $ 2,500 [19].

Second, women are the target of economic assistance. Conflict and tsunami events shift women as new economic actors. In the past, Aceh was familiar with the matrilineal culture, namely *ureung agam mita peng* (husband earning money) and *ureung inong mita breuh* (women looking for rice). Making money is meant by making a living outside the home, even outside the village. Whereas looking for rice is meant by farming. So that women are synonymous with the term "*po rumoh*" (homeowners) who work together to be the people who manage the house when the husband goes to work. Furthermore, entering the post-tsunami phase, more and more women are becoming single parents supporting their children — the following interviews with communities affected by the conflict and tsunami.

> *During the conflict, almost the majority of men had to leave the village. So that women in this village become single parents who support their children. I, after the tsunami took my husband's life, I then had to work hard to support my child. I received several economic pieces of training conducted by NGOs* [20].

Under these conditions, NGOs target women for economic assistance. As explained by Srimulyani [18], that microfinance (microfinance) is one of the chosen models, especially if the beneficiaries are women or small and medium businesses. The data shows that there are more than one hundred institutions that contribute to the economic empowerment program through microfinance.

Third, the transfer of gender narratives in the form of economic activities. The conflict and tsunami have made Aceh a very open area to be accessed by many people from around the world. Several international institutions entered Aceh, explaining the narrative of gender equality coupled with economic activities. The following interview with the community.

> *NGOs who came to Aceh after the tsunami usually provided an understanding of gender equality together with economic activities. Like sewing, cooking skills, basically related to improving women's economy. Not political awareness, disaster, etc* [21].

In addition to NGOs, the government in transferring gender narratives uses the mechanism of economic activity. The same thing is also explained by Marhaban and Affiat [22], that women's empowerment and capacity building programs touch very little awareness on social issues, political education, conflict management, and practical insights. Aceh has an Inong Balee force that was actively involved in politics in Aceh during the conflict. The following are several programs that entered Aceh after the conflict and tsunami.

Table 4. Aceh women's program after the conflict and tsunami.

No	Name	Program
1	Aceh Party	Supports *inong balee* in the aisle business (making umbrellas, decorations, etc.)
2	Multi-Donor Fund (MDF)	Provision of micro-credit specifically for women, the fulfilment of women's rights over the issuance of land certificates
3	USAID-SERASI	Economic empowerment such as sewing training, social reconstruction such as issues of pluralism, deradicalisation and domestic violence, and participatory planning through
4	NGO from Europe	Training on sewing and supply of the latest sewing machines in North Aceh
5	UNDP	In 2005-2009, targeted 20,000 poor households after the conflict and tsunami, especially those managed by women with economic achievements and increased income.
6	Office of Women's Empowerment and Child Protection (DPPA)	In 2015, targeting the category of women victims of conflict to be trained to sew was accompanied by spiritual lectures.
7	Rehabilitation and Reconstruction Agency (BRR)	Women's cooperatives in several districts/cities
8	National Community Development Program (PNPM)	Savings and loans for women

Four, strengthening consumerism and lifestyle after the tsunami. In the aftermath of the tsunami in Aceh, there were international aid organisations that issued $ 8 billion in aid to Aceh in one month and around 3,645 UN-registered NGOs to work in Aceh [19]. In the writings of Mujib and Abdullah (2013) explain that post-conflict and tsunami Aceh shows the process of renegotiating local identities in the practice of commercialisation and consumerism. The arrival of NGOs to Aceh, from one side, had a positive impact on the reconstruction process. However, it also has a negative impact, where every activity is based on the principle of "cash for work", whereas initially, the people of Aceh were powerful with a culture of cooperation and volunteerism. Each time participating in an activity carried out by an NGO, transportation fees will be distributed in return.

Furthermore, the arrival of NGOs also caused the price of goods and commodities to rise in Aceh because some people who worked at NGO institutions received high salaries. In the end, the rising commodity has an impact on the strengthening of consumerism and lifestyle. This has resulted in the strengthening of pragmatism and traction towards the weakening of the principles of kinship, togetherness, solidarity, caring, and even egalitarian [22].

Finally, political inclusion does not coincide with public awareness. Political inclusion that is practised in Indonesia and Aceh, in particular, does not coincide with public awareness in democracy. After the reformation, Indonesia imposed direct and open elections, starting from the presidential, legislative, regional head and village head elections. The direct election in Indonesia does not emphasise the program but the strength of figures (personal) and the exchange of material benefits, such as clientelism, vote-buying, individual gifts, financing services and activities, club goods, pork-barrel projects [23]. Strengthening transactional politics along with weak awareness and rationality of the community will cause economic logic to influence the logic of campaigns used by women candidates.

Some of the reasons above can explain that political inclusiveness without awareness together with social inclusion that is increasingly pragmatically oriented towards economic benefits is causing the dominance of campaign issues to be used today. It can be said that the shifting trend towards consumerism along with transactional political inclusive, will strengthen the strengthening of pragmatism which has a short-term impact.

Thus, the dominance of economic and religious issues was used by female candidates in the 2019 elections to win votes. Social, economic and political changes strongly influence this tendency in post-conflict and tsunami societies. Furthermore, the extent to which women as agents can manage and have bargained for the realm of religion and economic issues in society. This shift in trend will be significantly influenced by the combination of capitalism and Islamic narratives after the conflict and tsunami. Then push the shift of issue trends into capital and strategies used by women to fight subordination to open up opportunities for women's participation.

4 Conclusion

The conflict and tsunami experienced by the people of Aceh resulted in the political orientation of the people of Aceh. Historical narratives of conflict, religion (which strengthens subordination) and traditionalism (strengthening of patriarchic culture) become capitalist (economic) and pragmatic. The shift in orientation affects voter preferences and re-reads subordination and even the way women candidates fight subordination in political contestation. After the conflict and tsunami, women have resembled men in using public space and economic issues even using money politics. Social shifts caused the increase in community pragmatism in elections in post-conflict and tsunami Aceh, which also contributed to an increasingly pragmatic perspective of the people.

References

[1] Darwin. R.K.:The power of female brokers: Local elections in North Aceh. *Contemporary Southeast Asia*, Vol. 39.pp. 532-551 (2017)

[2] Delys S. Women and political representation: Handbook on increasing women's political participation in Georgia (Georgia: EMC) (2014)

[3] Schwindt-Bayer L.A..: Making quotas work: The effect of gender quota laws on the election of women. *Legislative Studies Quarterly,* Vol. 34.pp. 5-28 (2009)

[4] Hillman.: Increasing women's parliamentary representation and the pacific: The Indonesian experience, Asia and the Pacific Studies, Vol. 4.pp. 38-49 (2017)

[5] Shair-Rosenfiled.S. The alternative incumbency effect: Electing women legislators in Indonesia *Electoral Studies,* Vol. 31.pp. 576-587 (2012)

[6] Dettman, T. Pepinsky, and J. Pierskalla.: Incumbency advantage and candidate characteristics in open-list proportional representation systems: Evidence from Indonesia, *Electoral Studies*, Vol. 6.pp. 1-34 (2017)

[7] Wahyuningroem. S.L.: Meningkatkan partisipasi perempuan dalam politik di Aceh: tantangan dan peluang (Banda Aceh: UNIFEM) (2008)

[8] Berg. L.: Women's pathways into parliament: The case of Indonesia MIDM19 20151 (2019)

[9] Badruddin s, P. Halim, and Z. Hamson, "Voters perception on gender equity in public elections in Makassar city, Indonesia, *International Journal of Scientific Development and Research,* Vol. 2.pp. 31-35 (2017)

[10] Nurlinah, R.L. Darwin, and Haryanto.: After shari'ah: Islamism and electoral dynamics at local level in Indonesia *Global Journal Al Thaqafah*, Vol. 8.pp. 17-29 (2018)

[11] Kompas.: Puskapol UI: Caleg perempuan terpilih DPR didominasi aktivis parpol (2019)

[12] Dewi K.H..: Gender risk and femininity: Personal branding of female politicians in the strong political dynasty feature of South Sulawesi, *Jurnal Studi Pemerintahan,* Vol. 9.pp. 533-588 (2018)

[13] Darwin R.K..: Bireuen Aceh: The Aftermath of Post-conflict Politics and the Decline of Partai Aceh," in *Electoral Dynamics in Indonesia: Money Politics, Patronage and Clientelism at the Grassroots*, E. Aspinal and M. Sukmajati, (Singapore: NUS Press).pp. 39-53 (2019)

[14] Interview, Banda Aceh, August 1 (2019)

[15] Interview, Martini, East Aceh, April 7 (2019)

[16] Hauser. C.E. : Gender equality in Southeast Asia: A comparative study of Indonesia and the Philippines Thesis, Naval Postgraduate School Monterey California (2017)

[17] Norris P.: Women's legislative participation in Western Europe *West European Politics,* Vol. 8, no. 4, pp.90-101 (1985)

[18] Srimulyani E..: Women, micro-finance and income generation rafter the political conflict and the tsunami in Aceh,. Asian Journal of Women's Studies, Vol. 19.pp. 93-112 (2013)

[19] Koo K.L.Gender at the crossroad of conflict: Tsunami and peace in post-2005 Aceh," *Feminist Review*, Vol. 101.pp. 59-77 (2012)

[20] Interview, August 8 2019, Banda Aceh (2019)

[21] S. Marhaban, and R.A. Affiat.: Habis Senjata Terbitlah Mesin Jahit: Perempuan Kombatan dan Senjakala Gerakan Perlawabab Muslim Bersenjata (2018)

[22] I. Mujib, and I. Abdullah.: Kuasa pasar dalam pembentukan identitas Aceh: Renegosiasi identitas lokal dalam praktik komersialisasi dan konsumerisme pasca konflik dan tsunami di Banda Aceh," *Jurnal Pemikiran Sosiologi*, Vol. 2.pp. 59-70 (2013)

[23] Haryanto.: Adaptation and continuities in clientelism in a fishing community in Takalar, South Sulawesi. *Contemporary Southeast Asia*, Vol. 39.pp. 511-531 (2017)

Activist Women's Political Participation in East Kalimantan Governor Election 2008-2018

Ida Wahyuni Iskandar[1], Zaid bin Ahmad[2]
{idaharsono77@yahoo.com[1], zayyadal@hotmail.com[2]}

Faculty of Social and Politics Science, Mulawarman University, Samarinda, Indonesia[1], Faculty of Human Ecology, University Putra Malaysia, Serdang, Selangor, Malaysia[2]

Abstract. Democracy today faces many challenges including political inequality. Women have been deliberately excluded from political power and participation in democracies. Various studies explained about women's participation in various countries. This paper attempts to study political participation among women in Indonesia in *Pemilihan Kepala Daerah* (local election) specifically in East Kalimantan. The study employed a qualitative approach and conducted in-depth interviews with relevant key informants as data collection method. Besides voting, there are various political participation form for women in Pilkada. By knowing the various forms of political participation such as voting, campaign, political discussion and contacting, it can be better to analyze the true nature of women's political participation. Lack of participation in various forms of political participation analyses helping determine steps for governments, political parties, and community organizations to increase women's political participation.

Keywords: Pilkada; political participation; women participation

1 Introduction

By allowing the regions to have more say in running their own affairs, it was hoped that local people would benefit from local government policies; in this sense, decentralization is a major and necessary step towards nurturing a flourishing local democracy because it opens up spaces for local political participation [1]. Democracy today faces many challenges: increasing political inequality, the decline of widespread political participation, voter incompetence, etc [2]. The participation of community is very important because the theory of democracy states that the community knows what they want. Civil rights and freedoms are respected and upheld. There is no democracy without people's political participation.

Historically, women have been deliberately excluded from political power and participation in democracies, and differentials in participation have often persisted even with the removal of formal barriers to voting and holding office [3]. According to Dreze & Sen [4], increased citizen participation can be especially challenging for women, who often face numerous constraints (e.g. social costs for speaking in public, limited access to information, and a weak sense of political efficacy) to voicing their preferences in such forums. Various studies explained about women's participation in various countries. The equality of women's participation in politics is of concern to many countries. Studies say there are still inequalities in political participation between women and men. Studies highlighted, that women are seen to have fewer resources of

HICOSPOS 2019, October 21-22, Makassar, Indonesia
Copyright © 2020 EAI
DOI 10.4108/eai.21-10-2019.2291543

time, money, civic skills, and they are considered to demonstrate lower psychological engagement in politics than men [5].

Indonesian women asserted that it was essential that women participate in politics in order that woman's issues, people's welfare, and the nation's living standards, become matters of concern. ''Women have special needs that can only be understood by women themselves, for instance, issues of reproductive health, family welfare, children's education, children's well-being, and household chores''. Being a wife and mother is indeed important, and these roles should be prioritized, but they should not prohibit women's involvement in political life, or try to contain women's political participation to sectors deemed ''women's affairs'' [6].

In recent years, parties and parliaments have responded to growing national and international pressure to increase women's political presence by introducing reform measures, such as gender quotas, aimed at increasing the selection and election of female candidates [7]. In more than fifty countries, quotas requiring that a certain minimum of the parties' candidates for election to national parliament must be women are now stipulated in major political parties' own statutes [8]. Even though it has been regulated in the Law, women's participation in politics is still minimal. Basically, quota 30% per hundred given for women's involvement in politics and women's representation in parliament mandated by Law No. 10 of 2008 concerning Legislative Elections and Law No. 2 of 2008 concerning Political Parties, still very far from the reality.

According to the East Kalimantan Women's Empowerment and Child Protection Agency, the IDG (Gender Empowerment Index) in East Kalimantan is still relatively low. One reason for IDG East Kalimantan is low because women's political participation is low. The Chairperson of the East Kalimantan Women's Solidarity Forum (Forsop), Priskilla Evalianita Randabunga revealed that women's involvement in politics is minimal because openness of access for women is not yet qualified. Almost all political spaces tend to be male dominated. This also relates to the stigma that women tend to be weak. It cannot be denied that women's struggle for gender equality faces cultural hurdles. Certain traditions, values and norms such as the entrenched myth of the unequal relationship between men and women are being upheld by many in opposition to the quest for gender equality [9].

In addition to legislative elections, there are also regional head elections. The regional head election, a local political event and a symbol of democratic government, is a contest for a legitimized power of regional leaders, who are given authority and responsibility to administer and lead the regional apparatus and development [10]. Considering the need for strong participation from the community to be directly involved in the election of their leaders, the election of regional heads becomes the important democratic momentum in Indonesia. At the lowest level, to participate is to be able to vote. In addition to voting, this study will analyze various forms of women's political participation in regional head elections, including voting, campaign, political discussion, and contacting.

2 Research Method

The research used a qualitative approach. This approach was obtained through the political participation of women activist in East Kalimantan Governor election 2008-2018. Informants selected based on following criterias:

1) Women activist in East Kalimantan who know about the active in community organization

2) Women in government agency who know about women political participation in East Kalimantan

The study employs two data collection methods. First method is literature Studies/documents, using various sources start from books, journals, research results and media with relevant research topics. To obtain secondary data also conducted document / archive study. And the second method is in-depth interviews with selected informants through purposive sampling techniques. Interviews in this study were conducted with semi structured interview instruments.

3 Result and Discussion

In 2008 the East Kalimantan General Election Commission held the first direct General Election of the Regional Head (Governor), at that time 4 (four) candidates were nominated as Regional Heads, including Awang Farouk Ishak and Fariz Wazdy, Nusyirwan Ismail and Heru Bambang, Achmad Amin and Hadi Mulyadi, Yusuf SK and Luther Kombong. In 2013 the second governor election was held with three candidates were nominated as Regional Heads, including Awang Faroek Ishak and Mukmin Faisyal, Farid Wadjdy and Sofyan Alex getting number 2 and independent candidate were nominated, Imdaad Hamid and Ipong Muchlissoni. The Third, Governor election in 2018 has four of candidates were nominated as Regional Head Including Isran Noor and Hadi Mulyadi, Andi Sofyan Hasdam and Rizal Effendi, Rusmadi Wongso and Syafaruddin, Syaharie Jaang and Awang Ferdian Hidayat. Women are rarely involved in political maneuvers linked to the Pilkada (local election) arena. Until now there have been no women participating in the election as candidates for regional heads. Mrs. AJ, one of the IWAPI administrators, said there were several considerations of women as candidates for regional heads including financial, figure, and knowledge. A lack of funding had been identified as an important deferent to women who were considering entering politics especially as regional head candidates. But, women's political participation is not limited to just being a female regional head candidate.

Regional Head General Election in 2008 held simultaneously in 13 municipal districts in East Kalimantan, with voter data totaling 2,349,862 set by the General Election Commission of East Kalimantan Province consisting of 1,274.932 male voters and 1,074,932 female voters. Governor elections in 2013 experienced an increase in the number of voters to 2,794,297 consisting of 1,478,885 male voters and 1,315,412 female voters. In the 2018 governor election there were 2,439,438 voters consisting of 1,263,257 male voters and 1,176,181 female voters [11]. The number of female voters did not differ greatly from the number of male voters in the Province of East Kalimantan.

At the lowest level, to participate is to be able to vote, that is, to have the right to vote, to be in a position to go to the urns on voting days, and to have access to documents that will inform our choice [12]. Individuals who are interested in politics often start out voting. However, this cannot be done as the only indicator that women can vote. The form of participation does not only provide votes that can be approved because voting is the easiest participation. All the activists who became informants, they always voted in the East Kalimantan regional elections in 2008-2018. Activists are aware of the importance of voting in the elections.

Both the institutional aspects of Islamic piety, as well as the nature of Islamic piety as public practice, promote some women's participation in politics [13]. In addition to personal awareness, the organization where they are active in activities also supports the use of voting rights in the

elections, for example in the Aisyiah religious organization. The *Aisyiah* does not allow their members to abstain. Their suffrage will determine East Kalimantan in the next five years. The *Aisyiah* recommends their members to use their voting rights. Besides Aisyiah, the East Kalimantan NU Muslimat religious organization also encouraged its members to get involved in voting to respect the democratic process. Democracy is obtained through a long process and not a small amount of money. NU Muslimat also conveys the risk of not participating in voting, that is, our voices can be misused.

One of the NU Muslimat organizers said two reasons women need to be involved in voting regional heads. First, women have the same voting rights as men. So there is no difference between the rights of men and women in voting. Second, all the policies that will be issued by the elected regional head seem not only to men but also women. The importance of voting was also conveyed by Mrs. F, tourism activist. She revealed that one vote was very important in influencing regional head elections "It is very important even if only one vote will affect it. One voice, we can influence each other"

In determining the selected regional head candidates there are various considerations. According Mrs. LM and Mrs. C, politician, the regional son (putra daerah) and the closeness factor are also considerations for selecting candidates for regional heads. Various considerations in choosing candidates for regional heads also conveyed one of the East Kalimantan Women's Caucus administrators. As a Muslim, she has the criteria for prospective Muslim leaders. As an organizational activist, she wants a leader who supports women, visionary, and has a good track record. The criteria of leaders who have preference for women are also considered by activists.

Campaign is the period right before citizens make a real political choice. This common knowledge typically heightens citizens' attention to politics in direct relation to the proximity of the event [14]. Campaigns can be done in a closed and open manner. In a closed and open campaign, the difference is the number of masses and their campaign sites. Open campaigns have more opportunities in gathering more mass and are in the open. In an open campaign method, there would ne more people can attend and listen to an explanation of their vision and mission which results in the formation of people's perceptions of candidates. The closed campaign is in a closed space with limited mass capacity. This campaign emphasizes community feedback rather than the quantity of people participating in political campaigns. In addition to being a campaign participant, there were also activists who became campaign committees. Activists involved in political organizations usually have the opportunity as campaign committees and even campaigners. They are looking for the masses to join the campaign. One of indicators usually used to judge whether a campaign is successful or not is the number of masses coming to the campaign of regional head candidates. The role of activists who can gather the masses is very important in the campaign. Women are more easily invited to participate in open campaigns. Mrs. M, family activists explained the reasons why women were more present than men in the campaign. The first, women have more free time. In addition, friendship and door prize factors during the open campaign. Women will be more easily invited by friends in the community organization that he follows. An attractive door prize during an open campaign also attracts women to join the campaign. But there is no opportunity to express aspirations in an open campaign. Meanwhile, opportunities to participate in closed campaigns for women are still very limited. Usually those who have the opportunity are women who are active in political parties.

In addition, campaigns held by supporting parties, activists can also be involved in campaigns in their respective organizations or communities. For example, it's when filling in an event. This was revealed by one of the East Kalimantan Muslim NU administrators. If there is event in community organization, it can also provide an opportunity for the regional head candidates to

introduce himself and convey the vision and mission. This campaign activity certainly can save campaign costs for the candidates for regional heads.

Campaigns provide voters with the knowledge they need to make an informed vote choice and increase the likelihood of electoral participation [15]. In the campaign, the vision and mission programs will be carried out if the prospective regional head is elected. Mrs. SS, one of the organizers of the Greater Indonesia Women (*Perempuan Indonesia Raya*) who is also active in one of the political parties. She often follows campaigns both open and closed as success team. She said the governor's campaign was very important for the community especially around the open campaign to know who the governor we would choose. The extent to which the ability of the candidate governor and his mission vision is in accordance with what the community, especially the voters want.

Providing political participations and carrying out political campaigns are not only applicable for the public, statesmen can also easily carry out their works through social media. The election activities of the parties, election campaigns announcements and all kinds of actions for the public are presented from social media accounts [16]. Social media is now widely used by women. They can get to know the candidate's vision and mission through social media. Mrs. F, tourism activists also revealed that in the 2018 regional head election, the public could get to know the candidates for regional heads through social media. In the previous election, she only could see candidates from the news on television.

Political discussion is also something that is considered important by the community at the time before the regional head election, through political discussion the community can express their opinions on issues related to regional head elections. Formal political discussion participation is still considered to be limited to certain groups, for example people who are active in supporting parties for the regional head candidates. Formal political discussions held by regional head candidates or political parties are still rare for female activists involved. The success team of regional head candidates is still dominated by men, it is still very lack of opportunity for women to be involved in political discussions to formulate the policies of prospective regional heads. Political discussions discussing the policies that will be implemented when serving as regional head are still limited in the official success team also stated by one of the East Kalimantan NU Muslimat administrators. They were not involved in political discussions held by regional head candidates. According to Mrs. C, PAN East Kalimantan politician, the lack of involvement of women in political discussion was caused by a lack of opportunity. Fear of politics is also an obstacle to women's involvement. Politics still has a frightening stigma for women. Lack of confidence in women is a barrier in political discussions. Women often succumb to maintaining their aspirations in the debate. This was revealed in an interview at the East Kalimantan Women's Empowerment and Child Protection Agency.

Women are usually more often involved in informal political discussions. Mrs. B, a disability activist, stated that she encountered informal political discussions such as discussions with friends. This opinion is also in accordance with Mrs. F, tourism activist. She has never participated in a formal political discussion on policy. Political discussions can be started from informal discussions with friends in the community and their family. Political discussions that are often carried out by the community are not formal and with the intensity that is not routinely carried out, they often hold political discussions with casual conversations conducted in crowded places. It plays a vital role in shaping one's attitude and political orientation [17]. Political discussions can be started from discussions with friends in the community. Mothers who actively discuss in their community have the courage to express their opinions in a wider forum. The opinions that have been discussed are felt to represent the community. Women

observe and criticize candidates for regional heads with friends. However, sometimes they do not realize that this activity is also a form of political participation

Political discussions can also be done in the family environment. Either who are active in political participation, such as Mrs. H, an education activist who often has political discussions with her husband, women need to be able to express their opinions and give input. The importance of political discussion for women in the family environment was also expressed by Mrs. F, tourism activist. According to her, women's opinions can influence family members. If women have opinions and issue aspirations for family members, father and children can follow.

Contacting is political participation carried out by citizens directly to government officials or political figures, whether done individually or in groups of very small numbers. From the interviews, not many activists were able to express their aspirations directly to the governor candidates. One of informant said that not all people have the opportunities to express their aspirations directly to prospective regional heads.

Activists who are active in political parties or become successful teams have the opportunity to contact prospective regional heads. Mrs. M, the family activist and also success team, also had the opportunity to express his opinion on social issues that have recently been in East Kalimantan regarding migrant sex workers from Doli. Mrs. C, *Partai Amanat Nasional* (PAN) politicians said that not all people have the opportunities to express their aspirations directly to prospective regional heads.

Activists who are active in community organizations that fight for women's political rights also make contact. The Indonesian Political Women Caucus (KPPI) in East Kalimantan contacted all regional head candidates, especially in 2018 election. As an organization that fights for women's rights in politics, they ensure that the gubernatorial candidates are leaders who care about women. Besides, they also want to know firsthand the vision of the mission and the programs that will be carried out by regional head candidates if later elected. In addition to the Political Women Caucus, NAPAS (Equivalent Women's Instincts) also contacted all candidates for regional heads. They offer programs that favor women and children. They divided the team to interpret the program to all candidates for the governor. Even before the fix advanced as a candidate for governor, they had taken an approach. They hope the governor includes programs that take sides with women and children into the vision and mission. Contacting organization for example the East Kalimantan Women's Caucus and NAPAS not only fighting for political rights, but they hope to be able to provide input on the right to side policies for women and children in various fields such as health, education, and others.

4 Conclusion

Since women made up a significant majority of the voters, their participation in electoral process is inevitable. Besides voting, there are various political participation form for women in PILKADA of *Pemilihan Kepala Daerah* (Local Government Election). By knowing the various forms of political participation such as voting, campaign, political discussion and contacting, it can be better to analyze the true nature of women's political participation. Lack of participation in various forms of political participation analyses helping determine steps for governments, political parties, and community organizations to increase women's political participation.

Acknowledgements. We sincerely thank Ms. Laras Wijayanti for helping us to collect this research data

References

[1] Sulistiyanto, P. and Erb, M.: Deepening Democracy in Indonesia? Direct Elections for Local Leaders (Pilkada). Jakarta: ISEAS- Yusof Ishak Institute, (2009)

[2] Parvin, P. and Saunders, B.: "The Ethics of Political Participation: Engagement and Democracy in the 21st Century", *Res Publica*, Vol. 24, pp. 3–8, January (2018)

[3] Desposato, S. and Norrander, B. "The Gender Gap in Latin America: Contextual and Individual Influences on Gender and Political Participation", *British Journal of Political Science*, Vol. 39, pp. 141-162, January (2009)

[4] N. Palaniswamy, R. Parthasarathy, and V. Rao, "Unheard Voices: The Challenge of Inducing Women's Civic Speech". World Development, Vol. 115, pp. 64–77 (2019)

[5] Turcinskaite, A. B and Balciunas, J.: "Gender and Socioeconomic Influence on Civic and Political Participation as a Result of Socialization", *International Journal of Interdisciplinary Civic & Political Studies,* Vol. 11, pp. 1–12, April (2016)

[6] Graham Davies, S. D.: "Women in Politics in Indonesia in the Decade Post-Beijing", *International Social Science Journal*, Vol. 57 Issue 184, pp. 231–242 (2005)

[7] Kenny, M.: Gender and Political Recruitment : Theorizing Institutional Change. Basingstoke: Palgrave Macmillan (2003)

[8] Dahlerup, D and Freidenvall, L.: "Quotas as a 'Fast Track' to Equal Representation for Women, *International Feminist Journal of Politics*, Vol. 7, pp. 26-48 (2005)

[9] Robinson, K.M and Bessell, S: Women in Indonesia: Gender, Equity and Development (Vol. 8). Singapore: Institute of Southeast Asian Studies (2002)

[10] Winengan,: "Local Political Democratization Policy: Voter Participation in the Direct Regional Head Elections", *Jurnal Ilmu Sosial dan Ilmu Politik*, Vol. 22 Issue 1, pp. 61-73 (2018)

[11] Komisi Pemilihan Umum: *"*Rekapitulasi Daftar Pemilih Tetap*"*[Online]. Available: https://kaltim.kpu.go.id/rekapitulasi-daftar-pemilih-tetap/ (2008)

[12] Berges, S. "Is Motherhood Compatible with Political Participation? Sophie de Grouchy's Care-Based Republicanism". *Ethical Theory & Moral Practice*, Vol. 18, pp. 47–60 (2015)

[13] Rinaldo, R.: "The Islamic Revival and Women's Political Subjectivity in Indonesia, *Women's Studies International Forum*, Vol. 33, pp. 422–431 (2010)

[14] Brady, H. E, Johnston, R. and Sides, J.: "The Study of Political Campaigns. *Capturing Campaign Effects*, pp. 1-26 [Online]. Available: pdfs.semanticscholar.org (2006)

[15] Sudulich, L. and Trumm, S. "A Comparative Study of the Effects of Electoral Institutions on Campaigns", *British Journal of Political Science*, Vol. 49, pp. 1–19 (2019)

[16] Dasli, Y.: "Use of Social Media as a Tool for Political Communication in the Field of Politics", *Sosyal Bilimler Arastirmalari Dergisi*, Vol. 9, pp. 244–251 (2019)

[17] Afrilia, M, Surya, I and Dyastari, L.: "Partisipasi Politik Masyarakat dalam Pemilihan Bupati Kutai Kartanegara Tahun 2015 di Desa Manunggal Jaya Kecamatan Tenggarong Seberang", *eJournal Ilmu Pemerintahan*, Vol. 5, pp. 1281-1294 (2017)

Women and Entrepreneurship: Food Security Strategy

Dwia Aries Tina Pulubuhu[1], Seniwati[2], Husain Abdullah[3], Muhammad Sabranjamil Alhaqqi[4]
{dwiatn@unhas.ac.id, seniwati@unhas.ac.id, hus_mks@yahoo.com, bram.alhaqqi@unhas.ac.id}

Sociology Department, Social and Political Sciences Faculty Hasanuddin University, Jl.Perintis Kemerdekaan km.10, Makassar, Indonesia[1],
International Relations Department, Social and Political Sciences Faculty Hasanuddin University, Jl.Perintis Kemerdekaan km.10, Makassar, Indonesia[2,3],
Management Department, Economics and Business Faculty Hasanuddin University, Jl.Perintis Kemerdekaan km.10, Makassar, Indonesia[4]

Abstract. The purpose of this article is to analyze the extent of skills possessed by rural communities, especially women in conducting entrepreneurial activities. Therefore, the research team provided information on the importance of entrepreneurial activities and improving community skills in processing natural products through a three-day workshop. Participants who attended the workshop activities such as village officials, community leaders, and women who were directly involved in entrepreneurship activities. The article builds a model for ensuring food security through entrepreneurship activities. The research team assisted the village community in processing and utilizing natural products, especially bananas, pineapples, and black rice. During the mentoring activities, the village community, especially village women can make and process bananas, pineapple, and black rice into *dodol*. The research team also taught village women how to pack products and how to market these products. The results of this activity concluded that women who want to build villages in ensuring food security must have skills in processing natural products and have the initiative to become an entrepreneur. Women entrepreneurship activities support rural economic empowerment. Women and young women who participate continue to increase in entrepreneurship activities. Women entrepreneurship has a positive impact on the social and economic sectors of the family.

Keywords: Women, Entrepreneurial Activities, Food Security, Skills, Natural Products.

1 Introduction

There are several reasons why women want to be entrepreneurs such as want to have their own business so they can be independent; women can produce a better economy so that they can support the family economy, have more creative thoughts in providing solutions to problems faced, have high self-confidence, have leadership skills, think more efficiently and effectively in planning, more flexible in managing time, having skills in balancing business and personal affairs, having better knowledge of business and entrepreneurship[1]. Women entrepreneurs will be able to manage to still have plenty of time for their families because they have flexible

HICOSPOS 2019, October 21-22, Makassar, Indonesia
Copyright © 2020 EAI
DOI 10.4108/eai.21-10-2019.2291547

time. They can also schedule meetings for meetings, surveys, serving customers or dropping customer orders.

The study aims to share information with rural communities, especially women, about the importance of entrepreneurs. The research team also taught the public about the use of technology as a form of innovation that is important in facilitating processing work. The concept of innovation is closely related to entrepreneurship to create a new product that is ready to be marketed [2]. Creativity will create a product that is different from other products.

Innovation in entrepreneurship can make a company survive and sustainable. Entrepreneurs who have innovation will have the ability to look for opportunities, connect with other parties and can take advantage [3]. Innovative products are products with high creativity from innovators. Innovators have a big role to play because they have a clear vision in advancing entrepreneurship activities.

This research identifies natural resources owned by the Cenrana Village area, especially those that have great potential to be marketed in other areas. This study also identifies the problems faced by women entrepreneurs. There are a lot of natural resources in Cenrana Village but they are not processed properly because the community does not have the creativity, ideas, skills and work models. Research is useful for governments, non-governmental organizations and development agencies in making policies and strategies related to food security strategies because women 's empowerment interventions can support the family economy so that households vulnerable to food insecurity can decrease[4]. Entrepreneurship among rural women is one approach that can be used in raising awareness of rural women to support village development, especially in ensuring food security. Initiative and respect from the village community will accelerate the development process in progress.

2 Methods

This research was conducted in Cenrana Village, Kahu Subdistrict, Bone District, South Sulawesi Province. This research was carried out from July to November 2019. Bone Regency is located east of the provincial capital of South Sulawesi. The area of Bone Regency is 4,559 km2. The Regency has 27 districts, 44 villages and 328 villages. The method was carried out in the form of a field survey for one week, interviews for three weeks, Focus Group Discussion (FGD) for one week, three days workshops and assistance to women for three months. Interviews were conducted with several community leaders, women and young women who were directly involved with entrepreneurial activities, and the village head. The FGD involved women and young women who were directly involved in entrepreneurial activities, village officials and community leaders. The people involved in the workshop activities are the implementation team from campus, village women who are active in entrepreneurial activities, village officials, and community leaders.

The implementation team gave a lecture on the importance of entrepreneurial activities, leveraging natural resources, and improvement of skills in processing and utilizing bananas, pineapple and black rice. Cenrana village was chosen as a research site because many villages have natural resources that are not properly treated. The village head has created women's groups. Village funds from the central government are not well managed due to lack of community skills and knowledge, especially women in processing natural products.

3 Results

The most natural resources in Cenrana Village are bananas, jackfruit and black rice. Cenrana Village is located in Kahu District, Bone District, South Sulawesi Province, Indonesia. Bone District has a strategic position in the economy, especially trade and services because it is located on the East coast of South Sulawesi. Administratively, Bone District has 27 sub-districts, 333 villages and 39 sub-districts. The area of Bone Regency is around 4,559 km2. The district is bordering with Wajo and Soppeng Regencies in the North, Bone Bay in the West, Sinjai and Gowa Districts in the South, and Maros, Pangkep and Barru Districts in the East [5]. This district consists of lowlands, beaches and mountainous regions. This condition makes banana, black rice, and jackfruit plants thrive.

The research team taught women's groups about processing bananas, black rice, and jackfruit into food that is not only consumed but can also be marketed to supports the village's economic activities. Processing banana, black rice and jackfruit plants also supports food diversification which is nationally initiated by the Head of the Food Security Agency (BKP) of the Ministry of Agriculture Hendridi. Food diversification is also known as from farm to table[6]. Food diversification motivates people to process food ingredients into processed products that are ready for sale. The role of women is substantial in food processing, especially in the process of production, handling and preparation of food. This condition occurs a lot in rural areas which main livelihood is subsistence agriculture [7]. Cenrana Village is one of the subsistence areas of agriculture.

The banana plant is one of the plants that can thrive in tropical regions with low and high levels. Residents in Cenrana Village plant bananas in the yard, gardens and fields that are no longer used. The roots of a banana plant cannot be submerged in water because it will rot, so this plant cannot grow where there is a lot of water. People plant bananas because bananas can grow in all seasons, both wet and hot. Banana has a lot of fiber, so it is good for people who are on a strict diet. Before this research was conducted, bananas were generally processed by frying or making traditional food *pallu butung* or *pallu golla*. Food is only consumed at the level of the household.

The research provides motivation to the community in conducting entrepreneurs through the use of bananas, jackfruit, and black rice. Banana has a source of complete nutrition and high vitamin content. Processing bananas to the maximum, the results can be sold and bring benefits to the family economy. Banana will undergo a process of maturation. During the ripening process, the sugar content in the fruit will increase the water content and will produce a distinctive aroma. This condition will cause bananas to break quickly if they are not immediately processed [8]. One of the uses of bananas is be snacks such as *dodol*.

Banana *dodol* can be used as an entrepreneurial effort by women's groups. Banana *dodol* is one way to extend the shelf life of the fruit. During the workshop and mentoring, the research team taught how to make banana *dodol*. The processing of banana *dodol* will affect the products produced. In addition, the packaging process is also very influential in the processing of banana *dodol* because it will provide a neat and unique appearance. One promotion carried out by the community is by offering friends, food stores in the area of Cenrana Village and Kahu District, and families.

The research team also taught women's groups to process jackfruit into *dodol*. Jackfruit *dodol* is made from ripe jackfruit to get the distinctive aroma of the fruit. One way to fertilize jackfruit *dodol* is to use brown sugar or granulated sugar which is then processed traditionally by using a large stove and also modernly by using a non-stick pan. Jackfruit *dodol* is one of the

businesses that has good prospects to be developed by women's groups in Cenrana Village because jackfruit is widely planted by residents in this region.

The involvement of women in entrepreneurs, especially the processing of jackfruit, black rice, and banana is one form of empowerment of women. Empowerment is one of way to develop agriculture because the population can become agro-biodiversity. Empowering women's groups is one of the means to support rural development and agriculture, especially in maintaining food security. The social and economic impacts of this activity include an increase in women's participation in supporting the family's economy and helping the family's social status into a prosperous family.

Female entrepreneurship is important in village development activities. The activities of village women during their time as an entrepreneur provide benefits in the social and economic sectors which indirectly have a positive impact on the global economy. Therefore, the activities of rural women participating in entrepreneurial activities are one solution to support an economy that is experiencing a crisis. The integration of village women in building village economies is a necessity. The village head and his officials support the activities of female entrepreneurship by providing funding assistance in the process of packing and marketing. The role of the government in supporting women entrepreneurs is needed to achieve village development goals and ensure food security.

Cenrana Village is one of the villages that receives financial assistance from the state budget (APBN). This village fund aims to support the implementation of development and empowerment of village communities. The village head of Cenrana provides financial assistance to women entrepreneurs to improve village public services, strengthen the village economy, reduce development disparities between villages, and provide strengthening of village communities. Women's involvement in entrepreneurship activities will support the creative economy sector. The creative economy sector can encourage an increase in the number of workers. Before the activity of utilizing jackfruit, bananas, and black rice into snacks, women generally in this village had no activities. The involvement of women and young women into creative economic actors helped create innovation because of increased understanding of the use of technology. This entrepreneurial activity benefits the village because it creates a small business that is able to provide employment and encourage the growth of the rural economic sector.

4 Conclusions

The research activity of entrepreneurship has an economic and social impact on the village community. The economic impact felt by female entrepreneurs is their increased income and ability to create innovation as a food producer. The social impact obtained by female entrepreneurs is the improvement of the family's social status in the community because the family is able to guarantee food security. After the workshop was completed, the community, especially the women's group, had great motivation in making *dodol* of jackfruit and banana. They also have a brand for the product. The skills and knowledge possessed by women's groups can support their entrepreneurial activities. Skills owned by village women influence their decision to participate in entrepreneurship activities. The involvement of women in entrepreneurial activities will support the economy of their families through local food utilization. The use of

bananas and jackfruit will make people not consume carbohydrates continuously but also other foods that have a source of protein and vitamins.

Officials and village heads provide support for village funds as capital to increase productivity and competitiveness in entrepreneurship activities. The contribution of entrepreneurship activities to the village economy continues to increase because the number of women and young women involved in these activities also continues to increase. Entrepreneurial activities support economic empowerment as one of the objectives of using village funds.

Limitation study of this research is only limited to one village. For future research, researchers can do it in a wider area. Future research needs to examine the challenges and problems faced by women during their entrepreneurial activities. It is also necessary for the entrepreneurial characteristics to be examined for more detail in sharing information with stakeholders and women's groups.

References

[1] Xavier, S. Roland, Ahmad, S. Zamberi, M. Nor, Leilanie, Yusof, Mohar: "Women Entrepreneurs: Making A Change from Employment to Small and Medium Business Ownership." *Economic and Finance."* 4. 321-334. (2012) Doi: 10.1016/S2212-5671(12)00347-4.

[2] Global Entrepreneurship Monitor (GEM): Global Report 2017/18. The Global Entrepreneurship Research Association (GERA) (2018)

[3] Bessant, John and Tidd, Joe: Managing Innovation. UK: John Willey (2013)

[4] Sharaunga, Stanley, Mudhara, Maxwell, and Bogale, Ayalneh: "The Impact of 'Women's Empowerment in Agriculture' on Household Vulnerability to Food Insecurity in the KwaZulu-Natal Province." Forum for Development Studies. 42(2): 195:223. (2015) DOI: 10.1080/08039410.2014.997792.

[5] Badan Pusat Statistik Kabupaten Bone: Sosial dan Kependudukan (Social and Population). Sulawesi Selatan: Badan Pusat Statistik. (2018).

[6] P., Melisa Riska: Diversfikasi Pangan di Sulawesi Selatan Diperluas (Food Diversification in South Sulawesi is Expanded)." Republika.co.id. Retrieved from https://www.republika.co.id/berita/ekonomi/makro/17/11/15/ozg9rc382-diversifikasi-pangan-di-sulawesi-selatan-diperluas on 31 July 2019.

[7] Galiè, Alessandra: "Empowering Women Farmers: The Case of Participatory Plant Breeding in Ten Syrian Households." Journal of Women Studies. 34(1): 58-92. DOI: 10.5250/fronjwomestud.34.1.0058 (2013)

[8] Eriyana, Elvis, Syam, Husain and Jamaluddin: "Mutu Dodol Pisang Berdasarkan Substitusi Berbagai Jenis Pisang (Musa Paradisiaca) (Quality of Banana Dodol Based on Substitution of Various Types of Banana)." Jurnal Pendidikan Teknologi Pertanian. 3: 34-41 (2017)

Acknowledgments. We would like to thank the village head and staff of the Cenrana Village office who provided the facilities during the workshop in the form of rooms and consumption. Thanks also to groups of village women who enthusiastically participated in the workshop. This research received funding from Hasanuddin University in the Community Service Program (PKM) for the 2019 budget.

"Breaking the Glass": When Woman Became a Leader in an Indonesian State University

Rabina Yunus[1], Sukri[2]
(rabina_yunus@yahoo.com[1], sukripolitik@gmail.com[2])

Faculty of Social and Political Science, Hasanuddin University
Jl. Perintis Kemerdekaan Km. 10, Makassar, Indonesia

Abstract. This paper aims to show how the gender difference has been seen as a natural barrier for women, including access to some important positions in the equal work. By looking at phenomenon of women elected as University rector at the one of best university in Indonesia, this paper wants to show how it basically as an answer to tendency of mistakes in stereotyping women based on culture perspectives over the years. The recently tendency shows how women are considered as weak person and does not have ability to be a leader compared with male. It seems became a cultural barrier that tightly binding women that put women in the glass ceiling condition that seems have been transformed as a natural necessity and justification to undermines chances and opportunities. It means, effort to promote gender equality is important not only as a discourse but as a collective consciousness and actions. In the end, the gender difference is not actually as absolute and natural obstacle of women to compete equally with men in various fields. It should be seen as part of potential typical obstacles for women as well as men that also have their potential barriers too.

Keywords : Gender Equality, Glass Ceiling, Cultural Tightness, Leadership, University

1 Introduction

The gender inequality issue between women and men in social, political, and economically is still one of the important issues of many countries in the world [1]. Today, although women have more roles in various processes of society development than ever before, but it seems some obstacles and barriers still obstruct women participation in compare with men. In some regions of the world, large number of women remains isolated, disorganized, poor, and limited by the structure of the socio-cultural that restrict their abilities to have access or be involved to access some important positions as decision makers in variety of work environment [2].

That condition seems could not inseparable from historical experiences, which shows the concept of labor division, men have always been considered as the most appropriate to lead [3]. Although there are number of women that become a successful leader and have great influence in public life, but it seems that it is still not seen as equal achievement to men side. The women's leadership phenomenon tends only to be seen as a coincidence due to the leadership is seen as male domain [4]. It seems to be associated to have presumption that women are weak.

In Indonesian context, the gender difference seems to not only consider as causes of leadership style difference of women and men. It is also seen as basic view to women inappropriate due to the natural sex different. It seems made successful woman as leader in best university will be seen more like as coincidence. If it is not then the success of women will be seen as result of involvement of some remarkable things that impose the university system to

HICOSPOS 2019, October 21-22, Makassar, Indonesia
Copyright © 2020 EAI
DOI 10.4108/eai.21-10-2019.2291527

accept women. It certainly raises big questions of how women can be seen in that situation and do they deeply could not be a success leader in terms of culture context. Basically, this condition should not arise due to Indonesian constitution that regulates equal rights for all people. But the culture reasons. It means cultural aspect is influencing in perception of women and men equality based on their differences in sex aspect. The natural difference in sex aspect is also considered as natural condition of women's weakness where men as the stronger one that confirmed as right think under the cultural perspective. It tends underlying the assumption that only men will be successful as leader. Women are generally considered to have weakness that will affect their leadership models therefore potentially it will fail when she occupied a high level position in an institution including a higher education institution.

2 Research Method

This paper is based on the results of research conducted in the Makassar, especially in the Hasanuddin University. Based on the qualitative study emphasizing in the case studies, with interview and a few document analysis, this study intends to show how women succesfully proof her ability to be a lader in prominent high education institute which strongly dominated by Men in quantitative.

3 Results/preliminary result/critical review

The goal to put women as equal as men in various dynamics of social life is mainly associated with recognition of the human rights [5]. It means basically there is no reason to distinguish women and men rights to participate, including access to various important positions in an institution. Women are also as important part of the social life as well as men [6]. But nonetheless, it is still overshadowed by a condition that inhibits women inferiorly due to their sex difference.

Basically that difference is only a biological natural aspect, but it seems to be associated to women's physical weakness so they will be more suitable for domestic work. It means they are presumed to not be able to handle various works that will interact externally with more people and complicated problems. As for men, due to they are presumed as stronger then they are appropriate to work outside that is considered to the need of a stronger figure that only belongs to men. That condition actually is a residual effect of labor division in the humankind history between women and men. Men are considered as bigger and able to better build, hunt, and protect their families, whereas women are seen to be weaker. Due to that condition has been part of humankind life for hundred or even thousand years, so it seems to still influence even though some scientific and technological development have much alleviate the pressure on the gender difference [7]. When that condition is likely to be accepted as part of social dynamics itself, it then becomes social culture that put women in glass ceiling that hold up women tightly but it seem does not appear.

Institutionally, related to chances to access some important positions or become a leader in an organization, women and men are not restricted by the gender difference. It is because when people want to find a leader, they are actually looking for someone who can provide directions, make big decisions, and inspire to achieve some desired goal or achieve what was previously unattainable. In this point, women and men basically have same opportunity to fulfil it. The

important thing for an organization is not a gender based on leadership but the leader's capability to running this organization well. It means ideally the gender differences should not be the main reason. But in reality, some trends keep showing that the difference becomes crucial factor. That condition indicates that the context of the gender difference is seen as common dynamics in social life [8]. Gender difference seems to be considered to contain certain decencies that provide more opportunities to men than women. In this view, women have impropriety due to their limitations as the consequences of gender difference.

That condition indicates organizational culture tends to bias masculinity that gives more opportunity for men due to more appropriate than women. It puts women in disadvantageous position in competing to be leaders [9]. One important thing to explain such condition is closely associated to the cultural factors [10].

As culture tends to be regarded as important norm in the social life then it makes gender differences as a fundamental part in seeing how men and women should carry their roles. Cultural perspectives seem to become crucial standard in assessing whether women are worthy or not being a leader. As culture existence is seen as like as norm that require adherence, then it seems like the ideal thing of leadership. It means, obedience consider as good behave while violation will be seen as negative attitudes. It then narrows opportunities for women while it provides privilege for men [11].

That condition seems to ignore many women's achievements, even if they have been women occupy important position or even as a leader of an institution. Existence of various anti-discrimination regulations, equality of opportunity, and affirmative action provide more opportunity, but the gender equality does not exist properly. Due to culture is part of daily social life then makes it able to be felt but seems to not exist clearly to restrict women as invisible obstacle. Women are seemed to be in a glass room that is not clearly seen but has strong limitations where it is commonly known as the glass ceiling [12].

Basically the glass ceiling metaphor is just to help explaining why the number of women is very small in the leadership and decision-making positions. As one part significance barriers, cultural aspect is not visible but it has real effect in inhibiting women due to gender differences with men [13]. It makes culture to become the glass ceiling for women. In the context of men bias culture, glass ceiling deeply puts women as domestic workers in the system of division of labor [14] where men as the external worker, including as the leader, should have good ability to build relationship with various people.

In this context, male seen as the most suitable to lead and women must accept it as natural condition as part of adherences to the culture. As its effect, women in an organization or institution inclined to be not visible. It is not only because their little in number but also ignored for some important roles. As condition that exists continuously, cultural barriers then encourage a particular stereotype for women as incapable [15]. It seems to be related with basic assumption that women have natural obstacles that make them weak. Therefore, it seems people will easier to accept a man than women as a leader.

Nowadays, it seems that cultural reason seems still lay the women and men in unequal separation. Consequently, a leader woman tends to see it as social deviation. This view actually seems to ignore women's potential and ability that may be similar or even better than men. In this view, the gender difference for women seems to become a curse that prevents them to occupy same position or even better than the men's achievement [16]. Furthermore, if a woman becomes a leader then they will be seen only as an attempt to imitate what men do. That condition shows that only men who can be the best patron to formulate concept of the success leader. In this position, women may have formal rights based on some regulations, but in cultural

context where sometimes it is not realized that women impede to stand in equal position with man.

Existence of a culture is seen as part of social norm as driving factors of society perspectives in gender difference [17]. It leads strong obstacles that produce perspectives consistency of people related to leadership and the deserved leader [18]. As results, there will always be reason to see leadership as men domain where women are inappropriate. In this situation, even women have good performance or even more then men have, it will be seen as result of imitate effort of women to men's ability.

It assume that women are difficult to compete with men where at the same time men will more success than women. That condition appears hampered women's opportunities even they possibly have equality. Even assumption that sees female leadership always brings gender issues along their leadership is not actually something that proves women weakness or women potential threats the institution [19]. Therefore, basically the difference of men and women in sex context should not be a reason to consider their inequality.

3.1 Women and the Gender Equality in the Indonesian Higher Education Institution

In the higher education fields, both in teaching and managerial positions, women seem still far from equal not only in term of quantity but also in occupying some important positions. While women have made some progress in achieving parity in teaching but they tend to be under-represented the high management positions [20]. It seems it is still associated with assumption that women have natural inability that makes them weak in compare with men. Basically various phenomena, including in higher education institutions, indicate that women have made significant progress in access to important positions. Yet despite that it seems there are barriers that prevent academician women to be able to increase their competence and to gain important positions in the institution [21].

Basically there are not many evidence can be stated that women are indeed difficult to compete with men, including being leader or policy makers, that prove lack of women capacity. However, the gender difference seem still remain as obstacle associated with culture. It makes even some women to have ability and be appropriate to the professional qualification similar as men, but their position will still be considered behind men. The cultural factors seem as strong separator due to gender stereotype that make women seem as unprofessional in this difference. In the context of high educational institutions such as universities, it should not happen.

University's position as an institution is built on respect for science and rationality is essentially a guarantee of equality of gender. It is including access to leadership positions. But it seems that it is still in tendency of being influenced by important factor of culture in assessing the propriety of a leader that is male bias, including in Indonesia. In this condition, it seems as a surprise when a university in Indonesia especially one of the best universities in Indonesia is led by woman rector. This fact seems trigger contrary views of women where they usually considered as the weaker.

As important educational institution in Indonesia, universities runs by people who have excellent educational and good ability in leadership background. As the aim is to educate people, university is important institution to produce intelligent and rational people without differentiating gender background. Its importance position then makes university should have good management to handle all of its goals. It means university needs appropriate people in management position including the highest leader. Due to its complexity dynamics in management where it should harmonize some tasks, regulation and people then make the university's leader in Indonesia must be a person who is internally acceptable and able to interact

externally with various related parties. Therefore, the rector should be a person who has good ability and appropriate to all formal requirements.

As a prominent higher education institution, a university is built on respect for science and rationality is essentially a guarantee of equality of gender. It is including access to leadership positions. But it seems that it is still in tendency of being influenced by important factor of culture in assessing the propriety of a leader that is male bias, including in Indonesia. In this condition, it seems as a surprise when a university in Indonesia especially one of the best universities in Indonesia is led by woman rector. This fact seems trigger contrary views of women where they usually considered as the weaker. As the one of prominent University in Indonesia, the Hasanuddin University experiencing an interesting phenomenon related to issue about the Woman Leader. In the first time, this university leads as rector by a woman who voted thru democratic process that was dominated by men voters.

Hasanuddin University *was* founded in 1956. It is one of influential universities in Indonesia. Its position became interesting due to the university is the only university outside of the Java Island as prominent university. Based on the history of this university the recent rector is the first rector ever. Since 1956 this university was leads by 12 rectors where 11 of it were men. It shows how women actually could lead this important education institution where previously dominated by men. Actually, in the formal term, this phenomenon is not an extraordinary thing since there is no difference in rights for women or men in opportunity to get it based on the constitution. But due to that position is in institutions where quantitatively dominated by men and the process is complicated to win then make this seems as a amazing phenomena. Based on data in in 2017, Hasanuddin University has 1617 lectures where 1006 lectures are Men and only 611 are Women. Within that numbers only 86 lectures as the university senators who have rights to vote for the rector. Among the number of senators, only 17 of it is Women and 69 are Men. That condition shows difficulty to win the position due to candidate should have majority support of voters. They must fulfill not only the standard of professional quality (good capacity and capability) but also should accepted by majority voters where separately based on faculty and department. Under the tendency of cultural view that Men usually appropriate for a highly leader position then made a woman will difficult to win the position. Therefore, when women who successfully win the position as top leader of best university in Indonesia, actually was not as a coincidence or affirmation results. It is actually a result of women's effort and capability to meet all requirements, including winning men votes from various parties.

That fact actually deeply confirmed that the voters believe that the she has good ability and quality to lead the university and for this time even more than all men candidates. The cultural tightness' conditions that formed glass ceiling seen not as an obstacle factor, but as challenge to prove her capacity in comparison with men candidates. If that condition has become a bottleneck, then success of women to occupy some important position, such as the top of university, basically is a fact that they have appropriate ability. Moreover, they have demonstrated an exceptional condition to go through the culture's confinement as result of effort to emerge from cultural stereotyping pressures [22] .

It means, the glass was cover woman to be a proper leader has been broke. The new rector has successfully shows her quality and for generally proof that women actually have quality and capability to be a leader when they have chance for it. Moreover, her achievement has break the general tendency of the women leader where usually seen as weaker than men. Her successfully to win absolute majority in the voting day actually confirm that She is a high quality leader and has been proof it thru her works where bring her as the leader for the second period. It means She has succeed to broke the Glass ceiling where usually trap women in the restricted access condition.

4 Conclusions

The gender difference indeed has been one obstacle for women to be able to occupy some important positions in various important institutions in comparison to men. It is one of the cultural tendencies that onset of women stereotyping as weak people and do not have appropriate ability. It seems to be influenced by trends of the division of labor system between men and women that put women at the domestic side as the natural condition. It makes women seem to not have enough space to out and compete with men equally. It shows how the culture tightness has formed glass ceiling that covers women's life and creates fundamental challenges for women. Women seem to have double challenges in the process to compete to men. Besides to meet the formal requirements, they should also be able to prove their ability to show that stereotyping against them is unproved and unfair.

Success of woman as leader of important institutions such as university in Indonesia is primarily a concrete fact that women are able to win the competition. That phenomenon is not coincidence or result of affirmative action, it is not only seen as women's ability to meet the formal requirements but also as proof to the cultural tendency that seems to see women as the weaker gender.

Finally, despite the cultural inclination to distinguish women and men in leadership discourse still happens, but it is not a condition that should be mourned by women. That condition can be aspect that possibly encourages women to strive much harder than men. Therefore the success of women to occupy important position will be seen as successful effort in solving the glass ceiling problem that is not experienced by men. The success of women possibly will have more great impact to prove the fallacy of general views in them as the natural weaker gender compared to men.

References

[1] United Nations.: Achieving Gender Equality, Women's Empowerment and Strengthening Development Cooperation. Department of Economic and Social Affairs Office for ECOSOC Support and Coordination. United Nations. New York (2010)

[2] Mokate, Karen (ed.).: Women's Participation in Social Development : Experiences From Asia, Latin America and the Carribean. Inter-American Development Bank. Washington, (2004)

[3] Kiamba, Josephine M.: Women and Leadership Positions: Social and Cultural Barriers to Success. Wagadu Volume 6 Winter.pp. 7-26 (2008)

[4] Højgaard, L.: Tracing differentiation in gendered leadership: An analysis of differences in gender composition in top management in business, politics and the civil service. Gender, Work & Organization, Vol.9.pp. 15–38 (2002)

[5] United Nations.: Women's Rights are Human Rights. United Nations Publication (2014)

[6] Mokate, Karen (ed.).: Women's Participation in Social Development Experiences From Asia, Latin America and the Carribean. Inter-American Development Bank. Washington (2004)

[7] Parcheta, Nicole, Xtreme Trips HS, Belal A. Kaifi, Nile M. Khanfar.: Gender Inequality in the Workforce A Human Resource Management Quandary. Journal of Business Studies Quarterly. Vol 4.pp. 240-248 (2013)

[8] FAO.: Agricultural Censuses and Gender Considerations - Concept and Methodology, (2001)

[9] Eagly, Alice H. Achieving relational authenticity in leadership: Does gender matter The Leadership Quarterly Vol.16.pp. 459–474 (2005)

[10] Toh, Soo Min and Geoffrey J. Leonardelli.: Cultural constraints on the emergence of women as leaders. Journal of World Business Vol.549.pp.1-8 (2012)

[11] Toh, Soo Min and Geoffrey J. Leonardelli.: Cultural constraints on the emergence of women as leaders. Journal of World Business Vol. 549.pp.1-8 (2012)
[12] Toh Weyer, Birgit.: Twenty years later: explaining the persistence of the glass ceiling for women leaders. Women in Management Review, Vol. 22 .pp. 482-496 (2007)
[13] Barreto, M., Ryan, M., & Schmitt, M.: The glass ceiling in the 21st century: understanding barriers to gender equality. Washington: American Psychological Association (2009)
[14] Glass Ceiling Commission (2003)
[15] Eaglya, Alice H. and Linda L. Carlib.: The female leadership advantage: An evaluation of the evidence. The Leadership Quarterly Vol.14.pp. 807-834 (2003)
[16] Mokate, Karen (ed.).: Women's Participation in Social Development : Experiences From Asia, Latin America and the Carribean. Inter-American Development Bank. Washington (2004)
[17] Gelfand, M. J., Nishii, L. H., & Raver, J. L.: On the nature and importance of cultural tightness looseness. Journal of Applied Psychology. pp. 1225-1244 (2006)
[18] Toh, Soo Min and Geoffrey J. Leonardelli.: Cultural constraints on the emergence of women as leaders. Journal of World Business 549; No.of Pages.pp.1-8.(2002)
[19] Cornwall, Andrea: Whose Voices? Whose Choices? Reflections on Gender and Participatory Development. World Development Vol. 31.pp.1325-1342 (2003)
[20] Cornwall United Nations Educational, Scientific and Cultural Organization.: Women and management in higher education. A good practice Handbook. Follow-up to the World Conference on Higher Education. Paris, (1998)
[21] Okpara, John O., Michael Squillace, and Emmanuel A. Erondu.: Gender differences and job satisfaction: a study of university teachers in the United States", Women in Management Review, Vol. 20.pp. 177-190 (2005)
[22] Okpara Catalyst.: The Double-Bind Dilemma for Women in Leadership: Damned if You Do, Doomed if You Don't. New York (2007)

Institutionalization of Muslim Women Leadership (Case Study of *Majelis taklim* in Makassar)

Nuvida RAF[1], Sultan[2], Patta Hindi[3], Musrayani Usman[4]
{upikraf@gmail.com[1], sultan_djibe69@gmail.com[2], pattahindi@gmail.com[3], yaniunhas@gmail.com[4]}

Department of Sociology, Universitas Hasanuddin, Jl. Perintis Kemerdekaan KM 10, Makassar, Indonesia[1,2,4], Government Science of Study Programme, Muhammadiyah University, Jl. KH. Ahmad Dahlan No. 10, Kendari, Southeast Sulawesi, Indonesia[3]

Abstract. Study on functions of *Majelis taklim* showed its new function as a medium of institutionalization of Muslim women leadership since this grass root organization fights to fulfill the requirement of Islamic preachers for its regular meetings. The process of institutionalization is started by accepting female preachers, and they are from secular educational background but they have already trained as the Islamic preachers through specific trainings on Islamic teachings to Islamic leadership. Generally, female preachers are the head of *majelis taklim* who plays significant roles in spreading Islamic teaching, organizing regular religious meetings, and managing the board of organization. By using the case study on 2 *majelis taklim* in Makassar, research results are the number of Muslim women elite increases promisingly, and at the same time institutionalization of Muslim women leadership runs. These conditions bring advantages to such political parties because new elite women are becoming the potent candidates of legislative member in terms of having bases of mass that lead to increasing number of ballots for party in moment of legislative election.

Keywords: *Majelis taklim*, Muslim women elite, institutionalization, Islamic leadership.

1 Introduction

Leadership is always associated to male dominant almost in every fields of life. However, in Indonesian religious lives, the phenomenon of Muslim women leadership emerges at the level of the grass root organizations such as *majelis taklim,* an organization for women and it is organized by women. The number of *majelis taklim* or small group of Muslim women increases day by day along with the development of sub districts in Indonesia. Specially in Makassar, *majelis taklim* is established almost in every mosques. Raf [1] [2] explained that increasing number of *majelis taklim* is a kind of religiousity phenomenon in Indonesia. The Ministry of Religous Affairs registered that in 2013 the number of *majelis taklim* reached 165.000 respectively. In terms of culture, it has been acknowledged that Islam has been an identity of Buginese and Makassarese [3]–[5]. Here, culture drives Muslim women in Makassar to practice Islamic teachings in daily life, and *majelis taklim* is one of sources to gain and enrich their religiousities.

Majelis taklim conducts several activities collectively such as reciting *Qur'an,* listening and learning Islamic teachings that are delivered by a male preacher, deepening understanding

HICOSPOS 2019, October 21-22, Makassar, Indonesia
Copyright © 2020 EAI
DOI 10.4108/eai.21-10-2019.2291587

on *Qur'anic* ayah, and performing of salah as well as giving charity. Mostly, these activities emphasis on developing personal piety that leads to social piety [6] since the members of *majelis taklim* spread their understanding on Islamic teachings to their families and people at their surrounding. Asry [7] asserted that *majelis taklim* is supported by culture of Buginese and Makassarese. Since beginning *majelis taklim* runs in cultural arena [6], however todays *majelis taklim* is transforming into socio-political arena because of several factors; the lack of male preachers who are able to deliver Islamic teachings [8]. Meanwhile the demand of preacher increases along with many *majelis taklim* conduct regular meetings at the same time; the rising demand to female preachers who are able to answer certain problems related to Muslim women, create a convenient situation for Muslim women in exploring their feelings openly; and build the social trusting amongst members.

These changes lead to institutionalization of female preachers that have played a role model as the leader then becoming the elite of Muslim women. Mostly they are the head of or the boards of majelis taklim who become a representation of their each majelis taklim in the communication forum of all *majelis taklim* at the level of sub distric in Makassar such as *Badan Kontak Majelis Taklim* (*BKMT*). In this such forum, all representations of majelis taklim obtain several skills that related to *dakwah* (Islamic preaching) regularly. The output of these trainings is increasing number of female preachers who will organize and deliver Islamic teachings to the members of majelis taklim in Makassar.

2 Research Method

This research applied qualitative method that referring to the research aims; to gain a comprehensive description of institutionalization process in *majelis taklim*, and explore the how the members of *majelis taklim* in accepting and adapting to these changes. Creswell [9] emphasized that qualitative methods are able to explain the phenomena connection intensely since there is a wide sphere for reseachers to explore and deepen the issue precisely. Therefore a case study was implemented as Yin [10], Stake [11], Suyanto and Sutinah [12] asserted that this type of research leads to specific answers toward social phenomenon. Research conducted on December 2018 - January 2018 and covered two *majelis taklim* in sub districs of Tamalanrea and Biringkanaya, Makassar City, South Sulawesi. Collecting data used indepth interview as well as observation and participant observant during regular meeting of *majelis taklim,* and following every steps of activities. The subject of research is the head and several members of both *majelis taklim* because they played significant roles in organizing *majelis taklim* [13], [14] and experience some changes related to functions of *majelis taklim*.

3 Result And Discussion

Institusionalization is a process in which a new role emerges then accepting, and becoming a part of social reality. Berger and Luckmann [15][16] decribe that institutionalization is began from repeated externalization in which leads to a pattern. Here society starts to understand and experience it collectively. In general, leader and leadership are male jobs in public sphere. Meanwhile women are expected just doing domestic assignments. Therefore women elite is new phenomen and limited number, however this research showed an interesting occurance in organization *majelis taklim.*

The term of *majelis taklim* is a special term in describing a small religious group in Indonesia [17] that conducts activities basically related to learning and reciting Qur'an. These are main functions of *majelis taklim* as the medium of non formal education and it has been acknowledged by The Ministry of Religious Affairs and Indonesian Muslim organizations such as *Muhammadiyah* and *Nahdathul Ulama* [18]. Nowadays various activities are provided by *majelis taklim* in order to empowering and fullfiling the members requirements such as sewing or cooking skill, organising money collection for charity, establishing group of Islamic music, and performing in a competion at the level of sub distric.

Since its increasing number, *majelis taklim* requires more Islamic preachers. Commonly its regular meeting, it called as „*pengajian*", is guided and teached by male Islamic preachers who have educational background from Islamic boarding school [19]. This such requirement is hard to be fullfilled since many *majelis taklim* conduct its *„pengajian"* at the same time or day such as at afternoon weekend [20]. Meanwhile female Islamic prechers is limited, and they have already had their *own majelis taklim* This problem, in turns, drives the head or the board to solve it. In order to answer this challenge, *Badan Kontak Majelis taklim* (BKMT) as a forum of communication amongst *majelis taklim* in Indonesia, offers a training program such as training of *Muballighoh* [21], skill of public speaking, and management of organization for its members specially who are not graduated from Islamic schools. By following this kind of trainings from basic level to advance level, *BKMT* enforces its members to be the Islamic preachers since they have already studied Islamic teachings and obtained suppervision instensely. This circumstance leads to firstly, emerging of female preachers. Day by day they play a significant role not only at their own *majelis taklim* but also at other *majelis taklim*. Public acknowledge their capabilities and trust them specially to discuss female issues such reproduction health in Islamic view comfortably than diccussing it with male preachers.

Secondly, socio-political condition has situated the female Islamic preachers as the new elite [8] [6] in political contestation since their influences to several *majelis taklim* which have significant number of members. Here female voters are the potent sources of vote for the legislative candidates. Both the female elites and members of *majelis taklim* are the target of political parties particularly in electoral moments [22]. In addition this phenomenon also is an effect of affirmative action of 30% quota for women representation [23].

Referring to these descriptions, institutionalization of women elite has already run at the grass root level of Indonesian society. It means that leadership is a kind of social action and it influences society indirectly. Since all human activities are the subject to habitualization [15], leadership of female preachers has repeated frequently and lead to a pattern that *„pengajian*" is conducted and organized by the female preachers, at least guided by head of *majelis taklim*. Althought their abilities are questioned by the members, the female preachers bring different nuance in delivering Islamic teachings. Habitualization this kind of leadership means that the way and style of female leadership are in question but it is performed in the same manner and effort then leading to internalization. Different to male leadership in public sphere, the nuance of domestic sphere colours Muslim women leadership [24] which emphasizing on issues related to the roles of women at home such as nurturing, education of children to counceling for the victims of domestic violence [25]. Here society has defined the leadership of Muslim women as the challenge results of socio-political circumstances. As Berger and Luckmann elucidate that habitualization makes it unnecessary for each situation to be defined a new, step by step. A large variety of situations may be subsumed under its predefinitions [15] [16]. The female elite at level of *majelis taklim,* therefore, is an institutionalization of female leadership, and it is an extended function of *majelis taklim* in political system of Indonesia [8]. Jati [2]

affirms this phenomen as the revival of Indonesian Muslims from the middle class who participate significantly not only in cultural sphere but also in political sphere.

Institutionalization of female elite also occurs because of firstly is family supporting in terms of division of labour in domestic sphere that has been understood clearly by every members of family. Althought women should play the doble works both in domestic and public spheres, they have already shown their abilities to cope these burdens. Secondly, culture and tradition of Buginess and Makassarese demand and create a piety circumstances to women [3], [4] since Islam has been their identities. Therefore their activities in *majelis taklim* are perceived as the perfomance of Islamic teaching and as the medium for increasing of their devoutness. Finally, the backing of majelis taklim members who have already trusted to these elites to make decison, represent, and deliver their voices in political system. These roles, in turns, are the signs of the era of women in Indonesia [19].

In sub districs of Tamalanrea and Biringkana, the number of *majelis taklim* increases a long with the number of development of new block of housing that is stayed by migrant family. These families bring their custum in perfomance of Islamic teaching as they practice at their origin homeland. By attending *majelis taklim* activities, they establish social relationship as well as Muslim sisterhood and solidarity in their neighborhood [20].

During electoral moments in Makassar, it has noted that several political parties try to approach the heads or the potent boards of majelis taklim and offer them to be the candidate of parliament members such as the Party of Justice and Properous (PKS) nominated a head of *BKMT* Tamalanrea and Biringkanaya. Even thought she was unsuccessfull in gaining high number of votes, she has already contribute to place this party as the third winner in legislative election 2019. This means that female elite has already accepted by society even at the level of majelis taklim which spreads out in entire sub districs in Makassar. Institutionalization the female leader, of course, takes a longstanding implementation and accepting as a part of world life of Muslim women in Indonesia.

4 Conclusion

The occurrence of Muslim women elite from *majelis taklim* circle is institutionalized by society through habituation and internalization. *Majelis taklim* is a non formal forum of religious education mainly for women. It has involved a longstanding practices of female leadership in managing majelis taklim as an organization. The head or the board of majelis taklim experience the changes of its functions that extend from cultural activities to political activities since requirement of Islamic preachers has not fullfilled.

BKMT challenges this demand by providing a number of trainings that results in emerging the female preachers not only from background of Islamic boarding schools, but also from secular educational background. Their capabilities in delivering islamic teachings and organizing majelis taklim lead to create a new elite amongst Muslim women. Meanwhile, in terms of political regulation of 30% quota for women representation in parliament also supports this condition. Institutionalization of Muslim women elite, in summary, is supported not only by the grass root organization but also by state.

References

[1] N. Raf, “Dinamika Organisasi Gerakan Sosial Politik Keagamaan Perempuan (Studi

atas Organisasi Masa Persaudaraan Muslimah di Makassar),” Gadjah Mada, 2019.
[2] W. R. Jati, *Politik Kelas Menangah Muslim Indonesia*. Jakarta: LP3ES, 2017.
[3] Mattulada, “Bugis-Makassar: Manusia dan Kebudayaannya,” Universitas Indonesia, Jakarta, 1974.
[4] C. Pelras, *Manusia Bugis*. Jakarta: Nalar-Forum Jakarta Paris, 2006.
[5] J. Noorduyn, *Islamisasi Makassar*. 1972.
[6] O. Burhanuddin, Jajat & Faturahman, “Menggeser Ruang Domestik ke Publik: Gerakan Perempuan dalam Politik rde Baru,” in *Tentang Perempuan Islam: Wacana dan Gerakan*, Jakarta: Gramedia Utama, 2004, pp. 79–112.
[7] M. Y. Asry, *Profiles Beliefs and Religious Movements. Profil Paham dan Gerakan Keagamaan*. Jakarta: Puslitbang Kehidupan Keagamaan DEPAG RI, 2009.
[8] K. U. Noer, “Ijtihad Politik Perempuan,” in *Gender and Politics*, S. H. Sastriyani, Ed. Yogyakarta: Tiara Wacana, 2009, pp. 370–377.
[9] J. W. Creswell, *Penelitian Kualitatif dan Desain Riset: Memilih Diantara Lima Pendekatan*. Yogyakarta: Pustaka Pelajar, 2014.
[10] R. K. Yin, *Studi Kasus: Desain dan Metode*. Jakarta: RajaGrafindo Persada, 2006.
[11] R. K. Stake, “Studi Kasus,” in *Handbook of Qualitative Research (Terjemahan)*, Yogyakarta: Pustaka Pelajar, 2009, pp. 299–315.
[12] B. Suyanto and Sutinah, *Metode Penelitian Sosial: Berbagai Alternatif Pendekatan*. Jakarta: Prenada Media, 2003.
[13] N. Setiawati, “Majelis Taklim dan Tantangan Pengembangan Dakwah,” *J. Dakwah Tabligh*, vol. 13 No.1, no. Juni, pp. 81–95, 2012.
[14] Mujahidin, “Urgensi Majelis Taklim Sebagai Lembaga Dakwah di Masyarakat,” *J. Alhadharah*, vol. 17, no. No.33, pp. 1–12, 2018.
[15] P. . Berger and T. Luckmann, *The Social Construction of Reality: A Treatise in the Sociology of Knowledge*. Great Britain: Penguin Books, 1991.
[16] G. Riyanto, *Peter . Berger: Perspektif Metateori Pemikiran*. Jakarta: LP3ES, 2002.
[17] Ginda, “Karakteristik Majelis Taklim sebagai Institusi Pendidikan Non Formal di Manado.”
[18] M. Y. Asry, *Profil Paham dan Gerakan Keagamaan*. Jakarta: Puslitbang Kehidupan Keagamaan DEPAG RI, 2009.
[19] D. Antasari, F. Hasan, L. Nurohmah, and S. W. Eddyono, “The Majlis Taklim and Women: Communializing Private Issue Through Religious Public Space,” Yogyakarta, 2010.
[20] N. Raf and et al Lisa, “Profil Majelis Taklim di Kecamatan Tamalanrea,” Makassar, 2017.
[21] T. Alawiyah, *Strategi Dakwah di ingkungan Majelis Taklim*. Bandung: Mizan, 1997.
[22] I. A. Achmad, “Penguatan Keterwakilan Perempuan dalam Kepengurusan Partai,” *Juristdiction*, vol. 1, no. No. 2, pp. 164–181, 2018.
[23] U. Hasanah, “Majelis Taklim Perempuan dan Pergeseran Peran Publik Keagamaan pada Masyarakat Perkotaan,” Universitas Islam Negeri Syarief Hidayatullah, 2016.
[24] J. Lovenduski, “Pendahuluan,” in *Politik Berparas Perempuan*, Yogyakarta: Kanisius, 2008, pp. 13–30.
[25] Jamhari and I. Ropi, *Citra Perempuan dalam Islam (Image of Women in Islam)*. Jakarta: Gramedia Utama, 2003.

The Phenomenon of WhatsApp Group and The Formation of a New Political Identity

Syahrir Karim[1]
{sahrirka@gmail.com[1]}

Islamic State University of Alauddin, Jln. H.M. Yasin Limpo No. 36, Gowa, Indonesia[1]

Abstract. This paper examines the widespread phenomenon of the use of WhatsApp groups and their relevance in forming a new political identity. Identity of political populism that has been rife all this time could be due to the massive role of the spread and ideological movements in WhatsApp groups. This study uses a phenomenological approach with the type of qualitative research. The findings in this study include that WhatsApp groups are considered as the most strategic media in spreading certain ideologies. The pattern used is like, creating a group and then inviting people to join the group. In the group there are administrators and political and ideological patrons who are usually heard and influential. This method is considered as a substitute for conventional models such as making halaqah face to face or cadre models of members that have been around. Compared to other social media, such as Facebook, Twitter, Instagram, Line, etc., WhatsApp is more familiar in all circles than other social media. WhatsApp is considered a very strategic place in spreading certain ideological messages, including influencing the character and mindset, especially members of the group. This follows a trend of spreading hoax, political interests and certain ideologies that are increasingly mushrooming in text messaging applications

Keywords: Political Identity; Post-Truth; Social Media and WhatsApp Group.

1 Introduction

Indonesia, with complex democracies, diverse populations, and the largest Muslim population in the world has become a challenge. The biggest problem that is happening now is the rise of identity political populism which might determine Indonesia's future. Both in the 2014 Presidential Election and the current elections, the problem of dividing race, ethnicity, and religion, has been fully exploited by activists. The effect of this strategy has been strengthened by the use of hoax that has spread rapidly on social media. A globalized post-truth atmosphere -where emotional appeal trumps rational debate- blurs public perceptions and the ability of voters to discuss the issues well. The behavior and relationships of online network members that influence choice and personal actions show that WhatsApp groups that thrive in Indonesia are forms of the online networks that have the potential to become future identity political movements.

This paper examines how the WhatsApp Group phenomenon raises new political identities in society. The rise of the Islamic movement or other movements lately have raised the question whether this movement purely due to the awareness of rationality or irrational.[1] Sees that the research on online religious communities also considers how Web 2.0 technology provides new possibilities for online community creation and challenges offline religious communities.

HICOSPOS 2019, October 21-22, Makassar, Indonesia
Copyright © 2020 EAI
DOI 10.4108/eai.21-10-2019.2291590

He also revealed that religious blogging studies shows that individuals can use their online activities to consciously reject traditional forms of community and instead of choosing to build religious identities and networks that enable them to experiment with new ways of online religious interaction.[2] This study shows that the phenomenon of hoax and WhatsApp Group also contributed to the emergence of new political identities among the society. The rise of WhatsApp Group and hoax news has formed its own political identity in society with its various typologies. The phenomenon of WhatsApp Group for example is formed with the identity of affiliation, profession, interests and group identity, etc. This tendency for discussions and issues in the WhatsApp Group sometimes creates the impressions of political patrons or figures who are considered influential and respected. This tendency gives space to the emergence of framing issues and the indoctrination process for the group members. Finally, this political identity has given a tendency to political polarization and personal politics. So that, in the end the irrational and even radical politics emerged. The tendency of issues disseminated and repeated will be real truth (post-truth) and has psychological and thoughtful effects. This is why the government through the police has overseen the WhatsApp groups in Indonesia.

The above phenomenon is a serious problem that must be studied more deeply. How populism of political identity in Indonesia is increasing especially in every political contestation. So that this research can give an idea of the phenomenon of how social media is currently influential in shaping the mindset of society, especially the dissemination of certain understandings or ideologies.

2 Research Method

This study uses the theory of post-truth and political identity with using the phenomenology approach. This research was conducted with qualitative methods. One reason is that the symptoms under study are more likely dynamic social phenomenon. In addition, the subject matter in this research is related to the role of politics ethnic. The data cited in this study were analyzed descriptively and analytically, which not only provided a description of the phenomenon, but also explained and analyzed it so that it could assess in full, detailed, and mandatory the phenomena obtained from the field. This research will take the example of some forms of hoaxes and WhatsApp groups to use as important data including interviews. Why only WhatsApp group as the focus of study not other social media such as Facebook, Twitter, Instagram, etc., because the use of WhatsApp is more closed and more familiar in almost all circles, both young and old people.

3 Result and Discussion

In the current era of modern democracy, the industrial phenomenon of using political consultants, political buzzers, in campaigns in the digital world or social media have enlarged political identity. This buzzer pattern by using several accounts in social media, identity politics content is produced and reproduced in number. Political identity itself is theoretically first explained by L.A Kauffman[3] who looked at the nature of identity politics when tracing its origins in the Student Nonviolent coordinating committee (SNCC), a civil rights movement

in the United States in the early 1960s. Although actually it's still unclear who was the founder of this theory. However, in substance this identity politics is often associated with the interests of members of a social group who feel blackmailed and marginalized by the dominance of large currents in a nation or state.[4] In the Indonesian context, identity politics is actually more inclined to the argument of social justice, not for religious reasons only. In this perspective, the Muslim Movement in Indonesia in recent years is not purely due to religious factors alone but there is a factor of unfair treatment. There are several groups, schools of thought or ideologically strong schools who feel they have been treated unfairly by the state such as Hizbut Tahrir Indonesia (HTI), the criminalization of the clerics and others.

The increasing political identity in national and local political discourse lately is inseparable from the success of the main actors in this Movement in campaigning agenda. The pattern of campaigns using social media is very effective, including creating WhatsApp groups. In WhatsApp groups a kind of indoctrination occurs, especially building awareness of shared identity through certain ideologies. At this point, what is emphasized is the narrative of emotionality rather than the narrative of rationality. With this model of campaign and indoctrination process, it has succeeded in influencing the emotions of the people who have finally reached the point of post-truth symptoms that have occurred so far. The term that relates to post-truth is truthiness, which is seemed true, though not true at all.[5] The term post-truth is more concerned with emotional feelings than objective data of facts. So the facts in this case are considered not very influential in shaping public opinion compared to personal emotions and beliefs. Along with that, social media especially the existence of WhatsApp groups is the most effective media in influencing one's personal emotions and beliefs. This phenomenon becomes increasingly serious when the credibility of the mainstream media is always undermined by the interests of elites and owners, forcing people to look for alternative information even though the information is unclear or not objective.

This study finds that WhatsApp Group media is one of the most significant ways to form new groups and even new social identities. The existence of WhatsApp Group is used as a forum for the process of new understanding or ideology indoctrination for all group members. Some cases show how the process took place, such as systematic and massive recruitment, patrons or influential people. The existence of group members can be issued by the admin group when there is a mismatch of perception and understanding. The implication of this phenomenon is that social media has become a very efficient place in spreading new ideologies including by spreading hoaxes. This not only creates divisions within the community and family, but also threatens national solidarity.[6] In an election where identity politics is a game and hoax card is a campaign strategy, not only social solidarity, but also the country's democratic foundation at stake. The media has had a profound influence on the formation of thought patterns and the spread of ideology.[7] gave the view that one of the political strategies that are widely used in influencing voter behavior is the use of media. In some cases it was found that social media in this case WhatsApp group is the most strategic place in spreading certain ideologies. Creating a WhatsApp group and then inviting people to join the group is a new strategy that was previously carried out by conventional ideology, conventional methods such as creating an organization, cadre in a closed room, halaqah, and others with face to face model.

The pattern of political movements that require social media has been successful. Political actors no longer try in their ideology and political interests. Social media through WhatsApp groups issued very success in building political movements and has been proven in recent years in political contestation in Indonesia. For example, the impression of Islamic politics used by a pair of certain candidate pairs in the presidential election, regional elections

as well as governor elections with full support of the alliance of ulama in the ijtima Ulama forum, the 212-alumni movement led by Islamic Defenders Front (FPI), The National Movement of The Ulama Fatwa Defenders (GNPFU) and other political Islamic movements. If the above assumption is not proven, it means winning one of the candidate pairs in political contestation caused by other political aspirations, such as identity political factors, unequal distribution of wealth, unfair natural resources, infrastructure development that has not really benefited for Public. Therefore, research has answered that political dynamics and their relationship with the phenomenon of the political Islam movement originated from the strengthening of identity politics that originated from social media.

Populism of political Identity in recent years has changed the political character of society from rational to emotional or irrational. This research offers a new perspective about social media, in this case that the existence of WhatsApp groups is a new pattern in building social movements. There are three concepts of social movement theory that are very important, namely political opportunity structure, framing, and mobilizing structure. As part of social movement theory, framing is a knife of analysis that is often used in looking at patterns of movement activism and ideology. Framing is a process in which social movement actors create and roll out discourse that can reverberate among those who are targeted mobilization as stated. Framing can be formulated as the art of communicating messages to persuade the masses and gain support and participation. For this reason, various issues and symbols are chosen and contextualized to achieve "frame resonance", that is enough responses that will change potential mobilization into actual mobilization.[8] The echo of the framework of collective action becomes the basis for social movement actors to create their collective identity, an interactive orientation of action and the opportunities and obstacles in which the action takes place. A strong sense of collective identity determines the decisions taken by the actors and the way they adapt their activities to changing situations.[9] From some of the social movement characters, all of these characters are in the WhatsApp groups. In the WhatsApp group there is a framing of issues, the process of indoctrination arises with certain political interests amid political moments, and in the WhatsApp group is also inhabited by political actors as a resource power.

4 Conclusion

In order to prevent the enhancement of negative politics identity, it needs an ideological basis and strong idealism from everyone. The importance of right understanding of the use of social media is important for education to all levels of society. Identity politics that are disseminated through various online media and social media have become a place for prominent public and political figures or figures as well as delivering truth claims. Every speech from a figure is posted on the timeline and shared by users to friends and groups on various social media such as WhatsApp, and others. The community believes that what is conveyed by the character is a truth. People who immediately believe and no longer think whether the information submitted is true or not, but the belief in the figure has denied the objective truth that they should have. Truth no longer lies in the validity of information but its belief in a figure. The impact of media is not limited to the behavioral consequences of media messages, but has led to a more personal impact on emotions. This is among the causes of the emergence of hate speeches and hoax news on various social media. When truth is no longer

based on objective factors but someone's beliefs and feelings towards a figure, then there will be coercion to others who are believed to be the truth.

The above phenomenon concludes that political movements are no longer conventional but are also beginning into the part of digital arena. The pattern of this movement has proven successful in recent years, especially seen in every democratic contestation in Indonesia. Political identity as long as it is seen is the effect of the massive campaign through social media. Social media has become a very strategic tool in spreading issues, ideologies, each of which can be consumed by its users. So that, it has implications in changing mindsets to the level of public emotional is higher than the facts. Society is no longer objective in assessing things. It was at this point that the term post-truth emerged, that the present era is the era of post-truth. That is an era where people prioritize their emotions over their rationality. Therefore, when rationality is no longer put forward then what emerges is personal politics even communal politics which will results in a new political identity.

References

[1] Lovheim, M. : Identity On Digital Religion Understanding Religius Practice in New Media Worlds. (London and New York: Routledge) (2013)

[2] Teusner, P. : Emerging Church Bloggers in Australia Prophets, Priests and Rulers in God's Virtual World. (Melbourne: RMIT University) (2010)

[3] Kauffman, L. : The Anti-Politics of Identity, Socialist Review. Vol. 20. (2012)

[4] Ma'arif, A. S. : Politik Identitas dan Masa Depan Pluralisme Kita. (Jakarta: Yayasan Abad Demokrasi) (2012)

[5] Syuhada, K. : Etika Media di Era Post-Truth. *J. Kumunikasi Indones.*, Vol. 5. pp. 75–79 (2017)

[6] Sosiawan, E. and Wibowo, R. : Representasi Politik Identitas dalam Kampanye Online Calon Legislatif Partai palitik Peserta Pemilu 2014. *J. Ilmu Komun.*, Vol. 13. pp. 234–248 (2015)

[7] Eriyanto. : Analisis Framing: Konstruksi, Ideologi, dan Politik Media. (Yogyakarta: LkiS Group) (2011)

[8] Muhtadi, B. : Dilema PKS Suara dan Syariah. (Jakarta: Gramedia) (2012)

[9] Hasan, N. : Islam Politik di Dunia Kontemporer; Konsep, Genealogi dan Teori. (Yogyakarta: SUKA Press) (2012)

Social Media Utilization in Generating Fast Response During Urban Flooding: A Case Study of Depok City

Muhammad Akram Mansyur[1]
{muhammadakram@staff.gunadarma.ac.id[1]}

University of Gunadarma, Jl. Margonda Raya No.100, Depok, Indonesia[1]

Abstract. Social media is a technology that has evolved very quickly in the past decade. not only its tremendous growth of users, but the scope of its purpose has expanded, for instance its use in a crisis situation as will be elaborated in this paper. This study is aiming to construct theoretical explanation about the utilization of social media by citizens and municipals of Depok City during flood events, and the pattern of government-citizens social media interaction during flooding, 5 February 2018. This study is an empirical study where new data collection was involved, such as: Twitter conversation scraping and interviews. From this study it was found that social media in this case Twitter is very popular as an emergency communication channel in Depok both from the citizens and government agencies. Even though the level of implementation has not been very sophisticated, Depok City Government has used social media to assist them in generating fast responses during and after flooding.

Keywords: social media, emergency, flood, government responses.

1 Introduction

One of technological advances that affect people's communication is the existence of social media [1]. In the field of government public relations, social media offers transparency and speed of information flow that could enforce the intensity of communication's interaction between government and citizens [2]. Through social media government agencies are able to communicate directly and effectively with citizens and vice versa [3]. Ideally, this online social media government communication is established to create double loops communication [4], exchange of ideas and information between government and citizens without going through editing process or media framing by gate keepers in conventional mainstream media [5]. This communication framework arguably allows governments to react more responsively toward citizens' demands in terms of time and accuracy.

This research is taken place in Depok City, particularly during flooding on 5th February 2019. Why Depok City? There are several reasons. First, Depok City Government has several official social media accounts, so that it is relevant if examined in relation to the concept of government social media adoption. Secondly, Depok City is not a disaster-prone city. But part of cities that every rainy season is always faced with urban flood problems. So-called urban floods because they are not flash floods or floods that are categorized as natural disasters, but rather are quite high inundation of water, which are unable to flow or be absorbed. In Depok City, there are quite a lot of flood-prone areas. Of course this flood leaves an impact that disturbs citizens, such as the dumping of garbage, the inundated housings, and even it can exacerbate the

HICOSPOS 2019, October 21-22, Makassar, Indonesia
Copyright © 2020 EAI
DOI 10.4108/eai.21-10-2019.2291554

problems that typically occur in cities such as traffic congestion. Third, internet users in Depok City are quite large. Based on a survey in 2013, internet users in Depok City amounted to 502,000.

On Monday, February 5, 2018, enormous floods hit Depok City. The high intensity of the rain on that day made Kali Ciliwung overflow and inundate some parts of Depok City. Areas that are waterlogged are Kelurahan Kemirimuka, Citayam, Tirtajaya, and Pondok Cina, however, the worst conditions occur in Kemirimuka.

Research on social media use in government is very rife in this last decade, but still very few who dedicate their research to see how social media is utilized to generate actual government responses. Most initiators in this regard prefer to review the government online responses [6], [7], [8]. There are several studies that try to study about actual government responses towards social media [9], [10] but they provide little information about government policy process that transforms social media data become actual government responses. Bekkers et al. [11] became one of researchers that have initiated to describe the transformation process of social media data into actual government responses through a process known as social media monitoring.

This study will focus on crisis context in trying to explain how the process of utilizing social media can help government agencies to generate their actual crisis responses that are not only in the form of online responses. Some research has been a pioneer in this case, such as [12]–[17]. Flooding in Indonesia, as a specific crisis context in this study is also a fairly new, where the majority of research related to disaster in Indonesia focuses on earthquakes and tsunami [14], [18].

This study is aiming to construct theoretical explanation about the utilization of social media by citizens and municipals of Depok City during flooding, 5 February 2018. In order to achieve the aim, there are several research questions proposed, as follows:

1. What are the manifestations of government - citizens' social media interaction can be identified during Depok City urban flooding?
2. How does Depok City Government implement social media during flood events?
3. How does Depok City Government generate quick responses during flood events?
4. How can we conceptualize the pattern among citizens' social media activities, Depok City Governments' social media Implementation, and Depok City Government Fast Responds strategy during and immediately after floods?

2 Research Method

This study is an empirical study where new data collection was involved, such as: interviews, observations and relevant document collection. There are 10 people who have been interviewed. Most of them are officials or employees related to the Information management particularly on social media in the technical services relating to flood management and its impacts, such Public Work Service, Health Service, Social Service, and Fire Department. The other informants are officials and employees from the Communication and Information Service, officials and volunteers at the PMI Depok City, and managers of a local social media based media.

Another method is Twitter conversation scraping, which was scoped in the period 3-15 February 2018. The scrapped data is then classified according to 15 categories manually. This category is also not exclusive to one another. Category overlap is possible, because one text data is possible to be classified into 2 or more categories, such as tweets that indicate about complaints together with asking for help.

In downloading this twitter data, there are 2 major ways. First, by using general keywords as listed in rows 1-3. Second, data is downloaded based on the twitter account owned by the agency or unit owned by the Depok city government which is functionally related to information management and flood disaster management, as stated in rows 4-12. This difference in methods of scrapping allows overlap, where there can be the same text tweeter that appears on 2 or more methods.

Table 1. Topics Classification

ti	Scrapping Methods	Results	Topics*											
			1	2	3	4	5	6	7	8	9	10	11	12
1.	#banjirdepok	2	2	-	-	-	-	-	-	1	-	-	-	-
2.	#depokbanjir	5	4	-	-	-	1	1	-	2	-	-	-	-
3.	Banjir depok OR dpk	342	313	21	17	6	69	6	3	126	-	-	11	2
4.	@pemkotdepok	762	43	17	7	11	7	-	-	4	2	5	14	1
5.	From: Pemkotdepok	91	9	-	-	-	-	-	-	-	6	-	2	1
6.	To: Pemkotdepok	94	7	-	-	6	-	-	-	-	1	-	-	-
7.	From: Satgas_SDA	58	56	-	-	-	-	-	-	-	-	-	56	-
8.	To: Satgas_SDA	4	3	2		1	-	-	-	-	-	-	-	-
9.	@satgas_SDA	20	16	1	1	1	-	-	-	-	3	1	7	-
10.	To: Depokdiskominfo	4	-	-	-	-	-	-	-	-	-	-	-	-
11.	@depokdiskominfo	39	9	1	-	-	-	-	-	-	-	-	8	-
12.	From: depokdiskominfo	7	-	-	-	-	-	-	-	-	-	-	-	-
	Total	1428	462	42	25	25	77	7	3	133	12	6	98	4

***Topics Classification**

1. Topics and Area relevance
2. Citizens complaint, by personal account
3. Citizens suggestion, by personal account
4. Asking for help, by personal account
5. Current situation report, by personal account
6. Idea and suggestions, by non personal and non-governmental account
7. Asking for help, by non personal and non-governmental account
8. Current situation report, by non personal and non-governmental account
9. Government response, by governmental accounts
10. Government response, by personal government officers account
11. News or reports on government response, by governmental accounts, personal government officers account, news media, or NGOs
12. Updated information about the crisis, by governmental account.

3 Results and Discussion

The adoption of social media in the government communication of Depok city has been going on for quite long time. This is a manifestation of applying Law No. 14 of 2008 about Public Information Disclosure, as well as Depok City Regulation No. 3 of 2013 about the Implementation of Communication and Information Technology.

The popularity of various accounts that are officially managed by Depok City government has increased. For Twitter, per 14 May 2019, it has reached 44,650 followers. One of strategies to increase social media engagement is by linking social media account to other communication channel. Various social media links are displayed on the main page of official government website.

Twitter's popularity is manifested in flood-related virtual interactions as seen in Table 1. The posts are dominated by reports related to the latest conditions both by the media, and the Citizens. Citizens use Twitter to report disaster situations around them or are being monitored by them. This kind of activities aims to increase awareness of disasters both for citizens and government. Citizens are found doing tagging or mentioning their tweets to some government agencies, People also use Twitter to complain about what they feel as a result of floods, and ask for help. One of the problems that often haunt society when floods occur is the accumulation of waste.

> *[From citizen],"@satgas_SDA SDA admin, please help with the disposal of garbage that has accumulated* after the flood in Juanda, Depok, Gotong Royong hallway *",@satgas_SDA*

The benefit of adopting social media is very well recognized by Depok City government officials. The Secretary of the Communication and Information Service revealed that in the current era of information disclosure, government organizations are important to use social media as means of communication with their people. The city government can effectively publish various information and activities to the public. Regarding emergency conditions, the city government also built various communication channels such as the SIGAP application, hotline 112 specifically for emergency situations, and 119 more specifically for emergency services related to health and the need for ambulances. On the other hand social media was not given the burden of a role as important as the previous channels. It still plays as medium of dissemination of information and publication of various government activities not as a main channel of emergency communication.

In general context, the government is basically very serious about making social media as an integrated official communication channel with citizens. This is evidenced by the formation of PPID officials (information and data management officers) who are attached to all technical departments / services in Depok city government. One of its tasks particularly is managing social media. Social media admin positions are not jobs that are specifically carried out by a group of staff, but only one of obligations among many other that must be done in parallel. The presence of appointing special task force to handle social media is an indication of structural adaptation as an important indicator of social media implementation [19]. In this case, structural adaptation have been carried out by the government even though have not specifically aiming to handle social media. The lack of focus and work specification on social media admin makes the exploration of the benefits of social media become limited. The testimonies of some admins describes that they often feel that managing social media are often neglected because they have

to work on other duties as well. Moreover, most of the admins limit themselves in managing social media only in working hours, where ironically, the disaster does not recognize working hours.

All administrators only rely on incoming notifications if there are people or other elements mentioned or sending direct messages to these official government accounts. Social media monitoring that is more holistic and advanced activity is still too sophisticated to work on. The lack of technical exploration is caused by the technology infrastructure used is just an ordinary smartphone or a regular desktop computer. In short, the process of implementing social media in Depok is not much different from the implementation of social media by individual. The only difference is the representation of the account that represents government institution not personal.

Related to generating crisis response, Rahmat as Field Coordinator of SDA Task Force and admin @satgas_SDA revealed that social media is used as a tool for preliminary assessment to assess the level of urgency of the citizens' reports/complaints to be followed up. The photo and video features of social media make it easier for people to describe and convince about the actual situation. Moreover, from the government side, photos or videos uploaded by citizens can be used as a way to avoid false information. Government of Depok City is also often seen responding to community posts by asking questions of verification and clarification.

As another form of informational response to citizens, it is also often found replies to citizens' posts in the form of virtual coordination. Admin adopt the term "cc" in the email by mentioning the accounts owned by other related units even mayor's personal account or other high officials, such as the @DinsosD account (owned by the social service department of Depok City), @DinasPUPR (public works department of Depok City), @satgas_SDA (owned by water resource department of Depok City), @manto_dpk (personal account owned by the head of public works department of Depok City) and @idrisAShomad (privately owned by Mayor of Depok City). The Admin also use of the phrase "your report is forwarded to ... to be followed up". This gives the impression of two things, namely whether social media is indeed a channel for virtual coordination or, that was only satisfying informational responses to citizens where the units actually coordinate offline.

The Inadequate urban physical infrastructure in the city of Depok making flood disaster seemed to be a subscripted disaster, where people who are victims seemed to have been experienced in dealing with it. The victims even seem to have been able to estimate the flood cycle, when the water level will be high and when the water will recede. The victims so often unwilling to be evacuated. This makes complaints or requests for assistance to the government regarding evacuation via social media is relatively very low. The majority of citizens conversations related to Depok floods are about infrastructure, such as broken dikes, rubbish piles that clog the waterways, and hollow roads covered by stagnant water. This makes @satgas_SDA and @dinas_PUPR accounts become the most popular government accounts when floods occur alongside the @pemkotdepok account.

The high enthusiasm of citizens in reporting the current situation when flooding occurred, especially related to infrastructure failure created a sense of information overload. It is even recognized by Public Works Service that the agency has limited resources and ability to come up with fast and effective actual responses as expected by citizens. One of the strategies to overcome this situation is by delaying the responds. Government will respond to citizens' complaint after the issues has been fixed. Photos or videos are taken as proof and then used to convince citizens that their complaints have been handled properly.

DinasPUPR," The activity of cleaning the waste at Laya Canal, Taman Duta.. *13/02/2018 cc: @manto_dpk @IdrisAShomad @pemkotdepok pic.twitter.com/fly6flbJPl"*



Fig. 1. Depok Government Post about Their Respons

4 Conclusion

The Depok City Government is one example of a city government that has made social media as one of the official communication channels between government and citizens, sometimes even as a medium of communication among internal government agencies. This process is indicated by several social media implementation strategies implemented by Depok City government, such as: ownership of social media accounts by each agency, even to sub-division levels; assigning staff specifically to handle social media; providing support for technology infrastructure, and human capacity development for social media managers and other impacted stakeholders, and also implementing response strategies.

