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Social Inequality among the Female Merchants of Ethnic Malay and Chinese

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ABSTRACT

People in Jambi city assume that Pasar Hong Kong, a traditional market located in Jelutung sub-district, is "a Chinese market", even some areas in the city of Jambi such as Jelutung, Koni, and Talang Banjar are dominated by the ethnic of Chinese. This research aims to explore how social inequality that occurs due to the advantages and disadvantages of an ethnic group so that it can affect individual attitudes that damage social capital. This research uses a case study approach with in-depth interviews and literature study as data collection techniques. The subjects of this study were ethnic Malay and Chinese female merchants in Pasar Hong Kong, Jambi city, Indonesia. This research found that social inequalities that occur among the female merchants of ethnic Malay and Chinese in Pasar Hongkong occur naturally, where both merchants and buyers have a high tolerance when interacting. Although sometimes there are differences in attitude when the merchants serve different ethnic buyers. The involvement of traditional leaders in managing social inequalities is very important due to the lack of assimilation among ethnic Malay and Chinese.

Keywords: *Chinese; Ethnic; Female; Malay; Merchants; Social Inequality*

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1. Introduction

The ethnic Chinese are one of the non-native groups who migrated to Indonesia. Chinese people entered and subsequently spread to all areas of Indonesia, the large waves of migration from Malaysia and Mainland China. Jambi became one of the destinations of the ethnic Chinese in spreading, settling and continuing their lives. According to population census data in 2015, the population of Jambi Province was 3,397,164 people, and 42,124 people were ethnic Chinese. Ethnic Chinese are scattered in almost all areas of Jambi Province, including in Jelutung sub-district. Jelutung sub-district had the highest population density in Jambi city with an average population density of 7,914/km². Cempaka Putih urban village had the highest population density in Jelutung sub-district (10,443/km²), while Lebak Bandung urban village had the lowest population density (5,111/km²). The total population in Jelutung sub-district according to BPS in 2015 was 14,728 people (Badan Pusat Statistik Provinsi Jambi, 2016).

With a large number of ethnic Chinese, communication and interaction between ethnic Malay and Chinese is a routine of daily life. However, many differences were found in the daily communication of the two ethnic groups due to different cultural backgrounds and cultural values, which then influenced the attitudes and behavior of each ethnic group.

Ethnic Chinese merchants with their unique models have been studied by several researchers. Reinhard (2014) focused on the varied work ethics possessed by ethnic Chinese merchants, so this research wanted to see more clearly how the work ethic depicted on ethnic Chinese merchants. In this research, the target subjects are all ethnic Chinese merchants in Jakarta. The results showed that as many as 28.1% of ethnic Chinese merchants were in the medium category, but tended to below. However, 24.2% and 22.9% were in the low and very low categories. This research also concluded that the work ethic is a commitment; both in the form of attitudes, behavior, character, and ethics of a person at work, there are values and importance of hard work as a totality of a person to achieve maximum results.

A similar study conducted by Efnita et al., (2007) focused on how adversity quotient is in ethnic Chinese merchants and the factors that influence adversity quotient in ethnic Chinese merchants. This research conducts an inventory of how ethnic Chinese merchants fight the difficulties and live in trade competition. This research also briefly explained the ability of individuals in dealing with problems or difficulties by running four dimensions including 1) control, 2) ownership, 3) reach, and 4) endurance. Factors that influence adversity quotient in ethnic Chinese merchants are 1) religious factors, which make the subject more calm and patient in dealing with problems; 2) the existence of internal motivation (strong will in self), which makes the subject always optimistic; 3) the existence of confidence in self-ability; 4) modeling factors from parents; 5) environmental conditions which require the subject to survive; and 6) self-actualization factors, which make the subject continue to develop their potential. But some subjects are more motivated by the needs and satisfaction of life, not overly ambitious in material terms, only trying to the maximum.

The management of social inequality among the female merchants of ethnic Malay and Chinese at Pasar Hong Kong in Jambi city would be interesting to research as a further reference from the two types of research above. This is quite argumentative because until now the strengths and weaknesses of both ethnic groups still influence individual attitudes and behavior. For example, differences in treatment, both verbally and nonverbally, are often found when ethnic Malay and Chinese communicate and interact.

Different views in looking at other groups or ethnicities in the communication process often lead to difficult tendencies to communicate among cultures and can affect interactions among various ethnicities. This arises because they tend to give symbols to others even though only at

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the initial meeting. Making symbols in others greatly influences and controls them in dealing with that person. Making symbols can be misleading and dangerous if they make superficial and too easy estimates of people they don't know well. This is one of the reasons why so many relationships with people from different ethnicities are not so close. Because of a bad experience from one individual from one ethnic group, all members of that ethnic group will make a 'generalization' to individuals from different ethnicities.

Discriminatory, stereotypical and prejudiced behavior towards other ethnicities is a picture that reflects that the relationship between the two ethnic groups is still not harmonious so it needs to be improved in terms of communication. Traditional leaders are important and strategic elements as a bridge and facilitator in facilitating the two ethnic groups. So far, the involvement of traditional leaders has not been maximized. The involvement of traditional leaders is expected to help prevent the behavior and views that are still negative of any problems that occur among ethnic Malay and Chinese.

Ethnic Chinese in the trade sector is realized or not has contributed a variety of Indonesian economic activities, both positive and negative. Pasar Hong Kong is one of the markets that have long existed in the city of Jambi. This market is commonly called the Chinese market because almost all of the sellers and buyers are ethnic Chinese. Like other traditional markets, Pasar Hong Kong sells a variety of daily necessities such as vegetables, side dishes, fruits, food ingredients, and ethnic Chinese prayer equipment. Later, Pasar Hong Kong was not only dominated by Chinese sellers and buyers, but there were also ethnic Jambi Malay who were selling and buying in this market.

Although there is a mixture of ethnic Chinese merchants and Malay at the market, outside of trading activities, there are restrictions on ethnic groups. Ethnic Chinese in their daily activities tend to prefer to associate with fellow ethnic groups, and vice versa. Social relations among ethnic Malay merchants and Chinese at Pasar Hong Kong are reflected in several activities such as "social relations in the market" and "outside the market". In general, they can coexist well, both economically benefiting each other. However, ethnic stereotypes between the two still exist and are increasingly developing in Jambi society which is quite influential in the social relations of the two ethnicities in daily life.

Differences in assumptions, from the viewpoint of buyers to female merchants of ethnic Chinese and Malay will ultimately lead to the dynamics of social inequality that disrupted the process of buying and selling at Pasar Hong Kong. This research provides a formulation of the management of potential social inequalities that are vulnerable to conflict in the continuation of the buying and selling process among the ethnic Malay and Chinese through the Jambi community base.

The purpose of this research is classified into two characteristics, firstly, academic which consists of a) The dynamics of social inequality of female merchants of ethnic Jambi Malay and Chinese at Pasar Hong Kong in Jambi city; b) To find out the involvement of traditional leaders in overcoming social inequalities of female merchants of ethnic Jambi Malay and Chinese. Secondly, practical, giving consideration and input to the Jambi city government, Malay community leaders and Chinese community leaders related to the management of potential social inequalities that have the potential to cause conflicts among the two ethnicities through community bases.

Many benefits can be obtained from this research, such as a) theoretically, contributing to the development of ethnic social inequality analysis studies; multiculturalism, adding discourse and references related to symbolic interaction theory and case study approaches. Contribute to researchers to conduct further studies or as a material for comparison about inter-ethnic

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communication, especially conflict control through effective communication. b) Practically, for educational institutions, this is additional capital for prospective educational developers, especially in the field of intercultural communication analysis through a case study approach and symbolic interaction theory. For the government, especially the community of Malays and Chinese, this research can be used as a projection in the management of social inequalities in intercultural and interethnic communication.

2. Literature Review

Several studies on ethnicity have been widely studied by other researchers, one of which was conducted by Ilyas Lampe and Haslinda Anriani who examined stereotypes, prejudices and interethnic dynamics. This research explained that ethnic identity in its implementation can lead to the emergence of stereotypes and prejudices and further this ethnic identity can lead to violent conflict. This research begins with the existence of an ethnic identity that emerges between indigenous and migrant ethnic groups, namely the Kaili and Bugis ethnic groups in the city of Palu. The results of this research note that negative and positive stereotypes still appear in both ethnicities. The main cause of the intersection is usually due to economic inequality between residents (Lampe & Anriani, 2016).

Similar research on ethnicity was also carried out by Lusiana Andriani Lubis who examined the communication between Chinese and Indigenous ethnic cultures in the city of Medan. This research looks at and knows how intercultural communication influences the views of both ethnicities. There are three indicators in this research which include: first, religion or belief; second, values; and third is behavior. The results of this research found that the conversion of religions such as Islam to Christianity would cause changes in religious views as well as intercultural communication that could change the way of viewing Chinese and Indigenous cultural values. The results of this research are also known that intercultural communication encourages individual behavior to be positive (Lubis, 2012). From the two previous types of research above, it can be seen that there are quite big differences with this research, especially in terms of informants and the focus of the research, so that this research has a great opportunity to produce new research.

A. The Values of Ethnic Social Inequality

In this research, social inequality is a very important concept. The condition of society becomes increasingly unequal due to economic inequality which can damage personal and social well-being and potentially damage the security function in society. Psychosocial factors are one of the factors that can contribute to maintaining this function (Rodriguez-Bailon et al., 2017). The existence of education and technological development, which is increasingly sophisticated, also influences the process of the value of ethnic Jambi Malay and Chinese. Still often found, each ethnic group carries a different cultural background, such as customs, moral norms (social values) and various regulations that can form a social life system that mutually adjusts, and does not appear to impose that their patriarch of values is good and must be used as a reference.

Diversity and differences in place of birth, skin color, language, and religion are primordial realities that a person accepts, not because of the results of his efforts. Likewise, kinship relations and religious beliefs have a significant influence (Lampe & Anriani, 2017). Differences in ethnic identity sometimes cause stereotypes among ethnic groups. The stereotype is to generalize the impression of an ethnicity. Samovar et al., (2014) explained that stereotypes can eventually hamper communication. The causes are: 1) information that is delivered consistently

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about what someone believes; 2) Information delivered to an ethnic group as a whole seems to be the same about that ethnic culture; 3) The stereotype is too excessive and generalized; 4) Stereotype is consistent and static because it will continue to be trusted and develop from generation to generation within an ethnic group.

For example, ethnic Chinese often say that from childhood, their parents always reminded them that they had to hang out and make friends with fellow ethnic Chinese, to stay away from racial problems that would come in the future. Parents will be angry if their children make close friends with other ethnic groups, including Jambi Malay and accuse their children of damaging the family's good name. If they bring friends from the Jambi Malay ethnic group to a large Chinese family event, then some family members will give a strange look and whisper in the back to discuss the dislike of the presence of other ethnic groups at family events. The doctrine and 'entrusted experience' of parents have shaped informants' perceptions of other ethnic groups. Parents shape the social personality of their children before entering into real social life. Values such as original ancestral heritage should not be changed no matter what happens, which will then be a binding factor. The doctrine that their ethnicity is the best ethnic has created its boundaries in the process of communication between ethnic Chinese and Jambi Malay.