Because social media integration is not yet optimal, especially its integration to emergency communication, the benefits of social media that are often offered in various researches are still often doubted. In some sectors, Depok city governments still prioritize the use of their field volunteers in obtaining information. Their social media implementations are not in a same level for each unit. This then makes social media less useful because the main source of information is not from the community, but still in structural way, for instance from assigned volunteers. That is why, this study found that leadership and competitiveness were the dominant factors that triggered Depok City Government to adopt social media. Unit leaders who are active on social media will encourage the optimization of the application of social media. The feeling of competing with other units or cross-city government also encourages the application of social media in Depok city.

Although social media is not considered as the official information channel regarding emergency and disaster, in this study it was found that Depok City Government was able to take advantage of social media, specifically the speed of information exchange. Depok City Government is able to take advantage of the popularity of social media, especially Twitter in

citizens to get the latest situational information from the public to generate responses that are claimed to be faster and accurate. Maybe this idea sounds very dreamy, but the proof is present even though not in a sophisticated level of implementation. The features offered by social media help the rapid response team in conducting preliminary assessments.

Based on Depok case evidence, a theoretical notion could be propose where the effectiveness of the government's response to flooding is arguably could be impacted by social media adoption. But on the other hand, because the flooding problem in Depok City is a subscription problem faced during the rainy season annually, government's rapid or emergency responses have not been able to completely reduce the disappointment of citizens who are often ventured on social media.

Social media utilization by Depok City Government and all the service agencies leads us to the fact that there is an overlap between the impact of social media usage, and the main antecedent of government responsiveness, it is faster information exchange. Citizens participation in informing the government of their preferences in terms of their actual observations on current situation, complaints, asking for helps and even suggestions is well facilitated by social media and may even affect government performance if the government has an advanced level of social media adoption so as to respond quickly and accurately. This continuous process of communication as shown in this case, creates intimacy, mutual trust and greater collaboration between government and citizens while these also play as important element of government responsiveness.

Acknowledgements.

1. This study is part of a series of studies in several different cities that have flooding problems and the enthusiasm of using social media that are comparable to Depok, such as Bandung, South Tangerang, and Palembang. Not only that, there were also several flood cases in each city, but on this occasion only one flood case was raised.
2. Citizens personal Twitter ID is hidden.
3. Twitter posts are displayed in English.

References

[1] Bala.K.: Social media and changing communication patterns. Glob. Media J. Indian Ed.Vol. 5. pp. 1–6 (2014)

[2] Graham and Avery. E. : Government public relations and social media: An analysis of the perceptions and trends of social media use at the local government level. *Public Relat.* J.Vol. 7.pp. 1–21 (2013)

[3] D. Linders, "From e-government to we-government: Defining a typology for citizen coproduction in the age of social media," *Gov. Inf. Q.*, vol. 29. pp. 446–454 (2012)

[4] C. G. Reddick, A. T. Chatfield, and A. Ojo, "A social media text analytics framework for double-loop learning for citizen-centric public services: A case study of a local government Facebook use. *Government Information Quarterly*, vol. 34. pp. 110–125 (2017)

[5] Boynton G. R. and G. W. Richardson Jr., "Agenda setting in the twenty-first century," *New Media Soc.*, vol. 18.pp. 1916–1934 (2016)

[6] Al Ali, S. I. Al-Harthi, Y. AlHinai, Z. Al-Salti, and A. Al-Badi.: Citizens' perceptions of government's participatory use of social media, Transform. Gov, vol.11.pp. 174–194 (2017)

[7] R. Gauld, A. Gray, and S. McComb.: How responsive is E-Government Evidence from Australia and New Zealand," *From Implement. to Adopt. Challenges to Success. E-government Diffus.*, vol. 26.pp. 69–74 (2009)

[8] K. N. Andersen, R. Medaglia, R. Vatrapu, H. Z. Henriksen, and R. Gauld, "The forgotten promise of e-government maturity: Assessing responsiveness in the digital public sector," *Gov. Inf. Q.*, vol. 28, no. 4, pp. 439–445 (2011)

[9] Eom. S.-J., H. Hwang, and J. H. Kim.: Can social media increase government responsiveness? A case study of Seoul, Korea," *Gov. Inf. Q.*

[10] P. Panagiotopoulos, J. Barnett, and L. Brooks, "Social media and government responsiveness: The case of the UK food standards agency. Lecture Notes in Computer Science (including subseries Lecture Notes in Artificial Intelligence and Lecture Notes in Bioinformatics); 12th IFIP WG 8.5 International Conference on Electronic Government, Vol. 8074. pp. 310–321 (2013)

[11] V. Bekkers, A. Edwards, and D. de Kool, "Social media monitoring: Responsive governance in the shadow of surveillance?," *Gov. Inf. Q.*, Vol. 30. pp. 335–342 (2013)

[12] M. Song, J. W. Kim, Y. Kim, and K. Jung, "Does the provision of emergency information on social media facilitate citizen participation during a disaster. Int. J. Emerg. Manag., Vol. 11.pp. 224–239 (2015)

[13] M. T. Riccardi.: The power of crowdsourcing in disaster response operations," *Int. J. Disaster Risk Reduct.*, Vol. 20. pp. 123–128 (2016)

[14] A. T. Chatfield, H. J. Scholl, and U. Brajawidagda, "Tsunami early warnings via Twitter in government: Net-savvy citizens' co-production of time-critical public information services," *Gov. Inf. Q.*, vol. 30. pp. 377–386 (2013)

[15] R. Bossu.: LastQuake From rapid information to global seismic risk reduction. Int. J. Disaster Risk Reduct., Vol. 28. pp. 32–42 (2018)

[16] Yates D. and S. Paquette.: Emergency knowledge management and social media technologies: A case study of the 2010 Haitian earthquake. Int. J. Inf. Manage. Vol. 31.. pp. 6–13 (2011)

[17] Chatfield A. T. and U. Brajawidagda.: Crowdsourcing hazardous weather reports from citizens via twittersphere under the short warning lead times of EF5 intensity tornado conditions," in Proceedings of the Annual Hawaii International Conference on System Sciences; 47th Hawaii International Conference on System Sciences. HICSS. pp. 2231–2241 (2014)

[18] Comfort F. Ai, L. K., Y. Dong, and T. Znati.: A dynamic decision support system based on geographical information and mobile social networks: A model for tsunami risk mitigation in Padang, Indonesia Saf. Sci., Vol. 90, pp. 62–74 (2016)

[19] Mergel I. and S. I. Bretschneider.: A three-stage adoption process for social media use in government,Public Adm. Rev., Vol. 73. pp. 390–400 (2013)

Field Activism Becomes Click Activism: A Concept Review of Old Social Movements and New Social Movements Become Online Social Movements

Ahmad Ismail[1], Hardiyanti Munsi[2]
{ahmadismailguntur@gmail.com[1], hardiyantimunsi@gmail.com[2]}

Departement of Anthropology, Hasanuddin University
Jl. Perintis Kemerdekaan KM 10, Makassar, Indonesia.

Abstract. This article aims to review the concept of social movement based on literature study and field research I have done. Social Movement has been a phenomenon in society in the last decade. The definition of social movements continues to be modified according to the development of society. Starting from the old social movements in the era of the 80s to 90s, the new social movements in the era of the 2000s, then became an online social movement in the era of 2010s.

Keywords: *Social movement, Online activism, Click activism*

1 Introduction

Social movements in Indonesia lately are massive [1] [2]). Based on some research results that we found about social movements, most researchers discussed social movements or resistance carried out in the 1980s to 1990s have not adopted internet technology. Like social movements which lead to peasant movements and agrarian resistance characterized by class struggle [3] [4], the 1998 student reform movement in Indonesia [5] which was later defined as an old social movement [2][6].

Then the New Social Movement which was defined by Singh [6] about the value and form of the movement has shifted from the Social Movement to the New Social Movement which has become social phenomena of the last decade [2]. However, in the current digital era, many social movements are carried out by adopting internet technology especially utilizing social media - Twitter, Instagram, YouTube, Facebook, and blogs - in conducting social movements. The phenomena have not been widely studied so that it becomes interesting to study.

Referring to the research conducted by Faisal [7] about the *Greenpeace online activist* movement, mass mobilization carried out by the Greenpeace online activist movement is merely symbolic resistance such as petitions and lettering to policymakers rather than giving real or direct opposition in society. It is the same with Nugroho [8] research on the birth of what he called "one-click activism", which also returned "click activism" in question "... Don't think people just press a *like* button on Facebook, they already feel able to 'change the world', with millions of people doing the same thing. Even though the realization of these activities was only carried out by a handful of people. This is what is feared in civil activism through

HICOSPOS 2019, October 21-22, Makassar, Indonesia
Copyright © 2020 EAI
DOI 10.4108/eai.21-10-2019.2291540

social media in Indonesia. The emerging of a "one-click movement", or "one-click activism" will be in vain without real realization.

This article aims to review the concept of social movements. The journey of this concept continues to experience modifications under the development and phenomena of developing social movements. Starting from old social movements, social movements, to the new ones which were later modified into online social movements.

2 Research Method

The method used is the study of literature to discuss the framework of the development of the concept of social movements from the old social movements into the new social movements that have different variations. At the same time, it also shows how strong the impact of the social movement changes.

3 Result and Discussion

3.1. Old Social Movement and New Social Movement

Social movements are often seen as a collective action to fight against the state in order to fight for the rights of civil society. According to Sudjatmiko [2] social movements are defined as: ″a form of collective action with a clear conflictual orientation towards certain social and political opponents, carried out in the context of a close cross-institutional network context by actors who are bound by a sense of solidarity and collective identity that exceeds the forms in coalitions and joint campaigns″. The definition is not much different from what we encountered in the sociological literature on social movements, there is also another definition, namely: "social movements are described as the most collective attempts to promote change in a society or a group″ [9]. Both of these definitions are not much different from what is expressed by Useem & Useem [10], social movements as collective actions of organizations, which are forced to make social changes. Axel [11] went more detailed, defining social movements as an organization's effort to make changes in the distribution of any socially valuable things.

From the explanation of the concept of social movements above, it gives an overview of how social movements emerged and worked in carrying out the resistance to the state in the fight for their class, but if the social movements above are seen in the current context, there are many collective movements but not carried out by conducting a "hard" resistance in the sense of taking to the streets and conducting a demonstration.

Based on the explanation above and labeling social movements carried out without the characteristics of class struggle, Singh [6] then divides the concept of social movements into two, namely "old social movements" and "new social movements". Both of these views are not much different about the forms of movement which are conceptualized as "old social movements" and "new social movements". The old social movement was more about bringing the ideological discourses that chanted anti-capitalism, class revolution, and class struggle. Whereas at present, the new social movement expresses itself with rich forms such as anti-racism, anti-nuclear, disarmament, feminism, environmentalism, regionalism, and

ethnicity, freedom of civil society and issues concerning personal freedom and peace. The new social movement, essentially, is a development of the theory of social movements that existed before. This view is based in Western Europe as Laclau & Mouffe [12] consider new social movements as alternative models of "stagnation" or "bottlenecks" from the Marxist approach to social movements.

Singh [6] states that the paradigm of the new social movement rests on two main claims: first, new social movements are transitional products from the industrial economy to post-industrial. Second, new social movements are for and different from the Social Movement in the industrial era. If the traditional movement usually emphasizes economic-material goals as well as the labor movement, the new social movements tend to avoid these objectives and set non-economic-material goals.

In the new social movement, there is a slogan that reads ″There are many alternatives″ [13]. New social movements are present as an alternative to principles, strategies, actions and ideological choices from the views of traditional Marxist theories which are more focused on the problem of class struggle. The new social movement was a separate movement from the previous social movements which were colored by the traditional class of the labor movement. The basic debate is about goals, ideology, strategy, tactics, and participants. The old social movements tend to be thick with the class dimension (Marxian) which is divided into the dichotomy of the bourgeoisie and the proletariat; move on around economic issues/economic re-distribution that are closely related to times where the dynamics of the economy of western countries entered a period of industrialization and thick with the aim of changing the system (overthrowing power) radically/revolutionary. Also according to Sudjatmiko [2], old social movements and new social movements are not differentiated based on the time of the movement, but based on what is the activist fighting for. A movement does not have to start from 'old' then to 'new', and vice versa.

From what happened in the case of the ouster of president Husni Mubarok in Egypt, the case of the anti-wall street movement in the United States, and the case of Prita Mulyasari and Bibit Candra, all of these movements were carried out by adopting internet technology that was so rapidly spreading. The movement is called an "online social movement" that is a social movement combining information technology, namely the internet -Twitter, Instagram, YouTube, Facebook, and blogs- in carrying out their movements. Therefore, the phenomenon of civil society adopting the internet in carrying out social movements is an interesting phenomenon.

3.2. Online Social Movement: Reality or Illusion?

This article uses the premise that the types of old social movements and new social movements that adopt the internet can be seen as an “online social movement”. The ideology and *values* that it has are different from others, and provide their own identity in an online movement. How the organization of movements, value-building, practicing and building the views of the actors -that is the right way- and strengthen the social movements.

The Social Movement can also be understood as a community. The community is a clear entity but this term is a term that is highly debated in various fields of science such as anthropology, sociology, and communication, but society is one of the focal points of anthropological investigation. A community or a group in a society has a culture that embodies a rule in that society, a common interest, limited membership, affective bonds, shared values, behavior and interaction based on obligations as the important elements.

Years before the advent of the internet and the effects of globalization today, the value of affective relationships among members of community groups seems more important to society than the actuality of physical location. Globalization and trans-nationalism continue to show us that social ties, responsibilities, and obligations can cross national boundaries with the internet [14]. Advances in technology have affected communication with exponential increases in quality, speed, and ease of access that can be used to bind members, create a convergence of opportunities and needs [15].

Many opinions about how the internet eliminates the boundaries of space and time make one virtual world transcend physical boundaries [16]. Bromberg proposes that this geographic decoupling of the core role in defining society has opened up discussion space for us to think the internet as a new space for the community. This also affects the anthropology field method [16].

If the internet has become a new space for the community, then how are affective relationships between group members formed? How do actions on the internet make this connection? As an interactive place, the internet facilitates the movement of information, money, and commodities -that are shared, traded, exchanged and sold-, borrowed images, and symbols –that is repackaged- and crossing national and ethnic boundaries [17]. It is an expression of the new world, sharing personal joy and tragedy, debates about the purpose of life, and the ideology of how the world must be formed. It impacts how we understand social capital and its role in social ties in society, but also impacts on the importance of physical locality in building social capital and social bonds that create society.

4 Conclusion

The social movements carried out on the internet are not merely click activism, but social movements on the internet can exceed beyond. With the requirement that they have the context of the movement with the real world, social movements on the internet do not escape from the 'real' offline context so that the nuances of the movement built have validity or synchronization between online and offline.

The Social Movement is not only done with social media alone, but collaboration and a combination of "real" and "virtual" spaces have also provided context and validation in carrying out social movements. Organizing is done through social media applications, used as their infrastructure in building communication among fellow volunteers.

The social movements carried out by adopting internet technology have provided a new concept of movement which we call "online social movements". Although referred to as the keyword 'online', this movement is not only done in the internet space, but the offline context of real space is also a part of online social movements to provide context, validation, and attachment to participation in carrying out social movements

References

[1] Ismail, A., Munsi, H., and A. Hans.: “Online Social Movement: Adopsi Teknologi Informasi dalam Melakukan Gerakan Sosial di Indonesia,” *ETNOSIA J. Etnogr. Indones* (2019)

[2] Sujadmiko.: “Gerakan Sosial: Wahana Civil Society bagi Demokratisasi,” D.

Triwibowo, Ed. Pustaka LP3ES Indonesia (2006)
[3] Scoot, J.: *Senjatanya Orang-Orang Kalah*. Jakarta: Yayasan Obor Indonesia (2000)
[4] Moore, D.S.: "Marxism, Culture, and Political Ecology: Environmental struggles in Zimbabwe's Eastern Highlands," in *Liberation ecologies : environment, development, social movements* (1996)
[5] Prasisko, Y. G.: "Gerakan Sosial Baru Indonesia: Reformasi 1998 dan Proses Demokratisasi Indonesia," *J. Pemikir. Sosiol (*2016)
[6] Singh, R.: *Gerakan Sosial Baru*. Yogjakarta: Penerbit Resist Book (2010)
[7] Faisal, M.: "Dari Anarchic Cyber Space menjadi Transnational Public Sphere. Membaca Relasi antara Cyber¬ space fan Civil Society di Era Postmodern (Studi kasus: Greenpeace Online Activist)," *Glob. J. Polit. Int* (2007)
[8] Nugroho, Y.: *@ksi Warga: Kolaborasi, demokrasi partisipatoris dan kebebasan informasi – Memetakan aktivisme sipil kontemporer dan penggunaan media sosial di Indonesia.* Makassar: Manchester dan Jakarta: MIOIR dan HIVOS (2011)
[9] Borgotta, E. F., and Borgotta, M.: *Encyclopedia of Sociology* (1992)
[10] Useem, B., and Useem, M.: "Government Legitimacy and Political Stability," *Soc. Forces* (1979)
[11] Axel, B. K.: "The Context of Diaspora," *Cult. Anthropol.* Vol. 19, no. 1, pp. 26–60 (2004)
[12] Laclau, E., and Mouffe, C.: *Hegemony and Socialist Strategy* (1985)
[13] Pulungan A., and Abimanyu, R.: *Bukan Sekedar Anti Globalisasi*. Jakarta: IGJ dan WALHI (2005)
[14] Bernal, V.:"Eritrea on-line: Diaspora, cyberspace, and the public sphere," *Am. Ethnol.*, (2005)
[15] Howard, P. N. and Jones, S. *Society Online: The Internet in Context. Thousand Oaks*. Sage Publications (2004)
[16] Bromberg, H.: "Are MUDs Communities? Identity, Belonging and Consciousness in Virtual Worlds," R. SHIELDS, Ed. SAGE Publications London pp. 143–152 (1996)
[17] Barber, B. R.: "Jihad vs. McWorld," *Nation* (2002)

Social Media and Improved Learning Achievement in Junior High Students of Coastal Pangkep

Muhammad Farid[1], Andi Alimuddin Unde[2]
{faridemsil@yahoo.com[1], undealimuddin@yahoo.co.id[2]}

Department of Communication Science, Hasanuddin University, Jl. Perintis Kemerdekaan KM.10, Makassar, Indonesia

Abstract. Research on the Analysis of the Relationship between the Use of Social Media and Improving Student Learning Achievement in the Pangkep Regency Coastal Region, with the aim to determine the frequency and duration of social media use for students related to learning. And to analyze the relationship between the use of social media and the improvement of students' learning achievements in the Coastal Region Middle School. By using a quantitative approach that is distributing questionnaires to second and third grade junior high school students. The data expected from this questionnaire is, the use of social media both in terms of frequency of use and duration of use. As for other data collected through the report cards of each respondent, to analyze whether there is an increase in learning achievement is associated with a tendency to use social media related to school learning, especially in coastal areas which incidentally the quality of education is still low. The results showed that all respondents had the opportunity to open social media with different frequencies in searching and searching for information related to learning in school. The frequency in question is; one to two times a week, three to four times a week, five to six times a week and more than six times a week. While the duration of searching for learning information also shows numbers ranging from; one to fourteen minutes, fifteen to thirty minutes, thirty-one to forty-four minutes and more than forty-four minutes.

Keywords: New media, Social media, Learning with technology, Education technology

1 Introduction

The launch of the book of Second Media Age by Poster is considered as a marker of the start of a new period in which interactive technology and network communication, especially cyberspace will change society [1].

HICOSPOS 2019, October 21-22, Makassar, Indonesia
Copyright © 2020 EAI
DOI 10.4108/eai.21-10-2019.2291546

New Media is a new development of media that has been used by humans. Its character which is a digital form certainly makes it easy to exchange information and various other activities. But in its development, New Media can provide negative values as well, namely being able to access sites that smell pornographic and violent easily and have an addictive effect for its users. So, the development of New Media should also be followed by the policies of those who use it.

One of the problems of education in Indonesia is that the teaching and learning process given in class generally only expresses concepts in a direction. Teaching and learning process that is mostly done is a lecture learning model by means of one-way communication (teaching centered), of which 90% are active instructors. Whereas students usually only function their sense of sight and sense of hearing. An introduction to this concept does not mean that it is not needed, but what usually happens only to the extent of understanding the concept, without continuing on the application.

The learning model as mentioned above is considered not to explore the insights of students' knowledge, attitudes and behavior of children/students. Because during the teaching and learning process, if the concentration of the child is less than optimal, then the child will have difficulty receiving the material taught at the time, so it is also difficult for the child to store the subject matter in the child's memory/memory/impression.

Child-centered learning is learning using a pair of perspectives, namely focus on individual learners (descent, experience, perspective, background, talents, interests, capacities, and needs) with a focus on learners, the best knowledge about learning and how it arises as well as about the most effective teaching practices in increasing the level of motivation, learning, and achievement for learners.

This dual focus then provides information and encourages educational decision making. Through the learning process with the active involvement of children this means the teacher does not take the child's right to learn in the real sense. In the learning process that is centered on children outside of school (informal), then the child children get the opportunity and facilitation to build their own knowledge so that they will gain a deep understanding (depth learning), and on

As is known, there are many teenagers who are smart and adept at accessing the internet. Even many underage children have social media accounts like Facebook, Twitter, Instagram, Path, Tumblr etc. As well as being driven by the number of companies that issue various brands of Smartphones, Tabs and various other products ranging from low to high prices. As well as the features provided by the internet package that is cheap and can provide comfort and freedom for its users. In addition, if the percentage that uses is adolescents among the junior high school class 1 to junior high school class 2, it is higher or more registered.

Education is the property of everyone, including netizens who want to gain knowledge even though it is not through formal channels. In order for the purpose of education to educate the life of humanity, educational activists will certainly endeavor to be able to provide learning wherever, whenever and whatever the conditions. Internet education media is one of the developments of the Internet that is made in the field of education, many social media users in the world make teachers follow the tendency to provide their knowledge through social media. For many educational institutions in the world, for example, these institutions began to open themselves to the community through social media. For example, Ohio State University in 2007 opened several social media accounts including Facebook, Flickr, and YouTube Channel. The University intentionally opened a social media account to make it easier for the campus to introduce its University to the general public. In addition, the use of social media also facilitates them in giving public lectures to the public.

The problem now is that small objects are often used for the sake of accessing things that are entertainment, and information that is not very useful for daily life. This includes students who use this device a lot and play on social media which is assumed that things that are accessed or listened to are not directly related to their education or their learning in school. The purpose of the study was to determine the frequency and duration of use of social media for students related to learning.

2 Research Method

This type of research is a survey research method through descriptive comparative studies that is research that presents a description of existing phenomena by comparing the same variables for different samples [2]. This study analyzes the relationship between the use of social media and improving student learning achievement in the Pangkep Regency Coastal Region. What will be done to students of Satap Liukang Tupabbiring State Junior High School 3, Satap Liukang Tupabbiring State Junior High School 12 and Satap Liukang Tupabbiring State Junior High School 7 with the aim of capturing data through question instruments so that quantitative measurements can be made.

According to Sugiyono [3], population is a generalization area consisting of objects or subjects that have certain quantities and characteristics that are applied by researchers to be studied and then drawn conclusions. In this study the population was all students, Satap Liukang Tupabbiring State Junior High School 3, Satap Liukang Tupabbiring State Junior High School 12 and Satap Liukang Tupabbiring State Junior High School 7.

The sample selection in this study uses purposive sampling technique, which is a technique used if the sample members are selected specifically based on the research objectives [4]. The sample of this study was Class VIII and IX students under the age of under 15 16 years. Because of the different research locations so that they can be compared with other locations. Therefore, the sample is expected to be the same. This research uses primary data and secondary data. Primary data is data obtained from respondents by making closed questions in a questionnaire then the questionnaire is distributed to respondents, and interviewing respondents who are guided by the questionnaire.

This data employs univariate data analysis was performed to obtain an overview of each variable, the frequency distribution of the various variables studied both the dependent variable and the independent variable. This analysis can be presented in tabular form and then described the results of the data. By looking at the frequency distribution it can be seen the description of each variable in the study.

Bivariate analysis is carried out to find out about the differences between the two groups can be used with independent sample t test. The process of testing the independent sample t test is comparing the averages of two groups that are not related to each other, whether significantly the two groups have the same average or not [2].

3 Results and Discussion

3.1 Research Results

Frequency and duration use of social media for learning by students. The initial survey in this assessment respondents numbered 58 people located in junior high schools located on the coast of the district of Segeri Mandalle. The rest will be carried out when students begin school.

Table 1. Media facilities at home; all respondents had a TV and radio. TVs were usually turned on during the evening and radio was the preferred form of media during the day.

Facility	Frequency	%
TV	58	100
Radio	58	100
Broadband Internet	-	-
Newspapers	-	-
Magazines	-	-

Table 2. Smartphone ownership; many students owned personal smartphones and these were typically the children of households with above-average incomes or pond farmers. Many did not have personal phones but were allowed to borrow their parent's phone for certain needs.

Variables	Frequency	%
Yes/own smartphone	32	55
No/parent's phone	26	45
Total	58	100

Table 3. How long have you owned a smartphone? Most respondents owned a smartphone for 1-2 years and parents of students typically owned phones for more than 2 years.

Variable	Frequency	%
< 1 year	3	5
1 - 2 years	29	50
>2 years	26	45
Total	58	100

Table 4. Use of smartphone for seeking information relating to studies; all respondents used smartphones to search for information related to their school studies whether it was a personal phone or a parent's phone.

Variable	Frequency	%
Yes	58	100
No	-	-
Total	58	100

Table 5. Types of Information Students Searched For; students searched for online information on topics like mathematics, English studies, Indonesian studies, natural sciences, social sciences, sports, and arts. Mathematics, Indonesian language studies, natural sciences, and social sciences were the most often searched topics.

Information	Frequency	%
Mathematics	58	100
English Studies	15	26
Indonesian Studies	58	100
Natural Sciences	58	100
IPS	58	100
Sports	21	36
Art	30	52

Table 6. Applications Used; students most often used Instagram and WhatsApp to find educational information, though Facebook and Twitter were also quite popular.

Application	Frequency	%
Instagram	58	100
WhatsApp	58	100
Facebook	25	43
Twitter	27	47

Table 7. Social media is helpful to me for finding the information I seek

Variables		Frequency	%
Very helpful		42	72
Helpful		16	38
Slightly helpful		-	-
Not helpful		-	-
	Total	58	100

Table 8. How frequently do you search for information relating to school studies?

Variables	Frequency	%
1-2 times per week	10	17
3-4 times per week	25	43
5-6 times per week	14	24
>6 times per week	9	16
Total	58	100

Table 9. Do you feel the time you spend searching for educational materials is sufficient? According to respondents, the time spent looking for school-related materials was either very sufficient (60% of respondents) or sufficient (40% of respondents)

Variables	Frequency	%
Very sufficient	35	60

Sufficient	25	40
Barely sufficient	-	-
Not sufficient	-	-
Total	58	100

Table 10. How much time do you spend searching for information relating to your school studies? Most students spent an average of 15 minutes (55% of respondents) with only 2 students (4%) claiming to spend more than 30 minutes.

Variables	Frequency	%
1-15 minutes	32	55
16-30 minutes	24	41
>30 minutes	2	4
Total	58	100

3.2 Discussion

Social media is a product of modern information and communication technology that is currently growing rapidly and has become a part of Indonesian people's lives. As an internet-based platform, social media provides a space for unlimited interaction that is not bound by time or physical territory. This allows interaction in social media takes place broadly and continuously so as to create a digital community that continues to live and thrive.

Social media is an online media, with its users can easily participate, share and create content including blogs, social networks, forums and the virtual world. In the world of social media education also plays an important role in improving the quality of students. Kaplan and Haenlein [5] define social media as "an internet-based application group that builds on the ideology and Web 2.0 technology that enables the creation and exchange of user generated content".

In the world of social media education also plays an important role in improving the quality of students. The social media that is mostly used by teenagers is Instagram. Instagram itself in the beginning of 2016 has increased the number of users to more than 400 million users with around 80 million images uploaded every day. Indonesia has around 12,000 users who are members of the Instagram user community called Instameet [6].

From the research it turns out that social media can be used for the sake of finding learning information related to subjects in school. Lack of available reading material makes students have to find information related to their own learning. In order to catch up when compared to other students who are in town.

Based on the actual data students have a lot of time to use their smartphone to search for and find lesson information, but their free time is also used to help parents, work in the fields or ponds and there are also students going to sea with their parents. So, they think the frequency of using a smartphone is enough.

The duration of time spent searching and searching for related subjects is considered to be inadequate because they only use less than one hour to obtain learning information. Though to trace a lesson takes a lot of time.

Facebook and Twitter are social networks that are widely used by students, the friendship system and the exchange of information that is very easy to do on this site is what causes many students who have an account.

By utilizing all the conveniences and benefits of Facebook learning activities can also be created, in other words making Facebook a learning medium. Example with the existence of Group facilities on Facebook, we can create a certain community in accordance with our interests and talents. Usually the Group is created based on a field of study program such as " Lovers of Natural Sciences. " In this Group students can easily and freely discuss without being limited by space and time so that discussion here is more interesting and efficient. Finally, students can do an independent learning process without having to be accompanied by a teacher. However, it is even better if the teacher participates in managing the group.

If we read the news or some literature, indeed social media has the potential to reduce learning achievement. 'Explosion' of information, it turns out it can actually lead to increased apathy of the digital generation, especially in the context of learning achievement. The use of social media without control, will cause learners to forget their main tasks at school or college, and choose to enter the virtual world without limits.

4 Conclusion

From the results of the study it can be concluded that the frequency of using social media to find and trace learning information at school, is still low. Not routinely every day, but still limited to a certain time only, depending on the conditions and desires of respondents.

The intensity of the time used every time you open social media is also still very minimal, less than it should be used to browse through one lesson material. Their free time is widely used to play and help parents work, in the fields, ponds and join in sailing.

Their free time is widely used to play and help parents work, in the fields, ponds and join in sailing. Social media may improve or reduce their scholastic performance depending on how they utilize it.

For the digital generation, the theory of 'six degrees of separation' which underlies the development of social media, is their bridge to collect as much information and from anyone.

References

[1] Littlejohn S. W., K. A. Foss.: Teori Komunikasi. Edition 9, Jakarta: Salemba Humanika (2014)

[2] Silalahi U.:Metode Penelitian Sosial, Bandung PT. Refika Aditama (2009)

[3] Sugiyono.:Metode Penelitian Kuantitatif, Kualitatif dan R&D (Bandung: Alfabeta) (2009)

[4] Usman R.:Aspek-Aspek Hukum Perseorangan dan Kekeluargaan di Indonesia, Jakarta: Sinar Grafika (2006)

[5] Kaplan a M. A. M. dan Haenlein.:Users of the world, unite! The challenges and opportunities of Social Media. *Business Horizons.*pp. 59-68 (2010)

[6] Pratiwi E. D.:Faktor yang mempengaruhi Niat Menggunakan Instagram dengan the Theory of Reason Ection Menggunakan Amos 21.Jurnal Teknik Komputer. pp. 68-77 (2016)

Mapping Youth Radicalism and Socio-Religious Intolerance in Social Media

Agussalim Burhanuddin[1], Andi Ahmad Yani[2], Amril Hans[3], Andi Rahmat Hidayat[4], Muhammad Pudail[5]
{agussalim.fisip@unhas.ac.id[1], aayani@unhas.ac.id[2], amrilhans@gmail.com[3], andirahmatfisip@gmail.com[4], pudailmuhammad@gmail.com[5]}

Department of International Relations, Faculty of Social and Political Sciences, Hasanuddin University, Jl. Perintis Kemerdekaan KM. 10, Makassar 90245, Indonesia[1]
Department of Administrative Science, Faculty of Social and Political Sciences, Hasanuddin University, Jl. Perintis Kemerdekaan KM. 10, Makassar 90245, Indonesia [2,3,4]
Lembaga Studi Kebijakan Publik (Institute for Public Policy Studies), Jl. Bougenville Raya No.9, Makassar 90233, Indonesia[5]

Abstract. This study is part of a two-years research on youth radicalisme and socio-religious intolerance in social media. It is aimed to map the aspects of radicalism and intolerance; and to assess the degree of radicalism and intolerance in the use of social media by young generation. The current result shows that there is strong correlation between youth attitudes in real and virtual worlds . In general young generation is relatively tolerant towards various social groups in both real life and cyberspace, with an exception to LGBT people. The study also reveals that discrimination against Chinese remain significant though not in majority among young Indonesians.

Keywords: Youth Radicalisme, Socio-Religious Intolerance, Social Media.

1 Introduction

Socio-religious intolerance and radicalism are arguably a real threat to the Indonesian people. This threat does not only exist in the real world but also in cyberspace. At present, social media is suspected to have become a means for the spread of radical and intolerant notions that make the younger generation as both actors and targets in the same time [1]. Meanwhile, youth which is the main segment of active social media users can be described as a generation that is vulnerable to be the subject and target of the spread of radicalism [2]. The condition of young people vulnerability to intolerance is supported by the research of Setara Institute in 2017 that detects the increasing potential of radicalism in high school students. This study found that 50 percent of students agreed on radicalism-based actions. Still in the same study, the potential for radicalism was detected as 25 percent of students and 21 percent of teachers stated that Pancasila was no longer relevant in Indonesia.

The vulnerability of young people is caused by the fact that the young generation at the age of 10 to 25 years is an age group of identity seeking and formation [3]. As part of the digital native generation, this age group makes cyberspace as a medium for expression of personal identity formation and community building [4]. Subsequently, this results in being vulnerable to ideological proliferation including those categorized as radical and intolerant thoughts. Based

HICOSPOS 2019, October 21-22, Makassar, Indonesia
Copyright © 2020 EAI
DOI 10.4108/eai.21-10-2019.2291531

on these problems, it is very important to know the potential of radicalism and intolerance of the younger generation in the use of social media.

For its two-years term, this study is aimed to: (1) map aspects of radicalism and socio-religious intolerance on the use of social media by young generation; (2) assess the degree of radicalism and intolerance in the use of social media by young generation; (3) knowing the factors that influence the radicalism and intolerance of the younger generation on social media; (4) formulating a model of intervention strategies minimizing radical and intolerant youth on social media. However, this paper only focuses on the first two research questions since the current results of the first year of the term obtained based on these questions.

2 Research Method

This study of mapping youth radicalism and socio-religious intolerance in social media is currently an on-going research of a two-year term (2019-2020). In order to answer the research questions above, the research uses a sequential mixed method. In the first year, a quantitative approach using online and offline surveys is employed upon respondents with ages of 17-25 years old to map the potential for online radicalism and the factors that influence it. In the second year, the research uses in-depth interviews and focus group discussions (FGD) to explore survey results and then to construct effective models and policies to prevent the youth from being exposed to online radicalism. Since the research is still on-going, this section of the paper will only focus on the research method emplyed in the first year.

The use of quantitative methods in the first year aims to identify the online activities of young people in ten districts/cities which according to Setara Institute's research (2017) as tolerant and intolerant cities. In addition, research in the first year also aims to identify factors that influence the degree of tolerance or intolerance of young Indonesians in the online world. The selection of target respondents is carried out by using purposive sampling as described below. The online survey is conducted using a questionnaire provided by the Google form application with 145 research questions that can be done through internet access with a smartphone platform (Android, iOS), and computer operating systems (Windows, Linux, MacOS). This data collection is carried out in a flexible manner and takes the conditions of the location and the institution where the data is collected as major considerations. For example, a number of schools apply the rule of not allowing students to bring smartphones to school in order to prevent students misuse the devices during school hours. In this case, the data collection is conducted using desktop computers provided in the computer laboratory with the help and permission of the respective schools. In one case, data retrieval had to be carried out offline at schools using paper-based questionnaire because students were not permitted to use smartphones, and meanwhile there was a problem in the school computer networks. In other few occasions, filling out the online questionnaire was conducted by students out of school hours, in coordination with the research team and the teachers.

The research questions are formulated from a number of variables that explore information about the social preferences of the young generation both in the real world and in the virtual world, more especially in their use of social media. In addition to the information of the youth activities in cyberspace, the information about the social preferences of young people in everyday life is very important in order to obtain a view of the correlation of young people's preferences in cyberspace and in the real world. Before engaging with the youth social preferences, the questionnaire begins with questions that explore information about the social

background of the younger generation, including family, ethnicity, education, and occupied social activities. Basically, questions in the questionnaire are arranged based on four main variables:

1. Respondent's social background.
   The questions in this section focus on the following information:
   - Parental status (married or divorced).
   - Parental employment status.
   - Educational background of parents.
   - Hobbies.
   - Religion and ethnicity.
2. School activities:
   This part of the questionnaire lists the activities of the respondents in the school/campus, with the following information:
   - Academic ahievement.
   - Extracurricular activities.
   - Organizations outside of school.
3. Use of media.
   This section identifies the types of media in relation of the youth activities, and consists of the following information:
   - Media owned and used.
   - Duration of watching TV.
   - Duration of online activities.
   - Frequently visited websites.
   - Type of social media used.
   - Online video watched.
   - Frequently played games (offline/online).
4. Social preferences.
   - Response toward different religions and religious groups.
   - Response toward different ethnicity.
   - Response toward different political choices.
   - Response toward different socioeconomic status.
   - Response toward different sexual orientation .

These information will be used as interrelated factors in data processing using the SPSS program, so that trends obtained will show the map of radicalism and social-religious intolerance of young people in social media.

Before the real data collection is performed, questionnare is firstly tested at students in one middle high school (SMA). The purpose of this test is to determine the level of students' understanding of the questions in the questionnaire, especially on special problems and the use of certain terms in the questionnaire. This instrument test is also carried out to measure the time needed by the youth to fill in the questionnaire. In addition, it is aimed to find out technical problems that might occur in the real data collection. From the results of the instrument test conducted on 35 students in SMA Negeri 21 Makassar in July 2019, some improvements and adjustments are then taken. First, there are some specific terms that are seemingly difficult for young people to comprehend, so they must be replaced with more general terms that are easily understood by the young generation, especially that of middle high school ages. Second, it is found out that the time needed by respondents to fill out the questionnaires varied between 20 and 30 minutes. There is also understanding obtained that young people have a tendency to get bored with similar questions so that the question are then modified to be shorter and more varied.

Third, it is found out that a wifi provider modem is needed to facilitate students who do not have internet data package on their smartphones.

The data collection is planned to be carried out between July 2019 and April 2020. However, it could only be started in August 2019 due to the questionnaire improvements as the result of the research instrument test which indicated the need for a number of correction and adjustments. In addition, the reason for the delay is to await the beginning of the university academic year since half of the respondent targets are university students who are generally out of reach during the holyday in July.

In order to support the reseach team, 5 university students and 2 alumni, as well as a number of local enumerators are employed during the data collection. Students and alumni are chosen not only for the reason of having reliable assistants, but also as part of regeneration and learning process for young researchers. Whereas the local enumerators chosen from local NGO networks are employed on the reasons that they know conditions of the location and the respondents better.

The data collection locations in the first year of the research are conducted in 10 cities in Indonesia, namely: Banda Aceh, Binjai, Tebing Tinggi, Pematang Siantar, Padang, Makassar, Yogyakarta, Solo, Salatiga, and Mataram. The selection of these cities is taken based on geographical consideration and with a reference that of those 10 cities 5 are considered tolerant while other 5 are intolerant based on the previous research conducted by the Setara Institute (2017). The current development of data collection in these cities can be seen in the following table.

Table 1. The Current Development of First Year Data Collection

No.	Locations	Data Collection Status
1.	Banda Aceh	complete
2.	Binjai	complete
3.	Tebing Tinggi	complete
4.	Pematang Siantar	complete
5.	Padang	complete
6.	Makassar	complete
7.	Yogyakarta	on-going
8.	Solo	on-going
9.	Salatiga	on-going
10.	Mataram	on-going

Data collection in 10 cities of the first year of the research activities has been completed in six cities as shown in the table above, or about 60% of the total planned representative locations. Meanwhile data collection in three cities on the island of Java plus the city of Mataram is planned to be completed by the end of 2019. In order to be more efficient, field visits are carried out sequentially on the same island. Data collection for cities in Sumatra island is carried out in August in one trip. In addition, this field study is also carried out by splitting the team into 2 groups to collect data in cities in parallel at the same time.

In large cities such as Makassar and Padang with more heterogeneous populations, the margin of the number of respondents is enlarged in order to obtain data with maximum representation from young people with different backgrounds. For this purpose, the data obtained is endeavored to represent the entire group of young people. For example, in Makassar, data collection is not only conducted at public schools, but also taking students from private schools and religious-based schools such as Madrasah Aliyah Negeri (MAN). Apart from

Islamic-based schools, data collection is also carried out in Christian-based schools such as SMA Kristen Elim Makassar.

3 Result And Discussion

3.2 Youth Online Activities

In general, all respondents have indicated that they are active users of social media. This confirms their identity as millennial generation or what is so-called “digital natives“ [3]. The information they state in the questionnaire shows that the majority of respondents perform online activities on daily basis for more than 2 hours. The duration of online activities of the younger generation can be seen in the following graph.

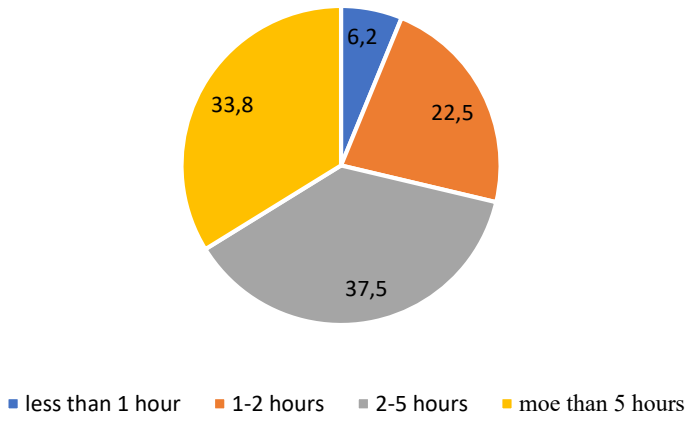


Figure 1. Duration of Youth Online Activities

It can be seen from the graph that the largest group that is 37.5% of respondents suggest that in general they use online media between 2-5 hours a day, while a significant number of them (33.8%) spend their time online for more than 5 hours a day. A very few which is only 6% of the respondents suggest that they use online media for less than 1 hour.

The use of social media among the young generation is enormous. Their online activities are mostly spent in the use of social media, or 80.6% of respondents claim to use social media in their leisure time. WhatsApp and Instagram are the most popular applications among young people, that are 85.2% and 77.3% respectively based on the survey. This is supported by data that 97.2% of the respondents prefer using WhatsApp application in sending messages. The preference of the younger generation on these two social media was then followed by YouTube users, which is 69.3% of respondents, in line with the data that 62% of respondents like watching online videos in their leisure time. An interesting data obtained on the popularity of the social media used by the young generation that suggests Facebook popularity is relatively low at only around 35.5% of the respondent use the social media. This is different from the older generation who are still actively using this online social media. Preference for the use of social media by the younger generation can be seen in the following graph.

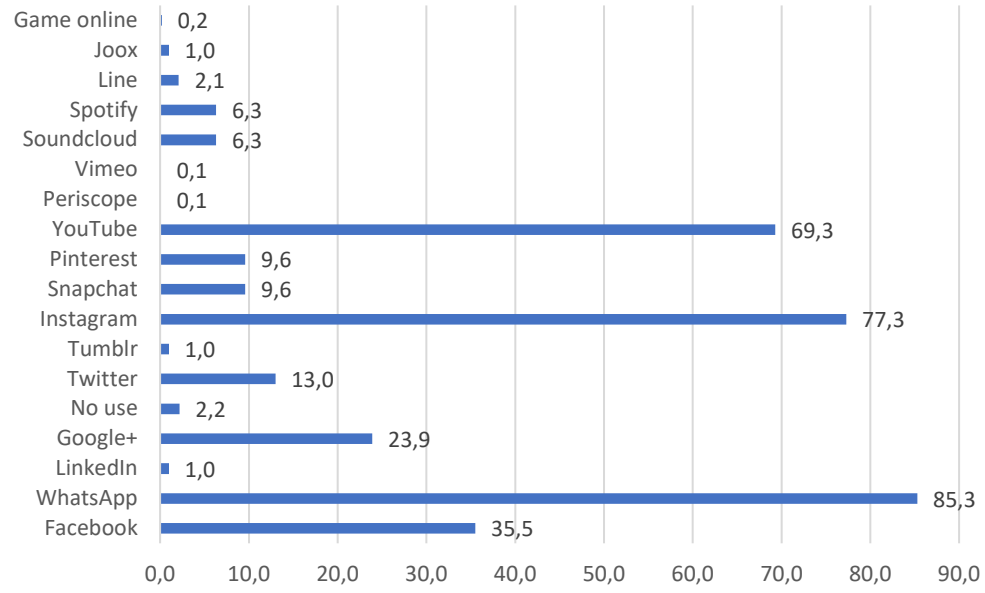


Figure 2. Youth Preference on Social Media Use

There are a number of electronic devices that are used by young people in their online activities, including smartphones, laptop computers, desktop computers, tablets, and so on. Data from the survey shows that smartphones are the most favorite device used by young people, which is about 97% of respondents said so (see the following figure). This is because this device is more practical and simple to use, easier to carry and faster to turn on and off.

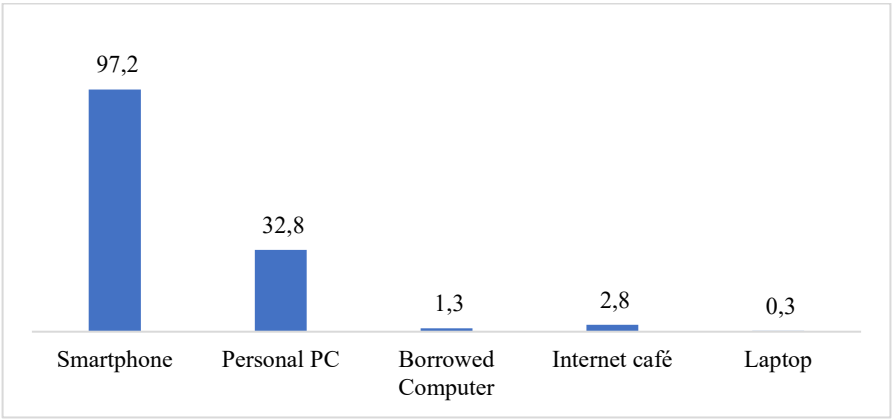


Figure 3. Youth Preference on Gadget Use (percentage)

3.2 Youth Potential Intolerance in Daily Life

An analysis of the data shows the potential of radicalism and intolerance of the younger generation can be grouped into 2 parts, namely the social preferences of the younger generation in their daily life and in cyberspace, especially on social media. The young generation's activities in the real world and the virtual world are important to be explored simultaneously in greater depth in order to obtain a view of the interrelationship between their attitudes and behavior in the two worlds. Similarly, it is also important to know the possibility of differences in the youth attitudes in their activities in the two spaces.

For the youth real world on everyday basis, the research tries to measure the degree of potential intolerance by giving attitude preferences towards certain situations, including:

- Living in neighborhood with certain social groups.
- Befriend with certain social groups.
- Voting for certain social groups in the election for president of student council/organization.
- Family members get married to certain social groups.

While certain social groups referred in the given situations are groups of people who are generally vulnerable to attitudes of discrimination and intolerance. These social groups generally have different social identities from the respondents. These different social groups in the questionnaire include:

- Different religions
- Different races/ethnicities
- Chinese
- Lesbian, Gay, Bisexual, Transgender (LGBT)
- Poor people/beggars
- Different presidential choices
- Different choice of regional heads (regents/mayors/governors)
- Different choice of political parties, etc.

The data from the survey shows that the younger generation in general is relatively tolerant toward differences in religion, culture, economy, and political affiliation. This is indicated by their willingness to share living space side by side with people from the social groups mentioned above. The majority of the respondents express strong disagreement to a number of statements indicating the tendency of socio-religious intolerance. The following table is an example of the tendency of young generation tolerance based on the survey data:

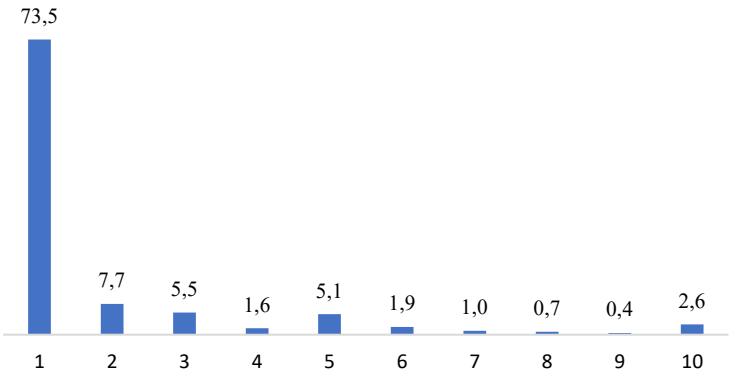


Figure 4. Uncomfortability of Having Neighbors from Different Ethnicities

The horizontal indicator (x axis) on the figure shows the degree of agreement where number 1 shows "strongly disagree" to number 10 which means "strongly disagree" with the statement given. In the figure above it can be seen that the younger generation tends to have NO problems to live in harmony in a culturally plural neighboring society. Similar result is also shown in the context of friendship with different religions as shown in the following figure.

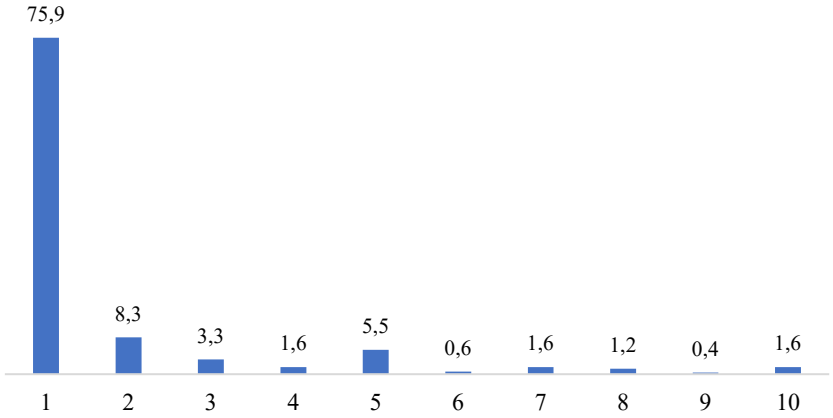


Figure 5. Reluctancy to Befriend with Different Religion

The survey result that indicates youth intolerance only shown on statements related to LGBT groups. The majority of respondents suggest that they do not agree to share space with LGBT people, either in the context of neighborhood, friendship, organization, and other kind of social relations. An example of the youth resistance to LGBT groups can be seen in the following figure.

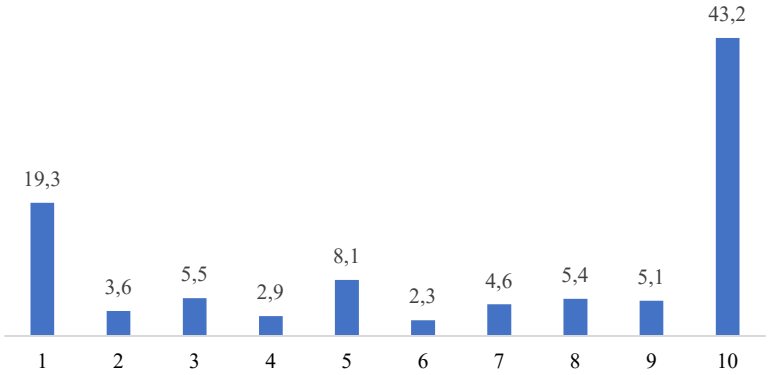


Figure 6. Reluctancy to Befriend with Chinese

Another interesting data from the survey is that there are still discriminatory attitudes towards certain race groups namely Chinese in Indonesia. Although the majority of the younger generation are relatively tolerant toward this social group, intolerant attitudes towards the Chinese are still significant. This happens in a variety of social contexts such as neighbors,

friendships, to the acceptance of marriages of family members with Chinese. An example of such attitude of generation discrimination against Chinese can be seen in the following figure.

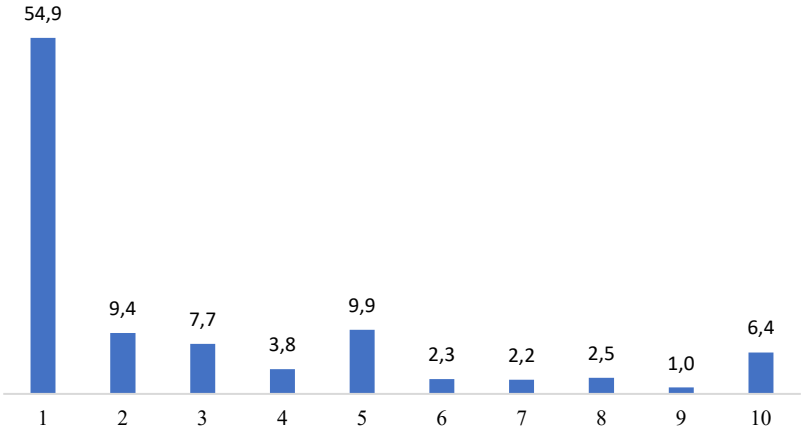


Figure 7. Uncomfortability of Having Neighbor from Chinese Group

In the graph above it can be seen that although the majority of respondents do not mind having Chinese neighbors, there are still 44 respondents (6.4%) feel unhappy of having Chinese neighbors. This figure is significant enough to show that stereotyping of Chinese still prevails in the community and has an impact on the young generation despite they had received character education at schools. This trend of intolerance increase when respondents are brought into the context of family relations. The rate of refusal to accept family members from Chinese group is quite large, with 153 respondents or 22.3% expressing rejection to family relations with Chinese people (see the following figure).

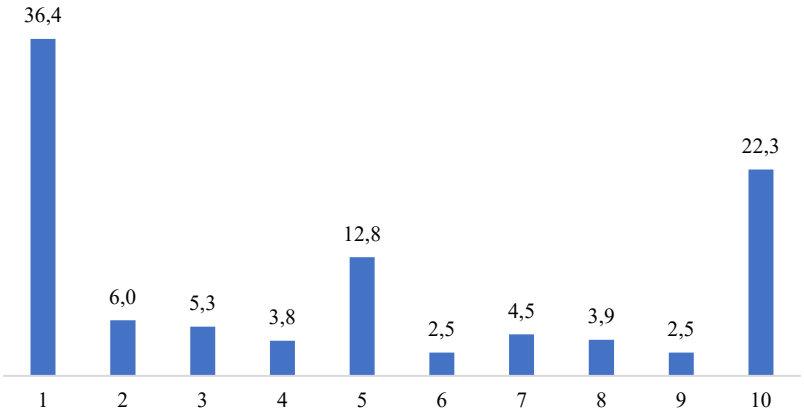


Figure 8. Youth Dislikeness of Having Chinese in Family

3.3 Youth Potential Intolerance in Using Social Media

Data analysis on young people intolerance in cyberspace, especially in their activities on social media shows confirmation of their attitudes and preferences in the real world. The

tendency of their attitude in certain contexts and situations on social media shows a clear correlation with what they do in their daily lives[5].

In this part of the research, the young generation are still confronted with situations relating to their relationships with certain social groups in society as in the previous section. In this section, however, clarification of social groups is then deepened to particular religious groups in Islam and Christianity. This is aimed to see how the attitudes of intolerance are not always directed towards adherents of other religions but also against different practices/sects within the same religion. Situations that are given to explore young people preferences and attitudes on social media include:

- Making friends on social media.
- Joining in particular social media groups.
- Uploading/making status on certain issues on social media.
- Canceling friendship/relationships on social media because of certain issues.

The result of the data analysis shows that like in the real world, the young generation is relatively tolerant towards certain social groups on social media. In the given situations, respondents show tolerance towards difference based on religion, culture, and political affiliation on social media. An example of this tolerance can be seen in the following graph:

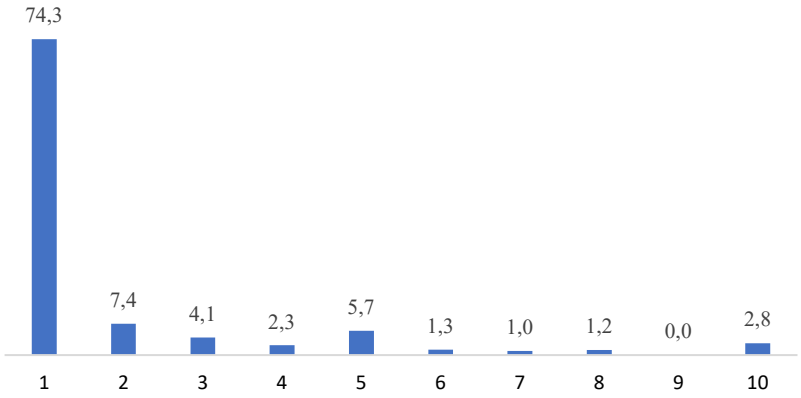


Figure 9. Youth Reluctancy to Befriend with Different Religions in Social Media

It can be seen in the figure above that the majority of respondents do not mind having friends in social media with people from different religions. More than 95% are in the range of disagreement to the statement of rejecting friends from different religious beliefs. A similar trend is shown in the respondents attitude towards certain groups on social media as in the graph below. The majority of respondents stated that they do not have problems to share a social media group with other ethnicities.

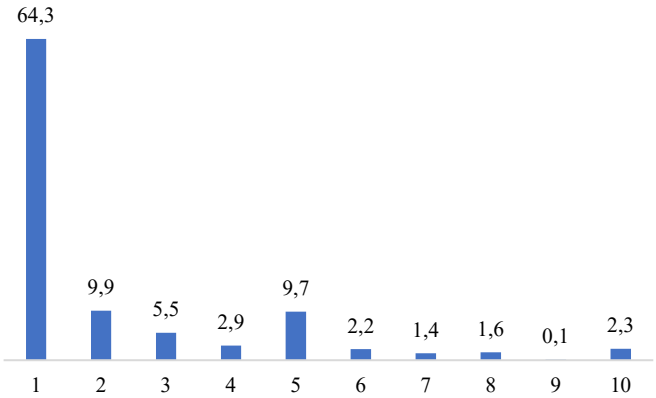


Figure 10. Youth Reluctancy to Join in a Socmed Group with Different Ethnicities

Like in the previous section, interesting result is found in the attitudes of the young generation towards LGBT people. The majority of respondents expressed their refusal towards LGBT people in all of their activities in social media, either in the context of making friends, joining groups, as well as uploading/posting certain issues related to LGBT. Examples of respondents intolerant attitudes towards LGBT can be seen in the following figure:

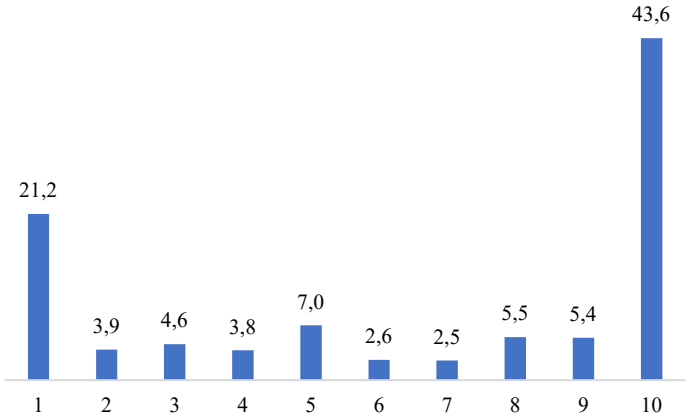


Figure 11. Youth Refusal to Make Friends with LGBT People in Socmed

In the figure above it can be seen that over half of the respondents expressed objection to being friends with LGBT groups in social media. Such attitude of the resistance of the younger generation towards LGBT increases in the situations of reading or seeing posts related to LGBT as shown in the graph below. From the data below it can be seen that the majority of respondents (60.3%) expressed strict rejection of uploads or status regarding LGBT.

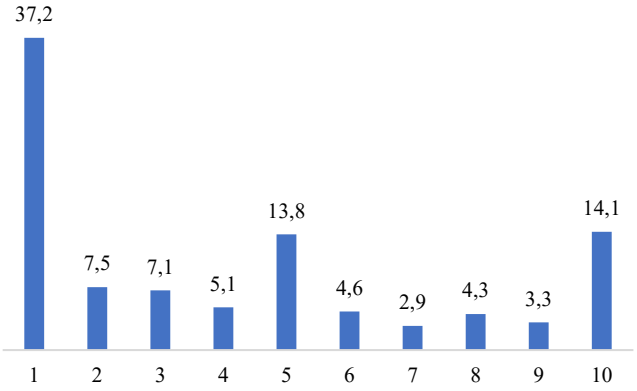


Figure 12. Youth Refusal to LGBT Content in Socmed

Regarding the attitude of the young generation towards the Chinese people in social media, the survey result shows a similar attitude to their attitude in real life. Although the majority shows no objection to people or content from certain groups in social media, the fact that the attitude of discrimination against the Chinese minority still exists and also occurs in the activities of young generation on social media.

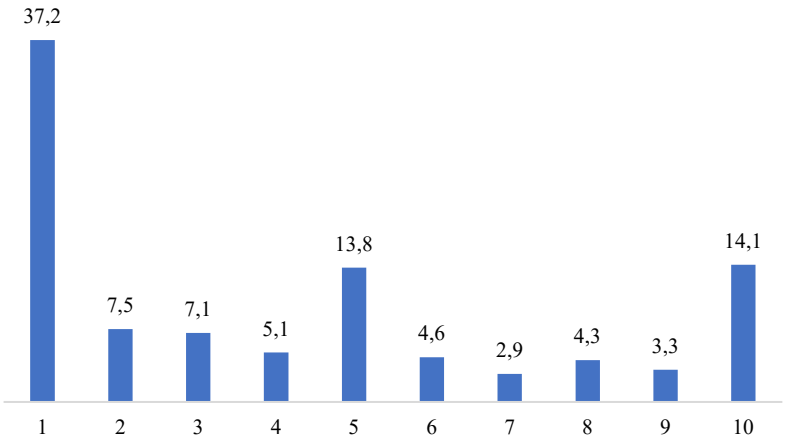


Figure 13. Youth Refusal to Chinese Related Content in Socmed

The data in the figure above shows the varying attitudes of the younger generation towards material that supports Chinese in social media. The majority state that they have no problem with the status or uploading, but a significant figure of around 20% was in the range of objections to pro-Chinese content.

4 Conclusion

To sum up, the results of the research of mapping the potential of radicalism and social-religious intolerance of young people on social media show that there is strong correlation

between youth attitudes in real world and virtual world. In general, young people today tend to be tolerant towards social groups of different religions, ethnicities, and political affiliations both in their daily lives and in their activities in social media. However, they show a clear intolerance towards LGBT people in various forms both in real life and in cyberspace. Further studies in this research are needed to obtain an understanding of the causes of this attitude variation. In addition, this research also found that discriminatory attitudes towards the Chinese minority still exist on a certain scale in our society. This is manifested in the attitudes and preferences of our young generation in various aspects of their lives in real life and in cyberspace.

Acknowledgements. This study was funded by the Republic of Indonesia Ministry of Research, Technology and Higher Education.

References

[1] R. Thompson, "Radicalization and the Use of Social Media," *J. Strateg. Secur.*, 2011.

[2] E. Morris, "Children: extremism and online radicalization," *Journal of Children and Media*. 2016.

[3] J. Kahne, E. Middaugh, N. J. Lee, and J. T. Feezell, "Youth online activity and exposure to diverse perspectives," *New Media Soc.*, 2012.

[4] T. Postmes and S. Brunsting, "Collective action in the age of the internet: Mass communication and online mobilization," *Soc. Sci. Comput. Rev.*, 2002.

[5] A. Marwick and R. Lewis, "Media Manipulation and Disinformation Online," *Data Soc. Res. Inst.*, 2017.

[6] R. Torok, "Developing an explanatory model for the process of online radicalisation and terrorism," *Secur. Inform.*, 2013.

The Effect of Media Literation on Hoax News Acceptance Among Students

Nahdiana[1], Andi Suci Adysa[2]
{nahdiana.dty@uim-makassar.ac.id[1], a.suciadysa.fisip@uim-makassar.ac.id[2]}

Department of Communication Universitas Islam Makassar, Jl. Perintis Kemerdekaan, Makassar, Indonesia[1,2]

Abstract. News or information is very fast circulating through social media. Those who often use social media on a daily basis will get a lot of information from social media. This allows them to be exposed more often to news with sources whose truth is unclear. For those who are not media literate, such a thing is considered right. This requires media literacy in order to reduce hoax news reception. With media literacy, it is expected that the public can access, sort and understand various types of information that can be used to improve the quality of life such as not easily receiving hoax news, the public can also better select which news should be spread and which cannot. Data analysis technique used in this study is a simple linear regression analysis technique to analyze the relationship of independent variables with the dependent variable with the help of the SPSS program to determine the effect of media literacy on hoax news among students of the Islamic University of Makassar. This study aims to determine the effect of media literacy on hoax news reception among Makassar Islamic University students. The results showed that there was an influence of social media literacy on hoax news reception by 0.204, which means the percentage contribution of media literacy variable influence on hoax news reception by 20.4%, while the remaining 79.6% was influenced by external variables.

Keywords: *Literacy, Media, Hoax news, Students*

1 Introduction

As social beings, humans will always desire to talk, send and receive information, exchange ideas, and share experiences. In the world of journalism, hoaxes are not new characters. Hoax is growing along with the popularity of social media such as Facebook, YouTube, Twitter, BBM, WhatsApp, Instagram, and many more that can be used for social media. This happened along with the increase in internet users in Indonesia. In 2017, *eMarketer* estimates that Indonesian netizens will reach 112 million people, beating Japan at number 5 with slower growth in the number of internet users. Countries of internet users in the world are respectively occupied by China, the United States, India, Brazil, and Japan [1]. Until January 2018, the number of Facebook users from Indonesia reached 130 million, the fourth largest in the world [2]

At present, the presence of a media, whether print, electronic, or internet anywhere, has a lot of influence on people's opinions and behavior. News or information is very fast circulating through social media. Those who often use social media on a daily basis will get a lot of information from social media. This allows them to be exposed more often to news with sources whose truth is unclear. Especially at this time a lot of news or writings that contain information that is not true that deliberately designed and disseminated so that people believe in incorrect information (hoaxes). For those who are not media literate, hoax news is something they think is right. The results of Jonah Berger and Katherine Milkman's study[3] show that news that is shared virally through social

HICOSPOS 2019, October 21-22, Makassar, Indonesia
Copyright © 2020 EAI
DOI 10.4108/eai.21-10-2019.2291536

media is news that is capable of arousing very high positive or negative emotions (high-arousal emotions). A survey conducted by Fahmi revealed 92.40% of hoaxes in Indonesia were spread through social media (Facebook, Twitter, Instagram and Path), 62.80% hoaxes were spread through chat applications (WhatsApp, Line, Telegram) and 34.90% hoaxes were spread through the website. Whereas based on the format, hoax news that is spread in the form of writing is 62.10%, while 37.50% is in the form of two-dimensional images. Research conducted by Fahmi [4]. found as many as 91.80% of the most popular hoax news in Indonesia was a socio-political issue, which specifically discussed election-related and government policies or performance, followed in number two, namely the issue of SARA (Race Racial Ethnic) and Intergroups) as much as 88.60%, and health issues are number three.

The rise of these negative phenomena is responded by unrest by various groups of people, as well as our presence which is always close to the media but not accompanied by the ability to do media literacy or criticize the messages conveyed by the media well, causing the public carelessly in responding to various messages that delivered by the media. This kind of incident is not something strange when seeing various factors, including the sophistication of the media that can interact without having to face to face so that teens can freely interact thinking carefully, media reporting that reduces facts can produce pseudo reality so that it is difficult for teenagers to distinguish between correct message and no. This illustrates how humans really need media literacy in using the internet. Media literacy can reduce hoax news reception. With media literacy it is expected that the public can access, sort and understand various types of information that can be used to improve the quality of life, for example it is not easy to receive hoax news, can select which news should be spread and which cannot.

Research on the ability of media literacy has been carried out, among others, research conducted by Muttaqin [5] with aspects approaches such as technical skills, critical understanding and communicative abilities among rural adolescents in Lamongan Regency. The results of his study indicate that the level of technical skills of rural adolescents is at the medium level, and critical understanding is at the basic level, whereas communicative abilities are at the advanced level. This research was conducted among students to determine the effect of media literacy on students' cognitive, affective, and conative abilities in receiving hoax news. The results showed that students' knowledge of hoax news was still low. When finding information with words or titles that are suggestive and even excited, they are quick to assume the news has informative value. This makes it very easy for respondents to believe hoax news.

Hoax appears in society as a reaction and lack of reference as a result of the weak media literacy. With media literacy, it is expected that the public can access, sort and understand various types of information that can be used to improve the quality of life such as not easily receiving hoax news, the public can also be more selective about what news is disseminated and what is not, what are the benefits and so on. Departing from existing thinking, it is known that basically a person's main knowledge is still a major consideration in determining whether a statement is true or false. As is the case among students who have a high level of education, they are expected to have the ability to access, choose and understand various information so that they are not easily accept hoax news. The higher education and critical power of a person, the higher the level of literacy. This research was conducted to find out whether a high level of literacy affects a students' ability to access, sort, and understand information circulating in the community.

2 Research Method

This research was a quantitative study that used regression analysis to measure the value of the assessment of variable indicators. The purpose of this study was to determine the effect of media literacy on hoax news reception among Makassar Islamic University (UIM) students. Respondents in this study were students from 2016 and 2017 from eight faculties totaling 3.273 students. By using the Taro Yamane formula and 5% precision, a sample of 356 people was obtained. Data collection techniques were carried out by distributing questionnaires through Google forms which were distributed to WhatsApp groups among Makassar Islamic University students. Variable measurements were performed using a Likert scale using 1-5 scoring method. Number 1 showed that the respondent did not support the question given, while number 5 showed that the respondent supports the question given. Data were first tested using a validity test to test the accuracy of the questionnaire by using the product moment formula (Pearson's correlation). Next, a reliable test was performed to test the consistency or stability of the respondent's answers from time to time using the *Cronbach Alpha* formula. The data analysis technique used in this study was a simple linear regression analysis technique with the help of the SPSS program which was used to analyze the effect of media literacy on hoax news among Makassar Islamic University students.

3 Results and Discussion

This research developed two variables namely media literacy and hoax news. The media literacy variable consisted of four indicators namely meaning, evaluating, analyzing, and producing. While the hoax news variable consisted of three indicators namely cognitive, affective, conative. In addition to the two scaled variables namely social media literacy (*X*) and hoax news (*Y*), four categorical variables were also set as control variables namely gender, generation, faculty, and activeness using social media. The determination of the control variable was done to ensure that there was no bias in this study. Bias was a presentation of material that was filled with prejudice. Bias also meant consistent errors in estimating a value.

Validity test was also carried out to find out whether the statements on the questionnaire were worthy of examination. Validity Test was carried out on 356 respondents who met predetermined criteria. Based on the validity test it could be concluded that the research instrument was feasible to use. Table 1 below was the result of calculating the validity of research instruments using SPSS 23.

Table 1. Test the validity

Indicator	*r* count / correction item-total correlation	*r* table	Information
Informatif1	.650	.113	Valid
Kepercayaan1	.780	.133	Valid
Sharing1	.726	.133	Valid
Informatif 2	.746	.133	Valid
Trust 2	.810	.133	Valid
Sharing 2	.800	.133	Valid
Informatif 3	.752	.133	Valid
Trust 3	.781	.133	Valid
Sharing 3	.769	.133	Valid
Statement 10	.403	.133	Valid
Statement 11	.393	.133	Valid
Statement 12	.470	.133	Valid
Statement 13	.352	.133	Valid
Statement 14	.415	.133	Valid
Statement 15	.368	.133	Valid
Statement 16	.349	.133	Valid
Statement 17	.348	.133	Valid
Statement 18	.494	.133	Valid
Statement 19	.569	.133	Valid
Statement 20	.451	.133	Valid
Statement 21	.489	.133	Valid
Statement 22	.339	.133	Valid
Statement 23	.339	.133	Valid

Source: Data processed

Then the reliability test for *X* and *Y* variables is conducted. Based on the results of the reliability test, it can be concluded that each item on the instrument is reliable. The reliability test results can be seen in Table 2 below.

Table 2. Reliability Tests

Variabel	**Indicator**	***Alpha Cronbach***	**Information**
Media Literacy	Meaning	.571	Reliable enough
	Evaluating	.611	Reliable
	Analysis	.709	Reliable
	Producting	.501	Reliable enough
Hoax News	Kognitif Afektif Konotatif	.935	Very Reliable

Source: Data processed

Before testing the hypothesis, the researcher conducted a t test on three nominal variables, namely gender, generation, and activity using social media, because these three variables were binary scales (only consisted of two categories). As for the faculty variable, the ANOVA test was carried out because this variable consisted of more than two categories. Based on the results of SPSS 23 software output, *t test* results were obtained that in female sex (M = 3.95, SD = 0.75) higher than male values (M = 3.91, SD = 0.91) but this difference was not significant t (191) = -0.47, p = 0.63. The SPSS output of the force category was known in the 2016 generation (M = 3.90, SD = 0.88) which was lower than the value of the 2017 generation (M = 3.98, SD = 0.71). However this difference was not significant because the value of t (353) = -0.92, p = 0.35. Furthermore, SPSS output for the social media activeness category was known that the active (M = 3.95, SD = 0.80) social media had a higher value than those who did not actively use social media (M = 3.76, SD = 0.92) and the difference was not significant t (16.03) = 0.803, p = 0.434. In the activeness category using social media it could be concluded that there was no bias.

Table 3. T-test

Hoax News	***Indicator***		***Mean***	***Std. Deviation***	***Assumption***	***t-test***	***df***	***Sig. (2-tailed)***	***Conclusion***
	Gender	Male	3.9126	.91402	*Equal variances not assumed*	'5	.367	5	There is no difference or bias
		Female	3.9586	.75468					
	Academic Year	2016	3.9051	.88734	*Equal variances not assumed*	?7	.341	5	There is no difference or bias
		2017	3.9828	.71955					
	The Active Use of Social Media	Active	3.9522	.80213	*Equal variances not assumed*	3	)34	4	There is no difference or bias
		Non active	3.7639	.92329					

Source: Data processed, 2019

While the ANOVA test results obtained at the Faculty of Agriculture (M = 4.12, SD = 0.74), Engineering (M = 3.83, SD = 83), Mathmatic and Science (M = 3.93, SD = 0.86), Social and Political Sciences (M = 4.00, SD = 0.72), Islami Religion (M = 3.91, SD = 0.72), Literature and Humanities (M = 3.91, SD = 79), Health Sciences (M = 3.47, SD = 1.07), Teacher Training Education (M = 3.24, SD = 0.68). From this value, it indicated a significant F (7.36) = 2.79; p = 0.008. From the ANOVA test, it could be concluded that there was a bias in the faculty category. This means that there was a significant effect on the faculty mean lower value of hoax news reception namely the health sciences faculty.

Table 4. Multiple Comparisons

			Mean Difference			*% confidence interval*	
	(i) Faculty	(j) Faculty		*Std. error*	*Sig.*	*Lower Bound*	*Upper Bound*
Bonferro	Agriculture	Technique	.28921	.16492	1.000	-.2299	.8082
		Mathematics and natural science	.18835	.20553	1.000	-.4584	.8351
		Social science and political science	.12524	.14858	1.000	-.3423	.5928
		Islam	.21321	.18457	1.000	-.3676	.7940

	Literature and humanities	.20693	.21373	1.000	-.4657	.8795
	Health sciences	.65043*	.19164	.021	.0473	1.2535
	Education and teacher training	-.12040	.19164	1.000	-.7235	.4827
Technique	Agriculture	-.28921	.16492	1.000	-.8082	.2299
	Mathematics and natural science	-.10086	.18808	1.000	-.6927	.4910
	Social science and political science	-.16397	.12332	1.000	-.5520	.2241
	Islam	-.07600	.16492	1.000	-.5950	.4430
	Literature and humanities	-.08227	.19701	1.000	-.7022	.5377
	Health sciences	.36122	.17280	1.000	-.1826	.9050
	Education and teacher training	-.40961	.17280	.512	-.9534	.1342
Mathematics and natural science	Agriculture	-.18835	.20553	1.000	-.8351	.4584
	Technique	.10086	.18808	1.000	-.4910	.6927
	Social science and political science	-.06311	.17393	1.000	-.6105	.4842
	Islam	.02486	.20553	1.000	-.6219	.6717
	Literature and humanities	.01859	.23207	1.000	-.7117	.7489
	Health sciences	.46208	.21190	.836	-.2048	1.1289
	Education and teacher training	-.30875	.21190	1.000	-.9756	.3581
Social science and political science	Agriculture	.12524	.14858	1.000	-.5928	.3423
	Technique	.16397	.12332	1.000	-.2241	.5520
	Mathematics and natural science	.06311	.17393	1.000	-.4842	.6105
	Islam	.08798	.14858	1.000	-.3796	.5555

	Literature and humanities	.08170	.18354	1.000	-.4959	.6593
	Health sciences	.52519*	.15728	.026	.0302	1.0201
	Education and teacher training	-.24564	.15728	1.000	-.7406	.2493
Islam	Agriculture	-.21321	.18457	1.000	-.7940	.3676
	Tecnique	.07600	.16492	1.000	-.4430	.5950
	Mathematics and natural science	.02486	.20553	1.000	-.6717	.6219
	Social science and political science	-.08798	.14858	1.000	-.5555	.3796
	Literature and humanities	-.00628	.21373	1.000	-.6789	.6663
	Health sciences	.43722	.19164	.647	-.1659	1.0403
	Education and teacher training	-.33361	.19164	1.000	-.9367	.2659
Literature and humanities	Agriculture	-.20693	.21373	1.000	-.6795	.4657
	Technique	.08227	.19701	1.000	-.5377	.7022
	Mathematics and natural science	-.01859	.23207	1.000	-.7489	.7117
	Social science and political science	-.08170	.18354	1.000	-.6593	.4959
	Islam	.00628	.21373	1.000	-.6663	.6789
	Health sciences	.44350	.21987	1.000	-.2484	1.1354
	Education and teacher training	-.32734	.21987	1.000	-1.0192	.3646
Health sciences	Agriculture	-.65043*	.19164	.021	-1.2535	-.0473
	Technique	-.36122	.17280	1.000	-.9050	.1826
	Mathematics and natural science	-.46208	.21190	.836	-1.1289	.2048
	Social science and	-.52519*	.15728	.026	-1.0201	-.0302

	political science					
	Islam	-.43722	.19164	.647	-1.0403	.1659
	Literature and humanities	-.44350	.21987	1.000	-1.1354	.2484
	Education and teacher training	-.77083*	.19847	.003	-1.3954	-.1463
Education and teacher training	Agriculture	.12040	.19164	1.000	-.4827	.7235
	Technique	.40961	.17280	.512	-.1342	.9534
	Mathematics and natural science	.30875	.21190	1.000	-.3581	.9756
	Social science and political science	.24564	.15728	1.000	-.2493	.7406
	Islam	.33361	.19164	1.000	-.2659	.9367
	Literature and humanities	.32734	.21987	1.000	-.3646	1.0192
	Health sciences	.77083*	.19847	.003	.1463	1.3954

Source: Data processed

The Post Hoc Test was a continuation of the ANOVA test. This test was done to find out which groups were different and which were not different. Or in this case it could be said which faculty group had a significant influence on hoax news reception. Based on the above data it was seen that there were significant differences in the mean of the faculties of agriculture, social political science, health sciences, and teacher science. Of the four faculties, hoax news reception on health sciences were significantly lower compared to agriculture, social and political science, and teacher training. So the results of this study needed to be responded with more caution because it did not apply to all students of the Makassar Islamic University.

The SPSS test results showed that there was no significant difference in receiving hoax news based on gender, generation, and activeness using social media, because the probability value was greater than the value of 0.05. But there was a significant difference in reception of hoax news based on faculty, because the probability value was smaller than 0.05.

Table 5. Differences in categorical variables

	Gender	Academic year	Faculty	The Active Use of Social Media
Berita Hoax	.635	.355	.008	.434

Source: Data processed

Furthermore, hypothesis testing was done through regression analysis at SPSS to determine the effect of media literacy variables on hoax news. Based on the results of a simple regression analysis, in the Summary Model output, Adjusted *R Square* had a value of 0.204, which meant the percentage contribution of the influence of media literacy variables to hoax news reception was 20.4%, while the remaining 79.6% was influenced by external variables. Based on the Coefficients output, it was concluded that the relationship between media literacy and hoax news reception were very significant or highly correlated. In the ANOVA Output, the *Sig*. 0,000 and level 5%, which meant the value of *Sig*. = 0,000 <0.05. So that it could be concluded that *Ho* was rejected and *Ha* was accepted, it was meant that there was an influence of social media literacy on hoax news reception.

Table 6. Model Summary

Model	*R*	*R Square*	*Adjusted R Square*	*Std Error of the Estimate*
1	.461[a]	.213	.204	.72008

a. *predictors (Constant)*

Table 7. ANOVA

Model		*Sum of Squares*	*Df*	*Mean Square*	*F*	*Sig*
1	*Regression*	51.443	4	12.861	24.803	.000[b]
	Residual	190.297	367	.519		
	Total	241.741	371			

a.Dependent Variable
b.Predictors (Constant)

Table 8. Coefficients [a]

Model		*Unstandardized Coefficients*		*Standardized Coefficients*		
		B	*Std. Error*	*Beta*	*t*	*Sig*
1	(*Constant*)	1.503	.252		5.970	.000
	Meaning	-.145	.075	-.138	-1.937	.053
	Evaluating	.552	.097	.404	5.694	.000
	Analysis	.213	.079	.190	2.710	.007
	Production	.002	.041	.003	.050	.960

a. Dependent Variable

1) In the summary model output, Adjusted *R Square* had a value of 0.204 which meant the percentage contribution of the influence of media literacy variables to the reception of hoax news was 20.4%. While the remaining 79.6% was influenced by external variables.
2) In the model summary output, the *Standard Error* of the Estimate had a value of .720. *Standard Error* of the Estimate was a measure of prediction error. In this case, an error could occur in predicting a hoax news reception value of .720.
3) Based on the output of coefficients a it was concluded that the relationship between media literacy and hoax news reception was significant or related.
4) Testing Criteria:
   - If the level of *Sig* value> 0.05, then *Ho* was accepted.
   - If the value of *Sig*. ≤ 0.05, then *Ho* was rejected.
5) In table 7 the ANOVA outputs were of *Sig*. 0,000 and 5% level. From the table above it is known that the value of *Sig.* = 0,000 <0.05. So it could be concluded that *Ho* was rejected and *Ha* was accepted. This meant that there was an influence of social media literacy on hoax news reception. As stated in the previous paragraph that social media literacy had an effect of 20.4% on hoax news reception, while the remaining 79.6% was influenced by other variables outside media literacy.

4 Conclusion

Based on the results of a simple regression analysis it could be concluded that there was an influence between social media literacy and hoax news. The level of media literacy understanding of Makassar Islamic University students was still very low and their literacy abilities were not optimal yet in responding to hoax news on social media. In the ability to analyze, Islamic University students as social media users were not familiar yet with scientific traditions such as questioning every news received and comparing news from social media with other news sources. In the ability to produce, only a few respondents could edit their own news that was found to be spread on social media, while others spread the news exactly the same as those obtained from others. The level of knowledge of Makassar Islamic University students on hoax news was also still low. When found information with words or titles that were suggestive and even excited, they were quick to assume the news had informative value. This made it very easy for respondents to believe hoax news.

References

[1] Kominfo.: Pengguna Internet Indonesia Nomor Enam Dunia. Nov. 24. https://kominfo.go.id (2014)
[2] Kompas.: Indonesia Pengguna Facebook Terbanyak ke-4 di Dunia. *https://tekno.kompas.com* (2018)
[3] Struhar, C.: The Facebook Effect on the News. The Atlantic. www.theatlantic.com/business (2016)
[4] Fahmi,Ismail.: Perilaku Masyarakat Indonesia terhadap *Hoax* Media dan Budaya Baca. www.slideshare.net (2017)
[5] Muttaqin, Misbah Zaenal.: Kemampuan Literasi Media *(Media Literacy)* di Kalangan Remaja Rural di Kabupaten Lamongan. http://lib.unair.ac.id (2019)
[6] Gumgum, G., Justito, A., & Nunik, M. Literasi Media.: Cerdas Menggunakan Media Sosial Dalam Menanggulangi Berita Palsu (Hoax) Oleh Siswa Sma. *Pengabdian Kepada Masyarakat*, Vol.1.pp.35–40. https://doi.org/1410 – 5675 (2017)
[7] Alyusi, Shiefti Dyah.: Media Sosial: Interaksi, Identitas dan Modal Sosial (Jakarta: Prenadamedia Group) (2016)
[8] Cangara, Hafied.: Pengantar Ilmu Komunikasi (Jakarta: Raja Grafindo Persada Dirgayuza) (1998)
[9] Jalaluddin, Rakhmat.: Psikologi Komunikasi (Bandung: Rosda Karya) (2005)
[10] Mulyana, Deddy.: Ilmu Komunikasi Suatu Pengantar (Bandung: Remaja Rosdakarya) (2008)
[11] Raharjo, Turnomo.: Literasi Media dan Kearifan Lokal: Konsep dan Aplikasi (Salatiga: UKSW dan ASPIKOM) (2012)
[12] Rakhmat, Jalaluddin.: Metode Penelitian Komunikasi Dilengkapi dengan Contoh Analistik Statistik (Bandung: PT Remaja Rosdakarya) (2004)
[13] Rochimah, Nur dan Junaedi, Fajar.: Tips Memilih Program Televisi, Internet, Dan Media Massa Yang Tepat Bagi Anak (Yogyakarta: Mata Padi Presindo,Yogyakarta) (2013)
[14] T. H.: Gerakan Literasi Media Melindungi Anak-Anak dari Gempuran Pengaruh Media Gerakan Literasi Media Indonesia (Yogyakarta: Rumah Sinema) (2011)
[15] Siregar, Syofian.: Metode Penelitian Kuantitatif: Dilengkapi dengan Perbandingan Perhitungan Manual & SPSS (Jakarta: Kencana Prenada Media Group) (2013)
[16] Sugiyono.: Metode Penelitian Kuantitatif, Kualitatif, dan Kombinasi (Mixed Methods) (Bandung: CV. Alfabeta) (2013)
[17] Sunarto. : Literasi Media dan Kearifan Lokal: Konsep dan Aplikasi (Salatiga: UKSW dan ASPIKOM) (2012)
[18] Tamburaka, Apriadi.: Literasi Media: Cerdas Bermedia Khalayak Media Massa (Jakarta: Rajawali Pers) (2013)
[19] Adelina, Sonya.: Pemahaman Literasi Media Baru Terhadap Penyebaran Berita Hoax Di Media Sosial Instagram Pada Kalangan Mahasiswa Universitas Sumatera Utara. Skripsi. Medan: Program Strata 1 (S1). Universitas Sumatera Utara (2018)
[20] Aniroh, Nur Azizah Dewi. Sikap Mahasiswa Terhadap Pesan Kebencian Dan Berita Palsu Di Facebook Terkait Kasus Basuki Tjahaya Purnama Yang Disebarkan Oleh Saracen (Studi Deskriptif Kuantitatif Pada Mahasiswa/I Strata 1 Fakultas Ilmu Sosial Dan Ilmu Politik Universitas Lampung Angkatan 2015). Skripsi. Bandar Lampung: Program Strata 1 (S1). Universitas Lampung (2018)
[21] Baroroh, J.K.S.: Literasi Media Digital Mahasiswa Universitas Muhammadiyah Bengkulu. *Jurnal. Bengkulu* Universitas Muhammadiyah Bengkulu (2016)
[22] Mutmainah, Anna.: Tingkat Literasi Media Mahasiswa Komunikasi Surakarta Tentang Pemberitaan Kopi Beracun Sianida Di Tv One (Studi Kasus Mahasiswa Komunikasi UNS, UMS, Dan IAIN Surakarta). Skripsi Surakarta: Program Strata 1 (S1) Institut Agama Islam Negeri Surakarta (2017)
[23] Oktavianti, Roswita.: Penggunaan Media Sosial Sesuai Nilai Luhur Budaya di Kalangan Siswa SMA. (2017)
[24] Susilawati.: Tanggapan Mahasiswa Ilmu Komunikasi Universitas Hasanuddin Terhadap Berita Palsu (Hoax) Pada Portal Berita (2017)

The Dynamic Relations Between Cultural Identity and Nationhood: The Case of Acehnese Acceptance of and Resistance to Indonesia's State up to Indonesia's Old Order.

Safrudin Amin[1]
{safrudinamin@gmail.com[1]}

Department of Social Anthropology, Universitas Khairun Ternate[1], Kampus II, Jl Jusuf Abdurrahman, Kelurahan Gambesi – Ternate, Maluku Utara.

Abstract. A sociocultural identity of a community is not formed in an empty space. Identity is formed by the interaction of a society with socio-cultural factors in their history. In this study, having a long history as a center of political and military power, a center of Islamic scholarship in the region, a history of bold resistance to the colonial power, internal social revolution in overthrowing aristocrat class, etc., all shaped Aceh's politico-cultural identity. The identity stands on two main cores, Islam and a sense of independence. Shared Islamic identity with other Muslims in Indonesia made Acehnese leaders accepted the idea of being part of Indonesia with one condition that Islam must be the basis of the state. Indeed, to persuade them to agree to be part of Indonesia, Soekarno promised to fulfill that demand. But a few years later the construction of nation-state identity, the development of Indonesian politics, and Soekarno's political stance moved away from Islam. Acehnese saw this not only as a distortion of their identity and hopes but also as a betrayal of the promise given by Soekarno few years earlier.

Keywords: *Acehnese, identity, nation-state, Islam, Indonesia.*

1 Introduction

This article is about cultural identity in political arenas called ethnicity and nationalism. In particular, this article deals with the formation of nation-state and its unique politico-cultural dynamics. Anthropological studies on the relations between ethnicity and nationalism have shown various findings which link ethnicity phenomena and nationalism [1], [2], [3]. This article takes the case of Aceh and its dynamic relations with the nation-state of Indonesia.

Historically, Indonesia was not an integrated community. In the pre-colonial period this region consisted of diversity of ethnic groups and cultures. It was the Dutch colonial government that first united the diversity under one single administration. Although the Dutch faced repeated resistance from the local elites whose traditional power were undermined, by the early of the twentieth century the Dutch had successfully incorporated almost all parts of the archipelago under its political. Economic and military control. The colonial government imposed its own administrative system on top of local practices and often resorted to manipulating differences between groups to weaken the local resistance.

HICOSPOS 2019, October 21-22, Makassar, Indonesia
Copyright © 2020 EAI
DOI 10.4108/eai.21-10-2019.2291542

Following the map sketched by Dutch colonial [4], early Indonesian nationalists di Jakarta decided to convince elites of local communities living within the map to accept the idea of one nationhood called Indonesia. In the case of this study, nationalists from Jakarta persuaded Acehnese elites to agree to take Indonesia as their new identity in a wider social scale. This article concerns to answer questions on why the Acehnese who had had their own ethnic-based nationhood identity agreed to be part of Indonesia and how the dynamic relations of these two identities – being Acehnese and being Indonesian – went through the early period of Indonesian nation-state.

This article argues that cultural identity of Acehnese and national identity constructed by nationalists in Jakarta have shaped the dynamic relations between the two identities (Aceh and the new formed nation-state) during the early period of Indonesia. To support the arguments, the first part of this article will map the formation of Acehnese politico-cultural identity, the second will portray the Acehnese's acceptance of Indonesian nations-state, and the third part will discuss the trend of incompatibility between Acehnese identity and the trend of nationhood identity constructed by leaders in Jakarta.

2 Research Method

2.1 Sources and Data Collection

Although traditionally anthropology has heavily based on gathering primary data in fieldwork, secondary data could also be used for studies on large-scale social phenomena such as nationalism [5]. This study, to a significant extent, is partly a historical anthropology, which aims to integrate archival research with anthropological sensitivity to the complexities of the issue being studied. This study explores the dynamics of politico-cultural identity in a political setting in the past which means the issue being studied is anthropological in nature and method being employed is borrowed from historical research method. In this case, historical method is used as a tool to help an anthropologist to understand his research issue. Data collection is based on the use of documents, mostly secondary sources in the forms of books and journals[1].

2.2 Analysis and Study Period

Genuity (external criticism) and accuracy (internal criticism) of the data are taken for granted since most are written by noted scholars on Aceh and have passed firm academic selection in doctoral degree or strict selection in publication processes both in journal articles and books. The process of reviewing, extracting, and analyzing data is based primarily on the relevancy of particular material to the problem being investigated. To do all the above processes, this study took seven months, intermittently, to finish, from January to July 2019.

[1] Secondary sources refer to the documents prepared by those who were not direct witnesses to or participants in an event, but gaining their descriptions from other people.

3 Result and Discussion

This section will divide the findings into the formation of Aceh's cultural identity, the negotiation between Acehnese identity and nation-state identity, and the trend of incompatibility of Acehnese identity and the perceived nation-state's trend in the Indonesia's Old Order which resulted in armed resistance in 1950s.

3.1 The Formation of Acehnese Cultural Identity

Acehnese identity has been shaped by several factors, in particular a long history of independence and pre-eminence within the wider Malay world and as a stronghold of Islam. Although Acehnese share many cultural characteristics with other ethnic groups in Sumatra and the Malay Peninsula, they have a strong sense of distinctiveness based upon a perceived glorious past. The golden age of Acehnese culture extends back to the time of the rule of Ali Munghayat Shah (1511 to 1530), Ala'din Riayat Shah al-Kahar (1539 to 1571) and culminated in the reign of Sultan Iskandar Muda 1607 to 1636 [6]. It was during this period that Aceh became the dominant polity in the region, and the major center of commerce and Islamic scholarship. Acehnese power reached its peak under sultan Iskandar Muda with control over the pepper and gold export areas on the West Coast of Sumatra, and over all the key ports. Aceh was one of important commercial centers at that period [7] [8]. He also controlled Pahang, Kedah, and Perak on the Malay Peninsula (now parts of Malaysia) [9], [10].

By the nineteenth century, however, the power of sultanate had declined and control passed into the hands of the local elite, the *uleebalang*. The rise of the *uleebalang* coincided with the extension of Dutch power in Sumatra in the 1850s and 1860s. War against the Dutch began in 1873 after increasing Dutch interference in internal Acehnese affairs, particularly related to trade. The war was to last officially until 1903, although resistance continued until 1930s [10]. The 'Aceh War' was the longest and most costly waged by the Dutch during its colonization of the archipelago.

This long war strengthened the Acehnese sense of independent identity. This war, for example, produced many Acehnese heroes such as Tengku Umar and Cut Nyak Dhien. To contemporary Acehnese, these heroes are seen as figures of resistance to outsider control and serve as powerful symbols to Acehnese of their history and identity. In other words, these figures from the colonial war are emblematic of Aceh's long history of independence. These heroes are also officially acknowledged as national heroes of Indonesia.

In Acehnese's eyes the prolonged resistance to the Dutch also marked out their colonial experience as different to other parts of Indonesia. Some Acehnese writers, for example, even claim that Aceh was the only kingdom that never completely surrendered to the Dutch [6]. This perception is also held widely among ordinary Acehnese, which to a significance extent constitutes the way they see themselves in the interaction with the state of Indonesia. This historical basis of Acehnese identity as an independent society has strongly influenced the way more contemporary Acehnese respond to any political developments at the national level.

The second key element of Acehnese identity is Islam. Many Indonesians believe that the first region to embrace Islam in Indonesia was Aceh in the seventh century with the first Islamic kingdom established in ninth century which facilitated the process of Islamization to other parts of the archipelago [11]. Since this period, Aceh has been almost identical with Islam. During the period of Iskandar Muda, for instance, Aceh became a center of Islamic power and scholarship. This was indicated by the fact of the remarkable growing of Islamic learning and

debate among scholars such as Syek Nuruddin ar-Raniry, Hamzah Fansuri, Syamsuddin Sumathrani, Syek Abdurrauf of Singkel [11].

Although Aceh is a peripheral region in the context of Indonesia, it is certainly not peripheral in terms of Islam. Along with the fact of remarkable Islamic scholarship during the period of the sultanate, Aceh also played an important role in the Islamic world. Acehnese themselves see Aceh "not merely as a bridge between the Islamic centre and the Malay periphery, but as one of the great Islamic sultanates in its own rights" [10].

The strong Islamic identity has also been shaped by the encounter between Aceh and the colonial government that was defined in religious terms. For instance, the war against the Dutch in 1881 was declared a *jihad* or holy war as the Dutch were believed to be intent on subjugating Islam and Muslim communities.

Internal political conflict between segment of Acehnese society, particularly the *uleebalang* (local chieftain or local aristocrats) and the *ulama* (local Muslim scholars), also strengthened the Islamic character of Acehnese society. As previously mentioned the decline of the sultanate facilitated the emergence of *uleebalang'*s power. Although the *uleebalang* were initially involved in the war against the Dutch, they were gradually co-opted by the colonial government. Morris writes "by 1904 [the *uleebalang*] were no longer involved in the resistance movement and were being made administrators of the Dutch East Indies government" [12]. Indeed, as Governor Goedhart wrote in 1928 that the Dutch power in Aceh, "aside from the force of arms, depend in the main on the *uleebalang*" [13]. The *uleebalang* used their authority under the Dutch to exploit the peasants in the territories under their control. This situation provoked resistance from ulama which resulted in open conflict between *uleebalang* dan *ulama*. *Ulama* continued to lead the resistance against *uleebalang* and their Dutch masters in the form of continuing guerilla warfare and they also found social, religious and political organizations [14].

As the *uleebalang* became increasingly alienated from their people and identified with the Dutch, the *ulama* came to be seen as figures of resistance. This strengthened their influence and supported their efforts to spread Islamic ideology throughout Acehnese society [15]. In this sociocultural position, the *ulama* were able to determine the construction of religious discourse justifying Acehnese resistance against the colonial power and struggle for liberating Indonesia as a religious call.

3.2 The Moment of Attachment

The previous section shows that the strength of Acehnese identity is based on a perception of Aceh as an Islamic community with a long proud history of independence and leadership. The 'golden age' of the sultanates, the reputation as a center of Islamic scholarship and the strong struggle against the Dutch have shaped Acehnese identity and established a sense of Acehnese right to determine their own destiny in accordance with their unique history.

In terms of Islamic identity, as has been discussed, from the very beginning Islam had become one important element in Acehnese society. Acehnese political culture as well as their way of life was heavily based on Islam. The spirit of their struggle for independence and the social revolution to overthrow the *uleebalang* was also based on Islam. Indeed, the meaning of their support to the republic of Indonesia was embedded in religious (Islamic) meaning.

It was only during the first half of the twentieth century that Acehnese identity was caught up in the nationalist discourse. In this new connection, Acehnese leaders (*ulamas*), however, defined their struggle against the Dutch not merely as a national struggle against colonialism,

but as a religious struggle against infidels. Consequently, there was for a time a conflating or co-joining of Acehnese, Indonesian and Islamic aspirations in their nationalist movement.