B. Symbolic Interaction

Social life is closely related to symbolic interactions. Symbolic interactions focus on the importance of forming meaning for human behavior. Symbolic interaction theory cannot be separated from the communication process, because initially, the meaning itself has no meaning, until it is finally constructed interpretively by individuals through the process of interaction, to create meaning that is mutually agreed upon (Nugroho, 2016).

In the process of interaction, meanings and symbols are created. These meanings and symbols make it possible for someone to perceive and view things differently from others. Symbolic interaction theory shapes communication behaviors. Behavior is goal-oriented. In other words, the behavior is generally motivated by the desire to obtain certain goals. Specific goals are not always known consciously by those concerned. The impetus that motivates individual behavior patterns that is manifest at certain levels is in the subconscious (Blanchard & Hersey, 2004). Symbolic interaction theory focuses on individual analysis, especially the way individuals view themselves and their environment (Abidin & Djabbar, 2019).

3. Research Methodology

This research is divided into two stages, the first stage: mapping merchants and buyers from ethnic Malay and Chinese by direct observation and interviews. Identification was carried out on groups of female merchants of ethnic Jambi Malay and Chinese. The second stage: exploring the social inequalities that occur between merchants and buyers of both ethnic groups and continues with drawing conclusions and recommendations in the management of social inequalities. This research conducted interviews and direct observation by visiting relevant informants and data deepening. This data collection is carried out several times to get the accuracy of the results. The entire research was conducted for six months. The research was conducted at Pasar Hong Kong located on Jalan Hayam Wuruk, Jelutung sub-district, Jambi city, which includes a shopping area for daily needs, specifically for the Chinese community in Jambi city.

This research was qualitative research with a case study approach. This approach is increasingly broad and as an important study because it can understand human communication

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behavior that is closely related to culture. A case study is an approach to analyzing a discourse that is used. Due to the scope of this method, case studies can be directed at a broad view of life and society. Case studies concentrate on a single phenomenon, individual, community, or institution, where the research aims to reveal the real interactions of significant factors that are characteristic of this phenomenon, individual, community, or institution (Berg & Lune, 2011).

Research data obtained from 1) Primary data which included participant observation at the research location by observing conversations between sellers and buyers while making a transaction. This research identified the problem from two informants' perspectives, from the Malay and also Chinese side. This research also collected data through structured and unstructured interviews and make observations. 2) Secondary data: obtained from the results of previous studies such as theses or dissertations, journals, bulletins, magazines, books, newspapers, regulations, internet, and other supporting sources.

Information and required data in this research were explored in two ways, namely (1) determining the key person who was considered to know the initial information about the required data. (2) Using snowball sampling techniques, this research asks for referrals of informants who have strategic information related to the required data. Informants who are considered to have information about the object of research are sellers and buyers at Pasar Hong Kong.

The informants are determined based on the criteria, 1) the female merchants of ethnic Malay and Chinese are considered to have accurate information because the merchants know well the problems that occur; 2) the merchants and buyers of ethnic Malay and Chinese because they have experience and have interacted in the market, as well as 2 speakers from Malay and Chinese traditional leaders who are considered to have additional information for past problems and the present situation.

4. Results and Discussion

A. The Dynamics of Social Inequality

With a large number of ethnic Chinese, communication and interaction between ethnic Malay and Chinese is a routine of daily life. However, many differences were found in the daily communication of the two ethnic groups due to different cultural backgrounds and cultural values, which then influenced the attitudes and behavior of each ethnic group.

Almost all informants are bound to exist perceptions, which are not purely the result of their own experiences. Initially, it was the result of doctrine and then they applied it with the existence of intercultural communication among ethnic Chinese and Jambi Malay. The point is the assumption that the ethnic Chinese consider themselves to be an oppressed minority, whereas if traced, they are not a minority and they are also not oppressed. According to population census data in 2015, the population of Jambi Province was 3,397,164 people, and 42,124 people were ethnic Chinese. That is not the smallest ethnic population in Jambi province.

Negative assumptions among ethnic groups are kept private but continue to influence relations among the two ethnic groups. For example, the assumption that ethnic Chinese are true Chinese when consuming pork while the ethnic Jambi Malay, with a majority, are Muslim, forbid consuming pork. This will become an obstacle in the social life of the two ethnic groups which are domiciled in one region, and greatly affect the intercultural communication of the two ethnicities. "Chinese eat pork, forbidden food" will continue to exist and hinder communication between the two ethnicities.

The wrong perception and allowed to remain wrong, sometimes it is precisely linked and made up so that there is a correlation with a particular ethnicity. The ethnic Chinese has the

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perception that the ethnic Jambi Malay are lazy, blackmail, spree, and differentiate the ethnic Chinese and other migrants. Likewise, the ethnic Malay has the perception that the ethnic Chinese are workaholics, doing bribes to facilitate business, and consider themselves as ethnic minorities so that it is easier for the affairs of society. The perception that develops rapidly is precisely the perception that can happen to any individual and any ethnicity. However, it is always associated with one ethnic group, as if this is a characteristic of a particular ethnicity.

There is a tendency to use the standard values of their ethnicity to other ethnicities. Ethnicity is used as a benchmark for what is believed to be right and wrong. Values that are often compared to ethnicity are always made a necessity for other ethnicities. For example, ethnic Chinese are known as people who have the determination and desire to work hard, energetic, full of initiative and creative, especially in business. The ethnic Chinese will assume that other ethnic groups, such as the ethnic Jambi Malay, who are mostly ethnic Chinese employees, are the opposite of their ethnicity characteristic, which is lazy, only oriented towards money for daily life, and so on. The tendency of the ethnic Chinese community to force others must be following the description of the values they have which almost always aggravates the distance or gap in the process of intercultural communication among the two ethnicities.

Shifts and fusion of values are the results of education and technological progress. Interviews conducted with informants, ethnic Malay and Chinese, showed the same results. Individuals who have a fairly high level of education, equivalent to Senior High Schools have a fair open-mindedness to various cultural values in intercultural communication between ethnic Chinese and Jambi Malay. They are broad-minded, open and convey that they often adopt good values from ethnic groups outside of their ethnic groups. For example, the ethnic Jambi Malay appreciated the enthusiasm of work and care for the happiness of ethnic Chinese families. In line with that, the ethnic Chinese also like some characteristics of the ethnic Jambi Malay such as cooperation, being able to survive under pressure, and so on, which they encounter in daily lives.

Technological progress also plays an important role in shifting values that exist among the two ethnic groups. For example, some ethnic Chinese traditions in the preparation of marriage, according to the tradition of the ancestors must provide pig heads, 7-color yarn, chamber pots, clogs, and several other preparations that have begun to be abandoned. Because some opinions say that it can no longer be applied at this time, so that value is slowly abandoned. From the discussion above, this research can draw a common thread in intercultural communication that communication between humans is bound by culture, as cultures differ from one another so that the practices and communication behaviors of individuals based on culture will also be different. It can be said that humans learn to communicate and view their world through categories, concepts, and symbols caused by cultural influences. Also, it seems that each person from a different culture has a different view in positioning an object or situation, and vice versa.

Communication between humans is bound by culture, as culture differs from one another so that the practice and behavior of the communication of individuals built-in culture will also be different (Lubis, 2012). Intercultural communication is more likely to be known as cultural differences in perceiving social objects and events, where problems in communication occur due to differences in perception in viewing the problem itself.

In this case, intercultural communication is expected to play a role in multiplying and deepening similarities in individual perceptions and experiences. However, the character of culture tends to introduce us to different experiences, thus bringing us to different perceptions of our external world. Communication and culture have a reciprocal relationship, like two sides

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of a coin. Without good communication, intensive communication, and communication using mass media, the dissemination of information, especially cultural information will be difficult to obtain. This situation has an unfavorable effect on cultural diversity and will facilitate the emergence of disagreements because of a lack of understanding that ultimately leads to conflict (Aminullah et al., 2015).

The social inequality among the ethnic Malay and Chinese can be felt especially when communicating in transactions, in the market between merchants and buyers. In symbolic interactions, Herbert Blumer explained that humans will respond and act on the meanings received and given by others. Some ethnic Malay merchants said that the different languages used by ethnic Chinese and Malay merchants also formed a grouping of buyers. This can be seen from the results of interviews with several informants who stated as follows:

> *"I have difficulty serving ethnic Chinese buyers because they prefer to speak Chinese, I don't understand". (Interview, Aritonah, Age 50)*
>
> *"If buyers and sellers are both Chinese, they speak Chinese; most of them prefer shopping with fellow Chinese". (Interview, Alifendra, 56 years)*

Observation results indicate that ethnic Chinese buyers prefer to conduct transactions with fellow ethnic Chinese because of the limited ability of the ethnic Malay female merchants to communicate using the Chinese language. But some ethnic Chinese buyers choose to make transactions with ethnic Malay female merchants.

If related to the transaction method, several informants said that conducting transactions with ethnic Malay made it more possible for the bargaining process, as stated by the following merchants:

> *"Ethnic Malay behaves stingy, likes to bargain, talkative and too many requests in the transaction process. But sometimes some Malay people are good at doing it". (Interview, Cici, 53 years old)*

Similar things were said by other merchants:

> *"Malay people like to bargain, talkative, and make it complicated, different from Chinese people who understand each other. I rarely interact with Malay people who are my ethnicity, but basically, Malay people are good".(Interview, Suti, 50 Years old)*
>
> *"In making transactions, Malay people are not talkative; it's the same with Chinese people. If they like it they will buy it. The difference is that usually Malay people prefer to bargain". (Interview, Santi, 37 years old)*

From the results of the interview excerpts above, it appears that there is no social inequality among ethnic Malay and Chinese. But when conducting transactions, some ethnic Chinese merchants feel more comfortable doing transactions with fellow ethnic Chinese than ethnic Malay. Although they still serve buyers who are ethnically different from them.

The ethnic Chinese are a minority in the city of Jambi, but they make a large contribution in the economic field. The inequality that occurs is often due to stereotypical reasons that come from the two ethnicities. Stereotypic traditions occur from generation to generation because stereotypes have characteristics that are widely trusted with a group of individuals, both good

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and bad (Adyapradana, 2018). In Indonesia, the orientation of multiculturalism as an ideal concept, which has been clearly described by the slogan "Bhinneka Tunggal Ika" (Unity in Diversity) has not been able to accommodate ethnic Chinese as an integral part of Indonesia (Juditha, 2015).

Based on the results of data collection that have been done, it can be illustrated that they know and realize that ethnic groupings in their environment should not occur because it will lead to conflict. They always try to trade side by side, even though the majority of traders and buyers in this market are ethnic Chinese. In the interview results, it was also found that ethnic Chinese and Malay merchants were free to sell their wares to their interethnic buyers.