Probably due to these grounds, Acehnese leaders wanted Indonesia to be an Islamic State. This hope was expressed to Soekarno when he visited Aceh in June 1948. In response Soekarno referred to the Jakarta Charter which assured that the country will apply Islamic law for all Indonesian Muslims, and promised 'to do his best at least to make Aceh an Islamic region' [16], [17]. However, the answer did not fulfil their eagerness to know the future basis of the Indonesian state. "Only when Soekarno re-emphasized that Indonesia would be based on Islamic principles did they give Soekarno their commitment to support the republic" [16]. These facts suggest that Acehnese acceptance of the Indonesian state was based on expectation that Indonesia would be based on Islam and this acceptance of this new identity was formed through an Islamic linkage.

The 'critical junction' [18] between Islamic and nationalistic discourses dominated the Acehnese *ulamas* and public in the early phase of nation building. In the period after the declaration of independence in 1945, for instance, four prominent *ulama*, representing all Acehnese *ulama* launched a declaration that urged Acehnese to support "our great leader, Sukarno" in counteracting the Dutch. In the 'Declaration of *Ulama* Throughout Aceh' they declared a holy war, *perang sabil* or *jihad*, against the Dutch stating that the infidels would "try to destroy our pure religion as well as repress and hamper the glory and the prosperity of the Indonesian people" [12]. Since the declaration was promulgated by influential figures, this formal statement had, in one way or another, significant meaning in terms of implanting a sense of belonging to the new nation-state among their huge followers in Aceh and asserting that the sense of belonging was heavily linked to religious considerations. In other words, there was a linking of Acehnese, Indonesia and Islamic aspirations in their struggle against colonialism.

The process of nation-building during this period was determined by the fact that both the nationalists who struggled in Java and those who struggled in outer islands needed each other. The nationalists in Java, for example, sought to incorporate the outlying regions into their vision for an independent Indonesia. Soekarno, one of the leading figures in Java, visited Aceh on several occasions to bring the region on board. In one of his speeches, he referred to Aceh as a 'model region' implying that Aceh was an inspiration in the struggle against colonialism. In the context of nationalism, Acehnese came to see their struggle against infidel colonial power as also a struggle for an independent Indonesia. Viewing themselves as a part of an Indonesian-wide youth movement during the nation formation, Acehnese youth used the same Indonesian catchcries of '*merdeka*' (freedom) and '*revolusi*' (revolution) as used by other Indonesian youth activists, and employed 'Indonesia' in the names of their movement organizations [12].

The ease with which the *ulamas* were able to bridge Acehnese and Indonesian identity was perhaps due to the links that had been established during the pre-independence period. In the period from 1900-1940, Aceh had been involved in the same mainstream of Islamic developments throughout the archipelago. For instance, in 1913 the influence of Syarikat Islam (Islamic Union) which was founded in 1912 by modernist *santris* (devout Muslims) in Java reached Aceh [14]. The Muhammadiyah, a reformist Muslim organization also opened a branch in Aceh during this period [10].

3.3. The Moment of Detachment

The previous section shows that the confluence between Islam and nationalism in Aceh had made the Acehnese had a strong expectation that the nation-state of Indonesia would be based on Islam. Indeed, the expectation was so high since Soekarno himself had promised to do

so in his visit to Aceh in 1948. It was only some years after the independence was gained that Acehnese realized that, in the hands of the certain nationalists in Jakarta including Soekarno, who controlled national government policies, their expectation became incompatible.

In the context of the emerging nation-state, Acehnese's expected Islamic identity of the nation-state was challenged by the 'secular' ideology, supported by nominal Muslim politicians and small group of Christians in Jakarta. The ideological battle, in fact, represented a competition between two powerful political cultures in Indonesia, "the Javanese-aristocracy and Islamic-entrepreneurial political cultures" [19]. At the national level, this battle between 'secular' ideology and Islamic ideology was won by the secular one due to the tendency of the central government to take stance against Islamic political orientation. The failure of Islamic ideology has impacted on a political marginalization of Islam in national level.

The marginalization of the Islamic political elite in national polity was clear after the influence of the main Islamic political party, Masyumi, declined and Soekarno tended to support non-Islamic political stance. Javanese *priyayi*-based party, PNI, dominated cabinet and replaced Masyumi in July 1953 in which the Masyumi party was totally excluded [17]. At that time, *Masyumi* was one of the major Islamic-based parties, alongside the Javanese-based Nahdatul Ulama (NU). However, unlike NU, *Masyumi* was regarded as representing the interests of Moslems in the outer islands against Javanese domination from the center [20], Schmitt [21]. At the same time, Masyumi's main political rival, PKI (Indonesian Communist Party) was also increasing its power [10]. As Christie states, "What they particularly resented now was the fact that not only had Aceh been slighted and marginalized, but that Islam –for them the central dynamo of the revolution – had also apparently been sidelined" [10].

What is more, since Islam was the core of their sense of self which determined their aspirations for an Islamic state of Indonesia, the perceived weakening of Islamic power at the national level was seen as a direct attack on their identity. In addition, they also considered national leader in Jakarta, especially Soekarno, had betrayed his promise to Acehnese in 1948 to make Indonesia as a state based on Islam. In Soekarno's speech on 27 January 1953, the president stated that Indonesia was a national, not an Islamic, state. This is perceived as betrayal to Soekarno's own promise to Acehnese. When Soekarno visited Aceh in March 1953, he faced a banner saying "We regret your speech at Amuntai" and "We are heading towards an Islamic State" [16]. Their resentment towards Jakarta was expressed in a letter written on 21 September 1953, the same day the Acehnese rebellion broke out. The letter states:

We've had enough of the developments related to the foundation of the Indonesian state, as from the outset we‟ve hoped and longed for a state based on Islam, however instead of its realization it's become increasingly obvious that some Indonesian leaders are trying to lead the state astray [22].

4 Conclusion

A nation-state does not emerge in a vacuum context. The construction process of this large-scale social formation took a complex process which involve interactions between notions of new social formation and the pre-existing socio-cultural formation such as ethnicities, religions, and regions. Before having an identity as citizens of a nation-state called Indonesia, Acehnese had had their own unique identity composed by history, religion, a sense of being independent community, etc. This article has shown the complex dynamics of relations between ethnic identity, in which Islam is the core of it, and nationhood identity.

Strong Islamic identity shaping the Acehnese aspiration on the future of Indonesia added by promise proposed by president Soekarno to the Acehnese leaders that the nation-state would be based on Islam had made Acehnese had a high expectation of Acehnese that the new nation-state would be based on Islam. However, Indonesian politics went to opposite direction. This was added by political stance of president Soekarno which clearly showed his undesirable attitude towards Islamic ideology, and this stance confirmed to Acehnese leaders that he had betrayed his promise to them.

When Acehnese found that their identity-based expectation about the basis of Indonesian state was not supported by Soekarno and the political trend under Sukarno's control, they became aware that they had made a wrong decision to be part of Indonesia and to believe Soekarno's promise in 1948. Their decision was to detach Aceh from Indonesia by declaring rebellion against the central government in 1953.

Acknowledgements. I would like to thank to late Ms Sri Wahyuni, a friend from Acehnese, for sharing some materials on Aceh. I also thanks to some friends for insightful and roductive discussions on Aceh which had contributed much to the elaboration of this article.

References

[1] Eriksen. T. H.: Ethnicity and Nationalism: Anthropological Perspectives. (London: Pluto Press). pp. 59-120 (1993)
[2] Eriksen, T. H.: Ethnicity and Nationalism: Anthropological Perspectives (3rd). (London: Pluto Press) pp. 70-146 (2010)
[3] Gellner,E Nations and Nationalism. USA: Cornell University Press. pp. 39-62 (1983)
[4] Anderson. B. Imagined Communities: Reflection on the Origin and Spread of Nationalism (London: Verso).pp. 163-186 (2006)
[5] B. Kapferer.: Legends of People Myths of State Violence, Intolerance, and political Culture in Sri Lanka and Australia (Washington: Smithsonian Institution Press).PP.11.(1988)
[6] Thaib, l.: Aceh Sumatra dalam Dimensi Sejarah (Selangor: Asni Sdn Bhd).PP.1-25 (1997)
[7] Sulistiyanto P.:Whither Aceh Third World Quarterly, Vol 22.pp. 437-452 (2001)
[8] Reid A.: War, Peace and the Burden of History in Aceh Asian Ethnicity, Vol 5.pp. 301-314 (2004)
[9] Kell, T. .: The Roots of Acehnese Rebellion, 1989-1992 (New York: Cornell Modern Indonesia Project).pp. 3-12 (1995)
[10] Christie, C. J.: A Modern History of Southeast Asia: decolonization, nationalism and separatism. London: I.B. Taurus Publishers.pp. 140-152 (1996)
[11] Hasjmy, A. .: Kebudayaan Aceh dalam Sejarah (Jakarta: Beuna).pp. 36-49 (1983)
[12] Morris.: Aceh Social Revolution and Islamic Vision, ed. A. R. Kahin, in Regional Dynamics of the Indonesian Revolution: Unity from Diversities (Honolulu: University of Hawaii Press) pp. 83-110 (1985)
[13] Tarling, N.: Nations and States in Southeast Asia (Cambridge: Cambridge University Press),Pp. 59 (1998)
[14] Hasjmy, A. : Perang Gerilya dan Pergerakan Politik di Aceh untuk Merebut Kemerdekaan Kembali (Banda Aceh: MUI Aceh).pp.1-16 (1980)
[15] Siegel J. T.: The Rope of God (Berkeley: University of California Press), pp. 71(1969)
[16] Sjamsuddin, N. : The Republican Revolt: a Study of the Acehnese Rebellion. Singapore: Institute of Southeast Asian Studies Heng Mui Keng Terrace.pp. 30 (1985)
[17] Brown, D. : Neo-patrimonialism and national integration in Indonesia, ed. David Brown, in The State and Ethnic Politics in Southeast Asia (London: Routledge), pp. 112-157 (1994)

[18] Kalb D. and H. Tak.: Critical Junctions (New York: Berghahn Books).pp. 1-25 (2005)
[19] Feith, H.: The Decline of Constitutional Democracy in Indonesia (New York: Cornell University Press)pp.30 (1962)
[20] McVey R.. Building Behemoth: Indonesian Constructions of the Nation-State, eds. D.S. Lev and R. McVey, in Making Indonesia. Ithaca (New York: Cornell Southeast Asia Program Publications).pp. 11-25 (1996)
[21] Schmitt, H. O.: Foreign Capital and Social Conflict in Indonesia, 1950-1958, Economic Development and Cultural Change, Vol 10.pp. 284-293 (1962)
[22] Talsya, Sedjarah dan Dokumen-dokumen Pembrontakan di Atjeh (Jakarta: Kesuma) pp. 67

Mapping Social Solidarity in Indonesia's Post Conflict Society: A Case Study of Poso

Dwia Aries Tina Pulubuhu[1], Andi Ahmad Yani[2], Muhammad Ramli AT[3], Muhammad Arsyad[4], Amril Hans[5], Siti Halwatiah[6]
{dwiatn@yahoo.com [1], aayani@unhas.ac.id[2], mramliat@yahoo.com[3] arsyad@unhas.ac.id[4], amrilhans@gmail.com[5], sitihalwatiah@gmail.com[6]}

Department of Sociology, Hasanuddin University, Jl.Perintis Kemerdekaan KM 10, Makassar, Indonesia[1,3], Department of Administrative Science, Hasanuddin University, Jl.Perintis Kemerdekaan KM 10, Makassar, Indonesia [2,5,6], Department of Socio-economics of Agriculture, Hasanuddin University Jl.Perintis Kemerdekaan KM 10, Makassar, Indonesia[4]

Abstract. Indonesia experienced communal ethnoreligious conflicts during the political transition from authoritarian era toward a democratic period in 1999 – 2005. After a decade of violent conflict, the Indonesian government has conducted peacebuilding programs in post-conflict societies in order to redevelop social trust and social solidarity among members of societies that contribute to the peace building process. This study attempts to identify post-conflict societies' quality of social solidarity based on Fessler' study. The study was conducted in Poso Regency, which is a post-religious conflict area. The study employs survey method and has interviewed 373 respondents. The data is analyzed by a descriptive statistic. The results show that Poso people have experienced the collapse of social solidarity due to violent religious conflicts. The majority of respondents feel as part of the community and are always open to open relationships with anyone regardless of ethnic or religious background. Poso young people have positive interpersonal relationships although they have experienced violent conflict, indicating that the Poso community has strong social solidarity.

Keywords: social solidarity, post-conflict, society, peacebuilding, conflict resolution

1 Introduction

Indonesia after the fall of the Soeharto's military government was marked by increasing ethnic and religious conflicts and communal violence in several areas, such as Ambon, Poso, Sampit, North Luwu, and Mamasa. Likewise, with some conflict-prone areas because of rebels, such as Aceh and Irian Jaya (Papua), which also experienced a high escalation in 1998. This communal conflict resulted in 10,000 deaths from 1997 to 2001[1] and around 1, 3 million people have to flee to avoid becoming victims of those bloody conflicts [2].

The intensity of this communal conflict gradually declined after the government succeeded in breaking down the conflict since 2002 through enhancing public security and insisting conflict groups to halted the conflict with peace talks. For example, peaceful meetings of Malino for terminating ethnoreligious conflicts in Maluku and Poso. Moreover, the Helsinki MoU to end the three-decade of conflict with the Free Aceh movement in 2004. In addition, beside peace

HICOSPOS 2019, October 21-22, Makassar, Indonesia
Copyright © 2020 EAI
DOI 10.4108/eai.21-10-2019.2291535

meeting, the government also applied decentralization policy to enhance the quality of public services and capacity of local government that contribute to violent conflict mitigation [3][4].

Although this conflict has subsided, it does not rule out the possibility of reappearing in a different form. This is supported by study of the World Bank [5], which indicates that there was a transformation of the type of violence after communal violence in the previous decade. According to World Bank's [5] data that communal violence transforms from massive violence to routine violence which can be categorized into five types of violence as following.

First, violence relates to the decentralization of democracy in terms of the implementation of elections or political succession at the local level (province and district levels). Moreover, the split of regions (province or district) tended to involve feuds between ethnic or religious groups. The second type of violence is related to control of resources issues. Violence in this category can be in the form of 3 types of conflicts, namely: conflicts between farmer groups, conflicts between farmers and companies or industries, and conflicts between farmers and the government involving security forces. The third conflict category refers to violence that occurs as a result of weak law enforcement. This type of violence refers to vigilante actions for criminal acts. Moreover, the last type of violence is related to identity, which is a type of violent conflict prevalent in the past decade [5].

The four types of violence are vulnerable to occur in post-conflict communities. The vulnerability of the post-conflict community over the recurrence of conflict is partly due to a lack of social trust and social solidarity[6]. Concept of social solidarity was firstly proposed by Durkheim [7] and argued that social solidarity is an essential element of society [8]. Durkheim identified two types of social solidarity, first is mechanical, which refers to a society governed by collective consciousness and solidarity is built upon likeness and uniform, such as religious groups. The second is organic solidarity that occurs in an organization which characterized with specialization and interdependence. This type of solidarity is developed based on sharing collective understanding and social exchange [9].

This study aims to examine degree of social solidarity of post-conflict society, particularly in Poso Regency. The authors chose Poso as the area study based on two main reasons. First, Poso was one of the areas of religious conflict that involved two conflicting groups between Christians and Moslem with the highest number of fatalities. The study of the Word Bank[10] reported that there were around 600 people who died due to conflict, and around 1000 people were displaced. Thus, post-conflict Poso communities need time to restore social trust and social solidarity. This study is expected to identify progress of peacebuilding development in the post-conflict decade by examining Poso society's degree of social solidarity. The second reason is that the conflict in Poso occurred in a relatively long period, which was around four years. The bloody conflict began in late 1998 and gradually declined in mid-2002[11][12][13]. The length of the conflict period has an impact on the level of vulnerability of the post-conflict trauma community to rebuild their social solidarity. Hence, this study proposes a research question as how is Poso society's social solidarity as a post-conflict society?

2 Method

This study was conducted in Poso Regency, Central Sulawesi Province because it is a post-conflict area and is prone to have re-emergence of conflict. Poso Regency consists of 18 sub-districts with an area of 8,712.25 km² and has a population of 225,379 inhabitants [14]. The research was conducted in August 2017.

This study employed a quantitative method by distributing questionnaires in four sub-districts in Poso randomly. There were 450 questionnaires distributed to senior high schools in those areas, and 373 questionnaires or 83 percent were returned. The results of the questionnaire data were analyzed by descriptive statistical method to analyze trend of respondents' tendency to their degree of social solidarity.

This study employs Fessler's [15] measuring method of community solidarity to examine social solidarity in Poso post-conflict society. Fessler[15] identified eight variables of community behavior that reflect solidarity, namely (1) community spirit; (2) interpersonal relation; (3) family responsibility toward community; (4) schools; (5) churches; (6) economic behavior; (7) local government; and (8) tension areas. The study of Fessler was conducted in survey method and distributed a questionnaire to students of senior and junior high schools in eight rural community in Iowa.

Although this study follows the classic study of Fessler [15], however, the study only focuses on five variables namely: 1) community spirit; (2) interpersonal relation; (3) family responsibility toward community; (4) schools; and (5) religious institutions. This study argues that the five variables have presented personal experiences of post-conflict communities and match to socio-cultural context of Indonesian society. The target respondents were asked to identify their perception regarding community behavior. Every variable has five questions with four range answers: "definitely untrue"; "untrue"; "true" and:" very true".

3 Result and Discussion

3.1 Demographic background

This subsection describes demographic background of respondents. In gender perspective, respondents of the study consist of 221 persons or 59 percent female and 152 persons or 41 percent male. The distribution of gender respondent shows that the study addresses important contribution of women in post-conflict society in which role of women commonly lack of representative in societal issues.

In terms of the religion of the respondents, this study succeeded in interviewing 213 people or 57 percent who are Muslims, 149 people or 40 percent who are Christians and 11 people or 3 percent of respondents who are Hindus. The distribution of respondents who are predominantly Muslim represents the study areas which are areas of conflict in areas that are predominantly Muslim. Some Christians still have not returned yet to their area of origin before the conflict.

This study also identifies ethnicity of respondent, which affect their social relationship among Poso society. As commonly known that Indonesia is a diverse country which has around 1000 ethnic groups and 800 local languages. The Poso community itself consists of five major ethnic groups, namely Pamona, Lore, Tojo, Bungku, and Mori. Composition of ethnicities is critical issue in Poso post conflict society since several studies suggested that prior religious tension, ethnic issue was firstly erupted due to inequality issue between native and migrant groups[16][11]. This study identified thirteen ethnic backgrounds of the respondents, namely: Pamona, Lore, Mori, Bugis, Minahasa, Toraja, Jawa, Maluku, Tionghoa, Bali, Lombok, Kaili, and Mandar. There are 172 persons, or 46 percent are native people, and 201 respondents or 54 percent are migrants. The diverse ethnic background of respondents suggests that this study addresses equal representations of all Poso society's ethnicities.

3.2 Dynamic of Poso Society's Social solidarity

Community spirit. The first variable of social solidarity refers to the intention of all citizens or group of citizens to be involved for the benefit of community. This study examines the spirit of community based on five questions and presented in Table 1. At the first statement, it appears that the majority of respondents stated that it was not true if the Poso community did not want to work together to solve community problems. This indicates that the majority of respondents felt confident of the community's joint commitment to reduce the emergence of conflict again. At the second statement, the majority of respondents stated themselves as part of the community. This data indicates that 97.4 percent of respondent feel a strong attachment to their community even though they experienced violent communal conflicts a decade ago. Furthermore, the third and fourth statements indicate that most respondents think that Poso residents are not always selfish but rather try to maintain collaboration among community members. This argument is supported by the last statements, which presented that 90 percent (include "true" and "very true") of respondent strongly agreed on the statement which addresses open collaboration among Poso people regardless religious and ethnic background.

Table 1. Statements of spirit of community (in percentage)

Statements	Definitely untrue	Untrue	True	Very True
People won't work together to get things done for the community	29.6	57	10.7	2.7
I feel very much that I am part of the community	1.2	1.4	42.2	55.2
The people as a whole mind their own business	16.4	48.0	27.3	6.8
No one seems to care much how the community looks	14.0	56.0	27.1	2.9
Everyone is welcome to collaborate with anyone regardless of their religious or ethnic background	2.4	8.0	46.4	43.2

Interpersonal relation. The second variable of social solidarity is the expression of community members in establishing interpersonal relationships with fellow citizens. The first statement on this second variable indicates that the majority of respondents have no difficulty building friend relationships. This shows that Poso young people are able to establish good friendships despite having experienced a period of conflict. Even so, Table 2 presents there was still 26 percent (include "true" and "very true") of respondents who found it difficult to make friends. The second and third statements indicate the respondent's perception of the attitude of community members to him in their daily activities. This study indicates that there are not too large differences between groups of respondents who have experienced positive and negative experiences. Even so, the number of respondents who experienced positive experiences is slightly higher.

However, the fourth statement gives a stronger indication of the differences between the two groups. This study shows that the majority of respondents feel that other people's

relationships with themselves are done sincerely and without any intention to take advantage. Even the last statement strengthens the indication that the majority of respondents experienced positive experiences in their interpersonal relationships. Table 2 shows that 89.6 respondents (include “true” and “very true”) stated that they always showed good judgment. In short, this data indicates that youth Poso generally have positive interpersonal relationships and have no problems to build personal relationships with their friends or other members of the community.

Table 2. Statements of interpersonal relation (in percentage)

Statements	Definitely untrue	Untrue	True	Very True
Real friends are hard to find in this community	24.9	49.1	19	7
A lot of people here think that they are too nice for you	4.8	40.8	48.8	5.1
Almost everyone is polite and courteous to you	4.8	37.6	49.9	7.8
Everyone here tries to take advantage of you	14.5	59.5	20.9	5.6
People around here show good judgment	2.4	8.0	46.4	43.2

Family responsibility. This third variable refers to the roles and responsibilities of the family as a fundamental entity in society by playing a role in building social values to their children based on community norms. The first statement addresses the role of the family in forming family members - their children - to follow social norms. Table 3 shows that the majority of respondents (69 percent include “true” and “very true”) support the role of the family as a basic social institution in educating their children. The second statement also confirms the function of the family in carrying out the function of applying norms. The results of the study showed that 96 respondents (include “true” and “very true”) confirmed that the Poso community placed the family as a norm training institution, especially in respect of people's right. Then in the third statement, respondents were asked to assess how big the role of the family in their children outside the home. This study indicates that 63.6 respondents (include “definitely untrue” and “untrue”) stated that the Poso family who ignored the family were incorrect. This data shows that families try to ensure that their children follow social norms.

Table 3. Statements of family responsibility (in percentage)

Statements	Definitely untrue	Untrue	True	Very True
Families in this community keep their children under control	5.6	25.2	46.6	22.6
Parents teach their children to respect others people’s right	2.7	0.8	23.1	73.5
Families are unconcerned about what their kids do as long as they keep out of the trouble	19.6	44.0	30.3	6.2
If their children keep out of the way, parents are satisfied to let them do whatever they want to do	45.3	42.9	7.5	4.3

The community tries as much as possible to help the younger generation do good things	0.5	8.8	50.9	39.7

The active role and attention of the family is actively addressed by the fourth statement where the majority of respondents (89 percent include “definitely untrue” and “untrue”)) stated that families in the Poso community never allow their children to do anything they want because it is likely to have a negative impact on society. Furthermore, in the final statement, the Table 3 shows that the Poso community was also involved in helping the family's role to ensure their young people did things right and positively contribute to the community. This study shows community behavior of Poso society regarding important role of families and communities in ensuring their children follow social norms. This behavior may relate to the trauma of the Poso society over the four years of violent communal conflict in the past decade triggered by youth fights[17].

Schools. This institution is one of the social institutions that has long played a major role in educating and shaping social norms in the younger generation. School institutions are also expected to contribute to strengthening social solidarity. Table 4 shows respondents' assessments of the social role of school institutions in post-conflict societies. In the first statement, the majority of respondents admitted that schools had done their basic role in literacy education well. At the second statement, this study attempts to see experience of respondents in terms of community acceptance of differences. The data in Table 4 shows that the 54.5 percent (include “true” and “very true” statements) of respondents felt uncomfortable due to differences is slightly higher than another group. This data indicates that some members of post-conflict communities are still reluctant with differences.

Table 4. Statements of school (in percentage)

Statements	Definitely untrue	Untrue	True	Very True
Most of students here learn to read and write well	2.7	4	55	38.3
People give you a bad time if you are being different	5.1	40.5	42.4	12.1
Our schools do a good job of preparing students for college	2.7	10.5	52.5	34.3
Our schools do poor job in preparing young people for live	32.7	52	14.5	0.8
Many young people in the community do not finish high school	3.8	17.4	53.6	25.2

Furthermore, the third and fourth statements show that the majority of respondents acknowledge the success of school institutions in helping young people to be able to continue school to college and prepare young people for life. This data indicates that post-conflict young people have positive expectations for school institutions. However, the latest statement shows that the majority of respondents stated that most Poso young people could not continue their education to a high school level. The results of this study are consistent with data from the Central Poso Statistics Agency[14], which reports that school participation rates at the age of

high school are lowest when compared to school participation rates at the junior and elementary levels. Poso Statistics shows that of the 100-high school-age population, there are 36 children who do not go to school. Compared with seven children who did not continue school in 100 elementary school-age population and 23 children who did not continue school in 100 middle school age population.

Religious institutions. The last variable of social solidarity which plays critical role in building and maintaining social norms based on spiritual values. As a post-religious conflict society, this variable is very important in seeing the degree of social solidarity after a decade after the conflict. The first statement examines the degree of community obedience to the religion they believe in. Table 5 shows that 84.3 percent (include "true" and "very true") of respondents stated that Poso people were religious even though there were 15 percent who stated otherwise. This data shows the strength of religion as part of the identity of the majority of Poso people, including young people.

Table 5. Statements of religious institutions (in percentage)

Statements	Definitely untrue	Untrue	True	Very True
Generally, the Poso people are religious	2.9	12.9	60.4	23.9
Every church and mosque want to the biggest and most impressive	4.6	19	49.6	26.8
Most people forget the meaning of brotherhood when they get out church/mosque	21.7	38.3	29	11
All religious institutions cooperate well with one another	4.8	18.2	52.8	24.1
Churches/mosques are constructive factor for better community life	1.6	3.5	44.5	50.4

One form of expression on religious identity is the condition of places of worship which are the values tested in the second statement. This study shows that 74 percent of respondents admit that all houses of worship want to look big and impressive as a representative of their religious pride. Even though every religion in Poso wants to look better with the magnificent of their places of worship, however, they try to maintain their brotherhood. This can be seen in the third statement data, where the majority of respondents did not state the truth of the neglect of brotherhood outside the house of worship. This data indicates that the Poso community always maintains interfaith relations to minimize conflict reappearance. The fourth statement confirms the commitment of the Poso people to always maintain relations between adherents of religion. Table 5 shows that 76.9 respondents (include "true" and "very true" statements) stated that religious institutions in Poso worked together. Religious conflicts that have experienced a lesson for Poso residents to maintain cooperation between religious institutions. In the final statement, this study measures respondents' perceptions of the role of religious institutions in community life. Table 5 shows that 94 respondents (include "true" and "very true" statements) supported the statement. This data indicates that young people who were respondents in this study have high hopes for religious institutions to rebuild their trust and social solidarity after a decade of conflict.

4 Conclusion

The Poso people have experienced the collapse of social solidarity among them due to violent religious conflicts. Following Fessler's study, this study aims to measure the degree of social solidarity of the Poso community after more than a decade of conflict has ended, and the Poso community has rebuilt its community and social relations. This study indicates that the Poso community has strong social solidarity. The majority of respondents feel as part of the community and are always open to open relationships with anyone regardless of ethnic or religious background. The study also identified Poso young people have positive interpersonal relationships although they have experienced violent conflict.

This research then analyzes three important social institutions by looking at their contribution to social solidarity, namely family, school, and religious institutions. The data shows that the Poso community made the family a basic social institution in building social norms of the younger generation from an early age. Furthermore, this study also identifies the role of schools in society to build social solidarity through its function as an educational institution. The last social institution is a religious institution which also contributes in shaping social norms and contributing to social solidarity. In short, this study indicates the strong social solidarity of the Poso people after a decade after the conflict.

References

[1] J. Bertrand.: Nationalism and Ethnic Conflict in Ethiopia (Cambridge: Cambridge University Press) (2004)

[2] S. Shewfelt.: Rebuilding Community after Conflict: Internally Displaced People in Indonesia (2007)

[3] A. A. Yani.: The Local Government and Violent Conflicts Mitigation in the Post Conflict Areas in Indonesia ; a Case Study in the Regency of North Luwu Thesis at Utrecht School of Governance Utrecht University. (2009)

[4] A. Rusyiana, M. R. K. Muluk, and D. Sujarwoto.: Radical Decentralization Reform and Communal Conflict in Indonesia, 2003-2014,in Proceeding International Conference on Administrative Science,Vol.43.pp. 33–38 (2007)

[5] World Ban.: New Patterns of Violence in Indonesia : Preliminary Evidence from Six ‘ High Conflict Provinces (2010)

[6] M. Kieran.: Reconstructing Trust in Sierra Leone.Round Table, Vol. 98. pp. 461–471 (2009)

[7] E. Durkheim.: The Division of Labor in Society (Glencoe: The Free Press) (1947)

[8] A. Evans.: An Examination of The Concept Social Solidarity, *Mid. Am. Rev. Sociol.*, Vol. 2.pp. 29–46, 1977.

[9] L. K. Alfirdaus, E. Hiariej, and F. Adeney-Risakotta.: Theories of Social Solidarity in the Situation of (Natural) Disasters. *Politika* Vol. 6.pp. 44–70 (2015)

[10] B. Petrini.: Violent Conflict Dataset 1991 – 2008 1.*World Bank* (2010)

[11] G. K. Brown and R. Diprose.: Bare-chested Politics in Central Sulawesi, Indonesia: The Dynamics of Local Elections in a’post’-conflict Region (2007)

[12] D. G. Mcrae.: The Escalation and Decline of Violent Conflict in Poso, Central Sulawesi, 1998-2007. The Australian National University (2008)

[13] World Bank.: Reintegration and Localized Conflict : Promoting Police-Combatant Communication (2009)

[14] BPS Poso.: Kabupaten Poso Dalam Angka 2017 (Poso: Badan Pusat Statistik Poso) (2017)

[15] D. R. Fessler.: The Development of Scale for Community Solidarity,” *Rural Sociol.*, Vol. 17.pp. 144–152 (1952)

[16] L. V. Aragon, “Communal Violence in Poso, Central Sulawesi: Where People Eat Fish and Fish Eat People,” *Indonesia*, vol. 72, no. 72, p. 45, 2001.

[17] A. Varshney, R. Panggabean, and M. Z. Tadjoeddin.: Patterns of Collective Violence in Indonesia 1990-2003 (2004)

Communication Experiences and Self-Consept of Diaspora Afghanistan in Buginese Land

A. Hasan Al Husain[1], Tuti Bahfiarti[2]
{a.hasanalhusain@ymail.com[1], tutibahfiarti@unhas.ac.id[2]}

Sekolah Tinggi Agama Islam Al Gazali. JL A. Mappijalan No. 23 Bulukumba Indonesia[1],
Hasanuddin University. Jl. Perintis Kemerdekaan KM 10 Makassar Indonesia[2]

Abstract. Immigration is the movement of people from one country to another. Many factors cause immigration change. Refugees as people who bring human rights to other countries and wait for a third country. Indonesia is one of the destinations for refugees, and Makassar is one of the refugee shelters. Afghan refugees are the biggest refugees in Makassar City and Tamalanrea District. The interaction of inhibitions with local communities and refugees is one of the language differences. Negative public view from refugees. This type of research is descriptive qualitative by discussing phenomenology. Based on field facts through observation, interviews, and documentation. The research subjects were several Afghan refugees in Tamalanrea Subdistrict, namely 4 people who had been in Makassar City for 2-5 years as Refugee status. This study discusses exploration in the informant's communication experience. The results of this study indicate that communication experiences are categorized into two, namely pleasant communication experiences and unpleasant communication experiences. The self-image of Afghan refugees is positive and negative, convincing in their self-image, self-image, personality, and independence on the basis of others. The dignity of Afghan refugees from four informants, three have positive self-esteem and one person has negative self-esteem.

Keywords: Refugees, Communication Experience, Sel-Image, Self-Esteem.

1 Introduction

Immigrants are different with refugees, as the The United Nations High Commissioner for Refugees (UNHCR) limit defines Refugees as someone or group who is forced to flee to save their lives or defend their freedom, but migrants describe anyone who moves, usually across international borders, to join family members who have been abroad, to find livelihoods, to escape natural disasters, or for various other purposes.

Moving individuals carry cultural values and collective memory in an ethnicity called the diaspora. Diaspora according to Paul Gilroy is a relational relationship, the basic factor of character formation is caused by forced ethnic or ethnic distribution. The driving force of the diaspora is a dominant influence, such as war or conflict and describe travel or nomadism. Its relationship with the diaspora driving factors, not only because of war or internal pressure within an ethnic area [1].

HICOSPOS 2019, October 21-22, Makassar, Indonesia
Copyright © 2020 EAI
DOI 10.4108/eai.21-10-2019.2291534

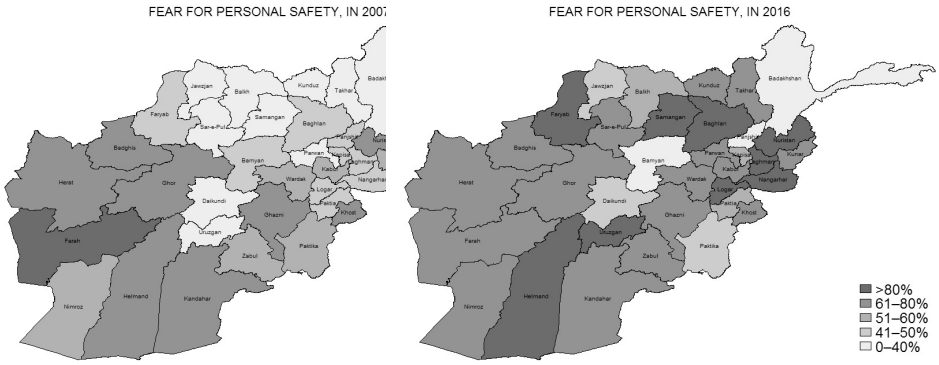


Fig. 1. The Asia Foundation (The Survey of Afghan People) [21]

Since 2015, Makassar has received a large number of displaced and migrant humanitarian migrants from Middle East caused by a civil war that has been going on for two decades. Over the past decade, around 3,870 Afghan migrants have arrived in Makassar under the UNHCR Program. [2] The presence of immigrants from Afghanistan in Makassar City requires them to interact with local residents, and they are required to adapt to the Makassar socio-cultural environment. In society wherever, cultural contact cannot be avoided so that intercultural relations become absolutes for the smooth interaction and communication in society and harmony and inter-ethnic relations is the absolute necessity to live a harmonious life. [3] Afghan refugees who come to Indonesia with a very diverse culture. The majority of ethnic groups in the city of Makassar are Hazara ethnic and become ethnic minorities within the Makassar City community. Their identity as migrants with many differences from the local community is reference for these refugees to construct their new identities.

Table 1. Number of Refugees under the supervision of RUDENIM Makassar for the period of January 2015 until June 2019 [20]

No.	Nationality	January 2015	June 2019		Equal
		Total Man & Woman	Man	Woman	
1	Afghanistan	1129	956	231	2316
2	Myanmar	243	134	61	438
3	Somalia	213	90	64	367
4	Sudan	83	56	12	151
5	Iran	243	36	17	296
6	Pakistan	27	26	20	73
7	Irak	39	33	9	81
8	Srilangka	34	14	14	62
9	Ethopia	30	17	8	55
10	Palestina	12	5	3	20
11	Yamen	0	5	0	5

12	Eritria	3	1	0	4
13	Egypt	0	1	0	1
14	Syiria	0	0	0	0
15	Nepal	0	0	0	0
16	Thailand	0	1	0	1
	Equal	2056	1375	439	3870

The Afghan Diaspora influences the IDP's identity while living in Makassar City. Affects many things including patterns of interaction with people living in the area. Self-concept is all our perceptions of ourselves from all aspects, both physical, psychological, social, based on experience and interaction with others. In LittleJohn [4] said that the Diaspora is closely related to media and culture which has become a critical study in the minority community in the west. Then this phenomenon developed throughout the world due to conflicts and wars that occurred, as well as conflicts that occurred in Palestine. Culture becomes an identity that is constructed in identity [5] is the building of self-identity, showing who we really are and our similarities with a number of people and what distinguishes us from others. In this paper, we will analyze why Afghan refugees are not too open and lack interaction with local residents.

Afghan refugees are the biggest refugees in Makassar and Tamalanrea Subdistrict, there are as many as. The existence of cross-cultural communication that occurs in the environment can be seen in the patterns of language and informs of activity. Behavior that serves as a model for self-adjusting actions and communication styles, this allows people to live in society in a particular geographical environment. Culture is also concerned with the properties of material objects that play an important role in everyday life. Culture inevitably influences us from the womb to death. barriers to interaction with the local community and refugees, one of which is the difference in language and the negative public view of refugees about the religious sect [6].

On average, those who live in the city of Makassar move on their own without family and of course they have experienced many events until they become refugees in Indonesia. In countries that are very different from their home countries, they are required to live, communicate and interact with other refugees from various countries that have different cultures and languages, such as Myanmar and other conflict countries. Because the core of cross-cultural communication is the growing harmony in the social environment of the community.

Experience in communication is considered to have an influence on self-concept. Because self-concept is all our perceptions of ourselves from every aspect, both physical, psychological, and social-based on experience and interaction with others. In the self-concept, the researcher sees from two components, namely self-concept, namely self-image and self-esteem. In this study, it will be seen how refugees from Afghanistan see themselves as human beings who are physically related to attributes, who have quality, and are characteristic and possess identity both socially and personally. While in self-esteem, researchers see how Afghanistan respects and values itself, then believes that it respects or not and what social behavior is needed by knowledge who knows.

Mulyana explained that the phenomenology approach was included in a subjective or interpretive approach [7] and then Maurice Natanson said that the term phenomenology can be

used in generic terms to refer to all the perspectives of the social sciences that place human consciousness and its subjective meaning as a focus for understanding its social actions [7]. “The phenomenologist is concerned with understanding human behavior from the actor’s own frame of reference”. This requires the unity of the subject of the researcher with the supporting subjects of the research object. The subject matter of researchers in the field of life is one of the main characteristics of research with a phenomenological approach. The phenomenology used in this study in Alfred Schutz's perspective emphasizes the importance of intersubjectivity [8].

The concept of symbolic interaction theory was introduced by Herbert Blumer in Raho [22] around 1939. Within the scope of sociology, this idea was actually already put forward by G.H Mead [22], but later modified by Blumer to achieve certain goals. This theory has a good, but not too deep and specific idea as proposed by G.H. Mead [22].

According to the theory of symbolic interaction, social life is basically human interaction using symbols, they are interested in the way humans use symbols that represent what they mean to communicate with each other. And also, the influence caused by the interpretation of these symbols on the behavior of the parties seen in social interactions [9].

2 Research Method

This type of research is descriptive qualitative with a phenomenological approach. Based on field facts through observation, interviews and documentation. The research subjects were a number of Afghan refugees in Tamalanrea District, namely 4 people who had been in the city of Makassar with status as refugees for 2-5 years. This study focuses on exploring the experiences of informants in communicating with local communities. For research purposes, there are the following questions to answer this research, namely how to experience the communication of the Afghan diaspora in Tamalanrea sub-district which results in a self-image of him as a refugee. As a research method, phenomenology is a way of building an understanding of reality. This understanding is built from the perspective of social actors who experience events in their lives. His understanding achieved at the personal level is a personal construction of reality or construction of Subjectivity.

The main assumption of phenomenology is that humans actively interpret their experiences in giving meaning to something that is natural. Therefore, interpretation is an active process that gives meaning to something that is experienced by humans. In other words, understanding is a creative action that is action towards meaning. The phenomenology formulated by Husserl at the beginning of the 20th century emphasizes a world that presents itself to us as humans [10]. The aim is that we return to the object itself as to what appears to us and convey or confine what we already know about them. In other words, phenomenology is attracted to the world as experienced by humans with special contexts, at special times, more than abstract statements about the nature of the world in general [11].

There are three basic principles of phenomenology according to Schutz which Stenly Deetz concluded, first knowledge is found directly in conscious experience. We will know the world when we relate to the experience itself. Second, the meaning of objects consists of the strength of objects in one's life. How we relate to things determines meaning for us. And the third is Language is a vehicle of meaning. We experience the world through the language used to define or interpret the world [11].

3 Result and Discussion

3.1 Communication Experience of Afghan Refugees in Tamalanrea District

Experience in communication is something that has been experienced by someone in communicating both with himself and others. Through experience, each individual gets a new knowledge that results in actions for him to act in the future if faced with these conditions. Knowledge is based on the awareness that forms a meaning. Awareness and meaning that encourage individuals to do an action or behave something [11]. Experience in the form of phenomena that can refer to an event, including events in the communication process [11]. The experience is in the form of information or it can be in the form of a particular message. This information will later be processed into knowledge. Thus, various events in phenomena in individuals ultimately produce knowledge [11].

The experience of communicating experienced form of verbal communication and nonverbal communication, where the communication experience has an impact on creating awareness of the conditions of refugees from Afghanistan itself. In this study, the experience of communication experienced by refugees from Afghanistan relates to aspects of communication, including the process of meaningfulness or symbols. Thus, the experience of communicating refugees from Afghanistan is one of the focuses in this study, can be described as a communication experience that is part of the awareness of refugees from Afghanistan in conducting interactions with fellow refugees in the Tamalanrea Subdistrict, as well as with local communities living near refugees.

Experience will be categorized by each refugee through the characteristics of his experience based on the meanings obtained [11]. In line with this study, the communication experiences of Afghan refugees will be categorized into certain types of experiences, namely pleasant (positive) communication experiences in the form of acceptance, motivation, friendship, and learning. While unpleasant (negative) communication experiences in the form of ignorance, loss of communication, discrimination or differences in treatment, verbal and nonverbal abuse.

Experience can be called a positive or pleasant communication experience when the content, context, and impact of the communication process experienced are understood and felt by actors as direct empowerment [11]. Based on the results of this study, positive communication experience in the form of acceptance is experienced by four researcher informants, namely in the form of acceptance in society. Acceptance was shown when informants were permitted to join in the same activities as the community, namely exercising together in the same field. While the positive communication experience in the form of motivation was experienced by four informants in interacting and communicating with other refugees, where they supported and motivated other refugees, because of the same status of those who became refugees without families in other countries.

The experience of positive communication in the form of friendship was experienced by four informants in establishing friendships with fellow refugees, which was seen when researchers observed sports and parks at Hasanuddin University, the four informants were always with other refugees. While friendship with the local community or the Indonesian community, three informants had friendships with Indonesian people who were intertwined with informants' sports activities in the Tamalanrea field, but not with one researcher informant who did not have or establish friendships with the local community.

The positive communication experience consisting of learning was received by two people from the Informant, where they got compilation learning with the local community,

namely learning Indonesian. The friendship between the two informants and their Indonesian friends gave informants in English that were used by Indonesians. While the communication experience is negative, based on the results of this study, in the form of ignorance experienced and felt by one informant, where the experience is in the form of attitude changes that occur in the surrounding community as ignorant.

While the miss communication experience has been experienced by two informants, namely miss communication with refugees from various countries who cannot use English or Indonesian, so informants sometimes use body language which sometimes causes confusion with informants. The loss of communication with the community environment has been experienced by one informant, namely the lack of understanding of the meaning of words from the Indonesian language, so he has aroused anger from an Indonesian friend from the research informant. Negative communication experience in the form of discrimination or difference in treatment has been felt by two informants from the community, namely discrimination based on informants 'physical information, namely the difference in the skin color of informants' informants, which makes informants not only distinguished by skin color. While one informant was discriminated against because of the informants' belief in Islam and Shiite schools, where the research informants were not permitted to worship in a mosque.

The experience of negative communication in the form of verbal and nonverbal harassment was experienced by three informants, namely by calls made frequently by Indonesians to people who came from outside Indonesia such as "*Weh Mister*", "*Mister*" and English words which meant rude informants like "Bad Name" for them, so the informant isn't comfortable with such a call.

3.2 Self Image of Afghan Refugees in Tamalanrea District

Undergoing work in self-image refers to quality, attributes, and characteristics for himself. Whether we focus on certain situations where people identify with underlying roles or social and personal identities, self-perception involves more than the social location [12]. According to [13], self-esteem and self-image have a major influence on interpersonal communication patterns, self-image (self-image) is a picture of someone's self [11].

The four informants explained that they had good and good personalities, so they did not have [11] problems regarding their personalities. Even one of the informants said that if he was evil, then people would be mean to him, whereas if he was good then people would be kind to him. This research also shows how informants view themselves or their image as refugees. Three informants have a positive self-image as refugees. This was seen when the informant gave a statement that the refugees were legal, where refugees had signs of refugees as their identity in Indonesia, not just cards, one informant also assumed that the refugees were right, where if they still decided to stay in their country then will be killed like a criminal.

While one informant said that refugees were people who were just waiting and people who could not do anything, the statement showed that one researcher informant had a negative view of his status as a refugee. Self-image is also influenced by the views of others, such as two informants who say that in their view there are Indonesians who have a negative view of refugees, one of them is using refugees as criminals, not only criminals but also negative views on the flow of informants Islamic religious “Syiah”, who are seen negative by some people. Although the two informants did not know what Indonesians saw about them, the two informants only assumed that Indonesians were good people.

3.3 Self-Esteem of Afghan Refugees in District Tamalanrea

One component of self-concept is self-esteem. Self-esteem is an affective component. Self-esteem according to [14] is an evaluation or positive or negative evaluation of this self [15]. According to Coopersmith in Burns [16] self-esteem is how one views himself as someone who is valuable or not. A sense of self-esteem is the level at which someone feels positive or negative about their characteristics [17]. In other words, self-esteem is an individual's assessment of himself which is expressed through his daily behavior.

Self-esteem seen in this study consisted of positive self-esteem and negative self-esteem. Self-esteem is one of the best information providers for refugees. All informants had feelings that were not happy to be refugees, regardless of family, unpleasant past experiences in their home countries, no jobs, this was a reason not to forgive informants, but the current situation and conditions of the research informants' self-esteem were seen from the way they accept or not accept their lives now. As Rogers said, positive self-esteem is also indicated by acceptance. According to Rogers, acceptance is an award that is friendly to someone as a person with valuable complete self-confidence without regard to conditions, behavior, and feelings. Acceptance means respecting and liking that person as a different person, allowing him to have his own feelings [18].

Three informants tried and accepted their situation, they also had to feel satisfied and comfortable with their situation as refugees, because they had no other choice. While an informant felt unhappy and dissatisfied with his life, he considered the life he was living in now to be meaningless, so it appeared that he did not accept the situation and conditions of his life now. A person's self-esteem is also indicated whether he thinks he is valuable or not. Three of the informants considered themselves valuable, where when they could not get a job, they filled their spare time in a positive way, such as one of the informants who studied at "*Sekolah Pengungsi*", specifically for refugees and learning was done through internet media, and one informant learn many things to add to their skills, such as learning Indonesian, or other skills. But one informant thought he was useless because he could not do something as a refugee.

According to William D. Brooks & Philip Enrich [13], self-esteem and self-image have a major influence on interpersonal communication patterns, self-esteem (self-esteem) is a form of human need to feel that he is needed and valuable for others [11]. Based on this study, three informants were not only considered valuable and useful, but also useful and needed from others, as often as they met with school students who learned English for them, and those who enjoyed helping these students. The third informant also has an Indonesian friend. Likewise, the compilation of researchers communicates and talks with them, they show a willingness to meet and communicate with researchers if researchers need their help. Unlike one informant who rarely interacts with other people, this makes the informant not have an Indonesian friend. The results of the self-concept produced by the informants produced actions to interact with local communities and fellow refugees.

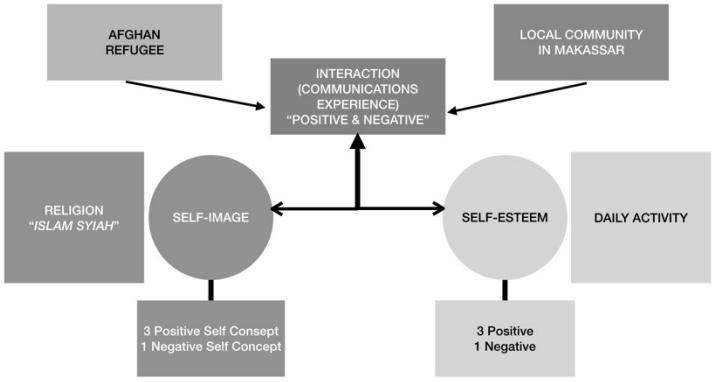


Fig. 2. Mapping Analyst

4 Conclusion

Experience of communication with fellow refugees and with the community of around two types, namely a pleasant (positive) communication experience, namely acceptance, motivation, friendship, learning, and communication activities that are not pleasant (negative) consisting of being ignored, losing communication, differences or differences in care, verbal and nonverbal abuse.

Self-image in this study seen from physical characteristics, personal personality, self as a refugee and self-view based on the views of others from the image of Afghanistan about refugees divided into two, positive self-image or negative self-image. Positive self-image can be seen from the compilation of people who see them as someone who is negative, but they still see themselves as positive refugees. Self-esteem from this study, three research informants had positive self-esteem and one person had negative self-esteem. Self-esteem in this study is seen from the acceptance of themselves as refugees, consider themselves valuable and useful, use themselves as needed or benefit others, show positive self-esteem for refugees. Negative self-esteem for Afghan refugees, where there is no self-acceptance of current conditions and situations, understanding oneself is not useful for themselves or others.

References

[1] S. Helmreich, "Kindship, Nation, and Paul Gilroy's Concepts Diaspora," *Diaspora: A Journal of Transnational Studies,* Vol. 2, no. 2 (1992)

[2] RUDENIM .: "Data Pengungsi Di Kota Makassar," Rumah Detensi Imigrasi Makassar, Makassar. (2019)

[3] Bbarth, F, Etnik Group and Boundaries "The Social Organization of Culture Difference, Massachusetts, Boston: Universitdsforlaget (1969)

[4] Foss, L. J. a. K. A.: Encyclopedia of Communication Theory, United States of America: SAGE Publications, Inc (2009)

[5] Barker, C.: he Sage Dictionary of Cultural Studies, London: Sage Pub (2004)

[6] Lestari, I.: "Pengungsi Dan Pencari Suaka Afganistan Dengan Masyarakata Lokal Di Kota

Makassar: (Suatu Analisis Efektivitas Komunikasi Antar Budaya)," *Kareba,* Vol. 4. no. 2 (2015)

[7] Mulyana, D.: Ilmu Komunikasi, Suatu Pengantar, Bandung: Remaja Rosdakarya (2001)

[8] Taylor, B. d.: Metodologi Penelitian Kualitatif, Bandung: Remadja Karya (1975)

[9] Friends, B. a.: Handbook Ilmu Komunikas, Bandung: Nusa Media (2014)

[10] Nurhadi, F.: Teori-teori Komunikasi (TeoriKomunikasi Dalam Perspektif Penelitian Kualitatif), Ghalia Indonesia p. 36. (2015)

[11] Foss, S. W. L. J. &. K. A.: Teori Komunikasi "Theories Of Human Communications" Jakarta: Salemba Humanika. p. 38.(2009)

[12] Wirman, W.: Citra & Presentasi Tubuh Fenomena Komunikasi Perempuan Bertubuh Gemuk., Pekanbaru: Alaf Riau p. 69.(2006)

[13] Hewit, J. P.: Self And Society : A Symbolic Interactionist Soocial Psychology., Boston: Allyn and Bacon p. 129. (2003)

[14] Emert, D. B. W. d. P.: Konsep Diri Manusia., Jakarta: EGC (1976)

[15] UI, T. P. F. P. : Psikologi Sosial, Jakarta: Salemba Humanika p. 57. (2011)

[16] Wrightsman, D. D. d. S.: Social Psychology in the 90's. (2nd), California: Wadsworth Publishing Company, Inc (1992)

[17] Burns, R. B.: Konsep Diri: Teori, Pengukuran, Perkembangan dan Perilaku, Jakarta: Arcan (1993)

[18] Adelia, A. d. S.: "Konsep Diri Wanita Model Fashion Show Di Kota Pekanbaru," *Jurnal Online Mahasiswa Fakultas Ilmu Sosial dan Ilmu Politik (*2016)

[19] Rogers, C. R.: On Becoming a Person., Jakarta: Pustaka Pelajar (2012)

[20] Husain, A. H. A.: "Identitas Diaspora Afghanistan (Studi Fenomenologi Rekonstruksi Identitas Diri Diaspora Afghanistan dalam Berkomunikasi dengan Masyarakat Bugis-Makassar)," Universitas Hasanuddin, Makassar (2019)

[21] Foundation, T. A. : "Afghansitan in 2016: A Survey of the Afghan People," The Asia Foundation, 14 October 2019. [Online]. Available: https://asiafoundation.org/publication/afghanistan-2016-survey-afghan-people/. (2019).

[22] Raho, B. and SVD.: Teori Sosiologi Moderen, Jakarta : Prestasi Pustakarya p. 107. (2007)

Peace Consensus of The Political Identity In Mamasa District

Rahmad M. Arsyad[1],Endang Sari[2]
{rahmad.arsyad@binus.ac.id[1], Alridh13@gmail.com[2]}

Department of Communication Science, Faculty of Economics and Communication, Bina Nusantara University, Jakarta, Indonesia[1], Department of Political Science, Faculty of Social and Political Sciences at Hasanuddin University, Makassar, South Sulawesi, Indonesia[2]

Abstract. Mamasa Regency, West Sulawesi is a regency with majority population of Protestant Christians with percentage of 75.36%. Whereas Muslims only have population of religious identity of 12.86%. However, in the two periods of direct regional head elections from 2013 to 2018 and 2018-2023, this regency is led by the Regent Ramlan Badawi who is a Muslim. Morover, in the second period, Ramlan Badawi joined the election of the regional head by becoming a sole candidate and won with a score of 61.22%. The political phenomenon in Mamasa Regency is an anomaly from the tensions and identity politics conflicts that currently occur in many regional elections in Indonesia. By using the Ralf Dahrendorf approach of two faces of society, namely 'conflict and consensus', this research reveals two main conclusions that why the identity politics, particularly religious-based are not occured in Mamasa Regency is that by maintaining the memory of trauma of regional expansion conflicts as lessons and efforts to present wisdom of the past as peace consensus as well as the ability of political strategy of actor Ramlan Badawi.

Keywords: Identity Politics, Ramlan Badawi, Ralf Dahrendorf; Conflict, Consensus

1 Introduction

Mamasa Regency, Province of West Sulawesi has a population of 149,809 people. The majority of population in this district is Protestant Christians with a percentage of 75.36%, while Muslims are 12.86% or 23.078 people compared to the Christian population of 104,480 people. For two periods or ten years, Regent Ramlan Badawi, who is a Muslim, has led the district with 17 sub- districts. Moreover, in the second election of 2018, “Ramlan Badawi became the sole candidate and won the election with a percentage of 61.24% or chosen by 48,618voters [5].”
Political phenomena in Mamasa Regency with the victory of minority group over the majority is a phenomenon that are contrary to the heat of political conflict in the regional elections arena in Indonesia, such as the Jakarta Regional Election, also the problem of white supremacy, when Donald Trump won the US election that shook the world.
Ralf Dahrendorf, a political philosopher as well as a German sociologist (1986) [3] explains that conflict always arise due to imbalances between community relations, economic class differences, authority, as well as the balance of the majority and minority. Theoretically, the

HICOSPOS 2019, October 21-22, Makassar, Indonesia
Copyright © 2020 EAI
DOI 10.4108/eai.21-10-2019.2291528

conditions should emerge in the arena of regional head elections like Mamasa Regency if it is seen based on the composition of the majority and minority religious identities.

However, why this phenomenon become an anomaly in the political stage of the Mamasa regency election, where Ramlan Badawi, a Muslim with minority status, sucessfully selected to be the winner for two periods of the Mamasa regency election of2013-2018 and he is selected again to be the regent of the area for period of 2018-2023 with status as a sole candidate.

The argument of Ralf Dahrendorf [3] about society has two faces, "conflict and consensus" is appropriate to revealed in seeing the anomalies that occurred in the Regency of Mamasa. Primarily in terms of analyzing what kind of peaceful consensus presented by the Mamasa community, in which the issue of supremacy of the majority and minority religious identity that usually emerge in the electoral arena as well as contributed to conflicts and segregation between groups precisely not occur in the Regency of Mamasa for two regional head elections.

Based on the background and theoretical view, this research became important at least to explain two main things. *Firstly*, why the political conflict of religious identity is not found in the election of regional head in Mamasa Regency, West Sulawesi. In fact, Christians as a group with the supremacy of the majority religious identity (domination) in relation to the position of Muslims as a minority group (submission). *Secondly*, how did Ramlan Badawi's strategy in establishing a consensus on the Mamasa Regency voters to accept himself as a representation of minority actors so that finally reelected as the regional leader for two periods.

2 Research Method

The method used in this research is qualitative method. This method approaches social phenomena that specifically reveal the reasons people behave and act as they do [4]. Meanwhile, the stages of the method and technique steps of data collection are as follows:

First: Research library. In this stage, the researchers conduct a literature study related to the object of research including a number of research results on the behavior of Mamasa Regency voters in 2013 and 2018 as theoretical references to formulate research designs concerning conflict theory and consensus, and also other sources of literature.

Second: Field interview. The total informants interviewed were 4 people, with two primary informants namely Stenly Gideon and Kemal Antasari, as well as two secondary Indonesia Development Engineering Consultant (IDE-C) researchers Akbar Najamuddin and Fransiska) this research was conducted for 3 months from June to August. The researcher conducts interview to find information through field sources related to the object of research. By selecting two categories of sources, namely primary sources which are those who have knowledge of the political situation and political culture of Mamasa Regency and those who have information about actor Ramlan Badawi. While secondary sources are a number of researchers and those who are concerned with observing the political development of Mamasa Regency and West Sulawesi Province.

Third: Data reduction. In the third stage, the researcher selects the main points of the field findings, organizes the data from the literature study and research interviews to make conclusions. The analytical methods used by researchers in this study are qualitative methods, interviews, and participatory observation as instruments for collecting data and narrative analysis.

Fourth: The fourth stage is the final stage in which the researcher tries to draw conclusions about the focus of the study as a research conclusion

3 Result and Discussion

3.1 Memories of Region Expansion Conflict and the Peace Consensus in Mamasa

"*From 2002 to 2005, we were too tired to be in a conflict situation, the Mamasa community were divided into two groups, namely the pro-expansion group and those who rejected*".
The statement from Stenly Gideon, a youth leader, church activist, as well as descendants of the Mamasa Regency traditional leader seems to open up a long dark memory of the formation of Mamasa Regency which is divided through Law Number 11 of 2002 concerning the Establishment of Mamasa Regency which is still under the authority of South Sulawesi Province at that time.

From the beginning, the plans for the expansion of Mamasa Regency as an independent district separated from Polewali District were rejected by several groups. The report of the National Legal Development Agency [8] states that the division of Mamasa Regency separated from Polewali Regency received the loudest rejection from three communities including Aralle District, Tabulahang District and Mambi District (ATM).
The rejection contributed to a long riot that occurred from 2002 to 2005 and resulted to the death of people. Hundreds of houses were damaged and the of death of people between pro and contra group could not be avoided, it even forced thousands of Mamasa residents out of Mamasa Regency.

Community groups who reject the regional expansion which is mostly Muslim, choose to leave the Mamasa regency to join the Muslim community in Polewali City and several Muslim villages outside the Mamasa regency, while the supporting group, which is mainly Christian majority, decided to stay in Mamasa Regency. Segregation between pros and cons groups is not just a matter of regional expansion. However, it is more related to the issue of population balance of religious identity. The majority of people in the Aralle, Tabulahang and Mambi (ATM) areas are Muslim, different from the religion of people in Mamasa in 14 other sub-districts that are predominantly Christian.

Ralf Dahrendorf's [3] view which explains that 'conflict arises because of an imbalance of authority in the community is true if it is seen from the background of the conflict in the division of Mamasa Regency in the past. Fear of becoming a minority group (submission) and no longer being a majority (domination) overshadows the minds of Muslim groups in the three districts.
In contrast to the situation when status of Mamasa as Polewali-Mamasa district, Muslim community in the Aralle, Tabulahang and Mambi Districts, which are part of the majority religious identity in Polewali-Mamasa District, that means more authority than when it became an independent district.

The shadow of fear as a minority group and the loss of identity authority prompted a rejection that contradicted the interests of the groups that supported the division and eventually resulted in a long conflict for almost three years. The memory of this past conflict, according to Stenly Gideon, is a dark historical part that has caused prolonged conflict trauma for the Mamasa people until now. The feeling of trauma still remains and forms a collective memory of the bad consequences of latent identity conflict.

After a long riot as a result of the division of regions which led to a conflict of religious identity, the government, the police, and a number of community leaders began to make a joint agreement. Particularly, after the riots on October 2004 with three points of agreement, as follows: *First*, promise to live in harmony and peace as a family in the custom of *Pitu Ulunna Salu*. *Second*, promising to forget all problems and start building a family like the ancestors of

Pitu Ulunna Salu. *Third*, if someone starts an act that damages the brotherhood of the *Pitu Ulunna Salu* region, it will be dealt firmly in accordance with the religion and advice of the ancestors of *manurungan Botto,* while the provocateurs who triggered the conflict will be dealt with violently by firing on the spot [8].

Through this collective agreement, the entrance to a peaceful consensus for the Mamasa Regency conflict began. Particularly in terms of combining law enforcement and cultural values which has been the customary consensus that lives in the Mamasa community as part of the kinship ties of the *Pitu Ulunna Salu* Mamasa community. In line with the conclusions of Maurice Halbwach [2] regarding the use of collective memory that reconciliation to the past also provides moral lessons that guide and show the way for the present community through past conflicts, the people of Mamasa Regency actually return to their cultural wisdom.

The wisdom that comes from the memory of conflict that remains a feeling of trauma in the past becomes an asset for the Mamasa community in building their social institutions not to be involved in conflict. Various peace consensus based on Mamasa cultural values are presented as the foundation of social life in Mamasa Regency. Stenly Gideon explained, in addition to building a spirit of togetherness within the *Pitu Ulunna Salu* family frame, other cultural values that are reappointed and became a peaceful consensus for the Mamasa community over identity conflicts are the values contained in *Sumpa To Pao*, a traditional agreement around 200 years old. *Sumpa To Pao* contains 7 items of agreement between traditional leaders in Mamasa Regency. The contents of *Sumpa To Pao* explicitly regulate consensus and alliance with the Mamasa region and the values of togetherness that must be believed and held firmly by the Mamasa community at any time.

To 'Pao' in Mamasa language means mango tree. Until now, the mango tree which is a witness to the traditional agreement still exists in the capital city of Mamasa Regency. Stenly Gideon explained that the spirit of Sumpa To Pao is rooted in the philosophy of the Mamasa people "" *Mesa kada dipotuo pantan kada dipomate* "which means*" One Word We Live But If Each Is Different We Will Die* "this philosophy is one of the cultural values of the era in Mamasa who revealed that unity is the key to the future of Mamasa Regency. Similar to the traditional advice, "*Ole lako ole diayai sitayuk sikamase sirande maya maya*" which means mutual respect, appreciation, love and lift each other up "according to Stenly Gideon is a spirit-value for the people of Mamasa today in addressing differences including differences in government and political leadership.

Stenly Gideon also explained that a peaceful consensus to separate political and governmental affairs and religion is basically also agreed upon since Mamasa Regency began to become an independent district separated from Polewali. The inter-tribal agreement that we call the agreement in 'l*antang kada nene*' in Mambi sub-district.

The agreement, contains two important points, including the Mamasa community believe that political and governance issues are separate from religion or ethnic identity. Second, the government of Mamasa Regency which will be formed must put attention to the principle of representation among religious identities. If the Regent is Muslim, the Deputy Regent must be Non-Muslim and vice versa. Therefore, Stenly Gideon believes that if consensus and principles based on past wisdom are well maintained, conflicts in Mamasa Regency will not occur again, including conflicts due to differences in religious or ethnic identity in politics and government.

3.2 Actor Strategy: Power Sharing, Convention, Elite Negotiations

In addition to the trauma factors of past conflicts, the peaceful consensus through referencing various wisdoms such as the spirit of *Pitu Ulunna Salu*, *Sumpa To Pao* and also *lantang kada nene'*, another thing that needs to be considered behind the presence of a peaceful

consensus of political identity in religious identity in the Mamasa Regency is a political actor of Ramlan Badawi.

Referring to Ralf Dahrendorf's [3] view regarding authority and position, the position of actor Ramlan Badawi as a political actor becomes important. Mainly, how Ramlan Badawi carrying out his strategy in minimizing conflicts of religious identity in Mamasa Regency.
The researcher found three peculiarities of Ramlan Badawi in reducing conflict and creating a joint consensus among residents of Mamasa Regency. These three things, also include an explanation of how Ramlan Badawi retained the authority of his authority and could win the election battle in the second period to reach 61.22%.

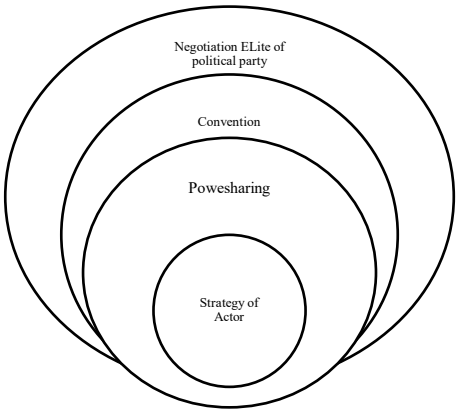


Fig. 1. Actor's Political Model in constructing a Consensus of Identity (researchers' findings) about strategy of political consensus by Ramlan Badawi

First, Power Sharing (Sharing power). According to Ralf Dahrendorf [3], power or authority contains two elements, namely the ruler (person in position of authority) and the person controlled. Ralf Dahrendorf [3] then divided the three types of groups. First, the quasi group (quasi group). Second, the interest group (manifest) and third, the Conflict group

The quasi groups are position holders with similar interests but are not yet aware of their existence and this group is also included in the second type of group, that is interest groups and because of this interest, there is a third group namely social conflict group. The three groups described by Ralf Dahrendorf [3] which became the basis of the legitimacy of power authority in reality, are groups that always get attention by Ramlan Badawi in the form of power sharing, that have proven as an effective way in minimizing political conflicts that lead to the emergence of political conflicts based on religious identities that occur in several head elections area.

Kemal Antasari, one of the leaders of the youth organization of the Nasdem Party from West Sulawesi, who is also well acquainted with the Regent Ramlan Badawi, explained that the practice of sharing power carried out by Ramlan Badawi in all components of the group can be seen from several indications "starting from the determination of the deputy district head that still refers to the representation of Christian religious identity, bureaucratic leadership led by the majority religious identity, and distribution of financing allocations for the activities of religious leaders such as priests, village priests and traditional leaders are routinely given by Ramlan Badawi ".

Practically, the sharing power carried out by Ramlan Badawi, especially in determining the deputy district head who must refer to the balance of identity was also recorded in a survey

conducted by the Indonesia Development Engineering Consultant (IDE-C) who conducted a survey before the Mamasa District Election in December (2017) [10] :

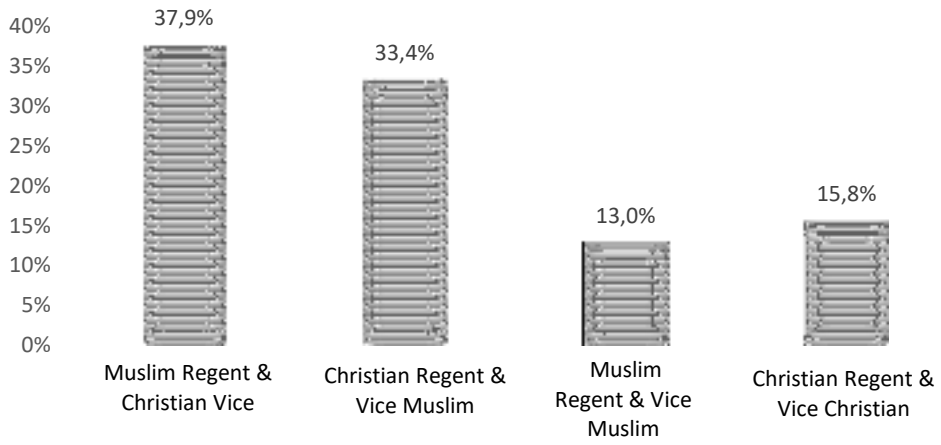


Fig. 2. Survey of voter's behavior of Mamasa Regency

The results of this survey revealed that basically (37.9%) Mamasa voters expected the composition of representation of religious identity to be considered. Ramlan Badawi's popularity as a Muslim regent candidate for the second period is high compared to figures from Christian representatives.

If it is accumulated, 71.3% of Mamasa Regency voters at the time wanted a combination of two faith-based identity compositions to be the reason for choosing candidates for regents, both the composition of Muslim regents and Christian representatives and vice versa.

In the bureaucracy, this sharing of power can also be seen from Mamasa offices and agencies, which are mostly from Christian identity. Similar to the position of regional authority at the sub-district level, out of 17 sub-districts, only three sub-districts are led by people with an Islamic background, including Mambi, Aralle and Tabulahan Districts, where the three districts have a majority Muslim population.

Kemal Antasari believes that Ramlan Badawi, who previously had a bureaucratic background (ASN), understood that in addition to the official political infrastructure of political power such as political parties, in the context of Mamasa, political networks is also built through representation in the bureaucracy, therefore, by practicing sharing power in the bureaucracy Ramlan Badawi is actually building consensus among groups by conducting the practice of sharing power.

Second, the Vice Regent's Open Convention. The high level of acceptance of Ramlan Badawi, who has a background in Islamic identity as the regent of Mamasa Regency which is predominantly Christian, is also influenced by Ramlan Badawi's ability to conduct political outreach with an open convention model for the election of vice-regent.

Kemal Antasari said that in two periods, Ramlan Badawi conducted an open convention campaign by inviting all prospective deputies to carry out the campaign together and directly in front of voters, then asking the public about the person that is compatible to be deputy regent candidate to accompany Ramlan Badawi. When paired with Victor Paotonan in the first period (2013), the consideration of Victor's figure as a church figure, politician, and also having a large

kinship relationship in Mamasa Regency when conducting open conventions finally became the main reason of Ramlan Badawi in choosing Victor as his partner.

Whereas in the second period (2018), Ramlan Badawi held open conventions routinely in every socialization that was conducted before the determination of the pair of candidates. The names of groups with Christian identity backgrounds such as David Bamba Layuk (head of the Hanura Party), Bongalangi (former deputy regent), Benyamin YD (bureaucracy / former regional secretary), and Martinus Tiranda (chairman of the Kebangkitan Bangsa Party), are always mentioned in every socialization conducted by Ramlan Badawi.

After holding open conventions in almost all regions in Mamasa Regency, Ramlan Badawi decided to pair up with Martinus Tiranda who is a politician, a former vice chairman of the DPRD of Mamasa and a figure of Sinode Mamasa of Toraja Church. The decision is the right choice, because in the end, Ramlan-Martinus successfully won with a score of 61.22% against the empty box. The habit of holding open conventions to the public is an important modality possessed by Ramlan Badawi in establishing interest negotiations among the elite quasi groups, interest groups, and conflict groups in Mamasa Regency which led Ramlan Badawi to become the regent of two periods without conflict and sharp political segregation.

Third, Conflict and Negotiation of Political Party Elites. *"It's better for me to bleed in Jakarta than to fight in front of the people,"* the statement from Kemal Antasari following Ramlan Badawi's words illustrates how Ramlan Badawi's point of view regarding the regional elections. Ramlan Badawi prefers to channel political conflicts at the elite level and avoids the intersection of political conflicts directly at the voter level. Through political party negotiations to get full support without opponents, Ramlan Badawi managed to escape from broader political segregation.

The efforts of Ramlan Badawi is successful. It can be seen in the 2018 elections in which Ramlan Badawi locked all existing political parties and became the sole candidate to compete with empty box. The ability to negotiate in locking political party support as a prerequisite for nominating a regional head made Ramlan Badawi easily elected as a sole candidate in the arena of Mamasa regency political contestation in the second period. In line with preventing the emergence of conflicts of religious identity that spread at the community level due to division during local elections. It becomes part of the consensus strategy undertaken by Ramlan Badawi in winning political contestation in Mamasa Regency which ultimately proceeded peacefully without conflict and political segregation, like other regional heads in Indonesia.

4 Conclusion

The conclusion of this research reveals that a peaceful consensus on the politics of religious identity occurred in the Mamasa Regency election established by two things. *First*, by efforts to preserve the trauma of conflict memory during regional expansion that becomes a lesson to the people of Mamasa not to repeat past conflicts based on religious identity. It also presents the political culture and wisdom of the past in Mamasa Regency such as the spirit of *Pitu Ulunna Salu, Sumpa To Pao,* the agreement of *lantang kada nene'*, as well as various other wisdoms from the Mamasa indigenous people, to build a peaceful consensus and avoid conflicts of religious identity politics. *Second,* the ability of actor Ramlan Badawi in power sharing for quasi political, bureaucratic and religious groups. Also political stereotyping with an open convention model that still considering the principle of representation of Muslim-Christian identity and also

the ability of Ramlan Badawi to carry out conflict canalization through political party negotiations to carry a sole candidate to prevent direct political segregation in the public arena.

References

[1] Abduh , Syuhada .: Kebijakan Pemerintah Pasca Rekonsiliasi di Daerah Kerusuhan: Kasus Kerusuhan di Maluku Utara (dalam Jurna l Harmon i Vol III, no. 12) Badan Pusat Penelitian dan Pengembangan Agama, Jakarta (2004)

[2] Coser, Lewis A. (ed.).: Maurice Halbwachs on Collective Memory (Chicago and London:The University of Chicago Press) (1992)

[3] Dahrendorf, Ralf.: Konflik dan Konflik Dalam masyarakat Industri (Jakarta :Rajawali Pers) (1986)

[4] Hancock, B., Ockleford, E., and Windridge, K.: An Introduction to Qualitative Research, The NIHR RDS for The East Midlans, Nottingham (2009)

[5] Indonesia Development Engineering Consultant. Studi Perilaku Pemilih Kabupaten Mamasa (2018)

[6] Komisi Pemilihan Umum, Kab, Mamasa. Hasil Pemilu Pemilihan kepala daerah mamasa (2018)

[7] Pamungkas, Cahyo.: Interaksi Sosial antar Umat Beragama Sebelum dan Sesudah Konflik (Jakarta : Masyarakat Indonesia) (2005)

[8] Ritzer, George.: Teori Sosiologi Dari Sosiologi Klasik Sampai Perkembangan Terakhir Postmodern (Yogyakarta: Pustaka Pelajar) (2012)

[9] Susan, Novri.: Peran Adat dalam Pencegahan Konflik Masyarakat Laporan Badan Pembinaan Hukum Nasional (2012)

[10] Yasil, Suradi.:Tokoh dan Kebudayaan Mandar. LAPA R Makassar, 2004 Tim BPS Polewali Mandar. Kabupaten Polewali Mamasa dalam Angka (2001)

Analyzing Transnational Relations of Local Literacy Groups through the Collective Identity Approach

Aswin Baharuddin[1], Adelita Lubis[2], Mia Aulina Lubis[3], Fara Fahira[4], Rahmatia[5], Firdaus[6]
{sawingbahar@gmail.com[1], adelita.lubis@gmail.com[2], mialubis@gmail.com[3]}

Department of International Relation, Faculty of Social and Political Sciences, Universitas Hasanuddin, Jl. Perintis Kemerdekaan KM 10, Makassar, Indonesia [1,4,5,6]
Department of International Relation Universitas Fajar, Jl. Prof. Abdurahman Basalamah No.101, Makassar, Indonesia[2]
Universitas Sumatera Utara, Jl. Abdul Hakim No. 1, Medan, Indonesia[3]

Abstract. This study aims to analyze the transnational activities of Community-Driven Literacy Groups in Makassar. This research was conducted in the city of Makassar in 2019. This study was qualitative. Data collection techniques used in this study were in-depth interviews, observation and document review. The informants in this study were activists from 5 literacy communities in Makassar, namely Kedai Buku Jenny, Kampung Buku, Rumata 'Art Space, Philosophia, and Kata Kerja. This study found that Community-Driven Literacy Groups in Makassar already have an international network. The international network was built through local community initiatives. Transnational relations can be developed through narratives formulated by local literacy groups and then affirmed by international partners as their collective identity.

Keywords: Literacy Groups, Makassar, Collective Identity, Transnational Relations

1 Introduction

International Relations, as a dynamic study, is greatly affected by changing global contexts. The high intensity of transnational interaction makes this study experience an expansion of issues, actors and methodologies. This can be traced through the dichotomy of high politics and low politics after the cold war ended. High politics issues, including international security and sovereignty dominated by state actors, are no longer the only options in the study of International Relations. Low politics topics such as economics, environment, culture, and education then become a concern for International Relations researchers. One interesting issue for further elaboration is the issue of education. Education becomes very crucial because of the quality of education in a country is considered to determine how the quality of the country. In a sense, the ability and intelligence of the people can contribute to the achievement of the goals of the state so that everyone has the right to access education. Therefore, the state should facilitate educational facilities and infrastructure so that its citizens can get a good education.

HICOSPOS 2019, October 21-22, Makassar, Indonesia
Copyright © 2020 EAI
DOI 10.4108/eai.21-10-2019.2291524

According to UNESCO's report on education delivered in the Ethiopian capital, Addis Ababa, the condition of education in the world is need more attention. [1]. In the report, UNESCO [1] stated that 57 million children worldwide did not go to school, while 774 million adults worldwide were illiterate. This shows the vast inequality of opportunities to obtain an education. Global data is also in tune with the situation of Education in Indonesia. Indonesia's education is ranked 64th for education worldwide from a total of 120 countries. [1]. According to statistics from UNESCO, from a total of 61 countries, Indonesia is ranked 60th with a low literacy level. 59th place is filled by Thailand, and Botswana fills the last place. While Finland is ranked first with a high literacy level, almost reaching 100%. [1]. This data clearly shows that the high reading interest in Indonesia is still far behind Singapore and Malaysia. Other research data conducted by the United Nations Development Program (UNDP) [1], although Indonesia has invested many resources in the field of education. Education dominates Indonesia's social spending, and 20% of Indonesia's budget allocated in the education level based on the Human Development Index (HDI) in Indonesia is still relatively low, which is 14.6%. This percentage is far lower than Malaysia, which reached 28% and Singapore, which reached 33% [1].

The data above shows that Indonesia is still experiencing problems in the field of education. This problem is not enough just to be responded by the government, but all parties. The big problem above seems to be essential for the local literacy groups in Makassar. This research found 25 literacy communities that are active in Makassar. Some communities have been active for more than five years such as Rumata 'Art Space, Kampung Buku, Kedai Buku Jenny, Philosophia and Kata Kerja. This community is driven literacy groups seek to present alternative spaces to bring literacy closer to audiences from various work backgrounds and ages. In its journey, these literacy communities were identified as being able to build networks on a global scale. This is certainly interesting considering that these communities are self-supporting and voluntary-based, but they can contribute to solving education problems. Furthermore, local literacy groups have access to build and bind international networks to contribute to improving the quality of education and literacy in Indonesia, especially in Makassar.

2 Research Method

This research uses qualitative research and is carried out in Makassar City. Qualitative research is an approach to explore and understand the meaning of several individuals or groups of people ascribed to social and humanitarian problems [2]. The data in this study consisted of primary data and secondary data. Primary Data is data obtained from informants or research objects. Primary data in this study were obtained through direct interviews or by observation methods related to research topics that are equipped with written notes or by using recording aids, such as voice recorder. Secondary data is data obtained through data collection techniques that support primary data or by intermediaries and not directly. Secondary data in this study are books, journals, research reports or archives, both published and unpublished.

Data collection techniques used in this study were in-depth interviews, observation and document study. Interviews were conducted with activists from 5 literacy groups in Makassar. Furthermore, observation is a method of collecting data by observing activities carried out by the literacy groups in Makassar, then recording essential events related to the research topic. Next is the literature study is a data collection technique sourced from documents, books, journals and other scientific articles that support the implementation of research.

Data processing in this study begins with the process of selecting data related to research, compiling data, classifying data as an effort to classify, classify, and sort data based on specific classifications determined by researchers. Next is the processing of data that has been classified and then the data is analysed and continued with the preparation of written based on data that has been prepared logically and systematically. The data analysis technique in this research is descriptive argumentative which sees social traditions that are realized in the perspective of the beliefs of the object of research. The next step, the researcher formulates a conclusion that contains the essence of the whole set of research activities. The technique used in concluding is the result of proper data processing and analysis. The conclusion drawn is based on the results of the discussion of the formulation of the problem raised by the researcher, so the researcher focuses on the data from interviews, observations, and data collection from scientific journals and books — the principle used in making conclusions that can be accounted for.

3 Result and Discussion

The urgency regarding the discussion of non-state actors in the study of International Relations can be traced through several excellent references including Power and Interdependence [3], Transnational Relations and World Politics [4] and "Bringing Transnational Relations Back In [5]. These references put forward the proposition that the study of International Relations is no longer sufficient if it only focuses on the activities of the state and its relation to the threat of sovereignty. International Relations Studies must be able to respond to the latest global changes, such as the emergence of non-state actors and non-traditional issues.

Keohane and Nye emphasized the increasing role of non-state actors through inter-societal intercourse. Interaction phenomena such as this, encourage the birth of a transnational relationship model that is different from international relations focusing on state-to-state relationships. Specifically, transnational relations can be defined as "contacts, coalitions and interactions across state boundaries that are not controlled by the central foreign policy organs of government". Furthermore, Transnational Relations as "the movement of tangible or intangible items across state boundaries when at least one actor is not an agent of government or an international organization" [4]. James Rosenau further defines transnationalism as "the process by which international relations carried out by the government have been accompanied by the relations of individuals, groups and private communities which can have significant consequences for the occurrence of various events [6].

From the elaboration above, in general, transnational relations can be defined as the cross-country mobility of actors or entities, both individuals and groups in the economic, social, cultural, and so on. The intended actors are non-state actors such as Individuals, Transnational Corporations (TNC), Organized Crime Groups and Non-Organization Organizations (NGOs) or Civil Society Organizations (CSOs).

This research focuses on mapping and analyzing one of the non-state actors who carry out transnational interactions, namely Non-Organization Organization or Civil Society Organization (CSO). The term "non-governmental organization" can be traced back to the United Nations (UN) in its official statement in 1950. At present, the UN defines NGOs as "any non-profit, voluntary citizens' group which is organized on a local, national or international level. Task-oriented and driven by people with common interests, NGOs perform a variety of services and humanitarian functions, bring citizens' concerns to governments, monitor policies

and encourage political participation at the community level. They provide analysis and expertise, serve as early warning mechanisms and help monitor and implement international agreements. Some are organized around specific issues, such as human rights, the environment or health" [7].

In more detail, NGOs can be characterized as organizations that (1) provide useful goods or services intended for the public, (2) are not allowed to distribute profits to people in their capacities, (3) their activities are based on voluntary zeal, (4) shows the values of rationality, often based on a robust ideological framework. Teegen [7] also proposed a definition of NGOs, namely as private organizations (non-state), non-profit organizations that aim to help the interests of the community in specific fields through advocacy and / or striving for social, political and economic goals such as equality, health, education, protection human rights and the environment. Historically the phenomenon of cross-border interaction by non-state actors, especially civil society groups, can be explored since the 19th century [8]. Transnational interactions are structural and actor-centred; in this context, this study focuses on analyzing transnational activities of 5 local literacy groups in Makassar.

There are several similar studies and related to the theme of the efforts of volunteer organizations to respond to problems in a country. The research was conducted Tiessen and Lough [9] trying to find out whether the presence of international volunteers can contribute positively or negatively to the capacity building of the Volunteer Partner Organization (VPO), an organization that invites international volunteers to come to their country. The Tiessen and Lough [9] study consider the considerations given by VPO that can contribute effectively to volunteering practices. The findings include several mitigating factors - such as the duration of volunteering, collaboration with local volunteers, language skills and skills of volunteers, and training required - all of which play a role in determining the perception of success in capacity building and the skill transfer process.

The study also shows that collaboration between local volunteer teams and international volunteers that are oriented towards skills development can strengthen the process of sharing knowledge and can also ensure the continuity of capacity building after international volunteers return to their countries. Highly trained volunteers who come from high-income countries and take part in volunteering programs that are of short duration are more often associated with abilities in mastering capacity building. They are more trusted to be able to transfer skills better. The study also shows the importance of collaboration with local volunteer teams combined with efforts to understand the traditions of indigenous people. Besides, the capacity possessed by international volunteers in applicable skills is far more valued compared to the level of education possessed by those volunteers. Another finding is that the long duration of the volunteering program does not guarantee the smooth process of capacity building.

Subsequent studies conducted by Jakimow [10] focused on volunteer ways in a development program in the city of Medan in using opportunities created by the state for the volunteering process to critique government practices and also the traditions of its inhabitants. Jakimouw's findings found that volunteers consider the relationships that should be formed between citizens and their countries need to be based on caring relationships, not relationships based on welfare distribution. The volunteers suggested that their position outside the formal structure of the state allowed them to build better relations with the population. Thus, volunteers create a role for themselves in development following the direction of the state to become a bridge between the state and society. Unfortunately, the finding found that voluntary engagement with the state - associations with norms and practices that constitute it - limits their ability to form practices of relations with the population.

Also, Nelson and Child's [11] research also found that international voluntary service (IVS) has gained much focus from researchers. However, the organizations that play a role behind the international voluntary program are still lacking attention. The focus of Nelson and Child's research lies in how these organizations provide IVS experience for IVSO, local NGOs, and volunteers in India. Their findings have an impact on scholars and practitioners, where students who are interested in international volunteering, in general, cannot ignore organizations that facilitate IVS. At the same time, those who are interested in the results obtained by students will be better able to develop more holistic explanations if they consider organizations that mediate the experiences of the volunteers. For them, practitioners might be warned about the importance of treating their partners more strategically.

Of the three cutting-edge scientific publications above, the three focus more on the efforts of voluntary-based Organizations or Communities to present solutions to their domestic problems by maximizing their internal resources, in other words, the strategy is inward-looking. The difference with this proposed research is that this research dialectically tries to analyze global or transnational variables that enable voluntary community-based people to accelerate efforts to achieve their program goals.

In this study, five respondents were interviewed who were representatives of 5 local literacy groups in Makassar. Literacy groups include Kampung Buku, Kedai Buku Jenny, Philosophia, Kata Kerja, and Rumata' Art Space. The literacy community aims to increase and accelerate people's interest in literacy through the work programs of these communities. These local literacy groups even lasted for more than five years. This research found that in the implementation of the program, the local literacy groups have moved to build an international network. Of the five communities that we interviewed, four of them had international networks. At present, Kampung Buku has been connected to a network of cultural programs in southeast Asia through the Mekong Cultural Hub. Besides, Rumata 'Art Space also has an international collaboration network in the Makassar International Writers Festival and Makassar Southeast Asia Screen Academy. Furthermore, Kedai Buku Jenny became part of a global community-based in Japan, "Pecha Kucha Night" while the Kata Kerja Community has developed cooperation with Mars International for the development of literacy in Makassar.

Local literacy group can succeed in building international networks because of their ability to build narratives to form a collective identity. One explanation was explained by Alberto Melucci, who argues that collective identity is the process of forming a system of action. This collective identity is the result of interactions and shared ideas carried out by several individuals or groups about the orientation of action and the opportunities and challenges of implementing that action. Interacting and sharing is what makes Melucci define collective identity as a process. Because through this, the identity is then constructed and negotiated [12].This collective identity builds engagement between the local community and its international network.

4 Conclusion

This research concludes that in its efforts in responding to educational problems in Indonesia, the Local Literacy Groups can build and mobilize resources through international networks. Local literacy communities can succeed in building international networks because of their ability to build narratives to form a collective identity. This collective identity contributes to building coherence between the local community and its international network.

Acknowledgements. We would like to thank the LPPM Hasanuddin University for funding this research.

References

[1] UNESCO (United Nations Educational Scientific and Cultural Organization): "Youth and skills: Putting education to work. Education for All Global Monitoring Report 2012.," UNESCO, Paris (2012)

[2] Creswell, J. W.: Educational research: Planning, conducting, and evaluating quantitative and qualitative research (3rd ed.), Upper Saddle River, NJ: Pearson Education, Inc (2008)

[3] Keohane, R and Nye, J. S.: Power and Interdependence: World Politics in Transition., Boston, MA: Little & Brown (1977)

[4] Keohane, R. O and Nye, J. S.: Transnational relations and world politics. Harvard University Press, Harvard University Press (1972)

[5] Risse-Kappen, T. : Bringing Transnational Relations Back In: non-state actors, domestic structures and international institutions (Cambridge Studies in International Relations, pp. I-Vi), Cambridge: Cambridge University Press pp. I-Vi (1995)

[6] Rosenau, J. N.: The study of global interdependence: essays on the transnationalization of world affairs, Nichols Publishing Company (1980)

[7] Fakih, M.: Masyarakat Sipil untuk Transformasi Sosial: Pergolakan Ideologi di Dunia LSM Indonesia cetakan keempat, Yogyakarta: Penerbit Pustaka Pelajar, (2008)

[8] Keck, M. E and Sikkink, K.: Activists beyond borders: Advocacy networks in international politics, Cornell University Press (2014)

[9] Tiessen, R and Lough, B. J.:" International Volunteering Capacity Development: Volunteer Partner Organization Experiences of Mitigating Factors for Effective Practice.," Forum for Development Studies Routledge., Vol. 46 , no. 2, pp. 299-320 (2019)

[10] Jakimow, T.: " Volunteers' practices of care in community development as a model for citizenship in Medan, Indonesia," Citizenship Studies, Vol. 22, no. 2, pp. 145-159 (2018)

[11] K. Nelson and C. Child, "Adding the organizational perspective: How organizations shape service work abroad," VOLUNTAS: International Journal of Voluntary and Nonprofit Organizations, Vol. 27, no. 2, pp. 525-548 (2016)

[12] Johnston, H and Klandermans, B.: "The Cultural Analysis of Social Movements," in *Social Movements and Culture*, vol. Minneapolis, Minneapolis, University of Minnesota Press, pp. 3-24 (1995)

The Implications of Changing Maritime Security Geo-Strategic Landscape of Southeast Asia Towards Indonesia's "Jokowi" Contemporary Foreign Policy

Darwis Beddu[1], Abdul Razaq Cangara[2], Bama Andika Putra[3]
{dbundhy@yahoo.com[1], acacangara@unhas.ac.id[2], bama@unhas.ac.id[3]}

Department of International Relations, Faculty of Social and Political Sciences, Hasanuddin University,
Jl. Perintis Kemerdekaan KM. 10, Makassar 90245, Indonesia.[1,2,3]

Abstract. This study intends to expose Indonesia's national interest and foreign policy response towards the waning power of the United States (US) and the rise of China's power and dominance in Southeast Asia. It then finds that Indonesia's core national interest is to defend its offshore territorial integrity bordering to South China Sea, potentially encroached by China. Also, the policy response has been about redefining its foreign policy, moving from Susilo Bambang Yudhoyono administration's focus on centralizing ASEAN to deal with conflictual dynamics US-China relations in Southeast Asia, towards establishing a more nationalistic foreign policy approach branded as Global Maritime Fulcrum, exposing a hedging strategy that combines balancing and engagement strategy towards China. Through balancing strategy, Indonesia still maintains defensive-careful behaviour towards China's assertiveness in the region. Meanwhile, through engagement strategy, Indonesia cooperates with China through its Belt and Road Initiative (BRI), expected to provide financial assistance for the realization of Global Maritime Fulcrum's infrastructure projects.

Keywords: Maritime Security, Indonesia's Foreign Policy, Southeast Asia, Jokowi, South China Sea.

1 Introduction

Southeast Asia always becomes the avenue for geostrategic competitions among the major powers. During the cold war, the competition was between the United States (US) and the Union of Soviet Socialist Republics (USSR), exposing a geostrategic competition in Southeast Asian region, competing for the ideological sphere of influence expansion. The US expanded the ideology of liberal capitalism, and meanwhile, USSR extended its communist ideology to the region. For the sake of it, both countries balanced its other by extending strategic alliance in the region, that caused several proxy wars, including Vietnam war, and Indonesia's assault in East Timor [1].

After the cold war ended in 1991 where the USSR had fallen apart and made the triumph of the US and liberal capitalism ideology, the US then turned as a superpower dominating world order. However, despite enjoying the preponderance of power and global domination, along with it, other major powers have begun to emerge, both in terms of economic and political power. One of them is China. It has been growing economically, politically, and militarily powerful since its economic opening in 1980s. To date, it has become the apparent rival of the US, competing for dominance in the Asia-Pacific, including the Southeast Asian region [2].

HICOSPOS 2019, October 21-22, Makassar, Indonesia
Copyright © 2020 EAI
DOI 10.4108/eai.21-10-2019.2291585

Both countries mostly have immense interests in Southeast Asia. The US, for instance, besides the need to assure its security alliance system in Southeast Asia, it also needs to assure and safeguards the freedom of commercial navigation in the South China Sea (SCS), in order to give security to its and trade counterpart's commercial ship doing export and import. To do so, it maintains its military presence in the region concurrently with ensuring the peaceful settlement of maritime disputes between China and other claimants in the SCS (including Southeast Asian claimant states: Indonesia, Malaysia, Brunei, Vietnam, and the Philippines) [3]. On the other hand, China's rising as a foremost economic power have been followed by the extended interest of becoming a regional hegemon. It has continued to enhance its strategic-military capabilities, aligning it with the expansion of its political-economic influence over Southeast Asian region, including to back up its assertive territorial claims in the SCS. Accordingly, as said by former Ambassador of US to China Robert Blackwill (2015) that China has an intention to erode the US influence in Asia. It is critical for China, since to become a regional hegemon, it must supersede the US dominance and tear apart its alliance system in the region [1], [4].

Having the above mentioned conflicting interests, they have brought both the US and China in a great maritime rivalry in Southeast Asia. It is apparent in their recent maritime geostrategic moves in it. The US per se, since Obama administration, has extended foreign policy of US pivot/rebalance in Asia in 2009 emphasizing the enhancement of military presence in Asia, including in Southeast Asia, such as adding more military personnel in Singapore and the Philippines, stationing four littoral combat ships in Singapore, and extending military cooperation with other Southeast Asian countries [5]. Balancing against the US, China consistently modernizes its military, increasing its military expenditure with ten times increase every year to support its interests. Even further, China has initiated an ambitious mega project of Belt and Road Initiative (BRI), including its subset of land reclamation in the SCS, emphasizing land and maritime infrastructure connectivity that will connect its economy with Asia and Europe. All these moves have recently incurred a new reality of changing dynamics of geostrategic maritime security in the Southeast Asian region. Nevertheless, these geostrategic maritime rivalries appear different from the previous rivalries of the US and USSR, where the geostrategic competition was for the sake of ideological expansion. Meanwhile, the US and China geostrategic "maritime" rivalries put them more onto geo-economic competition, aiming for ensuring the market for their exports and other economic benefits [6],[7],[8].

For Southeast Asian countries, there is a necessity to recalibrate their foreign policy amid the rivalries between the US and China. This situation is also not exclusive to Indonesia. As a leading country both regionally of Southeast Asia and institutionally of ASEAN, Indonesia's international behavior, for sure, will also determine the geostrategic power play in it. Therefore, this research is interested in investigating Indonesia's foreign policy under Joko Widodo first term presidentship amidst the changing dynamics of maritime security geostrategic landscape, caused by US-China rivalries in the region [7], [9]. Therefore, this research raises a question to answer, encompassing "how does Indonesia respond towards such changing maritime security geostrategic landscape"?

2 Research Method

The type of research used is descriptive qualitative. This method explains Indonesia's foreign policy response under Joko Widodo administration towards the changing maritime security geo-strategic landscape of Southeast Asia.

The data collection technique used to acquire the necessary data for this research is literature review. The method covers the examination of various literatures related to the problems studied, encompassing books, journals, documents, papers, reports, magazines, newspapers, and articles related to research problems. Also, the data analysis technique used the by authors is qualitative analysis techniques[10]. The writing method used is a deductive method, by describing the problem in general first, then narrowing its scope of discussion specifically, and drawing specific conclusions in analyzing the data afterwards[11].

3 Result and Discussion

3.1 The Dynamics of Southeast Asia Maritime Geostrategy: The Declining Trend of the US Military Presence in Asia, Undelivered Promise of US Rebalance in Asia, and the Rise of China

Mentioned briefly in the introduction that the changing dynamics of Southeast Asia maritime geostrategy is the consequence of geostrategic power balancing between the US and China in the region. The particular change is about a gradual shift of power domination from the US towards China. Accordingly, this research argues that China almost achieves the geostrategic power parity towards the US in Southeast Asia. The main causes are about undelivered promise of the US rebalance strategy in Asia, concurrently with China's military and maritime geostrategic power continue to rise, and undeterrable by the US military rebalance strategy. The details will be further briefly discussed in the next section[12, 13].

3.1.1 Undelivered Promise of US Rebalance in Asia

In 2009, the Obama administration issue signature foreign policy of US Pivot/Rebalance to Asia, where one of its aspects is strategic-military rebalance. In it, President Obama envisioned that the US would shift 60% of its strategic-military assets in Asia, aiming to play a more significant role in shaping its future direction. It admitted that the previous strategic focus was given to much towards enduring wars in the Middle East, thus leaving benign neglect towards the Asian region. It has given rooms for regional power such as China to rise and potentially replace US dominance in Asia. Meanwhile, President Obama has recognized that the center of world's economic gravity to date is Asia, including Southeast Asian. At the same time, it also encounters assertive belligerent behavior of China in East and Southeast Asia, in particular to its claims in the territorial conflict in SCS, that threatens the US interest in the region[3–5].

In terms of interest, the fact shows that since 2000, Asia is the foremost source of US imports and the second-largest market for its export. Accordingly, these trade flows through the strategic Sea-Lane of Communication (SLOC) in Asia, such as Malacca strait and SCS, which substantially intersect with Southeast Asian countries maritime boundaries. At these junctures, the US has the interest to assure the security of SLOC of Southeast Asia. Any disruptions towards it for sure would impede the US as well as global trade. Through US strategic-military pivot/rebalance to Asia, it emphasized reinforcing its military presence in the region as a response and domestication of China's assertive and belligerent behavior in the region, that might disrupt the freedom of commercial navigation along Southeast Asia's SLOC. Accordingly, the policy rhetoric of US strategic-military rebalance in Asia substantiated the strengthening of military capacity of its formal alliances and strategic partners in the Asia

Pacific such as Australia, Japan, South Korea, Philippines, and Singapore, through extending the number of troops deployment, naval deployment, as well as constructing new dimensions of military cooperation with Indonesia, Singapore, Thailand, and Vietnam . In details, this was done by deploying up to 2.500 rotational troops at Darwin, Australia, 40.000 troops in Japan, 16.000 floating troops near Japan, 28.500 troops in South Korea, 500 rotational troops in Philippines, 4.500 troops in Guam. Additionally, the US also stationed four its littoral combat ships in Singapore. Moreover, The US also notified international community towards its plan with Australia to allow the greater access of the US Navy and the US Airforce towards the Australian naval base at Perth and Royal Australian Air Force facilities at any bases respectively. These increasing military activities were involving 1.850 aircraft, six aircraft carriers, 143 navy ships, six landing ship docks, four amphibious transport docks, 11 cruisers, 13 frigates, 31 destroyers, and 36 submarines[1, 5].