B. Involvement of Traditional Leaders

The city of Jambi has a variety of cultures because of its ethnic diversity. Ethnic Malay is strong in direct interaction with others and upholds their customs. Ethnic Malay always solves problems through deliberation led by a traditional leader.

Muchtar Agus Cholif, Deputy Chairperson of the Malay Customary Institution of Jambi Province, held the title of Adipati Cendikio Anggo Gantarajo, explained that the indigenous people of the city of Jambi did not look at their ethnicity when they lived in the city of Jambi. All tribes/ethnicities must still obey the Customary Law and must mingle with the community. There is no difference but mutual respect and tolerance must be upheld. Likewise with religious harmony in the city of Jambi which has a diversity of religions, but all of them are citizens of the city of Jambi and protected by Jambi customs. Ethnic Malay in the city of Jambi is strongly emphasized to do good to their parents, and friends or colleagues.

Muchtar Agus Cholif explained that there were no big obstacles when ethnic Chinese and Malay interacted although ethnic Chinese were more preoccupied with their activities in the trade so they did not have much time to communicate with other ethnic groups. The economic activities of the Chinese in Jambi are usually located in shophouses which also serve as residences for practical and efficient reasons (Karmela & Pamungkas, 2017).

According to Muchtar Agus Cholif, their expertise and focus in trading made them seem closed and did not want to mingle with other ethnic groups, as stated in the following interview excerpt:

> *"There are no inhibiting factors; Chinese people are not like Malay people. They actively work to earn money, actively trade, have less time to communicate except for trade/business. So it is a factor that inhibits communication among ethnic Malay and Chinese". (Interview, Muchtar)*

The establishment of the Malay Customary Institution was based on the Minister of Home Affairs Regulation No. 11 of 1979, which was expected to guide the customs of the city of Jambi to be maintained. Based on the Jambi Province Regional Regulation, the people who work in this institution must understand, practice and enforce Jambi Malay customary law.

Furthermore, Muchtar said that at this time, cultural and traditional values are getting loose because most people no longer know the meaning of shame when making a mistake. Moreover, there is no shame in berating and vilifying each other, even though in the Malay customs of the city of Jambi, it is strongly emphasized not to do such things.

The realization of peace and harmony is one of the requirements in avoiding conflict in society. That is why the government together with all components in society truly fosters and develops harmony in religious life (Harahap et al., 2017).

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The ethnic Chinese also have a very good relationship with other ethnic groups in the city of Jambi, including the ethnic Malay. They respect each other. Most of the people in Jambi city are Malay people. According to the informant of this research, Suhu Aguan (ethnic Chinese leader), said that there was no specific forum for meetings among ethnic Chinese and Malay. There is only the *Forum Kerukunan Umat Bergama* (Forum for Religious Harmony or FKUB), which consists of each religion.

Suhu Aguan explained that ethnic Chinese did not close themselves to the community. This is because most of the ethnic Chinese focus on business and work. They also don't interfere with other people's business. So when they interact with ethnic groups, it is limited to business matters, for example in terms of cooperation, opening shops, and employees who are mostly Malay people.

The involvement of traditional leaders in resolving conflicts between ethnic groups is very important according to Suhu Aguan, as the following quote:

> *"We as community leaders, we must act quickly, hold meetings to reach consensus. The meeting among ethnic leaders is very important; if there is a conflict it certainly harms us". (Interview, Suhu Aguan)*

The involvement of traditional leaders in managing social inequality is very important due to the lack of assimilation among ethnic Chinese and Malay so that it seems individual. Furthermore as stated below:

> *"In my opinion, it is not much different, ethnic Chinese and Malay are the same as those who live rich and some live poor. Maybe there is a lack of assimilation. The lack of assimilation is the cause of inequality, if assimilation occurs, social inequality will no longer exist". (Interview, Suhu Aguan)*

To establish a good relationship, Suhu Aguan suggested sharing among ethnic groups and avoiding the impression of stereotypes and discrimination, so they can live side by side.

> *"In social inequality, there is no real difference, for example, when we get the excess fortune, we often hold social services, not only for Chinese people but for everyone. This activity is routinely carried out every year to share with others". (Interview, Suhu Aguan)*

It is not only traditional leaders, who play an important role in the implementation of customary values and good character, but family, friends, and the community become a very influential place in overcoming the social inequalities among the two ethnic groups.

5. Conclusions

Ethnic Chinese still feel the impression of discomfort or insecurity because they always position them as ethnic minorities. Concretely, there is no communication distance between the two cultures. But the difference is clear among the female merchants of ethnic Malay and Chinese when serving different ethnic buyers and merchants, for example in terms of the language used and the selling price offered. This is because the minority doctrine, that has been embedded since childhood and continues to descend to the next generation, overshadows the minds of the next generation of ethnic Chinese. The values of each ethnicity, which are still used as a basis for interacting with other ethnicities, still cause conflict, stereotypes, and friction in

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social inequalities that trigger and encourage inter-ethnic conflict. The involvement of traditional leaders is needed in minimizing the social inequalities that occur among ethnic Malay and Chinese, by inviting people to respect each other and to live side by side between ethnic groups. The traditional leaders act as social mediators by holding meetings among ethnic and inter-ethnic leaders to reach consensus so that inter-ethnic assimilation occurs and the assumption that ethnicity is better than other ethnic groups can be avoided.

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Conflict Resolution in Coastal Resources Utilization among Fishermen and Unconventional Tin Miners

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ABSTRACT

Coastal as an open-access resource has the potential to cause conflict with spatial use. This research aims to analyze the conflict in the utilization of coastal resources among fishermen and unconventional tin miners. This research used a survey research method with qualitative descriptive research, including income analysis, employment opportunities, education, and health. Respondents in this research were fishermen and unconventional tin miners in Bangka Tengah district, including Batu Belubang village - Pangkalan Baru sub-district, Kurau village - Koba sub-district, and Baskara Bhakti village - Namang sub-district. Data collection using methods through observation, interviews, and documentation. Conflicts are analyzed through a stakeholder analysis approach with an onion analysis approach. The results showed that there were four main issues triggering conflict: 1) environmental issues; 2) social issues; 3) law violation issues; 4) economic issues. Conflict resolution that is collaborative with a negotiation approach that combines elements of the user community (fishing groups and unconventional miners) and the government known as Co-Management which avoids the excessive dominant role of one party in the management of coastal and marine resources, including equitable division of territory between fishing and mining areas, with reference to coastal and marine spatial regulations in the Bangka Belitung Islands Province, Indonesia.

Keywords: *Bangka Belitung; Coastal; Conflict Resolution; Fishermen; Miner; Resource; Tin*

1. Introduction

The economy in the Bangka Belitung Islands Province, in general, still depends on the mining sector. Most of the province's income is still dominated by tin production revenue. It can be said, infrastructure development in Bangka Belitung is contributed by the mining sector. Tin is the largest export, accounting for 83.37 percent of the total exports of the Bangka Belitung Islands Province. The main destination for tin exports, May 2015, was Singapore which reached US$ 32.82 million or 49.04 percent of the total tin exports (Badan Pusat Statistik Provinsi Kepulauan Bangka Belitung, 2015).

Coastal as an open-access resource, has the potential for spatial use conflicts. According to Fisher et al. (2001), conflicts caused by human needs (physical, mental, and social) are not met. As happened on the coast of Central Bangka district, for example, the case of unconventional mining pontoon burning by fishermen was the peak of the conflict. Triggers of conflict between tin miners and fishermen generally occur because fishermen are economically disadvantaged due to pollution of the sea and coast due to mining activities. This coastal management problem is expected to be resolved through research so that coastal management strategies are appropriate.

There are several types of tin mining activities, including inland mining and sea mining carried out by companies, as well as mining activities carried out by the community or known as community mining or unconventional mining. Tin mining activities at sea, have caused negative impacts on the environment, including reducing water quality, damaging coral reef ecosystems, and causing physical degradation of coastal habitats. As a result, tourism and fishing activities were disrupted (Bidayani, 2014). Sedimentation due to tin mining production in the sea can spread to the surrounding area due to waves, and cause the death of coral reefs (Manik, 2014).

Differences in interests among fishermen and unconventional tin miners in the use of resources in coastal areas cause conflicts. Unconventional mining activities are believed to cause a decrease in fishermen's income. This research is important to be conducted so that the interests of fishermen and tin miners in utilizing resources can be accommodated properly, without causing other new problems. This research is interesting because unconventional mining has become one of the people's livelihoods. The research objective is conflict resolution of coastal resource utilization among unconventional tin miners and fishermen.

2. Literature Review

A. Coastal Resources Management

Coast is a transitional area and interaction between terrestrial and marine ecosystems. Coastal is very rich in natural resources and environmental services. Coastal resources consist of biological and non-biological resources. The biological elements consist of fish, mangroves, coral reefs, seagrass beds and other marine biota and their ecosystems, while the non-biological elements consist of mineral and other abiotic resources on coastal land, surface water, in the water column, and on the seabed (Kementerian Kelautan dan Perikanan Republik Indonesia, 2002).

Community-based resource management is a strategy to achieve community-centered development (Sen & Nielsen, 1996). Community-based management is an approach to natural resource management based on the knowledge and environmental awareness of local communities that accommodate various interests (including government) in natural resource management called Co-Management (Ferrer & Nozawa, 1997).

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B. Impact of Tin Mining at Coastal Area

Prianto & Husnah (2009) explained that high sedimentation in coastal areas has caused changes in the coastal landscape. This is due to tin mining activities along the coast of Bangka Island. High mining activities along the coast have caused deepening due to the dredging of the seabed in certain areas and landfill to other areas.

Landfill activity on the seabed can damage the benthic organism community and other aquatic biota spawning sites. Suspended soil particles will cover the habitat, both aquatic plants, and soil surfaces and eggs of aquatic biota so that eggs cannot develop properly. This impact will cause a mass population decline which eventually in the long run can reduce the biodiversity of the waters (Prianto & Husnah, 2009).

According to Anggoro (2011), waste that enters coastal waters will experience concentration and accumulate in the aquatic ecosystem and can cause negative impacts. This process occurs if heavy metals are not spread by turbulence and ocean currents. Parts of pollutants that are not diluted and scattered or carried to the high seas will be absorbed or concentrated through a biophysical-chemical process. Furthermore, the heavy metal will be suspended in seawater and accumulate into bottom sediments (dispersed).

Tin mining activities produce waste (tailings) that are directly discharged into the sea. Waste from mining activities in coastal areas is generally waste containing heavy metals. It is known that the properties of these heavy metals easily settle to the bottom of the water and bind with other chemical components so that the possibility of accumulation of heavy metals in the bottom of the water also becomes greater (Riani & Surjono, 2004). According to Anggoro (2011), heavy metal is one of the parameters of waste as a source of impact in coastal waters.