Even though the US rebalance in Asia rhetoric is powerful, its implementation afterward did not run as planned. The US's 15 years of Middle East war (Afghanistan & Iraq War, Libya & Syrian war, and war against ISIS) following military budget cuts by the congress impose hardships towards the US rebalance in Asia's realization. Data shows that its military budget allocation was less than $10-$15 billion out of the approximately $600 billion annual defense budget. This budget cut impeded a wider distribution of forces, a required long-term procurement of military apparatus (investment in navy, and military system to defend at-risk land and sea-based target). Accordingly, there was not enough dollar to develop or acquire new systems, let alone to significantly increase force structure in the Asia-Pacific region. Also, the scale of US pivot/rebalance to Asia was modest comparing it with US strategic-military balancing towards the USSR in the period of Cold War. As stated by US Secretary of Defense Leon Panetta that by 2020, 60% of US naval assets will be in the Pacific and just 40% in the Atlantic. Nevertheless, most of those naval assets based in the US, not in Asia, meaning that those ships could be deployed to the other regions aside of Asia. Furthermore, its overseas basing arrangement was also limited and modest. It was evident in the deployment of just two (from four planned) littoral combat ships to Singapore[12, 14]. Overall, there was an immense gap between the policy rhetoric and implementation of the US rebalance strategy in Asia.

3.1.2 The Rise of Assertive China

The US rhetoric of pivot to Asia has just basically induced security dilemma in Asia. It provoked and generated a sense of strategic encirclement in the China side. It viewed the policy as orienting to contain its rise, thus posing inherent threats toward China's territorial integrity. It mostly had terrible experience regarding strategic encirclement, as it was the cause of century of humiliation that it had ever experienced. This perceived strategic encirclement includes US military bases surrounding China's outer edges, the US joint military exercises, and extended deployment of the US advanced theater missile defense[12, 15]. To respond and balance against the US, China extended:

a) Increasing annual military expenditures
b) PLA Reformation
    a. Deep reforms and massive reorganization of PLA
    b. Military & Nuclear Modernization
        i. Rebalancing China's military – Compete with Air-Sea Battle Concept of US Pivot to Asia

1. Army smaller but a nimbler, more balance force with expeditionary capabilities
2. Preferential treatment to the navy & air force

ii. Upgrading nuclear forces
iii. Developing a new ballistic missile submarine
iv. Counter-space weapons
v. Militarization of South China Sea: Spratly and Paracel (Woody) Island
vi. The use of Chinese maritime militias

Recognizing China's responses above, it could be said that the US pivot/rebalance to Asia has just provoked China's to be more aggressive and resistance towards the US. Instead of domesticating China, it appears as unable to deter and moderate China's assertive behavior. This situation is in line with former US Ambassador to China Robert Blackwill (2015) that China seeks to attain these goals: a) superseding the US predominance and further altering the balance of power in Asia; b) weakening the US's alliance system in Asia by diminishing the confidence of Asian nations in US leadership, reliability, credibility, and staying power; c) capitalising its giant economic power to influence Asian nations to always accommodate the geopolitical policy preferences of China; d) improving China's military capability to reinforce deterrence against the US; and e) spreading hesitation on the US economic model. Fundamentally, all of these goals are not just illusions. They are currently being materialised. For instance, China has pushed its new economic initiatives of Belt and Road Initiatives (BRI) and the Asian Infrastructure Investment Bank (AIIB) to promote broader economic integration in Asia-Pacific. Currently, China has embraced around 60 countries to advance these agendas jointly[1], [7], [16].



Fig 1. The BRI's Six Economic Corridor

Through BRI, China wants to promote global trade by enhancing infrastructure and economic connectivity among Eurasian countries. To realize it, China immensely promotes

infrastructure development, including railways and highways stretching from Europe to Asia, aiming to improve trade and logistics networks for countries participating in it. The realization of BRI then would enmesh the market of 4.4 billion people and might contribute more than USD 21 trillion to the world's GDP. Additionally, the existence of AIIB would help to fund BRI infrastructure development projects. Overall, China expects that all those projects would realize its ambition to supersede US dominance in Asia [7], [17].

3.2 The Changing Maritime Geostrategic Landscape of Southeast Asia: Impact towards Indonesia's Foreign Policy

The changing dynamics of maritime geostrategic landscape in Southeast Asia, as the consequence of US-China geostrategic rivalries, has brought immense implications towards Indonesia's foreign policy. During the Susilo Bambang Yudhoyono (SBY) administration, Indonesia put leadership and emphasize as an honest broker, by using Association of Southeast Asian Nations (ASEAN) as the backbone of neutralizing any tensions occurring in the SCS between the US, China, and other ASEAN's claimant states. However, Jokowi administration undertook different response from its predecessor. Indonesia's foreign policy, under Jokowi's presidentship, has been more pragmatic and nationalistic and seen ASEAN as not the fundamental of its foreign policy[16].

3.2.1 Indonesia's "Jokowi" Contemporary Foreign Policy: The Global Maritime Fulcrum.

Responding to the geostrategic dynamics in Southeast Asia, President Joko Widodo envisions Indonesia to take advantages from such changing regional constellation. He decides to advance Indonesia as a maritime power that has a central position in the dynamics of the international relations in Asia-Pacific. For this sake, in East Asia Summit 2014 in Myanmar, he announced Indonesia's foreign policy agenda of Global Maritime Fulcrum, envisioning Indonesia not just as an archipelagic but also a maritime country. Through Global Maritime Fulcrum foreign policy doctrine, he wants to make Indonesia as a great and prosper maritime power by reinventing its maritime identity, safeguarding its maritime interest, security, and territorial integrity, empowering maritime potentiality (including shipping and fishing industries), enhancing maritime infrastructure connectivity, and facility to realize balance economic distribution across Indonesia [4], [7].

The most important thing about Global Maritime Fulcrum then is about its inward-looking pragmatic approach, where any kinds of Indonesia's international endeavors are directed to secure its national interests. At this point, this research would analyze the Global Maritime Fulcrum implementation in the perspective of hedging strategy. The hedging strategy per se is a combination of balancing (competition) and engagement (cooperation) in dealing with other countries. Accordingly, this research further argues that there is a dichotomy of interest that Jokowi administration pursues in the Global Maritime Fulcrum doctrines, encompassing security, and economic interests. In the context of achieving security interests, Indonesia still carefully behaves and even strategically balances against China. In this case, Indonesia still needs the US military presence as a strategic partner to tame China's assertive maritime behavior in the region. It is critical, as the element of Global Maritime Fulcrum is about ensuring maritime territorial integrity and security. To this regard, Indonesia realizes that the territorial conflict in the SCS potentially increases the insecurity of the region bordering to Indonesia. It is evident in the potential China's encroachment and claims over Natuna sea that directly borders

with SCS. The upmost concern to protect Natuna sea is on its richness over natural gas reserves, which are vital towards Indonesia's energy security [7], [13], [18], [19].

In the context of achieving economic interest, this research argues that Indonesia engages with China cooperatively, as it provides financial assistance opportunity for Indonesia to succeed its Global Maritime Fulcrum ambition to realize maritime infrastructure development and connectivity that would reinforce its position in the global market. Indonesia recognizes its identity as the largest archipelagic states, strategically linking the Indian and Pacific Ocean. Therefore, there is an urgent necessity to use and elevate this identity for the advantages of Indonesia. Still, the lack of quality infrastructure poses stumbling blocks to elevate the value of such identity. The main problem that the Indonesian government faces is a budget constraint to finance and fund the infrastructure projects. In the National Mid-Term Development Plan (RPJMN) 2015-2019, it needs at least USD 460 billion or around IDR 5.500 trillion during 2015-2019 to realize its infrastructure development objectives. Therefore, China's BRI is expected to help Indonesia out from this budget constraint, by investing and giving loan to Indonesian government so that it could realize infrastructure objectives of Global Maritime Fulcrum [3], [7], [17].

4 Conclusion

As a conclusion, the changing dynamics of the maritime geostrategic landscape of Southeast Asian region following the declining trend of US military presence and the rise of assertive China do not dictate Indonesia's foreign policy conduct. Observing the regional dynamics, Indonesia autonomously decided to launch Global Maritime Fulcrum as its foreign policy doctrines to adapt with such changing regional dynamics. In its essence, this policy is more inward-looking and pragmatic as it prioritizes the achievement of Indonesia's national interest, both in security and economic realms. With this emphasis, Indonesia's government cultivate hedging strategy, exposing balancing and engagement strategy to deal with China's international behavior in the region.

Reference

[1] Blackwill RD, Tellis AJ. *Revising U.S.: Grand Strategy Toward China*. Washington, DC, http://www.cfr.org/china/revising-us-grand-strategy-toward-china/p36371 (2015).

[2] Mearsheimer JJ.: China's Unpeaceful Rise. *Curr Hist*; 105: 160–162 (2006)

[3] Art RJ. The United States and the Rise of China: Implications for the Long Haul. *Polit Sci Q*; 25: 359–391 (2010)

[4] Xu B.: South China Sea Tensions. *Council on Foreign Relations*, http://www.cfr.org/china/south-china-sea-tensions/p29790 (2014, accessed 14 May 2014).

[5] Manyin M, Daggett S, Dolven B, et al.: *Pivot to the Pacific? The Obama Admnistration's "Rebalancing" Toward Asia*. Washington DC, https://www.fas.org/sgp/crs/natsec/R42448.pdf (2012).

[6] Wong, E., and Buckley C.: China's Military Budget Increasing 10% for 2015, Official Says. *New York T*, 2015, http://www.nytimes.com/2015/03/05/world/asia/chinas-military-budget-increasing-10-for-2015-official-says.html?_r=2 (2015).

[7] Damuri YR, Perkasa VP, Atje R, et al.: *Perceptions and Readiness of Indonesia Towards the Belt and Road Initiative*. Jakarta (2019)

[8] Wang D, Yin C.: Mainland China Debates U.S. Pivot/Rebalancing to Asia. *Issues Stud* 2014; 50:

57–101 (2014)
[9] Walt SM.: Where Do We Draw the Line on Balancing China. *Foreign Policy*, 2015, http://foreignpolicy.com/2015/04/27/where-do-we-draw-the-line-on-balancing-china/ (2015).
[10] Creswell JW.: *Research Design: Qualitative, Quantitative and Mixed Methods Approaches*. 3rd ed. California: Sage Publication (2009)
[11] Denzin NK.: *Handbook of qualitative research*. Yogyakarta: Pustaka Pelajar (2009)
[12] Lai D, Stevens C.: Fixing the U.S. Rebalance to the Asia-Pacific. *The Diplomat*, 2014, http://thediplomat.com/2014/06/fixing-the-u-s-rebalance-to-the-asia-pacific/ (2014).
[13] Krepinevich, Jr A. How to Deter China: The Case for Archipelagic Defense. *Foreign Aff* 94: 78–86 (2009)
[14] Lynch D.: China Challenges Obama's Asia Pivot with Rapid Military Buildup. *Bloomberg.com*, http://www.bloomberg.com/news/articles/2014-04-23/china-defies-obama-s-slow-asia-pivot-with-rapid-military-buildup (2014, accessed 12 September 2015).
[15] Browne BR, Jiang S, Gafas M.: US Navy warship challenges Chinese claims in the South China Sea. 2019; 1–3 (2019)
[16] Laksmana EA, Gindarsih I, Mantong AW.: *Menerjemahkan Visi Poros Maritim Global kedalam Kerangka Diplomasi Pertahanan Maritim dalam Kebijakan Luar Negeri Indonesia di Era Jokowi*. Jakarta, https://www.csis.or.id/uploaded_file/publications/menerjemahkan_visi_poros_maritim_global_ke_dalam_kerangka_diplomasi_pertahanan_maritim_dalam_kebijakan_luar_negeri_indonesia_di_era_jokowi.pdf (2018).
[17] Ye M.: China's Silk Road Strategy: Xi Jinping's real answer to the Trans-Pacific Partnership. *Foreign Policy*, 2014, http://foreignpolicy.com/2014/11/10/chinas-silk-road-strategy/ (2014, accessed 2 November 2015).
[18] Detik.com.: Tiba di Natuna, Jokowi gelar rapat di KRI yang tembak kapal Cina. *Detik.com*, June (2016)
[19] Holmes J.: The Two Words That Explain China's Assertive Naval Strategy. *Foreign Policy*, 2015, http://foreignpolicy.com/2015/06/03/the-two-words-that-explain-chinas-naval-strategy-active-defense/ (2015).

Understanding Poverty of Indonesia Maritime Society in Five Point Zero (5.0) Era

Muhammad Iqbal Latief [1], Sultan[2], Suryanto[3]
{muhilberkelana@gmail.com[1], sultan_djibe@yahoo.com[2],
suryanto.sosiologiunhas@gmail.com[3]}

Departement of Sociology, Faculty of Social and Political Sciences, Hasanuddin University,
Jl. Perintis Kemeredekaan Km 10, Makassar, Indonesia[1,2,3]

Abstract. Policy, program and budget allocated by the Government of Indonesia increase every year, but the number of poverties decrease which is not corresponding with society's expectation. Interestingly, the biggest poverty occurs in maritime areas. The problem is whether the fisher community on the islands could access fast changing and entering Super Smart Society era or Society 5.0 that is an era that makes people live better as it is able to integrate digital development (cyberspace) with real physical space. This study aims to picture poverty of Indonesia maritime society phenomena in Society 5.0 era with a case study. The data used are primary and secondary data. The results of this study is that Indonesian maritime communities are still experiencing difficulties in the transitional era of Community 5.0, including: (1) the social structure that has been shackling has left people on the poor island and unable to escape from poverty trap; (2) Relatively low level of education resulting in difficulty to find alternative, more decent jobs; (3) Access to information on development, is still very limited, and; (4) Lack of awareness to change and accept a better and more decent life.

Keywords: Poverty; Maritime society; Digital Scoiety; Indonesia

1 Introduction

Very rapid development and changes are experienced by the world community today and are reversed with the current global issues. The paradoxical situation has become a social phenomenon that is increasingly interesting to be studied and examined in depth. It is undeniable that changes in world civilization have taken place so quickly. Social scientists map the changes in civilization starting from the shifting cultivation of civilization (industry pattern 1.0), then turning into an agricultural society (industrial revolution 2.0). After that, it was changed to an industrial society (industrial revolution 3.0), continued to develop again into an information society (industrial revolution 4.0) and now began to change to a network society (civilization revolution 5.0). The whole series of changes in civilization are caused by the development of science and technology. Social scientists agree that technology as a determinant of change towards globalization in the modern and post-modern centuries. The modern age is called the industrial age (from the 18th to the 19th century), while the post-modern age is marked by the information age (mid-1990s) and network age (the 2000s). The occurrence of changes in society and patterns of information and communication flow has changed the behaviors, attitudes and perspectives of society. According to Castells, network society is a special form of social

HICOSPOS 2019, October 21-22, Makassar, Indonesia
Copyright © 2020 EAI
DOI 10.4108/eai.21-10-2019.2291591

structure characteristics that occur in the information age[1]. This era marks a historical period where people carry out activities in a technological paradigm built on the development of information and communication technology, as well as genetic engineering. Therefore, the emergence of the era of Society 5.0 or often termed the "Super Smart Society" which was first introduced at the Office of the Prime Minister of Japan is to respond to the changes produced by the industrial revolution 4.0. in which many people are worried that it can degrade the role of humans. The presence of intelligent robots, big data, artificial intelligence and the Internet as a feature of the industrial revolution 4.0 has become a new form of wisdom that is dedicated to increase human ability to open opportunities for humanity. Thus, the Japanese Government defines Society 5.0 as a human-centered and technology-based concept, which is as an effort to transform the progress of information technology to help people live more meaningful lives, so society 5.0 is identical to the revolution of civilization 5.0. The implementation of the Society 5.0 era in Japan was oriented to address the problems faced by Japanese society. Society 5.0 is also called "Super Smart Society" which is a society where various needs are subtly differentiated and met to provide the necessary products and services in the right amount for people who need them, and everyone can receive high quality services and live a full life passion and comfort that makes allowances for their differences such as age, gender, society and nationality[2].

However, the changes in civilization that occur in the life of the world community today is in sharp contrast to the global issues that are still sweeping the world community. At present, the world community has made new commitments and agreements called Sustainability Development Goals (SDGs) which place poverty eradication as the first strategic issue of the 17 strategic issues agreed upon, which is a continuation of the Millennium Development Goals (MDGs) agreement by the United Nations (UN) which was evaluated in 2015. Currently, the world population reaches 7.7 billion people and is included in the extreme poverty category of 767 million people. The extreme poverty in question is the population who spend US $ 1.90 per day or around Rp. 25,000 [3]. This confirms that behind the development and progress of the information and technology revolution that is sweeping the world today, there are still many poor people who are struggling to get out of from poverty. Indonesia is still struggling to reduce the number of poor people with the current population accounting for 267 million, but there are still 25.4 million people who are poor [4]. The questions are, can poor people in Indonesia who are generally in rural areas escape their poverty through the development of global civilization, namely the era of Society 5.0?; Can poor Indonesian people, utilize the era of society 5.0 so that their lives are better and more prosperous? Based on the above explanation, this paper tries to describe sociologically about the conditions of poverty in the maritime community, especially the case of fishermen in Indonesia amid changes in civilization society 5.0.

2 Research Method

This study aims to examine and describe the lives of maritime communities in Indonesia amid highly dynamic social and global changes. Now, the development of society has entered the era of the information society and is moving towards a networked society or Society 5.0. This study is a descriptive qualitative with the basic research is a case study. The data used are primary and secondary data, in which primary data are obtained based on direct results in the field, while secondary data are based on library research and other data from agencies and institutions related to this research. This research begins with the identification and formulation

of problems, data collection, data processing and analysis including classification and reduction of data, drawing conclusions and verification, discussing research results and compiling reports. Data analysis is carried out qualitatively. This qualitative analysis is not only to describe a fact or phenomenon, but more important is also to explain the meaning and describe the phenomena or social facts that arise.

3 Result and Discussion

3.1 Poverty of Indonesia Maritime Society

Policy, program and budget allocated by the Government of Indonesia increase every year, but the number of poverties decrease which is not corresponding with society expectation. The Statistics of Indonesia from 2012 to 2019 records that poverty alleviation budget in the Indonesian Budget increase 2.31 percent reaching Rp. 38 Billion, but the poor only could reduce as much as 13 million people for the same time period and accounting for 25,14 million the poor in 2019. Interestingly, the biggest poverty occurs in maritime areas[4].

This proves that the development carried out since the old order era, the new order until the current reform order has not significantly reduced the poverty rate. From various studies examining development in Indonesia in the new order era explain that Indonesia's development strategy oriented towards economic development and growth has implications for social inequality in all fields. The indications are capital accumulation in certain groups, unbalanced physical and social development between Java and Outer Java, and also economic disparity between cities and villages. According to Drucker (in Baharsjah) [5], this problem cause a high level of tension in Indonesia. Baharsjah [5] sees poverty in Indonesia is actually caused by more factors such as (i) the large number of poor people; (ii) the large number of people with low education; (iii) development disparities between regions; (iv) vertical socio-economic inequalities between citizens; (v) the severity of environmental damage and the depletion of natural resources, especially mining and forest materials, and; (vi) the vulnerability of almost all parts of Indonesia to natural disasters whether due to natural events or because of human activities or a combination of both.

This explains that the development strategies implemented in the New Order era had failed in alleviating poverty. From studies that study poverty in Indonesia, such as those conducted by Tan in Baharsjah[5], Baharsjah [5], and others, generally conclude that poverty in Indonesia is caused more by structural factors rather than cultural factors. The most highlighted structural dimension is the Government of Indonesia’s policy related to poverty alleviation policies. Literally, poverty can be interpreted that a person is very difficult to meet their daily needs due to various causes, which is the low level of income.

Indonesia is a maritime country and has around 60 millions of Indonesians living in coastal areas and contributing around 22% percent of national gross income[6] in which there are 18,126 underdeveloped/ poor villages which are generally located in the islands and outermost regions[7]. There are many factors that cause fishermen poverty naturally, structurally, and culturally. Naturally, the sea is difficult to predict. High waves, strong winds or storms, and the destruction of nature make fewer catches. On the one hand, fishing communities have structural weaknesses. Weak capital capabilities, low management, weak institutions, under the grip of middlemen, and technological limitations.

3.2 Poverty and How to Solve it

There are three approaches that can be used to look at the problem of poverty. First, the traditionalist approach. Followers of this approach still believe that the poverty of the people is essentially God's provisions and plans. In their view, poverty is precisely placed as a test of one's faith. The theological root of this paradigm rests on the Sunni concept of destiny (predeterminism), namely God's provisions and plans that were created long before the creation of nature. In their views, humans do not have the free will to create their own history. Even though humans are encouraged to try, God finally determines it. Likewise, in the problem of poverty, no matter how strong the efforts of humans are, if God has not willed, then he will remain poor.

Second, the modernist approach. The thinkers of this approach say that the poverty faced by the Indonesian people is basically caused by their way of thinking, mentality and culture. The loss of confidence to face the future is the key word that always makes people not dare to speculate to change themselves, including getting out of poverty. For this group, humans fully have the opportunity to change themselves. If the factors that encourage poverty are feeling lazy, not creative, uncompetitive, not diligent and undisciplined, then it becomes an individual responsibility that the solution can be through education, coaching, training and others. But if the causes of poverty are outside the poor themselves such as the existence of oppression, exploitation and structured exploitation, then there is no other way except by making radical social changes. The implementation of a free market, for example, must be addressed by preparing a reliable, resilient, competitive and independent society, which no longer depends on oppressive social structures and theology.

Third, structuralist approach. Followers of this group assume that poverty in Indonesia results from the emergence of social structures in oppressive countries, repressive political systems, dominative socio-cultural systems, created for the benefit of the ruling elite, and exploitative economic systems. There are two characteristics of this structural poverty, namely: a). wide social inequalities between the rich and the majority of the poor, and b). slow social mobility due to the confinement of the existing structure. In short, structural poverty is a massive poverty that is experienced by the majority of people due to an unjust structure, which only benefits certain elites[8].

Related to the economic characteristics of the poor, according to Primahendra the economic phenomenon of the poor is characterized by two main characteristics[9]. First, the scale of the economy that develops among the poor is the scale of the micro economy. Second, their economic life is characterized by high risks and insecurities as a result of their informal, subscriber and marginal types of activities. These characteristics resulting the consequence is that their economic activities are difficult to connect with formal financial institutions.

To be able to survive in the economic environment that was not ideal, the poor developed several mechanisms. First, the mechanism of risk distribution. That is, they are aware that risks such as loss of work, illness and the like if borne alone are very heavy and almost impossible to bear. Therefore, they develop togetherness in a variety of local and traditional institutions. The existence of institutions such as mutual cooperation, joint responsibility or '*sithij* ending' (mechanism of various limitations). Second, the mechanism of utilizing social capital as a substitute for physical capital and financial capital which is very limited. Social capital that is positively formed such as trust and good relations, as well as negatively like isolation and access to communication as a form of social punishment has proven to be able to effectively replace costs such as transactions and physical collateral. Third, the mechanism of saving activities loans in various forms which are often also functioned as by various community groups, *arisan*,

village granaries, *lumpih pitih nagari, jimpitan* and various other forms of lending activities have been a mechanism that has lived in society for decades.

There are three main needs of the poor, namely the life cycle needs, emergency needs, and the need to take advantage of opportunities (opportunity needs). The life cycle needs of financing is not small. The financing of various types of expenditure often exceeds the ability of the poor to meet these needs, it is clear that they need sources of funding from outside. The poor often also experience a variety of expenses that are sometimes unexpected both personal and non-personal, so they need emergency needs. Unpredictable expenses of a personal nature such as illness, loss of work, traditional ceremonies, theft and others. While non-personal expenditures such as the exacerbation of education are left by businessmen, riots and others. Considering that most of their income is used up for consumption. Thus, emergency events are almost impossible for them to bear on their own.

To overcome these various needs, according to Primahendra, the poor in general have three ways, namely: (i) selling assets that are already owned (such as household goods, jewelry, and clothing) or will be owned (such as rice, palawija or livestock harvests). The sale of these assets basically reduces their economic capacity and endurance because in many instances transactions that occur are unfair and detrimental to the poor, (ii) mortgaging their assets when they need immediate money and they are confident they will be able to redeem it, (iii) managing income whose nominal value is small and is often not continuous becomes a sum of money which is of greater value. This is done in general by storing credit data.

3.3 Analysis of the Causes of Fishermen Poverty:

The causes of fisherman poverty in Indonesia are complex, individual, family, sub-cultural, agency and structural causes are interrelated. According to Kusnadi[10],the main causes that cause poverty in fishermen are:

a) The absence of policies, strategies and implementation of development programs for coastal areas and fishing communities is integrated among development stakeholders.
b) There are inconsistencies in the quantity of production (catches), so the sustainability of fisheries socio-economic activities in fishing villages is disrupted which is caused by the condition of fisheries reaching the condition of "*over fishing*", a prolonged famine season, and rising prices of fuel oil.
c) The geographical social problems of fishing villages, making it difficult for the flow of goods, services, capital and people, which disrupts socio-economic mobility.
d) There are limited capital and business or investment capital, making it difficult for fishermen to increase their fisheries economic activities.
e) The existence of social relations of fishermen household income level, so it has a negative impact on efforts to increase business scale and improve their quality.

According to Arifin[11], the reaction is in the form of *Ponggawa-Sawi* ties (skipper and subordinate), in addition to being a medium of interaction it also becomes a place for the movement of functions in the social service system. In the life of mustard, the most basic and very binding problem is the high dependence of fulfilling the needs of his family's life to large and small committees. Therefore, the existence of a mustard in the social relations of service is in the weakest position and tends to be unable to meet the needs of family life without the help of a *ponggawa*. This is what Arifin calls a poverty trap that occurs in fishing communities and has become a social structure that is difficult to change. Poverty experienced by fishermen also

makes them vulnerable to conflicts both internal and external. Violations committed by fishermen related to fishing patterns are a shortcut to be able to obtain adequate catches. There are a number of indicators used to assess the fishermen's poverty, including; (a) Natural conditions. The complexity of the problem of community poverty is caused by fishing communities living in a harsh natural environment that is always filled with uncertainty in running their business; (b) Fisherman education level. Poor fishermen are generally not much touched by modern technology, the quality of human resources is low and the level of productivity of their catch is also very low. The education level of fishermen is directly proportional to technology in the field of fishing and preserving fish. Fish quickly decompose compared to other food ingredients caused by bacteria and chemical changes in fish. Therefore, fishermen only use traditional methods to preserve fish. This is partly due to the low level of education and fishermen's adoption of technology; (c) The pattern of life of fishermen themselves. Stereotypes such as wasteful and lazy by various parties are often considered to be the cause of fishermen's poverty, although the culture of fishermen, if observed, actually has a reliable work ethic. They leave at dawn to go home at noon, then take their free time to repair the tissue. There are some fishermen who have extravagant habits and culture and these cause the poorer bargaining position of the poor; (d) Catch marketing. Not all coastal areas have a Fish Auction Place. This makes the fishermen are forced to sell their catch to the brokers at prices far below the market price; (e) Government program that does not favor fishermen. One of them is the increase in fuel which is a scourge for fishermen, seeing their high dependence, especially on the type of diesel fuel. If a 5-12 PK-engine boat requires an average of 10 liters of diesel at a time at sea, each boat will cost Rp. 21,000 in standard price conditions or at the base of Rp. 2100. But in general it is reluctant to buy diesel prices of Rp. 25.00-27,000, because it depends on the level of agents who play in the field the more agendas the longer the market chain and the higher the market price and the more it gets into the hands of fishermen.

3.4 Poverty of Maritime Society and Society 5.0

The life of fishing communities on the islands in the context of advances in information technology is quite adaptive to the development of information technology. The indicator is the increasing number of internet users in Indonesia, which has now reached 171 million internet users throughout Indonesia[12]. This proves that the maritime community in the islands has accessed information technology massively. Nevertheless, the use of information technology is intended for things that are personal (such as communication with family, relatives and friends). This technology has not been used for the purposes of increasing production, market access and others. In the context of society 5.0, maritime communities, especially fishermen in Indonesia, have not yet realized the function of information technology in developing productivity and welfare. This is a common phenomenon that occurs in fishing communities, requiring intervention so they can be aware of the urgency of advancing information technology for their progress and prosperity.

4. Conclusion

The results of this study illustrate that the Indonesian maritime community is still experiencing obstacles in entering the era of Society 5.0, including: (1) social structure has been shackling life on the islands, causing people to experience structural poverty and have not been able to escape the poverty trap; (2) Relatively low level of education resulting in difficulty to

find alternative decent work; (3) Access to information on developments is still very limited, and; (4) Lack of awareness to change and obtain a better and more decent life. From the general explanation, it can be concluded that poverty that afflicts fishermen in Indonesia requires efforts to find an effective way out of this condition. Because in the experience of many countries, the lives of their fishermen are actually more prosperous and more prosperous. This inspiration, which underlies the need to formulate policies so that Indonesian fishing communities can get out of the poverty trap. In countries like Denmark, Japan, South Korea, Brunei Darussalam and others, their fishermen are well-fed and prosperous. Therefore, it is recommended that the Government of Indonesia provide space and access to island communities, thus better education and information development is more easily obtained. In addition, easier regulations are needed to access capital, production and markets. Civil society groups are advised to be more systematic and sustainable in helping as well. In this way, it is easier for maritime communities on the islands to enter the era of society 5.0.

References:

[1] Castells, M. : The Rise of the Network Society, Int. J. Commun (2000)

[2] Prasodjo Imam B.: Development of Communication technology and New Patterns of Social Interaction A Challenge of New Social Integration in The Present and Future (Pengembangan Teknologi Komunikasi dan Pola Baru Interaksi Sosial: Tantangan Integrasi Baru di Masa Kini dan Masa Depan). Paper Presented at the The Indonesian Sociology Association Seminar (2019)

[3] World Bank. Poverty and Shared Prosperity kompas.com 21/9/2018 10:29 WIB (2018)

[4] Centre Statistic Beurau.: Trend Poverty Reduction in Indonesia. Press Release CNN Indonesia 15/7/2019 13:40 WIB (2019)

[5] Baharsjah S. Justika.: Toward a Sustainablelity Soceity (Menuju Masyarakat Berketahanan Sosial) ". Social Ministry Republic of Indonesia Press - Jakarta (1999)

[6] Dewan hamkamnas.: Indonesian Maritime Continent (Benua Maritim Indonesia) Jakarta BPP Teknologi Jakarta (1996)

[7] Peraturan Menteri Dalam Negeri (Permendagri) Nomor 137 tahun 2017 tentang Kode dan Data Wilayah Administrasi Pemerintahan(Minister of Internal Affairs Regulation no 137 (2017)

[8] R. Kinseng.: Konflik-Konflik Sumberdaya Alam di Kalangan Nelayan di Indonesia (Fishermen Conflict). J. Sosiol. Pedesaan (2007)

[9] Riza dan Martono Primahendra. Poverty and Independence (Kemiskinan dan Kemandirian). Jakarta Yayasan Bima Swadaya (2003)

[10] Kusnadi.; The Roots of Fishermen's Poverty (Akar Kemiskinan Nelayan). Yogyakarta LKSI (2003)

[11] Ansar Arifin.: Traps of Poverty and Structural Violence behind Ponggawa Sawi Work Relations (Jebakan Kemiskinan dan Kekerasan Struktural di Balik Pekerjaan Punggawa Sawi berhubungan dengan Makassar)". Makassar Orbit Publishing (2013)

[12] Apjii.: Buletina Edisi 33. ApjiiTM.(2019)

Climate Change, Labor Market and Rural Worker Mobility

Murdiansyah Herman[1], Sunardi[2], Imam Sumantri[3]
{murdiansyahuniska@gmail.com[1], sunardibombong@gmail.com[2], imamfoz@gmail.com[3]}

Universitas Islam Banjarmasin, Jln. Kayu Tangi, Banjarmasin, Indonesia[1]
Department of Government Science, Hasanuddin University, Jl. Perintis Kemerdekaan KM 10, Makassar, Indonesia[2]

Abstract. This worksheet will look at how the impact of climate change does on the labor market and the rural worker mobility. The question departs from the lack of academic debate about the relationship between climate change and the labor market, and the rural worker mobility. The main stream, which has so far discussed the labor market and the rural worker mobility, has focused more in the aspect of access to ownership of production facilities in the rural area. The argument is that the mobility of the community from the rural area to the urban area is due to problems in the rural area where the community does not have sufficient production facilities, in this case the ownership of adequate production facilities. This argument is not entirely wrong, but needs to be discussed further. This worksheet would like to show if there are other aspects in the village besides the issue of access to production facilities. This article sees that the labor market and the rural worker mobility from rural areas to urban areas are also driven by climate change.

Keywords: *Climate change, Rural worker, Labor mobility, Labor Market*

1 Introduction

Climate Change has become one of the themes that has over the past few years been bustling in academic debates. One of the issues often associated with climate change is the condition of agriculture in rural areas [1]–[7]. The question of the impact of climate change on agricultural livelihoods is a question that is generally public. At least for several decades the question seems relevant to continue to be discussed by scholars [8]–[11]. This can be seen from the attention of scholars in several parts of the world. In Europe, the issue of climate change related to agriculture is becoming an issue that is widely discussed by scholars. One of them is the problem of drought which is seen by scholars in Europe as a political plague that has major implications for the lives of villagers. Drought has had a domino effect on workers' mobility, while at the same time a prolonged drought has increasingly marginalized women from the rural development agenda [3].

HICOSPOS 2019, October 21-22, Makassar, Indonesia
Copyright © 2020 EAI
DOI 10.4108/eai.21-10-2019.2291544

Likewise, in Africa, climate change has changed the style of agricultural production in rural communities, especially during the prolonged summer. The hot season has hampered agricultural activities and even failed to harvest, which has a dominant impact on the problem of hunger [5]. While in Mexico, climate change has had a very serious impact on the decreasing workforce available in the countryside [7] and finally in Asia climate change has had an impact on the labor deficit [12].

The other side that is no less important is the link between climate change and the labor market in rural areas. This academic position is apparently still rarely seen by scholars. Apart from the attention of many scholars focused on the issue of agricultural productivity, farm labor in the agricultural sector or farmers Petty Commodity Production (PCP) are the focus of research that is still largely ignored [13], [14]. Whereas in Indonesian context, the development of peripheral capitalism with the characteristics of rural production is largely based on the agrarian sector. According to the BPS data, as many as 33,487,806 Indonesians depend on the agricultural sector and more than 50% of that number work as agricultural labors [15]. The situation is more complicated, because most farm workers live in rural area.

At the same time, the literature on climate change with labor market flexibility in rural areas for the context in Eastern Indonesia is very limited. Some agrarian studies mostly took place with observational sites in Java and Sumatra [16], [17]. However, there are other studies like the one Scahrauwers [18] did in North Sulawesi, but this research used the perspective of Marxist anthropology, so that the analysis built by banging technical issues like climate change was very minimum. On the other hand, the lack of research that took place in Eastern Indonesia, theoretically failed to explain climate change with regard to the workers mobility, especially in Eastern Indonesia. In fact, one of the parts in Indonesia which accounts for the highest poverty rate is in Eastern Indonesia.

This study tries to take the gap left by previous studies of the rural labor market, with the argument that climate change that is taking place has a significant impact on the labor market in rural areas, especially in the agricultural classes. Then, the next domino effect on labor market flexibility changes is the high mobility from rural to urban and vice versa.

2 Research Method

The research took place in Panaikang Village, Pattallassang District, Gowa Regency. This location was chosen based on the consideration that this sub-district is one of the buffer sub-districts located in the golden triangle of South Sulawesi, which connects Gowa-Makassar and Gowa-Maros. Maros is an industrial development area in Eastern Indonesia, while Makassar is an industrial center as well as an area populated by the service sector.

In addition, Makassar as the capital of South Sulawesi Province is still developing. Among the developments is housing construction, which most workers are supplied from Gowa Regency, one of them from Pattallassang. This situation is very strategic to see how the mobility of the population from the village (Pattallassang) to industrial centers such as Makassar and Maros does.

Data collection was done by live-in observation. The author was well-understood about the conditions in the village, because the writer lived and grew in the research location. This then

made the interview was not done by the author, considering the observed pattern that has been going on for a very long time. In several observations, the author also directly experienced the process and social activities carried out by the community, such as agricultural and migratory activities. Finally, in order to strengthen the data and field findings, this study also conducted a literature study. It aimed to conduct comparative studies related to mobility patterns that occurred elsewhere. Comparative studies were carried out by collecting several articles and research results that were relevant to the research theme. Then, in the last part, this study also used official reports from the government as well as the results of releases from institutions or institutions that are credible, such as the Central Statistics Agency [15].

3 Result and Discussion

The tendency of studies on climate change on the one hand and agrarian on the other, is still fragmented. This is seen in several studies related to climate change and agrarian issues. As far as the author's observations, the current study on climate change is still concentrated on ecological issues. As mentioned earlier, several studies on climate change that occurred in the world show that many studies on climate change depart from the point of more argumentation on ecological aspects. One of them is the findings of Barry and Paterson in the UK who try to uncover climate change to be a driver of discourse change on a global scale [3]. Barry and Paterson write very clearly that the discourse that has developed in the world in recent years, is inseparable from the influence of climate change. Most people ultimately focus on the environment or environmental politics.

One scholar even wrote that climate change has threatened people's lives. Climate change has caused tens of hectares of food to fail in production. Situations that then create the threat of starvation can afflict people [1]. More extreme observations about climate change are made by Bohle, Downing and Watts. These scholars see if climate change is happening not only have an impact on ecological damage. However, the most crucial thing is that climate change has cut agricultural production.

More than that, according to Denton climate change is increasingly cornering women. Sustainable development agendas for women are becoming increasingly biased [2]. This situation is a result of climate change which makes the double burden experienced by women increasingly heavy. During this time, structurally women have been thrown from the political stage whose impact on women's political existence. It does not stop there; the situation becomes more difficult when a drought hits a country. Women have to bear heavier burdens, are not accommodated politically and then forced to accept the effects of climate change. Unfortunately, the attention of many people is to make women's political agendas and defenses in the face of climate change an absent political debate in the debate. The sustainable development agenda on the impacts of climate change is more aimed at men. Denton further explained this situation because from the beginning men had greater political space compared to women.

In Mexico climate change has also impacted population mobility. In Mexico, hot weather is an obstacle for community activities, such as agricultural activities. As a result of extreme weather, not a few of the villagers in Mexico who then chose to leave the village and then to the city. In the

City, villagers are looking for alternative jobs. This makes the majority of villages in Mexico experience a labor deficit when they are in the summer. In fact, according to Jessoe and Manning[7], it has been noted that as much as 14% of the rural labor deficit is due to extreme heat.

Although some of the findings in various countries above cannot be used as evidence to generalize as a global event. Especially if it comes to concluding that climate change has had an impact on the workers mobility in the world. However, it is important to note the findings of McLeman and Smit [4] who have seen the phenomenon in Africa as a phenomenon that at least helps readers to see patterns that occur in African society after climate change. It is true that climate change does not generally encourage population mobility and has a wider impact on the labor market. However, one thing is certain from the findings of McLeman and Smit [4] if climate change is interpreted differently by the people in the village. Different perceptions as the impact of different social strata, like the level of education in the village. This looks very simple, but has considerable implications. Imagination of rural communities about the impact of climate change depends on the level of awareness and formal abilities of rural communities. McLeman and Smit's [4] findings show, the higher one's formal ability in this case formal education, the imagination about the impact of climate change is also greater, conversely rural communities who have relatively lower education will experience obstacles in seeing climate change that will occur.

This means that, even though climate change takes place naturally, it must still be interpreted as something that can be responded back by the rural community. So it becomes very relevant what is then said by Guivarch [6] who sees if the allocation for mitigation costs especially those related to climate change becomes difficult to predict. This is in line with the community's response, especially in labor market conditions. Guivarch [6] sees that the labor market has an economic position that is very calculated in making financing schemes on mitigation in a country.

In line with Guivarch, on another occasion McLeman and Smit [4] also indirectly built an argument which see that climate change as a natural phenomenon, took place outside human intervention. It's just that, on a certain side of climate change has forced most human social activities to change. McLeman and Smit's findings see if climate change forces rural communities to migrate to big cities. This evidence once again shows that climate change that has occurred in many places in the world has encouraged people to take political action, one of which is by migrating [4]. Migration in this case is not only understood as the process of moving people from villages to cities, but more than that in other contexts seen by McLeman and Smit [4] migration occurs as a form of community adaptation to climate change in a place.

On the other hand, agrarian studies have also so far looked more at rural labor markets and the mobility of agricultural labor is always in conflict with ownership of production facilities. This argument at least comes from the Marxist tradition, which then looks at the rural labor market and labor mobility due to access to lame land tenure. Some people control more land, while others only control enough land for sub-systems. Those who control more land have the opportunity to sell small workers, as well as opportunities to compete in the city as construction workers are very small. While for those who own a small amount of land, the opportunity to sell their energy is also widely open.

It seems that this big thesis is not irrelevant, but in certain contexts it is important to re-discuss. Author's observations in the villages of Pattallassang, Gowa, South Sulawesi. The tendency of both farmers who own large tracts of land and those who do not own land or with small land ownership have the same opportunity to be absorbed in the labor market, and become informal

workers. As an illustration, in Pattallassang the land area is approaching 6,000 (Ha). This figure is not an exact figure, because every year new land clearing takes place which makes the land number also experience a significant increase.

Table 1. Land Condition Data in Pattallassang

Type of Land	Land Classification	Luas (Ha)/2017	Luas (Ha)/2018
Dry Land	Garden	1.862	1.960
	Field	281	290
	Plantation	2.292	3.350
	Civilians Forest	25	25
Total		**4.460**	**5.600**
Field land	Two-times planting	657	835
Total		**657**	**835**

Source: [19]

However, even though the land area number has touched 6,000 (Ha), it is not a guarantee that villagers in Pattallassang will not migrate to the city. More land types are dominated by dry land whose production activities depend heavily on rainfall. A total of 5,600 (Ha) of the total land in Pattallassang is dry land. This complicates the agricultural productivity of the community. The situation was then aggravated by a long drought. Reflecting on the 2018 weather report released by BPS, shows that until November the rainfall in the Gowa Region in general, Pattallassang in particular was very low. Rainfall is only in the range of 24 mm. In fact, there is almost no rain that lasts from October to September. Meanwhile, in October to September it coincides with the community agricultural cycle in Pattallassang. This means that extreme hot weather makes some land fail to produce production.

Table 2. Rainfall in Gowa

Month	Rainfall (mm)
January	1.123
February	469
March	319
April	340
May	162
June	284
July	202
August	-
September	0
October	24
November	164
December	756

Source: [20]

In effect, the drought forced the community to leave agricultural land in the village. Then choose the city with the aim of getting alternative work while waiting for the rainy season. For the context that occurs in Pattallassang and villages in Sulawesi in general, most people will choose Makassar as their destination. This is not surprising, considering that in Eastern Indonesia, Makassar city is one of the cities with very dense industrial activities. Makassar is even known as an industrial city. A total of 99 industrial units are operating in Makassar. This figure shows Makassar as the city with the largest industrial activity in Eastern Indonesia.

Table. 3 Industries in South Sulawesi

Regency / City	Medium Industry	Large Industry	Total
Bulukumba	1	4	5
Bantaeng	-	2	2
Jenkneponto	-	2	2
Takalar	4	11	15
Gowa	3	9	12
Sinjai	-	2	2
Maros	7	10	17
Pangkep	15	10	25
Barru	1	1	2
Bone	2	6	8
Wajo	-	22	22
Sidrap	-	2	2
Pinrang	2	31	33
Enrekang		1	1
Tator	-	2	2
Luwu Utara	-	2	2
Luwu Timur	2	2	4
Toraja Utara	0	1	1
Makassar	40	59	99
Pare-pare	-	2	2
Palopo	1	16	17

Source: [21]

Unfortunately, formalization in the world of work often prevents the Pattallassang community from being absorbed in the industry in Makassar. In the end, in Makassar the villagers complained about their fate as informal workers. This work is carried out during the dry season, and during the rainy season construction workers return to the village to cultivate agricultural land.

This cycle takes place every year, so the authors see every climate change, especially entering the dry season, the labor market in the village burst and the labor market overflows are finally channeled as construction workers in the city of Makassar. This is confirmed by data released by BPS, which shows fluctuations in the labor sector, especially in the informal sector[15].

Table 4. Population Works by Sector in South Sulawesi

Year	Formal	Informal
2015	36,95	63,05
2016	35,11	64,89
2017	37,63	62,37
2018	36,99	63,01

Source: [15]

This indication shows that the informal works in the city happens along the extreme dry seasons in the village, which causes most of the farmers are in difficulties of land management.

4 Conclusions

The mainstream of the Marxist tradition which always places the labor market and the rural workers mobility in rural areas by linking to land tenure seems to be discussed again. This finding shows that the labor market and the rural workers mobility are not always associated with land tenure. In certain contexts, there are technical issues which are also important to be seen as driving the job market and working mobility, such as prolonged drought. Field findings show that prolonged drought is one of the most crucial causes of the labor market situation and the rural workers mobility. Especially for villages where the state of agricultural production still relies on rice fields from rain-fed water.

With a long drought which was then strengthened by the state of agriculture that still relies on rain water, making agricultural land in the village becomes unproductive. As a result, extensive land tenure also does not mean anything. On the contrary, in the village the tendency of those who do not have land actually has a much better economic opportunity.

References

[1] H. G. Bohle, T. E. Downing, and M. J. Watts.: Climate change and social vulnerability. *Glob Environ. Chang.*Vol. 4.pp. 37–48 (1994)

[2] F. Denton,.: Climate change vulnerability, impacts, and adaptation: Why does gender matter?.*Gend. Dev.*Vol. 10.pp. 10–20 (2002)

[3] J. Barry and M. Paterson.: Globalisation, ecological modernisation and new labour. *Polit. Stud.*, vol. 52.pp. 767–784 (2004)

[4] R. McLeman and B. Smit.: Migration as an adaptation to climate change. *Clim. Change*. Vol. 76.pp. 31–53 (2006)

[5] T. T. Deressa, R. M. Hassan, and C. Ringler.: Perception of and adaptation to climate change by farmers in the Nile basin of Ethiopia. *j Agric. Sci.*. Vol. 149.pp. 23–31 (2011)

[6] C. Guivarch, R. Crassous, O. Sassi, and S. Hallegatte.: The costs of climate policies in a second-best

world with labour market imperfections. *Clim. Policy*.Vol. 11. pp. 768–788 (2011)
[7] K. Jessoe, D. T. Manning, and J. E. Taylor.: Climate Change and Labour Allocation in Rural Mexico: Evidence from Annual Fluctuations in Weather. *Econ. J.* Vol. 128.pp. 230–261(2018)
[8] B. Rosanne DArrigoa and Rob Wilsona.: El Ni˜no and Indian Ocean influences on Indonesian drought implications for forecasting rainfall and crop productivity. *Int. J. Climatol.* Vol. 29.pp. 317–319 (2009)
[9] A. M. and F. C. Stefanos A. Nastis1.: Climate change and agricultural productivity. *African J. Agric. Res.* Vol. 65.pp. 709–713 (2012)
[10] U. L. C. Baldos and T. W. Hertel.: Global food security in 2050 The role of agricultural productivity and climate change,*Aust. J. Agric. Resour. Econ.*, Vol. 58. pp. 554–570 (2014)
[11] R. Caruso, I. Petrarca, and R. Ricciuti.: Climate change, rice crops, and violence Evidence from Indonesia, *J. Peace Res* Vol. 53.pp. 66–83 (2016)
[12] S. Savary, N. P. Castilla, F. A. Elazegui, and P. S. Teng.: Multiple effects of two drivers of agricultural change, labour shortage and water scarcity, on rice pest profiles in tropical Asia, *F. Crop. Res.* Vol. 91.pp. 263–271 (2005)
[13] B. Harriss-white and B. Harriss-white, “Labour and Petty Production. Vol. 45. pp. 981–1000.
[14] B. Harriss-White.: Labour and petty production, *Dev. Change*, Vol. 45.pp. 981–1000 (2014)
[15] BPS.: Laporan Bulanan Data Sosial Ekonomi (2018)
[16] J. F. Mccarthy.: The Journal of Peasant Studies Processes of inclusion and adverse incorporation : oil palm and agrarian change in Sumatra , Indonesia change in Sumatra , Indonesia.pp. 37–41 (2010)
[17] A. L. and C. Warren.: The State , The People And Their Mediators The Struggle Over Agrarian Law Reform In Post-New Order Indonesia (2014)
[18] A. Schrauwers.: Let’s party state intervention, discursive traditionalism and the labour process of highland rice cultivators in central Sulawesi, Indonesia, *J. Peasant Stud.*, Vol. 25.pp. 112–130 (1998)
[19] BPS: Kecamatan Pattallassang Dalam Angka 2019 (2019)
[20] BPS : Gowa Dalam Angka (2018)
[21] BPS.: Direktori Industri Sedang Dan Besar Provinsi Sulawesi Selatan (2018)

Problem of East Timorese Stolen Children in Indonesia:A Human Security Perspective

Munjin Syafik Asyari[1], Aswin Baharuddin[2], Adelita Lubis[3], Nandito Oktaviano Guntur[4], Muhammad Setyawan Wirapraja[5]
{munjin.asyari@gmail.com[1], sawingbahar@gmail.com[2], adelita.lubis@gmail.com[3], ditoguntur10@gmail.com[4], wirapraja78@gmail.com[5]}

Department of International Relation, Faculty of Social and Political Sciences, Universitas Hasanuddin, Jl. Perintis Kemerdekaan KM 10, Makassar, Indonesia [1,2,4,5], Department of International Relation, Universitas Fajar, Jl. Prof. Abdurahman Basalamah No.101, Makassar, Indonesia[3]

Abstract. This study aims to analyse the problems faced by East Timorese stolen children in Indonesia using the Human Security approach. Qualitative research includes research and collection of various empirical materials such as case studies, personal experiences, introspective, life stories, interviews, observational, historical, interactional, and visual texts. In conducting this data collection, researchers will use several methods, namely in-depth interviews, and documentation. This study found that these Stolen children were victims of conflict who had to face two phases of the violence. The first phase was when the Indonesian military forcibly transferred them from East Timor. While the second phase is when stolen children try to survive in Indonesia.

Keywords: *Stolen Children, East Timor, Indonesia, Human Security*

1 Introduction

Global political conditions during the Cold War also influenced the geopolitical architecture of Southeast Asia, including Indonesia. One of the impacts is the Indonesian intervention which aims to make East Timor part of the Republic of Indonesia. After joining the Republic of Indonesia for an extended period, the change occurred again after the wave of reform and democratisation in Indonesia after the New Order. During this phase, through a referendum, East Timor chose to separate from the Republic of Indonesia. The incident left conflict not only for each country but also citizens, including East Timorese children who were forced to separate from their families. These children are known as stolen children.

Historically this problem can be explored in the 1940s to 1960s in the context of the decolonisation process in the Southeast Asian region. East Timor was still under Portuguese colonisation, only to be able to gain independence in 1975. The Portuguese tried to do decolonisation by giving rights to the colonies to self-determination, including East Timor. In its implementation, the Portuguese requested Indonesian assistance. At that time, three choices were submitted to the people of East Timor in determining independence. First, it became independent and became a Portuguese state. Second, independence and become part of Indonesia. Third, independence and become a country free from the influence of Indonesia and the Portuguese.

These options make the internal political situation in East Timor heats up and out of control. There are three major parties (Fretilin, UDT, and Apodeti) that disagree with each other. These

HICOSPOS 2019, October 21-22, Makassar, Indonesia
Copyright © 2020 EAI
DOI 10.4108/eai.21-10-2019.2291521

three parties have different preferences in determining East Timor's independence. Fretilin wanted to be completely free, UDT wanted to join the Portuguese, and Apodeti wanted to join Indonesia. In the process later, it should be noted that there had been a fraud committed by Apodeti in determining the vote (11 August 1975). This inevitably triggered a coup d'état carried out by Fretilin. The coup d'état carried out by Fretilin also succeeded in establishing Fretilin as the ruler.

The Fretilin party was opposed by the Indonesian government and the parties that opposed it. Because of his fear of communist spread, on 7 December 1975, the Indonesian military carried out an invasion called the Operation Code of Seroja (a full-scale invasion of East Timor). In operation, Fretilin was removed, and East Timor was united with Indonesia. This event became known as East Timor's integration with Indonesia. This process later became the root of the formation of community groups who sought to push East Timor to become an independent country.

Furthermore, this military takeover process left various problems for East Timor and Indonesia. A Commission for Reception, Truth and Reconciliation (CAVR) was formed by the United Nations. The CAVR said about 4,534 children had been forcibly transferred to Indonesia during the 1976-1999 period. This practice is carried out using a variety of transfer patterns carried out by both military personnel, government officials, charitable institutions, to religious institutions. They were moved and distributed throughout Indonesia, and South Sulawesi was one of them [1].

2 Research Method

This research is qualitative. Qualitative research includes research and collection of various empirical materials such as case studies, personal experiences, introspective, life stories, interviews, observational, historical, interactional, and visual texts [2]. Besides, this method is useful for gaining an understanding about the reasons, opinions and motivations that underlie a behaviour [3]. This type of research aims to comprehensively and comprehensively detail various matters relating to the lives of East Timorese stolen children in Makassar.

In conducting this data collection, researchers will use several methods, namely in-depth interviews, and documentation. The data in this study can be classified into primary data and secondary data. Primary data is data obtained from the first data source or first hand in the field. Meanwhile, secondary data is used as supporting data. Secondary data is the second data source after primary data. The secondary data in this study were obtained from documents, books, journals, and studies that have been carried out whose themes are in line with the problems of stolen children and East Timor.

The informants in this study were determined using a purposive technique that is the determination of informants carried out deliberately by setting specific criteria on the informants. These criteria are people who were abducted from East Timor before or after their integration with Indonesia. Furthermore, NGO activists such as Kontras and AJAR will also be informants on the issue of rehabilitation of the rights of stolen children.

3 Result and Discussion

Some related studies have previously been stated by Klinken [4] who is entitled "The Children of Teams in Indonesia". This study reviews the history of East Timorese stolen children in Indonesia. This book aims to tell history from another perspective, namely the viewpoint of victims. The specific topics discussed in this book are generally related to the history of the transfer of stolen children and to question the story of how these stolen children were transferred. Another reference is far, another literacy that discusses the same theme is a journal written by Banks [5] with the title Protecting the Rights of the Child: Regulating Restorative Justice and Indigenous Practices in Southern Sudan and East Timor. In the article explained about the problem of children's rights in two problematic areas, namely Sudan and East Timor. The matter which then becomes the final target relates to the regulation of the rehabilitation of East Timor's children's rights and how the protection of children's rights is carried out.

This study then intends to continue the above research by giving an overview of the current situation of stolen children in Indonesia, especially South Sulawesi using the Human Security approach. In a relatively long period of time, issues of International Relations focus on the dynamics of relations between States relating to sovereignty and the use of the military as an instrument. In the 1990s, the focus of the security discourse above was tried to be updated and expanded by responding to the current global situation. Along with the reduction of territorial threats to the sovereignty of the State and on the other hand it raises issues such as poverty, health, human trafficking, as well as food, energy and environmental crises making various parties feel important to expand security studies.

According to thinkers such as Barry Buzan, Ole Waever and Jaap de Wilde [6], the broadening of the issue means that the study of International Security will no longer only focus on "State Security" but also be alert to the issue of "Human Security". It is within this framework that the terminology of traditional security issues occurs that focuses on State security and non-traditional security issues which emphasise its analysis of human security. The above idea was also confirmed by UNDP, which accurately described "human security" in 7 dimensions. The seven dimensions described in the 1994 Human Development Report include Economic Security, Food Safety, Health Safety, Environmental Security, Individual Security, Community Security, and Political Security [6].

Although there are various definitions put forward by several experts in the literature on human security, they all have similarities in the conception of security which is more oriented to the protection of individuals/humans than to the State. In this case, there is a common perception that the greatest threat to mankind is not only sourced from military attacks, but social, economic, and environmental problems will worsen human living conditions. Another significant development is that security issues are no longer dominated by the discipline of Security Studies. However, Human Security is a multi-disciplinary approach that views security issues as a study issue involving many disciplines such as International Relations, Development Studies, Strategic Studies, Public Administration and various other disciplines. This multi-disciplinary approach is caused by the complexity of the problems studied, and human security becomes an intersection that connects social, economic, humanitarian, human rights, and the environment to create security and reduce human suffering [7].

This study focuses on analysing the phenomenon of stolen children using a human security approach. Analysis through this approach is expected to be able to complement previous studies looking at the problem of relations between East Timor and Indonesia from the perspective of

military-based sovereignty and security. During the Indonesian occupation of East Timor, the transfer of children occurred from the first year (1975) until the period after the referendum (1999). In his report, it was written clearly that it was impossible to record the number of children transferred accurately. However, according to ICRC estimates, around 4,000 children have been transferred to Indonesia in various ways.

Further discussion about the transfer of these children then in its continuation, often discusses the matter of variations in the transfer of these children to Indonesia. Periodically, too, this variation of displacement forms specific patterns. The formation of this pattern must then be interpreted in terms of which transfer variants most often occur within particular decades. The periodisation can be divided into four, namely the First Period 1976-1979, the Second Period 1980-1989, the Third Period 1990-1998, and the Fourth Period is 1999 [1].

The First Period 1976-1979, in this period in its records, is the period in which the transfer of children occurred with massive. This is undoubtedly based on the fact that the initial period of Indonesian occupation in East Timor was a period of massive disruption and invasion. Many children lose their parents. Seeing this, middle-ranking officers, the government, and charitable institutions also accommodate these children. The background of taking from each party as well as this institution also seems to vary. However, in general, concerning all these parties, sometime after being transferred, these East Timorese children continued to receive unfair treatment. On the part of the government itself, political interests aimed at imaging can be said to be the main reason. Besides, concerning the middle officers mentioned earlier, it should be noted that the soldiers were also included there. The question arose as to whether the transfer by the army was a systematic order carried out by the army as an institution, but then in its notes and also the testimony of several victims and eyewitnesses, this could be done with a lot of mockeries (administrative letters) and not allowed to do illegally [1].

In many cases, what happened was illegal transfers by the army. Because of this (illegal), it is not surprising that coercion in the form of threats and violence often occurs. As for the charitable institutions that have been mentioned earlier, it is generally funded by Suharto's foundations. In this connection, like the government, these charitable institutions also tend to be political because they become an extension of the government itself to form a positive image - which intends to cover up the crimes and atrocities that occurred in the territory of East Timor.

The second period 1980-1989, In this period, the transfer carried out by the army itself continues. An important note that needs to be underlined here is that even high-ranking soldiers also transfer children. No different from the government, the removal of children carried out by high-ranking soldiers had the aim of building a positive image of Indonesia that 'cared for East Timorese children'. Apart from this, during this period, movements of religious institutions were recorded. In this case, based on the CAVR document notes, the religious institutions in question are Islamic religious institutions. To cite a few examples, the religious institutions in question are the Da'wah Islamic Council, the Nasrullah (Yakin) Islamic Welfare Foundation, and Lemoorai. These religious institutions then transferred these East Timorese children to Indonesia and were placed in boarding schools [1].

Third Period 1990-1998, In this period, the role of religious institutions increased. People who had previously graduated returned to East Timor and invited other children to follow in their footsteps. By offering education, these religious institutions continue to advance. Besides, in this period there were also new patterns which could be said to be coercive. The Ministry of Manpower issued a policy to improve education and employment for the people of Indonesia in general, including East Timor. Based on reports, many young people are forced to follow this. Again the military plays an essential role in doing this. Also noted when they got there, job training they got, and job guarantees were not given properly[1].

The fourth period is 1999. In the context of this year, the variant of the transfer of children is carried out by almost all the parties mentioned earlier. That is, both the government, charitable institutions, religious institutions, or even the military took part. A fundamental difference that can be noted is the question of the context of displacement. The 1999 period narrows in context after the referendum. Most transfers of children here occur based on evacuation. For this reason, the reason for each institution or party to move the children is this. However, as with previous transfers, the returns to these children were few [1].

In Makassar, ten stolen children have been identified. All of them do not have permanent jobs, some work as security, masons, boarding guards, so they have to move because of economic factors [8]. Within the scope of the South Sulawesi area, there are about 51 stolen children who were documented by Kontras and Asia Justice and Rights [9]. The initial findings of this study are that these stolen children experience 2 phases of violence. The first phase was when they were forcibly transferred by the Indonesian military from East Timor. While the second phase is when stolen children try to survive in Indonesia.

In the first phase, at the age of 6-11, they must be forced to separate from their families in East Timor. In a heated conflict situation in East Timor, the stolen children initially became Indonesian Military Operational Assistance Staff. The term transfer or mobilisation can be defined by force, and it is used because, at that time, the age of these children has not made it possible to make conscious choices. After the conflict subsided, they were then brought or moved to Indonesia. This forced transfer made them lose their essential identities such as family, religion and culture. This then had an impact on the survivors because they became very closed. In the view of the activist NGO AJAR who advocated for them, one of the obstacles in finding and identifying these stolen children was that they rarely socialised.

In the second phase, they face problems in efforts to earn a living. They are a very vulnerable group because they do not have access to fundamental rights, such as access to education and health insurance. This happens because they do not have legal identities such as Family Cards and Population Cards. Furthermore, when they want to return to East Timor, they are constrained by passport problems because they do not have a legal identity. Therefore, most importantly, how they must be fulfilled their fundamental rights first — starting from the legal identity, which later spread to health, education, and so forth. Then the right to recovery is carried out by the State, and the process is lengthy. Then, the right to obtain guarantees so that this event does not recur. So that the same treatment does not occur again in the future.

4 Conclusion

This study found that the conflicts that occurred in East Timor during the Integration and Disintegration phase with Indonesia left a problem that has not been resolved to date, namely the issue of stolen children. These stolen children are victims of conflicts that face two phases of violence. The first phase was when the Indonesian military forcibly transferred them from East Timor. While the second phase is when stolen children try to survive in Indonesia.

Acknowledgements
We would like to thank the LPPM Hasanuddin University for funding this research.

References

[1] Commission for Reception, Truth, and Reconciliation Timor-Leste (CAVR).: Chega The Report of the Commission for Reception, Truth, and Reconciliation Timor-Leste.," Commission for Reception, Truth, and Reconciliation Timor-Leste (CAVR) (2005)

[2] N. K. Denzin and Y. S. Lincoln.: The SAGE Handbook of Qualitative Research Third Edition, California: Sage Publication (2005)

[3] U. S. Bakri.: Metode Penelitian Hubungan Internasionalm (Yogyakarta: Pustaka Pelajar) (2015)

[4] H. V. Klinken.: Anak-anak Tim-Tim di Indonesia (Jakarta: KPG) (2014)

[5] C. Banks.: Protecting the Rights of the Child: Regulating Restorative Justice and Indigenous Practices in Southern Sudan and and East Timor. *The International Journal of Children's Rights,* Vol. 19.pp. 167-193 (2011)

[6] Y. P. Hermawan.: Transformasi dalam Studi Hubungan Internasional Aktor, Isu dan Metodologi (Jakarta: Graha Ilmu) (2007)

[7] Agussalim Burhanuddin.: Studi Keamanan dan Isu-Isu Strategis (Makassar: Universitas Hasanuddin) (2017)

[8] Kontras Sulawesi.: Meniti Jalan Pulang: Membawa Anak-anak Timor Leste yang Dicuri dan Dibawa ke Indonesia untuk Bertemu Kembali dengan Keluarga Mereka. Asia Justice and Rights (2016)

[9] Kontras Sulawesi.: Nahebiti: Menyelami Kisah, Menanam Harapan Asia Justice and Rights Jakarta (2017)

Hegemony for Local Politics Settlement in Murung Raya Regency

Siti Mauliana Hairini[1], Rahmat Hidayat[2]
{yanahairini@gmail.com[1], hidayatrhm233@gmail.com[2]}

Government Sciences Department, Faculty of Social and Political Sciences, Universitas Lambung Mangkurat, Jl. Brigjend H. Hasan Basri, Banjarmasin, South of Kalimantan, Indonesia[1,2]

Abstract. The fall of Soeharto has begun the political reformation in Indonesia which bring the division of power from national to local level. Democratization in local level has been transformed to by law No. 22/99 to the law of No. 32/2004. People's political right has developed to choose directly their own leader for their local government which has believed as the best way to get the best leader for local people. In the other hand, political reform makes the elites in local level has to change their strategy to hold the power to stay on their hand. Mostly the study about democracy especially in developing country has been showed the phenomena about oligarchy, politics of clan, and political dynasty. But this research wants to show that oligarchy, politics of clans, even political dynasty is only a product of "hegemony" which modified the democracy to be controlled terrain. Hegemony and democracy is the perfect match to dominate power without conflict, and for local elites it's the best way to make a settlement of power in local government by hegemonic local people. This research used qualitative method with study cased approach which located in Murung Raya Regency. Key informants were Regent, Deputy Regent, Community leaders, and the winning team of elected Regent in Murung Raya Regency. The results were showed that the hegemony has started by political consensus between elites in politics and community of Murung Raya. Hegemony also used mediator to spreads discourses to support local elite in Murung Raya governance. And also, Culture and political compromise has used to controlled people and handling the power. In the end, hegemony is not only about the inculcation of meaning and values by intellectual and cultural techniques but also by emotional ties, empathy, and love which gradually embedded by the elites.

Keywords: Hegemony, Democracy, Local Politics

1 Introduction

The transition of political system from autocracy to democracy has been impact to the way of rule of country. In autocracy, state was rule by one person or small group of persons and has to change by democracy system that ask to "the rule of the people". The transition of power has started by mutual agreement on the rules that was concerning to do competition for office and influence. People are managed to agree with the form of democracy as appropriate concept for society and legitimate for government polity.

Democratic elements—such as competitive elections, respect for civil liberties, and actors' commitment to democracy as the only viable channels for political transition[1]. Democratization should be understood not solely as a national-level phenomenon, [2] has been

HICOSPOS 2019, October 21-22, Makassar, Indonesia
Copyright © 2020 EAI
DOI 10.4108/eai.21-10-2019.2291592

argued that each country has a varying degree of democratic contestation and inclusiveness even in national and subnational level for state and also in the social organizational levels.

In Indonesia, the fall of Suharto in 1998 has led to various institutional changes and remodeling the relationship between central and regional government. In a very short period of time, Indonesia has been remodeled from very centralized to one of the most decentralized countries in the world [1]. In the period of 1999-2004, the rule of law number 22/1999 has been order that the local head of government (governor and regent/ mayor) was selected by the local DPRD. The superior power of the DPRD to elect the local government had bring another problem like money politics, less of accountability to people and lack of legitimacy to local government. In 2004, to improve the accountability and the legitimacy of the local leaders, the Megawati administration introduced direct local elections for head of government at the provincial and district/ municipal levels by the rule of law number 32/2004[1].

The transformation of rules and design of local election especially in Indonesia has been change the strategy of elites in subnational level to compete and get the vote from society. The democracy transformation in subnational level in Indonesia was challenged the political elites to made domination with compromise or what Gramsci called in Hegemony. The direct election in subnational level was not only to strengthen local democracy but also giving the agreement of society to the ruler of local government. People vote in election was one of the manifested of the agreement of society to be ruled.

In the literature on elites in democracy, mostly showed the existence of oligarchy in a democratic society [3][4] defines oligarchy as a “wealth defense mechanism”. In some literature of oligarchy in democracy explain that family ties become the primary elite selection mechanism to protect the incumbent’s interests[5][6][7]. This paper fills the gap by arguing the transformation of local democracy by direct election has been force the political elites to take strategy by doing “Hegemony” to get the agreement of people as subordinate side. The study case of this paper was the hegemony strategy of ruling elites in Murung Raya Regency which located in centre Kalimantan of Indonesia.

Murung Raya Regency has been formed into a new definitive district dated July 2, 2002. and the first Regent of Murung Raya Regency for 2002-2003 was Drs. Romansyah Bagan. But from 2003-2008 and 2008-2013 period, Ir. Willy M. Yoseph, MM has been ruled as elected Regent of Murung Raya Regency. In 2013, Drs. Perdie, MA as the younger brother of Ir. Willy M. Yoseph has elected as Regent of Murung Raya regency for 2013-2018 period. In 2018, through direct elections Drs. Perdie, MA was re-elected to be the number one people in Murung Raya government. For decades, the majority people in Murung Raya Regency has agreed to the domination of the brother of Willy M Yoseph and Drs. Perdie.,MA and their relative in political power of Murung Raya. The process of legitimate domination by rulling elites in Murung Raya to local people makes a study of "Hegemony of local elites for political settlement in subnational Democracy of Murung Raya Regency" needs to be investigated more deeply.

2 Research Method

The research method used in this study is qualitative study with case study approach[8], [9]. Case studies are used to delve deeper information about the case of the Hegemony of local elites for political settlement in subnational Democracy of Murung Raya Regency. There are three rationalities why the author used case study methods. First, Murung Raya was the regency with the domination with less of resistances. Second, Murung Raya was the regent which

produce an oligarchy by minority group of religious belief. Third, Murung Raya oligarchy of local elites already have gotten the vote from people for three times in a row. This study was conducted in Murung Raya District, located in Central Kalimantan Province. This study has interviewed 15 persons as representatives from Murung Raya Government from regent, vice regent, chief of departments in Murung Raya Government, representatives of society, winning team, and political party. There are three steps in finding data which used desk study, in depth interview, and according archives. The multiple sources of evidence aim to give researchers the opportunity to focus on broader historical issues, attitudes, and observations.

3 Result and Discussion

The hegemony in local politics of Murung Raya was a strategy of power to build an oligarchy of rulling elites by political dynasty in subnational level of government. In democracy concept has defined the government of people which means the government should has the approval by society. In hegemony, the domination of power was beginning with the agreement and consensus from society to elites. the brother of Ir. Willy M Yoseph,M.M and Drs. Perdie M Yoseph has win 3 times of pilkada and ruled Murung Raya for more than 15 years as “Ruling Elites”. They have used the strategy of domination less of risk or what Gramsci called was “hegemony”. This study has been found that the process of “Hegemony for local politics settlement in Murung Raya Regency” was begin with consensus for conflict prevention, then legitimacy for oligarchy, and the last hegemony for harmonization strategy for local politics in Murung Raya Regency.

3.1 Consensus for Conflict Prevention

Huntington believes that democracy provides a shared framework by which conflicting interests are mediated. In addition, Conflicts within democratic politics involves competition among the various groupings in a society to turn state power to their own ends. Even democracies have served the idea about consensus between majority and minority in making policies, but in this study, consensus has been used for political deals between ruling elites and community elites.

In hegemony, consensus becomes something very important, it can be said that consensus is the door to the formation of greater hegemony, even public acceptance of a hegemony can be in the form of a consensus, both formal and non-formal consensus. Murung Raya Regency have fulfilled by heterogeneous people with diverse local entities, so as ruling elites in democratic system the authority and power were nothing without people legitimation.

In Murung Raya Regency, consensus was the key that always brings victory in every local election. The interviewed with H. Darmaji., SE as the chairman of the *Partai Amanat NAsional* (PAN) in Murung Raya representative’s office, has said: "the coalition has begun before the election period, but the political communication was built from long time ago, like direct meeting and via telephone. The communications become more intense when survey data has shown that Perdie has high surveys. Those data were the reason of coalition and consensus to give mutual beneficial for us. "(Interview on January 4th, 2019)

The willingness to build consensus (coalition) with ruling elites is based on an awareness of personal interests that can get beneficial and profit. Based on existing calculations and good

communication reasons, consensus is a political reality that must be taken at that time. The ruling elite was made the consensus with some alliance of community groups. For more details, see the following table:

Table 1. Consensus among Ruliing Elites and Community elites

Name	Consensus	Outcomes
Alfi Hadi (2019)	Get facilities for business	Got project for cheap housing for 25 units in Mangkahui village
Ahmad Ma'ruf (2018)	Got position to be "Lurah"	Has been promoted become "lurah"
H. Supriadi (2018)	Was promised to be leader for Laung Tuhup Sub-district	Has been promoted as leader for Laung Tuhup Sub-district
Alamsyah (2018)	Got facilitated for business	Got the project without PE

Source: Primary researcher data

Ruling elites has always made consensus and do embrace with some figures in society and even their political "enemies" to join the power group. Those strategy was aims to minimize resistance and weaken enemy forces. "*Beangkat Hampahari"* was a strategy of ruling elites to embrace their political enemies. Consensus among the elites in Murung Raya Regency was an effort to make local entities feel part of the government, to minimize conflict and prevent resistance to their local government. Therefore, in every election period and regional government period they always present representations from various local entities in the Murung Raya district to maximize their chances of winning in the existing political competition.

3.2 Legitimacy for Oligarchy

Legitimacy of the ruling elite is obtained through the fulfilment of discourse developed in the society especially for infrastructure development. The discourse has been leaded the community paradigm into rational thinking as produced by ruling elites. The discourse was intended people to prevent subjective views, especially political relation based on racial and prefer to seek the political leader based on their objectivity which based on the ability of the government that focusing on governance business and development in Murung Raya Regency. For clarity, there's some pictures of infrastructure that was built during the leadership of the ruling elites in Murung Raya.

Table 2. Infrastructure That Built in Murung Raya Since 2003 – 2019

Construction	Location	years
Murung Raya Merdeka Bridge	Puruk Cahu	2008

Willy M Yoseph Stadium	Puruk Cahu	2013
Office region for local government of Murung Raya	Puruk Cahu	2006
Kristian Center	Puruk Cahu	2010
Mesjid Agung	Puruk Cahu	2015
Bundaran Emas	Puruk Cahu	2015
Sapan Garden	Puruk Cahu	2015
Repairment Muara streets	Laung Tuhup Sub-district and Barito Tuhup Raya Sub-district	2016
New Airport Residential	Puruk Cahu	2017
Road Repairment in Hill Area	Tanah siang, Tanah siang Selatan, Murung	2015, 2016 and 2017
Hospital	Puruk Cahu	2005
Hilir Market	Puruk Cahu	2013

Source: Primary researcher data

Development in Murung Raya Regency during the period of Ir. Willy M Yoseph,M.M and Drs. Perdie M Yoseph's leadership as the ruling elite since 2003-now has become evidence of the suitability of discourse and evidence of their success in leading the regional government of Murung Raya Regency. The development of infrastructure has a legitimate impact for the ruling class and the discourse that emphasizes objectivity to the capabilities and development of leaders without looking at their racism has strengthened their position as the ruling elite.

3.3. Hegemony, harmonization, and settlement for local politics in Murung Raya Regency

Hegemony according to Antonio Gramsci is social and political control through the dominance of power that can be accepted by the people [10][11][12][13]. In other words, this study wants to show that Hegemony is the domination of the people through the harmonization of power. In Murung Raya Hegemony and Harmonization was begin with the concept of consensus among elites and local people. Consensus also was the effective way to decrease the competition in political arena. Before Pilkada 2018, there were so many figures who had wanted to become leaders of the Murung Raya Regency and become challenger of the incumbent. After the consensus, some figures preferred not to be involved in the 2018 elections after their desire to become regent candidates could not be realized.

Table 3. Figures list that canceled to be candidates in Pilkada of Murung Raya

Figures	Desires	Decision
H.Mulyar	Candidates of regent	Preferred to not involve in Pilkada
Rumiadi	Candidates of vice regent	Become winning team of incumbent
Rahmanto Muhidin	Candidates of vice regent	Coordinator of incumbents winning team.
Yetro Midel Yoseph	Candidates of regent	Coordinator of logistic for incumbents winning team.
Gad F Silam	Candidates of regent	Chief of Winning team for Incumbents.
Sirajul Rahman	Candidates of regent	Chief of Winning team for challenger.
Rezekinnor	Candidates of regent	Be Vice Regent candidate for Incumbent of Regent.
Susilo	Candidates of regent	Be Vice Regent candidate for challenger of incumbent Regent.
Darmaji	Candidates of regent	Preferred to not involve in Pilkada

Source: Primary researcher data

Hegemony through consensus was a manifestation that show even the ruling elites need to realize that their interests can only be accommodated if supported by other individuals and by other groups. Hegemony in Murung Raya try united by ideas, as well as ideologies and they also embrace more people which not only figure in personal but also make big coalition among political party in Murung Raya.

Table 4. Coalition list of Ruling Elite that always win for Pilkada Murung Raya

Elected Candidates in Pilkada	Year	Political Parties Coalition
Ir. Willy M Yoseph,M.M Drs.H. Nuryakin	2008	PDIP, PPP, GOLKAR
Drs. Perdie M Yoseph Darmaji, S.E.	2013	PDIP, PAN,HANURA, GERINDRA, PKP,PKB PDS, PMD,PBB
Drs. Perdie M Yoseph Rejekinoor, S.Sos	2018	PDIP, NASDEM,PPP, PKB, HANURA,PSI

Source: Primary researcher data

The consensus between the elites with other political elites has been influences the form of consensus for the community to the political elite. Consensus has showed by pragmatic promises such as providing resources and access to power and office. Besides that, the use of the tools of concern and coercion in the hegemony in Murung Raya became a weapon for local elites to strengthen control to remove obstacles in the process of spreading discourse to the community. In addition, this tool is also used to strengthen the informal consensus on external power groups.

Table 5. Reward and Punishment of Ruling Elites to Society

The Instrument of Power	Concern and Coercion	The Instrument of Power
Agriculture Department	Get facilities and tool for Agricultural such as fertilizer	matters of agricultural assistance will be more complicated
Labor Department	Get recommendation to join to the office and company	Get banned to join the office or company
Regional Personnel Institution	Get Assisted in the personnel transfer process and certification matters	Transferred to distant territories and made difficult in dealing with promotions
Dayak Council	Get incentives	Got change
government apparatus at the village, *kelurahan,* sub-district to district levels	get easier access to become honorary staff	Get Difficulties to become honorary staff

Source: Primary researcher data

The use of those instrument was based on the interest of ruling elite to push and decrease differences and also to facilitate the process of spreading discourse to the community. Hegemony works by creating ways of thinking and truth in society. Dissemination of discourse is the basis of efforts to form mindsets and social paradigms in society. The production of discourse by ruling elite in Murung Raya Regency has used the principle of conformity with community norms and habits. Then the massive spread of discourse is also determined by the social, political, and psychological conditions of the people being targeted.

Table 6. Discourse that spread in Murung Raya People and Stakeholder

Targeted	**Scope**	**Discourses**
Bakumpai Figures and Centre KKB Organizations	Regency of Murung Raya	Discourse about family ties of ancestors and avoids religious differences
Politician and entrepreneur	Regency of Murung Raya	Winning calculation and project distribution
Farmers	Regency of Murung Raya	support farmer groups by giving easy access to fertilizer assistance and the formation of farmer groups

Bachelor and their Parents	Regency of Murung Raya	appreciation for scholars and access to Honorary work
Villagers	Regency of Murung Raya	protecting farmers and granting access to company entry and rising rubber prices
Indigenous People	Regency of Barito Hulu	support the revitalization of adat and give them incentives

Source: Primary researcher data

The success of delivering messages or discourses of dominant groups (power) is influenced by mediators who are able to directly or indirectly "instill" discourse of hegemony to influence the way of thinking, acting and truth in society. In the concept of mediator hegemony known as traditional intellectuals and organic intellectuals. The hegemony in Murung Raya Regency uses mediators from various stakeholders and is adapted to the place and target of the discourse to be disseminated. For more details, see the following table:

Table 7. Mediator List and Targeted of Discourse in Murung Raya

Mediator	Targeted	Purposed
Bureaucrat officials	State employees and civil servants	In order to support Ruling Elites
Village head	Village Apparatus and Society	In order to support Ruling Elites
Bakumpai Figures	Bakumpai People	so that the ruling elite gets external support
Adat Figures	Adat People	Maximizing the support of indigenous peoples and the consolidation of networks that are commonly used
Head of Big Family	Family	so that the ruling elite gets big family support
Banjar Figures	Banjar Family Association	Reducing the issue of religious differences

Source: Primary researcher data

In addition to maximizing support through mediators in spreading discourse, the ruling elite uses populist strategies such as visiting villages, accompanied by the head of the office, village head, traditional leader, *damang* and various local figures, then greets everyone in the house. The ruling elite exploits the existing problems in the community to get sympathy and support in the community.

The strategy of the regent and the ruling elite in gaining empathy and emotional relations aims to get attention and love from the people and to make people accept them as the ruling elites easily. Emotional relations between the ruling elite and the community will facilitate the inclusion and inculcation of perspectives that contain the interests of the authorities. By this way the hegemony will work in peace and harmony without any kind of rejection even from elites, political party, even from people. The consensus among elites and other stakeholder has built their political position stronger and settled their domination in Murung Raya.

4 Conclusion

The transformation of democracy and the contention of Local politics in Indonesia has been change after the fall of new order era. The reformation era has brought the concept of decentralization and local autonomy to strengthen the local governance. The central of government will delegate their authority to local government to increase the effectiveness and efficient of democracy in society and also giving more power to head of region in making decision and policy.

Institutional change in the leader selection mechanism from a centralized-authoritarian to a decentralized and democratized system may lead to an unintended consequence. The new mechanism of head of government lection opens a window of opportunity for local elites to consolidate and expand their power base by utilizing undemocratic methods[1]. Hegemony is new method for local elites to establish their political settlement in subnational government by local democracy or direct election. Hegemony in Murung Raya Regency has been showed that the structure of domination not by ideology or value and norms but actually happens by a compromise of interests for the short-term political interests. Not only for political elite interest but also for people short-term interest. Hegemony in Murung Raya also showed that the inculcation of meaning and values to the community in Murung Raya Regency is not only an intellectual and cultural product but part of the product of emotional ties, empathy, and love that is always tucked in by the elites.

References

[1] Kenawas, Y. C. :The Rise of Political Dynasties in a Democratic Society EDGS Work. Pap. - Arryman Fellow. pp. 1–58 (2015)

[2] Krouse, R. W. : Polyarchy & Participation: The Changing Democratic Theory of Robert Dahl. Polity, vol. 14.pp. 441–463 (1982)

[3] Winters, J. A. : Oligarchy and democracy in Indonesia, Indonesia.pp. 11–33 (2013)

[4] Buehler, M. .: Elite Competition and Changing State-Society Relations: Shari'a Policymaking in Indonesia, Beyond Oligarchy, vol. 1.pp. 157–176 (2018)

[5] Arin K. Y. and K. Y. Arin.: Elite Theory, Think Tanks.pp. 45–49 (2014)

[6] Bassiouni C. : Democracy : Its Principles and Achievement Democracy (1998)

[7] Olsen M. E.: Elite Integration in Stable Democracies, Power Mod. Soc., Vol. 7.pp.196–209 (2019)

[8] Charles Tilly, *Democracy*. Cambridge.

[9] Duru, O. W. C. : The Relationship Between The Elite Theory Of Politics And The Concept of Liberal Democracy pp. 1–19.

[10] J. Lull.: Hegemony22 (1995)

[11] Mouffe and E. Laclau.: Hegemony and Socialist Strategy:Towards a Radical Democratic Politics Second Edition Ernesto Laclau (1985)

[12] Lears, T. J. J. : The Concept of Cultural Hegemony : Problems and Possibilities Author Jackson Lears Source : The American Historical Review , Vol . 90.pp . 567-593 (2016)

[13] Thomas, P. : The ambivalent state and the media in India: Between elite domination and the public interest, *Int. J. Commun.*, Vol. 8.pp. 466–482 (2014)

[14] Bryman, A. : Social Research Methods (4th Edition) by Alan Bryman *Abhigyan,*Vol. *32*.pp.77 (2015)

[15] Gramsci, A. : Selections from the Prison Notebooks (London: Wishart Publications)

[16] Patria, Nezar & Arief, A.:Antonio Gramsci Negara & Hegemoni (Yogyakarta: Pustaka Pelajar)

[17] Hatta, M. Demokrasi Kita (Bandung: Sega Arsy) (2014)

[18] Huntington, S. P. .: The Third Wave. Democratization in the Late Twentieth Century (Norman: University of Oklahoma Press) (1991)

[19] Ratnawati, D. A.: Modul Teori Politik, politik lokal dan otonomidaerah. (Yogyakarta: sekolah pascasarjana Universitas Gadjah Mada) (2005)
[20] Kaisiepo, M. : Antara hegemoni dan eksistensi (Jakarta: Rajawali Pers) (2004)
[21] Hilmi, M. : Agama Dan Demokrasi (Jakarta: Kompas) (2014)
[22] Marx, Karl & Angel, F. : Manifesto Partai Komunis (Jakarta: Ultimus)
[23] Latif, Y. : Negara Paripurna (Jakarta: PT Gramedia Pustaka Utama) (2011)
[24] Natsir, M. : Islam Sebagai Dasar Negara (Jakarta: Sega Arsy) (2014)
[25] Effendi, C. : Indonesia's decentralization policy after seventeen years : two contending approaches.pp.1–2 (2017)
[26] Budiarjo, M.: Dasar-Dasar Ilmu Politik (Jakarta: Gramedia) (2009)
[27] Gaxie, D. : Democracy and elites, *Corvinus J. Sociol. Soc. Policy*, Vol. 8.pp. 17–37 (2017)
[28] Beri and C. Schneickert,: Social Structure and Globalization of Political and Economic Elites in India.pp. 115–130 (2010)
[29] Volk,D: The Circulation of Elites in Twentieth Century American History : The New Deal as Case Study (1976)
[30] Odubajo, B. T & Alabi.: The elite factor in Nigeria's political -power Dynamics,*J. Stud. Soc. Sci.*, Vol. 8.pp. 121–139 (2014)
[31] Mustafa Delican.: Elite theories of pa reto, mosca and michels Dog (1935)
[32] Jones, C. : Elite democracy Political competition and voter opinion in the 2010 Australian Federal election (1989)
[33] Schmitter P. C. and E. Professor.: Democratization and political elites or political elites and democratization or the process of democratization and the role of elites or the role of elites in democratization or democratization: the role of elites.pp. 1–22 (2016)

Local Political Dynamics: Bugis Ethnic Perception of the Urgency of Decentralization Politics in Indonesia

Andi Yakub[1], Jamaruddin Suro[2]
{andyakub@gmail.com[1], jamaruddin.s@gmail.com[2]}

Department of Political Science, Hasanuddin University, Jl. Perintis Kemerdekaan KM 10, Makassar[1]
Government Regency of Takalar, Jl. Jenderal Sudirman No. 26, Takalar, Indonesia[2]

Abstract. Indonesia is a country inhabited by hundreds of ethnic groups with different geographical, natural, social and cultural conditions. The decentralization and autonomy of the region in Indonesia is an acknowledgment of the diversity of ethnic groups to form unity (*bhineka tunggal Ika*), and create social harmony and development of order to maintain national stability through empowerment of local people by building roads from the outskirts. This article will discuss the importance of decentralized politics and regional autonomy in Indonesia with the approach of the Bugis ethnic perception towards decentralized political urgency and regional autonomy policy. The results of the study found that the majority of the Bugis ethnicity is more reviosyncratic than conservative or orthodox and pragmatic. Reviosionist means that the Bugis ethnicity in decentralization of power and authority over the region can still be carried out with respect to local values and local wisdom. Nevertheless, a change in the decentralized political model based on the values of local justice can be carried out gradually with the spirit of Nation unity and mutual development for the well-being of the people.

Keywords: Decentralization;Bhineka Tunggal Ika;Social Harmony, National Stability, Local Politic

1 Introduction

Decentralized to create social justice for the local people.

2 Research Method

This study is contextual using qualitative methods that emphasize the meaning (verstehem) of the phenomena of human interaction in certain situations. Therefore, the emphasis on the human element as an instrument of study becomes very important. Qualitative methodology is in the naturalistic viewpoint and strong in interpretative understanding of human experience. At the same time, this study is characterized by politics and is formed from a variety of ethical and political views.

From this view, the type of study used is a phenomenological perspective. Following the phenomenological perspective of a science is not purely empirical, but it includes phenomena

HICOSPOS 2019, October 21-22, Makassar, Indonesia
Copyright © 2020 EAI
DOI 10.4108/eai.21-10-2019.2291533

such as perception, idea, willingness and beliefs about something outside the subject. Phenomenology demands a holistic approach, looking its object naturally and developing idiographic science[1] by the method of triangulating data collection[2].

3 Result and Disscussion

3.1 The Urgency of Political Decentralization and Regional Autonomy

Generally, urgency of political decentralization can be differentiated based on the researcher's point of view. Some of researchers perceived it from political, economic, macro-micro, and even socio-culture development perspectives.

Political decentralization in terms of economical dimension is to amplify the ability of local government in providing public good and services, as well as enhancing the efficiency and effectiveness of economic development in a region [3]. This view implies that political decentralization functioned as an instrument to widen public space for people who make choices on public goods and services where would eventually towards contribute existence of balancing between individual rights and collective harmony. Political decentralization where consequent will necessarily release regional autonomy necessity as it will increase people political participation in turn to support development of social, economy and political aspects [4].

Thus, mentioned that there are six main aspects related to principal value of political decentralization urgency [5]. Those are: (i) Trust towards equality and justice, (ii) Trust towards consultation and dialogue, (iii) Importance of adaptation and toleration, (iv) Participation in unity in diversity, (v) Empathy, which is love and generosity, commitment towards freedom and peace, and (vi) Changes without violence.

Moreover political decentralization from macro aspect or the aspect of importance central government has three urgency's which are: (i) Political education, (ii) Leadership training, and (iii) Forming of political stability. In micro or regional importance, those three urgencies are: (i) Political decentralization, ii) Local government's responsibility towards the people, and (iii) Response from the local government towards various concerns [6]. The politics of decentralization and regional autonomy, in terms of social development is an effort to enhance human capacity to influence its future ", with the main implications of social development: capacity, justice, empowerment, sustainability, freedom and independence.

The increasing attention to political decentralization and administrative decentralization is not only a symbol of the perceived weaknesses of centralized administration planning, but also a shift in policy that emphasizes growth strategies that should be accompanied by strategic planning. In addition, it is generally acknowledged that development is a complex and uncertain process, which cannot be easily planned and controlled from the center. The politics of decentralization and full autonomy of the region that were extinguished by the central government were impossible. However, by looking at the opinions of Indonesian founders, there are (subtantive) ideas in decentralized political concepts and regional autonomy reflected in the views and consensus of Soekarno, Muhammad Hatta, Muhammad Yamin, and Soepomo on the need for decentralization and regional autonomy. Mohammad Hatta's statements, present ideas on decentralized politics and regional autonomy such as: "Providing regional autonomy does not mean implementation of democracy, but encouraging the growth of auto-activiteit. Auto-activiteit means moving alone, self-executing what is deemed important within one's

surrounding. With the growth of auto-activiteit, what is meant by democracy will be achieved that is governing by the people and for the people. The people not only determine their destiny, but improve their destiny" [7].

The content of speech, proposal, and debate of Indonesian founding fathers emphasize that they were viewing political decentralization in Indonesia as a fundament that could be accepted. In the end, they concluded that a decentralized united nation system is the most suitable state system for people of Indonesia that are diverse in terms of geography, tribe, religion, ethnicity, and groups (political, economic and cultural interests).

The different thoughts mentioned concluded that a more decentralized autonomy system benefits in terms of (i) wider chance of equal distribution of power among local communities, (ii) better inclusiveness of society's political education, (iii) stronger stability of political system, and (iv) closencess of the nation to its people.

3.2 The Perceptions of the Bugis Elite on decentralized political urgency in South Sulawesi

Perceptions are what are known through facts, representations, figures, examples and more. perception without concept is empty, and concept without perception is blindness, Immanuel Kant in[8]. Theoretically, perceptions can be categorized into four patterns. First, the oppositionist is a group of elite actors who want a fast, radical and fundamental political change in decentralized political models and regional autonomy [9]. Second, revisionists, a group of local elite actors believe that model change needs to be done gradually to avoid turmoil that can endanger political stability and political life. Third, conservative or orthodox, a group of local elite actors who oppose any change in decentralized political models and regional autonomy towards competitive democracy. Fourth, pragmatic, a group of local elite actors do not care as long as their political economic interests remain.

This article discusses how the Bugis ethnic perception of decentralized political urgency in the concept of *Bhineka Tunggal Ika*, establishing national stability in the concept of Central and Regional relations, and the concept of decentralized political meaning, Build from the fringes: From region to Indonesia.

Issues regarding the domination of Jakarta as central power and regional's centre of economic activity still remains as a fundamental reasoning that are faced by the regions. The issues mentioned will offend the discussion of urgency of political decentralization and regional autonomy policy in Indonesia.

In developing countries, dilemma regarding centralization and decentralization is a prominent issue particularly related to efficient utilization of limited natural resources. Centralization and decentralization leads to introduction of excavation of natural resources and returned distribution and allocation of natural resources and extractive capability. The phenomenon in which a region that is rich with natural resources and contributed more gain the lowest allocation of economic asset causes raises discontentment. Eventually, separatism movement erupted such as *Gerakan Aceh Merdeka (GAM)* or *Organisasi Papua Merdeka (OPM)*.

In Indonesia itself, discourse about decentralization and regional autonomy becomes prominent when the execution of economic development that is implemented by new order regime encounter problems, that causes formation of structure inequality between sectors or between regions. The occurrence of the inequality pattern in the future could be a strong back wash in order to continue the development of nation.

Besides, re-emergence of political decentralization and regional autonomy policy means that the central government cannot escape from reduction of fund whether from crude oil or foreign revenue (export products). The reduction of crude oil income and foreign revenue causes the shifting in the structure of state revenue as well as increase in tax revenue as a force and stabilizer of economic growth. This tendency has been happening throughout the years within the government whether in central Jakarta or local government outside of Java Island. Autonomy is perceived solely from economic perception that is in terms of its efficiency and effectivity. At the same time, there is “phobia” towards past political decentralization without observing democratization and political dynamic aspects of the local community and regional government that would occur. This might be due to the strong effect of planned paradigm development that has central characteristic (top down) until the central government believes that they are fully responsible towards national development. In terms of finance, it is clear the region is at the end position and is very dependent while dynamic regional development is difficult to be performed without sufficient fund (presence of fiscal decentralization). Local government becomes slow in handling problems that arise in their region such as poverty, city-country inequality, and small locally-generated revenue as they are ripped of all attributes of regional autonomy in Indonesia as political decentralization.

Hence, in order to create economic justice or economic democracy stated that ethical rules of games must be obeyed in economic relationship [10]. In regards to relationship of central and regional, economic justice must become the moral foundation in which the central government must make effort to understand and fulfil it. Strengthening of regional economic structure that is based on local wisdom; Bugis community is known for the concept mutual cooperation/helping each other and national economic system that is not too centralistic. This clearly will lift up the region to be more active and independent without depending on central in the form of “cooperation” which means economic democracy. Economic democracy will exist by expanding decentralization and regional autonomy. Regions that have high potential must quickly achieve independent in organizing regional finance (fiscal decentralization) so that economic, politic and social gap can be overcome at its own region as well as reducing poverty and dependency towards central with the designation of development from outskirts: from region to Indonesia, with the framework to create social justice for local community.

Interviews with "SM" indicate that the process of delegating authority in the context of decentralization, on the whole is not significant because it is not followed by regional financial balance reforms that give the region more time to manage its financial potential due to large centralized revenue sources, while the smaller ones are allocated to the regions. Regional autonomy is a political dynamic, in which the local government is empowered to decide what is best for the people of South Sulawesi and centralization is defined as political stagnation. They blamed centralism for the fact that according to the Bugis elite that South Sulawesi was rich in natural resources but the people were still poor, this was supported by BPS poverty data that the number of poor people increased from 787,670 people (2013) to 864,300 people (2014) and 864,510 people in 2015[11].

Some criticisms of local elites such as an interview with "AA", Bugis regional cultural observer, say that Jakarta is not sensitive to local needs, the central government (Jakarta) is too afraid of regional autonomy that will result in disintegration, as has been the case in South Sulawesi in the past. This criticism is supported by a "Mul" (Bugis culture researcher) interview that considers authoritarianism and oligarchy as the cause of centralization of power. Therefore, it is inevitable that we have a centralized government, these systems work together. The result is clear that the central domination of every aspect of people's lives in the region.

Meanwhile, an interview with "AH" Manager of Islamic Shariah Enforcement Preparation Committee (KPPSI) said that the central government was involved only in security, monetary, and international relations, the rest of which had to be taken care of by the local government. Thus, central and regional relations would be more equitable, if the concept of federation was unacceptable. Governance systems with the united states control local authority and life more strictly than the federal system[12]. Contrary to the perception of local politicians "AN" members of the PPP DPRD Frakri say that autonomy should be evaluated as each district has different characteristics and natural resources, for example Jeneponto and Makassar districts have different natural resources and regional income. This means that the central government must protect the interests of weak areas from natural resources and income.

Therefore, the power to first be granted to the Regency is not in the Province. The province plays the role of coordinator but does not directly govern the district, because of real problems or community activities at the district level. Therefore, the power given at the State level is a form of re-centralization. I do not think we would like to repeat these misunderstandings[13].

However, it is slightly different from the perception of the "AMR head of Galung village" of Soppeng South Sulawesi. He said that the autonomy of the area is now good. The idea of decentralized politics and regional autonomy would greatly disrupt unity and unity, if the region demanded greater autonomy from the center. For all this time, we have enjoyed the development of electricity such as the lighting of the village. Therefore, the present system of government must be maintained because decentralized ideas and regional autonomy are largely inadequate with the spirit of unity.

However, an explicit view emphasizes that decentralized policing and regional autonomy do not necessarily change the state of the united states into a federal state. In an interview with the local political elite "AFP" / Regent Bone said “Larger autonomy should not make Indonesia a divided nation in any sense." Although, we are promoting decentralization or greater autonomy but must maintain the country unity. ”Therefore, decentralization must occur gradually, not at the expense of unity for decentralized politics and regional autonomous police for whatever reason.

The "AP" cultural leaders say that the political agenda / motivation of regional decentralization and autonomy is: first, limiting the power of the central government to avoid absolute power and tend to be despotic, thus necessitating a (centripetal) distribution of power / governance evenly from region to village. Second, economic growth is fair and equitable to the village. Third, the function of government management is to serve the people throughout Indonesia to the maximum.

Intellectuals “ST” (Hasanuddin University lecturer) explains that decentralization of regional politics and regional autonomy has been effective in Indonesia since January 1, 2001, providing valuable learning processes, especially in the life of democracy, togetherness, justice, and regional diversity in unity through the support of the government to grow and develop early initiatives (districts and communities) towards community well-being. The basic principles of decentralized politics and regional autonomy are conceptualized implementation of regional governance: delegation of authority, revenue sharing, power, diversity in unity, local independence, regional capacity development.

The second view is represented by those who are more sympathetic to federalism without explicitly supporting the transition from the union system to the federal system. The unity system is not a bad idea as long as there is a fundamental freedom given to the region to implement local government based on their own concepts. Local expressions will have the opportunity to be expressed without fear of interfering with national unity and within the united

states still allow for community pluralsime, as long as there is autonomy in the region [14]. (interview with local political elite “TAY”: Vice Regent of Bulukumba).

From some responses, it was generally agreed that autonomy should be taken in the broadest sense, so that local affairs could be freed from the interference of other institutions. The central government will only be involved in defense and national security, monetary and international relations. This version of autonomy is very similar to a state-based federation and its supporters are considered federalists.