Waste discharged from tin mining activities, both industrial-scale such as suction vessels and dredges or small-scale mining such as unconventional mining, contains heavy metals including Cr, Cd, Cu, Pb, Al and Zn (Henny, 2011). In addition to the quality of heavy metals in water is still above the threshold, the results of previous studies indicate that in the area of the former mining tin has poor water quality, with a pH ranging from 2.9 to 4.5 and the content of heavy metals Fe, Al, Pb, Cd, As and Mn are very high. The content of heavy metals can reach 5-8 mg/L (Brahmana & Firdaus, 1997). To improve water quality naturally takes 20-30 years (Kurniawan et al., 2014).

C. Conflicts in Resource Utilization

Utilization of coastal and marine resources are grouped into two: 1) Community groups with an interest in the production of goods (such as capture fisheries and aquaculture) and services (such as ports and marine tourism); and 2) Community groups who use the sea for waste disposal. The activities of these two groups have the potential to pollute the coastal and marine environment. Besides that, the interests of the two groups clearly conflict with each other. For that, regulations/policies are needed that govern the management of coastal and marine resources as a wise shared resource (Ostrom et al., 1994). A conflict occurs if the objectives of the stakeholders are not in line (Fisher et al., 2001).

Conflict in natural resource management can be caused by the limitations of natural resources and the ever-increasing need for the existence, function and benefits of natural resources. Changes in social, cultural, environmental, economic, legal and political conditions can create new interests in fisheries resources. Changes in these factors if there is a discrepancy, then it causes a potential conflict (Mitchell et al, 2003).

According to Prianto & Husnah (2009), efforts in managing tin mines on Bangka Island need to apply approaches that contain accommodative, supportive, protective and anticipatory

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elements. Accommodative approach, that is the management of an area that is able to accommodate the interests of the wider community without harming other parties. Supportive approach, that is efforts that can encourage development and preserve natural resources, especially aquatic ecosystems. Protective approach, that is able to protect resources ecologically and other aspects of the physical environment. Anticipatory approach, that is which is able to overcome conflicts in the use of space. Yunianto (2009) expressed another opinion, in order to solve the problem of tin mining in the Bangka Belitung Islands Province, it needed harmonization and synchronization of policies across sectors and at various levels of government. Some theories of resolution are dialogue, negotiation, mediation, and communication.

3. Research Methodology

This research uses survey research methods with qualitative descriptive research. The survey method was chosen to find out about the problem through a questionnaire. Data collection using methods through observation, interviews, and documentation. The sampling/respondent method used was the purposive sampling technique. Respondents in this research are the community (owner fishermen who represent the characteristics of the whole fisherman), and unconventional tin miners. The total numbers of respondents in this research were 70 people, consisting of fishermen and tin miners. The research sites included Batu Belubang village - Pangkalan Baru sub-district, Kurau village - Koba sub-district, and Baskara Bhakti village - Namang sub-district.

The socioeconomic impact of tin mining activities on capture fisheries business was analyzed descriptively quantitatively, including analysis of income, employment opportunities, education, and health. Qualitative descriptive analysis is used to explain conflict analysis. The conflict analysis approach uses stakeholder analysis (Ficher et al., 2001), the first to do is to describe and group the real issues that arise. The issue was obtained from the results of interviews with a number of stakeholders in the coastal area of Central Bangka district. The issue then analyzed using the onion analysis instrument as Figure 1. The goal is to determine the claims (position), interests, and needs of stakeholders. After the results of the analysis are obtained, a governance formula is sought in the management of the area, which can accommodate the various interests of the stakeholders.

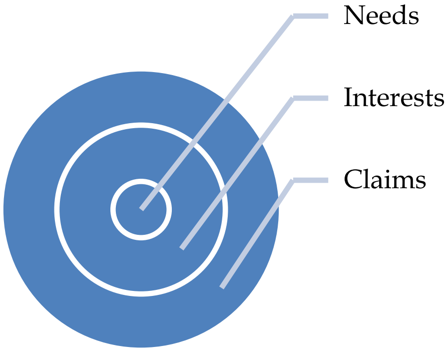

Figure 1. Onion Analysis
Source: Fisher et al., (2001)

4. Results and Discussion

A. Triggers of Conflict

Triggers of conflict in the utilization of coastal resources in Central Bangka district are classified into four, including 1) environmental issues, 2) social issues, 3) law violation issues, and 4) economic issues.

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1) Environmental Issues

Based on the results of the analysis, the main problem is the impact of unconventional tin mining on the aquatic environment is the brightness of water and mud. As happened in Batu Belubang village - Pangkalan Baru sub district, Kurau village - Koba sub district, and Baskara Bhakti village - Namang sub district. Based on the Environmental Status Report of Bangka Belitung Island Province (2016), Bangka district has a percentage of coral reef damage of 50% due to tin mining activities at sea, because the pores of coral reefs are covered by mining waste which is mud, thus making coral reefs damaged (Environmental Agency of Bangka Belitung Islands Province, 2016)

Based on the results of the research, the thickness of the mud in Batu Belubang village from the coast towards the sea ranges from 30-60 cm. This condition makes it difficult for fishermen to go fishing. Fishermen have to pay more to rent a barge; the fee is 6% of the total catch. The task of the barge is to bring the fish caught from the boat to the dock, and deliver the provisions of the fishermen when going to sea. There are around 25 barges operating in Batu Belubang village. The fishing gear used by the majority of fishermen in Batu Belubang village is *bagan tancap* (a fixed-structure lift net), *bagan apung* (from a floating platform (raft or catamaran)), *bagan perahu* (blanks net that operated from beneath or from the side of a single boat (the far side of the net being operated by poles)), and fishing line.

Based on the results of the research, Baskari Bhakti village also has a problem with low water brightness, and the thickness of the mud reaches 30 cm. The coastal area in this village has been divided, for fishing activities located in the Tanah Merah hamlet and tin mining activities located in the Bedeng hamlet. The boundary of the area is marked by wooden pillars towards the sea along one kilometer. The fishing gear used by the majority of fishermen in the village of Baskari Bhakti includes crab trawls, nets, and fishing lines.

The results of observations and interviews in the field, the problems in the village of Kurau are the same as the two previous villages including the brightness of the water and mud that causes silting of the estuary so that fishing boats cannot go out and enter the pier at any time because they have to wait for the water in high tide. Likewise, marine mining activities can cause sedimentation so that fish habitat is getting further into the open sea, and causing fishermen even further away to catch fish.

The result of the research, the direct impact changes in the brightness of the waters, which ultimately affect the fertility of the waters. In addition, the indirect impact is the farther fishing ground, the reduction in fish catches of fishermen, from the type and size of fish, and the change of work from fishermen to mine workers. A pontoon illustration for unconventional tin mining activities along the Batu Belubang beach is presented in Figure 2.

Figure 2. Unconventional Mining Pontoon on the coast of Batu Belubang village, Pangkalan Baru sub-district, Central Bangka district
Source: Research Documentation, 2019

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2) Social Issues

Analysis of social problems that arise as a result of unconventional tin mining activities for fishermen in the Central Bangka district includes children's education, fisherman health, and employment opportunities. The social issues that occurred in the conflict over the utilization of coastal resources in this study were obtained from two main sources that played a role, including tin miners and fishermen.

The results of primary data processing, related to education problems, as many as 73% of children in coastal areas in Central Bangka district did not continue their school activities due to economic problems. The children of fishermen do not continue to a higher level of school (high school) or college, because of uncertain income, which is very dependent on the season, and the high cost of catching fish. Fishermen have to catch fish as far as 30 miles because the waters around the coast are many tin mining activities (less than 2 miles).

The results of primary data processing, related to health problems, as many as 59% of fishermen already have health insurance (National Health Insurance (JKN/BPJS)). The rest, fishermen use their own expense to check their health or seek treatment. Fishermen are still reluctant to join health insurance because not all medical costs are covered by health insurance. But health insurance contributions must be paid regularly every month and that economically increases fishermen's expenses.

The results of the study related to employment opportunities, as many as 54% of fishermen stated that the quality of the coast in their area had an impact on fishing activities. Fishermen make an effort to catch fish by selecting a location where there is no mining activity, and the area is outside the coast of their village, so the distance is further. In addition, some fishermen in the Batu Belubang village also switched jobs to become barge boosters, due to the large fishing costs. Revenue as a barge booster is 6% of the total catch of fishermen who use his services, so it is felt more promising. Barge transportation as presented in Figure 3.

Figure 3. Barge Transportation
Source: Research Documentation, 2019

3) Law Violation Issues (Control of Unconventional Mining)

Controlling unconventional mining by law enforcement officials is an effort made by the local government, to reduce social and environmental impacts, and actually, unconventional mining activities violate the rules. For miners who are caught, they will be punished according to legal regulations, including seizure of the miner's pontoon.

According to Murty & Yuningsih (2017), unconventional tin mining became more widespread since tin was categorized as free goods (not monitored) and revocation of tin status as a strategic commodity. Tin is no longer monopolized by a State-Owned Enterprise and can be exported freely by anyone.

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The Provincial Government of the Bangka Belitung Islands issued Regional Regulation No. 7 of 2014 concerning Mineral Mining Management as an effort to tackle illegal tin management. The Central Government also issued Law Number 4 of 2009 concerning Mineral and Coal Mining.

The police conduct raids and control in their respective jurisdictions in the context of law enforcement to tackle the criminal acts of unconventional tin mining. Raids and enforcement were carried out together with the Regional Government and the Public Order Enforcers by confiscating the mining operations of the equipment to be used as evidence.

4) Economic Issues

The disparity in income between fishermen and tour operators and tin miners is undeniable, the main reason for the people of the Bangka Belitung Islands Province to rely on tin mining activities as economic support. The results showed that the monthly income of miners amounted to Rp 80,432,927, and capture fisheries amounted to Rp 5,439,444. This large income difference between fishermen and miners can trigger social inequality. Tin mining activities are difficult for the community to leave behind and have the potential to make other communities switch jobs to become miners.

B. Conflict Resolution Analysis

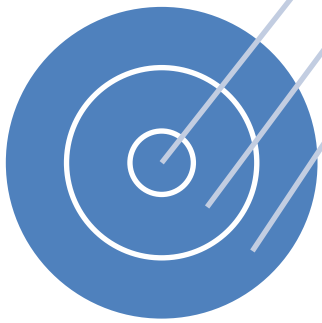

Figure 4. Onion Analysis
Source: Fisher et al., (2001)

Based on Figure 4 above, the main conflicts on the coast of Central Bangka district consist of: a) Claims: fishermen and tin miners; b) Interests: sea spatial; and c) Needs: tin sand and fish.

The solution to the conflict, as happened in Batu Belubang village, was carried out by negotiation. The coastal community in Batu Belubang village has the slogan "*Nelayan ya Penambang*" (fishermen are also miners). Because at difficult times, fishermen switch to tin miners and when there is no tin mining activity, they switch to working as fishermen. In Batu Belubang village, fishermen and tin miners can live harmoniously, because both are local villagers, although there are also miners who come from outside the village and even regions, such as Palembang - South Sumatra Province, Java Island, and other areas.

The results of the research showed that tin miners also help fishermen by paying a fee of 2 kilograms per day. These fees are coordinated by tin collectors, to then be deposited to the village government to help build infrastructure in the village such as houses of worship (mosques). The mosque that was built using part of the funds derived from fees from tin miners

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in Batu Belubang Village is presented in Figure 5. However, there are also fees that are directly given to fishermen individually.

Figure 5. Mosque from unconventional tin miner funds
Source: Research Documentation, 2019

Problems and issues that arise in the management of coastal resources require a collaborative management model that combines elements of the user community (fishing groups and miners unconventional) and the government known as Co-management through a negotiation approach that avoids the excessive dominant role of one party in the management of coastal and marine resources so that habituation of aspirations on one party can be eliminated.

This model, management of coastal and marine resources, is carried out together with related institutions, especially the community, government and other stakeholders in each process of resource management, starting from: a) Planning, which involves the community and other stakeholders in determining zoning in utilization of coastal space; b) Implementation, which involves the community in implementing coastal management policies; c) Utilization, which involves the community in the utilization of coastal resources; and d) Supervision, which involves the community in formulating resource management oversight policies. This opinion is reinforced by Setyowati (2012) who stated that the potential for conflict if not managed properly can cause losses, and if managed properly it can be an opportunity to make changes that are beneficial.

5. Conclusions

The main issues that trigger conflicts in the utilization of coastal resources are environmental issues, social issues, law violation issues, and economic issues. Conflict resolution is collaborative that combines elements of the user community (fishing groups and unconventional miners) and the government is known as Co-management through a negotiation approach. The coastal and marine resource management model is implemented by uniting relevant institutions, especially the community, government and other stakeholders in each process of resource management, starting from planning, implementation, utilization, and supervision, with reference to the marine spatial regulations in the Bangka Belitung Islands Province.

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The Empowerment Strategy of Newly Irrigated Rice Field Farmers through LEISA

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ABSTRACT

Many newly irrigated rice field farmers in Bangka district leave their land empty. Farmers choose to do other farming activities or mining activities rather than rice cultivation. The area of newly irrigated rice fields in Bangka district is currently 2,200 hectares. The development of newly irrigated rice fields aims to increase rice production. The research aims: (1) Knowing the strengths, weaknesses, opportunities, and threats faced by farmers in the cultivation of rice in Kimak village, (2) Alternative strategies for community empowerment to increase farmers' incomes. The research was conducted in July-November 2019. The community empowerment strategy applied in this research is the application of the LEISA concept. The research was conducted using observational methods, interviews, and experiments. The respondents involved were 30 farmers. The research results showed that the application of the LEISA concept generated a profit of Rp 1,974,722 per three months, in an area of 1,680m^2. The implication, there is an increase in the number of farmers as many as 21 people who cultivate rice refers to the LEISA concept.

Keywords: *Empowerment; Farmer; Kimak Village; LEISA; Rice*

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1. Introduction

Rice farming community has an important role in development because almost all Indonesian people make rice as their staple food. Indonesia is a country that has not been able to meet its own food needs. Rice is still imported from Thailand and Vietnam. Since 2000, Indonesia has begun importing rice again and reached its peak in 2018 with a total import at 2.14 million tons (Badan Pusat Statistik, 2019). Low rice production is affected by a decline in community interest in farming.

Rice production is still not sufficient to meet people's food needs. The Ministry of Agriculture of the Republic of Indonesia recorded rice production in 2017 at 81.382 million tons, up 2.56% compared to 2016 at 79.355 million tons (Kementerian Pertanian, 2019). The area of harvested land of rice in Bangka Belitung Islands Province is 8,618 hectares, milled dry rice production is 18,951 tons and rice is 11,176 tons (Badan Pusat Statistik Provinsi Kepulauan Bangka Belitung, 2018). Head of Food Crops and Horticulture, Agriculture Office of Bangka Belitung Islands Province said 81.5 percent of rice still relied on supplies from outside Bangka Belitung (Antara News Bangka Belitung, 2018).

Bangka Belitung Islands Province, according to the Assistant for Economy and Development of Bangka District, already had 2,200 hectares of rice fields in 2016 (Kompasiana, 2017). The rice field development program has been carried out since 2013, one of which was conducted in the Village of Kimak. The purpose of the rice field development program is done to increase rice production.

The total population of Kimak village is 3,198 people. 255 families in Kimak village are classified as poor families. The population of Kimak village who works as a farmer is 374 people. Irrigated rice field with an area of 281 hectares, but only 50 hectares are used (kimak.bangka.go.id, 2018). 231 hectares of irrigated rice fields were abandoned by villagers because of the maximum production of 2 tons/hectare.

With so much land left by farmers, it becomes an opportunity and challenge for the application of the LEISA technology package. This technology package is expected to increase the daily income of farmers so that rice fields do not become a side job. According to Astuti (2017), land in terms of quantity (land area) and quality (land fertility) plays an important role in increasing production and crop productivity. The problems in Kimak village will have an impact on the local food availability of the community.

The results of a previous study revealed that the farming community in the village of Kimak experienced a shortage of rice because it was not yet optimal in exploiting the potential of available rice fields. As many as 78.73% of the rice needs of the people of the Bangka Belitung Islands Province are still imported from outside areas (Bangka Pos, 2017). Kimak village farmers plant rice once a year and do not sell their crops and for their own consumption needs. The younger generation has not been active in rice cultivation activities. Potential water sources from village reservoirs have not been used optimally (Radar Bangka, 2018). Therefore it is necessary to do some efforts to overcome this matter such as education, and continuous assistance to farmers and the right strategy formulation is needed with a SWOT analysis (Strengths, Weaknesses, Opportunities, and Threats). Based on the existing problems, this research aims to carry out a community empowerment strategy by implementing the LEISA technology package to increase farmers' income in Kimak village. Knowing the strengths, weaknesses, opportunities, and threats faced by farmers in Kimak village in agricultural activities in the newly irrigated rice field.

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2. Literature Review

Farming communities, in general, are willing to cultivate plants if they see examples that have succeeded in doing so. Efforts to empower farmers must begin by giving examples. Farmers will follow successful methods for conducting crops. But this is also influenced by other factors. The characteristic which is significantly related to farmer's competence is formal education. In rural areas, where the average level of education in elementary school, setting an example to farmers is still appropriate (Manyamsari & Mujiburrahmad, 2014).

Rice farmers in Kimak village feel that the monoculture system of rice cultivation has not been profitable. Farmers leave agricultural land not planted because the results are not able to meet the needs of the family.

Farming communities also need to be introduced to appropriate crop cultivation technology for acid soils. Farmers must realize that soils in Indonesia are diverse and that each type of soil requires proper treatment. Irrigated rice field in Kimak village is ultisol soil type. Ultisol soil type needs fertilization. According to Sitorus & Soewandita (2010), the provision of 40 tons of ha-1 rice straw compost can increase crop production. According to Simamora et al., (2016), the provision of 2.5 tons of ha-1 sheep manure can increase the exchangeability of cations, so that the fertilizer given is easily absorbed by plants. Farmers need to be introduced to methods of improving soil properties to increase soil fertility and crop production. Counseling and assistance to farmers need to be done continuously with the aim that farmers return to cultivate their irrigated rice fields.

Farmers who already have rice fields and are poor families need to be introduced to the Low External Input and Sustainable Agriculture (LEISA) technology package. The advantages of the LEISA system include that farmers only require low production inputs, increase the selling value of waste, get income every day, and preserve the environment. According to Setiyo et al., (2017), the implementation of the LEISA system can overcome the problems of food resilience and security, sustainable agriculture, and environmentally friendly agriculture. Franjaya et al., (2015) stated that the LEISA concept is following the demand of farmers in Karawang, West Java. Suwarto *et al.,* (2015), stated the LEISA concept for spinach, kale, and chili, with beef cattle, laying ducks, as well as catfish and tilapia aquaculture provides quite high income to farmers in Riau. Yengoh & Svensson (2008) stated that the implementation of the LEISA concept could provide a positive feedback effect on small scale agriculture in Kenya. Babou et al., (2009), showed the application of the LEISA concept to rice plants in India with the application of organic fertilizers provide higher yields and an increase in the organic content of C, mineral N, and total N in the soil. In other words, the implementation of LEISA concept is expected to be able to increase the income of the farmers of Kimak village.

The concept of empowerment is to increase the active role of the community. Tahrin et al., (2019) states that the steps of community empowerment according to the United Nations are as follows: (1) Knowing the characteristics of the local community, (2) Gathering information about the local community, (3) Identifying local leaders, (4) Providing an understanding of problems, (5) Helping to discuss problems, (6) Providing resolution to urgent problems, (7) Increasing community confidence, (8) Community programs need to be empowered to set programs appropriate for the local community, (9) Providing socialization of available resources, (10) Helping to solve problems, and (11) Increasing community independence.

3. Research Methodology

The research method used was a survey method and an experimental method. The survey method is done by using purposive sampling data collection techniques. Respondents

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determined were 30 people with the criteria of farmers aged 25-40 years and a minimum education of elementary school. The experimental method was carried out by making a LEISA mine project covering an area of 1,680 m^2. Interviews were conducted with 30 respondents using a questionnaire containing questions related to strengths, weaknesses, opportunities, and threats faced when conducting rice cultivation in Kimak village. This research was conducted in July-November 2019. The research was located in Kimak village, Merawang sub-district, Bangka district, Bangka Belitung Islands Province, Indonesia. The results of the questionnaire were analyzed in the form of a SWOT analysis. Profit analysis to determine the potential implementation of LEISA, Rice-Fish-Duck (PERLABEK), in irrigated rice fields following the Pilot Project can be seen in Figure 1.