Although not all Bugis elites explain the level of autonomy they must give, some of them point out that the level of district government should be given greater priority than the provincial level. Their views are revisionist, because they focus on the real problem areas. At the district level, the implementation of governance and decision making directly interact with the community. They propose that the provincial government perform the functions of a coordinator, not regulate districts like the “orde baru”. The reason for decentralization is being directed to the district because it covers relatively small regions and populations, so the problem of separatism is unlikely. Separatism has always been feared by the central government as a potential threat to the region

However, not all Bugis elites were enthusiastic about the larger decentralized political ideas of the region. A small part of the Bugis elite opposed these ideas. They think that decentralized politics will create problems rather than solve problems and undermine the spirit of national unity. According to them the feeling of being a large Indonesian family represented in the idea of unity and unity is threatened. The second hand, decentralized politics goes against the spirit of national unity in the United States of the Republic of Indonesia (NKRI), the jargon NKRI is a fixed price.

4 Conclusion

Interviews of various Bugis elites of formal and informal elites indicate that their perceptions differ from decentralized political urgency and regional autonomy policies conducted in Indonesia, especially in South Sulawesi. For formal local elites, politicians and bureaucrats support decentralization and regional autonomy, but there needs to be a balance of power and authority between central and regional, provincial and district, while non-formal local elites are increasingly looking at regional (centrifetal) power, not the central government (Jakarta) is centrifugal, so the region's natural resources can be managed including its finances by remaining a united state and appreciating ethnic diversity.

Therefore, among Bugis elite actors there is a difference in perception in responding to the discourse of political reform, especially decentralized politics and regional autonomous police in South Sulawesi, it can be concluded that: most of the local Bugis elites have a reviosionist response to the gradual change to decentralized model and regional autonomy. Large and broad authority should be given to the region gradually to accelerate the well-being of the community based on local values and local wisdom. While only a small part of the Bugis elite whose ideology was conservative or orthodox.

Conservative/orthodox Bugis elites prefer national stability to maintain unity in diversity, so they view existing decentralization as good enough to govern people's lives. Pragmatic local elites only care about their particular economic interests, they do not care how decentralized and autonomous the regional government gives the region.

Urgency of political decentralization and regional autonomy is hoped to create: (i) efficiency and effectiveness of government management that leads to public harmony, (ii) regional

administration that is responsible in various aspects of local community's life, (iii) local government that is responsive towards various issues that are encountered by local community, and (iv) an increase role of community in democracy administration process as in there is an opening for the people to participate in various political activities at the local level. Therefore, political decentralization must be able to enhance the welfare and quality of life of the local community: First, maintain Bhineka Tunggal Ika. Second, protect national stability and third, strengthen local community based on local wisdom and local values, and move forward towards the policy of development from outskirts: from region to Indonesia, with the framework to create social justice for local community.

References

[1] Muhajir, N.: *Metodologi Penelitian Kualitatif*. Yogyakarta: Penerbit Rake Sarasin. (1996)

[2] Creswell, J. W. *Research Desing: Pendekatan Metode Kualitatif, Kuantitatif, Dan Campuran*. Yogyakarta: Pustaka Pelajar (2018)

[3] Rondinelli, D.A., and Cheema, G.S. (eds,).: Decentralization and Development: PolicyImplementation in Developing Countries. Beverly Hilss: Sage Publication (1983)

[4] Ruland, Jurgen.: Urban Developmen in Souteast Asia: Regional Cities and Local Government. Boulder: Westview Press 4 . (1992)

[5] Kymlicka, W.: *Kewargaan Multikultural*. Jakarta: LP3ES (2002)

[6] Bryant, C. W., & Louise, G.: *Manajemen Pembangunan Untuk Negara Berkembang.* Jakarta: LP3ES (1989)

[7] Hoessein, B.: *"Otonomi Daerah Dalam Negara Kesatuan Sebagai Tanggapan terhadap aspirasi Kemajemukan Masyarakat dan Tantangan Globalisasi".* Usahawan. 04/ April. Jakarta. 7, (2001)

[8] Roskin, M. G., Robert L. C., Medeiros, J.A., Jones, W. S. *Pengantar Ilmu Politik*. Jakarta: Kencana 8, 18 (2016)

[9] Sparinga, D.: *Discourse, Democracy, and Intelectuals in New Order*. (A PhD. Thesis,Flinders University) 9 (1997)

[10] Mubyarto. *Sistem dan Moral Ekonomi Pancasila*. Bandung: LP3ES (1988)

[11] Badan Pusat Statistik (BPS). *Indikator Makro Sosial Ekonomi Sulawesi Selatan*. Triwulan I. Press (2017)

[12] Roskin, M. G., Robert L. C., Medeiros, J.A., Jones, W. S. *Pengantar Ilmu Politik*. Jakarta: Kencana (2016)

[13] interview with local political elite: "AFP": Regent Bone

[14] interview with local political elite "TAY": Vice Regent of Bulukumba

Politics in Kajaolaliddong's Pappaseng: Representation of Buginese Local Wisdom

Muhammad Bahar Akkase Teng[1], Andi Faisal[2], Firman Saleh[3]

{bahar.akase@unhas.ac.id/baharakkase@gmail.com[1]
afaisal@unhas.ac.id/andifaisal.prancis.unhas@gmail.com[2]
fiermansaleh@yahoo.com[3]}

Faculty of Cultural Sciences Hasanuddin University
Jl. Perintis Kemerdekaan Km. 10, Tamalanrea, Makassar

Abstract. This study describes Kajaolaliddong political thinking in Kajaolaliddong's *Pappaseng* (messages) as democratic representation of Buginese Society's local wisdom which is highly upheld as an order and guide in carrying out state and social activities. The study was descriptive qualitative using observation and library research. The data was analyzed by using structural analysis. The result of the study indicates that politic and democratic values in Kajaolaliddong's Pappaseng is used as a reference in politic applied in Buginese society and human rights. The representation of democratic values can be inherited to young generation in developing the democracy and sound and dignified knowledge of democracy. Kajaolaliddong Pappaseng teaches political attitude in dignified, responsible, and reliable democracy.

Keywords: Politics, Kajaolaliddong's Pappaseng, local wisdom

1 Introduction

Politics as a behavior and a way to common happiness often becomes a reference in contemporary political thinking. This paradigm reflects how to manage government and becomes an ethical source in carrying out practical politic in modern society especially in western society [1]. As for the traditional cultural society particularly in Buginese society, the management of state and social affairs have been practiced in daily life of the society including its political life. Political thinking and Kajaolaliddong democracy is an example of how political practice has been done for a long time and is respected and upheld by the Buginese society. Kajaolaliddong's political and democratic thinking in the form of *Pappaseng* (messages) contains ideal democratic values as in the conception and values of modern democracy.

Pappaseng contains will, advice, messages about political system and social affairs. The messages and advice are not only focused on the king, but also on the people through dialog between Arung (king or adat leader) and Kajaolaliddong. In the dialog Kajaolaliddong or also often named La Mellong includes the values and characteristics that must be possessed by a king and the people: *lempu'* (honesty), *acca* (intelligence), *asitinajang* (appropriateness), *getteng* (perseverance), *reso* (effort, hard work), and *siri'* (dignity) [2], [3], [4].

HICOSPOS 2019, October 21-22, Makassar, Indonesia
Copyright © 2020 EAI
DOI 10.4108/eai.21-10-2019.2291539

In the governance of Buginese society, the existence of the king's power has been limited in the Law or it is usually termed as getting *bicara*. In getting *bicara* there is a guide for the king as a tool to act according to the norms based on *adat istiadat (pangngadereng)* "tradition" that a king must put everything according to its portion [2]. This is stated in the next sentence: "I use my measurement to measure, my weight to weigh, the low I put underneath, the middle I put in the middle, the high I put above". This paper explains comprehensively the political concept of Kajaolaliddong as realization and representation of local wisdom in carrying out state and social affairs (democracy).

2 Research Method

This study is descriptive qualitative using observation [5] and library research applying structural analysis. The study reveals that democratic values in Kajaolaliddong's pappaseng as a reference in political affairs which is applied in Buginese society and the values of human rights.

3 Result and Discussion

Kajaolalidong's thinking about justice and governance is regarded as sufficient in explaining the reason and government political morality. Even the poet W.S. Rendra whose nick name the peacock said that the Kajaolaliddong's thinking preceded "Napoleon Code". Kajaolaliddong or La Mellong was appointed as an advisor and lived with several Arumpone (title for Bone king) for the time of La Tenri Rawe BongkangE. In the course of La Tenri BongkangE government, the kingdom of Bone was in gloriousness. This is inseparable from the thinking of Kajaolaliddong in developing economic, politics, military and external relations of Bone kingdom [2].

In government and Bone kingdom, the one who would be appointed to be king should have some requirements to fulfill: noble descendant, honest, skillful in governing the people, and wealthy. All these are very beneficial in doing the task as a leader/king.

One who was appointed a king was meant to fulfill the hopes of the people that is to protect and to take care of them. Based on the tradition which was effective since the government of Petta Manurungnge ri Matajang, the first who made social contract between a leader and his people said that "We appointed you as a king to take care of us" [6]. Government contact between a king and his people is a source of modern democratic values in which the king as representation of the highest sovereignty should listen and consider the voice of the people and was not absolute in carrying out the government as also has been put forward by J.J. Rousseau about social contract [7] as a social agreement between the government and the people in the form of state and management of the government.

3.1 Kingdom Democratic Values

Through the government of La Tenri Rawe BongkangE, the kingdom developed very rapidly both in government and the society. The development was inseparable from the attitude of La Tenri BongkangE who liked to listen to the complaints and advice of the people

especially the advice from Kajaolaliddong as an advisor of the kingdom at that time. The following is the dialog between Kajaolaliddong and Arumpone reflecting how a kingdom exists and falls.

> *Makkadae* Arumpone: *Aga tanra cinna matena tana marajae, Kajao?*
> (Arumpone asked: "What is the sign of the fall of a great nation, Kajao?")
>
> *Makkadae* Kajaolaliddong*: Iyana tanra cinna matena tana marajae, Arumpone linga-lingae, maduanna nakko teyai ripakainge Arunge, metalunna: dek-e tomacca ri wanuwae, maeppakna, nokkok naenrekiwi warang(m)parang tomabbicarae; malimanna, weddok pada-gauk rilaleng(m)panuwa; maennenna, tennamasewi atanna arung-mangkauke*". (Kajaolaliddong said: As for the sign of the fall of a great nation, Arumpone: first, ignorance; second, if the king won't listen to advice or warning; third, when there is no more intellectual in the country; fourth, if *pabbicara* (law enforcer) receives gravitation; fifth, evil deeds and violence are rampant in the country; sixth, when the king no longer loves his people.)"
>
> *Makkadae* Arumpone: *Aga tanranna , namaraja tana-e, Kajao?*
> (Arumpone asked: What is the sign of a great nation, Kajao?)"
>
> *Makkadae* Kajaolaliddong: *Duwa tannranna, namaraja tana-e, Arumpone, Seuwwani, melempu-I na macca arung-mangkauk-e; maduwanna, tessisala-salae ri laleng(m)panuwa.* (Kajaolaliddong replied: there are two signs to make a country great, Arungpone. First, if Arung Mangkauk is honest and smart; second, there is no dispute in the country)".
>
> *Makkadae* Arumpone: *Aga tula-pattaungeng, Kajao?"*
> (Arumpone asked: What is the cause of annual disaster, Kajao?"
>
> *Makkadae* Kajaolaliddong: *Naiya tulae pattaungeng, Arumpone, seuwani, nakkomatanre cinnai arung-mangkauk-e; maduwanna, rekkonateriwi warang(m)parang to mabbicarae: matellunna, nakko sisala-salai tauwe ri allempanuwa; tanranna taparo, nakko maelonkni baiccu tanae marajae*".
>
> (Kajaolaliddong replied: first, if the will of Arung Mangkauk is very great; second, receiving a gift from people who are in cases; third, quarreling with people in the country are the signs of a great country to be small) [8].

The dialog illustrates how a king with all his greatness and power would like to listen to advice and consideration from Kajaolaliddong as his subordinate (his people). One who would be a king should understand that the king functions as the people attendant and the king should take care of the people as it is expressed in the proverb below:

> *"Muampirikkeng temmakare'*
> *Modoringirikkong temmatippe*
> *Musalipurikkeng temmadinging"*

(The people give themselves to the king to be with the hope that the king can take care of them) [6].

The relationship between the king and the people has been lasted and been effective since Petta Manurungnge ri Matajang led the kingdom of Bone until King VIII was assumed to be able to understand and take care of the people. The kingdom of Bone reached its glory because the king was consistent to take care of the welfare of his people.

One of the kings of Bone, namely, La Tenri Rawe BongkangE, king of Bone VII got a strategic place in the life of the society and state affairs as it was expressed in Lontara tradition which was quoted as follows:

> "*Rusa Taro Arung, tenrusa taro ade,*
> *Rusa taro ade, tenrusa taro anang,*
> *Rusa taro anang, tenrusa taro tomaega*"
>
> (King's resolution can be cancelled, but adat resolution cannot
> Adat resolution can be cancelled, but group resolution cannot
> Group resolution can be cancelled, but the people resolution cannot)

The expressions above illustrate how satisfaction of *"tomaega"* (the people/people resolution) becomes the highest voice in making a decision even it is assumed to subdue or cancel the king's decision. The voice of the people becomes the characteristic of modern democracy as the characteristic of people government itself as it is reflected in the expression "from the people, by the people, and for the people". From the explanation and the expression, it is clear that the position of the people is very central in the social life and state affairs even it becomes determinant in important decision making.

It is mentioned in Lontara that the obligation of Arung Matowa is as follows:

> *Uselimpuremmu temmacekke,*
> *Udongirimmu temmatippa,*
> *Utanrereangekko asalangmu,*
> *Ualangekko atongemmu* [9].
>
> "(I put blanket on you to be free from cold (free from danger and difficulty,
> You are awake like a sparrow so the rice is not empty (the king takes cares
> of the people and their property,
> I deny mistakes (the king listens to all complaints of his people,
> I defend for your truth)"

There was a violation after the king VIII. A king had violated agreements fixed before he became a king. He was the king of Bone, La Inca' Matinroe ri Addengna, who substituted his brother, La Tenri Rawe BongkangE MatinroE ri Gucinna.

When he resigned as king on the agreement of Matowa Pitue (Adat Council 7), La Tenri Rawe BongkangE MatinroE ri Gucinna said:

> "You La Inca, whom I hope to continue and upholding the trust of the people to carry out your duty properly. As the addition, when my burial is over, tie a knot with your sister in law (meaning MatinroE ri Gicinna's wife named We Tenri Pakiu Arung Timurung) because she is a woman who has a lot of advantages in government" [6].

When the people noticed that Arumpone La Inca' violated the agreement in carrying out the government task and acted arbitrarily, the people complained and reported it to Arung Majang (a noble and a grandfather of La Inca'). He said to his grandson: *"Tania Iko lebbi na to MaegaE"* which means you are not more valuable than the people. From the expression, people did not know that Arumpone La Inca' had been dethroned as a king since he was no longer paid attention to nor took care of the people as had been done by previous kings.

The position and respect of the people in state affairs is very vital knowing that the people position is assumed as the highest sovereignty of all. The position of a king is only as the representation of responsibility in the management of government given by the people. The relationship between the king and the people is government contract in which the king was given a mandate by the people to serve and take care of them in one side and the people must respect and obey the king on the other side, provided it is not contrary to grand values of *adat istiadat* (tradition) respected together by the king and the people. The policy of social contract done between Manurungnge ri Matajang and with the people of Bone is an agreement contains an ideal democratic element.

The other description illustrates how democracy was applied based on the voice of the people can be seen in the conversation between La Tenri Ruwa Sultan Adam MatinroE ri Bantaeng and Adat Council. La Tenri Ruwa Sultan Adam MatinroE ri Bantaeng said to Ade' PituE (Adat Council) that "According to our agreement (Bone) and Gowa, whoever sees goodness then he should tell it to other kings. Now Gowa came to bring Islam to us [6]. The statement was not accepted by *Ade'PituE* (Adat Council7). Since it was not accepted, La tenri Ruwa left the kingdom to Pattiro. After the arrival at Pattiro, La Tenri Ruwa was also rejected because he embraced Islam and the people did not like to follow him. At last the king left for Bantaeng snd died there so that he was given a title La Tenri Ruwa Sultan Adam MatinroE ri Bantaeng" [6].

The other democratic value develops in Buginese society is the agreement causing the existence of Buginese cultural values called *Uluada. Uluada* contains agreement or pledge having a very important aim for the kingdom to make an agreement between two parties. The pledge was based on agreement to tie friendship between kingdoms which must be obeyed by both kingdoms. When violation occurs, the sanction was very severe for the violator not only those who involved at that time, but also their children and grandchildren of both parties. The two parties should obey it in the time to come.

The value of agreement which was based on fidelity becomes the substance of a relationship. The relation which is not only advantageous for both parties, but also as a tie and motivator for the continuity of democratic life in the future. This puts more emphasis on what Alain Badiou (2004) called "fidelity to the moment of truth" [10] which has been lost in the life of modern democracy when political and democratic life is no longer based on the truth values but on transactional politic for pragmatic interest only. Kajaolaliddong's political and democratic thinking is relevant to interrogate contemporary political thinking practices which increasingly become the voice of the people themselves. Although the voice of the people is mentioned, it is merely political jargons.

4 Conclusion

In the dialog between Arung and Kajaolaliddong, Kajaolaliddong tries to inse rt values or characteristics which should be possessed by a king and his people that is l*empu* (honesty),

acca (intelligence), *asitinajang* (appropriateness), *getteng* (perseverance), *reso* (effort, hard work), and *siri* (dignity).

The representation of democratic values is inherited to young generation in developing democracy to society and government to realize sound and dignified knowledge of democracy. Kajaolaliddong's Pappaseng teaches us political attitude in dignified, responsible and reliable democracy.

References

[1] Aristoteles, Nichomahean Ethics. Indianapolis: Hackett Publishing Company (1985)

[2] Teng M. B. A.: Falsafah Orang Bugis: Studi tentang Kajaolaliddong di Kabupaten Bone, (The Philosophy of Buginese: A Study of Kajaolaliddong in Bone Regency), Dissertation. Makassar: UIN Alauddin Makassar. pp. 3-5 (2009)

[3] Mattulada L: Suatu Lukisan Analisis Terhadap Antropologi Politik Orang Bugis. (Latoa: An Analysis of Political Anthropology of Buginese). Gajah Mada University Press (1985)

[4] Rahim R.: Nilai-nilai Utama Kebudayaan Bugis (The Main Values of Buginese Culture). Hasanuddin University Press, 1985.

[5] Kadir A.: Dasar-Dasar Metodologi Penelitian Kuantitatif (Principles of Quantitative Research Methodology), Edisi Pertama. Makassar: CV Indobis. pp. 80 (2003)

[6] Alie, A. A.: Nilai-nilai Demokrasi pada Empat Etnis di Sulawesi Selatan (Democratic Values at Four Ethnics in South Sulawesi). FIK-LSM: Yappika Sulawesi Selatan. pp. 82-84 (1999)

[7] Rousseau, J. J.: *Du Contract Social*. Jakarta: Visimedia (2007)

[8] Ibrahim, A., Sulesana.: Kumpulan Essai Tentang Demokrasi dan Kearifan Lokal. (Sulesana: Anthology of Essays on Democracy and Local Wisdom). Makassar: Lephas. pp. 30. (2003)

[9] Hamid A.: Manusia Bugis Makassar (Man of Bugis Makassar), Jakarta: Inti Idayu Press. pp. 88 (1985)

[10] Badiou A.: Infinite Thought. London: Continuum. pp. 35-57 (2004)

Ethnicity Revivals in Indonesian Local Political Dynamics: *A Legal Pluralism Analysis*

Sukri[1], Hamzah Halim[2], Alwi Jaya[3]
(sukripolitik@gmail.com[1], anchapunggawa@gmail.com[2], sukritamma@yahoo.com[3])

Hasanuddin University, Faculty of Social and Political Science, Jl. Perintis Kemerdekaan Km. 10 Tamalanrea, Makassar, Indonesia[1]
Hasanuddin University, Faculty of Law, Jl. Perintis Kemerdekaan Km. 10 Tamalanrea, Makassar, Indonesia[2]
The Lapatau School of Law, Jl. Bajoe, Bone, Indonesia[3]

Abstract. This paper aims to analyze the phenomena of democracy in terms of local election in the Toraja area related to the existences of the toraja ethnic group as the majority and their indigeneity. It tends not simply as the way to proof the "people rule" as it is usually knowing only by people in related to the democracy that is legalized by the state regulation. That democracy event is an opportunity for their customary guidance existences that makes this situation as the "legal pluralism" arena. That situation should be viewed as a critical discourse between the general idea of democracy that formalized by the state and the local values. Hence it seems that presences of both laws will influence the Toraja's form of democracy that shows dynamics of the state formal regulation and the customary law existences.

Keywords: Local Election, Legal pluralism, Toraja Ethnic, Adat

1 Introduction

When the ruler regime of Indonesia, Suharto proclaimed to resign his position In May 1998 as the president the country Iseems has started its way to be democratic country. After experiencing more than 30 years authoritarian and centralize authority, this country began its effort to be a new democratic country. Many activities appear as effort to switching Indonesian social and political system thru democratization that also impacts in most regions in Indonesia. This era provided democracy as an obligation ands best way to manage Indonesian people. Democracy is become the most prominent system for Indonesia.

Many policies released by the government to support the effort to be democratic society. In terms of local people, when the idea of democracy came to their lives as the part of government desires, it seems to be received as a good thing as with what the government's opinion about it. But some facts from the local people's experience on democracy become the prominent think to be embodied. Based on that intention, the presence of two policies, the regional autonomy policy and the local election, becomes crucial.

Thru the spirit of democratization, there are many opportunities and spaces for the people as

HICOSPOS 2019, October 21-22, Makassar, Indonesia
Copyright © 2020 EAI
DOI 10.4108/eai.21-10-2019.2291523

the important element of democracy. Consequently, for community like the indigenous people that have their own rules and requirements to choose a leader, the election then become an event for two laws, the formal and the customary law. It makes the election occurred as a "legal pluralism" condition. It happens due to there are two fundamental laws meet in the democratic event that asked similar obedience. As one of indigenous people in Indonesia, their experience should be viewed as the indigenous commuity reacting to the general term of democracy that is institutionalized thru state regulations.

2 Research Method

Analysis of this paper is based on field research data. The research was conducted in the North Toraja District, Province of South Slawesi, Indonesia. Based on the qualitative method thru a case study, the research aims to show the experience of an indigenous people namely the Toraja Ethnic Group related to local election ans existence of their customary laws called as *adat*. Thru various in-depth interview and secunder data collecting process this research showed how this ethnic group has experience a unique situation under the legal pluralism when two fundamental laws occur in the same time during the local election. It was creating a unique pattern of how the ethnic group still respect to the formal law while also obey their *adat.*

3 Result and Discussion

3.1 Legal Pluralism

The legal pluralism is based on two key words "Legal" and "Pural". The first word usually associated to something that legally established by a statute or regulation. The word "Plural" is usually contrasted to a single form or something that varies or more than one aspect. It means, legal pluralism defines as situation which two or more "laws" that legally exist interact with each other [1]. The condition is usually focus on a particular community that particularly interested in the transfer law process between cultures. The interrelation between laws and cultures are usually associated with the formal law by the state and the local custom that usually exist and regulate a particular community. This condition will usually occur in context of certain community that has particular legal system or norms based on common beliefs and common values that mostly part of the community uniqueness social identity [2].

There are two types of legal pluralism, the weak and the strong condition. The first condition happens when there is a command of different legal institutions against different groups in a particular society through a normative order of a court or legal institution center. It can be seen as "technique of governance" that exists only on state law that means the presence of the non-state

law will depend on recognition of the central government. The strong pluralism exists in existence of normative rules; regardless of its origin that exists together and has mutual respect with others in the situation that is unavoidable in the rules of the universe [3].

Thru the approach of legal pluralism, the objective context of each community is an important thing. It makes the "social fact of legal pluralism" (sflp) becom the fundamental aspect of this view. It is based on the reasons that (a) it is not limited to nation states, countries, or society understood as a unit; (b) it extends the concept of the law to include at least some types of non-state law; (c) it adopts the stand point of legal observers that are beyond them, but take into account the point of view of the internals of the citizens, lawmakers, judges and others [4].

The "sflp" could be built upon contexts due to the anthropological and socio-legal is studies based on the understanding of local knowledge as an important aspect. It means, this approach concern to interaction among various norms or orders that must be admitted equally. Therefore, the rule of law as people behavior patron is no longer seen as something that refers to the formal legal state, uniformity for all persons, exclusive of all other law, and administered by a set of state institutions but also will refer to the context of local values that regulate how local community should behave [5]. In this sense, all law could be defined as "law" and must be admitted equally. It is usually occurred especially within certain community that has other law system beyond the formal one by the state. In Indonesian context, there are some community's as like as the indigenous people that usually live ordinary with various kinds laws in their context [6]. Therefore, although there is an attempt to generalize the meaning of legal pluralism, however there is an idea that tends to agree that this understanding presupposes of non- state of legal law conception. It emphasizes on how people establish themselves as the subject in relation to the existence of some laws in the social practices, power relations, institutions and political law, formal law, the rule of non-formal normative orders etc. This condition provides some important things or events within particular community will possibly regulated or related to those laws present. One of the important events within community life is the local election. It is important due to it is proclaimed as important democracy event that should respect to the variety norm and value of people.

Within various local elections in, people are the important aspect due to the direct election mechanism. It makes people's preference and voting behavious will determine the event result. Due to in the context of indigenous people usually has common system of law as like as customary law that beyond the state regulation, they will be faced two laws at the same time. Since process to select a leader usually a fundamental event for these communities then the present of customary laws is important. Usually the customary law has own standard of requirements and process that respected by its people. As subject of variety laws then makes people should behave suitable within those two, formal and customary laws. It makes the people usually use both of laws based on their interest thru the laws. When they need to fullfil the formal requirements then the formal law will be followed, but when the unique of local context should be fulfilled then the other law

will present as the main direction. It makes the legal pluralism analysis usually related to present of those laws as the main pattern of people behavior in the event.

3.2 Local Election and the Present of Two Fundamental Laws for the Toraja Ethnic Group

The North Toraja local election in 2015 was became unique phenomena related to how an indigenous people behave within present of two laws that equally important for their context. During the event, there were two important issues indicated influencing of *adat* as locally fundamental pattern to select a leader. The issues were related to the appropriate candidate and how to win the rivalry by utilizing the torajas respect to their *adat* where also known as *aluk*. As the majority voters due to its amount number of people, those issues were important for the election winner.

Actually, based on the state regulation, all people have rights as the voter or to be voted as candidate as far as they meet the requirements. Generally, the formal requirements regulated thru the formal law include: believes in one God; faithfully follow the state ideology and the constitution; occupy at least secondary school and/or equivalent educational level; minimal age is 30 (thirty) years old; Health condition physically and mentally; never been sentenced to imprisonment five years or more; not being deprived of their right to vote under a court decision, which has obtained permanent legal force; known by the people in the region; submit a list of personal wealth and willing to be announced; does not currently have a mortgage debt; he/she is not bankrupt by a court decision that has obtained permanent legal force; never committed a violation of act; have a Taxpayer Identification Number; submit a complete curriculum vitae; have never served as regional head or deputy head of the region during the two consecutive terms in the same position; not in status as the acting head of the region. All of those formal requirements aimed for all individu who want to be a candidate in the local election.

As implementation democracy, those legal requirements basically were present as formal guarantee of equality for all people to be as candidate or to votes. If candidates aim to win then they should win majority voters. It means candidates should placed themselves appropriately within the voters. Since voters have their own reasons to vote, candidates should match to the voter's preference. Since most voters usually respect to their local context as fundamental preferences then candidate should fix to the local common requirements. For the toraja people, in creation of the candidate's appropriateness, it should be to the adat direction. As its consequences, the local election was deeply influencing by adat related two main discourses. First, the candidates were not only must fit to the formal requirements but also the *adat* requirements, and candidates then not only should have capability, wisely, and wealthy aspect but also must be a noble descendant. Consequently, only the aristocrat person has opportunity to be candidate. At the same time, the nobility requirement had eliminated the non-noble people opportunity to be the leader. It makes the democratic competition to be utilized by the noble thru their privilege based on the

adat. Secondly, the candidates should able to influence people by utilizing some important social events that related to their local common value. It made the result of the local election actually deeply respect and under the adat circumsetences even it was happened thru formal regulations.

Various facts from the local election in North Toraja 2015 has confirm that the local election was deeply influenced the toraja common cultural values. It was as consequences of their ethnicity's identity. Even actually it is non-political aspect but due to it was as the toraja's crucial preference to vote then it becomes important. It figures out how the event where regulated thru the formal laws was deeply influenced by various informal aspects based on the customary laws. It makes the torajas people to behave appropriately within those two laws. Presence of those laws and why that local election involved those laws are actually related to legitimation of the result and people's support after election. In context of toraja region, due to this ethnic group is majority and also claim the area as their sacred land, a leader should have not only formal legitimation based on the formal laws but also the informal legitimation thru the adat.

Actually, as long as all formal regulation has been followed during the local election, the event and its result formally legitimate. But, since the event take place in the sacred land of the toraja ethnic group that has its own common then the leader should be fix to the majority community common laws, the *adat*. When those are fulfilled, the chosen leader will be received respect from the people to lead people in this unique land thru two legitimation, formal law and adat [7]. That condition actually makes the local election event as a process of a candidate to be leader in the toraja area based on both legitimation sources. Since most of the torajas used those two laws to decide their choice and it seems like a mandatory aspect, then the legitimacy by people to establish democracy in the toraja context will be related to existences o those two prominent laws.

4 Conclusion

Phenomena from the toraja ethnic group experiences to vote formal leader in their region thru democratic way tends to produce a unique pattern of their voting behaviour. It because there were two fundamental laws involved in same event, the *adat* as customary law and the formal laws. This condition was happening due to the return of ethnicity and its unique local value returns as prominent order in the political field. It made the Toraja ethnic group as an indigenous people had provided unique experiences to behave politically during the local election under two fundamental laws.

The facts from the North Toraja local election 2015, it confirmed that dynamics the election should be seen as a unique community way for the coming of democracy in their live. Although the local election is regulated thru formal laws but the existence of aluk made the torajas to find a suitable way to run between the two laws. It happened due to the local election was not the only the formal event to choose the regional government leader. For the torajas, that event is also as the

rivalry arena of the noble families as well as the way to proof the toraja's honour. Therefore, it was part of logical pattern when most of the process during the local election was influenced by the torajas' *adat*. It means presence of the two laws in that event made the local election to become the real pictures of how the toraja ethnic group reacts to the formality of the state as the toraja ethnic group did.

In the end, since a leader is formed thru uniquely way in the legal pluralism condition of the torajas, then they must stand in those two sides. For this etnic group, the leader is always expected as the formal and informal leader as well. In this situation, a leader will be asked to assure itself suitable with those to guarantee their presence of authority and policy to be successful.

References

[1] Lakin, K.: Legal Pluralism in Archaic Greece. Princeton/Stanford Working Papers in Classics Paper. pp. 1-40. (2005)
[2] Benda-Beckmann, Frans von. : Citizens, Strangers, and Indigenous People Multiple Constructions and Concequences of Rights, Resources and People. Presented at 13th IUAES International Conference. pp. 1-28. (1993)
[3] Griffiths, J. : What is Legal Pluralism. *Journal of Legal Pluralism.* Nr. 24. (1986).
[4] Lakin, K. : Legal Pluralism in Archaic Greece. Princeton/Stanford Working Papers in Classics Paper. pp. 1-40. (2005)
[5] Lakin, K. : Legal Pluralism in Archaic Greece. Princeton/Stanford Working Papers in Classics Paper. pp. 1-40. (2005)
[6] Benda-Beckmann, Frans von. : Citizens, Strangers, and Indigenous People: Multiple Constructions and Concequences of Rights, Resources and People. Presented at 13th IUAES International Conference. pp. 1-28. (1993)
[7] Yunus, R. and Tamma, S. : Importance of Cultural Legitimacy to the Local Government in Indonesian Democracy. *Bisnis & Birokrasi Journal.*, Vol 21. pp. 27-34 (2014)

Collective Sex Environment And It's Intervention: A Case Study Of Indonesian Online Prostitution

Muhammad Sabiq[1], Tautoto Tana Ranggina Sarongallo[2], Wahyuni[3], Imam Nawawi[4]
{muh.sabiq77@gmail.com[1], totoranggina@gmail.com[2], sahidwahyuni@gmail.com[3], felem2imam@gmail.com[4]}

Departemen of Sociology, Faculty of Social and Political Sciences, Universitas Hasanuddin[1,2,3] ,
Interdisciplinary Islamic Studies, State Islamic University Sunan Kalijaga, Yogyakarta, Indonesia[4]

Abstract. This paper studies the internet negative effect on sexual environment. This research found that the internet presence among Indonesia public raises new social phenomena, that is online commercial sex and delocalisation of sexual-venue. The new phenomena goes along with the hight number of HIV/AIDS infected agents of online sex. The authorities like government and ulama' take some interventions to prevent the massive social and religious demage.

Keywords. Collective sex environment, online prostitution, health risck, social risks, authority intervention.

1 Introduction

Collective sex environments represent a sexual behavior among Indonesian population. Recent reports of social medias portrait a significant rising of sex environments, where massive using of digital technology facilitates the effectiveness of promoting commercial sex venue (CSV). The 'customer' easily choose a menu tabel contains of such as group sex event, public sex venue, sex on premises venue, condomless anal sex, condomless vaginal intercoruse, protected anal intercourse, unprotected anal sex, unprotected vaginal sex, gay bisexual men, etc. Indonesian population perform a new unsafe sexual behavior and could be associated with 'high-risk' sexual environments [1].

Collective sex environments created a cultural risk [1]. There is not specific venue but only where the customers frequently or recently find their sexual partners [1]. It is a new threat for Indonesia as a biggest muslims country, where religious dan moral ethics are standards of life. Sex environments supported by online prostitution create unpredictable venue, so it is something possible that every house becomes sexual environments without any controls.

Collective sex environments always reproduced that cultural risk. It is caused by a networks [1]. On the case of online prostitution, those environments are effects of massive using of smartphone. Digital medias enable the commercial sexual agents to meet their customers in unpredictable venue. Therefor, digital networks are unavoidable factors reproducing either cultural risk or religious threat. Online networks are producers of "high-risk" collective sexual environments.

HICOSPOS 2019, October 21-22, Makassar, Indonesia
Copyright © 2020 EAI
DOI 10.4108/eai.21-10-2019.2291548

Interventions have ben undergone by authorities. Character building, porn site blocking, economic empowerment, localisation, arresting, etc. Interventions aim to ensure health care, minimize risks, and control public moral.

2 Research Methods

This article analyses literatures on Indonesian collective sex environments, such as media reportages, porn sites, social medias promoting commercial sex and its venues (instagram, twitter, facebook, whatsapp), and then interpret all of it and synthesize them across fields and disciplines [2].

This paper means that the result of research will be a qualitative. Because of Indonesian commercial sex agents rarely cite the specific physical venue, so this research considers that the internet is as a venue itself [3].

The interventions of authorities are considered as responses, where every social elements interact each others. Social behavior theory are used to understand interaction between collective sex environment and authorities.

3 Results and Discussion

The digital technology accrosses the country has effected the significant change of social behavior. Online prostitution created a new sexual behavior. Therefor, Indonesian population acknowledged what called as collective sex environments emerging from digital stuff. The 'new era' brings out a new performance for sociological discourse amongs Indonesian scholars. There are special topics of this: online sexual behaviors, its environement, cultural and religious risks, and the authorities interventions.

3.1 Online Sexual Behaviors dan Its Environment

Online sex is not only done individually but also collectively. So, there is such a collective sex environments that are facilitated by digital technology. Hughes said, the technological innovations created a global medium for sexual behavior [4], and the internet made woman and children trafficking more easier [5]. Therefor, online prostitution is a main factor creates sex environment either individually or collectively, where it is something new happen within Indonesian society.

The online sites have brought huge effect and changed massive aspect of life. This advanced technology of social media gives cheap communication tools. Easily now people everywhere connect each other and communicate with whom they know before or or not yet. Even more, that technology has recently proposed a new public room that is free to air. Marshall said, the website changes the world to be likely a small village where everyone interacts easily each other. Therefor, there is not what was called a geographical distance and border. At the same time, the web creates a "timeless room". Richard Hunter said, that new ones made the world without secrets [6].

The internet users are categorized as digital natives. They are described as the 1980th born generation who have opportunities to access digital networks and skill computer sciences. The Indonesian digital natives are it's young generation. The reports of the Association of

Indonesian Internet Providers (APJII) and University of Indonesia Communication Study Center have shown that Indonesian internet users in 2014 were dominated by young men. Their ages are between 18 and 25 year olds [7].

The huge number of young users creates social shock among the older generation. They hypothesized that the youngs access the internet negative contents, such as porn applications and sites. Even more, they also freely become watchers, lovers, and subjects of the online porn. Online sex maniac appeared within its various models and shamelessly uploaded their home-made porn to commercial porn sites. So, this paper aimed to show a new sexual life among Indonesian youngs.

3.1.1 Live-Streaming Sexual Behavior: a Case of Bigo Live App.

Bigo Live is one of social media, which youngs love very much. They can express their sexual interest and behaviors, then interact with their partners to each other. The Bigo has been popular since 2016 and enabled its users to share live videos. The application based on Suntec Tower in Singapore and downloaded from play store 5.000.000-10.000.000 times. It is so natural while the app gives live fun videos from around the world. Right now Bigo Live is too famous among its Indonesian users [8].

Bigo Live enables users to access vulgar contents to stimulate sexual activities. Ther are many ladies show their naked bodies and so on the Bigo become a venue of online prostitution. That naked ones have been aimed to invite many viewers and get what they called as a *'gift',* that is a point the 'host' get from the viewers. The host can make an barter between the gift and money [8].

The 'host' of BigoLive trades his/her body, by competing each other, to get many viewers. The rank of responses of viewers can be looked at an index named '*diamond'*. The diamond has various types and points. Therefor, the host competes to get the diamond, while the viewers will give the diamond if were satisfied by contents. You can imagine a King gives a gift to his sexual slaves, while freely the slaves compete to get the diamond as a fee and wage [9].

The diamond is not free. The viewers firstly have to transfer some money to a bank account, such as Central Asia Bank (BCA) or others, and then they will get the diamond. Other way, they can to make an exchange between their pulse and the diamond, or buy it at Alfamart. The same way the hosts must to do, that is they will not get cash, but firstly have to make exchange their diamond in bank office agency or alfamart [9].

Bigo Live essentially is a pornography and practically a prostitution. This online application creates a new sexual behavior an its environment among its users. Imaginal satisfaction replaces physical one in sexual activity. In other hand, the diamond is a payment remittance replaces a cash of money. So that is not a strange if the ladies as the hosts perform their naked bodies to get the wages, while the gentlemen as the viewers voluntarily transfer some money to get the diamond [10].

3.1.2 Online Market Place : from Localisation to De-localisation.

Collective sex environments are supported by commercial interests and networks [11]. Economic interest is one of significant factors for prostitution practice [12]. So, the sex environments are as well as workplaces [13]. Smartphone and internet are just facilities help them to upgrade their conventional work environment. Collective sex environments represent a new face of work [14].

Social media such as facebook, twitter, whatsapp, telegram, and others are a new sexual environment. They are not only for pleasure but also for business, especially online prostitution. There are many terms used among the Indonesian doers, one of them is *bispak* (*bisa dipake'*), *cowok panggilan*, *cewek panggilan*, that means 'commercialised subject'. They commercialise their bodies online [15].

Online prostitution is a crime activity. The first online prostitution in Indonesia was in 2003 May. Its online pimp was arrested by Reskrimnus Cyber Crime of Polda Metro Jaya. A marital couple named Ramdoni and Yanti were the pimps. Since the 2003, Indonesian public knew a new type of prostitution, that was online one. The pimps simply posted photos of their whores in naked poses, and then customers contacte the handphone numbers of the pimps. In decided times, the pimpis and their whores come to determined place by the customers, such as hotel, apartment, or other place [15].

Online sites, therefor, become a new market place. By internet media, prostitution complex organized in oder to confine it to only one area comes to the end. It means that a localisation has become delocalisation. A deal between a whore and his/her customer is not detected any more. Online sites just post the names of whores, their prices, photos, and contact numbers [16].

Indonesian Polices just can arrest the doers, but they dont know the kind of deal between whore and customer or pimp and customer. It is a private and secret communication. Therefor, there is no one understands where the place for sex is and what its sexual environment like is. Online sexual market place is a form of 'de-localisation'.

3.2 Delocalisation and Risks of Sexual Environment

Delocalisation raised unsafe environment, especially collective sexual environments among Indonesian people. Delocalisation is similarly other face of decentralisation of sexual-commercial venue. Delocalisation raised cultural and religious risks. Private communication between a whore or pimp and customer opens a probability that sexual activity located in anonimous place. So, there is not any control on it.

Katherine Frank evaluates that collective sex environments are associated with high-risk enviroment [1]. Within Indonesian context, it is confirmed by a case of delocalisation. Collective sex environments not only risk the health of agents but also their public moral and religious ethics. In the case of online prostitution, it does not only change the face of work [14], but also of cultural, social, and religious ones.

By the sex party case as a new social phenomena, this paper found a strong link between delocalisation and its high risks, that are unhoped pregnancy, abortion, sexual infections such as HIV/AIDS. Indonesia reportedly is one of the biggest country with HIV/AIDS spreading in the world, and was as the highest in ASEAN countries since 2001 until today. Sexy party phenomena in Indonesian people recently goes to viral, while online site facilitates its publicity [17].

On other hand, HIV/AIDS is negatively stigmatized among Indonesian people. Ministry of Social Welfare reported that social, economical and phsycological effects were felt by AIDS sufferers. Their social relationship with family, relatives, and professional networks is hampered by the status as AIDS infected human beings. Naturally their social behavior among the society changes [18].

The most painful AIDS negative stigma is not on health issue, but on the family and relatives who are going along with the stigma. You feel be shy because of your best friend are infected, or of your family are. So, the closeness determines the rank of the shyness. If you are closer to

the infected one than the others, you'll feel more shy than them. All members of a family carry on the negative stigma. It is a sample of cultural risk of HIV/AIDS infection [18].

Latri Mumpuni in her research said that the infected encounters a difficult situation to make good social relation and adaptation. His/her psychological situations cut off the social relationship becuse of he/she can't fuse among the society and its environment. According to Latri, there are two reasons for this social problem; firstly, the infected ones are difficult to make relation with their social environments. They are underestimate on them selves. Secondly, social relation and its environment underestimate the infected ones. So, these two poles keep distance each others [19].

3.3 Authorities Interventions on Online Sex

Collective sex environments are stimulants inviting responses of authorities. Within Indonesian practise, the authorities have shown many types of responses, such as localisation closing [20], economic empowerment [21], religious education [22], character building [23], health care [24], etc.

On online sex and its environment, the authorities have made many types of intervention. The Ministry of Communication and Information Technology (Kemenkominfo) have been blockading all porn sites. The ministry claimed that there were 8.903 negative accounts of facebooks and instagrams and blockaded social media such as 4.985 accounts of twitter, 1.689 of youtubes, 517 of file sharing, and 502 of telegrams. The ministry also claimed that its institution blockaded approximately one million of porn sites. Pron videos in online sites indicate that the internet has been a national enemy, so the ministry promised that institution would publish a law on blocking negative contens [25].

The government has authority to block porn sites based on Paragraph 18 Number 44 of 2008 on Pornography Act. The law said that to prevent as mentioned at paragraph 17, the government has an authority to cut off porn production network, distribution, services, including to blockade internet. The other act legalises the government to blockade negative contents like porn sites is Paragraph 27 and 29 Number 11 of 2008 on information and electronic transaction [26]. Creator and distributor of negative contents could be jailed based on Paragraph 27 Verse (1) UU ITE.No.1598/SE/DJPT.1/KOMINFO/7/2010. This law also onders all Indonesian internet providers to block porn contents [26].

The Ministry cooperates with Indonesian Ulema Council (MUI). This Council published a fatwa, that was pornography is Haram. So, in order to created a special act on it, the council pushes the government to solve pron problem [27]. Here we have known that religious and political authorities are in same vision, that is the porn sites are dangerous. They intervene by act and fatwa.

4 Conclusionsgf

This article confirms the thoery of Katherine Frank on collective sex environments as something with high-risk. Within Indonesian society, collective sex environments have brought out a new social-sexual behavior, either for commercial approach or cultural-religious ones. Indonesian authorities have shown many approachs and implemented many steps to reduce every risks rised by collective sex environments. Those interventions to response a new face of Indonesian social behavior, such as collective sex environements.

References

[1] K. Frank.: Rethinking Risk, Culture, and Intervention in Collective Sex Environments. *Archives of Sexual Behavior, Vol. 8.* pp. 3-30 (2019)

[2] F. Jamal, M. Bertotti, T. Lorenc dan A. Harden.: Reviewing Conceptualisations of Community: reflections on a meta-narrative Approach.pp. 314-333 (2015)

[3] M. J. Brown, R. Pugsley dan S. A. Cohen.: Meeting Sex Partners through the Internet, Risky Sexual Behavior, and HIV Testing AMong Sexually Transmitted infections Clinic Patients. *Archives of Sexual Behavior,* Vol. 44 pp. 509-519 (2015)

[4] D. M. Hughes.: Prostitution Online. *Journal of Trauma, 2 (3-4).* pp. 115-131 (2004)

[5] M. Farley, K. Franzblau dan M. A. Kennedy.: Online Prostitution and Trafficking. *Albany Law Review.*pp. 1039 (2013)

[6] A. Amarilisyariningtyas.: Perempuan Petik Buka Mengintip Petik Tutup Perempuan: Studi Etnografi Penonton Perempuan dalam Mengonsumsi Siaran Bermuatan Seksual di Biog Live (Yogyakarta: Universitas Gadjah Mada) (2017)

[7] Puskakom.: Profile Pengguna Internet Indonesia (Jakarta: Asosiasi Penyelenggara Jasa Internet Indonesia) (2015)

[8] Sianturi F. P. P.: Dramaturgi Pengguna Media Sosial Bigo Live. (Surakarta: Universitas Negeri Surakarta) (2016)

[9] Himawan, S.: Representasi Pornografi pada Mesia Sosial: Analisis Semiotika Pierce pada Aplikasi Bigo Live. *Jurnal Bina Saran Informatika.* pp.24 (2018)

[10] Mochammad I.: Konstruksi Remaja Pengguna Bigo Live (Bandung: Universitas Pasundan) (2019)

[11] N. S. Oktaviari.: Jaringan Sosial Mucikari Pasca Penutupan Lokalisasi Dolly Surabaya. *Paradigma.* (2017)

[12] H. Reynolds.: Economics of Prostitution, Springfield, IL, United State of America: Charles C. Thomas (1986)

[13] M.Faidah.: Pusaran Ekonomi di Balik Bisnis Prostitusi di Lokalisasi Dolly-Jarak (Surabaya : Lentera pp17-29 (2014)

[14] S. Cunningham dan T. D. Kendall.: Prostitution 2.0 : The Changing Face of Work. *Journal of Urban Economics* .pp. 273-287 (2011)

[15] O. Yanto.; Prostitusi Online sebagai Kejahatan Kemanusiaan terhadap Anak: Telaah Hukum Islam dan Hukum Positif, Tangerang: Universitas Pamulang (2010)

[16] T. Jombang.: Mucikari Prostitusi Online ini Tawarkan PSK Melalui FB (2017)

[17] D. S. Rahadi dan S. Indarjo, "Perilaku Seks Bebas pada Anggota Club Motor X Kota Semarang Tahun 2017. Jurnal Health Education*,* Vol. 2*,* pp. 46 (2017)

[18] Kemensos.: Bahan Interaktif KementerianSosial dalam Rangka Peringatan Hari AIDS Sedunia, Jakarta: Kemensos (2011)

[19] L. Mumpuni, Perilaku Sosial Penderita HIV AIDS dalam Menghadapi Reaksi Masyarakat, Jakarta: Universitas Indonesia (2001)

[20] M. Ahyar.: Agama, Negara dan Public Reason: Kasus Penutupan Lokalisasi Km 17 Karang Joang Balikpapan dalam Sudut Pandang Public Reason (2015)

[21] B. P. Nugroho.: Pemberdayaan Masyarakat Eks Lokalisasi Dolly Melalui Pengembangan Wirausaha oleh Pemerintah Kota Surabaya," *Jurnal Kebijakan dan Manajemen Publik, 5,* pp. 1-11, (2017)

[22] A. Sunarto, “Kyai dan Prostitusi: Pendekatan Dakwah KH. Muhammad Khoiron Suaeb di Lokalisasi Kota Surabaya.*Jurnal Komunikasi Islam, 3* (2012)

[23] S. Mashuri dan H. Fakhrurrozi, “Peranan Majelis Taklim dalam Meningkatkan Sikap Keagamaan Pekerja Seks Komersial (PSK) di Lokalisasi Tondo Kec. Mantikulore Kota Palu,” *Istiqra: Jurnal Hasil Penelitian,* .pp. 124-152 (2014)

[24] L. Faltansah dan S. Indarjo.: Perbandingan Program Pelayanan KRR oleh Puskesmas yang di Wilayah Kerjanya Terdapat Lokalisasi dan yang Tidak Terdapat Lokalisasi. *Public Health Perspective Journal, 1 (1)* (2016)

[25] Viska.: Kominfo Blokir Lebih dari Satu Juta Situs Porno,” 20 September 2019. [Online]. Available: www.kominfo.go.id.(2019)

[26] Undang-Undang, UU Nomor 11 Tahun 2008 tentang Informasi dan Transaksi Elektronik jakarta (2008)

[27] Anggi, “Mengintip Fatwa Haram Medsosiah MUI,” 7 Juni 2017. [Online]. Available: www.kominfo.go.id. (2019)

[28] H. Terbit, “Menkominfo Klain Telah Blokir 800 Ratus Situs Porno,” Mei 2015. [Online]. Available: www.harianterbit.com/m/nasional (2015)

IB Times: Muhammadiyah Younger Generation's Adaptation to New Media Usage in The Digital Era

Filosa Gita Sukmono[1], Fajar Junaedi[2]
{filosa@umy.ac.id[1], fajarjun@umy.ac.id[2]}

Universitas Muhammadiyah Yogyakarta, Jl. Brawijaya, Geblagan, Tamantirto, Kec. Kasihan, Bantul, Daerah Istimewa Yogyakarta[1,2]

Abstract. Muhammadiyah is the most significant modern Islamic organization in Indonesia. As a modern organization, Muhammadiyah has realized the importance of mass media. This awareness is marked by the publication of Suara Muhammadiyah magazine, which has been published for more than 100 years. This magazine is recognized as the oldest Islamic magazine in Indonesia that is still disseminated. Unfortunately, when entering the digital era, Muhammadiyah did not react as quick as in the print media. Realizing Muhammadiyah's travails in facing the digital age, a group of young Muhammadiyah took an initiative to publish online digital media so-called the IB Times. Against the background, this research aims to explore how the IB Times editorial policies deal with new patterns in media diet. This research found that the IB Times is different from Muhammadiyah's previous digital media. The IB Times is not only for Muhammadiyah members but also to reach wider audiences. The writing style in the IB Times is designed for young digital readers.

Keywords: IB Times, Muhammadiyah, Digital, Media, Young Generation.

1 Introduction

Since its establishment, Muhammadiyah as modern and progressive Islamic organization has strongly realized the importance of media. *Suara Muhammadiyah* magazine, Muhammadiyah's official publication since 1915, is the proof. Muhammadiyah as an organization was founded since 1912. That is to say, only within a three-year gap, the elites of this first Indonesian modern Islamic organization considered media to be one of their vital movements.

However, Muhammadiyah faces print media and digital media differently. As regards print media, Muhammadiyah quickly adapted to the condition, as what they showed with the publication of Suara Muhammadiyah. Nevertheless, when it came to digital media, Muhammadiyah did not manage it as fast as before. Muhammadiyah's website has left behind by other Islamic websites in terms of popularity.

Regarding digital media, clearly, younger generations play a significant role within it. Coupled with the development of social media, this group has become increasingly active in digital media to voice their ideas. Today's younger people were mostly raised in the era of smartphone and other cutting-edge technologies. Their complaints about the speed of wifi connection and price of cellular data have grown to be epidemic and can be seen as a sign of their entanglement. According to BBC Newsround in 2016 (9 February), most of the current

HICOSPOS 2019, October 21-22, Makassar, Indonesia
Copyright © 2020 EAI
DOI 10.4108/eai.21-10-2019.2291541

adolescents are social media user since they were ten years old. It is not surprising if those teenagers are seriously deemed potential targets by many stakeholders because numerous essential transformations from childhood to adulthood take place in this phase. It is a stage where an individual learns about and admit himself. It is critical considering media owns the capability to alter human's interaction pattern and even social changes [1]. Unfortunately, Muhammadiyah has not provided appropriate amount of concern to their younger generations, notably in this issue.

In the midst of Muhammadiyah's lack of heed to their younger members, who are actively using digital media, a progressive Islamic website called IB Times ('I' stands for Islam, and 'B' stand for *berkemajuan* [progressive]) (https://ibtimes.id), showed up in 2018 as a result of the ideas of Muhammadiyah's younger generations. This article will demonstrate how digital media managed by Muhammadiyah's younger members works and how Muhammadiyah and their more youthful people adapt to recent technological transformation. Research of this topic has been conducted by several researchers [2],[5]. However, none of the mentioned above has studied the relation between Muhammadiyah, youngsters, and digital media.

2 Research Method

The research applied a case-study as the method, and it is carried out with these following steps by data collection and reduction. The data collection was performed with in-depth interviews, observation, and literature review. The interview here was conducted in flexible, informal, and open ways, without rigorous structure, and able to be repeated to the informant. The questions were arranged with an interview guide, and the lists was the priority in the interview process. After that, the guidance could be expanded, developed, and modified for gaining more in-depth and unpredicted information. For accuracy, the answers were written down [6][6]. The informants were chosen with a purposive sampling method and a criterion-based election. In this research, the informants were the editors of IB Times. The results were recorded in the field note. The literature review was conducted by analyzing various works of literature regarding media management and Muhammadiyah citizen journalism.

The data reduction in the research was a part of the selection, simplification, and abstraction process of the data taken from the interview record and field note. The data display was considered as a cog of the organizational information and description in the form of narration to enable the research conclusion could be finished although the outcome needs to be verified to make the report adequately reliable as well. In that case, specific repetitions were necessary for ensuring and tracking down the result in the appropriate way. Verification could also be carried out by replicating the other data developing the exactitudes so that the conclusion could be stronger and entrusted [7].

3 Result and Discussion

IB Times emerged as a response of Muhammadiyah's younger members towards a new tendency, a transformation that was affected by digital media toward the blueprint of media and audiences. IB is an abbreviation from Progressive Islam (Islam Berkemajuan), a phrase referring

to Muhammadiyah's ideology, meaning that Islam is a religion that contains progressive values to develop an eminent civilization and be a blessing for all creatures (Din al-Hadlarah).

IB Times endeavors to present Islam culturally from the perspective of Muhammadiyah; hopefully, it can be accepted by Indonesian younger people. IB Times's concern is the younger people who actively use social media. In the website, IB Times declared that "in the millennial age, changes in the informational access pattern have transformed social sets of attitudes, behaviors, and activities. There are four social media characteristics that influence the complexion of millennial society. firstly, it is real-time. In a matter of second, information can be uploaded and posted. Secondly, it is interactive. All figures could be commented without mediation or editorial process. Thirdly, it is documentative. Anything that has been posted is well-documented. Finally, it is accumulative because media managers might be the journalist, editor, editor in chief, and distributor concurrently.

IB Times' editor in chief, Azaki Khoirudin, asserted that IB Times started from an internet site called "Progressive Islam" (*Islam Berkemajuan*). The name was changed to be easier to remember and recognize by younger people. The name Progressive Islam was chosen because the ones who run the site were Muhammadiyah's youngsters.

Zaki Khoirudin realized that Muhammadiyah was left behind as opposed to other Islamic organization in terms of digital media usage in terms of information dissemination. Radical Islamic organizations, for example, has actively used digital media to voice their interest, as well as to recruit new members, far before the IB Times.

As for the code of ethics, the standard code of ethics of journalism become the operational foundation for this multi-platform journalist to produce news, articles, photos, infographics, graphic movement, and so on. On the other hand, Islamic code of ethics of journalism, referring to 'fiqh' information is the operational foundation for deciding topic or content so as not to violate moderate Islam principle (*Wasathiyah*), which is a reflection of al-Qur'an values (*al-nash*), science and technology development, and Indonesian local wisdom.

Before IB Times, Muhammadiyah's digital media tended to be like informational sites to inform official organization activities. Two sites represent Muhammadiyah officially: the website of Muhammadiyah Central Board (*Pimpinan Pusat Muhammadiyah*) in www.muhammadiyah.or.id and The Voice of Muhammadiyah Magazine (*Suara Muhammadiyah*) in www.suaramuhammadiyah.id. Those two sites mostly contain hard news on activities performed by Muhammadiyah as an organization. Although some articles that present Muhammadiyah's ideas do occur, the number is limited. Not to mention that the writing style also uses print media approach.

Different from other digital media organized by Muhammadiyah, IB Times present novelty in digital media management, whether towards the content or management. Regarding the content, IB Times presents articles about ideas and features. Articles on ideas that is written in IB Times are displayed using a popular style of writing. The reason behind this is that Progressive Islam that is voiced by Muhammadiyah is a grand narrative. Consequently, it is difficult to be grasped by the audience, especially the younger generation. IB Times management contended that notions concerning progressive Islam should be displayed using an approach that is suitable for digital audiences. It is because this segment is the group that uses media actively. Viewers in this segment participate in internet's connectivity, reactivity, and interactivity.

Regarding connectivity, reactivity, and interactivity, Rafaeli distinguished the functions of each. The network should have humans interface, but also they should have architects that enable that to happen. That type of interactive system, after rendered, might take its history, and through that kind of history, connectivity formed. Two-Way communication cannot solely

guarantee interactivity. By contrast, exchanges or action-reaction should grow to be a relationship where one utterance turns to be a context for the other. Without this connectivity, the relation can be circular or solipsistic [8].

As the largest moderate Muslim organization, Muhammadiyah faces new challenges after the reformation, namely change in the political terrain and the rise of the new millennial generation, a digital generation who use digital media.

Muhammadiyah, as a modern Islamic organization, actually has realized, from the beginning, the importance of mass media. Muhammadiyah published the Suara Muhammadiyah magazine since the outset of this organization. Unfortunately, the circulation of Suara Muhammadiyah magazine was only internal to members of Muhammadiyah.

When various radical Islamic movements in the post-New Order era actively used digital media and social media as a mean of campaigning to gain publicity, Muhammadiyah seemingly did not realize the importance of using digital media. This can be seen from Muhammadiyah's digital media that is not well-managed in the early post-New Order era. Even until the beginning of the 2010s, digital media affiliated with Muhammadiyah did not enrich much public discourse.

Awareness to use digital media as media propaganda emerged in the mid-2010s. This is marked by a more professional media management from the official Muhammadiyah website, a digital version of the Suara Muhammadiyah magazine in a website format, and the publication of an internet site managed by several regional administrators of the Muhammadiyah region, such as in East Java province.

Judging from its editorial background, the IB Times is different from other digital media managed by Muhammadiyah. The IB Times is operated by the young generation of Muhammadiyah. They are millennials who actively interact with digital media. The format of the media they consume since they first interacted with mass media was digital media.

This background allows the IB Times editors to design editorial policies that are appropriate for the segmentation of their readers. The IB Times reader segmentation is millennial youth. IB Times editorial policies are designed for the readers. IB Times present essay and feature formats, not a hard news format.

As mentioned earlier, digital media and young people are characterized by connectivity, reactivity, and interactivity. These three elements can be seen from the contents of the IB Times. To build connectivity, reactivity, and interactivity, the IB Times presents its content according to the younger reader segment.

The challenge facing the IB Times is the availability of manuscripts that are ready to be published in the IB Times. Different from pwmu.co, a news website managed by Muhammadiyah management in East Java province, the IB Times has not developed many citizens journalism activity. Pwmu.co actively involves members of Muhammadiyah in East Java province as citizen journalists. The editor of pwmu.co actively conducts journalistic training for Muhammadiyah members. Muhammadiyah members who have been trained in journalism by the editor of pwmu.co are asked to write news about the activities of Muhammadiyah and send it to the editor of pwmu.co.

As a recommendation for the IB Times, the editors of the IB Times can utilize the User Generated Content (UGC) technology platform. Through the UGC platform, IB Times readers can also be contributors to fill IB Times content. UGC can actually be called the development of citizen journalism through blogging. Blogging is a practice of citizen journalism in which there is no curation, review, and editing process by the editor. In the UGC platform, articles from readers are reviewed by editors before being published on the website. In other words, UGC is a content that is produced by the users themselves.

This method has been embarked quite a long time ago, and recently many popular sites have relied on UGC to be an up-to-date site. The site owners, therefore, only makes improvements or changes that are considered necessary. When information updates and all interactions on the website come from the active participation of its users, people may continuously interested in visiting the website.

This term actually began to be heard in around 2005 when people could access or update media and publications through new technologies, such as digital video, blogging, photos from smartphones, and wikis. Site users can begin to upload, develop, and even control their own content according to their wishes.

Over time, internet users are now not interested in interacting sites that have platforms, such as blogs or videos, except YouTube. Audiences are more interested in places where they can focused on talking about their own networks and only need a little time to update information. This is the reason of Micro UGC. The use of UGC can be considered by IB Times editors in the future to get more content and build more excellent connectivity, reactivity, and interactivity with their audience.

4 Conclusion

IB Times is an adaptation executed by Muhammadiyah toward the development of digital media technology. Organized by Muhammadiyah younger members, IB times displays information using connectivity, reactivity, and interactivity approaches. Regarding contents, IB times includes ideas and feature article, which is an implementation of progressive Islamic principle. By carrying moderate notions, IB Times is an answer to public concern regarding the spread of radical sites and social media accounts.

IB Times is a more sophisticated step initiated by younger Muhammadiyah's member to cope with the digital era. IB Times succeeds in connecting with the younger generations by presenting articles that are easier to understand by them. It is the critical factor making IB Times could interact with younger generations. The research recommends that digital media organized by Muhammadiyah could learn from IB Times in finding the way to approach digital audiences. It does not say that total imitation is necessary. The emphasis is in the capability to adjust with audiences and digital world's development, and Muhammadiyah's digital media ought to execute it effectively.

Acknowledgement

The authors would like to show their gratitude to Universitas Muhammadiyah Yogyakarta that supports this research and IB Times that allows the authors to conduct interviews.

References

[1] Nagib, N A M.: The Effects of Vlogging (Video Blogging) towards Female Teens' Sense of Beauty in Indonesia, dalam *New Media in Disruption Era: A Challenge for Communication Research, Media and Multiculturalism*, Yogyakarta, hlm. 61–70 (2018)

[2] Yustitia, S.: Citizen Journalism Melawan Mainstream Media, *The Messenger*, Vol. 2, no. 1, hlm. 1–9 (2016)

[3] Sukmono, F G.: Ruang Publik Alternatif dalam Cyberspace, *Komunikasi. Makna*, Vol. 2, no. 2, hlm. 132–139 (2012)
[4] Zaenudin, H. N.: Cermin Citizen Journalism di Indonesia," *Observasi*, Vol. 10, no. 2, hlm. 103–114 (2012)
[5] Nasrullah.: Komodifikasi Warga Dalam Ruang Citizen Journalism, *Kawista*, Vol. 2, no. 2, hlm. 105–224 (2012)
[6] Neuman, L.: *Social Research Methods: Qualitative and Quantitative Approaches, 4th Edition.* Boston: Allyn and Bacon (2000)
[7] Sutopo, HB *Metode Penelitian Sosial Kualitatif*. Solo: UNS Press (2000)
[8] Stephen W Littlejohn.: *Encyclopedia of Communication Theory*. California: Sage, (2019)

State–Society Relations to Prevent Radicalism and Violent Extremism in the Cyberspace of Indonesia

Muhaimin Zulhair Achsin
{muhaimin.zul@ub.ac.id}

Universitas Brawijaya, Malang, Indonesia

Abstract. This research poses a question on how state – society/community relations work to prevent radicalism and violent extremism in the cyberspace of Indonesia through the implementation of PVE (Prevent Violent Extremism) / CVE (Countering Violent Extremism) concept, especially in regards to the importance of engagement with non-state actors. State in this research refers to the leading government agency who carries the responsibility of combating terrorism, namely BNPT (Badan Nasional Penanggulangan Terrorisme/ National Agency for Combating Terrorism). The chosen research method is qualitative descriptive, using both primary and secondary data. The primary data was obtained through interview sessions with some reliable and key informants during July and August of 2019. The results in particular show that BNPT has implemented the PVE/CVE in the top-down relations and state-driven network, but it has not been able to fully encourage the growth of civil society's collective awareness to be voluntarily active in radicalism prevention, particularly in cyberspace.

Keywords: Cyberspace, Indonesia, Prevent Radicalism, Relation, Terrorism

1 Introduction

This Universally agreed upon, globalization in the 21st century has effects on technology and information. In particular, the expansion of internet infrastructures and users are correlated with the increase of terrorist campaigns to influence mass. The nature of internet that is unregulated, accessible, anonymous, and attractive has made it a grand potential market for all humankind, including terrorists to reach their audience widely, build network, mine data, recruit people, and gain funds.

Through the course of late 1990s to 2007, terrorist websites rose extremely from the mere amount of a dozen to over 5,800 [1], the number has increased up to more than 9,600 websites by October 2013. Weimann through his book in 2015 also explained that terrorists are using the internet for online recruitment, radicalization and mobilization, online fatwas, cyberattacks, online debates, narrowcasting (targeting children and women), and growing lone wolf terrorists [2].

Furthermore, ISIS, besides Al-Qaeda, is infamously known as the terrorist group that use the cyberspace systematically to spread the propaganda worldwide, war on the ground and cyberspace as cyberterrorism. They succeeded in expanding their cells worldwide despite losing the battle on the ground.

ISIS has used all kind of social networking – YouTube, Facebook, WhatsApp, Instagram, Twitter, Skype, KIK or Diaspora. ISIS also used application namely Alrawi app, Amaq News,

HICOSPOS 2019, October 21-22, Makassar, Indonesia
Copyright © 2020 EAI
DOI 10.4108/eai.21-10-2019.2291537

The Dawn of Glad Tidings and digital magazine Dabiq. Even Google has deleted some accounts due to the popularity of the question "How to join the IS [3].

However, in Indonesia, a case study in 2016 of the first woman who became a suicide bomber, an ISIS cell, Dian Novita Yuli, depicted to the public eye how significant the influence of social media containing ISIS doctrine and network truly in turning an ordinary woman into a suicide bomber. Even though she was not the first woman involved in terrorism in Indonesia, Munfiatun Nurdin M. Top's wife was the first, Dian showed a new phenomenon namely the influence of the internet regarding women's involvement in terrorist activities in Indonesia. Khaira Dhania showed the same pattern as well. Dhania was one of the Indonesian women who became an ISIS supporter and went to Syria in 2015 to join ISIS. During the time, she was only 16 years old and had just began to learn religion through social media, particularly Facebook. She successfully persuaded her nuclear family to go to Syria together. Two years later, in 2017, Dhania and her family escaped from ISIS control and returned back to Indonesia. Since then, Dhania has been actively speaking up to the public in Indonesia about the danger of underestimating online media propaganda's impact.

To prevent similar cases repeated, government has intervened the cyberspace through the Ministry of Communication and Information or Kominfo (abbreviation in Indonesia). From 2009 to 2019, 11.000 social media contents that were spread radicalism and terrorism has been blocked by Kominfo, in which Facebook and Instagram are the two social medias that contain the most of radical and terrorism contents that mount up to 8.131 in total [4]. Therefore, this paper attempts to answer the question how do state – society/community relations to prevent radicalism and violent extremism in the cyberspace of Indonesia?

Several written works about terrorism in Indonesia have been produced such as the nature of Indonesian terrorist motive [5], Jemaah Islamiyah [6, 7], democratization and terrorism in Indonesia [8], latent threat of Islamist Terrorism in Indonesia [9], ten radical groups in Indonesia [10], securitisation of terrorism in Indonesia [11], radicalization of Indonesia female supporters of IS [12], and disengagement Indonesian jihadist [13]. However, none of those works have explained about state – society relation regarding terrorism prevent effort in cyberspace of Indonesia. Therefore, this research fills that void.

2 Research Method

The chosen research method is qualitative descriptive, using both primary and secondary data. Primary data was collected through interview sessions with a reliable informant of BNPT officer in July 2019, a key informant of Nahdlatul Ulama and Muhammdiyah organization in July 2019, Duta Damai's member, FKPT officer, and several NGOs in August 2019. Furthermore to get more knowledge and context of the pattern, observation of the social medias and internet also became an integral part of this research. The analysis data technique is implementing what Uwe Flick [14] has said regarding classification and interpretation to produce statements about implicit and explicit dimensions, as well as structures of meaning-making in the material and what is represented in it (technique flows: overviews, condensation, summary, categories, interpretation).

In this research, state refers to the government, and according to national law no.5/2019, specifically in the article 43 mentioned that leading agency for combating Terrorism is BNPT (Badan Nasional Penanggulangan Terrorisme/ National Agency for Combating Terrorism).

Other government apparatus that has responsibility to control cyberspace is the Ministry of Communication and Information.

This research uses the concept of PVE (Prevent Violent Extremism)/CVE (Countering Violent Extremism). The concept of CVE established in 2015 in official political jargon of US President Barrack Obama. Moreover, at the beginning of 2016, US Secretary-General Ban Ki Moon has announced UN Plan of Action to Prevent Violent Extremism. The idea underpinning CVE is that violent extremists should not fought exclusively with intelligence, police, and military means. The structural cause of violent extremism must also be tackled including intolerance, government failure, and political, economic and social marginalization [15].

Beside reducing the structural causes, PVE/CVE also addressed the importance of engage with non-state actors. UN Security Council Resolution 2178 stated that encourage the member states to engage relevant local communities and NGOs including empowering youth, families, religious, cultural and education leaders, and all others concerned groups of civil society [16]. PVE/CVE based on *soft approach*, meanwhile Counter Terrorism relies on *hard power* approach. Therefore, civic engagement becomes more important now than ever before. This paper uses the notion of state – non-state actor engagement within PVE/CVE concept.

3 Result and Discussion

BNPT has three programs namely national preparedness, counter/contra radicalization, and de-radicalization. The preventive function exists on the counter radicalization program where its early step is the effort to reduce radical thought/ideology through counter/contra propaganda.

The counter propaganda runs on two tracks both of offline and online. On the offline track, BNPT maintains a good relation with civil society organizations, communities, religious leaders, indigenous leaders, and universities stakeholders through dialogues, socializations, seminars and other offline meetings.

In Indonesia, there are two major Islamic civil society organizations namely Nadhlatul Ulama (NU) and Muhammadiyah. BNPT tried to engage with these two large organizations to counter radicalization and instead to pursue de-radicalization by involving them as speakers in meeting/seminar/dialogue as well as spreading information regarding the event on social media. Despite that fact, our respondents have explained that they were rarely involved in the big design of the counter radicalization program itself. This relation seems to portray a "need-based" model, in which BNPT will utilize and activate their civil society networks mostly when in need of support for short term events.

On the online track, the BNPT strategies can be categorized into two: namely online platforms that directly BNPT made and other online networks by creating engagement with the communities or proxy. The former manifested on the website with the keywords "damai" (peace) namely jalandamai.org focusing on educative angle, and damailahindonesiaku.com focusing on informative side. On mainstream social medias Facebook, Instagram, Twitter and Youtube, BNPT created under the account or channel named "damailah RI".

For the latter strategy, since 2016 BNPT has created peace ambassador (Duta Damai in Bahasa) that targeted youth in the 13 provinces in Indonesia. Each province consists of 60 youth, mounting up 780 in total whom possess three basic skills namely information technology, visual communication design, and blogging (blogger). Furthermore, the Peace ambassador initiative has been expanded to the regional scheme of Southeast Asian nations with the purpose of

replicating Indonesia's best practice of radicalism prevention in other countries, particularly in Southeast Asian nations.

Generally, Duta Damai is a youth community that is active on social media to post positive contents which mainly are aimed to prevent radicalism and extremism on the internet that targeted youth. Beside having a website, Duta Damai members conducted a peace campaign on social media, particularly Facebook and Instagram, that emphasized on critical thinking in hope for the audience to understand the serious risk of online media propaganda and avoid underestimation. Throughout these campaign, the challenges faced are the absence of a precise target audience, the clarity of indicators that are used to evaluate whether the program is right on target, and an innovative strategy to reach a large number of visitors on their social media campaign.

One of the rationalization behind the formation of Duta Damai in the thirteen provinces, which Indonesia actually consists of thirty four provinces, is the history of terrorism activities in those selected provinces. For example, the establishment of Duta Damai in West Nusa Tenggara province (NTB/Nusa Tenggara Barat) in 2017 was caused by the terrorist activities and networks in Bima which turned NTB province into a "red-zone". Duta Damai members are youths who have a lot of energy and time, they help developing relations with the other civil society organizations that is more fluid to prevent radicalization and extremism. Nevertheless, there are reciprocal relations between BNPT and Duta Damai members. For BNPT, this collaboration can add the amount of actors that are working on extremism prevention in cyberspace whereas Duta Damai members perceive this opportunity as a way to leverage their knowledge and personal branding in their particular society.

The former and the latter strategies are connected to the peace media center of BNPT. BNPT also creates relations with the social media influencers to spread peace message to the wider audiences. However, the way BNPT and its communities network are expressed in all cyberspace through mobilizing symbols of BNPT, beside the tolerance, moderate and peace messages.

The important influencers nowadays in the context of prevention and de-radicalization in Indonesia (both of online and offline) are ex-terrorists such as Ali Imron (Bali Bombings), Ali Fauzi (Bali Bombing), Sofyan Tsauri, etc. These former terrorists have the ability to frame argument and make the counter-argument in the contexts of extremism prevention and de-radicalization. They become important influencers and actors in the cyberspace. Furthermore, BNPT sees the potentials of these actors and therefore build engagement with them to spread the campaign on prevention and de-radicalization programs.

Examining the pattern of relations, the networks are still relying on state-centric discourse and top-down mechanism. The social community's resilience through voluntary action in preventing extremism in the cyberspace is still marginal. One prime example of a counter propaganda in cyberspace that is outside of BNPT's direct circle is NU online. It is a website that is owned by the biggest Muslim organizations in Indonesia, Nahdlatul Ulama, which emphasizes on moderate Muslim thoughts. The rise of the NU online media is seen as a response against the extremist cyberspace propaganda based on their own internal dynamics. Meanwhile the internal dynamics of the Muhammadiyah organization have not yet reached a consensus on whether terrorism discourse is something natural, an actual threat, or a thing by design made by interested parties.

4 Conclusion

BNPT has been present as the leading government agency for combating terrorism on all mainstream cyberspace channels by engaging with the communities. All contents are controlled by BNPT and managed collaboratively by BNPT itself and the engaged communities, including symbols mobilization. Duta Damai or Peace Ambassador is the biggest manpower created by BNPT to spread the peaceful messages in cyberspace. BNPT also engages with multiple actors to prevent extremism in cyberspace. This relation still follows the top-down pattern. In particular, BNPT has implemented the PVE/CVE concept, but it has not been able fully to encourage the growth of civil society's collective awareness in preventing radicalism. However, the critical point is finding the proper way to evaluate the programs and measure whether or not the programs are hitting the right audiences and not just a project which follows the state budget expenditure logic per se.

References

[1] G. Weimann, *Terror on the Internet : the new arena, the new challenges*. Washington, D.C.: United States Institute of Peace (Bristol : University Presses Marketing) (2006)

[2] G. Weimann, *Terrorism in cyberspace : the next generation*.

[3] C. A. Payá-Santos and J. J. Delgado-Morán.: Use of Cyberspace for Terrorist Purposes, Security and Development, J. M. Ramírez and L. A. García-Segura Eds. Cham: Springer International Publishing, pp. 197-209 (2017)

[4] R. K. Dewi.: Selama 10 Tahun, Kominfo Blokir Lebih dari 11.000 Konten Radikalisme-Terorisme. https://nasional.kompas.com-lebih-dari-terorisme (2019).

[5] K. a. Ramakrishna.:Islamist Terrorism and Militancy in Indonesia : The Power of the Manichean Mindset (2015)

[6] G. Barton, Jemaah Islamiyah : radical Islamism in Indonesia (Singapore: Ridge Books in English) (2005)

[7] S. Jones.: The changing nature of Jemaah Islamiyah. Australian Journal of International Affairs, vol. 59, no. 2, pp. 169-178 (2005)

[8] N. Eschborn, J. H. Richardson, and H. Litta.Democratization and the issue of terrorism in Indonesia. (Jakarta, Indonesia: Konrad Adenauer Stiftung) (2005)

[9] W. a. Nugroho and O. d. s. Ashour.; Understanding the existence and latent threat of Islamist terrorism through a multi-dimensional analysis : the case of Republic of Indonesia," Thesis (Ph.D.), University of Exeter (2018)

[10] J. a. Jerard, P. d. s. Lehr, and J. d. s. Jerard. Terrorism in Indonesia : an examination of ten radical groups (2005)

[11] A. A. a. Wibisono.: Securitisation of terrorism in Indonesia, Thesis (Ph.D.), University of Nottingham (2015)

[12] N. Nuraniyah.: Not Just Brainwashed: Understanding the Radicalization of Indonesian Female Supporters of the Islamic State Terrorism and Political Violence, vol. 30, no. 6, pp. 890-910 (2018)

[13] J. C. Hwang, Why Terrorists Quit The Disengagement of Indonesian Jihadists. Cornell University Press (2018)

[14] U. Flick, The SAGE handbook of qualitative data analysis. (in English), 2014.

[15] C. Nünlist and O. Frazer.: The Concept of Countering Violent Extremism," CSS Analyses in Security Policy (2015)

[16] UN Security Council Resolution 2178 (2014)

The Use of Social Media as Learning Media among High School Student: A Case study of Pangkajene and Islands

Muhammad Farid[1], A. Alimuddin Unde[2], Nosakros Arya[3]
{faridemsil@yahoo.com[1], undealimuddin@yahoo.co.id[2], nosakros@gmail.com[3]}

Department of Communication Science, Faculty of Social and Political Sciences, Universitas Hasanuddin, Jl. Perintis Kemerdekaan KM. 10. Makassar, Indonesia

Abstract: This study aims to investigate the use of social media as an alternative media in student education. It employs qualitative method and data was collected through direct interviews, focus group discussions and daily observations. The study was conducted in Pangkajene Regency. The results showed that there were differences in social media use between students from Senior High School 1 Liukang Tupabiring Utara and Senior High School 2 Pangkajene. These differences can be associated to geographical factors leading to a discrepency in internet accessibility that ultimately affected social media usage behavior. Data shows that the majority of students of Senior High School 1 Liukang Tupabbiring Utara, which is located on the small island of Sagara roughly 4.5 kilometers from the Makassar coastline, did not use social media for educational purposes with many claiming to have never sought out educational information through social media. This is in stark contrast to the social media usage behavior of students in Senior High School 2 Pangkajene, which is several kilometers inland on the South Sulawesi mainland, who were far more likely to use social media for learning.

Keywords: New media, Education, High school, Island settlements

1 Introduction

The use of social media for education is a relatively new topic of interest in communication science research. It began becoming a serious subject for scholarship during the early stages of the modern era of communication and information technology that led to new levels of smartphone affordability and resulted in a boom in internet accessibility throughout the globe.

The ubiquity of social media in our daily lives has inspired many educators to utilize it as a teaching tool. Teachers are using Facebook to create closed groups with their students that serve as digital forums for sharing ideas and asking questions outside of the formal school environment. They are also using these groups' "walls" to share learning materials, assign homework, and schedule class events. Meanwhile, YouTube has grown into an invaluable resource for information on nearly any subject imaginable, with many colleges and universities creating their own channels where they upload videos of entire lectures. Educational institutions and other organizations

HICOSPOS 2019, October 21-22, Makassar, Indonesia
Copyright © 2020 EAI
DOI 10.4108/eai.21-10-2019.2291589

working in the education industry are also using social media to foster discussion with their audience at a scale and speed unrivaled by previous technologies.

Indonesia has the largest populations of social media users in the world outside of China, and it's still growing. According to a 2019 study by the media company We Are Social in collaboration with Hootsuite, there are approximately 150 million social media users in Indonesia. This is up 20 million users from 2018. Facebook is the most popular social media platform in Indonesia with 81 percent penetration. Instagram, which is also owned by Facebook, has become the second most popular social media platform in Indonesia with 80 percent penetration. The top five messaging apps in Indonesia are: Facebook, Instagram, Twitter, Snapchat, and LinkedIn. Additionally, YouTube has reached 88 percent penetration and WhatsApp has 83 percent penetration [1]. Research by Digital Life (TNS) revealed that approximately 30,000,000 internet users in Indonesia are active on social networks every day (largely Facebook and Twitter) with the largest demographic being teenagers [2].

The internet and social media have proven to be historically important in the development of education and learning and their benefits are clear. It is important to note, however, that there remain many regions where internet accessibility is either limited or impossible. This raises the question: what differences exist between the social media usage behaviors of students in regions where internet is easily accessed to that of students in regions where internet access is limited? This study aims to explore the answer the to this question by looking at the social media usage behaviors of high school students in the regency of Pangkajene and Islands in the province of South Sulawesi, Indonesia.

Social media is online media that enables social interaction through web-based technology, transforming communication into interactive dialogue [3]. Kaplan and Haenlein [4] define social media as "a group of Internet-based applications that build on the ideological and technological foundations of Web 2.0, and that allow the creation and exchange of user-generated content". Indonesia is the country with the most social media users in the world.

Simply put, social media are tools for sharing and socializing. Applications such as Facebook and Twitter can also have uses in teaching and learning activities, such as through the forming of online study groups on Facebook. Building on that idea, such study groups on social media platforms may function as hubs where members can share interesting articles, relevant news, and ask questions related to the class.

Social media is an example of "new media" and thus New Media Theory is used as a foundation for measurement and analysis within this study. Researchers consider this theory relevant to the existence of social media which is a newcomer in the realm of media. New media is a term intended to encompass the emergence of digital, computer, or information and communication technology networks in the late 20th century. Most of the technologies described as "new media" are digital, often having characteristics that can be manipulated, are networked, dense, incompressible, interactive and impartial. Some examples of new media are the Internet, websites, multimedia computers, computer games, CD-ROMS, and DVDs. Television, film, magazines, books, or paper-based publications are not considered new media.

From a social integration perspective, media is not information, interaction, or its dissemination, but rather a ritual which man uses to create communities. Media is not just an instrument of information or a way to fulfill personal interests, but it unites us as a community and gives us a sense of belonging.

The New Media Theory is still in the early stages of development and there is much work to be done to perfect and broaden some of the basic arguments that it lays down. Arranging things in a 'modernist' and 'postmodern' context, has helped to clarify many of the big debates that take place. 'Digital theory' may not yet be considered a “proper” discipline, but its presence will be felt and influence the definition of New Media long into the future.

The Uses and Gratifications approach was first introduced by Alihu Katz in Effendy [5]. Uses and Gratifications show that the main problem is not how media changes the attitudes and behavior of the audience, but how the media meets their personal and social needs. So, the crux lies on an active audience that actively uses the media to achieve specific goals.

According to Katz, Gurevitch, and Haas, as quoted by Effendy in his book entitled “Science, Theory and Philosophy of Communication” [5], the Uses and Gratifications model starts with the social environment that determines our needs. The social environment includes the characteristics of group affiliation and personality traits. [5]

Blumer as quoted by Jalaluddin Rachmat [6] said that, there are three uses and gratifications orientation theories, namely:

- Cognitive (the need for information surveillance, or exploration of reality)
- Diversion (the need for relief from pressures and the need for entertainment), and
- Personal identity (ie using this media to reinforce or accentuate something important in the life and situation of the audience itself).

2 Research Method

This research uses a quantitative approach by asking questions through a questionnaire regarding the use of social media for various purposes including education. This study collected data by survey conducted by self-administrated questionnaire.

The data that has been collected and processed are analyzed with quantitative analysis techniques to make decisions or conclusions from the results of research. The end result, in turn, gives birth to new ideas. The secondary data obtained from the results of short interviews with respondents and the results of field observations at the research site.

Respondents were students of Senior High School 2 Pangkajene, Regency of Pangkajene and Kepulauan, South Sulawesi, amounting to 81 people and students of Senior High School 1 Liukang Tupabiring Utara, Pangkajene And Kepulauan Regency, South Sulawesi, amounting to 71 people.

Geographically, Senior High School 2 Pangkajene, Pangkajene and Kepulauan Regency, is located in the plain with the island of Sulawesi. While North Liukang Tupabiring 1 High School, Pangkajene and Kepulauan Regency are located on a different terrain from Pangkajene 2 Public High School, which is in the archipelago, precisely on the island of Balang Lompo.

3 Results and Discussion

3.1 Effectiveness of Social Media Utilization as Learning Media

Table 1. Gender

	Senior High School 2 Pangkajene				Senior High School 1 North Liukang Tupabbiring			
	Frequency	Percent	Valid Percent	Cumulative Percent	Frequency	Percent	Valid Percent	Cumulative Percent
Boys	32	39.5	39.5	39.5	21	29.6	29.6	29.6
Girls	49	60.5	60.5	100.0	50	70.4	70.4	100.0
Total	**81**	**100.0**	**100.0**		**71**	**100.0**	**100.0**	

Of the students of Senior High School 2 Pangkejen, 32 were boys and 49 were girls. There was a greater number of girls than boys. Whereas of the respondents from Senior High School 1 Liukang Tupabbiring Utara, 21 were boys and 50 were girls.

Table 2. Places to Access Social Media Other Than School

	Senior High School 2 Pangkajene					Senior High School 1 North Liukang Tupabbiring			
	Frequency	Percent	Valid Percent	Cumulative Percent		Frequency	Percent	Valid Percent	Cumulative Percent
Home	33	40.8	40.8	40.8	Internet Café	2	2.8	2.8	100.0
Internet Cafe	30	37.0	37.0	77.8	Personal Phone	69	97.2	97.2	97.2
Other	18	22.2	22.2	100		-	-	-	-
Total	**81**	**100.0**	**100.0**			**71**	**100.0**	**100.0**	

Of the students of Senior High School 2 Pangkajene, 33 accessed social media from home (40.7 percent), 30 at internet cafes (22.2 percent), with the remaining accessing social media at a neighbor's home or from their personal phone. In contrast, 69 (97.2 percent) of the students of Liukang Tupabbiring Utara accessed social media at internet cafes with the remaining 2 (2.8 percent) accessing social media from their phones.

Table 3. Duration of Social Meda Use for Educational Purposes

	Senior High School 2 Pangkajene	Senior High School 1 1 North Liukang Tupabbiring

	Frequency	Percent	Valid Percent	Cumulative Percent	Frequency	Percent	Valid Percent	Cumulative Percent
<1 hour	16	19.8	19.8	19.8	34	47.9	47.9	47.9
1 hour	16	19.8	19.8	39.6	18	25.4	25.4	73.2
2 hours	20	24.7	24.7	64.2	15	21.1	21.1	94.4
> 3 hours	29	35.8	35.8	100.0	4	5.6	5.6	100.0
Total	**81**	**100.0**	**100.0**		**71**	**100.0**	**100.0**	

22 (27.2 percent) students of Senior High School Pangkajene answered that they used social media for educational purposes more than 3 hours, 16 said they used it for less than an hour. In Senior High School 1 Liukang Tupabbiring Utara, 4 (5.6 percent) students answered that they used social media for educational purposes for more than 3 hours and 34 (47.9 percent) said they used it less than 1 hour.

Table 4. Social Media for Educational Purposes

	Senior High School 2 Pangkajene				**Senior High School 1 1 North Liukang Tupabbiring**			
	Frequency	Percent	Valid Percent	Cumulative Percent	Frequency	Percent	Valid Percent	Cumulative Percent
Facebook and YouTube	37	45.7	45.7	45.7	4	5.6	5.6	5.6
Only Facebook	1	1.2	1.2	46.9	5	7.0	7.0	12.7
Only YouTube	29	35.8	35.8	82.7	5	7.0	7.0	19.7
Others	14	17.3	17.3	100.0	57	80.3	80.3	100.0
Total	**81**	**100.0**	**100.0**		**71**	**100.0**	**100.0**	

For respondents for Senior High School 2 Pangkajene Social media which is used for the most educational purposes is a combination of Facebook and YouTube 37 people (45.7 percent) following only using YouTube 29 people (35.8 percent) and at least only using Facebook. While others, in the form of WA, Instagram, Line 14 people (17.3 percent). Whereas for Respondents from Senior High School 1 Liukang Tupabbiring Utara Social media that is used for the most educational purposes is a combination of Facebook and YouTube 4 people (5.6 percent) following only using YouTube 5 people (7 percent) and only using Facebook 5 people (7 percent) and those who use Facebook no use at all 57 people (80.3 percent).

Table 5. Social Media for Educational Purposes

Senior High School 2 Pangkajene	**Senior High School 1 North Liukang Tupabbiring**

	Frequency	Percent	Valid Percent	Cumulative Percent		Frequency	Percent	Valid Percent	Cumulative Percent
Completing homework	47	58.0	58.0	58.0	Completing homework	10	14.8	14.8	14.8
Looking for the Latest References Related to School Lessons	18	22.2	22.2	80.2	Looking for the Latest References Related to School Lessons	4	5.6	5.6	20.4
Looking for Practice Questions	9	11.1	11.1	91.4	Did not search	57	64,8	64.8	100.0
Others	7	8.6	8.6	100.0					
Total	**81**	**100.0**	**100.0**		**Total**	**71**	**100.0**	**100.0**	

Students of Senior High School 2 Pangkajene used social media to aid them in completing homework, discovering new references, and finding practice problems. Whereas only 10 (14.8 percent) students of Senior High School 1 Liukang Tupabbiring Utara used social media to help complete their homework and 4 (5.6 percent) using social media to find new references. A staggering 57 (64.8 percent) tdid not use social media at all.

Table 6. Other Obstacles to Social Media as Learning Media

	Senior High School 2 Pangkajene				**Senior High School 1 North Liukang Tupabbiring**			
	Frequency	Percent	Valid Percent	Cumulative Percent	Frequency	Percent	Valid Percent	Cumulative Percent
Some Information was Unavailable	29	35.8	35.8	35.8	4	5.6	5.6	5.6
Incomplete Information	32	39.5	39.5	75.3	5	7.4	7.4	13.0
Information is only available in a foreign language	13	16.0	16.0	91.4	5	7.4	7.4	18.6
Others	7	8.6	8.6	100.0	57	68.8	68.8	100.0
Total	**81**	**100.0**	**100.0**		**71**	**100.0**	**100.0**	

Constraints found in addition to technical constraints, namely incomplete information, using foreign languages and others.

3.2 Field Observations

1. Lack of Internet Access

Based on field observations, the geographical conditions of Senior High School 1 Liukang Tupabbiring Utara which is located outside the island of Sulawesi has limited internet network. This resulted in the information to be downloaded requires a rather long time. The same thing is almost the same happened in Senior High School 2 Pangkajene, which is an internet network that is often disrupted, the signal is less strong.

2. Limited Electricity Availability

Another technical obstacle for students of Senior High School 1 Liukang Tupabbiring Utara is limited access to electricity during the day. Power outages during the day result in the community having to wait for time to use electricity again at night. While electricity is the main source for media access devices to stay on.

3. Limited Understanding of the Uses of Social Media

In addition to these technical factors, another factor obtained from the results of field observations at Senior High School 1 Liukang Tupabbiring Utara is that the skills of some students to use social media are still limited. Only a handful of students are able to take advantage of social media facilities, such as Facebook, line, YouTube, Instagram and others. So the use of social media has not spread too much to other students, especially because of the economic ability of middle and lower students so that they do not have an Android mobile to be used to access Social Media, to get educational information, especially those related to lessons in school.

3.3. Utilization of Social Media as Learning Media

The results showed there were differences in how to use social media between students from Senior High School 1 Liukang Tupabiring Utara and Senior High School 2 Pangkajene. The author assumes that the geographical location also influences the condition.

The results of field observations by interviewing students explained that the limitations of internet network access, electricity access in the island area and the limited knowledge of the use of social media influenced students to utilize social media as a learning medium. The data shoes that 57 of the students of Senior High School 1 Liukang Tupabbiring Utara that participated in this study did not use social media for educational purposes (Table 4). The same data shows that 57 students admitted to never searching for educational materials through social media (Table 5).

This is in complete contrast to the social media behavior patterns show by the students of Senior High School 2 Pangkajene. 67 students (Senior High School 2 Pangkajene) used social media for educational purposes (Table 4). These students chose YouTube and Facebook as the social media platforms of choice for discovering and accessing information relating to their educations. 49 of these students used social media as a learning medium for periods of greater than 2 hours a day.

Table 6 shows some obstacles students from both schools faced in accessing and using social media for learning purposes. There are clear differences between the two schools which may be associated with the contrast in social media usage patterns. In Senior High School 2 Pangkajene, 74 of the 81 students involved in this study claimed that incomplete information and the information only being available in a foreign language as the two primary obstacles to their usage of social media

for learning. But 57 out of 71 students in North Tupabbiring 1 high school actually did not experience problems related to information. That is because 57 students in Senior High School 1 Tupabbiring Utara did not use social media for educational purposes.

Although according to the results of field observations, in the area of Pangkajene 2 Public High School they also experience limited access to the internet network, but the results of the observation also show that there is no limitation of the knowledge of Pangkajene 2 Public High School students in accessing social media. This affects the difference in the way students use social media as a learning medium in two high schools with different geographical locations.

The results of the study are in line with the Uses and Gratification model which says that the social environment determines our needs. The social environment includes the characteristics of group affiliation and personality traits [5]. Where and where groups come from determines their needs using media. As Blumer said in Rachmat that the cognitive aspects or the need for information surveillance, or the exploration of reality determine the way we use media [6].

What these students are doing is to answer the challenges of the rapid era, responding to the development of communication and information technology that is so fast developing, that they are "forced" to use information technology, before they are left behind by the rapid development. However, this study illustrates how coastal communities have different patterns in accessing media.

4. Conclusion

From the results of the study it can be concluded, there are differences in how to use social media between students from Senior High School 1 Liukang Tupabiring Utara and Senior High School 2 Pangkajene. These differences can be associated to geographical location which also affects the conditions in using social media. The results of field observations by interviewing students explained that the limitations of internet network access, electricity access in the island area and the limited knowledge of the use of social media influenced students to utilize social media as a learning medium. Data shows that 57 students of Liukang Tupabbiring Utara Senior High School as many as 57 people did not use social media for educational purposes and even 57 people claimed not to seek educational information through social media, in contrast to students from Senior High School 2 Pangkajene who used social media more as learning media.

For effective social media usage, all parties must utilize the available island internet network. So students can use several social media with the maximum for their educational needs, so as not to miss information. Related parties should pay attention to the quality of the internet network for the mainland so that there is no need for complaints that network problems are often not optimal.

Constraints in the use of social media for educational purposes in the archipelago need to prepare ITK laboratories so that all students can enjoy and use them for educational purposes. Internet network must be maximized so that there are no more complaints about weak signals, failed downloads and the like. The school needs to increase the ability of Wifi.

References

[1] W. K. Pertiwi.: Facebook Jadi Medsos Paling Digemari di Indonesia. https://tekno.kompas.com/read/2019/02/05/11080097/facebook-jadi-medsos-paling-digemari-di-indonesia. Kompas.com Jakarta (2019)

[2] R. Riyadi.: Penggunaan Media Sosial Sebagai Media Pembelajaran. Kompasiana.com (2018)

[3] H. Tahir.: Media Sosial Dalam Kehidupan Manusia. http://harrytahir2.blogspot.com/2013/04/karya-tulis-ilmiah-media-sosial-dan.html (2019)

[4] Kaplan A. M. and M. Haenlein.: Users of the world, unite! The challenges and opportunities of Social Media. Business Horizons, Vol. 53. pp. 59-68 (2010)

[5] Effendy O. U.: Ilmu, Teori & Filsafat Komunikasi, Bandung: PT CItra Aditya Bakti (1993)

[6] Rakhmat. J.: Psikologi Komunikasi, Bandung: PT Remaja Rosdakarya.(2007)

Barriers of Public Sector Innovation: A Case Study in The Alley Garden Program in Makassar City

Gita Susanti[1], Andi Ahmad Yani[2], Muhammad Irvan Nur Iva[3], Siti Halwatiah[4,] Andi Rahmat Hidayat[5], Alfiana[6]
{gitasusanti65@gmail.com[1], aayani@unhas.ac.id[2], m.irvan.nuriva@gmail.com[3], sitihalwatiah@gmail.com[4], andirahmatfisipuh@gmail.com[5], alfianahafid@yahoo.com[6]}

Department of Administrative Science, Faculty of Social and Political Science, Hasanuddin University, Jl. Perintis Kemerdekaan KM. 10, Makassar, Indonesia[1,2,3,4,5,6]

Abstract. This study aims to identify barriers experienced in public sector innovation with a case study of the Alley Garden (LONGGAR) program innovation in Makassar. The measurement indicators used include several inhibiting factors according to Mulgan and Albury. The data collection method uses a qualitative description method through observation, interviews and documentation studies. The technique of determining the informant is done by purposive sampling. Data analysis was obtained through the stages of data reduction, data presentation and drawing conclusions. The results illustrate that the government must make budget transparency, LONGGAR Standard Operating Procedures (SOP), and optimization of the involvement of youth and community leaders. Through identifying these obstacles, the government can use this information and minimize the failure to apply Lorong Garden innovations in Makassar City and other regional contexts.

Keywords: Barriers to Public Sector Innovation, public Sector Innovation, innovation program

1 Introduction

The public sector is reaping demands for change to be more flexible and able to answer the challenges of community dynamics. Innovation is an obligation and a need for governments at all levels because innovation is the answer to problems faced by the public sector[1]. Innovation can be something tangible or intangible. In this context, the dimensions of innovation are very broad. Understanding innovation as appropriate that is only identical with technology alone will narrow the actual context of innovation [2]. Mulgan and Albury stated several reasons why the public sector must innovate: (1) innovation is carried out to respond more effectively to changes in the needs and expectations of the public that continue to increase; (2) to include cost elements and to improve efficiency; (3) to improve the delivery of public services, including those in the past which have made little progress; (4) to capitalize on the full use of ICT, as this has been proven to increase efficiency and effectiveness in service delivery[3].

The Makassar City Government is responsible for the development of its territory in accordance with the socio-cultural context and Law No. 9 of 2015 concerning Regional Government. The city of Makassar has a sizeable population density in Indonesia of 1,671,001 People in 2018 with a growth rate of 0.09[4]. Uncontrolled growth in urban population has led

HICOSPOS 2019, October 21-22, Makassar, Indonesia
Copyright © 2020 EAI
DOI 10.4108/eai.21-10-2019.2291545

to the emergence of land clearing activities for settlements. Space needs are increasing to accommodate the needs of urban dwellers. The increasing amount of demand for urban space results in deterioration in environmental quality[5].