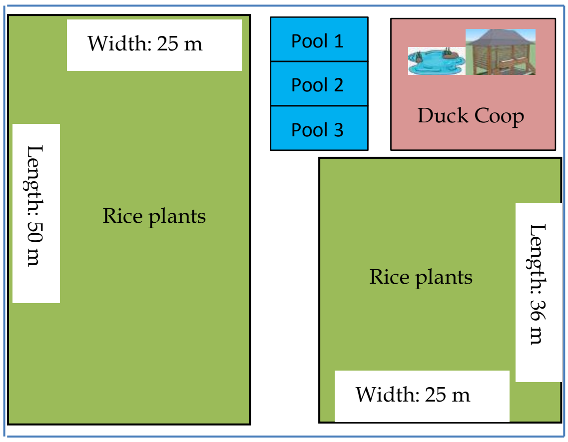

Figure 1. The layout of the Kimak village research pilot project, Merawang district

4. Results and Discussion

Kimak village has a large amount of irrigated rice fields, but it has not been optimally utilized by the local community due to the many challenges and obstacles faced by the community in rice cultivation. Based on the questionnaire, obtained data from Table 1 as follows:

Table 1. Questionnaire Results for Respondents (Farmers)

Number	Question	Answer
1.	Potential of agricultural land in Kimak village	Available 86.66%; not available 13.33%
2.	The level of activity of farmer groups	Active 16.66%; moderate 43.33%; and low 40.00%
3.	Agricultural income	Rp 3,291,666.67
4.	Availability of rice seeds	Available 93.33%; not available 6.66%
5.	Rice field area	0.65 Hectares
6.	Agricultural land managed in a year	Once per year: 63.33%, Twice a year: 30%, Three times a year: 6.66%
7.	Types of Agricultural Water Use	Rain-fed rice field: 20%, Open ditch irrigation: 6.66%, Open-close irrigation: 73.33%

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Number	Question	Answer
8.	Irrigation water availability	Available 66.66%; not available 33.33%
9.	Farmers get rice seeds from the government	Available 100%
10.	Amount of seed aids	9.06 Kg
11.	Types of rice plants that are suitable on the farmland of Kimak village	Varieties 96.66%; accessions 3.33%
12.	The amount of production obtained by farmers	0.6 Ton/hectare
13.	Availability of agricultural equipment	Hand tractor 100%; planting machines 0%; rice-growing machines 100%; rice thresher machine 100%; rice dryer 10%; rice husk 100%
14.	Availability of rice thresher tools	Available 100%; not available 0%
15.	Cost of managing rice fields	Rp 4,156,666.67
16.	Purchase costs for organic and inorganic fertilizers	Rp 1,121,666.67
17.	Ease of getting organic and inorganic fertilizers	Easy 90%; difficult 10%
18.	The target market for agricultural product sales	Collector 20%; consumer 80%
19.	Price of rice produced	Brown rice: Rp 15,000.00, White rice: Rp. 13,000.00
20.	Benefits of rice farmers	Rp 3,003,333.33
21.	Other jobs	Yes 83.33%; no 16,66%
22.	Average income from other jobs	Rp 3,752,333.33
23.	Land suitability available for rice plants	Available 96.66%; not available 3.33%
24.	Community interest in buying rice products	Interested 100%
25.	The price of rice is more expensive than the price of rice sold in stores	Agree 76.66%, disagree 23,33%
26.	Availability of information media or promotion of agricultural products	Available 13.33%; not available 86.66%
27.	Agricultural product sales distribution	Distributed 76.66%; not distributed 23.33%
28.	Market demand	High 63.33%; moderate 33.33%; low.3.33%
29.	Distribution of fertilizer to Kimak village	Distributed 96.66%
30.	Rice Pests	Rats 86.66%; planthopper 73.33%; sparrows 100%
31.	Pest Control	Trap 80%; pesticides 76.66%; other 23.33%
32.	Losses due to pests	Rp 2,241,666.67
33.	Rice plant diseases	Blast disease 86.66%; other 33.33%
34.	Overcoming plant diseases	Pesticides 33.33%

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Number	Question	Answer
35.	Losses due to plant diseases	Rp 2,241,666.67
36.	Interest in managing rice fields	Interested 46.66%; not interested 53.34%.

The people of Kimak village who manage rice fields are over 30 years old. On average, they manage rice fields for less than 8 years, with an area of 0.25-1.00 hectares. Community income from agricultural products is around Rp 3,000,000.00. Rice seeds are available and seeds are also received from government aids of about 5-20 kg. The appropriate type of rice in the Kimak village is rice varieties. Irrigation systems for rice fields in Kimak village are available, but the existing irrigation water is acidic, so it is not good for growing rice. The irrigation system used in the village of Kimak is open-close irrigation (Table 1).

The average amount of rice produced by the community is 0.6 tons/ha. Agricultural equipment in Kimak village is sufficient but the Farmers Group Association (*Gabungan Kelompok Tani* or *Gapoktan*) in Kimak village is not very active. Costs incurred by farmers to manage their fields on average are Rp 4,000,000 and fertilizer Rp 1,000,000. Fertilizer distribution to Kimak village is quite adequate. Farmers sell their crops to consumers directly without intermediary traders. The price of brown rice is Rp 15,000/kg while the white rice is Rp 13,000/kg. This price is the same as the price sold in the store. Some farmers do not sell their crops. In other words, the harvest is used for daily needs. Media information for the promotion of agricultural products is not yet available but the distribution of product sales is quite good and the market demand for products is high. The profits from rice production range from Rp. 0 - 20,000,000. The land in Kimak village is suitable for rice cultivation. Pests and diseases that often attack rice plants in the village of Kimak are pests (sparrows, rats and plant hopper) and diseases (blast and yellow disease). Farmers deal with pests and diseases as follows 1) pests (using traps, others use nets and salt); 2) disease (using pesticides). Farmer losses due to pests and diseases are Rp. 2,000,000 on average (Table 1).

On average, farmers in the village of Kimak are not interested in managing rice fields. Problems faced by farmers are losses due to pests, acid water, the ability to adopt technology, the level of education, and the availability of capital in each period. The type of soil in Kimak village is ultisol soil type. Ultisol soil is a type of soil that has many problems related to soil fertility. Ultisol soils generally have a low pH which causes high dissolved Al, Fe, and Mn content. This can poison plants, so treatment is needed to increase soil fertility. According to Sitorus et al., (2014), aluminum can inhibit plant growth and productivity because it contains rhizotoxic ions. Another obstacle is the availability of water in the dry season. According to Yulia et al., (2018), the availability of less irrigation water in the dry season causes a decrease in production. Water availability will affect nutrient dissolution from fertilizers and minerals as well as translocation to root areas. This condition will encourage physiological and metabolic processes, thus encouraging the growth of the upper part of the plant (canopy), in this case, the maximum number of tillers and the number of productive tillers. SWOT analysis is used in this study to assess Strengths (S); Weakness (W); Opportunities (O), and Threats (T) to variables: (1) physical such as regional morphology and hydrometeorology; (2) socio-economic and institutions such as population, land status, infrastructure, and marketing support, and institutions at the farm level; and (3) government support and policies such as regulations and financial support. Based on the analysis results, the following data are obtained:

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Table 2. SWOT analysis for farmers in Kimak village

EXTERNAL FACTORS / INTERNAL FACTORS		OPPORTUNITIES (O)	THREATS (T)
		1. Increasing needs for rice 2. Increase in population 3. The development of information technology, mechanization, and new superior varieties 4. The development of food products derived from rice 5. Availability of banking as a source of funds 6. The existence of agricultural insurance	1. The price of rice from outside the village is cheaper 2. An increase in prices of agricultural inputs continuously 3. Increased production costs 4. Bank loans that require collateral 5. Climate change 6. Government regulations that set *Harga Eceran Tertinggi* (Price Highest Retail) of rice production 7. Pests that are resistant to pesticides
STRENGTH (S)	1. The area of rice fields is 281 hectares 2. Most rice fields are owned by farmers 3. Rice farming is a family business that has been carried down for generations 4. The average experience of farming is quite long 5. Farmers have other income outside of rice farming 6. Farmers are already incorporated into farmer groups, making it easier to access assistance	1. Cooperation between farmers and farmer groups in crop cultivation to eradicate pests and plant diseases 2. Implement financing management by a particular agency or organization 3. Increasing production and productivity through the implementation of new technologies and new superior varieties	1. Make optimal use of production facilities and infrastructure provided by the government 2. Conducting integrated farming through the implementation of LEISA or polyculture 3. Implement an efficient farming system 4. Conduct counseling to deal with climate change in the rice farming sector

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WEAKNESS (W)	1. The emergence of plant-disturbing organisms (PDOs) 2. Planting activities are not simultaneous with other farmers 3. Farmers still consider rice farming as a side job 4. The farm area is relatively small 5. The average farmer education level is low 6. Lack of agricultural extension workers, especially about pests and diseases 7. Farmers do not have a certain farming budget at the beginning of each period 8. Irrigation water does not reach farmland 9. The young generation is not interested in doing rice farming	1. Intensive and integrated control of PDOs 2. Farmers maintain the cohesiveness of planting time to reduce PDOs 3. Making trials for technology adaptation and superior varieties, for each region 4. Utilization of various agricultural wastes to support further cultivation (composting) 5. Provide incentives for youth, who want to manage rice farming	1. Increasing farmers' knowledge and skills by carrying out activities; counseling, training, and mentoring with the aim that farmers can produce competitive products 2. Implement the LEISA system to fertilize the soil and produce healthy products 3. Use of superior seeds that are resistant to drought and climate change 4. Increase agricultural extension workers, especially about pest and disease control 5. Utilization of village reservoir water in the dry season by using a water suction machine

Based on the results of the SWOT analysis (Table 2), the way to overcome this problem is by conducting counseling and assistance to rice farmers about agricultural land management and good rice cultivation practices. Most of the problems in increasing crop yields are caused by the inappropriate implementation of technology. The success of increasing rice production and productivity needs to be disseminated to farmers through counseling and assistance. Counseling is expected to change the knowledge, attitudes, and behavior of farmers and their families in conducting farming, from traditional farming patterns and not yet implementing good and right agricultural technology towards effective agriculture. Farmers are expected to make tangible changes in terms of improving production, improving the quality of rice grain, and implementing innovations or new technologies of continuous cultivation of rice. The success of the community empowerment program, according to Shamadiyah (2017), needs to be directed to change the mindset of the community. According to Swastika et al., (2007) based on the results of a SWOT analysis conducted that an increase in rice production is compensation from land conversion. So that community empowerment measures in the village of Kimak

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require efforts to synergize with the village government and the agriculture office. The community needs to adopt advanced technology prepared by the government to increase rice production.

Tabel 3. The results of the analysis of farming with the LEISA technology package

Cost component	The amount of costs (Rp)
A. Rice Farming	
1. Fixed Cost	
Cost of depreciation	187,083
Total Fixed Costs	**187.083**
2. Variable Cost	
a. Production Facilities	
1. Seed	250,000
2. Organic fertilizer	900,000
3. Urea (fertilizer)	200,000
4. NPK 88 (fertilizer)	200,000
5. Pesticide Furadan	23,000
6. Pesticide Reagan	31,000
7. Pesticide Gramoxone	210,000
8. Pesticide Regent	50,000
b. Worker	900,000
Total Variable Cost	**2,764,000**
Total Cost of Rice Farming	**2,951,083**
B. Laying Duck Cultivation	
1. Fixed Cost	
Cost of depreciation	70.841
Total Fixed Costs	**70.841**
2. Variable Cost	
a. Production Facilities	
1. Livestock seedlings (3 months)	425,000
2. Concentrate	250,000
3. Vitamin	120,000
4. Fine bran	200,000
b. Worker	300,000
Total Variable Cost	**1,295,000**
Total Cost of Laying Ducks Cultivation	**1,365,841**

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Cost component	The amount of costs (Rp)
C. Catfish Cultivation	
1. Fixed Cost	
Cost of depreciation	122,354
Total Fixed Costs	**122,354**
2. Variable Cost	
a. Production Facilities	
1. Seed	1,200,000
2. Fish feed	2,000,000
3. Catfish Vitamins	32,000
b. Worker	400,000
Total Variable Cost	**3,632,000**
Total Cost of Catfish Cultivation	**3,754,354**
Total Fixed Cost of LEISA Farming	**480,278**
Total Variable Cost of LEISA Farming	**8,071,278**

Revenue Component	The amount of costs (Rp)
A. Rice Farming	2,993,760
B. Laying Duck Cultivation	2,760,000
C. Catfish Cultivation	4,301,000
Total Revenue Components	**10,056,000**

Total Profits	**1,974,722**

The LEISA technology package by combining rice, catfish and duck cultivation (PERLABEK) shows that the cost of farming (fixed and variable costs) is lower than the selling price of the product. The results of the analysis of farming with the LEISA technology package show that the income received by farmers is Rp 1,974,722 per 3 months in an area of 1,680 m^2 (Table 3). Total income if calculated in 1 hectare per 3 months, farmers will get an income of Rp 11,754,297.62 per 3 months. This high profit is expected to encourage the farming community to develop rice fields.