The increasing population density of Makassar City has caused problems with land conversion and changes in land use intensity. This causes a reduction in green open space, both private and public proportions. Access roads that are increasingly narrow are the effects of shifting use of space. This affects the condition of the aisle that is not maintained and affects the visual quality of the environment and socio-cultural degradation[5]. Therefore, Lorong Garden (LONGGAR) is a manifestation of the Makassar City Government's innovation in resolving these problems, in accordance with its vision of "Mewujudkan Kota Dunia yang Nyaman untuk Semua, Tata Lorong Bangun Kota Dunia" or in English "Creating a Comfortable World City for All, Manage the Alleys to Develop World City".

The LONGGAR program was developed into a productive program like urban farming with an agricultural concept in the massive urban sphere developed into infill Agriculture. The LONGGAR program changes the face of the hallway to be attractive and changes the community's perception of the hallway to be more positive and productive. The city allies are filled with vertical gardens planted with productive plants which can be consumed and sold at harvest time. Therefore, it can be said that the program is a driving force for the community's economy.

Local government innovation must be in line with the expected achievements of the innovation targets[3]. Innovation does not happen smoothly or without resistance. Many innovations of which are precisely constrained by various factors. In the context of the LONGGAR program innovation, there are obstacles that affect the performance of the innovation.

The inhibiting factors for innovation proposed by Mulgan and Albury[3] are: (1) Reluctance to closed own filing program or organization, (2) Over-reliance on high performers as source of innovation, (3) Technologies available but constraining cultural or organizational arrangement, (4) No rewards or incentives to innovate or adopt innovations, (5) Poor skills in active risk or change management, (6) Short-term budget and planning horizons, (7) Delivery pressures and administrative burdens, (8) Culture of risk aversion.

Synchronization between LONGGAR and indication of inhibiting factors in its application is the focus of this study. The aim is to identify obstacles to public sector innovation through case studies of Lorong Garden program innovation in Makassar.

2 Research Method

The study uses a qualitative approach that is to find out or describe the reality and events the under study to facilitate the determination of objective data[6]. The focus of the research is public sector innovation barriers in the implementation of LONGGAR program in Makassar. The type of data processed consists of primary data that is the main data obtained from in-depth observations, in-depth interviews with the community and local government. Then secondary data is supporting data obtained through literature review and document studies. The technique of determining informants is by purposive sampling, where the determination of the sample in research is not done in the entire population, but focus on the target by considering certain criteria according to the research objectives. Qualitative data analysis techniques by carefully

abstracting every information obtained through three stages namely data reduction, data presentation and conclusion drawing[7].

3 Result and Discussion

The Lorong Garden (LONGGAR) program was implemented in 2015. As a manifestation of the achievement of “Clean Makassar” and the main program of each district and sub-district in Makassar City, the Chairperson of RW, RT and community leaders worked together to create the LONGGAR program in their community. The objectives of this program are: increasing the quality of the aisles, raising public awareness, strengthening community friendship, minimizing criminal acts and contributing to the community's economy. This encouraged the emergence of the flagship program "1000 LONGGAR Movement", by arranging 7,520 aisles in Makassar City.

The 1000 LONGGAR program certainly not only changed the face of the dirty and arid alleyways in Makassar to be clean and green, but also can make contribution to community’s economy. Through urban farming, the city halls are filled with vertical gardens planted with productive plants such as vegetables and fruit and ornamental plants. At harvest time, it can be consumed by residents and can also be sold. Green and Productive are the colours of allies[5].

LONGGAR includes an innovation system with fundamental changes from existing systems by establishing new interactions[5]. As a public sector innovation, LONGGAR is not an attempt to fill in and interpret rules following local conditions[8]. Therefore, it is important to identify barriers to the application of LONGGAR and the following eight indicators for measuring the inhibiting factors of public sector innovation[3] as follows:

3.1 *Reluctance to close down filing program or organization,*

A program or even organizational unit that has clearly demonstrated failure will be better closed and replaced with a more promising new program or unit. Every innovation must be open to failure and improvement. LONGGAR program is the first innovation in Indonesia, specifically the acceleration of environmental quality accompanied by an increase in people's welfare. Implementation of LONGGAR has been carried out since 2015. The Office of Maritime Affairs, Fisheries, Agriculture and Animal Husbandry (DKP3) of Makassar City, as a technical agency, is planning to develop a productive green alley garden, known as the garden alley (LONGGAR), with a budget of IDR. 123 million. The LONGGAR planning budget is IDR. 2.9 million per alley. This allocation comes from the 2015 Regional Budget (APBD) of Makassar. LONGGAR development was carried out in 42 aisles spread across 14 sub-districts in Makassar. Each district has three corridors as a pilot. To loosen this pilot, the sub-district determines which aisles will be developed. Getar 1000 Lorong Garden has met the achievement of the target in 2017 by fixing 90% of the total number of corridors in Makassar City. This makes LONGGAR innovation to receive international attention as a pilot program in revamping densely populated residential areas with a total of 506,000 reports in Google. Thus, LONGGAR is still feasible and has promising expectations.

3.2 *Over-reliance on high performers as source of innovation*,

Dependence on certain figures who have high performance causes most employees in the public sector to only become followers. When the figure disappears, the work experiences stagnation. The implementation of the LONGGAR program helps the Food Security Agency reach the village level. Where the Food Security Agency became the leading sector in the innovation of this program. One of the incentives provided by the agency is the assistance of seedlings and extension workers. Seedling assistance has spread to 14 sub-districts, and there are 49 extension agents[5]. However, there are still many people who do not understand the purpose of this program and where their crops will be sold. Makassar mayor's policy on Lorong Garden is less socialized so that some people do not understand and do not act as initiators of LONGGAR before there are officers who check the condition of the hallway and its worthiness. Similar barriers to implementation of LONGGAR were found in Rappocini District, which became a pilot hall in the implementation of the LONGGAR innovation program. After the mayor's visit to ASEN, the program was not taken care of because the people are busy workers and district officials and related agencies no longer routinely monitor the condition of the program.

Whereas one indicator of the success of government programs is that the government always socializes policies to the public so that they can know and understand the direction, goals and objectives of the policy and more importantly so that they can accept, support and even oversee the implementation of government policies[9]. In addition, the Allies Business Entity (BuLo) whose work is to marketing the yields from the LONGGAR and ambitions of community leaders who initiated LONGGAR have not been running optimally. This phenomenon shows that officers and market availability can be obstacles.

3.3 *Technologies available but constraining cultural or organizational arrangement*,

Innovation fails not because of the lack of technological support, but rather because of traditions or organizational policies that are not pro innovation. The level of education affects the understanding of the community to be involved in the Lorong Garden (LONGGAR) program. The community has not received counselling due to the limited extension workers and it is difficult to understand the program's action plan independently. As a result, people are not unwilling to participate, but there are limited information and resources. The government and related agencies as the implementor of the LONGGAR program did not work optimally because the implementing apparatus only installs the plants directly without the empowerment of basic education in urban hall-based agriculture for the community. They only directly install plants such as chillies, eggplants etc. and then left it. In addition, technical factors such as the lack of water supply from the Regional Water Company (PDAM) hamper plant maintenance. As with human resource management theory, program success is determined by competent human resources and the availability of supporting resources[10].

Another factor causing the improvement of the aisles has not been evenly distributed because the Allies Business Entity (BULo) program does not have a clear policy basis and has not been regulated in Regional Regulations (Perda) or mayor regulations (Perwali). From this, it can be questioned the readiness of the government apparatus for its readiness in carrying out the BULo program. It is feared that the existence of the BULo program which does not have a policy basis will not be realized to the maximum due to an unsustainable process in the formulation of the program. This is because it directly or indirectly has an impact on the implementation of the program because these process chains will bring vision to real activities and field operational guidelines for government officials[11].

3.4 ***No rewards or incentives to innovate or adopt innovations*****,**

The ability to innovate cannot be regarded as an ordinary thing, but must be seen as something special so that it deserves to be rewarded. LONGGAR is different from other cleaning programs. For instance, sustainable agricultural assistance and extension is carried out by mentors, stakeholders and agricultural instructors from the Food Security Agency to ensure the program runs smoothly and successfully. Besides that, the community itself provides a pot for plants, soil and some fruit and vegetable seeds so that the community feels they have and can look after and care for their plants. This indicates LONGGAR has incentives for the community and government, so that it does not become an obstacle in its application. It shows that the success of a government program especially Lorong Garden can be seen from the public support for a policy. Generally, policies that provide incentives are usually easy to get public support. It is better if policies that are dis-incentive, such as having to strike a public pocket through self-help in purchasing materials and so on, will lack support, depending on people's awareness itself.

3.5 ***Poor skills in active risk or change management,***

However, aspects of skills play an important role for the success of innovation. No matter how great the motivation of employees and the environment is conducive but not supported by adequate skills, innovation will stop as a discourse. The Lorong Garden (LONGGAR) becomes a solution to improve the aisles which so far seem dirty and arid. This program makes the hallways to be clean, green, and neatly arranged. Assistance on how to grow crops in a narrow yard, as well as continuous socialization by regional officials can ensure this program runs successfully. But, assistance in each region must be gradual due to the lack of existing staff, who must accompany 2 to 3 villages. This illustrates that the limited number of officers can be a limiting factor. In an effort to minimize these barriers, the Department of Food Security assigned 49 people with agricultural extension status with agricultural undergraduate background to assist Farmers Women's Groups (KWT) in the hallway in developing vegetable and fruit crops using the yard and the hallway.

3.6 ***Short-term budget and planning horizons*****,**

The development of innovation both on an organizational and national scale must be planned well, in terms of annual, medium- and long-term perspectives. LONGGR budgeting is still unclear. There are those who say that this program is not budgeted, but there are also those who say that this program has a budget that has been allocated. Clarification from the Food Security Agency stated that the budget could only be allocated to some seeds and extension workers and the rest must have initiation and awareness from the community who voluntarily reformed the aisles and set aside income for the supply of seedlings and plant pot. So, the government still has not provided a collective budget for all LONGGAR needs, but the government is trying to involve the community to cover the budget shortfall through socialization and budget transparency to the public.

3.7 ***Delivery pressures and administrative burdens*****,**

Relations between the government and the community are often based on a basis of mistrust. As a result, for a simple matter must include many requirements, lengthy procedures, and involving multiple actors. Things like this create pressure for anyone who is in a trance and removes the desire to innovate. The bureaucratic structure in the application of innovation has a significant influence, but so far, the bureaucratic procedures are complicated and complex. The context of the application of LONGGAR must be delivered by the urban village but the understanding obtained is still lacking, as is the understanding of the public agencies (SKPD), namely the Agriculture Agency and the Makassar City Food Security Agency who were present only important for LONGGAR, but the procedure was not so clear and uneven in the community. This gives an overview for the procedure for LONGGAR management to reach the most urban village levels, but the procedure is unclear and uneven.

Commitment, consistency and focus on a government policy or program in the implementation of the Lorong Garden (LONGGAR) program is something important, especially for government officials. For example, a policy proposed by Edi Suharto is a provision that contains principles to direct ways of acting that are planned and consistent in achieving certain goals[12]. In this case, consistent planned action and not mixing up each program is necessary, so that the LONGGAR program can run well because the success indicator of this program is that the Makassar City Community is satisfied with the improvement of the hallway at the district and sub-district level. This can then explain how the SKPD responsible for this program can be measured for its success in the welfare of the community.

3.8 *Culture of risk aversion,*

The success of a government program depends on community satisfaction and participation in the program. The character of the people in Makassar who seem apathetic and are busy with work routines and other things make this program implementation not optimal. The government has difficulty in accommodating community involvement that is difficult to regulate and can only be mobilized when there is assistance from the government. Existing aid, however, did not last long for the community, for example the assistance of perishable plastic pots and seeds which were difficult to maintain. In addition, the community depends on the government who wants repeated coaching. Another obstacle encountered in terms of coaching this program is changing the mindset of urban communities to become people who understand about urban farm. In addition, the weather is a factor hampering the cultivation of chili and makes the LONGGAR program not optimal because the community is not committed to conducting maintenance and improvement. This illustrates that the obstacles to achieving innovation goals, namely the mindset of the community oriented to individual needs and assistance from the government, do not apply long term.

4 Conclusion

The Lorong Garden or LONGGAR Program is a form of public sector innovation in urban spatial planning and densely populated settlements. The obstacles encountered in applying the LOOSE innovation are the limited number of extension workers, lack of understanding, level of public education, availability of facilities and infrastructure, such as PDAM water supply and community culture. Based on this, the government must create budget transparency, Standard Operating Procedures (SOP) for LONGGAR, and optimizing the involvement of youth and

community leaders. The identification of these obstacles can be used by the government to improve the success of Lorong Garden's innovation in Makassar.

Acknowledgements. This research was supported by Hasanuddin University. We would like to thank the Government of Makassar city for providing the data required in this research. All errors and omissions are our own.

References

[1] Widodo, T. U.: Inovasi Sebagai Keniscayaan Baru Dalam Ilmu dan Praktek Administrasi Publik di Indonesia (2016)
[2] Rogers, E. M.: Diffusion of innovations-Third Edition (1983)
[3] Mulgan, D. and Albury, G.: İnnovation in Tha Public Sector (2003)
[4] Central Bureau of Statistic Makassar: Makassar Municipality in Figures 2018, Makassar (2019)
[5] Badan Ketahanan Pangan Kota Makassar: Profil Inovasi Getar 1000 Longgar, Makassar (2017)
[6] Moleong, L. J.: Metodologi Penelitian Kualitatif (Edisi Revisi), in *PT. Remaja Rosda Karya*, (2017)
[7] Miles, M. B. Huberman, A. M and Saldana, J.: Cross-case data analysis, in *Qualitative data analysis: An expanded sourcebook* (2014)
[8] Suwarno, Y and Lan S.:Inovasi Di Sektor Publik, *J. Adm. Publik*, Vol. 5, no. 2 (2008)
[9] Gafur, A.: Memanfaatkan Pekarangan Mendukung Program Lorong Garden (Longgar), Dalam Materi Pelatihan, Makassar, (2015)
[10] Perry J. L and Hondeghem, A.: "Building theory and empirical evidence about public service motivation, *Int. Public Manag. J* (2008)
[11] Nurfahmiati, H.: Pemberdayaan Masyarakat Melalui Program Badan Usaha Lorong (Studi Kasus di Kecamatan Rappocini Kota Makassar), *J. Eprints Univ. Negeri Makassar* (2018)
[12] Jannah, M. "Implementasi Kebijakan Larangan Parkir di Bahu Jalan dalam Mengatasi Kemacetan di Kota Makassar," *J. Kolaborasi*, vol. Volume 1 N, pp. 238–250 (2015)

Open Government on Disaster Information Management in Regional Disaster Management Agency of South Sulawesi

Erwin Musdah[1], Anhar Dana Putra[2]
{erwinmusdah@stialanmakassar.ac.id[1], anhardanaputra@stialanmakassar.ac.id[2]}

Sekolah Tinggi Ilmu Administrasi Lembaga Administrasi Negara, Jl. Andi Pangerang Pettarani, Makassar, Indonesia[1,2]

Abstract. This study is aimed to discuss open government in the context of disaster information management in Disaster Management Agency (BPBD) of South Sulawesi. The study employs qualitative method and data was collected by interview, document study and observation. The informants of the study are BPBD and NGO which work in the disaster management sector. The result of the study shows that the principles of open government have been implemented in the disaster information management in BPBD, though not covering all stages of information management. The principle of transparency, participation and collaboration have been visible in the stage of collecting disaster information. In contrast, those initial principles are not visible in the stage of classifying information. In the stage of documenting and information service, these are found to be the principle of collaboration. Generally, BPBD does not maintain information transparency via website like others but focuses more on utilizing more accessible and practical media for users and disaster information sources like radios, flags, and social media. The openness of BPBD in disaster information management is influenced by some factors such as: (1) sources of disaster information are provided by various parties beside government (2) BPBD eagers to collaborate with other agencies. Lastly, disaster management needs a wide variety of specific skills.

Keywords. Open Government; Public Information Management; Disaster Information; Disaster Management

1 Introduction

This article aims to examine open government in the management of public information in the disaster sector. This topic is important because openness is still widely understood to be limited to publishing information about government activities. Information like this in the context of disaster management usually only encourages short-term action. In fact, disaster risk management activities are long and sustainable activities.

Disaster management is manifestation of the state purpose, which is to protect all the people of Indonesia. Although it is the responsibility of the government, disaster management is also carried out independently by community groups. Information about disasters is not only owned by the government but also by the community. The absence of a single source of information about disaster requires the government as the main actor in disaster management to be more open in terms of disaster information management. The government must be open to receive

HICOSPOS 2019, October 21-22, Makassar, Indonesia
Copyright © 2020 EAI
DOI 10.4108/eai.21-10-2019.2291593

information from the public. On the contrary, the government must also open up disaster data so that it can be easily accessed by the public.

The concept of information disclosure which is supported by participation and collaboration between the government and the community is discussed in the concept of open government. In the concept of open government, an open government is a government that is transparent, participatory, and collaborative [1]. There have been many studies conducted to study open government. In general, the study discussed conceptual open government [1] [4], or practically in the context of governance in general [5] [7]. However, existing studies have not seen openness in governance in more specific areas such as public information management. Several studies have actually discussed about public information in the context of open government. However, that existing studies focus more on how public information is displayed using information systems technology [8][9]. Past studies have not reviewed the management of public information that includes information gathering to public information services. This study examines open government in disaster information management in South Sulawesi especially in the stages of gathering, classifying, documenting, and information services.

2 Research Method

This study uses a qualitative research method with interviews as the main data collection technique. Data from the interviews are supplemented with document studies and observations. This research was conducted at the Office of the Regional Disaster Management Agency of South Sulawesi Province (BPBD). Effective data collection was carried out in April to November 2018. The data collected was the result of in-depth interviews with six key informants namely the BPBD secretary, the head of the emergency and logistics section, the head of the rehabilitation section, the head of the prevention section, the head of emergency operation staff, and the disaster consultant from DVAT Embassy Australia. The interview data is supplemented by the results of a study of documents in the form of policies related to information management in South Sulawesi. We also made observations at the South Sulawesi Province BPBD office, website and social media related to managing information on the disaster in South Sulawesi.

3 Result and Discussion

3.1 Disaster Information Management at BPBD South Sulawesi

Republic of Indonesia Decree Number 14 Year 2018 on Public Information Disclosure gives the authority to the Information Management and Documentation Officer (PPID) to manage public information. In Article 1 it is explained that the Information Management and Documentation Officer is the responsible official for the storage, documentation, provision and / or information service in the public institution. PPID in carrying out its duties can be assisted by PPID assistant. South Sulawesi Provincial Government appoints PPID through South Sulawesi Governor Decree No. 1481 / VI / Year 2017 and PPID assistant through Governor Decree No. 1482 / VI / Year 2017. PPID South Sulawesi is assigned for Head of Information Communication and Statistics Office of South Sulawesi Province. PPID Assistant is assigned for officials in charge in Public Information Services and Functional Officials chaired by the Secretary or Head of Administration on the Regional Government Work Unit. At the Regional

Disaster Management Agency, PPID assistant is assigned for the Secretary of BPBD South Sulawesi.

Public Information Management itself in South Sulawesi is regulated in South Sulawesi Governor Decree Number 115 Year 2017 on Guidelines for Information Management Services and Documentation of Local Government at South Sulawesi. In practice, the management of public information in BPBD South Sulawesi is still not running in accordance with the applicable regulations. The interviews with the Secretary of BPBD South Sulawesi revealed an interesting insight. Although the Governor's Decree has assigned the Secretary of BPBD ex officio as PPID Assistant, the Secretary of BPBD stated that there is no PPID structure in BPBD South Sulawesi (interview with AI on 4 May 2018). The statement may be due to personal ignorance of the Secretary of BPBD because he has recently been appointed to that position. But the statement that there is no structure of PPID in BPBD South Sulawesi is also justified by the Head of Rehabilitation Section BPBD South Sulawesi which is relatively long served on BPBD South Sulawesi (interview with ABR on May 3, 2018). The insights imply three things: first, the Governor's Decree on the PPID assistant is not known to the official concerned; secondly, there is no PPID Assistant structure in South Sulawesi BPBD, and thirdly, public information governance has certainly not run optimally as the rules applied. Public information management consists of four stages: information gathering, classification of information, documenting information, and information services. Public information governance in the Field of Disaster is described more clearly as follows:

Information Gathering. Information gathering is an activity related to accumulating activity which has been, is and will be executed by each work unit. Head of Prevention Unit of BPBD South Sulawesi explained that the information collecting process is done by each work unit in accordance with their job responsibility. In South Sulawesi BPBD there are three areas, namely Prevention and Preparedness, Logistics Emergency, and Rehabilitation and Reconstruction. Prevention and preparedness fields such as collecting data prior to disaster events such as disaster-prone maps, contingency plans etc., Emergency Field Logistics collects information on disaster events, while the Rehabilitation and Reconstruction field collects post-disaster data (interview with AU on May 4, 2018).

The process of gathering information at BPBD South Sulawesi is supported by cooperation and participation along with various parties. The BPBD Prevention and Preparedness works with BMKG for weather information or with ORARI for delivery of preparedness conditions. Field of Emergency and Logistics is in collaboration with the Department of Social Affairs, Tagana, PMI, SAR, TNI, POLRI etc. at the time of emergency disaster. Rehabilitation and Reconstruction Sector is in cooperation with PU to the reconstruction action (interview with MZ on May 4, 2018).

In the Field of Emergency of Logistics BPB South Sulawesi has a Central Control and Operational Unit (*Pusat Pengendalian dan Operasional*/Pusdalops) which has an important role in the management of disaster information. Pusdalops was formed based on Head of BNPB Regulation No. 15 Year 2015 on Guidelines for Establishment of Pusdalops PB. Pusdalops in South Sulawesi is a collaboration project and fully funded by DVAT Australia. One of the programs initiated by PUSDALOPS BPBD SUL-SEL is a digital application for smartphone users. This application has been available for download in Play Store since April 14, 2018. The Application of PUSDALOPS SUL-SEL is described on Play Store as a disaster monitoring application. In this application there are four functions namely E-Disaster, Emergency Call, Latest Disaster Information and Disaster Guidance. The first and second functions can be considered as information gathering functions. These two functions can be used to convey disasters to BPBD South Sulawesi. However, it seems this application has not been widely used

by the community. One indication is seen from only four people who provide reviews about this application in the Play Store.

Besides PUSDALOPS BPBD application, information media utilized by BPBD South Sulawesi to collect information are Facebook group and WhatsApp group. The account name of Pusdalops Facebook group on Facebook is Pusdalops SulSel. On the account, it can be found many descriptions and photos of disaster events sent by BPBD from various districts / cities in South Sulawesi. Other social media that is used is WhatsApp group which become the media of coordination between BPBD and Quick Reaction Team all districts / cities as South Sulawesi. As disaster happening, information is submitted through the group using the format provided by BPBD South Sulawesi. The entire process was preceded by an explanation to each stakeholder regarding the format and mechanism for sharing disaster information through social media (interview with AD on May 3, 2018).

The Classification of Information. The classification stage of information is the stage of sorting out information that is suitable to open for public and information that is not. Conversely, information that is not suitable to open for public or excluded information means that it cannot be accessed by the public freely. The essence of this stage is on the sorting of information which may and should not be accessed. The result of interview indicates that there is no classification of information as described above in the practice of disaster management information at BPBD South Sulawesi. The decision on whether a data is accessible or not depends entirely on the leadership discretion. The Head of the Preparedness Section explained for the case of the same document may not be given to one person but given to another person. Leadership considerations are sometimes depending on who will use the information. Raw data for disaster risk maps may, for example, be inaccessible to the general public but accessible to universities (interview with MZ on 4 May 2018).

Documenting Information. The process of documenting information is a process for helping out the information services. In other words, documenting information is the process of archiving information. The results show that data storage is done by each work unit that collects information. Based on participatory observation conducted at field research in BPBD South Sulawesi, it can be concluded if documentation process is not going well. When there is a request for accessing documents between BPBD from various parties, there is no clear hints about who stored the documents. It is easy to find a related official will state that they did not know, merely because they had just been transferred to the position. From that situation, it can be understood that information documentation system is not well established in BPBD South Sulawesi.

Specifically, for disaster information, the documentation process in South Sulawesi BPBD was helped by the existence of a disaster information system developed by BNPB through the Disaster Data and Information website (DIBI). South Sulawesi BPBD Pusdalops staff explained that all disaster information was collected from various parties, the Pusdalops immediately verified the data and entered the data on the DIBI website (interview with AD and LN on 4 May 2018).

Information Services. Information services is the process of whether or not the public getting the information. This process can be categorized into two processes, namely through a request and without a request. Information services which do not require a request from users can be found available online through websites or social media, again without the need to be specifically requested. Observation results found that there is information from BPBD South Sulawesi that is available without requests online, i.e. strategic plan and work plan of BPBD South Sulawesi. Both documents can be downloaded freely on PPID South Sulawesi website. Other information that can be freely accessed is information on disaster events. This information

is available on social media Facebook BPBD South Sulawesi and on the website Data and Information Disaster Indonesia (DIBI) BNPB. In addition, disaster information is also published through the Pusdalops South Sulawesi application and social media managed by BPBD South Sulawesi.

Information services that require special applications can be done through online media and can also be done by delivering direct application to the office of BPBD South Sulawesi. Services through online media can be accessed on PPID website of South Sulawesi Province. However, the online media is not yet convincing to be a means of soliciting public information. The argument underlying this assumption is that information services are the tip of the information management process. Meanwhile, the processes in the previous stages have not been reliable. In addition, as revealed in the beginning, public information managers still do not know the duties and roles expected of him as the management of public information.

3.2 Open Government in Disaster Information Management

Transparency, participation and collaboration are the principles of Open Government. These principles are found in the management of disaster information. But not all stages in the management of public information are found in these values. Management of public information is carried out through the stages of gathering, classifying, documenting, and providing information services. In gathering information, the government carries out transparently through delivery in meetings with various disaster stakeholders and provides a format for reporting on disaster events that can be accessed by all parties. Public participation can be in the form of delivery of disaster information through the Pusdalops South Sulawesi application or through information on social media. The collaboration was found in the process of collaboration between the BPBD and various other government agencies, the private sector (DVAT Australia) and NGOs engaged in the field of disaster. At a later stage, the value of collaboration is found at the information service stage. In this case, South Sulawesi BPBD collaborates with PPID and DIBI BNPB as a means of delivering public information. Meanwhile, disaster information can also be accessed through the PUSDALOPS SULSEL application which is the result of collaboration with DVAT Australia. For the information documentation stage, the South Sulawesi BPBD collaborated with the DIBI BNPB for online data documentation.

On the other hand, at the stage of information classification, transparency, participation and collaboration principles have not yet been found. The main reason that can be identified is because this stage has not been implemented well in the management of public information in the South Sulawesi BPBD. In summary, the link between the principles of open government and the stages of information management can be seen in Table 1 below:

Table 1. The relationship between the principles of Open Government with Public Information Management

Public Information Management	Open Government Principle		
	Transparency	Participation	Collaboration
Gathering Information	Submission through WhatsApp groups and meetings with various disaster stakeholders	Submit information on the disaster of the Pusdalops South Sulawesi	Collaborate with government agencies, NGOs and DVAT in compiling documents and gathering information

		application and social media	
Classifying information	Not found	Not found	Not found
Documenting information	Not found	Not found	DIBI BNPB Website
Providing information	Not found	Not found	PPID South Sulawesi website, DIBI BNPB website, Pusdalops South Sulawesi application

From Table 1 it can be seen that the most dominant value of Open Government found in the management of disaster information in BPBD South Sulawesi is the principle of collaboration.

This is influenced by several things including: (1) disaster information can be sourced from various parties other than the government. The results of the study showed that information on many disaster events was sourced from the community and NGOs in the regions. This encourages BPBD to collaborate with various parties. (2) Institutionally, disaster management is not only the full responsibility of BPBD. In addition to BPBD, social services, BMKG, Public Works, SAR, TNI, POLRI and a number of NGOs also have a role in disaster management. For this reason, BPBD needs to collaborate with various other institutions, and (3) disaster management requires a lot of specific expertise that is not always possessed by HR at BPBD such as making applications and websites, making disaster prone maps etc. In overcoming this problem, BPBD collaborated with DVAT Australia to create a website and application for Pusdalops, as well as universities for making disaster prone maps.

In general, South Sulawesi BPBD has tried to promote information disclosure through the website as implemented by many parties. But these efforts have not been optimal. As an alternative, the South Sulawesi BPBD uses more practical media accessible to users and sources of disaster information such as radio and social media. It is social media that is a medium of transparency that encourages community participation in disaster information management in South Sulawesi.

From the aspect of disaster management, the disaster management cycle must be seen as a complete process from mitigation to recovery. Criticism that is widely conveyed to the mass media in general is only to focus on covering disasters when there are disasters. One of the findings of this study shows that the same problem in the management of disaster information by the Government Agency responsible for managing public information was also found. Disaster events are still more dominantly managed better by the Regional Disaster Management Agency than information about mitigation, preparedness, or rehabilitation and reconstruction of disasters. This can be seen at the stage of information gathering, documentation, and information services. At all stages of information management, information on disaster events that looks more coordinated data collection, more complete documentation of the data, as well as more information on disaster events is easier to obtain in various media. This is in contrast to information on mitigation, preparedness, rehabilitation and reconstruction.

4 Conclusion

The principles of Open Government can be found in the management of disaster information in South Sulawesi. South Sulawesi BPBD is most open in the stages of gathering public information. All open government principles can be found at this stage. Besides that, at the information service and information documentation stage, the principle of collaboration with various parties was identified. In contrast, the principles of open government are not identified at the information classification stage. This is due to the fact that this stage has not been well implemented in disaster information management.

The principle of collaboration is most widely applied in disaster information management. This is caused by three things: (1) disaster information can be sourced from various parties other than the government (2) disaster management is not only the whole responsibility of BPBD so it is necessary to collaborate with various other institutions, and (3) disaster management requires a lot of specific expertise that is not owned by BPBD. In managing disaster information, information on disaster events is better managed than information on prevention, preparedness, and rehabilitation and reconstruction by the South Sulawesi Regional Disaster Management Agency.

References

[1] McDermott, P.: Building open government, *Gov. Inf. Q* (2010)

[2] Lathrop, L., Ruma, D.: *Open government: Collaboration, transparency, and participation in practice*. O'Reilly Media, Inc (2010)

[3] Wirtz, B M and Birkmeyer, S.: Open Government: Origin, Development, and Conceptual Perspectives, *Int. J. Public Adm.*, Vol. 38, no. 5, pp. 381–396 (2015)

[4] A. J. Meijer, A J, Curtin, D and Hillebrandt, M.: Open government: Connecting vision and voice, *Int. Rev. Adm. Sci* (2012)

[5] Janssen, M., Charalabidis, Y and Zuiderwijk, A.: Benefits, Adoption Barriers and Myths of Open Data and Open Government, *Inf. Syst. Manag* (2012)

[6] Schumann, W. R. : Transparency, governmentality, and negation: Democratic practice and open government policy in the National Assembly for Wales, *Anthropological Quarterly* (2007)

[7] Coglianese, C.: The transparency president? the Obama administration and open government," *Governance* (2009)

[8] Bedini, I, Farazi, F, Leoni, D., Pane, J., Tankoyeu, I and Leucci, S.: Open Government Data: Fostering Innovation, *JeDEM - eJournal eDemocracy Open Gov* (2014)

[9] Dawes, S. S and Helbig, N.: Information strategies for open government: Challenges and prospects for deriving public value from government transparency, in *Lecture Notes in Computer Science (including subseries Lecture Notes in Artificial Intelligence and Lecture Notes in Bioinformatics)* (2010)

Performance Analysis of Drinking Water Supply Companies Based on Balanced Scorecard in Makassar City

Badu Ahmad[1], Baharuddin[2], Rakhmat[3], Adnan Nasution[4]
{badu@unhas.ac.id[1], baharuddin_fisipuh@yahoo.co.id[2], rakhmat963@gmail.com, adnan_ugm@yahoo.com}

Department of Administration Sciences, Universitas Hasanuddin, Jl. Perintis Kemerdekaan KM 10. Makassar-Indonesia[1,2,3]

Abstract. This research aims to describe and analyze the performance of the Local Drinking Water Company (Perusahaan Daerah Air Minum, PDAM) of Makassar using a Balanced Scorecard, which evaluated: financials, customer service, internal company operations, and Growth and Learning. The population of interest for this study was all PDAM customers and employees, with a sample of 100 customers and 50 employees of Makassar PDAM. Data was collected through a questionnaire, observation of respondents, and document review. Balanced scorecard results were positive overall; scores for the Makassar local government and PDAM still showed a necessity for improvement efforts in order to achieve maximal performance. Company financial performance evaluation showed fluctuation over the previous 5 years due to an increase in total assets which was not accompanied by a comparable increase in net profits. Company customer satisfaction was positive, with a significant portion of customer respondents satisfied with the treatment they received from employees. Scores for company internal operations performance were also positive, indicating effective and efficient operations. Company Learning and Growth evaluation scores returned by PDAM staff showed employees were satisfied overall with both their salaries and their daily workloads.

Keywords: Balanced Scorecard, Performance Analysis, local government.

1 Introduction

The Local Drinking Water Company (Perusahaan Daerah Air Minum or PDAM) of Makassar City was established for the purpose of managing the supply of drinking water to the people of Makassar. Considering the importance of its function as a supplier of a basic human need, effective and efficient management is a key aspect of company performance. The demand for safe drinking water continues to rise as the city's population grows and PDAM must take strategic steps to fulfill this need. Furthermore, the issue of customer rights being ignored has been brought up on several occasions, these rights being: the right to safe and drinkable water, the right to information about drinking water, the right to have their complaints heard, and the right to receive sufficient drinking water. Local government has made efforts to provide drinking water to the community and have also taken steps to ensure that access to these facilities is affordable, however there continues to be a significant segment of consumers who are unsatisfied with their drinking water service despite PDAM's full state monopoly.

HICOSPOS 2019, October 21-22, Makassar, Indonesia
Copyright © 2020 EAI
DOI 10.4108/eai.21-10-2019.2291529

Various highlights have emerged regarding the performance of the Makassar Regional Drinking Water Company, because customers in the Sub-District of Tamalanrea, East Manggala, Biringkanaya found that many customers did not enjoy drinking water despite the rainy season. The lack of water flowing into people's homes is caused by: (a) there is a pipe leak resulting in waste of water disposal that is not on target, (b) difficulty in getting raw water, (c) employees who are not yet competent, d) limited infrastructure, (e) weak monitoring and supervision in the field, (f) high operational costs. Based on the results of preliminary observations made that drinking water services are not maximized in Makassar City, it is important to analyze the performance of regional drinking water companies from a balanced scorecard perspective covering aspects: finance, customers, internal business operations and growth and learning. Based on the above phenomenon, the research aims to describe and analyze the performance of Regional Drinking Water Companies from the Balance Scorecard Perspective covering aspects of Finance, Customers, Internal Operations of the company; and Growth and learning.

If the management of the organization has employees who are competent, respect and treat it well it will influence attitudes and behaviors in performance shows. Through evaluation and monitoring performance periodically aims to determine the achievement of performance progress. The results of the assessment became feedback between superiors and subordinates to improve and maintain Wibowo's performance [1]. The results of individual performance evaluations are used to assess the ability of employees, the level of employee performance, payroll, rewards, transfers, and promotions in office. On the other hand as a basis for improving the ability and expertise of employees through education and training.

According to Nasucha [2], organizational performance is the overall effectiveness of the organization to meet the defined needs of each group with regard to systemic business ventures. The success of individual performance is very influential on organizational performance. The process of organizational performance is influenced by many factors. Hersey, Blanchaed, and Johnson in Wibowo [1] describe the relationship between performance and several influencing factors in the form of an integrated Satellite Model:

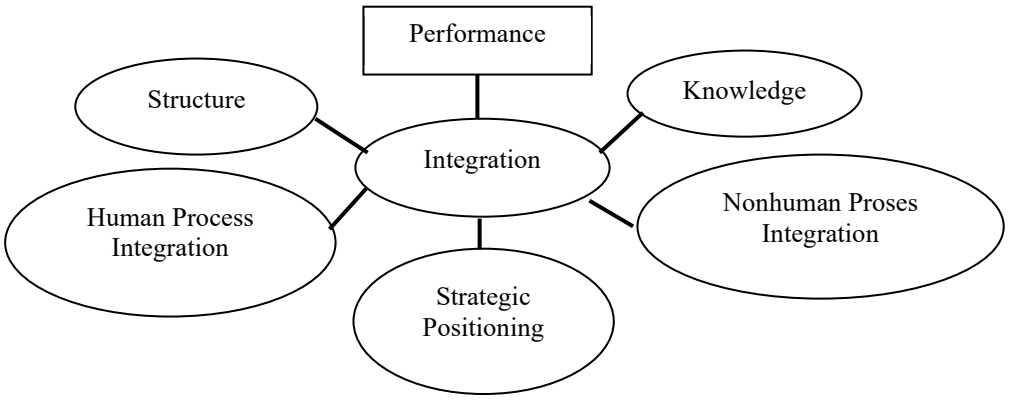


Fig 1. Satellite Model [1]

Assessment of the performance of organizations in the public sector as a government must be done as part of the accountability of the institution to the [3]. This is very necessary

considering that the financing used by public sector institutions comes from taxes, levies, and other state revenues. which is regulated by law. The existence of regional drinking water companies in Makassar City is a public good managed by the government in order to obtain profits as part of the regional income source. For this reason, the regional water company is controlled, monitored by the Makassar City Government. Periodically the Mayor of Makassar requests a report on the company's performance as part of the supervisory function.

According to Sinambela [4], the main aspects of the important aspects of obtaining considerations in measuring organizational performance include: (1) resources; (2) output, seen profit and Return On Investment (ROI); (3) provision of time to serve customers; and (4) flexibility, management responds to changes and the ability to serve various types of requests. Performance of public sector organizations is divided into 6 aspects, namely: (1) input groups; (2) process groups; (3) output groups; (4) result groups; (5) benefit groups; (6) impact groups [3]. An indicator of bureaucratic performance is productivity [5]. Productivity in general is understood as the ratio between input and output. Performance measurement is related to results that can be quantified and seek data after the event. Meanwhile, performance indicators are used for activities that can only be determined more qualitatively on the basis of observable behavior [1]. Performance indicators also suggest a prospective perspective (future expectations) rather than retrospectively (looking back). Furthermore Hersey, Blanchard, and Johnson in Wibowo [1] suggested that the main indicators of performance measurement were goal and motives.

Financial performance can be seen in the organization's ability to produce products that can increase company profits. The company still exists if it is able to provide customer satisfaction. The internal performance of the organization is characterized by the ability to increase productivity and employee satisfaction which has an impact on increasing company profits. For high productivity and quality products must be supported by the formation of good performance management, namely employees must be given training as appropriate learning and development so as to encourage increased organizational performance.

Measurements to Perspectives Based on the Balanced Scorecard (BS) are long-term, as follows:

Table 1. Measurements to Perspectives Based on the Balanced Scorecard (BS) are long-term

Measured Factor	Generic Measure of State-owned Enterprises
Internal company operations	1. Effectiveness and time efficiency in carrying out main duties and functions 2. Operations include: service quality, service time, ordering and billing costs, and the use of information technology.
Financials	1. Increasing PDAM revenue 2. Survey potential revenue sources
Customers	1. Increasing total customers 2. Customer satisfaction
Learning and Growth	1. Employee satisfaction 2. Employee productivity

2 Research Method

Using a balanced scorecard, the Local Drink Water Company of Makassar City's performance was measured with the hope that the data gained could be descriptive-quantitatively analyzed to describe the company's overall performance. The population in this study consisted of 100 customers and 50 respondents. Data was collected through the use of a questionnaire, observation, and document review.

Financial performance analysis was conducted using ratio analysis of Return on Investment (ROI) and Total Assets Turnover (TATO). The formula used for calculating Return on Investment is [6]:

$$Return\ On\ Investment\ (ROI) = \frac{Earnings\ after\ Interest\ \&\ Tax}{Total\ Assets} \quad (1)$$

Total Assets Turnover was measured by calculating sales per asset (in Indonesian Rupiah) using the following formula:

$$Total\ Asset\ Turn\ Over\ (TATO) = \frac{Sales}{Total\ Assets} \quad (2)$$

Analysis of the "Customer" aspect of the balanced scorecard was done by distributing a questionnaire to 100 customers. The researcher measured customer satisfaction using the customer satisfaction index method which consists of 4 indicators. Each questionnaire used the following Likert scale: 1) very bad; 2) bad; 3) fairly good; 4) good; 5) very good [7]. Data was then tabulated and a frequency table was constructed using SPSS.

By totaling all scores, we get the customer satisfaction index score per the formula:

$$IKC = PP \quad (3)$$

Where IKC is customer satisfaction and PP is perceived performance (the number of questions).

To determine the scale, the range between the maximum and minimum scores was calculated using the following formulae:

$$IK\ maximal = R \times PP \times EXmaximal$$

$$IK\ minimal = R \times PP \times EXminimal \quad (4)$$

Internal Company Operations performance was measured by looking at time efficiency in the installation of pipes. The formula used was [8]:

$$Effective\ margin\ ratio\ (EMR) = \frac{process\ time}{time\ to\ completion} \quad (5)$$

$$Time\ to\ completion = time\ for\ data\ processing + time\ for\ pipe\ installation + waiting\ time \quad (6)$$

Growth and Learning was measured using: (1) employee satisfaction based on the following criteria: salary, promotions, workload; (2) employee productivity measured using the formula:

$$Employee\ productivity = \frac{company\ profits}{number\ of\ employees} \quad (7)$$

3 Result And Discussion

3.1 Financial Performance

Performance measurement of the Regional Water Supply Company from a financial perspective on the balanced scorecard to determine the company's ability to generate profit and loss over the past five years. Besides work analysis aims to measure the level of effectiveness of company management in carrying out company operations. The methods used to analyze financial performance are Return On Investment (ROI) and Total Assets Turn Over (TATO).

To conduct an analysis of financial performance, the following five years Income Statement has been presented:

Table 2. Profit reports, PDAM Makassar for the past 5 years [9]

Description	Financial Data				
Year	2014 (Rp)	2015 (Rp)	2016 (Rp)	2017 (Rp)	2018 (Rp)
Company revenue	124.222.699.900	130.600.977.562	154.764.848.618	137.529.684.469	125.008.486.099
Company expenses	91.386.443.088	66.178.252.440	69.429.619.181	70.263.808.960	71.132.880.651
Net profit after tax	24.020.184.562	47.622.973.849	64.043.873.437	75.620.119.370	40.490.733.785
Total assets	286.019.495.664	317.078.695.924	377.825.129.281	431.244.514.860	417.526.451.681

Based on the calculation of the ROI formula, it can be explained that the financial performance of PDAM Kota Makassar has fluctuated. The lowest ROI value occurred in 2014 and 2018, namely only 8.40% and 9.70%. The decline occurred because the increase in total assets was not proportional to the increase in the company's net profit. Another thing is caused by: (1) the large amount of arrears in payment of water levies, (2) many pipes are leaking so that water distribution is not optimal. (3) inaccurate customer water meters, (4) use of water without an account. Even though the ROI value is lower than that

Even though the ROI value is lower than in 2017 it does not mean that the PDAM's performance is very low because PDAM management continues to strive to maximize water discharge from the three water sources, namely Bili Bili, Jeneberang, and Lekopaccing. Financial performance was quite significant in 2015 (15.02%), 2016 (16.95%) and 2017 amounting to 17.54%. The increase in ROI was caused by: (1) an increase in assets in proportion to the income received in the current year, (2) replacement of old distribution pipes, (3) making a distribution area, (4) availability of raw water with pumping systems with a discharge of 2.984 18 liters / second.

Total Asset Turn Over (TATO) is used to measure the turnover of all assets owned by the company and measure the amount of sales obtained from each asset rupture. Based on the calculation of the TATO formula above, it can be explained that fluctuations in total assets turn over in the Municipal Water Company Makassar. The highest TATO was obtained in 2014, amounting to 43.43%, a decrease in 2017 of 31.89% and 2018 of 29.94%. The decline occurred due to a high increase in total assets, which amounted to IDR 431,244,514,860 in 2017 and IDR 417,526,451,681 in 2018.

3.2 Company Performance from the Customer Perspective

Measuring performance from a customer perspective will be based on the development of the number of active customers in 2017 of 169,413, an increase of 0.98% to 172,033, in 2018, and an increase in customers in the June 2019 period to 172,414 (0.99) Increase in the number of active customers in the last three years . The total population served in the administration area is 1,044,282 people or 70.13% of the total population of the existing pipeline network of 1,489,011 people. To reach the target customer of 88.50%, the Regional Water Supply Company is developing a network, adding new customer connections and installing distribution pipes with additional capacity at three IPAs.

The performance of the services provided by company management to customers can be measured by the level of customer satisfaction with the products, goods and services they receive. The better the service, the more satisfied the customer will be, which results in compliance with paying water bills on time. To measure customer satisfaction, 100 questionnaires were distributed containing 14 questions that must be answered by each respondent.

Based on the results of the calculation of customer satisfaction positions obtained a score of 5600 is in the interval 4648 5824 which means that most customers in the category are satisfied with the service received from the officer.

3.3 Company Performance from the Internal Operations Perspective

The internal business process perspective measures the efficiency of time spent by the company in carrying out its business processes. To find out the level of time efficiency used by employees to customers in the form of customer registration. Data processing time is the time determined by the company at each customer registration for 20 minutes, processing time 5 minutes, file inspection time 5 minutes, queuing time employees get what is needed for 10 minutes.

If the resulting ratio is close to 1, the Makassar Municipal Water Company in carrying out internal operations is more efficient. Conversely, if the resulting ratio is getting closer to 0 means the internal business operations are not efficient.

Based on the results of calculations using EMR obtained values of 0.79 in 2014, 0.74 in 2015, 078 in 2016, 0.70 in 2017, and 078 in 2018. All ratios resulting from these calculations are in the good category means Regional Municipal Water Companies Makassar has worked effectively and efficiently.

3.4 Company Performance from the Learning and Growth Perspective

Analysis of company performance in the perspective of learning and growth is focused on the strategic role of employees to achieve the company's vision, mission and goals. Of the 810

employees, there are 445 (54.93%) employees of the company with high school education and below who work as operational staff who determine the achievement of the company's vision, mission and goals. To improve the performance and productivity of the employee's company is given Education and training and technical guidance related to the main tasks and functions. In addition, 365 highly educated employees (45.07%) were given the opportunity to improve their managerial and technical competencies so that the company would develop in the future. During the last two years the directors have carried out employee competency development programs, namely: In 2017 the management workshop was attended by 144 employees, and operational technical guidance was attended by 429 employees. Whereas in 2018 the management workshop was attended by 51 employees, and operational technical guidance was attended by 202 employees.

The employee satisfaction index aims to determine the level of employee satisfaction. The sum of all respondents totaling 50 employees got a score of 1900 which was in the range of 1700 2100 categorized as satisfied. This means that the management and staff of the Makassar City Drinking Water Company are satisfied with the salaries earned, promotions and jobs faced every day.

The level of productivity shows that based on the results of the calculation of the level of employee productivity of the Regional Water Company experienced fluctuations due to an imbalance between operating income and the number of employees working. But there is a significant relationship between employee satisfaction and work productivity. In line with the results of the study by Haeruddin [6] found that measuring employee performance with a persuasive learning and growth can be used as a strategic reference to develop regional companies. Contributions to the development of employees in the form of education and training, technical guidance has significantly increased to increase job satisfaction and employee productivity. This is in line with the results of Mayasari's research [7] that if employees receive sufficient hours of training according to their job needs, they will improve the performance of their learning and growth perspective better.

4 Conclusion

The measurement results of the performance of the Makassar City Water Supply Company based on the Balanced Scorecard are in good category, but the Makassar City Government and company management need to make improvements to achieve maximum performance. The company's performance from a financial perspective has fluctuated over the past five years due to the increase in total assets not proportional to the increase in net income. As for the suggestions submitted based on the results of the research, the management of the Makassar City Drinking Water Company seeks to increase profit after tax so that the value of Return on Investment (ROI) will no longer decrease in the year that will come. The strategies that can be carried out include: (1) adding water sources, (2) adding pipelines to meet community needs, (3) overcoming pipe leaks, (4) replacing damaged customer water meters, (5) recording correct water. Likewise, Total Assets Turn Over (TATO) will be more stable if PDAM management increases revenue from clean water services from customers. Company performance from the customer's perspective is in the category of being quite satisfied. However, the management of the company continues its efforts to increase customer satisfaction so that the payment of the account is on time, avoiding the use of clean water that is not billed. Although the level of employee satisfaction is related to salary, promotion, and the work itself is in a good category.

However, it should be considered to accept employees for the next five years because employee productivity has experienced fluctuations over the past five years, even though training and technical guidance have been carried out.

References

[1] Wibowo: Manajemen Kinerja, Jakarta : Rajawali Pers (2011)

[2] Nasucha, C.: Reformasi Administrasi Publik: Teori dan Praktek, Jakarta: Grasindo (2004)

[3] Mahsun, M.: Pengukuran Kinerja Sektor Publik, Yogyakarta: BPFE (2006)

[4] Sinambela, L. P.: Kinerja Pegawai: Teori Pengukuran dan Implikasi, Yogyakarta: Graha Ilmu (2012)

[5] Dwiyanto, A.: Reformasi Birokrasi Publik di Indonesia, Yogyakarta: PSSK-UGM (1995)

[6] Haeruddin, M. I. M.: Pengukuran KInerja Perusahaan Dengan Menggunakan Balanced Scorecard pada PT Pengadaian, Cabang Talasalapang Kota Makassar, *Jurnal Aplikasi Manajemen, Ekonomi, dan Bisnis,* zv. 2, %1. vyd.2, pp. 94-111 (2018)

[7] Mayasari: Analisis Balanced Scorecard Sebagai Alat Pengukuran Kinerja Perusahaan PT Jamsostek Cabang Belawan, J*urnal Riset Akuntansi dan Bisnis,* zv. 15, %1. vyd.1, pp. 28-42 (2015)

[8] Amstrong, M and Baron, A.: Performance Management, London: Institute of Personnel and Development (1998)

[9] Makassar, P. K.: Laporan Laba Rugi Lima Tahun Terakhir , Perusahaan Daerah Air Minum, Makassar (2019)

Determinants of Innovation Sustainability on Communication Forum of Land Dispute Resolution: A Case Study of Enrekang Regency

Juanda Nawawi[1], Asriani Amir[2], Andi Muhammad Rusli[3]
{juandanawawi1808@gmail.com[1], asriani.amir17@gmail.com[2], andirusli2707@gmail.com[3]}

Faculty of Social and Political Sciences, Hasanuddin University, Jl. Perintis Kemerdekaan KM 10, Makassar, 90245, Indonesia

Abstract. The land dispute resolution communication forum is a form of government innovation in the Anggeraja sub-district in accelerating the dispute resolution land. This research aims to examine and analyze the determining factors of sustainability innovation through the implementation of this forum. The study used qualitative descriptive method with data collection techniques through observation, interviews, and documentation. The results showed that several advantages of innovation did not necessarily become a guarantee for an innovation capable of well-adopted. Several factors are considered representative to support and impede the sustainability of innovation. The changes in the typology of disputes and the social characteristics of the community dominated The decisive resistance of innovation in the implementation of the forum. However, the condition is assessed as temporary, considering the dynamic community mobilization and the potential for unpredictable conflicts.

Keywords: *Land Dispute, Local Governance, Communication Forum, Indonesia*

1 Introduction

The rolling of regional autonomy brings fundamental changes to local governance. The next effect is the independence of local governments in determining policies and regulations tailored to the urgency of the needs and characteristics of local people [1]. It means that the process of governance is adaptive based on the authority of the area itself. The embodiment of the adaptive process is contained in some local government policies, including Law 23 years 2014, about local government followed up by government regulation number 38 the year 2017 on regional innovation. The goal is to improve governance.

Rogers [2] describes innovation as *"an idea, practice, or object perceived as new by the individual or other units of an adopter."* Based on that opinion, innovation is an idea, idea, practice, or object that is realized and accepted as a new thing by a person or group to adopt. The defendant also showed that innovation is intangible (intangible) so that its dimensions are very broad. Some of these dimensions are according to [3], among others: incremental innovation, radical innovation, and transformative or systematic innovations.

HICOSPOS 2019, October 21-22, Makassar, Indonesia
Copyright © 2020 EAI
DOI 10.4108/eai.21-10-2019.2291522

One of the incremental innovations conducted by the government of the Anggeraja district is the change of land dispute resolution governance through the strengthening of administrative procedures, verification, and mediation [4] to accelerate land dispute resolution. Innovation in question is the establishment of a land dispute resolution communication Forum which is known as FORSIPENA. This institution is an alternative dispute resolution non-litigation (non-judiciary) [5], especially the object of dispute that has not been subject to rights or not certified [6]. Its implementation uses a centralized method with the principle of "*one case, one action*" by minimizing the repetition of the procedure in the old pattern. The goal is to settle the land dispute resolution, which is more effective and efficient, maximally in terms of performance, neat and systematic administratively, and primed in terms of service and is also more easily accountable.

Conceptually, the idea of accelerating land dispute resolution through FORSIPENA can be said to be ideal, evident from some procedural advantages that can provide ease and benefits both to the government as a service provider, as a service user. The contradictions, since the initiation in June 2017, the recorded FORSIPENA only completed 2 (two) cases of land disputes. The numbers are relatively small for innovation with several advantages. Therefore, the study focuses on reviewing the sustainability factor of innovation in the land Dispute resolution communication Forum (FORSIPENA) in Anggeraja District, Enrekang Regency.

2 Research Method

The research method used is qualitative with qualitative descriptive research to provide a systematic, factual, and accurate representation of the facts related to the scrutinized matters. This research location is Anggeraja District, Enrekang Regency, from April to June 2019. Data obtained from the informant specified in Purposive, among them the government of both the district government, the District government, and the village/Kelurahan government, the Army/police force, also the community service users. Data collection through interviews, observations, and documentation related to FORSIPENA sustainability.

The data obtained is analyzed descriptively using qualitative techniques by carefully abstracting each information through data reduction, data rendering, and concluding to illustrate the determining innovation sustainability of FORSIPENA in accelerating land dispute resolution. Data validity checks by comparing interviews with the contents of the document also comparing the observation data with the interview result data.

3 Results and Discussion

According to Metcalve [7], innovation is a system that compiled different institutions that contributed jointly or individually, in the development and diffusion of new technologies and providing frameworks where governments form and implement policies to influence the

innovation process. The district has a strategic position and plays a functional role in the service of government administration, development, and the public [8] so that the government of Anggeraja district, as part of government organizations [9], has the authority to determine or taking policies to conduct governance within its territory.

Considering the social culture of the people of Anggeraja district in general, the District government sees the need for innovations in the method of resolving land dispute cases. Technical Instructions for implementation are summarized in the decree of Camat Anggeraja number 08 years 2017 about the establishment of the Communication Forum of Land Dispute Resolution (FORSIPENA) Anggeraja District, on 20 June 2017. The essence of change in the decision letter of the head lies in the improvement of land dispute resolution mechanisms, focusing on pruning repetitive procedures by strengthening the governance by centralized methods. Develop a method of mediation as an alternative dispute resolution non-litigation (non-judiciary) disputes with the concept of community-based land dispute resolution. FORSIPENA is a combination of the number of stakeholders divided into 3 (three) teams, namely administrators, verifications, and mediators, with their respective duties, functions, and responsibilities.

In its development, several sustainability factors always faced every innovation. So does FORSIPENA. Some of them are contributing factors to the success of innovation; some of them become barriers or resistance in innovation. The findings in the field show - since formed in June 2017, FORSIPENA as a new means in resolving land disputes was used only as much as 2 (two) times in dispute resolution cases. Conventional methods resolve some other cases. Ample study suggests dualism of the use of land dispute resolution methods is inevitable, due to the specificity factor of each land dispute typology. Servings, conventional methods tend to be more widely used. While FORSIPENA itself experiences shifting function, a more active complaint hotline is functioning as a means of information and consultation of land problems.

It indicates that there is a problem in the sustainability of FORSIPENA as a government innovation Anggeraja district to accelerate land dispute resolution. The results of data search (interviews, observations, and documentation) on the implementation of FORSIPENA show that several factors are influencing, both supportive and inhibited.

3.1 Supporting Factors in Implementing FORSIPENA

The sustainability of innovation depends largely on the factors that support FORSIPENA implementation [10], including:

1. *Leadership*

The success of an innovation is closely related to the capability of a leader, namely Camat Anggeraja, who can read the community's needs for fast, systematic, and integrated land dispute resolution services. The high phenomenon of the dispute is assessed to potentially interfere with the implementation of the Community's economic activities, so the head of Anggeraja district assesses the need for strengthening governance of the old pattern in settlement of land disputes. Conducted through an innovative approach by forming a land dispute resolution communication

Forum (FORSIPENA) The adaptive effort synergizes with the vision and mission of the Enrekang Regency to realize good governance

2. P*artnership and community empowering*

FORSIPENA implementation emphasizes aspects of partnership and community empowerment. Partnership and community empowerment in question here are the involvement of some stakeholders in both internal sub-district to villages/Kelurahan and external stakeholders such as TNI/police, community leaders, religious figures, farmer groups, and others in settlement of land disputes. The involvement of some stakeholders is then legitimate in the form of integrity pact and information on the agreement according to his whistle. The District government's actions are assessed precisely, so the dispute resolution efforts are more directed, the potential disputes between the two parties to the dispute can be minimized so that the security and order of society are maintained.

3. Clear technical indicators

For innovation to thrive on the right track, clear instructions regarding implementation techniques are needed. Starting from the implementation procedure, the individual involved, the clarity of tasks and functions, facilities and complementary infrastructure, and so on. In FORSIPENA, technical instruction is fully described in the decree of Camat Anggeraja number 8 years 2017 about the establishment of the land Dispute resolution communication Forum (FORSIPENA). Appendix I contains the arrangement of the FORSIPENA and appendix II boards containing the fundamentals of FORSIPENA, principal tasks, and management functions, the governance of dispute resolution through FORSIPENA, including several field-list formats that each team responsibilities. With the obvious nomenclature, the implementation of FORSIPENA is more structured and neat.

3.2 Inhibitory Factor in Implementing FORSIPENA

Innovation is not always happening seamlessly or without resistance. FORSIPENA implementation is generally faced with:

1. Technical Barriers
   (a) Dependency reporting complaints via a hotline on the signal provider, whereas it is important to record all information clearly at the time of reporting because later, the preliminary information is the reference for the verification team in conducting the examination Data and facts. When the information is incomplete, it can inhibit the development of subsequent information.
   (b) The infrastructure is not complete yet. It is necessary to focus on organizing the activities more directed.
   (c) Topographical complicating the verification team reaches the disputed territory,
   (d) or the technical skill of the mediator in mediating both parties, also the implementation of socialization is less reach the community completely.

2. Beyond that, the success of implementation relies heavily on non-technical barriers sourced from the community.

The sustainability of FORSIPENA in Anggeraja district has been stunted to change the typology of disputes and social characteristics of society. Formerly the dispute typology is generally a dispute over the land boundary, then shifted to the heir dispute. The community considers the former typology very precise to use FORSIPENA with the consideration of a faster mechanism and mediated directly at the district level involving many competent parties. Unlike the heir dispute, the community prefers the old pattern in resolving land disputes with the consideration that the old pattern allows settlement of land disputes without having to involve many parties. The authors ' search results indicate that there is a tendency for people to "conceal" the fact that the land rights disputes are among family members, to keep the prestige of the family from the bad assumption surrounding communities.

The "character" factor causes the old pattern in resolving land disputes with conventional methods that can not be eliminated. Both conventional and FORSIPENA methods remain in use. Servings, conventional methods tend to be used more frequently, whereas FORSIPENA itself experiences shifting functions. Currently, the active function of FORSIPENA is a complaint hotline. Usually, people use the service as a means of information and consultation on land issues.

The author assesses the dualism of the land dispute resolution method as the implications of the influence of the typology of disputes and the wishes of the community, indicating the organizational weakness of management functions. If the government wants to enforce the FORSIPENA completely, there must be a determination of the use of dispute resolution methods. The "firmness" in question is a clear foundation of law in the form of Local regulations/ Rule of Regent. Its innovation Model can be revised, adapted, and refined to allow for the settlement of land disputes with any form of the dispute of any kind, including answering the sustainability barriers of innovation from community characteristics.

The adjustments in question could be by creating special procedures in the FORSIPENA based on the potential dispute typologies occurring in the community. For example, for the typology of the heir dispute, so as not to contradict the tendency of society that "keep the shame/prestige of the family" by hiding the facts among the family members are litigants, it can be done with the restrictions of the people Particular to the government apparatus in the area of the dispute object in question. The mediation process can be done in village/Kelurahan, not necessarily in the sub-district. Thus, the FORSPENA post in the district could be a holding post with "branch posts" in each village/Kelurahan. Physically between the parent posts and branch posts may be separate, but the nomenclature remains integrated into a single container, namely FORSIPENA.

Further adjustments are also required, especially in socialization. A slick concept of innovation, without the distribution of information to the community, has a huge impact on the sustainability of innovation. In a dynamic society with continuous economic mobilization, the potential dispute is unpredictable. By that time, Anggeraja district should start to take a persuasive approach to the local government for this innovation to be lifted and enforced throughout Enrekang Regency area, considering FORSIPENA considered very effective in terms of times In the effort to accelerate land dispute resolution. The final goal

remains on the strengthening of regulation in the form of regional regulations or regent rules. It is important if the goal is sustainability innovation.

4 Conclusion

Innovation does not necessarily run smoothly without resistance. Several factors become a defining and successful implementation. Communication Forum of land dispute Resolution (FORSIPENA) as a form of innovation of Anggeraja district government to accelerate land dispute resolution also experienced such. Conceptually, the implementation is judged to be systematic, fast and integrated, supported by leadership factors (partnership) and community empowerment and clear technical indicators. It does not necessarily make FORSIPENA well-adopted.

Technically, its sustainability is constrained by inadequate infrastructure, lack of socialization, and the capability of mediators while the non-technical factors are of great effects, such as changes in the typology of disputes and social characteristics of society. The existence of dualism use of land dispute resolution methods indicates the organizational weakness of management functions. If the government wants to enforce the FORSIPENA completely, there should be a determination of the method in resolving disputes. The "firmness" in question is a clear legal basis in the form of Perda/conversation. It's important to expand the sustainability of innovation.

References

[1] Ndraha. T Ilmu Pemerintahan (Kybernologi), Jakarta. Rineka Cipta (1997)

[2] Rogers E. M. Diffusion on Innovation. Five Edition. New York. The Free Press (2003)

[3] Muluk K.: Knowladge Management: Kunci Sukses Inovasi Pemerintah Daerah, Malang. FIA UNIBRAW (2008)

[4] Maria.S.W. Sumardjono.: Mediasi Sengketa Tanah, Jakarta. PT. Kompas Media Nusantara (2008)

[5] Hadimulyo: Mempertimbangkan ADR. Kajian Alternatif Penyelesaian Sengketa di Luar Peradilan, Jakarta EISAM (1997)

[6] Mu'adi.: Penyelesaian Sengketa Hak atas Tanah Perkebunan dengan Cara Litigasi dan Non Litigasi, Jakarta: Prestasi Pustakarya (2010)

[7] E. Z.: Kepemimpinan Transformatif dalam Inovasi Pemerintah di Pemerintahan Kota Yogyakarta di Era Herry Zudianto (2012)

[8] Sadu Wasistiono, Ismail Nurdin, dan M. Fachrurozi.: Perkembangan organisasi kecamatan dari masa ke masa, Bandung. Fokus media (2009)

[9] Sumaryadi. I. N.: Sosiologi Pemerintahan; Dari Perspektif Pelayanan, Pemberdayaan, Interaksi dan Sistem Kepemimpinan Pemerintahan di Indonesia,Bogor Ghalia Indonesia (2010)

[10] Amir.: Inovasi Pemerintahan Daerah (Studi Percepatan Penyelesaian Sengketa Tanah Berbasis Masyarakat di Kecamatan Anggeraja, Kabupaten Enrekang)", Makassar, Indonesia (2019)

Realizing Accountability of General Election With Quality and Integrity Thru Transformation of The General Election System

Muhammad
{alhamid.muhammad41@gmail.com}

Faculty of Social and Political Science, Hasanuddin University, Jl. Perintis Kemerdekaan Km. 10 Tamalanrea, Makassar, Indonesia.

Abstract. Democracy is one concepts of community managing that has been known for thousands years. From the perspective of liberalism, democracy is a form of liberalism that enters the world of politics. That makes democracy include the concept of freedom and equality. One of important event of democracy implementation is the general election. Due to general election is related with channeling people's aspirations then every part of the election requires proper handling to ensure that the transfer of support and legitimacy of the people as the owner of legitimacy takes place properly and ideally. Therefore this Paper aims to showing how the important of the quality and Integrity of an election should be doing in Indonesia recently democracy era to guarantee people legitimation propherly.

Keywords: General Election, Accountability, Quality, Integrity, Transformation

1 Introduction

According to Aristotle (the Greek philosopher), the government of a country in the perspective of the Sovereignty theory can be classified into 3 (three) forms: (1) monocratic; one person rules many people like in Monarchy. In this type of government, the country is established based on “King Sovereignty”. The King or Queen as the highest authority controller is not elected through an election, but governs from generation to generation depending on the family bloodline (dynasty); (2) autocratic, which means where a small number of people govern many other people. In this form, like the Theocracy, the power of State administration is built on the foundation of 'God's Sovereignty'. The highest spiritual leaders lead government and state appointed individuals who act as spiritual authorities (Deputy God on Earth / Caliph); (3) democracy means that many people rule lots of people. In this form as in the Democratic State, the power of State administration is established on the foundation of 'Citizen Sovereignty '. The head of state and head of government are elected by the people in a general election or body who are seen as the representative of the people.

From the perspective of liberalism, democracy is a form of liberalism which goes into the world of politics. As the result, it makes democracy involve the concept of freedom and the concept of equality. In both concepts, some particular requirements of citizen sovereignty include aspects of freedom of speech, freedom of association and freedom of government-ruled. Dealing with these three requirements, the democratic state has the characteristics of 4 (four) things: (1) press freedom as a channel for freedom of speech; (2) political participation which

HICOSPOS 2019, October 21-22, Makassar, Indonesia
Copyright © 2020 EAI
DOI 10.4108/eai.21-10-2019.2291520

functions as a channel for freedom in association; (3) general elections that are free, open, fair, honest, scale and competitive as a channel for freedom of government-ruled.; (4) a government which depends on an assembly (parliament) as a minimum requirement [1].

In many cases of the third world countries / developing countries, democracy can start growing and developing after going through a planned and sustainable political process in the form of democratization. Even tough Indonesia from the beginning accepted the form of democratic government which was marked by an affirmation on the basis of the Republic of Indonesia as stipulated in the 1945 Constitution, the democracy was not immediately practiced. First president and first vice president, for instance, were not elected through general elections and neither earlier legislature members were. Thus, a new election was just carried out after the Soekarno government experienced a democratization process which was marked by local political upheaval in the form or rebellion such as between central government vs local government, Java vs outside Java, and civil vs military.

Democratization is a process of change towards a democratic form of government characterized by movements from authoritarian systems, structures and cultures to democratic systems, structures and cultures with the principles of transparency, accountability, credibility and participation. As a process, democratization must go through the stages of continuous transition and consolidation stages. At the stage of transition there will be a change in the non-democratic regime and the establishment of orderly elements of democracy. Furthermore, at the consolidation stage, democratic practices have become part of political culture [2].

2 Research Method

This paper is based on the results of analysis of conditions about implementation of democracy in Indonesia based of some secondary data that combine with some direct observation. The data analyze thru the democracy theory under the institutionalism. The perspective use to make sure some practices in election must be under the formal view based on the formal regulation.

3 Result and Discussion

3.1 General Election and Democratize of Election

General elections are the main characteristics of the democratic political system. Through elections, elite circulation takes place periodically. Elections provide an opportunity for the change of leadership and / or representatives of the people to happen peacefully and democratically.

The main principle of democracy, in essence, is sovereignty in the hands of the people. Thus, in a democratic system people occupy a very important position. This is related to the principle of liberty and equality. All people in a democratic system have equality regarding with their rights as citizens and this is guaranteed by the constitution. These rights also include the right to determine the leaders of the country. Respect for this is manifested in a process called elections. The implementation of elections must be able to protect and accommodate all the political rights of citizens and voters in accordance with the principles of equality, one person,

one vote, one value (OPOVOV) and the principles of political justice. However, these rights often collide each other with the rights and interests of others. Democracy, therefore, is needed.

A society that places civil liberty as a most fundamental shared value seeing democracy in different ways. This community needs democracy to protect and guarantee the freedom and rights of its citizens. Tyranny and all forms of absolute political power are always seen as threats. Democracy is often identified with efforts to control and limit state power [3].

In this matter, the principle of citizenship becomes very important. According to this principle all forms of new political power are considered not arbitrary and legitimate if they get the approval of the community. The legitimacy can be achieved, for example, through general elections conducted regularly to determine figures and leaders who occupy public positions with great authority. Citizenship also requires participation. It means that the process of making joint authoritative policies must be opened for the involvement of all citizens and considering the preferences which develop in the community [3].

In the literature of modern political knowledge, it is mentioned that there are several basic features of a democratic political system, including: first, the existence of broad and autonomous political participation; democracy first requires the freedom of participation for anyone, both individuals and groups autonomously. Without the expansion of autonomous political participation, democracy will cease as mere political jargon. Therefore, the first element in a democratic political system is the existence of broad and autonomous political participation. Second, the realization of fair and healthy political competition. In the context of liberal democracy, all political forces (political parties) or social-community forces (interest groups and pressure groups) are recognized as their right to life and given the freedom to compete with each other fairly as a means of channeling people's aspirations, either in general elections or in other socio-political competitions. Third, the existence of periodic, managed, and well-maintained succession or circulation of power, especially through the electoral process. Fourth, effective monitoring, control, and supervision of power (executive, legislative, judiciary, bureaucracy and military); and the realization of check and balance mechanisms among state institutions. Fifth, the existence of manners, values, mutually agreed norms in society, state and nation is important as well [3].

There are number of general standards internationally, which become whether or not the democratic benchmarks of an on-going election process. This international standard appears to be a minimum requirement for the legal framework to guarantee democratic elections. Indicators of the standard include 15 aspects, namely the preparation of the legal framework, the determination of the electoral system, the determination of electoral districts, the right to vote and be elected, the Electoral Management Body (EMB), voter registration and voter list, ballot paper access for political parties and candidates, democratic election campaigns, access to mass media and freedom of expression, financing and expenditure of political parties, voting, vote counting and recapitulation, the role of party and candidate representatives, election monitoring, and election law enforcement. If there are one or several aspects which does not run well, other aspects will be affected significantly. Hence, overall it will have an impact on the quality of the election.

Election implementation can be categorized as taking place democratically if it has two simultaneous aspects; procedural aspects and substantive aspects. The procedural aspects consist of election regulations (Election Law), Election Management Body (General Election Commission and election supervisory body), Election Participants (Political Parties and / or Individual Candidates), and Voters (Permanent Voters List). This procedural aspect indicator is a very quantitative result which makes the election is famous for being called as the voting contest.

Democratic elections are intended to get leaders who obtain political legitimacy from the people. To achieve that, five principles are needed: First, the principle of free elections meaning that all citizens have voting rights, independently, without pressure and / or force to use their right to vote. Second, the open principle means that elections involve all parties, so that implementation is transparent, accountable, credible and participatory. Third, the fair principle by definition is that the voters and election participants get the same treatment. Fourth, the principle of honesty means that all parties involved in the election must act and behave by putting forward the values of truth. Finally, is the competitive principle meaning that elections are free from all forms of political mobilization neither with the lure of money, goods, services, positions, intimidation, pressure nor coercion that make certain election participants can certainly win before all stages of the election end [4].

To strengthen those principles it must direct, general and confidential principles should be ensured. The principle of direct means that the voter may not be represented by anyone and under any pretext in using his right to vote. General principle means that all eligible citizens can vote without distinguishing their social status (ethnicity, race, religion, class, gender, occupation and place of origin) while the principle of confidential means that no party can know and / or try to know someone's choice.

Considering that elections might cause political conflicts which can create social political instability, the independent and professional Election Management Board is something that cannot be bargained for. Independent Election Management Boards are very essential for democratic elections. They include thoughts, attitudes, actions and behaviors which cannot be affected negatively and/or dependent on any party. Independent Election Management Boards require professionals. Samuel P. Huntington [5] explains that a professional has 3 (three) characteristics, namely (1) having special knowledge in a particular field; (2) having expertise in the practice of his profession; (3) having awareness of its existence as a different group of common people.

In Indonesia, elections which are often judged by observers are classified as democratic elections other than the 1955 elections are elections after the May 1998 Movement, such as the 2004, 2009 and 2014 elections. The 2004 elections were considered the most complex but democratic elections compared to the elections in the old order and all elections in the New Order. The 2004 elections for the first time were carried out to fill the membership of the Regency / City DPRD, Provincial DPRD, DPR, DPD, as well as direct election of the President and Vice President. The 2004 elections were considered democratic not only because the KPU as the election organizer could be called *Mandiri*, but also because the Election Oversight function was effective even though at that time it was still ad hoc and participatory. Likewise, the supervision of the 2009 elections, which since the first time the election supervisory institutions were permanent, national, permanent and independent based on Law 15 of 2011 concerning Election Management Body. Meanwhile, 2014 election supervision was considered successful by taking into account five indicators, those indicators are; (1) Strengthening institutions and capacity of election supervisory resources up to the Village / Village and Overseas Election Supervisory (PPLN) level; (2) Refusing all forms of cooperation with any party, especially foreign parties that have the potential to tarnish the election results; (3) Placing the Army and Police institutions as supported when its strength is still significant to intervene; (4) Effectiveness of law enforcement on electoral criminal violations through the synergy of three institutions namely Election Supervisor, Police and Prosecutors through SENTRAGAKUMDU. (5) Promoting voluntary autonomous community participation through the Movement of Million Election Supervisory Volunteers (GSRPP).

The open list proportional system with the most votes mechanism of which is still adhered to in the 2014 election, creates broad implications and high dynamics because not only political parties fight over the people's votes, but also candidates from each party from the same electoral district. The efforts of candidates to get the most votes cause high competition and political intrigue. Political party candidates in the same electoral district compete with each other for the votes of their constituents in various ways, including by buying votes from voters. Therefore, the electoral system that has been in effect since 2009 based on the Constitutional Court's decision also has an impact on the increasingly intense and massive money politics carried out by the legislative candidates in order to gain the maximum support in the 2014 legislative election.

3.2 The Election Accountability by Electional Supervision

As a process that is very important and organized by formal institutions, the implementation of elections should be carried out by prioritizing the principles of accountability in which transparent and participatory aspects are included. According to Miriam Budiardjo, accountability is the responsibility of parties who are mandated to govern those who give mandates [6]. Thus, accountability actually has the meaning of accountability by creating supervision through the distribution of power. This is important to reduce the accumulation of power in a particular institution while at the same time creating a check and balances situation. These conditions will provide a huge opportunity for the implementation of an ideal election. To ensure this, the implementation of elections should be carried out by prioritizing the principle of accountability.

The principle requires two things, namely answerability and consequences. Answerability is related to the demand for implementing officials to provide periodic answers to various questions related to the use of their authority in carrying out their duties and how they use that authority in relation to the use of resources and the results achieved. Thus, all election administrators must be able to account for the implementation of their authority.

Guy Peter [7] mentions three types of accountability, namely: (1) financial accountability, (2) administrative accountability, and (3) public policy accountability. Based on these three things, it can be said that the principle of accountability, including the implementation of elections, is closely related to these aspects. This is very closely related to accountability efforts to the public.

Furthermore, the important thing related to accountability is the aspect of transparency. Transparency is a principle that guarantees access or freedom for everyone to obtain information about the implementation of an activity carried out by a state institution or other formal institution. Existing information is related to the policy, the process of making and implementing it, and the results achieved. Thus, the aspect of transparency in the principle of accountability will be strongly related to the supervision of all processes that occur. In other words, transparency will provide information disclosure to the public.

Through information disclosure, it is hoped that it will open a space for healthier and more tolerant political dynamics and policies based on public preferences. The principle of transparency is related to two aspects, namely the existence of public communication from the organizing institution and the guarantee of the community's right to access information. Both of these things require seriousness from the organizing institution to be able to carry out their duties and responsibilities properly. In short, it can be said that transparency means the availability of sufficient, accurate and timely information about public policy, and its formation process. To

guarantee this think, it needs a guarantor institution. One important institution related to this purpose is the *Badan Pengawas Pemilu (Bawaslu)* or the Election Supervisory Body.

The presence of this institution is as an important instrument to ensure the legitimacy of the results of general elections should continue to be pursued by developing the following strategies:

1. Preventive supervision

A number of electoral violation managements, by far, have been emphasized at the phase when a violation has occurred and caused implications to the complexity of resolving these violations. Election supervision that needs to be continuously developed is preventive supervision.

2. Participatory Supervision

Election supervisory body has certain limitations, both resources and facilitates the implementation of optimal supervision. It is, therefore, necessary to invite and involve the community simultaneously and synergized for elections. The community needs to be awakened for its awareness of the responsibility in supervising elections not only on the shoulders of election supervisory body but also as a joint responsibility for the realization of quality and legitimate elections.

3. Development and Expansion of networks and synergy with Election stakeholders

Some colleagues who can support the realization of vision and mission from election supervisory body include: first is the government. As a party that has bureaucratic devices, resources, facilities, infrastructure, and authority to manage the state budget and finances as well as other operational support, the election supervisory body certainly needs those supports to realize the mission and the implementation of its duties / authorities and obligations optimally, proportionally and professionally based on the current regulation. Secondly is the House of Representatives the House of Representatives and election supervisory body actually have the same mission and are in line to oversee the implementation of political processes in this country, especially the General Elections. The election supervisory body certainly needs political support from the people's representatives, especially to guard the principles and characters of the independence, empowerment and firmness of election supervisory body through a set of laws that strengthen these principles and characters. Thirdly includes Higher Education. The election supervisory body always needs critical and objective academic studies on electoral affairs, especially the supervisory function, to sharpen and strengthen the reliability / professionalism of election supervision. Furthermore, it is important and strategic to involve students as election supervisor partners so that they have theoretical and practical knowledge about elections.

Fourthly is Non-Governmental Organizations. The election supervisory body also needs the support of NGOs and other Election Institutions who care to work together to supervise the implementation of elections and other electoral stakeholders. Fifth, Political Parties. Requires the realization of an honest, fair, credible and responsible election which certainly not only covers the domain and responsibility of the general election commission and election supervisory body, but also election participants (political parties) especially when inviting, educating and directing cadres and sympathizers on political behavior in a mature, polite, and responsible way. Sixth is Media. General election commissioner's media support especially in publishing and inviting the public to play an active role in overseeing elections. Through the media also, election supervisory body will get many sources of information, data and facts that can be processed and used as a force in carrying out the task of overseeing elections.

The right strategy to avoid negative intervention from other parties includes: First, strengthening determination and confidence that the firm commitment to solid integrity is a "dead price" that must continue to be upheld. In my opinion, the commitment factor of integrity is the first and foremost factor in determining the ability of an election supervisor to avoid

negative intervention from any party. Without being based on a person's good values in the decision-making process, the placement of the terms “independence or neutrality” as a mediator will not be built properly.

Second, maintaining solidity, solidarity and internal consistency among the election supervisors. After each election supervisor has built the character of individuals with integrity, the next step is to synergize the strengths of individual integrity into a solid task force. Third, developing reliable supervisory abilities, skills and techniques at all levels of election supervision. This is important to provide provisions for the election supervision apparatus to be observant and careful in "recognizing" every person and / or group who wants to intervene in the election supervisory body and its ranks. Fourth, designing regulations for electoral supervision that are more comprehensive, detailed and systematic including regulating clearer and more explicit sanctions in order to minimize gaps that can be exploited by those who want to intervene negatively in the process and results of the election.

4 Conclusion

Elections with integrity are important to maintain the realization of substantial democracy. Each element in the electoral process is required to be able to carry out its role substantially to realize the election with that authority. Without this, the democratic process will cause problems and distrust of the people which will ultimately affect the legitimacy of the existing political system. Therefore, the accountability should be the important aspect involved within all the election process. It means, it needs willingness to keep this under the democratic value.

Thru some election regulations and present of the Election Supervisory Body, the process could be guided consistently. It will make the process still follow the spirit of “people want” thru the principle of democracy. At the end, all of steps and process to keep the election transparent could be proclaimed as the effort to guarantee of democracy especially people voice.

References

[1] Diamond, Larry, Developping Democrazy: Toward Concolidation. Baltimore and London: The John Hopkins University Press (1999)
[2] Sorensen, Georg, Demokrasi dan Demokratisasi: Proses dan Prospek dalam Sebuah Dunia yang Sedang Berubah. Yogyakarta: Pustaka Pelajar (2003)
[3] AS Hikam, Muhammad, Demokrasi dan Civil Society. LP3ES, Jakarta (1996)
[4] Election Supervisory Body, Election Supervision Report of members of House of Representatives, Regional Representative Board, and Regional House of Representatives. Jakarta (2014)
[5] Huntington, Samuel P, Prajurit dan Negara, Teori dan Politik Hubungan Militer-Sipil, PT. Grasindo, Jakarta (2003)
[6] Miriam, Budiardjo, Menggapai Kedaulatan untuk Rakyat, Bandung, Mizan (2000)
[7] B.Guy, Peters, The Politics of Bureaucracy, Routledge, London (2000)

Social Sensitivity in The Interaction of The Online Teaching Profession Learning Community in Indonesia

Edhy Rustan[1], Muh Irfan Hasanuddin[2], Andi Muhammad Ajiegoena[3]
{edhy_rustan@iainpalopo.ac.id[1], irfanajih@gmail.com[2], ajiegoena@iainpalopo.ac.id}

Islamic State Institute of Palopo[1,2,3]
Jl. Agatis Balandai, Palopo City, Indonesia, 91914

Abstract. The purpose of this study is to explore the challenges of the online learning community in Indonesia, social sensitivity in online learning, and eliminate the instructional online system that is needed. Data collection was carried out through a virtual deepening response to the 2019 PAI online learning community teachers in Indonesia. The results obtained showed the advantages and disadvantages of the use of new social space in the interaction among the student community. Social sensitivity such as empathy, respect, mutual interaction, and social care built from togetherness in conventional learning is changing. The interactions created by online learning present a technical sensitivity to the use of software, features, symbols, and icons. Furthermore, this interaction has brought about independence and discipline. The instructional online system design required is instructional content that is integrated with social experience in everyday life.

Keywords: Social Sensitivity; Interaction; Online Learning Community.

1 Introduction

The 5th Industrial revolution's era is basically a continuation of the previous 4th industrial revolution which have always changed the world significantly. This era promotes convenience for humans through the use of technology. This development certainly has an impact on all fields including education. Online learning is one of the uses of technology in the field of education, such as Teacher Professional Education Training Program (PPG). The implementation of PPG is the implication of Government Regulation Number 74 of 2008 concerning about the teachers' obligation to have academic qualifications, competencies, and educator certificates. This teacher professional program is held for a year through an online education.

Online learning comes with a number of advantages, including the ease of information access by students that can be done anywhere and anytime [1], freedom to share opinion and students are required to be more active and think critically [2]. Online learning is individual so it requires students to be able to be independent and disciplined [3]. However, behind these advantages, there are also some negative impacts that occur due to online learning, namely the difficulty of learning access for students in areas without the internet networks and the reduction of social sensitivity which is regarded as one pivotal aspect in learning process.

The reduction of social aspect in the online learning has become a critical issue to consider. This aspect includes social sensitivity which refers to the condition of a student in a community group who understands, feels and provides solutions to various social problems and phenomena

HICOSPOS 2019, October 21-22, Makassar, Indonesia
Copyright © 2020 EAI
DOI 10.4108/eai.21-10-2019.2291551

existed around him [4]. Various factors influence the social context in online learning, including effective dialogue, well-structured interaction, ease of use, and transparency in computer-mediated interactions [5]. Various forms of social sensitivity such as empathy, tolerance, social care, etc. are beginning to erode and dim in the context of online learning. Empathy refers to the ability to deduce a person's feelings and to feel what someone feels. Empathy relies heavily on verbal cues in face to face so that empathy in online interactions has shifted to different contexts [6]. Social care is influenced by a sense of togetherness between students [7]. The lack of a sense of togetherness among students is due to the absence of direct interaction [3], [8].

Social care that occurs in online learning is difficult to describe [9]. Since the concern leads more focus to technical problems, such as using devices, features, networks and others. Another aspect that also changes is about tolerance. While, students who get ill or permission in the conventional system will get a time extension and tolerance in collecting their assignments, such condition is different in the online education. This causes social sensitivity, especially the nature of tolerance, which is no longer present and tolerated anymore in this online learning model, affecting students who have low ability to feel isolated [3].

In order to respond to various weaknesses related to social sensitivity in online learning, the need for learning quality and continual development is remarkably indispensable. The teacher, for example is required to begin with an introduction of each member at the beginning in the meeting, conduct online discussions in groups, appropriate changes in teaching styles and learning development stages [2], [9], [10]. The use of social communication strategies also plays an important role in building an interactive communication that can foster a desire to share awareness among online learners [9], [11]. In addition, giving enthusiasm, motivation, a conducive discussion environment, building trust, timely feedback and responding to questions and remaining respectful are also able to present a side of social awareness in online learning [9]. Furthermore, in order to instill empathy in the learner, good deeds and empathy have to integrated to a curriculum design so that students can still learn how to be able to empathize others even though only through online learning [12], [13].

The purpose of this study is to explore the advantages and challenges of PPG online learning at IAIN Palopo, the relevance of online learning in era 5.0, and the online instructional design system needed to stimulate social sensitivity in the era of industrial revolution 5.0.

2 Research Method

The subject of this study was the PAI‘s teacher at professional online learning community in Indonesia in 2019. Respondents were randomly selected from a total of 2995 students and 1369 lecturers held by 36 higher teacher training institutions under the Ministry of Religious Affaris’s admnistration in Indonesia. Data collection was done through the deepening of the virtual response to the online learning community teaching profession program in Indonesia at https://ppg.siagapendis.com/. To get the reliable a maximum response, implied questions are internalized in the discussion forum at the last meeting of learning. This research used pedagogic, psychological, and social theoretical approaches. The data analysis technique used the interactive model Miles and Huberman which consists of four stages; data collection, data reduction, data presentation, and conclusion with verification.

3 Result and Discussion

3.1 The challenge of the online PPG learning community in Indonesia

The idea of renewal carried by the concept of the 5th industrial revolution as its criticism of the concept of 4.0 is the value of humanism or in other words revitalizing the role of humans in the digital ecosystem. This idea has become a widespread criticism of the PPG online learning community. As data shows, of the 45 students who expressed their opinions, there were 97% who experienced problems as a result of an internet connection that was less stable and tended to be slow. Such related problems for internet connection networks were discussed 67 times. This reflects significantly the main problem in online learning, especially in Indonesia.

Online learning was created to facilitate participants to follow the learning process wherever they are. Some benefits of this type of learning can stimulate the participation to learn properly. First. This online learning can save time which allow the participant to adjust and choose their time. The flexible time offered by the online learning has opened a great opportunity for the participants with over loaded duties at home, family and professional duties at schools. Second, this learning model has opened a greater space from them to learn wherever they are. The participants have enough time to work in an open, flexible learning environment where they may participate in a collaborative group or learn individually. Third, this learning process has an efficiency in accommodation, transportation costs, and energy. In general, the learning process is often conducted in the heart of city which enforce the students to move to the city and commute every day. This condition really consumes a financial budget for an accommodation living in the city, time and physical energy. Therefore, the existence of online learning is to facilitate the participants to obtain knowledge from reliable instructors from various places. As long as this learning is supported by the internet network system network and server, the learning process will work at all.

Uneven access to the internet networks in every place forces the participants to struggle hard to attend every online learning session every day. More importantly for the participants who live in rural areas, or even assigned as teachers in remote areas without any access to the internet and electricity networks, this situation may exacerbate the learning process. As a result, the participants attending online learning should leave their hometown, students' assignments are possibly slower than scheduled, there are even students who do not have time to take formative tests. This condition was experienced by several other participants, "if I am given a choice, then I chose full face-to-face learning, so I do not need to catch up with the internet network and the time that took a considerable distance" (Informant PU).

In addition to the internet network, time and opportunity are the second most conversation after the network. The content reached 28 times in the discussion. For example, the expressions of "no time off", "No permit, sickness or other reasons reflect how time become an issue in online education. In addition, based on respondents' response, there was no time to take a nap and could not compromise with time. That is a lack of feeling forced, but at the same times an advantage, because with these conditions, students are educated to be more disciplined. While such condition might be considered as a difficult challenge, they are active disciplines in doing self-study because of scheduled tasks in the use of time.

Another positive effect that arise in online learning is creativity and ability of students to operate IT better than before by actively following the learning process. They become more proficient in operating a Laptop. "We are forced to know ICT" (Informant MI). So, it can be said that online learning provides new knowledge about the optimal use of media. They feel that

they have different experiences since they were usually taught and learned in the ways of face-to-face education.

Complete features are very influential on optimal interaction. Based on the results of the response, information was obtained that students were more flexible in asking through the features provided (Informant MI). However, based on the results of observations on the system used, the results obtained are that it is necessary to add features that can facilitate and present the social presence of the interactions produced. The online learning system used is not equipped with communication features with lecturers with sound or video. So, the Lecturer does not know what is happening to the participants in the learning process.

3.2 Social sensitivity in Online Learning IR 5.0

The implementation of online learning can form new communities, add new friends and relatives, and make it easier to establish more intimate friendships. Nevertheless, the absence of face to face communication in understanding the character among them experiences difficulties. Other things can also happen such as the possibility of identity falsification due to the ease access for those who IT's practitioner and the misuse of IT (Informant PU). The problem was regarded as a result of the interactions between the lecturers and participants of the PPG and among other participants. So, "the familiarity created was less than perfect" (JA 2019). Further, "even though the participants could communicate with lecturers or friends from other regions, even so they could not understand each other's character either from friends or lecturers. As a result of this, social sensitivity is reduced" (Informant HA).

Each participant has his own conditions, responsibility, social burden and culture where each of them also requires a friendly system to social problems. Just take an example, Martin with her pregnancy has to attend in PPG online at the same time has to teach at school. Such conditions can engender participants become vulnerable to a range of stress and personal range.

The previous presentation reviews various critics of online learning along with some input as a support to improve material especially in the online PPG learning model. Apart from that of course, online learning of the PPG program model also has several advantages including the objectivity of learning outcomes assessment. As expressed by one of the respondents, "this program facilitates the process of receiving material much easier and the assessment is more transparent" (IJ 2019).The value of transparency and objectivity is very relevant for the PPG online learning model considering that the context of this learning program is basically training. The transparency and objective assessment are the translation of the PAP assessment system or benchmark reference assessment. So, the assessment of the learning achievement of a PPG participant depends on how much the benchmark score is. This perspective provides an overview of the graduation standards of a teacher who has followed the PPG and who has not participated in it. Through the online learning model, the objectivity in assessment is supported by the use of IT media.

In online learning on the PPG program, community interaction is well-documented. Here, students can look back on the interactions carried out in the system. Likewise, learning materials are stored well in the system which enable them reading learning material repeatedly and store it on a computer. The principle of online learning with learning independence, flexibility of time and virtual place requires documentation of good learning. Because of these two principles, each student basically can regulate the speed and rhythm of their learning according to their conditions, potential and learning style. Therefore, online learning can be considered to respond to their differences characters in different ways more importantly in the dimensions of learning independence primarily at the speed of learning.

3.3 Online System Instructional Design is Required

The analysis and identification of students' learning character are one of the development stages of learning design which are also an integral part of developing online learning system. At this stage, a learning designer is required to understand the learning character of learning target. This is necessary considering that each individual has the potential and diversity related to students' learning interest and styles, and intelligence. In turn, the urgency about analyzing student characters is an assumption to determine learning objectives, types of activities, learning materials to evaluation techniques. If so, similar to face-to-face learning models, the online learning model in such a way should reflect the principle of accommodating students' differences in character which contribute to differences in learning needs. But once again, the limitations of virtual space have become a barrier. As the respondent said, "I am a person who is easy to understand something with a direct explanation compared to reading material, so that in understanding the subjects I sometimes still need an explanation from a competent person. meaning that learning for me will be meaningful in face-to-face activities" (Informant HJ). The important point raised by the respondents is not about the difficulty of learning difficulties in online models that do present information in writing and not verbal / face-to-face but rather reflect the fact that there are learning style needs that have not been met by online learning models. So, innovation of various types is needed to accommodate a variety of learning activities. For example, the use of features and icons that can improve the social presence of students. Humanistic and social interaction are transformed in the form of more meaningful semiotic symbols.

On the other hand, this fact shows the lack of interaction of humanism during the online learning process where in face-to-face learning such obstacles will be immediately responded by the learner and teacher. The crucial point is the need for a formative evaluation space during the learning process. During this period of this research, the researchers followed some online learning applications including PPG online learning applications. The online website generally consisted of attendance features, messages, material-content, material discussion space, assignments to summative tests. These features also limit the types of learning activities that specifically have not provided communication space in the formative evaluation function. Thus, to provide a deeper nuance of humanism in the online learning system, a special discussion room is needed to give a roar to learn and teachers in diagnosing learning difficulties and obstacles that may be experienced by students during the learning process.

In addition to the addition of features, the characterization of more humanistic online learning can also be realized through the development of content and learning material based on an analysis and case studies. Such content can provide a more contextual learning experience than just exposure to material that tends to be conceptual. Through content analysis of cases that integrated social experience in everyday life, learning can be directed to the learning model of transfer of value rather than the transfer of knowledge. In this regard, learning process is designed to more meaningful and contextualized by connecting the content of the subject to real life of the students or participants. The use of a number of real examples from their experiences is considered significant.

The character of online learning that emphasizes learning independence is on the other hand related to learning honesty. With the initial intention of providing learning facilities without depending on time and place, the independence of students always to regulate the rhythm of their learning activities is a significant factor. But with this nature, the control by admin along with tutors on student learning activities is low. It is not impossible that the online learning model is actually counterproductive, especially if learning independence is not supported by

responsiveness and honesty. As the respondent's comment stated "the weakness of this learning model is the large number of data falsification, the absence of non-verbal communication, no direct physical contact and communication" (Informant AI). Verification and validation toward student activities in online PPG learning is felt to be still low. Whereas, the output of the PPG program is increasing the capacity and competence of teachers which may be achieved if the online learning activities are actually dealt with by participants using substitute participants (jockeys). In addition, dishonesty can also be seen in the quality of discussion and student resume assignments that do show the similarities with one another. This is including the use of online learning resources without mentioning the source.

Dishonesty in the terms of misusing jockey is a form of violation that cannot be tolerated. There is no room for debate regarding the validity of the form of this lack. But the use of online learning resources and plagiarism behavior for some online learning practitioners and experts is debatable. For example, about the limitation of the online learning sources quote or even the most important thing is the originality of comments, answers to the task of learning which is the most important. Apart from the theme of the debate, fraudulent practices in online learning can be reduced and alleviate by maximizing the verification and validation process for each participant, both students and learners. Because it is possible that cheating and dishonesty practices can be carried out by learners. Every fraud and dishonesty during the learning process will have an impact on the accumulation of learning outcomes leading to the decrease of graduates' quality.

The response to learners' interest in the overall PPG online learning activities is quite low. This has been influenced by at least two things; a long time/duration and a monotonous learning activity. As quoted by a respondent's suggestion "... We only recommend here that the period of PPG is not last too long more than 3 months" (Informant MU). The response indicates that the student was not comfortable in the learning community. This was explicitly reinforced by respondents (Informant AC) who argued that PPG learning was quite saturating. The two comments at least represented the response of most respondents to the regulation of learning burdens in the PPG curriculum. This curriculum was considered too heavy and the packaging of learning activities tended to be monotonous. Ideally, good learning may refer to learning with the ability to provide a positive experience for students. Positive learning experiences to support the process of internalizing new values, knowledge, and skills in accordance with the students 'initial conditions or students' needs. In other words, good learning through positive experiences will support optimal learning outcomes. The meaning of positive experience is the learning process that must be fun, activate and to encourage students to be actively involved during the learning process, and not vice versa to become passive learners, less interested to be indifferent. The condition of learning with a positive learning experience is known as meaningful learning.

Online learning models should create meaningful learning for the students. Moreover, there is a considering fact that the burden of the PPG curriculum must meet certain standards of load in accordance with the rules and policies of teacher professional development. This causes the duration of online learning to be sufficient for 3 months instead of 6 months of the overall PPG activities. To continue maintaining the attention and an interest of the participants, a more diverse variety of learning are needed, at least starting with a more diverse learning activities and flexible schedule.

4 Conclusion

The obtained results show that there are new social spaces in the interaction of the learning community. Social sensitivity such as empathy, respect feelings, tolerance, and social care formed from togetherness in conventional learning are changing. The interactions created by online learning have brought about a feeling of sensitivity to the technical use of software, features, and applications. In addition, this interaction breeds an independence and discipline. It is better for the teachers to provide an instructional content integrated with a social experience in everyday life. Consequently, it is necessary to pay attention to the character of students, the use of features and icons that can increase the attractiveness and social presence of the students

References

[1] Ke, F and Hoadley, C.:Evaluating online learning communities," *Educ. Tech Res. Dev*, Vol. 57, pp. 487–510 (2009)

[2] Auyeung, L. A. I. H.: Building A Collaborative Online Learning Community : A Case Study In Hong Kong, *J. Educ. Comput. Res.*, Vol. 31, no. 2, pp. 119–136 (2004)

[3] Rovai, A. P and Jordan, H. M.: "Blended Learning and Sense of Community: A comparative analysis with traditional and fully online graduate courses," *Int. Rev. Res. Open Distance Learn.*, Vol. 5, no. 2, pp. 1–13 (2004)

[4] Chandra, K and Anggraini, S.:Penerapan Model Pembelajaran Inkuiri Terbimbing Untuk Meningkatkan Kepekaan Sosial Siswa Dalam Pembelajaran IPS Di MTs Negeri Lamongan," *Akademika*, Vol. 9, no. 2, pp. 261–276 (2015)

[5] Dow, M J.:Implications of Social Presence for Online Learning: A Case Study of MLS Students, *J. Educ. Libr. Inf. Sci.*, Vol. 49, no. 4, pp. 231–242 (2008)

[6] J. Feng, J., Lazar, J and Preece, J.: Relationship Empathy and Online Interpersonal Trust : A fragile Relationship, *Behav. Inf. Technol.*, Vol. 23, no. 2, pp. 97–106 (2007)

[7] Oztok, M and Brett, C.: Social Presence and Online Learning: A Review of Research, *Int. J. E-Learning Distance Educ.* Vol. 25, no. 3 (2011)

[8] Finch, A "Critical incidents and language learning : Sensitivity to initial conditions," *System*, Vol. 38, no. 3, pp. 422–431 (2010)

[9] Plante, K and Asselin, M. E. "Best Practices for Creating Social Presence and Caring Behaviors Online, pp. 219–224 (2010)

[10] Rovai, V.: "Building Sense of Community at a Distance," *Int. Rev. Res. Open Distance Learn.*, Vol. 3, no. 1, pp. 1–16 (2002)

[11] Tu, C and Mcisaac, M.: The Relationship of Social Presence and Interaction in Online Classes The Relationship of Social Presence and Interaction in, *Am. J. Distance Educ.*, Vol. 16, no. 3, pp. 131–150 (2002)

[12] Hall, C.: The Place of Empathy in Social Constructionist Approaches to Online Tutor Training in Higher Education," *Malaysian J. Distance Educ.*, Vol. 10, no. 2, pp. 33–50 (2008)

[13] Durlak, J. A. Weissberg, R. P, Dymnicki, A. B and Taylor, R. D.: The Impact of Enhancing Students ' Social and Emotional Learning : A Meta-Analysis of School-Based Universal Interventions, *Child Dev.*, vol. 82, no. 1, pp. 405–432 (2011)

Contributing Factors to Student Engagement: An Implementation of JD-R model in Indonesian context

Rahmat Muhammad[1], Ashry Sallatu[2], Nur Akmal[3], Elvita Bellani[4]
{rahmatmuhammad131@gmail.com[1], gegosallatu@gmail.com[2], 12akmalkemal@gmail.com[3], elvita.bellani@gmail.com[4] }

Department of Sociology , Universitas Hasanuddin, Jl. Perintis Kemerdekaan KM. 10 Makassar, Indonesia[1], Department of International Relations, Universitas Hasanuddin, Jl. Perintis Kemerdekaan KM. 10 Makassar, Indonesia[2], Department of Psychology, Universitas Negeri Makassar, Jl. Mappala No. 1 Makassar, Indonesia[3], Department of Psychology, Universitas Hasanuddin, Jl. Perintis Kemerdekaan KM. 10 Makassar, Indonesia[4]

Abstract. Student engagement has been empirically proven contribute to academic achievement and individual well-being. However, only limited studies have examined contributing factors to student engagement, especially in Indonesia. This study aims to explore factors that contribute to student engagement in Indonesia there were 120 students aged 18-21 years participated in this study. An open-ended questionnaire was employed to collect data. The approach used to analyze data was thematic qualitative analysis. Categorization process was carried out in stages, starting from applied code to response, then categorize code to categories and subcategories, lastly, to summarize categories to more general categories, which are themes. The result of this research showed there were three resources that contribute to student engagement which are university resource (44%), personal resource (40%), and external resources besides the university (16%). The results of this study differ from the theoretical models of student engagement which propose that resources only consist of university resources and personal resources. Implications and future research are discussed.

Keywords: Student Engagement**;** Job Resources; Personal Resources; Indonesia

1 Introduction

Student engagement refers to the level of student involvement which is characterized by positive affect, high energy, persistency in investing time and cognitive resource in academic and nonacademic activities [1], [2]. As consequences, they are more likely to have a better academic performance, also acquire more skills and knowledge which are necessary in their future career life [1],[3],[4]. Furthermore, since engaged student experience positive emotions, they are more likely to experience life satisfaction, and positive identification to their university [5], [6]. Taken all together, student engagement not only benefiting students, but also positively contribute to the achievement of university's vision and mission, and even to the attainment of national education goals.

Student engagement is similar to work engagement as the former also consist of demands that require constant physical and psychological efforts such as exam, writing

HICOSPOS 2019, October 21-22, Makassar, Indonesia
Copyright © 2020 EAI
DOI 10.4108/eai.21-10-2019.2291588

assignment and class participation [7]. Fortunately, student also has resources, both personal resource and university resource which can be utilized to overcome these academic demands. Therefore, student engagement mechanism can be explained by adopting a theory which explain engagement at work, which is Job Demands-Resource Theory (JD-R). Accordingly, each job consist of stress process and motivational process [8]. Stress processes occur when individuals are faced by high demands and are not supported by sufficient resources to overcome them. Conversely, motivational process take place when the individual has sufficient resources, regardless of demand, which result in engagement. Therefore, to increase engagement, what needs to be done is to increase resources, not to reduce demands.

Considering the important contribution of resources to student engagement, it is very important to identify resources needed by students. On the other hand, the resources needed are highly dependent to how the resources are valued which are strongly influenced context, culture and time frame [9]. Hence, the resources needed are very context dependent. There are numerous study on contributing factors to student engagement [7], [10], [11]. However, to the best of our knowledge there are very limited research on student engagement in Indonesia. This study aims to explore the resources needed by students based on student's need perception on how to overcome academic demands in Indonesia.

2 Research Method

There were 120 students of Universitas Hasanuddin aged 18-21 years consist of men and women who participated in this study. Data were collected using an open-ended questionnaire. At the beginning of the questionnaire, there were explanation regarding student engagement characteristics and informed consent. Three questions were employed to ask participants about contributing factors to student engagement which are:

1. In your opinion, explain factors from your university that contribute to your engagement.
2. In your opinion, explain factors from yourself that contribute to your engagement.
3. In your opinion, explain other factors that have not been mentioned above, that contribute to your engagement.

Data were analyzed using thematic qualitative analysis approach [12] which consist of stages as follow:

- Data preparation. At this stage, data from collected questionnaire were typed and read carefully. There were 535 responses obtained. From these responses, 79 responses from 53 people were deleted because 49 responses were empty, and the others were irrelevant.
- First cycle coding
  Each response was read carefully to decide the code used. Code are label given by coder that represent symbolic interpretation of the data. There were five coder who are divided into three separate groups. After all the data were coded, all coder met to discuss codes they have been made
- Second cycle coding
  Coders were back to their groups. Each of groups worked to organize codes into categories and sub categories. After all codes were organized, all coders met and

decided the categorization and subcategorization. Then, all coders summarized categorization and subcategorization into general theme.

3 Result and Discussion

Thematic qualitative analysis show that in general, there are three resources that contribute student engagement, which are university (44%), personal resource (40%) and external resources outside university (16%). More specifically the results of the thematic analysis can be seen in the table below

Table 1. Thematic Qualitative Analysis

Theme	Categories	Total (%)
University Resource	Learning facilities and infrastructures	72(35,6)
	Academic staff	34(16,8)
	Learning paradigm	23(11,4)
	Academic atmosphere	21(10,4)
	Student activities	21(10,4)
	Academic activities	11(5,4)
	Financial support	5(2,5)
	Senior students	5(2,5)
	Information availability	4(2,0)
	University regulation	3(1,5)
	Other non-academic activities	3(1,5)
Personal Resource	Psychological needs	62(34,3)
	Personal quality	31(17,1)
	Supportive behavior	30(16,6)
	Personal motivation	24(13,3)
	competence	15(8,3)
	Positive affect	11(6,1)
	Responsibility	8(4,4)
External resource outside university	Peers	43(57,3)
	Parents	16(21,3)
	Family	7(9,3)
	Off campus activitis	4(5,3)
	Supportive environment	3(4,0)
	Social Media	1(1,3)
	God	1(1,3)

As can be seen in Table 1, prevailing responses in university resources are learning facilities and infrastructure, followed by lecturers and learning paradigm. Typical responses are:

"Comfortable classroom"
"Laboratory to support experiments and research"
"Access to learning from internet"

"Competent academic staff"
"Motivation and opportunity provided by academic staff"
"Learning methods applied increase classroom participation"
"Student Centered Learning stimulate student exploration"
"Implementation of Student-Centered Learning"

The next category is personal resources. In this category, the prominent resources are psychological needs, personal quality and supportive behavior. Some typical responses in this category are:

"Gain experience while learning to be a better person"
"To be useful to others"
"Willingness to grow and to learn"
"High curiosity and self-development"
"Not easily give up"
"Involved in every practicum process in the laboratory"
"Participate in academic activities on campus"
"Follow academic activities that have been determined"

The last category is external resources outside the university. In this category, popular response are peers, parents, and family. In this category, common responses are:

"I Want to make my parents proud of me"
"Support from family and closest friends"
"High support from parents and family"
"My parents demand me to give best academic achievement"
"Friends and friendly environment"
"I feel comfortable because my friends come from the same regions "
"Supporting friends"

In addition, Table 1 also shows that some results are consistent with JD-R [2]. Accordingly, resources used to overcome demand consist of job resources and personal resources. Job resources are physical, social and organizational aspects that can reduce negative consequence of utilization of physical and mental effort, help meet demands, and stimulate self-development [12], [13]. In this research, prominent job resources obtained from universities are the availability of adequate facilities and infrastructure, competent and supportive teaching staff, and a learning paradigm that stimulates learning.

Personal resources are aspects of the individual that make individuals feel that he/she can control and influence their environment [14]. In this study, predominant personal resources are the academics demands which are consistent with fulfillment of psychological needs, personal quality that can reduce demands, and behavior directed to meet academic demands. Occurrence of psychological needs as one of the resources also shows consistent results with self-determination theory that proposes individuals will be motivated and engage in activities that can meet their basic psychological needs [10], [15].

The emergence of the third theme which is external resource outside university shows that JD-R cannot be fully applied to the world of education, especially on the subject of this study. In other words, university resources and personal resources are not the only resources that contribute to student engagement. instead, there are also other resources, which are external resources outside university. In this category, the predominant categories are support from peers, parents, and family. This result shows that students are not isolated from the environment outside the university. In fact, university resources, personal resources, and external resources outside university synergized in contributing to student engagement.

Friends, parents and family. The results of this study indicate that peers play an important role in student engagement. Peer resources are supportive friends, which helps meet academic demands, and provides comfort and happiness. This is consistent with Self Determination Theory which proposes that individuals have basic needs to care and be cared for by others [15]. Individuals will be intrinsically motivated be involved in activities that can meet these needs. Therefore, when university provide supportive friendship environment, they are motivated and persistent to participate in academic activities.

This study also shows an interesting result indicating the important role of parent and family in student engagement. It shows that parents and families continue to play an important role in children's education, even in adolescents and early adults. These parents and family resources contribute through two processes. Firstly, parents and families provide support for student's academic and non-academic activities which results in higher engagement. Next, parent also serve as demands of which students feel responsible to achieve good academic results, which can give a feeling of pride to their parents, and set a good example for their younger siblings. This result is in line with previous studies which propose that individuals with highly involved parents are more likely to achieve student engagement [16]. Furthermore, strong relationships between children and parents also not only provide support for children but also develop a sense of responsibility [17]

The results of this study are also in line with local values in the Makassarese and Buginese tribal. In Makassarese and Buginese tradition, there are value of *sipakatau, sipakainge, sipakalebbi*. These three values refer to mutual humanizing, mutual reminder, and mutual respect. These values are the basis for behaving towards elder people, peers and also younger people [13]. Through this relationship, Individuals not only receives support from those around them, such as families, friends and parents, but at the same time, individual is also responsible to return the favor and thus result in respect and respectful relationships.

Implications. This study identifies resources necessary for student engagement. Since student engagement significantly contributes to academic achievement and personal well-being also the attainment of university and national education goals, it is very important for university and other parties to create an education that can student engagement through fulfillment of relevant resources. Based on this study theses resources are university resources, personal resources and external resources outside university.

This research was approached by qualitative method to identify significant resources that contribute to student engagement. Therefore, prudent consideration is necessary for the generalization of the results of this study. It should be considered that meaningful resources are strongly influenced by personal judgments, which are strongly influenced by cultural context and time frame [19].

In addition, this study employed open-ended questionnaire to collect data. This method closes the possibility for researchers to clarify the participants responses. Thus, although this research can identify the significant resources contribute to student engagement, the mechanism behind it is remain unknown. Further studies need to be done to test this research quantitatively for better generalization, and to examine the mechanism student engagement

4 Conclusion

In conclusion, this present study aims to implement JD-R model in explaining student engagement in Indonesia. The results of this study show that JD-R is partially fit to explain

student engagement. The availability of university resource and personal resource are not enough to develop engagement. Instead, there are other factors that also play an important role in student engagement, which is the external resources outside the university.

Acknowledgements. This study was funded by Minister of Higher Education, Research and Technology Decentralization fund under Basic Research Unhas scheme. Authors are grateful for high support from the Hasanuddin University Research and Community Service institution.

References

[1] W. B. Schaufeli, I. M. Martínez, A. M. Pinto, M. Salanova, and A. B. Bakker.: Burnout And Engagement In University Students A Cross-National Study (2002)
[2] A. B. Bakker and E. Demerouti.: Towards a model of work engagement Career Dev. Int (2008)
[3] G. D. Kuh.: What student affairs professionals need to know about student engagement, *J. Coll. Stud. Dev* (2009)
[4] G. D. Kuh, T. M. Cruce, R. Shoup, J. Kinzie, and R. M. Gonyea.: Unmasking the effects of student engagement on first-year college grades and persistence, *J. Higher Educ* (2008)
[5] V. Trowler and P. Trowler.: Student engagement evidence summary (2010)
[6] A. D. Lewis, E. S. Huebner, P. S. Malone, and R. F. Valois.: Life Satisfaction and Student Engagement in Adolescents, *J. Youth Adolesc* (2011)
[7] M. Salanova, W. Schaufeli, I. Martínez, and E. Bresó.: How obstacles and facilitators predict academic performance: the mediating role of study burnout and engagement *Anxiety, Stress Coping*, 2012 Vol. 23.pp. 53–70 (2010)
[8] W. B. Schaufeli.: Applying the Job Demands-Resources model A 'how to' guide to measuring and tackling work engagement and burnout *Organ. Dyn* (2017)
[9] S. E. Hobfoll.: Conservation of Resources A New Attempt at Conceptualizing Stress. Am. Psychol (1989)
[10] V. Trowler.: Student engagement literature review (2010)
[11] J. Reeve.: A self-determination theory perspective on student engagement in Handbook of Research on Student Engagement (2012)
[12] M. B. Miles, A. Michael Huberman, and J. Saldaña.: Qualitative data analysis: A methods Sourcebook (3rd Edition) (2014)
[13] S. Buchori and N. Fakhri.: Nilai-Nilai Kedamaian Dalam Perspektif Suku Bugis dan Makassar. JOMSIGN J. Multicult. Stud. Guid. Couns (2018)

Informal Learning of Children in The Family of Different Ethnic Parents in South Sulawesi Province

Arianto[1], Tuti Bahfiarti,[2] Muh. Iqbal Sultan[3]
{arianto0773@gmail.com[1], tutibahfiarti@yahoo.com[2], miqsul1012@yahoo.com[3]}

Department of Communication Science, Faculty of Social and Political Science, Universitas Hasanuddin[1,2,3]

Abstract. The purpose of this study is to describe and categorize the informal learning of children in the families of different ethnic parents in the area of South Sulawesi Province. The use of qualitative research methods is the focus of expressing meaning based on the experience of different ethnic marriage couples. This study examines the individual behavior of ethnic Balinese and Bugis/Wotu parents. In addition to in-depth interviews, data collection techniques were carried out through indirect documentation and observation techniques. Data analysis to provide a categorization of meaning inductively. The results found that the informal learning of children of different ethnic couples in the family environment. Informal learning of parents are conducted through two approaches. First, the initiative of parents in providing understanding and role models for their children. This learning is obtained from the family environment consciously or unconsciously, dialogically and participatory. Secondly, not the initiative of parents or intervention from certain parties (teachers and peers) helped provide understanding and role models for ethnic children. Conscious learning through instructional teaching in schools and peer relationships are active-dialogical and participatory.

Keywords: Informal Learning, Children, and Parents of Different Ethnicities

1 Introduction

In different ethnic family environments, there is a uniqueness because it brings together individuals from different cultural families in one family. Families formed through inter-ethnic marriages have unique cultural characteristics and values. The social environment of the family can be seen from the aspect of language and the use of symbols such as clothes, religion, traditions, habits, values, and perspectives. The existence of the family is realized by every family member. Ethnic cultural characteristics are reflected in the collectivity of actions, the similarity of religion, language, clothing, values, and traditions. The process of cultural education starts with the process of cultural mixing. Informal education in the family environment starts early for cases of mixed ethnic marriages.

Informal learning of children of different ethnic couples can be grown as an achievement of their cultural understanding. The informal learning process is based on the case of Balinese ethnic children and Bugis/Wotu Local Ethnic who have a different religion, ethnicity, language and culture in Wotu District, East Luwu Regency, South Sulawesi Province. In social life, the two ethnic groups interact and engage in mixed marriages between Balinese and Bugis / Wotu locals. Children from ethnic marriages develop a search for their ethnic

HICOSPOS 2019, October 21-22, Makassar, Indonesia
Copyright © 2020 EAI
DOI 10.4108/eai.21-10-2019.2291586

identity in family and social settings. Ethnic identity is not a fixed one but is learned through dynamic learning of self and ethnic background. Self-identity is constructed and modified when individuals are aware of their ethnicity, in a socio-cultural setting of society. For example, the case of applying effective communication strategies in each Javanese Toba Batak couple is carried out continuously throughout the marriage. The conception of effective communication is openness, empathy, positive feelings, support, and balance. Throughout the marriage, the communication that exists with the five components makes children obedient to parents even though marriages of different cultures with different characters [1].

Intensive communication of family members can form a sense of togetherness in children, so that since childhood, have known the importance of establishing relationships with family members. The sense of togetherness in the past was strengthened by family traditions. Habits make relationships more closely and fostered family relationships. Children are adopted and socialized with the values of togetherness since they were young so that in adulthood they have a caring attitude towards fellow human beings. Mainly different ethnic families and communities in their environment. The results of other studies revealed that important factors in instilling the adaptation of parents of mixed Batak-Sundanese marriages to their children, various forms of application include a balance of attention, family integrity, application of rewards, punishment and external factors. That too has a big influence on the adaptation of children [2]. Learning culture is the process of learning a whole and comprehensive unit from various manifestations that are produced and apply in each individual.

The informal learning process in ethnically diverse families through the form of inheritance of cultural traditions from children and adoption of cultural traditions of parents who do not know the culture before. Inheritance of cultural traditions is known as the process of enculturation while the adoption of cultural traditions is known as the process of acculturation. The process of acculturation and enculturation in shaping new cultures as a result of mixing two different cultures is called assimilation.

The enculturation process takes place informally in the family, the cultural community of an ethnic, or the culture of a region. The process of acculturation is carried out by parents of children, or younger people. Manners, customs, ethnic/family skills are usually passed on to the next generation through the enculturation process [3]. Learning is a civilizing process and can accelerate cultural change. For example, the learning process in the school and family environment is an informal civilizing process (acculturation process). The acculturation process is not merely a cultural transmission and cultural adoption but also a cultural change.

In the informal learning process of children of different ethnic families, the family becomes a medium for children to transform the results of observations into creative forms and principles about parental culture. Thus, through culture-based learning, children are not just imitating or receiving information delivered but children can create meaning, understanding, and meaning from the information obtained. Transformation is the key to creating meaning and developing knowledge.

The author is interested in expressing and understanding the forms of informal learning of children in families of different ethnic parents in South Sulawesi Province. Understanding forms of informal learning for children based on different cultures does not only activate children. However, it facilitates social interaction, negotiation of meaning and creation of meaning. Meaning comes from the results of social interaction and negotiation between knowledge and initial experience in gaining new information. Cultural learning, between children and parents or the external environment, such as children and teachers in the context of cultural communities.

2 Research Method

Research refers to a qualitative approach. Qualitative research is a method that focuses on interpretive, constructive, naturalistic approaches to the subject. The subject of this research is children who are born, grow up, and informal learning includes multicultural attitudes and behaviors in different ethnic family lives. This type of phenomenological research to uncover and study behavior and events systematically looks for explanations for the meaning and essence of a phenomenon and is designed to gain knowledge through the experience of human life [4].

A qualitative approach expresses the meaning of one's experience. The meaning of knowledge comes from conscious experience. In phenomenology means letting things happen as they are. Cases are analyzed based on regional limitations at the level of individual and group level behavior. Restrictions in Wotu Subdistrict, East Luwu Regency are dominated by transmigrants from ethnic Balinese and Javanese. The analysis is on parents of different ethnic groups (ethnic Balinese Local Ethnic). In addition to in-depth interviews, collection techniques namely documentation and indirect observation. Next, analyze data to provide meaning categorization inductively.

Primary data sources are data obtained directly through interviews with informants. The research informant category was three intermarried couples, namely the family of Tarsisius Sutedi and Mrs. Nina, the family of Mr. Franky and Cristiana, and finally the family of Mr. Jumpa Lorentius and Mrs. Cecilia Melly. Informants were chosen purposively with consideration, having school-age children and marriage ages over 10 years and ethnic-ethnic couples who have mingled and interacted.

3 Result and Discussion

The process of creating meaning through the learning process of children of different ethnic families has a component of active interaction, contextual explanation, and application of knowledge, and the use of various learning resources. Informal learning of children of different ethnic parents is a form of multicultural education. The educational process without discriminating treatment due to ethnic, cultural and religious differences. Children of Balinese and Bugis/Wotu parents accept ethnic differences between their parents and have a sense of empathy, tolerance for others regardless of differences.

In everyday life, a person interacts with other people who have different cultural backgrounds. The kinship system of the children of different ethnic couples can follow the ethnicity of the male parent (father), the marriage custom depends on the agreement of the intermarried couple. The language aspect of mixed marriages can use their mother or father's language, and it is even possible to no longer use their respective ethnic languages. Informal learning of children occurs intermingling in different ethnic backgrounds, backgrounds, and cultural diversity, giving birth to multicultural families. A multicultural family is interpreted as a family in which there is a growing diversity of cultures.

Based on the results of interviews and observations show that informal learning in ethnic families between ethnic Balinese and Bugis / Wotu is done in a family environment. The aim is to change lives (especially the development of children). Children's informal learning includes: first, the initiative of parents in providing understanding and role models for their children. Children's informal learning comes from parents' everyday family environment

consciously or unconsciously. Unconscious, irregular and unsystematic factors include: mutual respect, accepting differences and opinions of others of different ethnicities, teaching and use of Indonesian language, and learning free of stereotypes and negative prejudices in other ethnicities. The informal learning process is active and participatory. That is, during the learning process must be accustomed to intensive dialogue and participatory so that their children can develop knowledge and skills freely and independently. Participatory learning provides freedom, expression according to their interests and talents in learning. In the participatory learning model, children place themselves in an active role in cultural learning.

Second, not the initiative of parents or intervention from certain parties (teachers and peers) helped provide understanding and role models for children of ethnic parents. Learning can also be obtained consciously through instructional teaching in schools and social associations. The informal learning process is active and participatory in the school and social environment. Children of different ethnic parents participate in learning activities according to the learning steps. Such as finding problems, finding information, and reconstructing the information per cultural values (see Table 1).

Table 1. Forms of Informal Learning among Ethnic Family Children

Informant	**Ethnic**		**Informal Learning**		**Participation**	
	Father	Mother	Parent Initiative	External Intervention	Active	Participatory
Informant 1	Balinese Ethnicity	Wotu/ Bugis Ethnicity	√	√	Dialogue	√
Informant 2	Javanese Ethnicity	Bugis Ethnicity	√	√	Dialogue	√
Informant 3	Toraja Ethnicity	local Ethnicity	√	√	Dialogue	√

The awareness factor of respecting, accepting differences and opinions of others is the beginning of learning to avoid stereotypes and negative prejudices in other ethnicities. Cultural and linguistic elements are mixed between intermarried couples. For example, parents can teach Balinese and Wotu/Bugis languages to their children. Language is the most important component of culture because culture transmission generally takes place. Teach their children by speaking in Indonesian with a mixture of Balinese or Bugis /Wotu languages.

Children's informal learning based on multicultural values is education that teaches children to be able to develop an attitude of tolerance and respect for diversity. The multicultural values-based learning model is an example of education that has high relevance for multicultural conditions in Indonesia. Through this, it will seek to develop children's social skills, tolerance and mutual respect for differences in the family and social environment. Children's informal learning is focused on the problem to make learning more meaningful indirectly. The learning process through children's learning has been able to solve the problem of diversity in the environment.

4 Conclusions

Informal learning of children from different ethnic families through the process, including: first, the initiative of parents in providing understanding and role models for their children. Children's informal learning is obtained from parents and the everyday family environment, dialogic and participatory. This process occurs unconsciously, irregularly and not systematically to understand the diversity of ethnicities in their environment.

Secondly, not the initiative of parents or intervention from certain parties (teachers and peers) helped provide learning about understanding and role models for children of different ethnic parents. Learning is obtained consciously through instructional teaching in the school and social circle of friends, actively-dialogical and participatory. Unconscious, irregular and unsystematic factors include respecting and accepting the differences and opinions of others and free learning of stereotypes and prejudices in other ethnicities. To develop children's social skills, tolerance, and respect for differences in the family and social environment.

Acknowledgments. Authors thank you to the Internal Research Grant (Basic Research Unhas 2019) Universitas Hasanuddin. Adnan as an enumerator who has helped primary data collection in East Luwu Regency, South Sulawesi. Family of research informants who have provided representative data.

References

[1] Hutajulu, L.: "Strategi Komunikasi Efektif Suami-Istri Beda Budaya dalam Mendidik Anak (Studi Kasus Pasangan Suami-Istri Suku Jawa-Batak Toba dalam Mendidik Anak di Kota Medan)," *FLOW,* Vol. 2, no. 8 (2016)

[2] Sonya, E. R.: "Dampak Perkawinan Campur Etnik Batak-Sunda Terhadap Integrasi Sosial," *Temali: Jurnal Pembangunan Sosial ,* Vol. 1 no. 1, pp. 111-122 (2018)

[3] Fahrurozzi, M.: "Pembelajaran Berbasis Budaya: Model Inovasi Pembelajaran dan Implementasi Kurikulum Berbasis Kompetensi," *PROSIDING* (2015)

[4] Creswell, J. W.: Penelitian Kualitatif & Desain Riset Memilih Diantara Lima Pendekatan, Yogyakarta: Pustaka Pelajar (2015)

Learning Communication Strategy Based on Contextual Teaching and Learning to Increase Awareness of Student Learning in South Sulawesi

Jeanny Maria Fatimah[1], Dwia Aries Tina Pulubuhu[2], Arianto[3]
{jeannyfatimah@gmail.com[1], dwiatn@yahoo.com[2], arianto@unhas.ac.id[3]}

Department of Communication Science, Faculty Social and Political Science, Hasanuddin University. Jl. Perintis Kemerdekaan KM. 10. Makassar, Indonesia[1,3]
Department of Sociology, Faculty Social and Political Science, Hasanuddin University. Jl. Perintis Kemerdekaan KM. 10. Makassar, Indonesia[2]

Abstract. Contextual Teaching and Learning (CTL) based learning communication is a child's learning process that is implemented to help educators connect learning material and real world situations. The research problem is how learning communication strategies based on CTL in improving children's ability to apply learning outcomes in everyday life. This method is a constructivism learning system that builds one's own understanding actively, creatively and productively based on knowledge and learning experiences. The research method is interpretive through a case study approach. Research intensively focuses on one particular object that is studied as a case. The focus of the case study is the process of communicating the learning of teachers and students of the MDIA Potere Elementary School in Makassar City, located on the coast of Makassar City in South Sulawesi Province. This case study was collected from various direct sources in real life from the cases investigated. The results of the study found and categorized learning communication strategies based on CTL encouraging the creation of five forms of learning, namely: relating, experiencing, applying, applying, cooperating, and transferring knowledge. Learning communication strategies tend to increase student awareness in coastal areas showing a low tendency in terms of relating, applying, and cooperating.

Keywords: Contextual Teaching, Learning, Learning Awareness, Fisherman Children, South Sulawesi

HICOSPOS 2019, October 21-22, Makassar, Indonesia
Copyright © 2020 EAI
DOI 10.4108/eai.21-10-2019.2291555

1 Introduction

In Indonesia the education sector of coastal fishermen children requires serious attention from the central and regional governments. Children of coastal fishermen should get the same opportunity to get access to education. The problem of coastal fishermen children still lags behind in seeking knowledge, among others, the lack of basic educational facilities and the limited insight into the importance of education. They help parents find a living to support their daily needs. In fact, the level of education of coastal communities is still relatively low. The average level of education of coastal communities stops at the elementary school level and some have education only at the junior high school level.

Learning strategies undertaken must be adjusted to the tendency of the level of intelligence possessed by students, so that the potential of students can develop. The learning approach or curriculum applied is not built based on the diversity of students' learning styles and the level of intelligence possessed by students, so that the potential for intelligence possessed by students becomes undeveloped. [1]

Learning systems to increase children's learning awareness that are applied so far are still using teacher-centered learning. As a result, students get bored quickly because of the monotonous learning process. For this reason, a learning approach is more emphasized or student-centered. This strategy changes the paradigm of student learning by optimizing the structure of the CTL approach so that students are able to fully understand the learning material provided by the teacher. Learning communication strategies based on CTL are holistic learning processes, processes that pay attention to the needs and potential of students.

In the coastal areas of the province of South Sulawesi, they generally take formal education which is spread along the coast. Formal schools serve as the main educational tool to get higher knowledge. For parents there is no other choice for children to help earn a living in meeting household needs. The impact, children do not have time to complete the learning tasks given by teachers from school. Parents pay less attention to the development of children's education in school. Children usually go out to sea to help parents make a living.

At the age of adolescence, fishermen began to sail and go to sea, so they rarely went to school. In fact, the biggest challenge is how to build the lives of fishermen families to improve their welfare. This achievement can be achieved through education. Increasing the educational ability of fishermen's children raises reading awareness and the dignity of life in relation to marine and coastal resources. Until now the low quality and relevance of coastal children's education is influenced by a number of factors, including the inability to create a process of learning awareness and quality children's learning [2]

Awareness of the learning of coastal fishermen children is urgent to ensure the fulfillment of the educational needs of every child. Children's learning communication strategies CTL that can help teachers connect material and real-world situations of students. The impact encourages students to practice the knowledge gained by life as family and community members in the coastal area. To strengthen the learning experience that is applicable for students, learning is needed that provides opportunities for students to do, try, and experience themselves (learning to do), and not only listeners who are passive but active recipients and provide feedback on information received.

Contextual learning strategy, teaches not the transformation of knowledge from the teacher to students by memorizing a number of concepts that are independent of real life, but focuses on efforts to facilitate students to look for the ability to be able to live (life skills) from what they learn. One learning system according to Johnson [3] is based on CTL as follows: "The Contextual Teaching and Learning (CTL) system is an educational process that aims to help students see meaning in the academic material they are studying by connecting academic subjects with the context of their daily lives, that is, with the context of their personal, social, and cultural circumstances [3]. To achieve this aim, the system encompasses the following eight components: making meaningful connections, doing significant work, self-regulated learning, collaborating, critical and creative thinking, nurturing the individual, reaching high standards, using authentic assessment".

CTL communication strategy enables students to connect the contents of academic subjects with the context of everyday life. CTL expands students' personal contexts through experiences that stimulate the brain to establish real-world relationship [4]. Referring to the case study in the coastal area of Lero Tatari Village, 93% of those who gave positive responses that the living environment influenced children's education. The level of community knowledge on children's education is very diverse, but basically, they are aware of the importance of education for the future.

There are four factors that influence the education of a fisherman's child: economic factors, environmental factors, parental education factors and motivational factors [5] The low quality of human resources especially in the coastal areas shows the low level of formal education. Four million Indonesian fishermen, 85% have elementary school education or are illiterate, 12% have a junior high school education, 2.97% have a senior high school education and 0.03% have a diploma education [6].

Learning communication system through learning strategies based on CTL students in coastal areas to introduce children directly to the natural surroundings so that children know the environment and the rich natural resources of the sea. Contextual learning focuses on the learning process of children who are able to process or construct information or knowledge to be meaningful. This learning approach assumes that the natural process of thinking in finding meaning is contextual. That is, there is a relationship between the learning process with the environment, knowledge, and experience they have (treasury of memory, experience, response). Students are motivated to do better learning activities, because it can help students to understand the meaning of teaching materials in the context of life so that the learning process is more fun. Contextual learning strategy is an educational process that aims to help students understand the meaning of the academic material they are learning by connecting their academic subjects with things that happen in everyday life both related to themselves, social society, and existing customs. around it [7].

Learning communication is a form of information exchange between educators and students that is done consciously, planned both inside and outside the room to improve students' abilities both changes in intellectual ability (cognitive), ability of interest or emotion (affective) and fine and gross motor skills (psychomotor) in students. Learning is a communication process, meaning that there is a process of delivering a message from someone (the source of the message) to someone or a group of people (recipient of the message), to achieve the learning objectives.

Learning communication strategies based on CTL direct a learning message delivery strategy that emphasizes the linkages between learning material with the real world of student life, so students are able to connect and apply competencies in everyday life. [8]. His explanation according to Sanjaya [9] suggests that CTL is a learning concept that emphasizes the process of full student involvement to be able to find the material being studied and relate it to real life situations [9]. Learning communication strategy based on CTL is an educational process that aims to help students see the meaning / meaning of the message in the subject matter by connecting it with the context of daily life, namely with the context of the personal, social, and cultural environment.

Furthermore, the world of education according to Jourdan in the Instructional Communication book, states that education can only run through communication. In the world of education, communication is carried out namely instructional communication (learning). While the meaning of communication is more obtained from a communication process that serves to educate (to educate) to achieve maturity and independence. In the book "Instructional Communication" by Yusuf [10] written that educational communication as the main domain of instructional communication is communication that has penetrated or touched the world of education with all its aspects

Santoso Sastropoetro's research results in Pratikno [11] examine the effectiveness of communication, finding that communication is effective if the communicator and communicant both have the same understanding of a message, "the communication is in tune". [11]. Communication can run effectively, has the following conditions: first, creating a favorable communication atmosphere. Second, use language that is easily captured and understood. Third, the message delivered can arouse the attention or interest of the communicant. Fourth, the message can arouse the interests of the communicant that is not beneficial. Fifth, the message can foster an appreciation for the communicant.

Awareness of learning in education is still not optimal, especially children of fishermen on the coast in South Sulawesi including the province. Although the provision of access to free education has been programmed by the local government. However, the participation rate of basic education reaching more than 97% for both men and women has been socialized through communication media. Continuity of access to tertiary education has diminished. Decreased number of children continue their education to a higher level because of the pattern of non-communicative learning systems.

The factor that needs to be maximized is the method of learning communication systems in educational institutions especially in the coastal regions of South Sulawesi. Especially in coastal or remote areas. Based on the results of direct visits to 11 regencies, problems were found that impeded teaching and learning activities. For example, the learning system in the classroom, the communication system between educators and educators is less intertwined. This has an impact on motivation/awareness of learning, as well as delays in disbursing free education funds both from provinces and districts/cities. [10]. An alternative solution is the application of a learning communication strategy based on CTL to increase the awareness of learning for children of fishermen on the coast in overcoming poverty in the future. The role of learning communication is important to increase the level of learning awareness towards fishermen children's higher education.

2 Research Method

This research method uses a qualitative approach. Qualitative research is a humanistic research, which explains the naturalistic perspective and interpretive perspective of human experience. Garna in Creswell [12] argues that a qualitative approach is characterized by research objectives that seek to understand the symptoms that are impossible to measure accurately, research procedures that produce descriptive data in the form of speech or writing and the behavior of the people observed [12]. Qualitative research is expected to be able to produce an in-depth description of speech, writing, the behavior of individuals, groups, communities, and certain organizations in a context setting that is studied from a holistic, comprehensive and holistic perspective.

Sources of data in this study are primary data and secondary data. Primary data in this study are in the form of words and actions (verbal and nonverbal language). Primary data, data obtained directly from representative informants who know the issues under study. Furthermore, secondary data, namely data obtained from literature, documents and research results such as theories that are used as a reference.

Data collection techniques in this study, including techniques are first, observation is a space (place), actors, activities, objects, actions, events or events, time, and feelings. The reason researchers conduct observations is to present a realistic picture of the way they are delivered to answer questions, help understand the ways in which humans interact, and for evaluation that is measuring certain aspects and giving feedback on these measurements. Researchers make observations directly at the study site to see and observe the activities of a series of actions taken. Second, in-depth interviews are the process of obtaining information used by researchers to obtain oral information through direct dialogue with respondents in order to obtain accurate data or in other words use question and answer face to face between the interviewer and the informant or the person being interviewed, with or without use interview guides.

The location of this research is in the area of South Sulawesi province. An area of land located along the coastline whose main occupation is fishing. MDIT Paotere elementary school teacher in the coastal area of Makassar City. This is based on the mapping of the area of having teachers living around the coast and the majority of family heads working as fishermen and having children attending school in the coastal area.

Data analysis is the process of processing research results, starting to compile, classify, examine, and interpret data in patterns and relationships between concepts and formulate them in the relationships between elements. Data analysis techniques in descriptive qualitative research, which means data relating to collecting data in the form of words, images, and not numbers (statistics). Describe in the form of a broader and detailed explanation so that the qualitative phenomena can be understood.

3 Result And Discussion

Learning communication strategy based on CTL is a learning concept that emphasizes the relationship between learning material and the world of student life. The goal is that students are able to connect and apply competencies in everyday life. CTL based strategies, namely learning that emphasizes the process of full student involvement to be able to find educational learning material that is learned and relate it to real life situations. Teacher learning

communication strategies in the classroom, especially students on the coast include readiness and motivation, the use of assistive communication media, children's participation, repetition, and feedback, in accordance with the practice of implication of the effectiveness of learning communication.

This CTL learning strategy is to achieve skills in the context of real life or learning in the natural environment. Learning communication strategies are carried out through the opening stages, conveying the message of learning objectives and motivating children, the stages of teaching; delivering informative material and guiding children in learning and working activities. Closing phase; material evaluation and learning award. The impact of the learning communication process can apply learning outcomes in their daily lives. This strategy is expected to stimulate the children of fishermen to be motivated to improve higher levels of education. The recapitulation of research observations later, summarized in the following table 1:

Table 1. Teaching-Based Communication Strategy Research Results Contextual Teaching and Learning (CTL)

Learning Communication Strategy	Teacher's behavior
Stage I: Readiness and motivation	The teacher conveys the learning objectives to be achieved in these lessons and motivates student learning, learning goals and ideals.
Stage II: The use of auxiliary communication media	The teacher presents information to students by demonstration or through aids and helps share experiences in their environment
Stage III: Active participation of children	The teacher encourages students to gather appropriate information, carry out experiments to get explanations and problem solving based on experience
Stage IV: Repetition	The teacher helps students to reflect or evaluate and contextualize the processes they use in the social environment.
Stage V: Feedback	The teacher evaluates the learning outcomes of the material that has been learned or each group presents The teacher looks for ways to appreciate and the results of individual and group learning in everyday life

CTL learning system to increase coastal children's learning awareness. The aim is to motivate students to understand the meaning of subject matter, especially social studies and natural sciences they learn. Learning communication strategies in increasing the learning awareness of fishermen children include communication in class in the form of learning readiness, learning motivation and repetition of subject matter are learning principles providing student awareness of learning that can influence learning outcomes.

Increased learning awareness based on CTL refers to their characteristics in using learning systems that include, learning systems: first, connecting is learning in the context of a real-life experience or beginning before the knowledge is obtained by students. Second, trying (experiencing) can also they do not have direct experience with regard to the concept. Third, applying is learning by applying the concept. In fact, students apply concepts when they relate to hands-on problem solving activities and projects. Fourth, cooperating (collaborating) - learning in the context of sharing, responding, and communicating with other students is the main instructional strategy in contextual teaching. Fifth, the process of transfer of knowledge (transferring) is a teaching strategy that we define as the use of knowledge in a new context or a new situation something that has not been resolved / resolved in the classroom.

Learning awareness of coastal fishermen children based on CTL is obtained from collaboration with others. Learning awareness can be obtained by sharing among friends, groups, and between those who know to those who don't know, both inside and outside the classroom. This component occurs when there is a two-way communication process. Because learning that is designed in group discussions with heterogeneous members and varying numbers strongly supports this component.

In CTL the teacher acts as an ongoing and continuous facilitator, which is to help students find meaning (knowledge). Students have response potentiality. The teacher is tasked with empowering the potential of students so that students are trained to grasp the meaning of the material being taught. The results of the tendency of learning strategies based on CTL in increasing awareness of coastal learning students as follows:

Table 2. Contextual Teaching and Learning (CTL) Based Student Learning In Increasing Learning Awareness

Learning Communication Strategy	Contextual Teaching and Learning (CTL)				
	Relating	Experiencing	Applying	Cooperating	Transferring
Readiness and motivation	Low	Moderate	Low	Low	Moderate
The use of auxiliary communication media	Moderate	Low	Low	Moderate	Low
Active participation of children	High	Moderate	Moderate	High	Moderate
Repetition	Moderate	Moderate	Low	Moderate	Low
Feedback	Moderate	Low	Low	Moderate	Low

CTL learning presents the real world in the classroom to connect knowledge that is applied in real life. CTL enables a learning process that is calm and enjoyable, because learning is done naturally, thus allowing participants to practice directly the material learned. The communication strategies of teacher readiness and motivation-based learning CTL in increasing student learning awareness in coastal areas show a low tendency in relating, applying, and cooperating. However, for experiencing and transferring moderate category learning material. Teacher learning communication in terms of the use of communication

media aids a low tendency to experience, applying, and transferring, but for relating and cooperating to moderate categories, active participation of fishing children for relating, and cooperating high and moderate for experiencing, applying and transferring.

Repetitive learning strategies and feedback in increasing learning awareness based on CTL moderate tendencies, respectively for relating, cooperating and experiencing specifically for repetition. CTL tends to be Low tendency towards applying and transferring, encouraging participants to understand the nature, meaning, and benefits of learning, thus enabling them to be diligent, and motivated in learning. Contextual learning and teaching involve students in important activities that help them connect academic learning with the real-life context they face.

4 Conclusion

Learning communication strategy based on CTL in increasing the awareness of learning of children/students in coastal areas shows a low tendency in regard to, applying, and cooperating. However, for experiencing and transferring moderate category learning materials. In terms of the use of communication media aids a low tendency to experience, applying, and transferring, but for relating and cooperating to moderate categories. Active participation of fishing children for relating, and cooperating high and moderate for experiencing, applying and transferring. Repetitive learning strategies and feedback in increasing learning awareness based on CTL moderate tendencies, respectively for relating, cooperating and experiencing specifically for repetition. Furthermore, the low category on applying and transferring.

Acknowledgments. The authors thank to the Featured Basic Research Universities (PDUPT Decentralization Unhas 2019). Jessica and Erwinda as an enumerator who has helped primary data collection in Makassar City, South Sulawesi. Family of research informants who have provided representative data.

References

[1] Warlianti.: Hubungan Antara Ctl (Contextual Teaching And Learning) Berbasis Multi Intelegensi Dengan Kemampuan Kognitif Siswa Mata Pelajaran IPS Terpadu Smp Negeri 7 Parepare. Tesis UNM tidak diterbitkan.," Universitas Negeri Makassar, Makassar (2014)

[2] A. Masri.: Pendidikan Anak Nelayan Pesisir Pantai Donggala (The Education For Coastal Fishermen Children In Donggala). Asian Journal of Environment, History and Heritage. pp.223-227 (2017)

[3] Johnson. E. B.: Contextual Teaching and Learning, Bandung MLC (2007)

[4] Rusman.: Model-Model Pembelajaran, Mengembangkan Profesionalisme Guru, Jakarta. Rajawali Pers (2011)

[5] Mutriana.:Pendidikan Anak Dalam Perspektif Masyarakat Nelayan Di Desa Lero Tatari Kecamatan Sindue Kabupaten Donggala Mutriani. E- Journal Geo-Tadulako UNTAD (2016)

[6] N. Sriyanti, I. Muflikhati a A. Fatchiya.: Persepsi Nelayan tentang Pendidikan Formal Di Kecamatan Rembang, Kabupaten Rembang Provinsi Jawa Tengah,Buletin Ekonomi Perikanan.pp. 40-49 (2006)

[7] Johnson.E.B: Contextual Teaching and Learning What It is and Why It's Here to Stay, California: Corwin Press Inc (2002)

[8] Mulyasa.E: Menjadi Guru Profesional Menciptakan Pembelajaran Kreatif dan Menyenangkan, Bandung: Remaja Rosda Karya. (2005)

[9] Sanjaya.W.: Strategi Pembelajaran Berorientasi Standar Proses Pendidikan, Jakarta. PT Kencana (2007)

[10] Fatimah.J.M.: Komunikasi Keluarga Meningkatkan Akses Pendidikan Bagi Kesetaraan Anak Perempuan dalam Lingkaran Kemiskinan. Laporan Hasil Penelitian. Kemenristekdikti, Indonesia (2014)

[11] Pratikno.: Remadja Karya, Berbagai Aspek Ilmu Komunikasi (2015)

[12] Creswell. J. W.: Research Design Qualitative and Quantitative Approaches., California: Thousand Oaks, Sage Publications Inc (2004)

The Contribution of Modern Market to The Economic Growth of Poso Regency (The Case Study of Poso City Mall Modern Market)

Syahruddin Hattab[1], Mahpuddin[2], Daswati[3]
{udinhattab60@gmail.com[1], mahpuddin_untad@yahoo.co.id[2], daswatisahar@gmail.com [3]}

Department of Public Administration, Faculty of Social and Political Sciences, Tadulako University, Palu, Indonesia[1,3], Department of Communication Studies, Faculty of Social and Political Sciences, Tadulako University, Palu, Indonesia[2]

Abstract. The economic growth of the Poso Regency has been relatively stable in the past few years. There is a paradoxical indication that the amount of regional revenue and public service infrastructure construction has increased every year. Yet, it is not equal to the acceleration of micro-economic businesses' growth. On the other hand, poverty and unemployment rates are still relatively high which triggered various speculations, one of them directed to large-scale investors such as the existence of modern markets. Poso City Mall (PCM) is the largest modern shopping centre in Poso Regency which is considered by some as a reliable competitor that creates an imbalance climate in business competition. This research carried out using a descriptive-qualitative approach. The collected research data was mostly derived from institutional data combined with the results of in-depth interviews. The data validity is triangulated and tested through Focused Group Discussion (FGD) and interpreted in an interpretative way. The results showed that the existence of Poso City Mall (PCM) had a positive contribution in terms of (1) regional revenue through the tax; (2) encouraging the growth of community economic businesses; (3) policy priority for local workers recruitment. But, the non-optimal condition of PCM internal management combined with an external economic situation caused stagnation and even an alarming indication of the business crisis. In addition, the Poso Regional Government's commitment and support were not enough in overcoming the threat of the crisis.

Keywords: Contribution, Modern Markets, Economic Growth

1 Introduction

Trade centre is an important aspect of the economy of a region. Based on its physical form, a trading centre is commonly referred to as a potential market place for certain bargains affected by all buyers [1]. The market plays an active role in economic development, especially in providing goods and services to fulfil community needs.

In the globalization era, the market function underwent many changes, not only guaranteeing the availability of goods but also having a strategic role in the economy [2]. Judging from the management characteristics, there are two market categories: traditional markets and modern markets. Modern Market is a market managed with modern management, generally located in the city, act as a good quality goods provider and service to upper and

HICOSPOS 2019, October 21-22, Makassar, Indonesia
Copyright © 2020 EAI
DOI 10.4108/eai.21-10-2019.2291583

middle-class consumers. Modern markets include malls, supermarkets, department stores, shopping centres, franchises, convenience stores and so on [3].

In Indonesia, local supermarkets have existed since the 1970s, although still concentrated in big cities. Foreign branded supermarkets began to enter Indonesia in the late 1990s since foreign direct investment policies in the retail business sector opened in 1998. Increased competition has led to the emergence of supermarkets in small cities to find new customers and wage a price war. As a result, while Indonesian supermarkets only served the middle-upper class community in the 1980s to early 1990s [4], the spread of supermarkets to small cities and price-cutting strategies allows lower-middle-class consumers to access supermarkets [5].

Poso Regency is one of the regions in Central Sulawesi province which is in the development stage after going through a terrible conflict [6]. The economic development efforts made by the regional government realized through cooperation with investors, especially those engaged in the development of modern shopping centres such as malls, supermarkets, department stores, shopping centres, franchises, convenience stores and so on [7]. Based on the pre-observations results, it is estimated that there are thousands of modern shopping places spread in Poso. In general, it appears that investments are a positive indication of the economic growth of the Poso Regency.

Poso City Mall (PCM) is a type of modern market that marks the beginning of a large influx of investment in Central Sulawesi. The realization of the PCM development raised new hopes that encourage the economic growth of Poso. PCM is expected to trigger economic movements, opening new jobs, and the availability of products needed by the community. There are important indicators to see the characteristics of economic growth in an area, such as an increase in regional real estate, an increase in welfare, employment opening accompanied by a decrease in poverty.

The presence of modern markets aroused various speculations about fears of creating inequality in business competition and its particular impact on MSMEs. Modern markets such as PCM are a source of anxiety that will weaken and even turn off micro-businesses that are not located around the mall. In other words, the existence of a modern market does not always have a positive impact.

2 Research Method

This study is carried out using a descriptive-qualitative method [8], [9]. The main objective of this study is to examine in depth the phenomena of the modern market contribution to the economic growth development of Poso. This study was conducted within approximately three months (from early May to late July of 2019) in Poso Regency, Central Sulawesi Province, Indonesia. There are four techniques in total for data collection [10], [11], namely:

1. In-depth interviews with six informants: (1) The Head of Regional Office for Industries, Trades and Cooperatives of Poso; (2) A staff of the Regional Research and Development Office of Poso; (3) the Secretary of Regional Revenue Office; (4) One traditional market trader representative; (5) One Micro Business Entrepreneur representative; and (6) A PCM management representative.
2. Document study related to the collection of quantitative data on economic growth rates. In addition, local tax revenue data were also obtained from local government agencies.

3. Field observations carried out to confirm and confront the data obtained through other data collection techniques.
4. Focused Group Discussion (FGD). There are two objectives for the use of data collection techniques through FGD: (a) comprehensive data clarification and validation; (b) completing and exploring data quality. There are 23 participants in total which consisted of three local government officials (The Head of Regional Office for Industries, Trades, and Cooperatives of Poso, staff of the Regional Research and Development Office of Poso, the Secretary of Regional Revenue Office), PCM management representatives, traditional market traders, and Micro Business Entrepreneurs.

Collected data were triangulated to proof and validify the accuracy of the data. The validated data were categorized into two main categories of this study (the contribution to Poso's economic growth and the downtrend) in which further classified and separated into specific aspects (the contribution to regional revenue, employment rate and community welfare; and visitor downtrend of PCM) to be interpreted, described and explained. Based on the data interpretation, a conclusion is drawn.

3 Result and Discussion

3.1 The Modern Markets Contribution to Poso's Economic Growth

Theoretically, the main indicators of economic growth of a country or region can be measured from 4 things: (1) National/regional real income; (2) real per capita income; (3) Population welfare and (4) Labor and unemployment rate. There are important indicators that can be used to analyze the contribution of modern markets to economic growth, namely regional real income obtained through the realization of revenue from the tax, contribution to the growth of micro-businesses and employment rate.

3.1.1 The Contribution to the Regional Revenue

The tax revenue amount is one important indicator to measure the level of economic growth in a region. When the economic condition of the community improved, it will have direct implications on the increase in local tax revenue. Circularly, the condition of the tax revenue will later determine the amount of funding for regional development programs that include the provision of public infrastructure and human resource capacity development in the region.

Poso City Mall (PCM) is the largest modern market in Poso Regency. Based on the results of scientific research, it was found that the presence of PCM has a relatively large contribution to regional income, especially from the tax revenue by 35% of the total tax revenue of the Poso Regency [12].

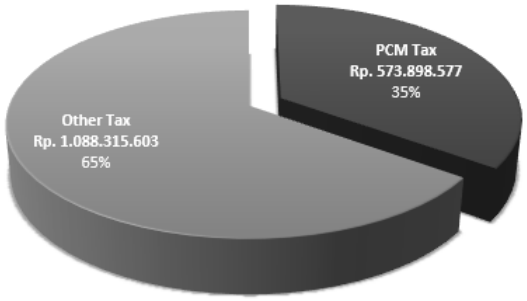


Fig. 1. Poso City Mall Tax Contribution of 2017 (Processed data)

The large amounts above are broken down into four business tax unit categories managed by PCM:

a. ***Entertainment tax revenue***. PCM provided the largest tax contribution of 2018, amounting to RP. 211.289.257 or 99%. The form of entertainment offered by PCM is a children's playground.

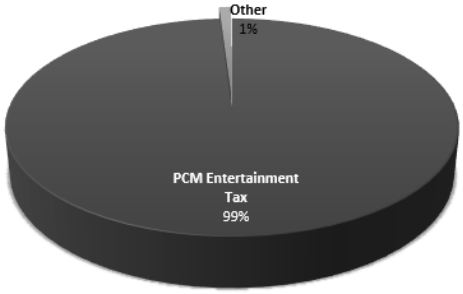


Fig. 2. Poso City Mall Entertainment Tax Contribution of 2017 (Processed data)

b. ***Parking tax revenue***. PCM contributed RP. 65.55.800 or around 99% of the annual parking tax obtained by the Regional Government of Poso Regency. Only 1% of the parking tax is obtained from the taxpayer levy from other sources. Thus, revenue from entertainment and parking taxes in the Poso district government in 2018 was almost entirely obtained from PCM. An indication that strengthens the important position of PCM compared to other taxpayer businesses.

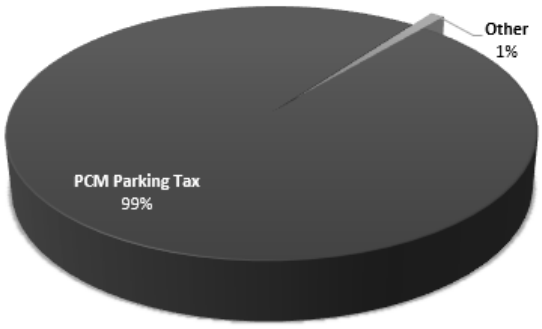


Fig. 3. Poso City Mall Parking Tax Contribution of 2017 (Processed data)

c. ***Restaurant tax revenue.*** PCM provides the largest contribution to the acquisition of local tax revenue, RP. 290.938.972 or around 22% of all restaurant taxes obtained by the Poso Regency Government.

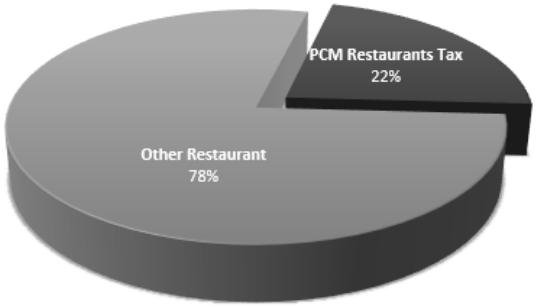


Fig. 4. Poso City Mall Parking Restaurant Tax Contribution of 2017 (Processed data)

d. ***Utility tax***. PCM contributed RP. 3.647.640 or around 58% of the annual total water tax obtained by the Poso District Government.

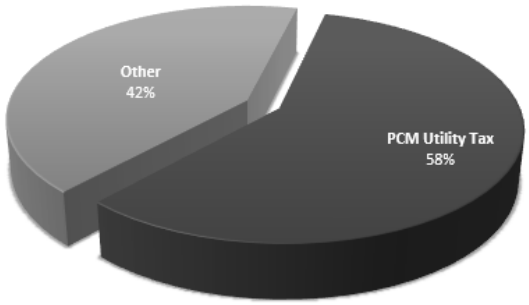


Fig. 5. Poso City Mall Utility Tax Contribution of 2017 (Processed data)

3.1.2 Contributions to Employment Rate

Since 2016 which marked the operational sales activities, PCM has recruited hundreds of workers with a high priority on the local job seekers. No less than 600 workers were employed by PCM who almost all were citizens of Poso District.

According to PCM management, the policy is a form of PCM's commitment and effort to reduce the unemployment rate which naturally experiences an annual increase "*trend*" of job seekers. Out of the absorbed total workforce, most occupy sales positions who serve [12]prospective buyers. Other work such as freight transport personnel, technicians, cleaning service personnel, security guard personnel, and parking personnel.

As the visitors' downtrend happened, management forced to rationalize the budget and financing by laying off some workers. Based on the results of an internal analysis since 2017, 350 sales workers are laid off resulting in just around 250 left. It is also not optimally employed.

3.1.3 Contribution to Community Welfare

The existence of Poso City Mall (PCM) has an important role to encourage the economic development efforts of local communities. Since it officially began operating in 2016, together with MSMEs facilitated by the Regional Office for Industries, Trade, and Cooperatives of Poso, PCM has been collaborating in selling local products. The cooperation is in the form of providing rental outlets or relatively inexpensive places for micro-businesses to sell their products.

In the beginning, the collaboration between PCM and micro-business units had encouraged and inspired local traders to develop their businesses. With high enthusiasm, the merchants sold their products at PCM. Some traders occupy booths set up inside the building, others take place around the sidewalks and PCM entrances. These lively conditions lasted within a few months. By various factors, the situation has changed starting with the downtrend of prospective buyers visiting the mall.

The aforementioned condition proved that the existence of the modern market was not a serious threat to the development of micro-business of Poso Regency which instead became a positive business partner to stimulate the growth of local creative industries and micro business. The idea of *the death of traditional markets* based on the inability to compete with the growing modern markets [13] which became popular as of late was not evident in this case. The existence of micro-businesses and traditional markets is still prevalent.

Traditional markets and micro businesses of Poso not only sold more varied and relatively cheap products but also spread out as far as more than ten kilometres from PCM. The above one kilometre average of spacing created a healthy competition. This condition even made a worry of visitor downtrend to PCM.

3.2 Visitor Downtrend Problem of PCM

Since its initial operation in 2016, the number of visits to PCM is relatively high. The enthusiasm of the people visiting PCM was very encouraging as it was not limited to Poso but for the surrounding areas as well. But after a few months later, the number of visits experienced a downward trend up until this research was completed.

Hypothetically, it was predicted that if these conditions were not immediately addressed, then in the next few years, PCM as the pride of the Poso Regency would experience a severe crisis. This is an unfavourable business situation, both for the manager and the owner of the

PCM capital, employees and the local government as the recipient of the tax. In comparison, the continued decline in profits is reflected in the significant decrease in taxpayer submissions made by PCM in the last 2 years.

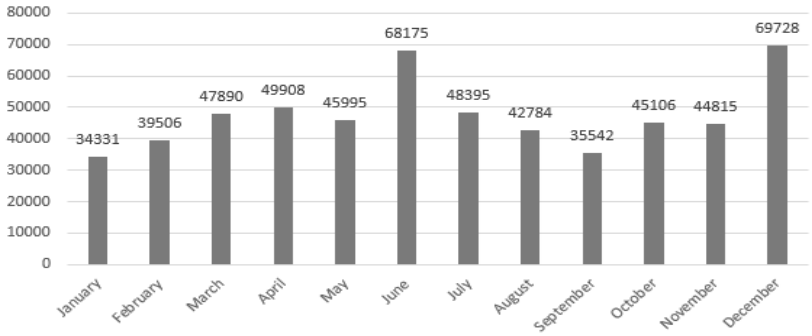


Fig. 6. Poso City Mall Visitors in 2017

Based on the infographic above, the number of PCM visitors on average is at 4.500 to 5.000 people (adult category) from January to December 2017. In June there was a significant surge in visitors to nearly seventy thousand visitors. This significant increase occurred just before Eid. In December there were 69.721 visitors.

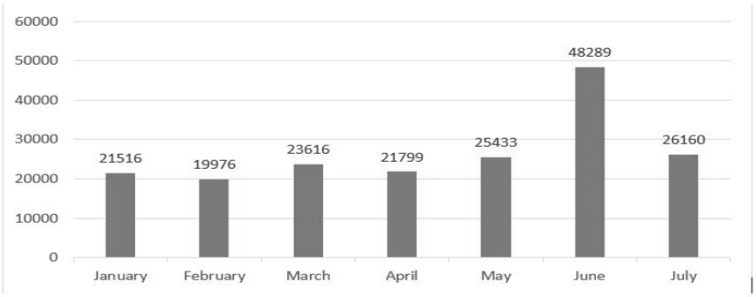


Fig. 7. Poso City Mall Visitors in January-July 2018

The infographic shows that from January to July 2018 the number of PCM visitors was in the average of 2.000 to 2.500 people (adult category). In June there was a significant surge in visitors, which was a 100% increase in the monthly average visitor.

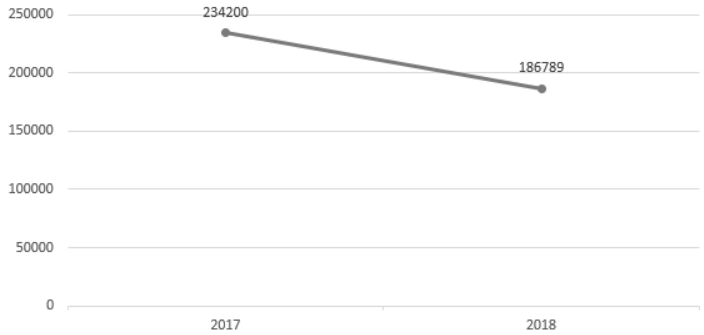


Fig. 8. Poso City Mall Visitors Trend from 2017 to 2018

Figure 9 shows a downtrend in the number of visitors. The downtrend is shown from the total 334.200 PCM visitors (January - July) in 2017 to 186.789 visitors in 2018 in the same month. The visitors' downtrend approached the 100% number.

The decrease in the number of visits has a multiplier effect which not only results in a decrease in business revenues but also tax obligations to local governments. The decrease in the amount of PCM income is reflected in the magnitude of taxpayers in the following charts:

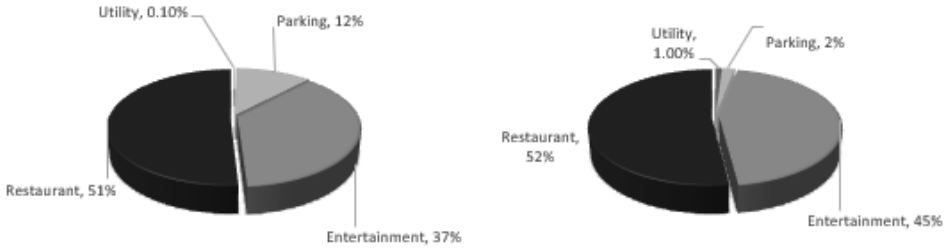


Fig. 9. Poso City Mall's Tax Revenue Comparison of 2017 and 2018

In addition to a direct impact on the decline in regional income from the tax revenue, the surge in the number of visitors also affected the rationalization policy for PCM operational financing or the efficiency of corporate spending. The intended form of efficiency includes streamlining the number of workers, which means termination of employment in large numbers. The PCM internal policy increases the number of unemployment rate in Poso. Based on the in-depth studies results, there were strong indications that were identified as the main problem (threat condition) causing the decline in the number of PCM visits, among others;

First, the rise of online businesses accessible from communication media, such as mobile phones, as a new model of business competition. The use of these communication tools has targeted potential customers with various promising customer services.

There are advantages of online business compared to conventional marketing models, among others:

(1) Prospective consumers only need to order products through the internet or mobile phone. Within a short time, the purchased product will be delivered to the prospective customer. This transaction mode has saved consumers' cost, time and energy. Price-sensitive consumers also consider choosing to buy products through this online system.
(2) Product prices offered by marketers via online networks are competitive. It is common to find similar products that are cheaper than the product offered on PCM. This happened because the cost of shipping is a conversion from tax-free obligation. Thus, the selling price of the product is relatively cheap or competitive.
(3) Varied types of products place online businesses as competitors that cannot be underestimated. Even in the last two years, online businesses have successfully targeted a broad range of consumers in the downtown area to the outskirts of Poso.

Secondly, a new type of market has emerged in Poso City which local people call the "*illegal market*." The market is crowded with buyers and operates 24 hours a day. Unclear regional government policies regarding the presence of these types of markets have triggered unfair business competition. Many criticisms were addressed to the regional government regarding this problem, but the regional government inconsistency responded. For

humanitarian reasons, such as difficult employment conditions, the government is placed in a dilemmatic position to enforce the law.

Third, there appears to be an increase in the number of manufacturing products sales businesses that sprung up around Poso City, such as the construction of shops, minimarkets, convenience stores, kiosks, and traditional markets. The increasing number of sales businesses with similar product categories places PCM in the threat of visitors decrease every day.

4 Conclusion

Poso City Mall (PCM) has a positive contribution to the economic movement, including tax and retribution revenue, investment and large amounts of money flow, local labour absorption, MSME growth stimulation, increasing household product availability for the wider community and at the same time become an investment icon. Since 2016, these positive contributions have slowly declined over the past two years.

It is indicated that PCM experiences symptoms of stagnation and even the threat of crisis. In addition to the weakness of the PCM internal management system and the weak real support from the Regional government of Poso, the unconducive external environment changes also impact the prospective business growth.

References

[1] Kotler, P. and Keller, K. L. : Manajemen Pemasaran. (Jakarta: PT. Indeks) (2008)
[2] Kotler, P. and Keller, K. L. : Manajemen Pemasaran Jilid 2. (Jakarta: PT. Indeks) (2007)
[3] Sinaga, P. : Pasar Modern VS Pasar Tradisional, Jakarta. (2004)
[4] Jusmaliani. : Pembangunan Ekonomi Berkeadilan. (Jakarta: LIPI) (2008)
[5] Suryadarma. : Laporan Penelitian Dampak Supermarket terhadap Pasar dan Pedagang Ritel Tradisional di Pusat-pusat Perkotaan di Indonesia, Jakarta. (2007)
[6] Lasahido, T. : Suara Dari Poso Kerusuhan, Konflik, dan Resolusi. (Jakarta: YAPPIKA) (2003)
[7] Mahpuddin, I. Lampe, S. Zainuddin, M. Ramah, and I. Suryadi. : The Marginalization Of Street Vendors (Pkl) Amidst The Realization of Modern Market Development. *Asian J. Environ. Hist. Herit.*, Vol 2. pp. 309–320 (2018)
[8] Bungin, B. : Teknik-Teknik Analisis Kualitatif dalam Penelitian Sosial. (Jakarta: Raja Grafindo Persada) (2003)
[9] Yusuf, A. M. : Metode Penelitian Kuantitatif, Kualitatif & Penelitian Gabungan. (Jakarta: Kencana) (2014)
[10] Bungin, B. : Analisis Data Penelitian Kualitatif. (Jakarta: Rajawali Press) (2003)
[11] Sugiyono. : Metode Penelitian Kuantitatif, Kualitatif, dan R&D. (Bandung: Alfabeta) (2013)
[12] Badan Pusat Statistik Poso. : Kabupaten Poso Dalam Angka, Poso. (2018)
[13] Malano, H. : Selamatkan Pasar Tradisional. (Jakarta: Gramedia Pustaka Utama) (2011)

Social Trust of Indonesia's Post Conflict Society: A Case Study of Poso Regency

Dwia Aries Tina Pulubuhu[1], Muhammad Ramli AT[2], Andi Ahmad Yani[3], Muhammad Arsyad[4], Amril Hans[5], Sitti Halwatiah[6]
{dwiatn@yahoo.com [1], mramliat@yahoo.com[2], aayani@unhas.ac.id[3], arsyad@unhas.ac.id[4] amrilhans@unhas.ac.id[5],sitihalwatiah@gmail.com[6]}

Department of Sociology, Hasanuddin University, Jl.Perintis Kemerdekaan KM 10, Makassar, Indonesia[1,2]
Department of Administrative Science, Hasanuddin University, Indonesia[3,5,6],
Department of Socio-economics of Agriculture, Hasanuddin University, Indonesia[4]

Abstract. Social trust is one of fundamental components of social capital. However, trust is generally seen as one of major social element that is weakening in a post conflict society. This study focuses on Poso society which experienced violent ethno-religious conflict which was erupted during Indonesian political transition in 1999. The study attempts to mapping Poso society's social trust after almost two decades of Malino peace agreement in 2001. The study employed mixed method and conducted survey, interview and focus group discussion to collect data. There were 450 questionnaires were distributed and 373 respondents or 83 percent were returned. The data was analyzed by descriptive statistical method with frequency and percentage to analyze trend of respondents' tendency to their degree of social trust. This research shows quite clearly that the level of trust of the population towards other parties in areas that have experienced conflict is quite low. The extent of mistrust on the other side is evident both to those of their own ethnicity or religion, as well as to those of different ethnicities and religions. Even so, there was a distribution of respondents who increased their distrust if the other parties were also different in religion and ethnicity. This shows that post-conflict social recovery efforts that have so far not been fully successful in improving trust between members of the community.

Keywords: Social Trust, Post Conflict Society, Poso, Indonesia

1 Introduction

One important aspect related to how to care for a plural society like Indonesia is social trust. That is because plural society consists of social units, especially ethnic groups who traditionally live separately. Observing Indonesian society during the Dutch East Indies, Furnival then described this plural society as a society consisting of two or more elements that lived independently without any intermingling in one political unit [1].

Nasikun [1] himself describes the structure of Indonesian society with its two very unique characteristics. First, horizontally marked by the existence of social units based on a number of differences in ethnicity, religion, tradition and regional differences. Second, the vertical structure of society is marked by a number of differences between the upper and lower layers

HICOSPOS 2019, October 21-22, Makassar, Indonesia
Copyright © 2020 EAI
DOI 10.4108/eai.21-10-2019.2291516

which are quite sharp [1] [2]. In the current era, vertical structures are also formed or maintained by what is commonly called the economic paradox [2]. The condition of the Indonesian economy at the macro level often gets praise which should have an effect on remembering social welfare. However, in a paradoxical condition, improving prospects and economic performance does not in itself increase social welfare [3].

So, on the one hand plural societies have the advantage of having gone through a long history of living side by side in diversity. But on the other hand, the development of such a society is also not uncommon to experience problems in strengthen relations between them.

The longstanding social conflict in Indonesia can be seen as part of the phenomenon of plural society that has not been fully able to overcome the problems between them, especially related to how to maintain harmonious relations in the diversity attached to it. The conflict can arise through a variety of triggering factors, both political and due to socio-economic problems[4]. In Indonesia, one of the peaks was when the monetary crisis in the late 1990s triggered a political crisis and a change of power[5][6]. The power of the New Order under the Suharto regime which was strong and for decades succeeded in suppressing various conflicts, suddenly collapsed and shifted to periods of government that were still weak and not yet fully consolidated[7]. This condition seems to have an effect on the weakening of the bonds that have been uniting various social units. In the end this condition allows the potential for conflicts that have been latent under authoritarian rule, to turn into open conflicts that have exploded in various places in this diverse and wide country.

Various things can be a trigger for conflict during these political transition periods[6],[8]. But one of the common threads that are seen is thin mutual trust between social groups, so that the relatively small problems that occur between them can trigger large-scale conflicts[9]. This example can be seen in various places, both in Papua, Ambon, Kalimantan, Aceh, and also in Poso. In these places, relatively small and personal issues are carried over to sensitive issues such as ethnicity and religion, which in turn drags larger groups into engaging in prolonged conflict [4], [6], [10].

In Palu, the trigger for the initial conflict was disputes between young people. This dispute then developed into an interfaith issue which later sparked a much larger communal conflict and later became known as the Poso conflict. According to study of Indonesia's National Violence Monitoring System (NVMS), this conflict caused 517 people died, 579 injured, and 6,004 buildings were damaged [6].

Thus, the thin capital of social trust has triggered mutual suspicion that facilitates conflict [11]. But at the same time, social trust has also been eroded by the conflict. Even now, when the conflict has been successfully muted, matters related to social trust are still interesting to study further considering these factors become important capital for maintaining harmonization and positive dynamics in relations between groups in society. This study aims to map social trust of post conflict society, particularly in Poso Regency, after almost two decades after the Malino peace agreement.

2 Research Method

There are dozens of groups involving thousands of people involved in this prolonged conflict. As a result of this conflict seen until now, such as the formation of settlement patterns between segregated social groups, spread in groups to certain areas in Poso District.

This study was conducted in Poso Regency, Central Sulawesi Province, because it is a post-conflict area and is prone to have re-emergence of conflict. Poso Regency consists of 18 sub-districts with an area of 8,712.25 km² and has a population of 225,379 inhabitants [12]. The research was conducted in August 2017. This study employs quantitative method by distributing questionnaires in sub-districts in Poso randomly. There were 450 questionnaires were distributed and 373 respondents or 83 percent were returned. The quantitative approach was chosen to analyze the questionnaire data, especially by utilizing descriptive statistical analysis in the form of frequency tables and averages to see the distribution and tendency of the phenomenon under study. To get a more adequate explanation of a particular phenomenon or case, a series of in-depth interviews and focus group discussions (FGD) were also conducted with a number of community leaders, young people, conflict actors, and local security forces.

3 Result and Discussion

3.1 Poso Society's Social Trust

The measurement of the level of social trust is based on answers to questions raised about perceptions of various social groups that exist around young respondents (high school students). These groups have different social distances so as to allow variations in the level of social trust. The whole groups related to social beliefs that were asked to respondents in order are family, neighbors, people of my ethnicity, non-ethnic people, other people of the same religion, others not of a religion, foreigners and how the beliefs of people around the respondents themselves.

Based on trust in various social groups in helping to solve problems faced by respondents, the family is the one who has the greatest level of trust. This was indicated by the presence of 91.2 percent of respondents who said they believed and even trusted their family. Even the percentage with a very high level of "trust" or "very trust" also occupies the largest and most prominent percentage which reaches 49.6 percent.

Table 1. Trust in family in helping to solve problems faced by respondents

	Frequency	Percent
Not trust at all	3	.8
Not trust	30	8.0
Trust	155	41.6
High trust	185	49.6
Total	373	100.0

Source: Survey Data, 2017

The high level of trust in the family can be understood considering that most of the young age groups that are respondents still live with the family, and even with the extended family environment. That way, the family gives the first response when someone faces problems in

daily life. Even though the level of trust in the family has the highest percentage, it is still interesting to look at 8.8 percent who say "don't believe" and "don't believe very much". For the measurement of the level of trust in the most basic social groups such as family, this percentage cannot be underestimated given its function as a very basic glue for society.

Apart from family, the level of trust is low towards other social groups. This can be seen in the large percentage of those who claim to "not believe" or even "very distrust" of various social groups outside their own family. Even to their own neighbors, those who "believed" and "strongly believed" were only 22.8 percent, the rest "did not believe" 63.0 percent and "strongly did not believe" as much as 14.2 percent. These figures indicate a very low level of trust in neighbors.

Table 2. Trust in neighbors in helping to solve problems faced by respondents

	Frequency	Percent
Not trust at all	53	14.2
Not trust	235	63.0
Trust	74	19.8
High trust	11	2.9
Total	373	100.0

Source: Survey Data, 2017

It has been understood that Indonesian people are characterized by being very close and close to neighbors, especially in rural areas and small towns like Poso. That causes them to usually have high mutual trust and be a capital in fostering daily life, regardless of ethnicity, religion, or race. 2014 Social and economic survey data, for example, shows that the average household in Indonesia who believes/strongly believes in leaving their house with neighbors when no family member is at home is 82.28 percent. While those who believe entrust children (aged 1-12 years) when none of the adult family members are at home by 64.36 percent. This is also shown by the average level of trust in neighbors in the province of Central Sulawesi where Poso District is located which is not much different nationally, 83.94 percent for home care and 64.11% for child care [12]. Meanwhile, even though it was asked differently, the figure of 22.8 percent of respondent of this study shows a very low percentage of trust compared to other regions in Indonesia.

The pattern of answers is almost the same if trust is asked to people of my own ethnicity, even with a slightly higher percentage of confidence level, as shown in data table 3.

Table 3. Trust in people in their tribe in helping to solve problems faced by respondents

	Frequency	Percent
Not trust at all	29	7.8
Not trust	244	65.4
Trust	94	25.2

High trust	6	1.6
Total	373	100.0

Source: Survey Data, 2017

The percentage of the level of confidence returned slightly decreased if the respondents were asked their confidence in other people who are not of their own ethnicity in helping to solve the problems they are facing. There are 79.4% of respondents who answered "don't believe" and "strongly don't believe". However, a fairly high percentage compared to belief in previous social groups is classified as "very distrust" which reached 18.8%. This shows a tendency for a lower level of trust in ethnic differences compared to family or neighbor differences.

Table 4. Trust in others who are not of your own ethnicity in helping to solve problems faced by respondents

	Frequency	Percent
Not trust at all	70	18.8
Not trust	226	60.6
Trust	74	19.8
High trust	3	.8
Total	373	100.0

Source: Survey Data, 2017

In contrast to family and most of neighbors who are still known to be close by respondents, ethnic differences usually do not always indicate a high intensity of interaction in daily life. In addition, in a very heterogeneous society, ethnic differences are also not uncommon to be a marker of other differences such as the religion adopted or other habits.

In this study, religious similarities or differences seem to be the main basis in social belief after family. As a young group who live in an environment that has experienced religious conflict, this situation is certainly not surprising. This is indicated by the percentage that reaches 42.2 percent who "believe" and 6.7 percent who "strongly trust" other people of the same religion in helping to solve the problems faced by respondents. When combined between the attitude of "believe" and "very believe", then nothing reaches above 40 percent other than the family and the similarity of religion.

Table 5. Trust in others of the same religion in helping to solve problems faced by respondents

	Frequency	Percent
Not trust at all	17	4.6
Not trust	181	48.6
Trust	150	40.2

High trust	25	6.7
Total	373	100.0

Source: Survey Data, 2017

Although a little lower level of trust in those who are not religious, but does not have much difference with the pattern of answers found in the belief in neighboring groups and tribes. The pattern of answers to different religious groups seems to be inconsistent with the pattern of previous answers related to religious similarity. The presumption that a relatively high belief in a religious group will cause a reverse response pattern - that is, relatively low - in groups of different religions is not proven prominently. It seems that for young people in Poso a good impression on a religious group is more prominent than a bad impression on a non-religious group. In other words, the prominence of belief in a religious group does not always mean that it will reduce the belief in a non-religious group

Table 6. Trust in others who are not of religion in helping to solve problems faced by respondents

	Frequency	Percent
Not trust at all	62	16.6
Not trust	232	62.2
Trust	76	20.4
High trust	3	.8
Total	373	100.0

Source: Survey Data, 2017

The lowest and most different level of trust compared to other social groups is happening to foreigners. When combined with answers that say "don't believe" and "don't believe very much", then there are 94.1 percent of these young people who have answers like that. In fact, there were 46.1 percent who said "strongly do not believe" and absolutely no one said "strongly believe" to strangers.

Table 7. Trust in foreigners in helping to solve problems faced by respondents

	Frequency	Percent
Not trust at all	172	46.1
Not trust	179	48.0
Trust	22	5.9
High trust	0	0.0
Total	373	100.0

Source: Survey Data, 2017

There is no information relating to the explanation of the low level of trust in foreigners who are very prominent compared to other groups. However, this is allegedly due to the lack of association between these young age groups with them, aside from the quite dominant narrative in society that often links social conflict with outside interference, including foreigners.

If what has been revealed previously is related to young people's trust in other social groups, then the following wants to know how much they believe that people around them also believe in them. Respondents were asked how much trust they would be approached to ask for help if the people around them needed it. If the answers "believe" and "really believe" are combined then the percentage is 53.9 percent. Most respondents were between "believe" and "distrust" of the possibility of other people asking for help, amounting to 85.8 percent.

Table 8. Trust in coming to the respondent to ask for help if the people around him have a problem

	Frequency	Percent
Not trust at all	20	5.4
Not trust	152	40.8
Trust	168	45.0
High trust	33	8.8
Total	373	100.0

Source: Survey Data, 2017

The tendency of respondent's answers that the percentage is large and almost balanced between those who answer "believe" and "don't believe" indicates not only the level of confidence in him, but also related to the way young people perceive their role in society that is not yet fully established. On the other hand, the public is also perceived as not fully expecting too large a social role for young people outside of their efforts to prepare themselves for the future.

If the eight forms of trust as stated earlier are combined into one with averaging values, then the results obtained as in Figure 1 show the percentage of respondents according to general level of trust. The picture shows that in general the level of trust among young people in their social environment tends to be low, where there are 70 percent who "don't believe" and there are even 3 percent who "strongly don't believe". The rest are those who "believe" by 26 percent and only 1 percent who have a very high level of trust and answer "very believe".

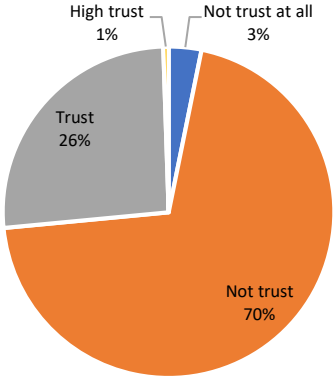


Fig. 1. Percentage of respondents according to general level of trust (N = 373)

The level of trust among young people towards their social environment in general is relatively low indicating that they have not fully recovered due to the conflict. A more latent attitude of mistrust appears to be much slower to recover than openly stopping conflict.

3.2 Coordination in Building Trust

After massive violent conflict in Poso, there were still occasional small explosions of conflicts that occur in various places. The conflict seems to have the potential to develop into a large, especially because of inadequate trust capital that was eroded during a prolonged open conflict. The erosion of trust due to social conflict can be seen from the results of the research stated earlier. This low level of trust is especially common among people of different religions and towards foreigners. Recognizing these conditions, the community together with the government seeks to build trust through efforts across social groups, especially across religions.

The result of cross-group efforts in building trust is intensifying communication and coordination through institutionalized institutions. One problem related to efforts to build this institution is also related to the issue of trust among the figures who formed it. If these figures can maintain the neutrality and trust of the community, then the institution he built can also function because he has the support and trust of the community, as a key informant who is a religious leader said:

> *Community leaders have a very important role, especially those who are consistent between words and deeds. If it does not behave like that it will be ignored by the community. Although he is a person who has a position. So, this is a matter of trust. And authority grows from trust.* (Interview, 15 August 2017)

This study identified institutions that were involved in reducing the possibility of conflict, namely the Interfaith Communication Forum (FKUB) and the Community Early Awareness Forum (FKDM). Various parties from the community, religious leaders, the police, and also the regional government through the Poso Regency National Unity and Politics Agency were involved in both institutions. Although some key informants consider the two institutions seem very slow to prevent conflicts in some cases, but the presence of these institutions shows the awareness of the need to establish communication, because without this will provide opportunities for widespread distrust and mutual suspicion that can trigger conflict recurrence.

4 Conclusion

This research shows that the level of community trust - in this case young people / students - towards other parties in areas that have experienced conflict is quite low. Even though there

are only 3.2% who are in the "very distrust" group, but the majority of them (70.2%) are at the level of "no confidence". Such low levels of trust in others only experience exceptions to their families.

The amount of mistrust towards other parties looks good to those of their ethnicity, especially if they are of different ethnicity, religion, and to a foreign party. This shows that post-conflict social recovery efforts that have so far not been fully successful in restoring trust among community members. However, if this is not handled properly, it can develop towards people whose members are increasingly distrustful and not trusting each other or low trust communities. As net result, they will be difficult to work together and increasingly vulnerable to conflict.

To bridge and assist in the restoration of post-conflict trust, awareness has emerged among community and religious leaders of the importance of open communication and ongoing coordination. One manifestation of this awareness is the formation of institutions or forums across social/religious groups. This model requires continuous improvement in order to be able to prevent conflict on an ongoing basis

References

[1] Nasikun, N.: *Sistem Sosial Indonesia*. Jakarta: Rajawali Pers (1985)

[2] Dahrendof, R.: *Class and Class Conflict in Industrial Society*. California: Stanford University Press (1959)

[3] Prasetyantoko, A.: Paradoks Ekonomi dan Agenda Kesejahteraan Sosial, in *Pembangunan Inklusif, Propspek dan Tantangan Indonesia*, Jakarta: LP3ES, pp. 21–54 (2012)

[4] Barron, P, Kaiser, K and Pradhan, M.: Understanding Variations in Local Conflict: Evidence and Implications from Indonesia, *World Dev.*, Vol. 37, no. 3, pp. 698–713, (2009)

[5] Yani, A. A.: The Local Government and Violent Conflicts Mitigation in the Post Conflict Areas in Indonesia ; a Case Study in the Regency of North Luwu," Utrecht University.

[6] Varshney, A. Panggabean, R and Tadjoeddin, M. Z.: Patterns of Collective Violence in Indonesia (1990-2003) (2004)

[7] Yani, A. A.: Ensuring Peace Environment in Post Conflict Society Through Institutional Engineering ; An Indonesian Case Study,Vol. 1, no. 1, pp. 13–34, (2017)

[8] Barron, P. Jaffrey, S. Palmer, B. and Varshney, A.: Understanding Violent Conflict in Indonesia. A Mized Methods Approach (2009)

[9] Delhey, J and Newton, K.: Who trusts?: The origins of social trust in seven societies, *Eur. Soc.*, Vol. 5, no. 2, pp. 93–137 (2003)

[10] Aragon, L. V.: "Communal Violence in Poso, Central Sulawesi: Where People Eat Fish and Fish Eat People," *Indonesia*, Vol. 72, no. 72, p. 45 (2001)

[11] Cox, M.: *Social Capital and Peace-Building*. London: Routledge (2009)

[12] BPS Poso, *Kabupaten Poso Dalam Angka 2017*.: Poso: Badan Pusat Statistik Poso (2017)

The Effect of Mobile Gaming on the Quality of Family Communication

Janisa Pascawati Lande[1], Arianto[2], Tuti Bahfiarti[3]
{jean.exist08@gmail.com[1], arianto.uh@yahoo.com[2], tutibahfiarti@yahoo.com[3]}

Department of Communication Science, Universitas Hasanuddin, Jl. Perintis Kemerdekaan KM 10, Makassar, Indonesia[1,2,3]

Abstract. This study examined the effect of playing the mobile game Mobile Legends: Bang Bang on family communication quality. Family communication quality was measured using a translated and slightly modified version of Olson's Family Communication Scale. Mobile Legends: Bang Bang players were recruited to take part in an online survey as a prerequisite for registration in a Mobile Legends: Bang Bang competition. In total, 204 valid responses were collected. Correlational analysis uncovered that neither how many months an individual had been a player of Mobile Legends: Bang Bang nor how long their average gaming session lasted had any effect on family communication quality. However, a significant positive correlation was found between how frequently a person played Mobile Legends: Bang Bang with family communication quality.

Keywords: mobile gaming, family communication, video games, Mobile Legends

1 Introduction

Over the past two decades, gaming has transformed from a niche hobby into a widely popular activity enjoyed by players of all ages, cultures, and genders, driving a massive multi-billion-dollar industry. This has led to increased interest from academia of the cultural impact of gaming and the effects it has on those that play video games. Video games and gaming have been the subjects of scholarship in nearly every field of study, from the effect of video games on the social development of children [1] to the causes and effects of video game addiction [2]. Mass media, too, has frequently put video games on center stage, though rarely in a positive light, with uncountable headlines associating gaming with violence, aggression, and anti-social behavior. It is surprising, then, that very little research has been conducted on how video games affect the functionality and communication of the family.

According to Statista [3], in 2019 the revenue from mobile gaming in Indonesia will reach 624 million US dollars and the number of mobile gamers in Indonesia is expected to reach 43 million by the end of the year. The same report also revealed that 15.9% of all smartphone users in Indonesia play mobile games.

Mobile Legends: Bang Bang (MLBB), a mobile MOBA (Multiplayer Online Battle Arena) heavily inspired by the PC title League of Legends, is the most popular mobile game in Indonesia; its developers, Moonton, claim that nearly half of all mobile gamers in Indonesia play MLBB [4]. MLBB is the first video game to break into the mainstream media in Indonesia,

HICOSPOS 2019, October 21-22, Makassar, Indonesia
Copyright © 2020 EAI
DOI 10.4108/eai.21-10-2019.2291518

with major brands sponsoring competitions with prize pools regularly reaching tens of thousands of dollars.

Much like in the west, this increase in popularity has also attracted the attention of academia. Many local studies exist reporting the negative effects of video games. Angela [5] found that the forming of gaming communities and gaming addiction led to increased truancy and an unwillingness to study. A study by Efendi [6] reported online games caused children to distance themselves from their families, choosing instead to play games with their friends at internet cafes.

Redmond [7] published his thesis on the effect of video games on family communication and interaction in 2010, an exploratory study that surveyed hundreds of college students in an attempt to describe a quantifiable link between family communication quality and gaming and video games. Redmond found that there was, in fact, very little correlation between video games and the quality of family communication.

The study, while interesting, was limited to young adults in the United States, a country where video games and gaming have become an undeniable force in pop culture. The US has had several generations of gamers; a survey by the Entertainment Software Association [8] found that the average age of gamers in the US is 35. Parents and children enjoying a session of Mario Kart or Wii Sports together is hardly an oddity.

In contrast, Indonesia has only recently experienced a gaming explosion, sparked by improved internet infrastructure and the increasing affordability of powerful smartphones. Though gaming in Indonesia had been a semi-popular activity since mod chips and pirated discs made the original Playstation accessible to the average Indonesian child through game rental centers, it has only truly exploded in the past 5 years. This is the first generation of Indonesian gamers who get to enjoy a social acceptance of their hobby at this scale. For this reason, a child playing video games with their father or mother is rare and will likely remain so for at least another decade.

With such clear differences between American and Indonesian gaming culture, the question arises: how do video games affect family communication when there is a clear gap in techno literacy between generations?

2 Research Method

A link to an online survey was shared with the participants of this study. Participants were Mobile Legends: Bang Bang players registered to compete in a local MLBB competition, and completing the online survey was a required part of the registration process. As the respondents were applying to participate in a MLBB tournament, the assumption was that the pool of participants would be slightly more serious about MLBB, dedicating more time to the game than the average player would.

Of the 211 participants, 7 returned incomplete or unusable data, 182 were male (89.2%) and 22 were female (10.8%). The majority of respondents had completed senior high school, totaling 160 (78.4%) of the participants. The average age was 22.3 years old with the largest segment of the participants, aged between 18-24, totaling 118 people (57.8%). Makassar was the largest ethnic group with 91 (44.6%) of the participants. The second largest ethnic group was Bugis with 63 (31.9%) of the participants.

Participants were asked to complete an online survey created using Google Forms. The survey contained ten questions taken from a previous study conducted by the writer [9] which

were adopted from the Family Communication Scale Olson [10] translated into Indonesian. The Family Communication Scale is a short questionnaire that evaluates the characteristics of the relationship between the parent and child based on a five-point scale. Reports on the Family Communication Scale have shown it to have a very high internal consistency, with a Cronbach's alpha of 0.90 [10]. The survey also contained questions about how frequently the participant's played MLBB, how long they have been playing the game, and how long the average session of MLBB lasts for them. These were designed to gain an understanding of the participant's play patterns.

3 Results and Discussion

Reliability tests were performed on the adopted and translated Family Communication Scale (FCS). Table 1 shows that the Family Communication Scale questions were still highly reliable even after having been translated to Bahasa Indonesia (Cronbach's alpha = 0.959).

Table 1. Analysis of scale reliability of the translated Family Communication Scale questions **[9]**

Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
0.959	0.959	10

Pearson product moment correlation analysis was performed on the translated Family Communication Scale to understand how closely related each of the items were. As is clear in Tables 2a, 2b and 2c, the bivariate correlation between all item pairs was quite high, suggesting the potential for dimension reduction through factor analysis.

Table 2a. Correlation analysis (Pearson) of translated FCS items **[9]**

	Saya dan anggota keluarga merasa puas dengan cara berkomunikasi satu sama lain. (Satisfied with how family members communicate.)	*Saya dan anggota keluarga adalah pendengar yang baik.* (My family members are good listeners.)	*Saya dan anggota keluarga mengekspresikan kasih sayang satu sama lain.* (Family members can express affection)
Saya dan anggota keluarga merasa puas dengan cara berkomunikasi satu sama lain. (Satisfied with how family members communicate.)	1	.677**	.700**
Saya dan anggota keluarga adalah pendengar yang baik. (My family members are good listeners.)	.677**	1	.682**
Saya dan anggota keluarga mengekspresikan kasih sayang satu sama lain. (Family members can express affection)	.700**	.682**	1
Saya dan anggota keluarga dapat bertanya satu sama lain tentang apa yang mereka. (Family members can ask each other what they want.)	.698**	.633**	.731**
Saya dan anggota keluarga dapat mendiskusikan masalah bersama dengan tenang. (Family members can calmly discuss problems)	.704**	.638**	.801**
Saya dan anggota keluarga dapat saling berbagi ide dan pendapat. (Family members can share ideas and opinions)	.683**	.730**	.781**

Saya dan anggota keluarga dapat jujur satu sama lain. (Family members are honest to one another)	.746**	.675**	.675**
Saya dan anggota keluarga mencoba memahami perasaan satu sama lain. (Family members make efforts to understand one another's feelings.)	.637**	.675**	.722**
Ketika marah, anggota keluarga jarang mengatakan hal negatif tentang anggota (When angry, family members rarely say negative things)	.691**	.623**	.582**
Saya dan anggota keluarga mengungkapkan perasaan yang sesungguhnya.(Family members can express their true feelings to each other)	.770**	.658**	.744**

** Correlation is significant at the 0.01 level (2-tailed).

Table 2b. Correlation analysis of translated FCS items (continued) **[9]**

	Saya dan anggota keluarga dapat bertanya satu sama lain tentang apa yang mereka. (Family members can ask each other what they want.)	*Saya dan anggota keluarga dapat mendiskusikan masalah bersama dengan tenang.* (Family members can calmly discuss problems)	*Saya dan anggota keluarga dapat saling berbagi ide dan pendapat.* (Family members can share ideas and opinions)
Saya dan anggota keluarga merasa puas dengan cara berkomunikasi satu sama lain. (Satisfied with how family members communicate.)	.698**	.704**	.683**
Saya dan anggota keluarga adalah pendengar yang baik. (My family members are good listeners.)	.633**	.638**	.730**
Saya dan anggota keluarga mengekspresikan kasih sayang satu sama lain. (Family members can express affection)	.731**	.801**	.781**
Saya dan anggota keluarga dapat bertanya satu sama lain tentang apa yang mereka. (Family members can ask each other what they want.)	1	.740**	.759**
Saya dan anggota keluarga dapat mendiskusikan masalah bersama dengan tenang. (Family members can calmly discuss problems)	.740**	1	.719**
Saya dan anggota keluarga dapat saling berbagi ide dan pendapat. (Family members can share ideas and opinions)	.759**	.719**	1

Saya dan anggota keluarga dapat jujur satu sama lain. (Family members are honest to one another)	.730**	.679**	.731**
Saya dan anggota keluarga mencoba memahami perasaan satu sama lain. (Family members make efforts to understand one another's feelings.)	.708**	.726**	.721**
Ketika marah, anggota keluarga jarang mengatakan hal negatif tentang anggota (When angry, family members rarely say negative things)	.668**	.676**	.660**
Saya dan anggota keluarga mengungkapkan perasaan yang sesungguhnya.(Family members can express their true feelings to each other)	.715**	.748**	.760**

Table 2c. Correlation analysis of translated FCS items (continued) [9]

	When family *Saya dan anggota keluarga dapat jujur satu sama lain.* (Family members are honest to one another)	Family member *Saya dan anggota keluarga mencoba memahami perasaan satu sama lain.* (Family members make efforts to understand one another's feelings.)	When angry, family *Ketika marah, anggota keluarga jarang mengatakan hal negatif tentang anggota* (When angry, family members rarely say negative things)	Family members *Saya dan anggota keluarga mengungkapkan perasaan yang sesungguhnya.*(Family members can express their true feelings to each other)
Saya dan anggota keluarga merasa puas dengan cara berkomunikasi satu sama lain. (Satisfied with how family members communicate.)	.746**	.637**	.691**	.770**
Saya dan anggota keluarga adalah pendengar yang baik. (My family members are good listeners.)	.675**	.675**	.623**	.658**
Saya dan anggota keluarga mengekspresikan kasih sayang satu sama lain. (Family members can express affection)	.675**	.722**	.582**	.744**
Saya dan anggota keluarga dapat bertanya satu sama lain tentang apa yang mereka. (Family members can ask each other what they want.)	.730**	.708**	.668**	.715**
Saya dan anggota keluarga dapat mendiskusikan masalah bersama dengan tenang. (Family members	.679**	.726**	.676**	.748**

can calmly discuss problems)				
Saya dan anggota keluarga dapat saling berbagi ide dan pendapat. (Family members can share ideas and opinions)	.731**	.721**	.660**	.760**
Saya dan anggota keluarga dapat jujur satu sama lain. (Family members are honest to one another)	1	.683**	.718**	.720**
Saya dan anggota keluarga mencoba memahami perasaan satu sama lain. (Family members make efforts to understand one another's feelings.)	.683**	1	.587**	.673**
Ketika marah, anggota keluarga jarang mengatakan hal negatif tentang anggota (When angry, family members rarely say negative things)	.718**	.587**	1	.696**
Saya dan anggota keluarga mengungkapkan perasaan yang sesungguhnya.(Family members can express their true feelings to each other)	.720**	.673**	.696**	1

Principal component analysis performed on the FCS items showed that all items had extremely high load on the first factor (see Table 3). This factor was labeled "family communication quality" and regression factor scores were calculated for it.

Pearson product moment bivariate correlational analyses were conducted again, this time for the purpose of discovering potential correlation between the new family communication quality factor and how frequently an individual played MLBB, how long they have been playing MLBB for, and the average duration of their MLBB game sessions.

The results of the correlation analysis can be seen in Table 4. Results showed that family communication quality had no correlation with how long an individual had been playing MLBB for. What this suggests is that there is very little – if any – long-term influence that playing MLBB has on overall family communication quality.

Table 3. Factor analysis of translated FCS items **[9]**

	Component
	1
Saya dan anggota keluarga merasa puas dengan cara berkomunikasi satu sama lain. (Satisfied with how family members communicate.)	.855
Saya dan anggota keluarga adalah pendengar yang baik. (My family members are good listeners.)	.817
Saya dan anggota keluarga mengekspresikan kasih sayang satu sama lain. (Family members can express affection)	.870
Saya dan anggota keluarga dapat bertanya satu sama lain tentang apa yang mereka. (Family members can ask each other what they want.)	.865
Saya dan anggota keluarga dapat mendiskusikan masalah bersama dengan tenang. (Family members can calmly discuss problems)	.871
Saya dan anggota keluarga dapat saling berbagi ide dan pendapat. (Family members can share ideas and opinions)	.884
Saya dan anggota keluarga dapat jujur satu sama lain. (Family members are honest to one another)	.861
Saya dan anggota keluarga mencoba memahami perasaan satu sama lain. (Family members make efforts to understand one another's feelings.)	.834
Ketika marah, anggota keluarga jarang mengatakan hal negatif tentang anggota (When angry, family members rarely say negative things)	.805
Saya dan anggota keluarga mengungkapkan perasaan yang sesungguhnya.(Family members can express their true feelings to each other)	.877

No correlation was found between family communication quality and how long the average MLBB session was for the individual. Regardless of how much time a player spent in a day playing MLBB, the overall effect on family communication quality was negligible or non-existent.

In fact, the only variable that had any correlation with family communication quality was how often an individual played MLBB. There was a significant positive correlation between how often a player played MLBB and the communication quality within that player's family. This supports the findings of Durkins & Barber [1] that children who played computer games generally scored higher in family closeness tests in comparison to children who did not play games. This finding is also contrary to the many studies conducted in Indonesia on the topic of video games and childhood development such as Efendi [6] and Angela [5] who both claimed video games were harmful to a child's social development and created rifts between parent and child. It is a finding that is worth exploring further in subsequent research.

Table 4. Correlations between family communication quality and game play patterns variables **[9]**

	Family communication quality	How many months have you been played the Mobile Legends game?	How often do you play the Mobile Legends game?	How many hours do you spend playing the Mobile Legends game in one session?
Family communication quality	1	.108	.279**	-.077
How many months have you been played the Mobile Legends game?	.108	1	.410**	.107
How often do you play the Mobile Legends game?	.279**	.410**	1	.031
How many hours do you spend playing the Mobile Legends game in one session?	-.077	.107	.031	1

** Correlation is significant at the 0.01 level (2-tailed).

4 Conclusion

Results of this study showed no correlation between the average duration of a game session for a MLBB player and the communication quality within said player's family.

Similarly, no correlation was found between how long an individual has been playing MLBB with family communication quality. There is nothing to suggest that playing MLBB has any long-term effects, either positive or negative, on family communication quality.