This community empowerment program needs an active role in the community. According to Soegiharto et al., (2019), community empowerment is an effort or process of exploring and utilizing the potentials of the community to meet their needs as the application of the principle of helping the community to help themselves can become a reality. According to Noor (2011), three main efforts in community empowerment are: 1) creating conditions that enable the potential of developing communities (enabling), 2) strengthening the potential of the community (empowering), and 3) protecting and defending the interests of the lower classes (protecting), seems to be 3 (three) main pillars of community empowerment as a model of community-based development.

Empowerment is carried out with the help of agricultural extension workers and the village government. After the community empowerment activities were carried out, the Kimak village farmers began to reuse their potential, such as managing agricultural land that had been left.

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The Kimak village government in collaboration with the Farmers Group Association provides loans for equipment needed by farmers such as rice thresher machines, hand tractors, rice husk peeling machines, and rice drying machines. According to Kessler & Moolhuijzen (1994), the success of LEISA must be adjusted to the ecology of the environment and the ability of the community. Djuwendah et al., (2018) added that the use of local resources in implementing LEISA can reduce dependence on external resources and support sustainable food security. The potential of Kimak village farmers such as the availability of agricultural land, irrigation systems, seeds, fertilizers, and agricultural tools which are aids from the government need to be utilized optimally. In the future, this community empowerment program is expected to increase the income of Kimak village farmers by using alternative LEISA technology packages. Community empowerment with the concept of LEISA is effective because, after empowerment activities, there are 21 farmers recorded that they cultivate their agricultural land again and do crop cultivation.

5. Conclusions

The internal problem of Kimak village farmers in the cultivation of rice plants in the newly irrigated rice fields is the lack of ability to overcome the attack of plant-disturbing organisms such as birds, plant hopper and blast disease. The external problem of Kimak village farmers is the presence of imported rice which has lower selling prices with better quality so that their rice products are less attractive to consumers. The results of implementing the LEISA technology package by combining rice cultivation, catfish, and laying ducks (PERLABEK) obtained a profit of Rp 1,974,722 per 3 months, in an area of 1,680 m^2. Through this community empowerment program, there are currently 21 Kimak village farmers who cultivate rice after learning the benefits.

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Ngeloop Haga Puasa: Social and Cultural Practices to Welcoming Ramadan for Strengthening Muslim Identity

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ABSTRACT

The practice of "Ngeloop" (bathing and soaking in seawater) when welcoming Ramadan fasting is a tradition of the South Lampung ethnic group. But in practice, this tradition is not only carried out by the South Lampung ethnic group, but also other ethnic groups that are Muslim. This research aims to determine the actions of Muslims in Lampung in carrying out the local tradition of "Ngeloop Haga Puasa". This research was a descriptive qualitative research with interview and observation methods. The informants were selected using the purposive sampling and snowball sampling technique. The location of the research was conducted in Kalianda, South Lampung District, Lampung Province, Indonesia. The results of the research concluded that the religious value which obliges Muslims to practice fasting has been internalized which is expressed in the form of the practice of ngeloop. Expression in the form of local cultural practices is a strengthening of Muslim identity in South Lampung.

Keywords: *Fasting; Identity; Lampung; Muslim; Ngeloop; Ramadan*

1. Introduction

Local cultural practices such as traditional ceremonies are often used by communities to express gratitude to God for the blessings of health and prosperity (Humaeni, 2016), the opportunity to meet again the Muslim holidays such as welcoming the holy month of Ramadan (Astuti, 2017; Faelasofa, 2011; Herdiyanti & Cholillah, 2017; Mahfud, 2018; Marzuki, 2014; Nuha, 2016; Riyadi, 2017) which is expressed in various ways.

Reported by Anjaeni (2019), there is local culture to welcome the holy month of Ramadan at the international level, such as in Lebanon, United Arab Emirates, Pakistan, India, Morocco, and Albania, which are described as 3 of them as follows: 1) Lebanon, cannon fire is a tradition that is carried out every Ramadan. One cannon shot is a warning that it's time to break the fast. Whereas two shots were a sign that the fasting month was over and residents were preparing to welcome Eid al-Fitr. 2) India, especially in Delhi, residents come to the alleys and streets in Old Delhi to the Jama mosque, which is the largest mosque in India that can accommodate 25 thousand people. They enjoyed being together in the mosque, which when Ramadan came in the summer, the wide and open courtyard of the mosque remained warm throughout the night. However, during winter, residents spread cloths on tiles and sat together to enjoy dishes brought from their respective homes. 3) Morocco, the residents appoint a "*Nafar*", who is a volunteer to wake the people to suhoor by playing trumpet musical instruments and calling the name of the head of the family when passing through the houses of residents.

In Iraq, there is a traditional game called "*Mheibes*" which involves around 40 to 250 players. In the game, a leader will give a ring to someone in a secret way, so that those who receive the ring must submit to the leader's orders. The game only exists when welcoming the month of Ramadan (Yasinta, 2018). While in Egypt, to welcome Ramadan, the traditional lanterns of Ramadan, also known as "*Fanoos*", are used as decorations that are hung on the walls of homes and workplaces and played by children (Nursalikah, 2018).

In Indonesia, where the majority of the population adheres to Islam, there is also a tradition of welcoming the holy month of Ramadan, as in Java, there is a tradition called "*Nyadran*", which is to clean graves. This means that those who have died will be cleansed of their sins in the holy month of Ramadan (Riyadi, 2017). In Padang, people bathe using lime water, hoping they will be cleansed of sin and ready to fast Ramadan. This tradition is called "*Mandi Balimau*" which has been run for generations (Iballa, 2016). In the Bangka district, the tradition of bathing using lime water is called "*Mandi Belimau*", which has shifted due to changes in the mindset of the community (Herdiyanti & Cholillah, 2017).

In Tulungagung, "*slametan megengan*" takes place around the last ten days in Sha'ban month. It is a tradition and ritual to ask God for physical and spiritual strength in fasting during the month of Ramadan and to pray for ancestors who have died. This tradition has been carried out hereditary until now (Aibak, 2010). The local traditions have been widely known by the community so that these traditions become the commodification of tourism.

The community in South Lampung district consists of multi-ethnic and religious groups. They live side by side and maintain togetherness (Sihaloho, 2019). There is a similar tradition in South Lampung, a multi-ethnic population, which has been carried out from generation to generation to welcome the holy month of Ramadan. This tradition is called "*Ngeloop*" (bathing and soaking in seawater). Although this tradition originates from South Lampung, the practice of "Ngeloop" is also carried out by Muslims from various ethnic groups in South Lampung. This is interesting because other Muslim ethnic groups are part of the practice. The practice of "Ngeloop" has become the practice of Muslims from various ethnic groups who live in South Lampung and around the area.

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Unfortunately, this tradition has not been studied scientifically. The local tradition is local wisdom that enriches the treasury of Indonesian culture. Moreover, in Lampung, which has a multi-ethnic population, the existence of these local traditions is a means to unite Muslims from different ethnicities. Although from different ethnic groups, they also take part in local traditions in South Lampung. This tradition is beneficial for Muslims in South Lampung to strengthen their identity.

Tradition is often extinct because people do not preserve it, arguing that local culture is considered traditional. But in South Lampung, local culture is still carried out, whereas, from its geographical location, the distance is very close to the city of Jakarta, the capital of Indonesia, only separated by the Java Sea, which has potential for modern cultural values, will quickly erase and replace a local culture that is often considered traditional. Until now, the local culture is still preserved by Muslims in South Lampung. The local tradition is the identity of the Muslim community in South Lampung. As such, this research focuses on why do people in South Lampung carry on the tradition of "*Ngeloop*" (bathing and soaking in seawater) in welcoming the holy month of Ramadan?

2. Literature Review

The traditions that develop in society do not come spontaneously but gradually. That stage according to Berger & Luckmann (1990), in social construction consists of the stages of objectivation, internalization, and expression. This expression stage is the stage that can be seen and can be felt. If the tradition of "*Ngeloop*" is carried out by the people on the beach/sea, then at the cultural level, the form of expression is visible to many people.

In detail, Berger & Luckmann (1990) explained the process of accepting social reality into three processes, including 1) Externalization: the continuous outpouring of human selfhood in the world, both in physical and mental activities. As social beings, humans will not remain in themselves but must always express themselves in their activities in the community. This activity is called externalization. 2) Objectivation: can occur when the product of the activity has formed a fact that is external and different from the producers themselves. Although culture originates and is rooted in human subjective awareness, its existence is outside of individual subjectivity. In other words, culture has objective reality and applies to it the objective categories. 3) Internalization: the re-absorption of reality by humans and transforming it once again from the structure of the objective world into the structure of subjective consciousness. Through externalization, society is a human product. Through objectivation, humans become sui generis realities, unique, and with internalization, human beings are the product of society. Through cultural externalization is a human product; through human internalization is a product of a culture.

Tradition and religion are two inseparable things (Setiyawan, 2012). Traditions carried out in the community are often an implementation of the teachings of the religion they believe in. Therefore, the religion which contains truth values is believed by its adherents to be run with a variety, this is what is called *Islam Nusantara*. The implementation of this truth is very relative because it depends very much on the culture of the local community. That is why the practice of religion often becomes diverse and becomes a characteristic of each community (Astuti, 2017). Even Mahfud (2018) said that local culture is a product of religion. Even though there is a culture in religion, religion, which is universal, will not lose its purity which includes religious law, beliefs, and monotheism (Astuti, 2017), but instead strengthens their identity of the religion they believe in. Ethnic identity can be known from local traditions as forming identity (Callister

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et al., 2009). According to Barker (2013), the formation of identity through a process that is socialized and accepted by the community by being implemented in a hereditary way.

3. Research Methodology

This research is a qualitative descriptive research to uncover the reasons for the South Lampung ethnic group to carry out this tradition. Data collection in this research used interview techniques. Informants were selected using a purposive sampling technique, by selecting people who are considered to know, be involved, and understand information related to research topics and problems (Patton, 1990). The informants are divided into two categories which are those that have a close relationship with the community so that they have information about local cultural practices. Informants included in this group included 1) Formal figures, consisting of the head of the sub-district, the head of the tourism office, the head of the village, the head of the hamlet, and the head of the neighborhood. 2) Informal figures, consisting of religious figures and traditional leaders. Based on the appointment method, the selection of informants is carried out based on 2 (two) groups of informants above. The selection of informants was carried out using snowball sampling techniques (Groenewald, 2004) to find out in detail the motivation of Muslims in South Lampung to practice local culture.