A significant positive correlation was found between family communication quality and how often an individual played MLBB. A previous study by Durkins & Barber [1] also

suggested a potential link between playing games and family closeness, and it is a subject worth looking into for future studies.

This study did not find any evidence that how long an individual has been a player of MLBB or the average duration of their game sessions have any effect on the individual's family communication quality.

References

[1] Durkin, K. and Barber, B.: Not so doomed: Computer game play and positive adolescent development," *Journal of Applied Developmental Psychology,* zv. 23, %1. vyd.4, pp. 373-392 (2002)

[2] Mitchell, K. J., Becker-Blease, K. A., Finkelhor, D.: Inventory of Problematic Internet Experiences Encountered in Clinical Practice," *Professional Psychology: Research and Practice,* zv. 36, %1. vyd.5, pp. 498-509 (2005)

[3] Statista:Mobile Games Indonesia.," Statista, 2019. [Online]. Available: https://www.statista.com/outlook/211/120/mobile-games/indonesia (2019)

[4] Adzani, F.: Ini Jumlah Pemain Mobile Legends di Indonesia yang diungkapkan Moonton," Hai.Grid.Id, 17 July 2018. [Online]. Available: https://hai.grid.id/read/07900603/ini-jumlah-pemain-mobile-legends-di-indonesia-yang-diungkapkan-moonton?page=all Cit. 17 June (2019)

[5] Angela.: Pengaruh Game Online Terhadap Motivasi Belajar Siswa SDN 015 Kelurahan Sidomulyo Kecamatan Samarinda Ilir.," *e-Journal Ilmu Komunikasi Universitas Mulawarman,* zv. 1, %1. vyd.2, pp. 523-544 (2013)

[6] Efendi, N. A.: Faktor Penyebab Bermain Game Online dan Dampak Negatifnya Bagi Pelajar (Studi Kasus pada Warung Internet di Dusun Mendungan Desa Pabelan Kecamatan Kartasura Kabupaten Sukoharjo)," Fakultas Keguruan dan Ilmu Pendidikan Universitas Muhammadiyah Surakarta, Surakarta, Indonesia (2014)

[7] Redmond, D. L.: The Effect of Video Games on Family Communication and Interaction. Graduate Theses and Dissertation," Iowa State University , United States, (2010)

[8] Association, E. S.: Sales, Demographic an Usage Data - Essential Facts About the Computer and Video Game Industry," Entertainment Software Association, Washington DC (2018)

[9] Lande, J. P.: Pengaruh Penggunaan Video Game Mobile Legends: Bang Bang (Mlbb) Terhadap Kualitas Hubungan Dan Kuantitas Komunikasi Keluarga Pada Pengguna Game Mobile Legends Makassar. Thesis," Program Pascasarjana Universitas Hasanuddin, Makassar, Indonesia (2019)

[10] Olson, D. Gorall, D., and Tiesel, J.: FACES IV Package. Administration Manual," Life Innovations, Minneapolis (2006)

Capitalism, A Double-Edged Sword

Muhammad Busyairi
{ muhammadbusyairi@yahoo.com}

Regency Government of West Lombok, Jl. Soekarno - Hatta, Dasan Geres, Gerung, Kabupaten Lombok Barat, Nusa Tenggara Barat. 83363

Abstract. Many researchers argue that Capitalism represents the interest of the rich and the superrich which then makes the poor suffer. However, analysing Urry's [6] article "Consuming the Planet To Excess", indicates that Capitalism has a negative effect on the rich as well. Using literature study and Urry's article as the main source, this article finds double edges of Capitalism. First edge, the proponents of neoliberalism believe that neoliberalism will help the poor, however, it actually makes the poor suffer. Second, the opponents argue that neoliberalism benefits the rich, however, it also can disadvantage the rich. This applies in the case of places of consumption to excess which warm the world. At these places, the rich feel free, not feel guilty, and they seem to be happy. In fact, they are experiencing a kind of addiction. This article will also provide a unit of solution offered by McIntyre-Mills which is called "The Planetory Passport" to prevent the worse global warming.

Keywords: Capitalism, Global warming, Addiction, Planetory passport

1 Introduction

Neoliberalism as the result of the "Washington Consensus," is a market-based economy pioneered by the United States of America and the international financial institutions. This edology minimizes the roles of governments [1]. According to Gary personal interests is they point of neoliberalism [1]. Neoliberalism has some interchangable names such as free trade, capitalism, and globalisation [2,3]. Even, some authors name it market-based governance [4]. One famous term of neoliberalism is 'accumulation by dispossession' coined by Harvey [5], which means the rich occupy the wealth and power of public by dipossession. Some believe that this 'business as usual' ideology as the major ideology shaping our world. Even they justify today as the era of neoliberalism [1], which is according to Urry, 'the only game in town' [7].

Opponents of capitalism criticize the ideology as the interests of the rich, the superrich [2] and the corporatists [7], while the poor is the victims. Chang and Grabe assumed capitalism has created big gaps between the rich and the poor through poverty, inequality, and unevennes in social and economic [2,8]. However, through "Consuming the Planet to Excess", Urry [6] indicates that both the rich and the poor may suffer from the negative impacts of capitalism. By referring to Urry's article [6], this paper will critically analyze how capitalism brings mess for the rich and the poor in the context of climate change. This paper argues that capitalism is like a a double-edged sword. It not only creates poverty and inequality to the poor, but it also causes addiction for the rich which encourages global warming threats for both the rich and the poor.

HICOSPOS 2019, October 21-22, Makassar, Indonesia
Copyright © 2020 EAI
DOI 10.4108/eai.21-10-2019.2291526

2 Research Method

This study uses secondary data collected from books, e-books and related journal articles with the main article is Urry's "Consuming the Planet To Excess" [6]. The use of secondary data was chosen due to its availability and accessibility. This research used qualitative methodology, that is, a literature study. It is an exploration of the way certain concepts are applied in practice [20], in this research context, referring to the concept of Capitalism, Climate Change, and McIntyre-Mills's Planetory Passport.

3 Result And Discussion

The capitalism's hardliners claim that their ideology offers solutions to reach global welfare. A proponent, Mike Moore, for example, claims that opening market as the main feature of capitalism is the most trusted strategy to give assistance for the poor [9]. They claimed that poverty rate has decreased significantly during the past two decades [8]. Moreover, a study by World Bank in 2004 showed a drastic decline of poverty rate during the period of 1990-1998 with a 6 percent difference [10]. However, the study was found to have much margin of error [10]. Chang and Grable are among those who were pessimistics with the decline of poverty rate as the result of capitalism. They argued that the decline was caused by two biggest population countries, China and India, where both were not applying Capitalism ideology [8]. Therefore, the claim capitalism has managed to reduce the level of poverty is doubting.

Liberalists claim that Capitalism will trigger equality, not poverty and inequality. Furthemore, they believe the haves and the haves not will get an equal proportion in the economic growth [8]. However, in reality, rather than broadening growth, Capitalism has caused great inequality in the world. For instance, during the 20th century, the gap between the rich and the poor increased by twenty percent [8]. Capitalism has encouraged the rich moved to be the superrich and the workers into the poor [7]. In December 2006, a study conducted by the United Nations found that more than half of the global wealth was occupied by only two percent of the world's population, and they were categorized the wealthiest [6]. Hay specifically found there was a dramatic income gap in the United States of America, in which, the wealthiest 1% who had only 9% of national income in 1970 increased to 40% in 2011 [11]. It shows the big gap between the wealthy and the needy due to the ideology of Capitalism that shapes our world today.

As explained above, the first edge of the capitalism sword is used to create poverty and inequality. However, it has another edge which other than 'slashes' the poor, it might become a 'backfire' for the wealthy they have never predicted.

Urry's article, "Consuming the Planet to Excess" [6] explicitly shows contradictions of capitalism. "Consuming the Planet to Excess" which indicates the implementation of neoliberal policy encourages global warming. Tens of year ago Karl Polanyi has reminded us about the danger of relying on market mechanism. According to him, putting capitalism as the only determinant for our fate and environment could cause destructions of our neighbourhoods, even we might not be able to generate raw materials and finally no food will be available [6]. Today, as predicted by Polanyi, the world is threatened by global warming, in Urry's world, 'the 20th century has left a bleak legacy for human beings in the 21st century [6]. Capitalism shaping our world today has negatively affected the environment. Overconsumption that creates climate changes and removes a few elements of life and its predictable improvement is the the result of

uncontrolled incredible power generated by capitalism. Urry names capitalism as a genie: “It was the genie that was let out of the bottle and cannot ‘easily’ be put back into the ‘bottle’” [6].

Reading “Consuming the Planet to Excess” relatively gives us an understanding that capitalism has caused natural threats for human beings. It cannot be denied that climate changes exist. Also, human activities have drastically upgraded the amount of carbon emissions and created global warming. The proponents of capitalism ideology should realize that climate change real. Thousands of scientists through their much research have recognized and found the existence of climate change, it is not just a story or a myth but a fact.

However, realizing the risks of capitalism policy related to its roles in changing the climate, why “Consuming the Planet to Excess” keeps going and capitalism has not much efforts to cope with it? Two points should be the answers of the question. First, as many researchers have argued, capitalism represents the interest of the wealthy and large multinational corporations [2,12]. Richard Rothschild, for example, argues that policies to combat global warming were ‘an attack on middle class American capitalists’ [12]. Naomy Klein clearly states that ‘carbon is not the real problem, but rather a symptom of the real problem, global capitalism’ [12]. Thus, it can be assumed that capitalism has not a good will to minimize gas emissions [13], for one main possible reason, to keep benefiting large corporations.

Second, in contrast to the fact that climate change is real, most of their adverse effects as mentioned in Urry’s article are still predictions that have not happened yet. Some facts, for example, global temperature has increased at least 0.74 °C due to greenhouse gases. Also, in 2000, the World Health Organisation estimated about 150,000 deaths a year with concentration in the Thirld World are the results of changes in climate [6].

However, other than those facts, Urry [6] provides more information containing possibilities or something that may or will happen. First, the effects of climate change *may endanger* fifty million people. Second, the super power country, America declared that the existence of climate changes *will stimulate* wars among nations and natural disasters as well. Even, this Uncle Sam country believes that the threats of climate change towards global stability are much bigger than those of terrorism. Third, by the end of this century, gas emissions *could threaten* human-beings living on earth. And fourth, it is predicted that the rising sea levels *will cause* floods of some vital infrastructures such as roads, railways, and airport airways which positively will affect food and other sources supplies [6].

In addition, the thesis statement of Urry’s article uses ‘future or present perfect tense’ rather than past tense. It shows that the threats of capitalism towards human beings have not occured but are predictions. Therefore, it might be the reason, capitalists keep applying policies through ‘Consuming the Planet to Excess’ because they get a lot of benefits while global warming as the results of climate change has not dramatically ‘attacked’ them. While the poor is still the main victims, that is, not only the number of deaths which concentrates in the poor South but also climate changes will reduce living standard and life capabilities the poor in the South. Thus, the use of this article is to remind us the possible negative effects of climate change and how to cope with it. This will be beneficial especially for those who do not take a part in consuming the planet to excess [6].

To cope with the effects of climate change, McIntyre-Mills [11,14,15] suggests a solution in a term named ‘Planetary Passport’. The aim of this concept is to inspire loyalty to the planet and as a monitoring system to protect living system. The way to implement it is by balancing between ‘environmental sustainability, consumption choices and well-being’ [11].

In her ‘Planetary Passport’ approach, McIntyre-Mills raises some interconnected notes and actions. First, we are a part of web of life that need to maintain good relationship among individuals and among individuals with animals, voiceless, and the environment. Second, global

consciousness that ‘we do not live in separate containers; we live in interconnected and overlapping regions where our fates are interlinked’ [11]. Therefore, we have no choice, there no Planet B or the Earth B, we are unable to exit the planet. Balancing between ideal capabilities approach and measuring consequences of capitalism are the way to protect our planet for today and future generation [11]. Since the problems are global, addressing the differences through ‘loyalty’ and ‘voice’ suggested by Albert Hirschman [14] is one solution. Third, McIntyre-Mills cites Dobson who suggests to care to the environment by implementing two forms of citizenship. The first form is ecological citizenship which refers to regulations and control, and the environment citizenship in regards to the personal choices of citizens for the common good because they relate to the ecological footprints [11]. According to McIntyre-Mills, we need to create ecological citizenship through education programs and cooperated with natural resource organisations. Also, the increased size of the ecological footprint of cities and the gap between the poor and the rich is not a static condition [11]. They are changeable to better ones. Fourth, since we are depending on the environment, following the Global Neighbourhood program which contains justice, equality, respect, care, integrity and global ethics should be a means to respect others including the voiceless and the environment [11]. Fifth, we have to recognize, as described by Rose, that ‘we are the land’. The land grew the people, and then the people grew their country [11]. We are interconnected, interdepencende, and inseparated. When a human considers himself the most right to live on this planet, he may disregard other species’ rights [11].

“Consuming the Planet to Excess” provides some examples of specific places. They involve a number of interdependent components that remake consumption, pleasure, work, friendship and family life. Some places mentioned in the article are Dubay, Zaha Hadid on the island, Dellis Cay in the Caribbean, and Atlantic City. Urry [6] questions the development of those places that have to be travelled to. Capitalists provided these places to support the increased freedom of the people, said Giddens [6]. The consumption to excess of these leisure places comes from freedom. When the rich or the superrich enjoy the excessive freedom with no rule or feeling guilt [16], it will lead to addiction. This addiction will cause physical or emotional dependence on the products and services provided. McIntyre-Mills [11] describes only a few people realize consumption choices and their motivation to consume excessively. However, according to Pretty, it has been argued that having reached a certain point, increased consumption does not bring to more happiness [11]. An increase in economic growth and consumption are not in line with feeling happier. In fact, it may present ‘existential risks’ [11]. A quote for the Apocalypto film could draw this condition. A man was never satisfied with what given by the Earth, he kept asking. One day the world said: *I am no more and I have nothing left to give*. If human beings consume to excess what provided by the Earth, again and again, our planet may, not only have nothing to give but also cause great disasters.

Those people are having an addiction to what provided by the capitalists. As commonly defined, addiction is an out of control action of an addicted person. So, when all get corced into being ‘free to choose’ [6], they will lead to addicted people, said Giddens [6]. A condition of addiction to specific leasure places of consuming to excess is like addicted to illegal drugs. The wealthy can buy, enjoy and finally get addicted. They may physically or emotionally seem to be happy in which at the same time they are relying on those drugs to consume, again and again. Here, having an addiction is seen happiness. Davis and Monk name those places of excessive consumption as ‘evil paradises’ [6], places to have ‘false happiness’ which may cause adverse effects on consumers and the environment.

Furthermore, such freedom breaks the substance of the government ethical axiom ‘*we can be free and diverse to the extent that we do not undermine the freedom and diversity of others—*

or the next generation of life' [15]. Yes it is true that we have freedom, but it should not undermine the biosphere we depend [15]. Consuming to excess in those places by wasting a lot of energy that warms the planet is far from the freedom that ought to be. That kind of freedom absolutely violates others' freedom. The sophisticated development of those superrich-specialized areas that leads to addiction and threats is in line with what McIntyre-Mills says 'that some of the results of our attempts at development are the monsters of our own creation" [11].

In addition, those places show an ironic condition. While they are considered to have 'potentially significant addiction', this world is inhabited over two billion people who live less or similar to two dollars a day. Those places of consumption excess have great social exclusion, security and glorious buildings. All these facilities are not compatible with our environment and ethics as human beings [6]. Homer-Dixon elaborated another ironic order, that today more than one billion of the world population are categorized obese. This number is equal to the number of underfed and undernourished people [6]. Both ironic states draw the sharp inequality between the rich and the poor which is the main shortcoming of capitalism [2]. As a result, except indicating addiction and wide inequality, those places 'contribute' to the increased level of global warming. With their great buildings, wasteful use of energy and water, and much amount of oil use for people transport in and out [6], they generate hyper-high-carbon emissions. According to Greenfield, 'the addiction of the powerful to consume luxury goods is at the expense of the life of the future generations [14].

Therefore, it is very important to encourage a more balanced state between the rich and the poor to help the poor enjoy a better life and equality. Also, our relationship to the nature with an environmentally friendly relation should be created. One key point noticed by Wilkinson and Pickett that to link between well-being and attempts to reduce the effects of global warming should involve 'limiting consumerism' [11]. It is expected, limiting consumerism should lead to both minimizing 'waste' that warms the planet and helping the needy. We have to always remember that we live on the same planet requiring us to "appreciate our dependency on other species in a shared and separate protected habitats" [11].

Increased social and economic equality is likely to be the key words to lessen consuming to excess at the expense of the majority. This effort should be done for the sake of current and future generations. Thus, all we need is a balance between individual and community to arrive to sustainable lives protecting the rights of human beings, voiceless, and our environment [11].

4 Conclusion

This paper concludes that although climate change is real, most of its possible impacts are still predictions. It might be the reason capitalists set too low to the consequences that may happen. As an ideology 'shaping our world today', capitalism has shaped the world following the interest of the rich and the corporatists. The claim that poverty has decreased is doubting with the fact of the big gap between the rich and the poor, which is the first edge of capitalism sword. Moreover, the poor of the South suffered and is estimated to suffer more than that of the rich North.

"Consuming the Planet to Excess" askes us to think that whether the threats of climate changes are real or not, we as human beings should be vigilant with those potential threats. Specific places built by capitalists could lead to 'false happiness' or addiction which finally results in global warming. This is the second edge of capitalism which disadvantage both the

rich and the poor. McIntyre-Mills offers a softer but effective solution involving consciousness and real programs. According to her, an easy action such as “opportunities for families to connect with the earth and water through play and adventure” [11] could be initial strategies to avoid the impacts of climate changes in the future.

Acknowledgments. This article was a paper which was submitted to pursue my master degree at Master of Public Administration (Policy), Flinders University, Australia

References

[1] Thorsen. D.E. and A. Lie.: What Is Neoliberalism University of Oslo (2006)
[2] Chomsky.: Profit over people (Neoliberalism and global order: Seven Stories Press) (1999)
[3] Serrano, M. R. and E. Xhafa.: The Quest for Alternatives beyond (Neoliberal) Capitalism, Global Labour University Working Paper (2011)
[4] Warner M.E..: Market-based governance and the challenge for rural governments: US trends. *Social Policy & Administration*, Vo. 40.pp. 612-631 (2006)
[5] Harvey, D. A.: brief history of neoliberalism. (USA: Oxford University Press) (2007)
[6] J. Urry.: Consuming the planet to excess. Theory, Culture & Society. Vol. 27.pp. 191-212 (2010)
[7] N. Klein.: The shock doctrine The rise of disaster capitalism Macmillan (2007)
[8] A. Greig, D. Hulme, and M. Turner.: Challenging global inequality: development theory and practice in the 21st century, Palgrave Macmillan (2017)
[9] A. Shaikh.: The economic mythology of neoliberalism. Neoliberalism: A critical reader.pp. 41-49 (2005)
[10] R.H. Wade.: Is globalization reducing poverty and inequality. World development. Vol. 32.pp.567-589 (2004)
[11] J. McIntyre-Mills.: Planetary Passport Re-presentation, Accountability and Re-generation.*Springer* (2017)
[12] N. Klein.: Capitalism vs. the Climate-Denialists are dead wrong about the science. But they understand something the left still doesn’t get about the revolutionary meaning of climate change. The Nation (2011)
[13] J. Hovi, D.F. Sprinz and G. Bang.: Why the United States did not become a party to the Kyoto Protocol: German, Norwegian, and US perspectives. European Journal of International Relations.Vol. 18.pp. 129-150 (2012)
[14] J. McIntyre-Mills, R. Wirawan, B.S. Laksmono, I. Widianingsih and N.H, Sari.: Pathways to Wellbeing—Low Carbon Challenge to Live Virtuously and Well: Participatory Design and Education on Mitigation, Adaptation, Governance and Accountability. In Balancing Individualism and Collectivism.pp. 37-73 (2018)
[15] J.McIntyre-Mills and D. Vries.: Part 2 Transformation from Wall Street to Well-being Systems Research and Behavioral Science.Vol. 30.pp.444-469 (2013)

Potential Development and Internationalization of City-Based Creative Industries in Indonesia: A Case Study of Maros Regency, Indonesia

Burhanuddin[1], Aswin Baharuddin[2], Darwis Beddu[3]
{boerhi76@gmail.com[1], sawingbahar@gmail.com[2], dbundhy@yahoo.com[3]}

Department of International Relation, Faculty of Social and Political Sciences, Universitas Hasanuddin, Jl. Perintis Kemerdekaan KM 10, Makassar, Indonesia[1,2,3]

Abstract. This study aims to analyze the dynamics of the development of the creative industry in Indonesia. More specifically, this study analyzes the relationship between the development of creative industries globally and nationally with the dynamics of district and city level creative industries in Indonesia. In the context of this research, the case raised is the result of mapping the creative industry in Maros Regency as one of the buffer regions of the capital city of South Sulawesi. This study uses a mixed-method type with an emphasis on the actor approach. The data in this study were obtained through Observation, Questionnaire, Interview, and Document Review. This research found that First, the Actors of Maros Regency creative industries have been spread into various subsectors even though the most dominant is the culinary industry. Second, the subsector which has the potential to become the leading creative industry in Maros Regency is the Culinary, Film, Craft, Application and Photography sub-sectors. Third, Maros Regency Creative Industry makes local culture its trademark.

Keywords: Creative Industry, Local Government, Global Economy, Indonesia

1 Introduction

Globalization has brought significant changes to the study of International Relations. One of the impacts is the expansion of issues from state-centred issues and the threat to sovereignty to non-traditional issues, including economics, culture, and human rights. One of the issues raised was the dynamics of actors in responding to the phenomenon of economic globalization. Actors are required to adapt and anticipate changes in the direction of the global economy. In the current context, the issue in question is the phenomenon of the development of creative and digital industries.

Globally, the development of creative industries is experiencing rapid development after the global trade regime that affirmed Trade-Related Intellectual Property Rights (TRIPs) at the Uruguay Round in Punta del Este in 1994. The multilateral agreement was then affirmed at the level of national governments, including Indonesia. With the agreement of TRIPs, this creativity and science-based industry get legal protection for their intellectual property. This is what drives the development of creative industries in various countries.

HICOSPOS 2019, October 21-22, Makassar, Indonesia
Copyright © 2020 EAI
DOI 10.4108/eai.21-10-2019.2291517

The term creative industries can be traced together with the development of the Frankfurt School in the 1930s and 1940s. At that time, this terminology had a negative connotation because it was considered as part of the commodification of culture and only benefited a few parties. However, this perspective experienced a significant change in the 1960s, and this culture-based industry began to make a positive contribution to cultural preservation as well as economically. The development of discourse and the concept of this creative industry then became increasingly popular when UNESCO actively campaigned for it as a more sustainable future economic model and could greatly contribute to efforts to improve public welfare at various levels, both urban and traditional areas.

In the past decade, the discourse on the development of the creative industry in Indonesia has escalated significantly. The topic of the creative industry became the centre of attention of various stakeholders, both government, business, and academics. In the field of study of International Political Economy, discourse related to the Creative Industries focuses a lot on the relationship between industry players and the government in the development of creative industries. This can be seen through the research of Beukelaer [1] and Potts & Cunningham [2].

Stretching The development of the creative industry in Indonesia is quite impressive. Contributions to Gross Domestic Product were recorded at 7.1 per cent in the 2010-2014 period. Furthermore, the added value generated reached Rp. 716.7 trillion in 2014. In the same year, the growth of Indonesia's creative industry was at 5.81 per cent. Indonesia's creative industry sector was also able to absorb 12 million workers in 2014. The data showed an increase of 0.63 per cent from the previous year [3].

Specifically, the Indonesian government through the Creative Economy Agency (BEKRAF) defines the creative economy as follows; "The creative economy is the creation of added value based on ideas born from the creativity of human resources (creative people) and based on science, including cultural and technological heritage." For the Government of Indonesia the development of creative industries is important because it has the potential to bring economic, social and cultural benefits.

The development of the creative industry can be seen through the dynamics of the actors, processes and subsectors. Actors from creative industries include governments, communities, business people, and academics. The intended process consists of 5 stages namely creation, production, distribution, consumption, and conservation. while the creative industry subsector consists of 16 fields namely Applications and Games, Architecture, Interior Design, Visual Communication Design, Product Design, Fashion, Film/Animation/Video, Photography, Craft, Culinary, Music, Publishing, Advertising, Performing Arts, Fine Arts, Television/Radio [4]

Seeing the enormous potential of the creative industry, the Indonesian government gradually made policy and institutional adjustments. During the Susilo Bambang Yudhoyono government, the intention to develop the creative industry was done by creating a grand design of Indonesia's creative industry which was then under the Ministry of Tourism and Creative Economy. This was continued by the Joko Widodo Government with the Creative Economy Agency (BEKRAF) which was directly supervised by the President based on President Regulation 6/2015. From the elaboration above, it appears that the Indonesian government is aggressively developing the creative industry. This research itself tries to trace the relationship between the development of creative industries globally and nationally with the dynamics of the district and city level creative industries in Indonesia. In the context of this research, the case raised is the result of mapping the creative industry in Maros Regency as one of the buffer regions of the capital city of South Sulawesi.

2 Research Method

This research was conducted in Maros Regency, South Sulawesi. Maros is essential as a research location because Maros is a buffer zone of the capital of South Sulawesi Province, and similar research has not been conducted. The research will be carried out using proportionally the two main approaches in research, namely, qualitative and quantitative. Method This research will try to find data and information through questionnaires, written sources and interviews. The data will be analyzed by studying the context or social situation of the phenomenon so that it can explain and present the data needed in full [5].

This research uses an actor approach. The data in this study were obtained through Observation, Questionnaire, Interview, and Document Review. Initial observations were made to find the number of creative economic actors. Questionnaires were distributed to creative economic actors to obtain quantitative data. The sampling technique uses non-probability sampling with accidental and snowball methods. Interviews were conducted to obtain more in-depth data from parties related to the topic of this study from the government, creative economy actors, consumers and communities supporting the running of the creative industries in Maros Regency. Document Review, the intended document is various data collected from journals, books, data from the internet and documents from parties related to this topic. The data that has been collected is then grouped and organized according to their patterns. This data will then be analyzed according to the planned framework and flow and research methods. In this study, data will be mapped about the context of the development of the creative industry in Maros Regency.

3 Result and Discussion

The creative industry is the relationship between creativity and economics values. Furthermore, the creative industry elaborates how they can be combined to create value and wealth [6]. Some recent research related to the creative industry has focused a lot on the role of the state and business people in creative industries in countries including Indonesia, which has been done by Hanan & Hemanto [7]. In this research, it is explained how the efforts of the creative industry players in producing developing space for their business. Other research proposed by Purnomo & Kristiansen [8] which explains how economic policy can encourage the development of creative industries.

In the subnational level, the leading research was carried out by Yum [9] This research focuses on the relationship between the creative industry and the urban economy in the United States. In line with the research, this article also discusses the dynamics of actors in developing creative industries at the district or city level. The difference is the location of the research and its national policy context. Discussions on the role of actors at the city level in the development of creative industries were also raised by the United Nations Development Program (UNDP). In its publication, UNDP mapped the successful practices of managing local creative industries in various countries, including Indonesia [10].

Massive opportunities arising from the development of the creative economy sector and large market niches both nationally and globally can be utilized by businesses in various Regions including Maros district. This type of business classification is based on 16 creative industry sub-sectors compiled by the Indonesian Creative Economy Agency. Our data shows that the culture-based Creative Industry of Maros Regency is still dominated by the culinary sector, which is about 85 per cent of the creative industries. Then, craft by 10%, photography,

film and animation by 4%, and application development by 1%. This data shows that Maros Regency Government still needs to boost and accelerate the development of other subsectors. From the mapping results above, the data are then analyzed to find sub-sectors and actors that have the potential to be excellent Maros Regency. The subsectors and actors are as follows;

First, the film subsector, as one of the national creative industry subsectors, the film sector continues to experience significant development. This development is supported by a huge number of Indonesian cinema viewers, making it a very potential market for the development of the entertainment industry such as film. The sizeable economic value of this industry has led to an increase in the number of production and actors that play a role in it. This is illustrated by the increase in the number of film production houses, both large-scale and independent initiatives. This phenomenon does not only occur in big cities like Jakarta, Surabaya, Bandung, Yogyakarta and Makassar, but the resonance has reached other cities or districts. In the context of South Sulawesi, Makassar as a centre for the growth of the creative industry in the film industry sub-sector in eastern Indonesia has spread its stretches to other districts/cities including Maros Regency. From digital search, the research team found several digital traces of short films by filmmakers in Maros Regency. The filmmaker in Maros Regency is dominated by young people despite having a background.

Some filmmakers who appear to colour the cinema universe in South Sulawesi include Cokko-Cokko Production with his work "Patah Hati Tanpa Batas in 2018", Akrab Arba Production with his work "Sahabat Pohon Kelapa in 2014", "Jangan Terlambat in 2016", and "Initial Syafirah in 2017. In addition to the two actors above, other potentials in the field of the film have also emerged among Maros Regency students. This can be seen through the competition held by the Lontara Cultural Arts Institute in 2017. The enthusiasm of students is quite large in participating in the competition. Another potential also emerged from the Maros Regency Village Youth Forum which initiated the making of a film titled "Battu Ritanayya in 2016" as a medium of creative campaigns to respond to the declining number of young people who wish to become farmers. From the works elaborated in the previous section, it appears that the hallmark of films by Maros filmmakers is to make stories, problems, wisdom and local culture as sources of their inspiration. The local cultural riches that they played on later became a differentiator or differentiation of Maros so that it was very likely to access national and Southeast Asian markets in the future. However, films by filmmakers must first obtain a place in their home regions. Seeing the stretching of filmmakers in the last three years, the potential of this subsector in the future has the potential to become superior in Maros Regency.

Second, Application Development, Nationally the development of the creative industries in the Application sub-sector, has become excellent, considering the growing number of smartphone users and electronic-based transactions. Forerunner to the development of the sub-sector in Maros Regency has the potential to start from an education-based non-profit community, namely the "Maros IT Community (KomIT). KomIT Maros is a community that brings together IT (Information And Technology) activists in Maros Regency to intensively carry out educational programs to the Maros community to increase the population of Information and Technology literacy. Now, this community has opened commissariat in several campuses located in Maros Regency. Although engaged in the knowledge sector, the existence of this organization is an essential factor in upgrading the creative subsector value chain in the field of application and the development of internet-based UMKM support systems.

Third, the Culinary Sector, In the culinary sector, Maros is an area with an abundance of culinary recipes. One that stands out is Roti Maros. Maros Bread is a typical culinary with the concept of bread filled with typical Maros Regency jams. This comestible is commonly found along the road when crossing Maros Regency. These Maros Bread traders began to increase

dramatically in the late 1990s and became a unique ole-ole for the people of South Sulawesi who were active across the Maros Regency. After more than two decades, this culinary comestible is still in demand not only because of the unique taste but also because the price remains affordable. The next actor is the Rajungan Crab Processing Entrepreneur Group consisting of fishermen wives. This group was formed as a result of the OXFAM coastal community empowerment program through the Restoring Coastal Livelihood (RCL) program. Economically this program has been able to produce a sustainable and robust business institution.

Fourth, Craft Subsector, In the craft or craft sector, one of the crafts that stands out is the manufacture of merchandise from butterflies. Maros Regency has a geographical advantage as an area that is a growth space for butterflies. The main landmarks have become National Geopark Parks and have been registered with UNESCO. Thus Geopark will become a tourist destination and attract national and foreign tourists. An excellent tourist destination will stimulate other needs; namely, the creative industry supporting tourism, in this case, is the butterfly craft industry. Next up is the zither craft, this craft is quite unique and potentially very much needed in the future as the local culture-based arts industry develops. Even though the economic value is still limited at the moment, it has the potential to supply the handicraft industry.

Fifth, Photography. As in other big cities, the photography service industry stems from a hobby-based non-profit community. A similar thing happened in Maros Regency through the Maros Photography Community (Marfografi). Members of this community come from various backgrounds, ranging from civil servants to students. This hobby-based community helps forge its members to add and explore skills and techniques to get quality photography.

From the mapping results above, it appears that the types of creative industries that are developing nationally in Indonesia are in harmony with those running at the Maros district level. This can be seen through the types of potential creative industries including Culinary, Craft, Photography, Film / Animation and Application Development. Even though it is not as massive as the big cities in Indonesia, the potential of the Maros Regency Creative Industry shows promising potential if supported by favourable policies and creative industry ecosystems.

4 Conclusion

The findings of this study are as follows; First, Maros Regency creative industry actors have spread into various subsectors, although the most dominant is the culinary industry. Second, the Subsectors that have the potential to become the leading creative industries in Maros Regency are the Culinary, Film, Craft, Application and Photography fields. Third, Maros Regency Creative Industry makes local culture its trademark

References

[1] Beukelaer, C. D.: Creative industries in “developing” countries: Questioning country classifications in the UNCTAD creative economy reports, *Cultural Trends,* Vol. 23, no. 4, pp. 232-251 (2014)

[2] Potts, J and Cunningham, S.: Four models of the creative industries, International Journal of Cultural Policy, *International Journal of Cultural Policy,* Vol. 14, no. 3, pp. 233-247 (2008)

[3] Badan Ekonomi Kreatif: Sistem Ekonomi Kreatif Nasional: Panduan Penilaian Mandiri Kabupaten/Kota kreatif, Jakarta, Bekraf pp. 3-4 (2016)

[4] Badan Ekonomi Kreatif :Sistem Ekonomi Kreatif Nasional: Panduan Penilaian Mandiri Kabupaten/Kota kreatif," Jakarta, Bekraf, pp. 14-32 (2016)

[5] Harison, L.: Metodologi Penelitian Ilmu Politik (terjemahan), Jakarta: Penerbit Kencana (2007)

[6] Howkins, J.: Creative Economy: How People Make Money from Ideas (second edition), Penguin Global Publisher (2001)

[7] Hanan, H and Hemanto, D.: From clothing to culinary industries: creativity in the making of place, *Creative Industries Journal,* pp. 1-20 (2019)

[8] Purnomo, B. R and Kristiansen, S.: Economic reasoning and creative industries progress, *Creative Industries Journal,* Vol. 11, no. 1, pp. 3-21 (2018)

[9] Yum, S.: The relationship between creative industries and the urban economy in the USA, *Creative Industries Journal,* pp. 1-22 (2019)

[10] UNDP: Creative Economy Report 2013 (Special Edition) widening local development pathways. United Nations Development Program, New York (2013)

Acknowledgement. We would like to thank the LPPM Hasanuddin University for funding this research.

The Form of Bureaucracy Reformation Under the Strong Regional Head in Indonesia

Andi Rusli[1], Sukri[2], Ashar Prawitno[3]
{andirusli2707@gmail.com[1], sukripolitik@gmail.com[2], asharprawitno@gmail.com[3]}

Faculty of Social and Political Sciences, Hasanuddin University
Jl. Perintis Kemerdekaan Km. 10, Makassar, Indonesia[1,2,3]

Abstract. Bureaucracy is an important figure in an institutional work system in both business and government organizations. In the context of government, bureaucracy is an institution that is the executor of all government policies as a reflection of the power of the head of government. Thus it is necessary to ensure that the bureaucracy remains professional. However, the phenomenon of the northern Mamuju district shows that the existence of a strong local figure as the head of the region will affect the figure of the bureaucracy. Although the effort to make the bureaucracy a neutral institution serving the people, but it seems to have to deal with the tendency of the bureaucracy to be part of an effort to maintain the power of regional authorities. In the end, the bureaucratic reform effort is faced with a dilemmatic condition for the bureaucracy. In one hand, bureacracy reform objectives is to create more profesional bureaucracy that netral form political interest of particular actors, but on the ither hands it also should obey their leader as part of the regional government staf.

Keywords: Mamuju Tengah, Bureaucracy Reform, Profesional, Strong Regional Head

1 Introduction

Bureaucratic system under the weberian perspective. This thinking places the bureaucracy as a professional figure that regardless of influence of the political power of its rulers. Through bureaucracy, it is expected that the bureaucracy could carried out its public services maximal and professionally. This is important due to bureaucracy is a solid structural system which is providing public services on various aspects of people's lives as part government institution. It puts the bureaucracy as a important structure to support the dynamics of people's lives and their development.

However, in some cases, it is often where bureaucratic reform efforts does not success as it expected. It is usually related to various things. The existence of regulations in the regional context, leadership and the carrying capacity of the system are usually as things that influence the efforts for bureaucratic reform in various government level. If there are parts that do not provide maximum support the effort potentially will fail. In the context of regional government, one important aspect that important for the bureaucracy reform effort is the regional leader.

Based on this picture, this paper aims to analyze several factors that influence efforts of bureaucratic reform. Based on the field research was in the Central Mamuju Regency (Kabupaten Mamuju Tengah), West Sulawesi Province, Indonesia. This regency is one of the interesting areas to analyse the bureaucratic reform related to its context of the strong leadership tendency. This aspect indicate a unique condition due to the regional head with his strong political and formal authority that basically tends to produce a binary position of the reform

HICOSPOS 2019, October 21-22, Makassar, Indonesia
Copyright © 2020 EAI
DOI 10.4108/eai.21-10-2019.2291525

effort. The strong authority potentially results good effort to create professional bureaucracy. But, in the same time it is also potentially made a bureaucracy structure that focus to serve the leader political agenda.

2 Research Method

This paper is based on the results of field research conducted in the Mamuju Tengah regency, Province of South Sulawesi Province, Indonesia. Based on the qualitative study emphasizing in the case studies, this study intends to show how the strong and centralistic leadership in the regional government influences dynamics of reform and at the end the forms of bureaucracy in this socitey context. During this research, the Primer data was colleted thru direct interview with some relevant key informants while the secunder data taken from various references, file and notes from relevant instituions.

3 Result And Discussion

3.1 Weberian Concept of Profesional Bureaucracy

Basically, bureaucracy is a concept that is very commonly known related to work systems in business and government. Bureaucracy as the personnel and administrative structure of a meeting. This system applies to large workforce arranged in a hierarchical structure to carry out specific tasks in accordance with the internal rules and procedures of the institution. Bureaucracy is an administrative system designed to complete large-scale administrative tasks by integrating the work of many individuals.

Max Weber is one of the main figures in modern bureaucratic studies. Weber's thinking is closely related to a form of bureaucracy which is a professional work structure oriented towards the purpose of relations based on existing rules. Max There are three types of power in organizations: traditional, charismatic and rational-law or bureaucracy [1]. In this case, Weber's main agreement was related to the concept of bureaucracy, namely the main understanding of certain characteristics in an organization which he called government by the bureau. Max Weber's formulation of the concept of bureaucracy can be done as a recovery point to find data to understand the structure or hierarchy in which the policy making process takes place [2].

Furthermore, according to Max Weber's bureaucratic theory, bureaucracy is the basis for the organization of each organization and is designed to ensure economic efficiency and ease. This is the ideal model for management and administration to create a power structure. With this in mind, he established the basic principles of bureaucracy and governed the division of labor, hierarchy, rules and impersonal relations.

In the beginning Weber's theory was developed from Prussian military forces, and which companies like the British Railroad Company were actually found in the ranks of the British Army, were to be a special form of managing large businesses. Weber accepts that the emergence of modern bureaucratic organizations is 'demanded', he further said 'the peculiarities of modern culture', and specifically from a technical and economic basis, require 'calculation of results' [3]. Max Weber declared the concept of Bureaucracy in a given context regarding the unavoidable situation of society [4]. In this case, Weber stated that bureaucracy is a figure who works rationally where his rationality is placed on the structure of professional rules.

In the context of professionalism, by referring to Weber's thinking there are at least six main principles in the bureaucratic figure that shows the nature of his professionalism. These principles are: 1) *Task Specialization* which means there is a division of routine work based on competence and specialization that can be done by employees. Through the division of the organization will receive benefits because each section works in accordance with the capabilities and functions. In the institutional work system; 2) *Hierarchical Authority* which means that each layer of management is responsible for staff and overall performance in a structured and hierarchical manner; 3) *Formal Selection* means that all employees are selected based on technical skills and competencies, which have been obtained through training, education, and experience. Thus, the staff procurement process is not based on the subjective trends of certain people in the institution but based on the quality and capability of each person; 4) *Rules and Requirements* means that there are formal rules and requirements that are used to ensure uniformity, so employees know exactly what is expected of them where all administrative processes are defined in official rules; 5) *Impersonal* means Regulations and clear requirements create a distant and impersonal relationship between employees, with the added benefit of preventing nepotism or involvement of outsiders or political interests. This impersonal relationship is a prominent feature of bureaucracy. Interpersonal relations are merely characterized by a public legal system and rules and requirements; 6) *Career Orientation* means employees are chosen based on their expertise. This helps in spreading the right people in the right positions and thus utilizing human resources optimally. Proper division of labor also allows employees to specialize themselves further, so they can become experts in their own fields and significantly improve their performance [5].

The various indicators of bureaucratic professionalism that Weber emphasized basically show that the figure of the bureaucracy is a structure of work that is free from the intervention of external forces in this case political powers. Although the bureaucratic system may work in a particular political system and become part of a certain political power regime, this institution is a work system that is bound by professional aspects and is not controlled by certain interests of the authorities except the interest to provide services to the community. Thus, whoever the ruler and whatever form of ruling the bureaucracy will remain professional. In this case professionalism is a key word so various efforts to encourage the development of bureaucracy will always occur based on professional indicators.

3.2 Strong Leader and the effect on the Bureaucracy Reformation in Mamuju Tengah

One of important form the present of bureaucracy in many places of Indonesia is the tendency of tight control from the head of regional government the bureaucracy. It make bureaucracy seems stand at the two oppositional position, as the profesional institution as Weber mention or became part of the local power authority that tends to serve the rulling group. It become as important situation should be views critically due to the central government has it own objective to reform bureaucracy under the profesional prinsiples of Weberian perspective of bureaucracy.

Bureaucratic reform is carried out in the context of realizing good governance. In other words, bureaucratic reform is a strategic step to build the state apparatus to be more efficient and effective in carrying out the general tasks of government and national development. This bureaucratic reform is carried out by considering the background as follows [6]:

- Corruption, Collusion and Nepotism (KKN) practices are still ongoing.
- The level of quality of public services that have not been able to meet public expectations.

- The level of efficiency, effectiveness, and productivity that are not optimal from the government bureaucracy.
- The level of transparency and accountability of government bureaucracy is still low.
- The level of discipline and employee work ethic is still low.

According to Riswanda, the etymological meaning of "reform" from the word "reformation" with the root word "reform" which semantically means 'make or become better by removing or putting right what is bad or wrong'. Literally reform has a meaning: a movement to reformat, reorganize things that deviate to be returned to the original form or form in accordance with the ideal values aspired by the people [7].

From the description above, it can be concluded that the reformation carries the message to restore and make changes to the rule of law system in the true sense as contained in the explanation of the 1945 Constitution, namely there must be protection of human rights, justice free from the authorities, and legality in the legal sense. Therefore reform itself must be based on a clear legal framework. Besides reforms must be directed at a change towards transparency in a policy in the administration of the state [7]. It means all reformation efforts in Indonesia should create a more profesional bureaucracy including in Mamuju Tengah.

Bureaucracy system in the Mamuju Tengah actually should be subject to the central government reform agenda where seemly under the Weberian perspective. But due to the unique context of the region especially the local government leadership, it is possible that the reform as desired by the central government will deal with the interests of the regional leader about how the form of the bureaucracy should be. It because the regent of this district is a powerfull political actor where succeed to win his recent position by win more than 90% voters. It made him as the powerfull actor that also control the system of bureaucracy in the region.

As strong local politician, that is usual where he tends to keep the bureaucray under his full command. It tends to confront the bureaucracy in this region a dilemmatic situation. Due to the bureaucracy reform is related to many processes wher usually overlaping with many government functions, this effort then requires a good will of all aspect including the regional heads. Thus for the regional head, the reform places bureaucracy in two dilematic situations, a subject of central bureaucratic reform scheme that leads to the professionalism or became as the tool of the regional political interests.

With the great power based on constitution and his social context, the regent of Mamuju Tengah became a central figure. He sholud bridging the efforts of bureaucratic reform from of the central government in Central Mamuju district. It means, formally his authority could allows the succeed of the efforts. Due to his prominent position in social and political aspect, it can be said that reform in his area relies heavily on his vision, mission and goodwill as the head of the regional government. it means the bureaucratic reform will depend deeply on the interests him as the regent as well as the important social and political actor.

By viewing the socio-political context in the Mamuju Tengah, the recent regent has opportunity to direct the bureaucratic system to his interests. He need it not only to keep his authority and power nowdays but also to guarrantee the continuity of his control of this district. By control the political dynamics, He could keep his possesion to keep the important resources even in social, politics or economical resources. As an institution that regulates various aspects of people's lives, ability to control it will provide opportunity to use it in shaping the social and political systems in the region based on his interests. It means, the bureacracy will potentially controlled the reform agenda deeply will related to his good will and its coherence objectives. The fact then confirmed that the reform policy of the central government on the bureaucracy will faced a challenging condition if the reform trully produced the Weberian prefesional bureucracy. Since bureacuracy is the effective structure to keep the leader control on people and

most resources then every effort to make it as profesional structure will seen as the tendency to reduce the leader control and authority.

At the end, the form of bureaucracy under the reform concept potentially produce a marxian bureaucracy tfor the leader interest. It because, the strong position of the leader tend to create an exclusive authority where it is in his hand. In this circumstences, the power to control bureacracy possible will use as the tools to increase access to the resources not only for him but also for his group. Therefore, the bureacracy will possibly playing not as the trully and profesional civil servant but as the part of the rulling group server.

4 Conclusion

As the conclussion, the bureaucratic reform in the context of regional government authority such as in the Mamuju Tengah is very likely to lead efforts to establish supporting tool for the ruler interst. The magnitude of the influence of bureaucracy in the community makes it as an important structure for the regional authorities to ensure the existence and sustainability of its power. it means even there is an agenda of reformation for the bureaucracy from the Central Government, but it stand within the local context where a strong leader has his influence to the local structure of bureaucracy that seen strong controlled by the ruler.

Thus, the bureaucratic reform in Indonesia, which is as a national agenda, could basically switched to form of political servant for the regional head government political interest. It means, the effort to reform bureaucarcy to be as the profesional civil servant will faced fact that it also part of the regional government head who usually has his own interest and agenda that put bureaucracy as tools to keep it.

References

[1] Spencer, M. E.: Weber on legitimate norms and authority. The British Journal of Sociology, 21 (2) pp. 123-134 (1970)

[2] Lutzker, Michael A.: Max Weber and the Analysis of Modern Bureaucratic Organization: Notes Toward a Theory of Appraisal. American Archivist/Vol. 45, No. 2/Spring, pp. 119-130 (1982)

[3] Clegg, Stewart and David Dunkerley.: Organization, class and control. Routledge & Kegan Paul, London (1980)

[4] Serpa, Sandro and Carlos Miguel Ferreira: The Concept of Bureaucracy by Max Weber. International Journal of Social Science Studies Vol. 7, No. 2; March, pp. 12-18 (2019)

[5] Page, Edward C.: Farewell to the Weberian State? Classical Theory and Modern Bureaucracy. ZSE 4, pp. 485-504 (2003)

[6] Wardana, Data dan Meiwanda G.: Reformasi Birokrasi Menuju Indonesia Baru, Bersih dan Bermartabat. WEDANA Jurnal Pemerintahan, Politik dan Birokrasi. Vol. III Nomor 1 April, pp. 331-336 (2017)

[7] Rosalina, Ginting dan Haryati, T.: Reformasi Birokrasi Publik di Indonesia. Jurnal Ilmiah CIVIS, Volume I, No 2, Juli, pp. 27-41 (2011)

Development of Bureaucracy in Excellent Service: A Case Study of Licensing Services in Pinrang Regency

Badu Ahmad[1], Adnan Nasution[2]
{badu@unhas.ac.id[1], adnan_ugm@yahoo.com[2]}

Department of Administrative Sciences, Universitas Hasanuddin, Jl. Perintis Kemerdekaan KM 10. Makassar-Indonesia[1,2]

Abstract. This study aims to conclusively analyze the development of competence of government officials in realizing excellent service in the field of licensing in Pinrang Regency. This study uses a qualitative approach and descriptive method to describe and analyze research objectives. The determination of informants was carried out randomly by 20 people who understood the substance of the problem under study. Data collection techniques using in-depth interviews and focus group discussions. The results showed that the distribution of employees based on personal skills and competence in the Office of Investment and One Stop Integrated Services was not in line with the results of the evaluation and analysis of positions. This is one of the inhibiting factors in realizing excellent service in the permit sector. The competency dimensions according to Spancer and Spencer [1] have not yet been fully developed to improve the competence of local government officials. The Pinrang Regency Government makes policies on developing the competency of state civil servants and non-state civil servants in the form of: Education and training in accordance with work needs, functional technical guidance in investment and licensing services, technical human relations technical guidance, online technical guidance services, guidance strengthening spiritual, social and emotional intelligence so that service officers avoid abuse of authority and responsibility as a community service.

Keywords: Development of Competence; Excellent Service; Public Service

1 Introduction

The development of human resources in the public sector is the key to the success of the goals of government and development. In the context of regional autonomy, improving performance is the benchmark of any government apparatus in carrying out its authority. According to Enceng, Lestyodono [2] Local government officials should adhere to the customer-driven paradigm, namely as a community service. In realizing excellent service coveted by the people of a nation, it is strongly influenced by the competent and professional apparatus resources in carrying out their main tasks and functions. The problem faced by local governments is the limitations of the apparatus from the quality aspect in carrying out their main tasks and functions. Efforts to address this problem the Pinrang District Government is required to develop apparatus competencies as part of bureaucratic reform, especially to optimize the utilization of local government apparatus in serving and meeting various community needs.

The requirement to improve the competency of government officials is to provide opportunities and opportunities to improve education to a higher level and develop skills and expertise according to the development of science and technology and the demands of work.

HICOSPOS 2019, October 21-22, Makassar, Indonesia
Copyright © 2020 EAI
DOI 10.4108/eai.21-10-2019.2291584

This is in line with Gibson's view [3] Thoha [4] that one's ability, the maturity of the government apparatus is related to the knowledge and skills obtained from education, training, and experience..

2 Research Method

In this study, using a qualitative approach to describe the development of apparatus competencies in realizing excellent service. The research locus is the Office of Investment and Integrated One-Stop Services of Pinrang Regency, South Sulawesi Province. Determination of informants in the study was carried out by purposive sampling in the field with the criteria that the informants were believed to have sufficient and valid data and information. The data collection techniques in this study are (1) Observation; (2) Independent interview and Focus Group Discussion (FGD), (3) Documentation. The data analysis technique used in this study is an interactive model from Miles and Huberman, which includes three stages, namely data reduction, data presentation, and conclusion or data verification.

3 Result And Discussion

3.1. Competency Perspective

Enceng [2] competence is defined as knowledge, skills and abilities that are mastered by someone who has become a part of him so that he can perform cognitive, affective, and psychomotor behaviours as well as possible. Whereas Sofo [5] suggests that competency does not only content knowledge, skills and attitudes but most importantly is the application of knowledge and skills and attitudes needed by the job. Furthermore, Harmon and Mayer [6] suggest that the capacity of the government apparatus is used to support the democratic and accountable governance management process.

Spencer and Spancer [1] competency Apparatus resources are formed by five things, namely l motives, character, self-concept (central competence), knowledge, and skills (individual competencies are the intent). Central competencies that encourage the use of knowledge and skills possessed. Furthermore, Robbins [7] revealed that one's competence is closely related to intelligence possessed. There are two competencies, namely personal competence, including self-regulation, self-awareness, and motivation. While social competence includes empathy and social skills. Intellectual competence and physical abilities are individual capacities in carrying out their work. According to Enceng [2] the acquisition of employee mentality or regional officials with behavioural standards that can bring bureaucratic capability, not only proactive, cooperative but expected to be adaptive and responsive so that public organizations can follow changes and demands of society.

3.2. Competence Development of Bureaucratic Apparatus Towards Excellent Service

Increasing the competency of local government apparatus as an effort to improve the quality of public service delivery as the main condition in realizing excellent service is a key indicator of the successful implementation of local government activities. Every local government apparatus has sincerity, openness, discipline, ethics and morality, thinking modern, professional,

and superior work culture. According to Sulistiyani and Keban [8], the development of apparatus resources that are relevant to good governance and improved service performance include mental-spiritual development to strengthen personality, honesty, sense of responsibility, friendship, and loyalty. Development of employee behaviour includes the enforcement of discipline, high responsiveness to change. While the development of capabilities, skills and skills is intended to achieve professionalism, work efficiency, work effectiveness, and productivity. This is in line with Wodruffe's [9] view of the competency dimension to realize excellent service including communication skills, sensitivity and awareness outside the organization, tenacity, creativity, risk-taking, initiative, tolerance to stress, adaptability.

According to Sudarmanto [10], individual competencies can boost employee performance in carrying out tasks that ultimately encourage organizational performance. Competencies that must be possessed by individuals include integrity and honesty, control and self-awareness, self-development, achievement orientation, self-confidence, organizational commitment, initiative and proactive, creative and innovation, cognitive abilities, ability to manage change, excellent service orientation, leadership, ability managerial, building cooperation, managing conflict. According to Covey [11], Cooper & Sawaf [12], Zwell [13] integrity and honesty competencies are the necessary capital in climbing career ladders, producing collaborative activities and high levels of achievement, unifying words with actions and obeying actions against what promised. To be a successful leader, integrity and honesty are one of the important prerequisites that must be owned. According to Ress & McBain [14], Future leaders' success is determined by emotional intelligence, including self-awareness, self-motivation, and empathy and interpersonal sensitivity. Emotional intelligence gives birth to the ability to manage feelings and emotions, be sensitive to the needs of others, the balance between motives and ethical behaviour and responsibility.

Competency development Human resources such as (a) input-based competencies, emphasize manager-fit strategies through the appointment of employees for the organization as a whole in the form of human resource integration. (b) transformational competence; emphasizing innovation and utilization of entrepreneurship through the process of forming and disseminating employee behaviour based on creativity, cooperation and mutual trust. (c) Output-based competencies; more emphasis on higher involvement of employees through a positive learning process, building a good reputation and positive relationships with stakeholders.

Service-oriented human resource competencies have an impact on increasing employee and community job satisfaction. Human resources who are satisfied with their performance will always try their best to provide services that satisfy the needs and desires of the community. Competence and Professionalism Government apparatus emphasizes the ability, expertise and skills of government officials in providing public services that are democratic, responsive, transparent, accountable, efficient and effective. The professionalism of the government apparatus includes the commitment and innovation carried out by employees in supporting the implementation of work efficiently and effectively.

3.3. Excellent Service

According to Adisasmita [15], the mission and purpose of public sector organizations are to strive to give satisfaction to the public in interest through excellent public services and maintain public trust / c. In line with Rahmayanti's opinion [16], excellent service is an excellent service and exceeding customer expectations. Whereas Wiranta [17] said that the impression of the Indonesian people is less satisfied with public services that are complicated, old, expensive, less

accurate. Today the community demands excellent service, which is quick-easy-cheap-accurate. Excellent public service requires a competent and professional government apparatus in carrying out their primary duties and functions. Moenir [18] emphasized that every employee should have adequate abilities and skills in carrying out work well and quickly in meeting the needs of the community. The regional government apparatus is competent in its field of duty, an appropriate condition for the implementation of an efficient and effective government. The resources of the government apparatus must have a work ethic such as diligence, hard work, high discipline, restraint, perseverance, resilience, which is very supportive for the realization of the ministry of rhyme. Ahmad [19] argued that apparatus competence and professionalism were not the only way to create excellent service because other alternatives were creating systems and simplifying efficient work procedures, clarity and certainty of costs and times of service, security and comfort, openness, fairness, accuracy of results, ease of access, complete facilities and infrastructure, and responsiveness to complaints and needs of the community.

Law Number 25 the Year 2009, the essence of public service is the provision of excellent service to the community as a manifestation of the obligation of government officials as servants of the state and society. This, confirmed by Ahmad [20] excellent service is an excellent service in fulfilling needs by the sense and subjective values of the community concerned. In the Decree of the Minister of Administrative Reform Number 63 of 2004, it is stated that service providers must fulfil several principles and operational standards of service procedures and be published as a guarantee of certainty for service recipients. The service standard is a measure that is standardized in the implementation of public services and must be adhered to by the service provider and recipient.

Competence as part of the professionalism of government officials as a condition for realizing good governance in public services [21]. Competence emphasizes intellectual competence including the ability, skills and expertise of government officials in providing responsive, transparent, effective and efficient services. Competent and professional local government apparatus can work effectively if supported by the suitability of the educational background with the workload that is their responsibility. The self-potential and ability of the regional government apparatus are reflected in loyalty, discipline, innovation, productivity, and creativity. The regional government is upholding the values of honesty, ethics, and openness in carrying out the duties and functions of services that are free from nuances of corruption, collusion and hassle. The standard of competence and professionalism of the government apparatus is accountability in serving the community. Also, regulation is needed as a standard that regulates the behaviour of service personnel to act professionally in carrying out their main tasks and functions.

Based on secondary data on the condition of the state civil apparatus based on the level of education in the Pinrang District One-Stop Investment Service and Integrated Services Office, of 33 state civil apparatus 28 (84.84% have high education, and only 5 people (15.16%). School Education Above and equivalent, the data shows that the level of master, bachelor and diploma education possessed by the government apparatus is quite potential to develop competence and professionalism according to the demands and needs of the work, supported by interviews with AM as the head of office "that the level of Masters education, bachelor, and diploma owned by licensing service officers contribute to the development of competencies and professionalism in carrying out the main tasks and functions of licensing services. As the leader of the organization, always encourages and encourages employees to learn according to the development of science and technology information. Only employees who have talent, enthusiasm for learning to develop their competencies can follow any changes in policies, work systems, and procedures, as well as community demands ”(interview, 9 July 2019). This is in Senge's [22] view that

employees who are learners play an urgent, vital, and strategic role in increasing the capacity of government organizations so that the apparatus within them has equitable abilities by the demands of change and work systems in a sustainable manner.

Whereas the results of the H.N interview in relation to employee competency in the licensing service section said "employees placed in service units are carried out selectively and based on criteria; applications that are on the computer, have social intelligence in the form, friendly, and caring attitude to the community, time and work discipline. Also, to create comfort for service and visitor officers, service units are equipped with air conditioning, bureau seats, dispensers, waiting rooms, reading materials, TV, breastfeeding rooms for mothers who have babies, wheelchairs for those in need. " Furthermore, the results of the M.N interview showed that the complete facilities and infrastructure of services we're able to improve the professionalism and performance of licensing services. Even the one-stop integrated service unit gets rank III National in excellent service in the licensing field." (Interview, 10 July 2019).

The strategy carried out by the Regional Government of Pinrang Regency in South Sulawesi in improving the competency of regional government officials contained in the policy of developing regional apparatus refers to the dimensions of competence according to Spencer and Spencer [1] that competence is formed by (1) motives namely the encouragement or desire of the government apparatus to improve competencies according to job requirements, (2) traits, namely talent and self potential of an employee developed through teamwork, (3) self concept, namely the ability of the apparatus to channel ideas, ideas brilliant to realize excellent service, (4) knowledge, namely competence development through the development of education to a higher level, (5) skills (skills) that are prominent individual competencies so that in carrying out the main tasks the service function is more effective and efficient. Based on the results of A.Y.R's interview that the Pinrang District Government's policy on the development of apparatus from various dimensions was mentioned "that the development of apparatus competencies from the dimensions of knowledge and skills is carried out through education and training according to job requirements, technical guidance on licensing services and investment. While the dimensions of motives, character, self-concept, it is challenging to develop the programmatically because it collides with the standard and rigid aspects of the rules. Besides that, employee rotation tends to pay less attention to the suitability between the competencies possessed and the main tasks and functions so that it influences the decline in employee performance. Also, the Regional Government develops competence through strengthening spiritual, social, and emotional intelligence, so that service personnel are protected from extortion, corruption, collusion and nepotism. (interview, 11 July 2019. While the results of the D.M interview that one of the factors inhibiting the development of the competency of government officials in the Investment and Integrated One-Stop Service Office is budget constraints.

4 Conclusion

The results of the study show that the distribution of employees based on competency to parts and sub-sections in the Investment Office and the One-Stop Integrated Service

Environment is not by the results of evaluation and job analysis. This is one of the inhibiting factors in realizing excellent service in the field of licensing. The dimensions of competency, according to Spencer and Spencer [1] cannot be fully developed to improve the competence of local government officials. The Pinrang District Government makes a policy to develop the competency of state civil servants and regional honorary employees in the form of Education and training after work needs, functional technical guidance in the field of investment and licensing services, human relations technical guidance, online service technical guidance, guidance for strengthening spiritual intelligence , social, and emotional so that service personnel avoid abuse of authority and responsibility as community service. However, there are several obstacles in developing the competency of regional government officials, among others; limitations of the Regional Budget, the low incentive of temporary employees who have excellent morale

References

[1] Spencer, L. M. J., Spencer, S. M.:Competence at Work. Models for Superior Performance, New York: John Willey & Sons, (1993)

[2] Enceng L., Purwaningdyah.: Peningkatan Kompetensi Aparatur Pemerintah Daerah Dalam Mewujudkan Good Governance," *Jurnal Kebijakan dan Manajemen PNS,* zv. 2, %1. vyd.1, pp. 33-43 (2008)

[3] Gibson, L. J., Ivancevich, J. M., and Donnely, J. H.: Organisasi-Perilaku, Struktur Proses., Jakarta: Erlangga (1986)

[4] Toha, M. Pembinaan Organisasi: Proses Diagnosa dan Intervensi, Jakarta: PT Grafindo Persada (1988)

[5] Sofo, F.: Human Resource Development, Perspective, Role and Practice Choice. Business and Professional Publishing, Warriewood: NWS (1999)

[6] Harmon, M., Mayer, R. T.: Organization Theory for Public Administration, Toronto: Little Brown And Co (1986)

[7] Robbins, S. P.: Organization Behavior, Concept Controversies, Application, New Jersey: Frentice Hall International. Inc. 9th Edition (2001)

[8] Sulistyani, A., Keban, T.: Memahami Good Governance: Dalam Perspektif Sumber Daya Manusia, Yogyakarta: Gava Media (2004)

[9] Woodruffe, C.: Assessment Centres, Identifying and Development Comperence. Second Edition, London: Institute of Personal Management (IPM) (1993)

[10] Sudarmanto.: Kinerja dan Pengembangan Kompetensi Sumber Daya Manusia: Teori, Dimensi Pengukuran, dan Implementasi Dalam Organisasi, Yogyakarta: Pustaka Pelajar (2009)

[11] Covey, S. R.: The 7 Habits of Highly Effective People, Binarupa Aksara (1997)

[12] Cooper, R. K., AymanSawaf.: Kecerdasan Emosional Dalam Kepemimpinan dan Organisasi, Jakarta: Pustaka Utama (2001)

[13] Zwell, M. : Creating A Culture of Competence, New York: John Wiley & Sons (2000)

[14] Ress, D., Richard, M.: People Management: Teori & Strategi (Peluang dan Tantangan), Jakarta: Kencana (2007)

[15] Adisasmita, R.: Manajemen Perintahan Daerah, Yogyakarta: Graha Ilmu (2011)
[16] Rahmayanti, N. : Manajemen Pelayanan Prima: Mencegah Pembelotan dan membangun Customer Loyalty, Yogyakarta: Graha Ilmu (2010)
[17] Wiranta, D. N.: Penguatan Peran Pemerintah Daerah Dalam Mendorong Pertumbuhan Ekonomi Lokal: Peluang dan Tantangan Masyarakat Ekonomi Asean (MEA) 2015," Jurnal Lingkar Widyaiswara, zv. 2, %1. vyd.3, pp. 33-50 (2015)
[18] Moenir, H. A.: Manajemen Pelayanan Umum di Indonesia, Jakarta: Bumi Aksara (2006.)
[19] Ahmad , B.: Pelayanan Publik: Teori dan Praktek, Bandung: Manggu (2017)
[20] Ahmad, B. .: Service Innovation in Local Government: Analysis of Business Information Service in South Sulawesi Province, Indonesia.," Mediterranean Journal of Social Sciences, zv. 9, %1. vyd.3, pp. 217-224 (2018)
[21] Tjokrowinoto, M.: Pembangunan, Dilema dan Tantangan, Yogyakata: Pustaka Pelajar, (1996)
[22] Senge, P. M.: The Art and Practice of Learning Organization, London : Century, 1990.
[23] Francesco, Human Resource Development, Perspective, Role and Practice Choice.

Village Head Leadership and Bureaucratic Model Towards Good Governance in Sidenreng Rappang

Ahmad Mustanir [1], Kittisak Jermsittiparsert [2], Akhwan Ali [3],
Sam Hermansyah [4], Sakinah [5]
{ahmadmustanir74@gmail.com[1], kittisak.j@chula.ac.th[2], alitribun@gmail.com[3],
syam_hermansyah85@yahoo.com[4], sakinahina68@gmail.com[5]}

University of Muhammadiyah Sidenreng Rappang, Indonesia [1,3,4,5],
Social Research Institute, Chulalongkorn University, Bangkok Thailand[2]

Abstract. The leadership of Village Head and his quality of services at Lautang Benteng Office are less than optimal. The head of the village is not maximized in set of employees on time in delivering community services. Likewise, in carrying out its functions, namely the functions of control that has not been done effectively and efficiently is to conduct supervision and direction to employees' daily activities. Some of the clerks in Office. They are not fair in providing public services. Employees more quickly serve on relatives or nepotism such as the management of administration. Employees more quickly serve relatives near and among the economic upper class in comparison with the economic lower class. It was caused because the leadership of the headman are not optimal to perform its duties and functions in regulating and supervising, controlling the employees especially in service to the community.

Keywords: Bureaucratic Model, Good Governance, Leadership

1 Introduction

A leader is an important thing in organizing the needs of the community in their region. The leader also has a role to provide direction and give real influence on the subordinates or employees in carrying out the functions of an agency. Leadership is the ability to influence a group towards the achievement of the goal. The bureaucracy is an important instrument in modern society, its existence is not inevitable as a logical consequence of the main task of the government to carry out public welfare (social welfare) as in the public service. quality Service is one manifestation of the implementation of the principles of good governance. The leadership of Village Head and his quality of services at Lautang Benteng Office are less than optimal. The head of the village is not maximized in set of employees on time in delivering community services. Likewise, in carrying out its functions, namely the functions of control that has not been done effectively and efficiently is to conduct supervision and direction to employees' daily activities. Some of the clerks in Office. They are not fair in providing public services. Employees more quickly serve on relatives or nepotism such as the management of administration. Employees more quickly serve relatives near and among the economic upper class in comparison with the economic lower class. It was caused because the leadership of the headman are not optimal to perform its duties and functions in regulating and supervising, controlling the employees especially in service to the community.

HICOSPOS 2019, October 21-22, Makassar, Indonesia
Copyright © 2020 EAI
DOI 10.4108/eai.21-10-2019.2291532

2 Research Method

The research method employed was descriptive quantitative. It used Random Sampling technique with a total sample of 96 respondents. Data collection techniques employed were observation, questionnaire, and documentation [1] [2]. Data analysis were by presenting data for each variable under study, performing calculations to answer the problem statements. The results of analysis employed quantitative descriptive techniques with frequency tables and used scale as a measuring instrument. The collected data employed analysis with SPSS 16.0 for Windows.

The analysis is based on functional or causal relationships. Statistically, measurements were made from statistical value f, statistical value t, and coefficient of determination. Statistical F test was used to indicate whether or not variable X entered has a joint effect on the variable Y. The statistical value f is called significant if the value of f-count> f-table and test of significance of 0.05> sig. The "t" statistical test was used to determine whether or not there is a partial effect of X_1 and X_2 variables on variable Y. The calculation of statistical value t is called significant if the statistical test is in a critical area (H_0 is rejected), and is not significant if the statistical test value is in the area where H_0 is accepted. Or by associating the level of significance t with 0.05 (a = 5%) or comparing between t count with t table. If the significance level is <0.05 or if the t-count value> t-table, the hypothesis is accepted. The coefficient of determination was used to measure how far the model's ability to explain the dependent variables. Determination coefficient value between 0 and 1.

3 Result and Discussion

3.1 Village Head Leadership

Table1. Recapitulation of respondents on Village Head Leadership

No	Respondents	Average	Category
1	Democratic	70,4%	Good
2	Bureaucratic	68,2%	Good
3	Freedom	64,2%	Good
4	Autocratic	57,2%	Enough
		Average$\frac{260\%}{4} = 65\%$	Good

Source: Questionnaire Data Processing,2019

The average accumulation of the percentage of four questions on the leadership style indicator, so that average percentage is obtained, which is 65% in the "Good" category. From the four indicators of leadership style, most dominant is the indicator of democratic which is 70.4%, it means that Village Head in prioritizing the division of tasks to the staffs is categorized as good category. However, it still needs to be optimized and also the commands given to staffs should be based on their abilities / expertise in working on mandate given. However, the lowest is autocratic style with a value of 57.2%, meaning that Village Head in treating employees depends on the power possessed which is considered to be fairly good category.

In previous studies by [3] who obtained 69,97% with the category of “Influential”. While the study of [4] of the four indicators of leadership style, the more dominant is the bureaucratic style to obtain the result is 83.6% belongs to the category of “Very Good” and the results of the research [5] [6] [7] show the influence of more dominant on the indicators of democratic style. So, indicator of the style of democratic style, bureaucratic style, freedom and style autocratic can be said to be influential to the realization of good governance, because of all a recapitulation of the research to get the same results, namely the effect. From this research means the Leadership in the Lautang Berteng Village the has been able to run all the indicators of leadership style with the good because included in the category of Good against the embodiment of good governance.

Based on the description above, it can be stated that this study with [3] because each researcher see the village chief from a perspective that is similar. when the village chief to perform the duties and functions as a leader. In line with the research Haeruddin where the most dominant, namely the democratic style in accordance with what was found in this study, and also this research same with research by [8] where it is found that at the time the author is doing an interview with the secretary of the headman in the Office of the Village Lubuk Pakam I-II on April 21, 2016 states that “the Headman of using democratic style to carry out his duties, so the motivation of subordinates can be improved then the leader should be able to apply leadership according to the situation and existing conditions”. While this research is different from research [4] because in the background of the problem it was found that community participation in the implementation of development programs is still not good, which is shown by the existence of a problem-a classic problem that often occurs in people with no active members of the community following each meeting and activity of deliberation. This shows that the sub-district government is not able to embrace the community participate in these events. So, it can be stated headman as the helm of the government of the village should be able to mobilize the people in each of the activities, but the above phenomenon shows that the low mass mobilization by the village chief.

3.2 Bureaucratic Style

Table 2. Recapitulation of Respondents' Responses

No	Respondents	Average	Category
1	Politeness	64%	Good
2	Justice	54,4%	Enough
3	Care	58,6%	Enough
4	Discipline	63,6%	Good
5	Sensitivity	60,4%	Enough
6	Responsibility	61,4%	Good
		Average$\frac{362.4\%}{6}$ = 60,4%	Enough

Source: Questionnaire Data Processing,2019

The accumulation of average percentage, which is 60.4%, is category of "Good Enough". From six indicators of bureaucratic behavior, the most dominant is politeness, which is 64%, it means that the motivation of staffs to serve community has been able to facilitate good and polite behavior by respecting the community. Nevertheless, the lowest is justice indicator with a value of 54.4%. This value represents based on the time of the initial observation, where the

staffs prefer to quickly serve their close relatives or being nepotistic, such as certificate or cover letter processing. This phenomenon needs to be adjusted by Government in terms of services to the community in order that the public perspective on the services provided by Government is fair.

For the indicators are both the concern, according to [9] in his book entitled "the Pathology of the Bureaucracy" states that justice is a behavior that does not discriminate who who are faced.

Summary the behavior of the bureaucracy in Lautang Benteng Village, Maritengngae District, Sidenreng Rappang Regency is 60% with the category of "Enough". If compared with the results of previous research, which was conducted by [3] shows that on indicators of justice and sensitivity to obtain a higher yield from this research. According to research [10] states that of these two indicators obtained a higher yield of some of the indicators of the behavior of the bureaucracy. While in the research [11] to get the same results on the indicator of concern in this study. As for the indicators of the behavior of the bureaucracy that is included in Good category to the realization of good governance is an indicator of decency, discipline and responsibility, while indicators of fairness, caring and sensitivity is included in the category quite Well. From this study the mean behavior of the bureaucracy to the realization of good governance to get the results of the 60% categorized well enough.

Based on the description above, it can be stated that this study is different with the research of [10] where it was found that on indicators of justice and sensitivity to obtain a higher yield from this study because the phenomenon that occurs at the time of the implementation of the public services, some government officials behave unfair in providing service to the community. As for the research [12] different with this research because in this research the view of service health center where the officer carrying out the functions of the service not in accordance with his expertise, the bureaucracy in the division of work tasks not decompose well. Job description as a guideline to carry out the duties of the ministry less clear, leaders do the delegation of tasks only on specific people so that the less appropriate designation, as a result the responsibility of officials sometimes look weak. Such a state is caused by the lack of "coordination" in both internal and external, in the sense that the element of lack of leadership to do the communication directly to the elements of the apparatus of the subordinates and to the public as a partner. While this research together with research [11] especially on indicators of concern because it was found that the apparatus of the government less concerned about what is required of the local community.

3.3 Good Governance

Table 3. Recapitulation of respondents of *Good Governance*

No	Respondents	Average Percentage	Category
1	Accountability	57,2%	Enough
2	Transparency	57,4%	Enough
3	Openness	56,2%	Enough
4	Rule of law	65%	Good
		Average $\frac{235.8\%}{4} = 58{,}95\%$	Enough

Source: Questionnaire Data Processing,2019

The accumulation of average percentage 58.95% category of "Good Enough". Of four indicators of good governance, the most dominant is legal rule indicator, which is 65%, meaning that there are still activities that have a legal basis but have not been carried out by the Village government so that the Village government needs to review these activities. Whereas the lowest indicator of openness is 56.2%. those present at the event did not represent the whole community.

Indicator the second is transparency, according to [13] transparency is a good governance will be transparent to its people, both at central and local levels. Results summary for good governance in Lautang Benteng Village, Maritengngae District, Sidenreng Rappang Regency. results obtained 59% which is categorized “enough”. If compared with previous research, which was done by [14] get the result of 69,4% is categorized as good. While the study [15] of the five indicators of good governance, get the most low namely on indicators of accountability of some of the indicators and the results of the research [16] have the same result with this research on indicators of Accountability, namely the category of pretty good. From this research it means good governance in Lautang Benteng Village,has been applying all these indicators, but still enough category.

Based on the description above, it can be stated that this research is different from that done by [14] as seen from the difference in the theory used to measure good governance, where the theory used by [14] is the theory of good governance proposed by [17] that has a measurement indicator, i.e. accountability, transparency, openness, rule of law and a guarantee while in this study using the theory proposed by [13] with indicators of accountability, transparency, openness and the rule of law. As for the research conducted by Verawati the same with this research because of the theory of the use of such research is similar to the theory in use by researchers which use the theory proposed [13] and the assessment community on the government acting as the party responsible for the policies that have been set to realize the good governance is in the category of enough. Then research [15] in contrast to that done by researchers where it was found that the research on the indicators of accountability to obtain the results of the most low from some indicators of the other because of the results of the interviews have been conducted by researchers with the Head of Field Implementation of Licensing Services. He stated that: “the Principles of good governance expected in the office is already running, but has not been realized to the maximum because the principle of accountability or responsibility in this office have not been good so hinder the achievement of the desired goal”. In line with the research [18] found that the readiness of the central government and the local government has been good in the implementation of in welcoming the Law No. 14 of Village. Live how the readiness of the government of the village in planning budgets, implement budgets, evaluation and accountability of the management of the funds of the village. In order to support the realization of good governance in the implementation of the village, village financial management is conducted based on the principle of governance that is transparent, accountable and participatory and conducted in an orderly and disciplined budget.

3.4 Village Leadership and Bureaucratic Behavior Towards the Realization of Good Governance

Table 4. Model of Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.106[a]	.011	-.010	1.768

a. Predictors:(Constant),Bureaucratic Behavior,Village Leadership

Based on the result above, it explains that magnitude of correlation / relationship (R) is 0.106 and is explained by percentage effect of variables X1, X2 on Y which is called coefficient of determination which is the result of R. from output coefficient of determination (R Square) amounting to 0, 011, which implies that influence of Village Leadership and Bureaucratic on the Realization of Good Governance is 11% while the rest is influenced by other factors.

Table 5. Anova

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	3.287	2	1.643	.526	.593[a]
	Residual	290.703	93	3.126		
	Total	293.990	95			

a. Predictors:(Constant),Bureaucratic Behavior,Village Leadership

b. Dependent Variable: Good Governance

The table above explains whether there is a significant (significant) influence of Village leadership (X1) and bureaucratic (X2) on good governance (Y) variables. From the results of the calculation above, it can be seen that F count = 0.526 with a significant level of probability of 0.593> 0.005, then the regression model can be used to predict the variable good governance.

Table 6. *Coefficients*

Model		Unstandardized Coefficients		Standardized Coefficients		
		B	Std. Error	Beta	T	Sig.
1	(Constant)	12.749	1.470		8.674	.000
	Bureaucratic Behavior	.024	.072	.034	.328	.744
	Village Leadership	.068	.068	.104	1.004	.318

a. Dependent Variable:Good Governance

The table above explains that in column B at constant (a) is 12.749 while the leadership score of Village (b1) is 0.024 and the value of bureaucratic behavior (b2) is 0.068. Based on the data above, it can be said that:

a. Constant from the Unstandardized Coefficients, the value is 12.749, which means that if there is Village leadership (X1) and bureaucratic (X2), the value of good governance (Y) is 12.749.
b. Regression coefficient X1 equals 0.024 means that every 1% increase in Village leadership value, good governance (Y) will increase by 0.024.
c. The regression coefficient X2 of 0.068 means that for every 1% increase in the value of bureaucratic, good governance (Y) will increase by 0.068.

Based on the table above, it can be seen that the leadership variable obtains t count = 0.328 with a significant value of 0.744> 0.5, meaning that there is a significant effect while the bureaucratic variable obtains t count = 1.004 with a significant value of 0.318> 0.5 meaning that there is a significant influence. It means that there is a significant (significant) influence of Village leadership (X1) and bureaucratic (X2) on good governance (Y) variables.

4 Conclusion

Village leadership includes four leadership, namely democratic, bureaucratic, freedom and autocratic. The results of indicators regarding Village leadership with 65% achievement included the good category. Bureaucratic includes politeness, justice, caring, discipline, sensitivity and responsibility. The results of indicators of bureaucratic with achievement of 60.4% in the fairly good category. Good governance includes four indicators including accountability, transparency, openness and rule of law. The four indicators, 58.95% were included in the fairly good category. The Village leadership obtained a t count = 0.328 with a significant value of 0.744> 0.5 while the bureaucratic variable obtained a t count = 1.004 with a significant value of 0.318> 0.5 with a percentage 11%, it can be said that there is a significant influence between the village leadership variable and bureaucratic towards the realization of good governance. The better village leadership and bureaucratic will increase the realization of good governance.

References

[1] Sugiyono.: *Quantitative Research Methods, Qualitative and R&D*. Bandung: PT Alphabeta (2016)

[2] Ahmad, J.: *Research Methods Of Public Administration*. Yogyakarta: Gava Media (2015)

[3] Gafur, A.: "The Influence of Leadership Behavior and the Bureaucracy to the Realization of Good Governance in the Village Lancarang District of Pitu Riawa district Sidenreng Rappang," STISIP Muhammadiyah Rappang (2016)

[4] Andriani, D.: "The Characteristics of the Leadership of the Headman of Community Participation in the Development Planning Meeting in Duampanua, Baranti District, Sidenreng Rappang Regency," STISIP Muhammadiyah Rappang (2018)

[5] Syarifuddin, H.: "The Leadership Style of the Head of the Village Towards the Improvement of the Welfare of the Community in the Village Timoreng Panua Regency of Sidenreng Rappang," Vol. 1, no. 1 (2015)

[6] Mustanir, A and Lubis, S.: "Participatory Rural Appraisal in Deliberations of Development Planning," in *International Conference On Democracy, Accountability, and Governance (ICODAG 2017)*, Vol. 163, no. Icodag, pp. 316–319 (2017)

[7] Mustanir, A., Abadi, P., and Nasri, A.: "Participation of Ethnic Community Towani Tolotang in Deliberation of Development Plan," in *International Conference on Ethics in Governance (ICONEG 2016)* Vol. 84, pp. 356 – 359 (2016)

[8] Arianto, B.: "The Leadership of the Headman in Improving the Work Motivation of the Village," *J. Public Adm. (Public Adm. Journal)*, vol. 6, no. 2, pp. 107–122 (2016)

[9] Siagian, S.P.: *Human Resource Management, Leadership and the Behavior of the Administration*. Jakarta: Bumi Aksara (1994)

[10] Rodding, M.I.: "The Influence of Leadership Behavior and the Bureaucracy on the Performance of Employees In District Office Maiwa Kabupaten Enrekang," STISIP Muhammadiyah Rappang (2016)

[11] Oktamiati.: "No The Public Perception of the Behavior of the Bureaucracy in Kelurahan Kadidi Kecamatan Panca Rijang Kabupaten Sidenreng Rappang," (2017)

[12] Hamzah, O. S.: "No TitleThe Behavior of The Government Bureaucracy In The Service Of Puskesmas In Makassar City," *Sci. J. Sci. Public Adm.*, Vol. 4, no. 1(2014)

[13] Sedarmayanti.: *Good Government (Good Governance)*. Bandung: CV Mandar, (2004)

[14] Pratama, M. Y.: "Community Participation in the Development Plan Meeting (MUSRENBANG) to Realize Good Governance in the Village Karueng District Enrekang Kabupaten Enrekang," Muhammadiyah Sidenreng Rappang University (2018)

[15] Saad, D. A.: "The influence of the Principles of Good Governance to the Effectiveness of the Administrative Services Letter of Trade Business License At the Office of the Department of Investment Services of the One Stop Enrekang Regency," Muhammadiyah Sidenreng Rappang University (2018)

[16] Verawati.: "The Effect of Leadership and Community Participation on Good Governance in Mattirotasi Village, Wattang Pulu District, Sidenreng Rappang Regency," (2017)

[17] Mustanir, A., Ali, A., and Yasin, A.: "Transect on Participatory Development Planning in Sidenreng Rappang Regency," in *IOP Conference Series: Earth and Environmental Science* (2018)

[18] Yulianto T. E. P., Astuti.: "Good Governance Financial Management Of The Village To Welcome The Entry Into Force Of Law No. 6 Tahun 2014," *Account. Financ.*, Vol. 1 (2016)

The Collaborative Governance In The Devolopment Of Street Vendor Kanre' Rong Karebosi in Makassar City

Andi Samsu Alam[1], Andi Muhammad Rusli[2], Afni Amiruddin[3], Andi Lukman Irwan[4]
{alamandi@rocketmail.com[1], andirusli2727@gmail.com[2], afni.amiruddin@gmail.com[3]}

Faculty of Social and Political Sciences, Hasanuddin University, Jl. Perintis Kemerdekaan KM 10, Makassar, 90245, Indonesia[1,2,3,4]

Abstract. This study aims to examine and analyze how the development of Street Vendors in the City of Makassar through the Kanre Rong Karebosi program and how the collaboration of the Makassar city government with the Bank BNI Makassar Region through the Kanre Rong Karebosi program in developing street vendors in Makassar City. The type of research used in this study is qualitative, which will provide a factual description of the Kanre Rong Karebosi program in Makassar City and the collaboration of the government and the Bank BNI Makassar Region.

Keywords: Implementation, Policy, Arrangement, Street Vendor.

1 Introduction

Makassar city government as the executor of a wide and responsible autonomous region, to regulate and take care of the interests of the local community according to the conditions and potential of the region [1]. The granting of autonomy to the regions is basically aimed at increasing the effectiveness and effectiveness of the implementation of regional governments, especially in carrying out development and services to the community based on Law Number 23 of 2014 concerning Regional Government.

The rise of street vendors (PKL) resulted in the emergence of various problems. There is an assumption that the existence of chaotic and irregular street vendors disturbs the order, beauty and cleanliness of the environment. Indiscriminate trading locations even tend to eat the lip of the road very disrupting traffic for both pedestrians and motorbike or car drivers [2]. In addition, irregular parking of buyers' vehicles is also very disturbing order. Not to mention the problem of waste or rubbish. During this time the street vendors have not been aware of the importance of cleanliness so that the beauty in the environment is difficult to realize. The quality of traded goods must also be considered, so that later it will not harm consumers.

Another factor contributing to the biggest traffic jam is street vendors. Inevitably the activities of street vendors, especially those around the streets in the city center that use road bodies contribute to congestion [3]. Congestion occurred filled with street vendors, pedestrians, and motorbikes. Not only that, the existence of street vendors also disrupts the beauty and order and regularity of city spatial planning. Several times the government has given warnings to street vendors who are still selling in urban centers will be subject to fines but still do not change the conditions of Makassar City. Although often evictions and

HICOSPOS 2019, October 21-22, Makassar, Indonesia
Copyright © 2020 EAI
DOI 10.4108/eai.21-10-2019.2291515

relocations of land to sell street vendors sell, there are still many obstacles encountered including the number of street vendors who are more than the officials on duty and there are still many places where street vendors need relocation to realize a neat and orderly Makassar.

To deal with such conditions, a solution must be found by implementing the peddlers' policy system and the arrangement, strengthening of institutions and capital. If observed due to the embedded behavior patterns of the community such as: Human resources (HR) of low street vendors, the number of street vendors increasingly day by day, the location of the presence of street vendors who spread, and the implementation of weak control. For this reason, one of the efforts to reduce the negative impact of the current conditions is by designing the construction of a street vendor area [4].

Because of the need for the design of a street vendor area in Makassar, besides needing to get special attention, both from the local community and from the government so that it can make the city of Makassar an organized, beautiful and comfortable city. Based on the Makassar Mayor's regulation on the arrangement of street vendors, the Government established a street vendor arrangement program, namely providing stalls called Kaki Lima Ta 'and the area of street vendors called Kanrerong ri Karebosi [5]. This program is certainly an alternative place for the Makassar city government in allocating street vendors to realize a clean, neat and orderly city arrangement. The Street Vendor Program certainly provides facilities to street vendors such as booths / places to sell their wares. In addition, the government also provides venture capital for street vendors so that their merchandise can develop and provide the goods needed by the people of Makassar [6].

In its role the Government does not only rely on its internal capacity in the application of a policy and program implementation. However, there are limitations in capacity, resources and networks that support the implementation of a program or policy, thus encouraging the government to collaborate with various parties, both with fellow governments, private parties and the community and civil society communities so that cooperation can be established (Collaborative)) and achieve program or policy goals. The need for the role of the stacholder in the implementation of the Makassar City Government's Progaram program therefore requires the role of the regional apparatus with the banks in developing the program [7]. How the role of local government with banks must relate (collaborate) in improving the street vendors. both of these sectors have a significant role in driving the increase and development of street vendors. Where the Government as regulator and Banking in providing business capital or capital loans.

In developing the program, the Makassar city government cooperated among relevant stakeholders, which involved the role of government and banking. The street vendor development program deals with various sectors of the business process that is carried out, so that it requires the role of various stakeholders. The success of the street vendor development program depends on how stakeholders carry out the program in accordance with their main tasks and functions [8]. The development of street vendors also depends on how the government can collaborate with various stakeholders for the realization of the development of street vendors in the Kanre rong karebosi area [9].

2 Research Method

In this study, researchers used a qualitative approach. A qualitative approach is used on the grounds that qualitative research is not obtained through statistical procedures or other

forms of calculation. The research locations are Makassar City Cooperatives and SMEs Office, Makassar City Public Works Office, the Department of Trade and the UPTD Makassar City business services.

In this study data were obtained from informants who were directly involved in establishing cooperation in the development of the street vendors Kanre Rong Karebosi in Makassar City, including: Staff in the section of construction of government buildings, UPTD Head of integrated service center Kanre Rong Karebosi, Head of UKM Development, Head of SME Department of Commerce, street vendors at the location of Kanong Rong Karebosi. Data is also obtained through events or phenomena that occur at the research location in accordance with the focus of the study. Other data sources are documents relating to the focus of research. Data collection techniques used are interviews, observation, and documentation.

Data analysis techniques in this study used qualitative technical analysis, meaning that the data was obtained systematically, by collecting data and facts about research studies to then be reviewed and analyzed in the form of interpretation of the data obtained. There are three activities in data analysis, namely: data reduction, data display, and conclusion drawing / verification [10].

3 Result And Discussion

Based on Makassar Mayor Regulation No. 29 of 2018 concerning street vendors Kanre rong Karebosi in general terms that the service that houses the street vendors Kanrerong Karebosi is the Office of Cooperatives, small businesses and middle of the city of Makassar, then the formation of a technical implementing unit of the service center of the business center in the aisle is called UPTD-PLUL is an element of the technical implementing agency that carries out operational technical activities or certain supporting technical activities. Then the cultivation of the street vendor Karebosi is an effort of the Makassar city government to grow the creative business of street vendors in the city of Makassar.

The implementation of government policies is carried out with rational and proportional thinking. The logic of the government in issuing policies in this case relocation and empowerment, it is the government trying to find a win-win solution for the problem of street vendors. With the issuance of a relocation and empowerment policy, the government can realize a beautiful and clean urban planning, but it can also empower the presence of street vendors to support the regional economy. As for the impact felt by street vendors Empowering street vendors through relocation is aimed at formalizing informal actors, meaning that by placing street vendors on the stalls provided, street vendors are legal according to the law.

In implementing policies, it is very necessary to directly involve the government and stakeholders so that the development of street vendors can be carried out in accordance with mutual understanding between the parties. The policy on structuring and developing street vendors is a mandate from the Minister of Domestic Affairs regulation number 41 of 2002 regarding guidelines on structuring and empowering street vendors. With the involvement of all parties related to the problems of street vendors, a solution can be found through the development of street vendors, namely Kanre Rong Karebosi and issuing a memorandum of understanding between the Makassar city government and the Makassar region Bank Nasional Indonesia (BNI) in the form of financial assistance or soft fees for street vendor. The relocated of street vendors in Kanre Rong Karebosi s is in accordance with the concept of collaborative governance put forward by Donahue and Zeckhauser [2] that; the conditions under which the

government meets public objectives through collaboration between organizations and individuals. This is in line with the expression by Holzer [2] which states that collaborative governance is a condition when the government and the private sector strive to achieve common goals for society.

The innovation created by the Makassar city government is the Kanrerong Program which is a form of effort by the city government to carry out the arrangement and empowerment of street vendors in Makassar. In addition, the government will also pay attention to aspects of promotion, marketing, training guidance, and ease of business capital. Through kanrerong the street vendors are expected to run their businesses thinnest, safer and more comfortable. Thus, the presence of Kanrerong for street vendors is certainly part of the creation of a thin and safe urban spatial plan and the government involving banks as part of the collaborative governance theory according to Emarson, Nabatchi and Balogh [2], namely in answering work processes involving government and actors who is able to solve common problems. To answer the involvement between the Makassar city government and the BNI Bank in Makassar, it can be stated through a collaborative governance theory (CGR) theory that explains in detail how the process of collaboration is dynamic and multi-cycle. The collaboration process in question is in the CGR box.

3.1. The Dynamics of the Collaboration Between the Makassar City Government and BNI Region Makassar



Fig. 1. Existing facilities and infrastructure at the location of Kanrerong Ri Karebosi

In the discussion of the dynamics of the collaborative process as an operative interaction cycle. The author refers to Emerson [2], which focuses on three interaction components of the dynamics of collaboration. These components include: Principled

engagement, shared motivation and capacity for joint action. Then the researcher will explain according to the results of the field research. As follows:

3.1.1. Mobilization of Principled Engagement

Table 1. Data Relocation of street vendors in Kanrerong ri Karebosi District

No	Sub-District	Number of Street Vendors
1.	Ujung Pandang	76 persons
2.	Rappocini	45 persons
3.	Bontoala	87 persons
	Total	218 persons

The efforts of the Makassar City Agency of Cooperation and Small Enterprises (KUKM Agency) in collaboration with the BNI Bank in the Makassar region through cooperation in assisting street vendors to develop, manage and maintain their businesses so that they are expected to become strong and independent entrepreneurs by providing capital assistance. Capital assistance can be channeled through revolving capital. The Makassar City Government's commitment in promoting the business of the street vendor is highly eroded, based on the signing of a Memorandum of Understanding on cooperation of soft financing partnerships for the street vendors implemented in accordance with applicable laws and regulations.

3.1.2. Shared Motivation

There is trust in the implementation of Collaboration carried out between the Makassar City government and PT Bank BNI Makassar Region, in an effort to develop Street Vendors. Important collaboration is carried out to help each other between government agencies and other institutions with their respective roles to overcome problems faced by street vendors such as:

• Limited capital

• Limited raw materials

• Limited marketability and promotion

The Makassar City Government responded by establishing cooperation with the Makassar Region BNI Bank to deal with problems or limitations faced by street vendors by making efforts, namely Provision of Business Capital.

Table 2. Recipients of Soft financing Assistance

No	Name	Type of business	Origin District	Amount of funds
1	Emil	Food/Beverage	Bontoala	4.000.000
2	Nurbaya	Food/Beverage	Bontoala	4.000.000
3	Nurayati	Food/Beverage	Bontoala	4.000.000

4	Hafsah	Food/Beverage	Bontoala	5.000.000
5	JH	Food/Beverage	Bontoala	4.000.000

3.1.3. Capacity for Joint Action

The main objective of collaboration is to produce the desired outcome together so that the capacity building of street vendors in Makassar will be supported by banks. Bank BNI Makassar Region which aims to channel assistance in the form of soft financing for street vendors. Makassar City Government, Bank BNI Makassar Region will form an ecosystem of street vendors who are literate in banking products. This commitment is evidenced in the cooperation agreement signed by the Makassar Region BNI Bank and the Makassar City Government. The government, in this case the Makassar City Cooperative and SME Office, collaborated with the BNI Bank Region of Makassar City marked by the Signing of the Memorandum of Understanding Number: 180.511.3 / 09 / BPKS / III / 2019. In the implementation of this collaboration, it can be concluded that the collaboration process of the Makassar City Government and the BNI Bank of the Makassar City Region in developing street vendors in Makassar City has fulfilled the Collaborative Governance Regime (CGR) component. The Makassar Region Bank BNI provides the facilities provided not only in the form of soft credit but also assistance or capacity building to the Street Vendor.

Table 3. Street vendor income / income (PKL)

No	Name	Type of Sales	Daily Income (in the old place)	Daily Income (in a new place)
1	Ani	Food/Beverage	500.000- 1.000.000	300.000
2	Ramlah	Food/Beverage	500.000	inconsistent
3	Leha	Food/Beverage	500.000- 1.000.000	200.000
4	Irma	Food/Beverage	800.000	300.000
5	Yuyu	Food/Beverage	3.000.000	300.000
6	Jumriwati	Food/Beverage	500.000 800.000	200.000- 400.000
7	Rahmatia	Food/Beverage	500.000	100.000- 200.000
8	Lina	Food/Beverage	700.000	100.000- 200.000
9	Sitti	Food/Beverage	800.000 – 1.000.000	400.000

4 Conclusion

Based on the results of research and discussion related to governance collaboration in the development of street vendors in the city of Makassar, it can be concluded that it can be concluded as follows: Makassar city government through Makassar Mayor Regulation Number 29 of 2019. Implementing the Kanrerong program which is a special area for street vendors from Ujung Padang, Rappocini and Bontoala districts. The Kaki limata and Kanrerong Program is a form of effort by the Makassar city government to carry out the structuring and empowerment of street vendors in Makassar. The presence of Kaki Limata and Kanrerong for street vendors is certainly part of the creation of a city layout that is thin and

safe and is suitable for street vendors. In implementing the policy of the city government in this case the UKM Agency collaborates with the Makassar City Bank BNI marked by the Signing of the Memorandum of Understanding Number: 180.511.3 / 09 / BPKS / III / 2019. In the implementation of this collaboration, it can be concluded that the collaboration process of the Makassar City Government and the BNI Bank of the Makassar City Region in developing street vendors in Makassar City has fulfilled the Collaborative Governance Regime (CGR) component.

By looking at the results of the study, the writer can conclude that the work plans of the two collaborating parties are found in common namely optimal running, both parties equally want to develop a street vendors which is in the area of Kanrerong ri karebosi which is a culinary tourism center. The similarity of the two plans which then becomes a reference for both parties to collaborate with each other so that collaboration in planning the development of street vendors has been running quite optimal. Both collaborations have been able to maintain the continuity of both the Makassar city government and PT Bank BNI between the two parties during collaboration.

References

[1] Aggranoff, R.: Inside Collaborative Networks: Ten Lessons For Public Managers.," *Public Administration Review,* zv. 66(1) pp. 56-65 (2006)

[2] Agranoff, R,. McGuire, M.: Collaborative Public Management: New Strategies for Local Governments, Georgetown University Press p. 232. (2003)

[3] Ali F. A., Alam, S.: Studi Kebijakan Pemerintah. Jakarta: Refika Aditama (2012)

[4] Ali F. A., Alam, S., Wantu, S.: Studi Analisa Kebijakan, Jakarta: Refika Adimati (2012)

[5] Haris a S. (Ed.).: Desentralisasi dan Otonomi Daerah (Desentralisasi, Demokratisasi dan Akuntabilitas Pemerintah Daerah), Jakarta: LIPI Press (2005)

[6] Thomson a, A. M., Perry, J. L.: Collaboration Processes: Inside the Black Box," *Public Administration Review,*66 pp. 20-32 (2006)

[7] Rilley, J. M.: Stakeholders in rural development: Critical collaboration in state-NGO partnerships, Sage (2002)

[8] Soenarko, H.: Public Policy, Surabaya: Airlangga University (2003)

[9] Subarsono, A.: Kebijakan Publik dan Pemerintahan Kolaboratif Isu-Isu Kontemporer, Yogyakarta: Gava Media (2016)

[10] Tangkilisan a, H. N. S., Saputro, S. H.: Implementasi kebijakan publik: transformasi pikiran George Edwards, Lukman Offset: Yayasan Pembaruan Administrasi Publik Indonesia (YPAPI) (2003)

Proceedings of the 1st Hasanuddin International Conference on Social and Political Sciences

21-22 October 2019, Makassar, Indonesia

HICOSPOS 2019

Copyright © 2020 EAI, European Alliance for Innovation

www.eai.eu

http://conference.unhas.ac.id/hicospos/

ISBN: 978-1-63190-223-9

EAI Computing and Communication in Emerging Regions - CCER

The EAI Computing and Communication in Emerging Regions Series have already published proceedings from more than 20 conferences of various scopes. In line with EAI's values of equality and openness, their mission is to give greater visibility to research and innovation from emerging regions and share the knowledge worldwide. The audience for the proceedings consists of researchers, industry professionals, graduate students as well as practitioners in various fields. CCER harnesses the Open Access platform to simultaneously guarantee free exposure and distribution, under the Creative Commons license. In addition to being available in European Union Digital Library, the proceedings are disseminated to an even wider audience by being indexed in ProQuest, CNKI, Google Scholar and EBSCO.

European Alliance for Innovation

EAI is a non-profit organization with free membership and the largest open professional society for advancing research careers through community collaboration and fair recognition. Members benefit from finding feedback and mentorship for their work and they are guaranteed to be evaluated fairly, transparently, and objectively through community.

ISBN: 978-1-63190-223-9

http://eudl.eu/series/CCER | www.eai.eu

View publication stats