Also, this research uses non-participant observation techniques intending to explore data that cannot be revealed at the interview. Secondary data was used to complement the data needed in this research, obtained from the urban village office, traditional leaders' notes, previous research, newspapers, magazines, journals, and local newspapers.

The data analysis process begins with data collection, both primary and secondary data. Primary data collection was obtained through interviews with informants and then made the transcript of the results of the interview. Then the observational information was used to triangulate the interview results. Secondary data obtained from village office reports are supporting sources that strengthen primary data. Analysis of qualitative data is carried out by following a model developed by Huberman & Miles (1984) in Denzin & Lincoln (1994), known as interaction. This model begins with data collection, data reduction, presentation of data that has been analyzed and drawing conclusions.

The location of the research was conducted in Kalianda, South Lampung District, Lampung Province, Indonesia, which carried out the tradition of "*Ngeloop*" (bathing and soaking in seawater) to welcome fasting in Ramadan hereditary. Specifically, the location of this research is Canti Beach.

4. Results and Discussion

1) Results

A. Muslims in South Lampung

Lampung Province is the southernmost province in Sumatra. The capital of Lampung province is Bandar Lampung. Lampung Province is inhabited by around 1,269,262 people consisting of various ethnic groups. It is known that the multi-ethnic population resides hereditary. The ethnicity of people living in South Lampung are as follows: Javanese with a percentage of 61.88% of the total population of Lampung, while ethnic Lampung with a percentage of 11.92%, followed by Sundanese-Banten ethnic with a percentage of 11.27%, Semendo (Sumatra South) with a percentage of 3.55%, and other ethnic groups such as Minangkabau, Bali, Batak, and others with a percentage of 11.35% (Utami & Astuti, 2014).

Although the inhabitants of South Lampung have lived for at least three generations, their settlements have not yet fully integrated with the local population. The Balinese settled in the

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location provided by the government because the Balinese were migrated to Lampung in 1963 with the location of Balinuraga village. The Lampung ethnic group is in the village of Agom. Even though the two ethnic groups' settlements are separate, they have togetherness, for example in utilizing public facilities, such as markets and public transportation, so that the relations between the two ethnic groups are still going well (Napsiah et al., 2019).

For migrant Muslim ethnic groups, the relationship between the two went well because besides being together in using public facilities such as markets and public transportation; residents were also united in terms of religious activities. Residents carry out religious social activities in the mosque to perform the five daily prayers and in the open field to perform the Eid Al-Fitr and Eid al-Adha prayers. Religious activities are also often carried out at the nearest sea to welcome the holy month of Ramadan.

B. The Process of Islamization in Lampung

In general, Islam enters Indonesia in a peaceful manner, which is following the values that will be conveyed to encourage people to do well (God's command) and avoid God's prohibition. Likewise, Islam entered Lampung in a peaceful manner, which was spread throughout Lampung using several methods. Syahputra (2017) suggested this method through:

1) Culture. Walisongo, who peacefully spread religion, did not curb the local culture that was once characterized by Hindu-Buddhist culture, and then was modified into a culture that was nuanced by Islam. Thus, the Islamization process is carried out on the local culture before the people. This means culture becomes the medium of Islamic da'wah itself. The Islamization process in Lampung also uses local cultural media. The Islamization process in Lampung also uses local cultural media. Islam which is implanted through this culture will provide the remaining space for the old religious heritage and existing beliefs, which developed in the community at that time, to be preserved.
2) Trading. The spread of Islam in Lampung was also carried out through trade such as in the coastal areas of North Sumatra which had become the anchorage of Muslim merchant ships that lifted their merchandise from Gujarat, precisely in North Sumatra. Besides trading, Muslim merchants also spread Islam. Islamization through trade was very beneficial because kings and nobles participated in trade activities. Islamic traders from Arab and Gujarat also Javanese located in Malacca brought Islam to the port cities of the north coast of Java. At the same time, the triumph of the Majapahit kingdom fell; this affected the development of Islam in Lampung.
3) Marriage. Muslim merchants have a better life than indigenous people. This makes the interest of indigenous people to establish relationships with Muslim merchants, especially daughters from the nobility.

C. *Piil Pesenggiri*: The Philosophy of Ethnic Lampung

The Lampung ethnic group has a philosophy of life, known as "*Piil Pesenggiri*" (Irianto & Margatha, 2011; Napsiah et al., 2019; Sinaga, 2014). In detail, *Piil pesenggiri* contains the following matters:

1) *Juluk-Adek*, which means having a traditional title given at a traditional ceremony in marriage. Usually, the titles given to men are *Pengiran, Dalom, Batin, Temunggung, Radin, Minak, dan Kimas*. Whereas for women are *Ratu, Idoman, Pujian, Pimpinan, dan Tuan Ratu*. The title given is used in daily life as a form of honor.
2) *Nemui-Nyimah*, which means being sincere in accepting guests. Guests are people outside the family. This meaning can also be interpreted as caring for others because, in that

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philosophy, there is meaning when receiving guests, should be given proper food and drink.

3) *Nengah-Nyappur*. *Nyappur* is derived from the noun *cappur* being the verb *nyappur* which means to integrate. It can be interpreted as a sociable, friendly, and tolerant attitude among people. *Nengah-nyappur* shows that the character of the Lampung ethnic group socializes without favoritism, without discriminating against individual backgrounds, religion, ethnicity, and culture.
4) *Sakai-Sambaiyan*. *Sakai-Sambaiyan* means help and cooperation, which means understanding the meaning of togetherness or cooperation. *Sakai-Sambayan* is essentially showing a sense of participation and high solidarity with various personal and social activities in general.

The life philosophy of the Lampung ethnic group is implemented in daily life. They did not discriminate among ethnic groups; even cooperating with other ethnic groups became the main goal. Therefore, this philosophy of life is used as a basis for the association of daily life. The values contained in this philosophy are to unite inter-ethnic groups in Lampung.

D. Islam, Customs, and Traditions in the Lampung Community

The interaction of Islam and local culture in Lampung is an effort to see the dynamic relationship between Islam and various values and concepts of life that are maintained and inherited and are seen as a way of life by the people of Lampung. The way of life also includes traditions inherited from generation to generation that are still being carried out. In the Lampung tradition, religious values are implemented in a variety of Lampung traditional practices, ranging from having a family, having children, and about death. For example, in traditional marriages in indigenous communities in South Lampung, it is known as "*Ngarak Maju*". *Ngarak*, according to the term, means "parade", while *Maju* means "marriage" So "*Ngarak Maju*" means the tradition of the Lampung bridal parade carried out at the groom's place, as a sign that a man has officially married a woman. In the tradition of "*Ngarak Maju*", there is an element of Islamic culture consisting of the use of a tambourine as a musical instrument to accompany the parade of dhikr (Syahputra, 2017).

The tradition of "*Manjau Pedom*" is a tradition of visiting and staying at a woman's house by the family of a man, which is carried out after the procession of "*ijab kabul*" (*akad nikah* or marriage contract). This is to strengthen relationships and help each other between married families (recommended by Islam).

Marhabanan is an activity to thank God for the birth of a child and give a name to the child. The activity is carried out religiously by reading the Book of Barzanji and accompanied by prayer so that children grow into good children and have faith. Barzanji readings are carried out by men led by a religious leader.

Yasinan is a tradition of reciting Surah Yasin together to pray for those who have passed away. Usually "*Yasinan*" is done on the first, third, seventh, fortieth day, hundredth day and even the thousandth day of the death of a person.

E. *Kuruk Puasa* (Welcoming Ramadan Fasting)

Muslims in Kalianda, South Lampung, are the same as Muslims in Indonesia, who believe that the month of Ramadan is the holy month. Ramadan is a month full of forgiveness of sins. As Muslims, the month of Ramadan is believed to be a month full of blessings. Therefore, Muslims are thankful to Allah for giving them health and long life and being able to meet again with the month of Ramadan, the month they are waiting for.

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Lampung people realize that not everyone can meet again with the month of Ramadan because they are no longer given a long life. Some people are unable to carry out Ramadan fasting due to illness. Therefore, the month of Ramadan is a month that is considered a special month. Therefore, happiness to welcome the month of Ramadan is carried out with various preparations, both mental and spiritual.

Muslims in South Lampung prepare themselves to welcome the month of Ramadan starting from basic needs such as clothing and food needs. Therefore, usually, they will shorten working hours outside the home and focus on family matters. The first thing to do is a pilgrimage to the grave which began in the morning. They pray for families who have died.

F. *Ngeloop di Lawok* (Bathing and Soaking in Seawater): Annual Traditions of Muslims in South Lampung

Muslims in South Lampung have a tradition before carrying out fasting in the month of Ramadan. They try to strengthen their mental and spiritual by bathing and soaking in the seawater (*ngeloop*) together. There is no specific choice regarding the beach/sea that will be used as a place to carry out that tradition. The consideration for them is the beach/sea that they can reach and are considered safe to carry out the tradition. The distance between the house and the beach sea is a major consideration in carrying out the tradition of bathing and bathing in seawater. The tradition is carried out on the beach/sea close to where they live.

There are no written records to find out when it was the first time the tradition of "*ngeloop*" was practiced by Muslims in Kalianda, South Lampung. The people only follow the tradition that has been carried down from one generation to the next generation. In customary practices, there is also no change in implementation.

Literally, "*ngeloop haga puasa*" means bathing and soaking in seawater to welcome the fasting month of Ramadan. The process is carried out to cleanse them before fasting. Even though they intend to clean themselves, there are no special toiletries or fragrances when bathing and soaking in seawater. There is also no agreed-upon rules for how long to bathe and soak in seawater. According to the informant, the average length of bathing and soaking in seawater ranged from 1 to 2 hours, as revealed by the informant below:

> *"Bathing and soaking in seawater we do as much as possible. It could be 1 hour or even more. But on average only 2 hours because it was almost night" (Interview with the informant).*

Although there is no stipulation about the length of time for bathing and soaking in seawater, according to a mutual agreement, it only ranges from 1 to 2 hours, which is conducted before the Asr Prayer and ends before entering the Maghrib Prayer. Asr prayers are held in the congregation on the beach. The tradition of "*ngeloop*" is carried out after Asr prayer.

After carrying out the tradition of "*ngeloop*", visitors carry out "*banjakan*" or eating together, by spreading the mat and then eating together by way of an elongated or circular line. After the Maghrib prayer time, they will say goodbye to fellow visitors to greet and say goodbye, and also ask to be prayed for to be able to meet again in the month of Ramadan next year and always be given health and strength to carry out fasting during Ramadan.

2) Discussions

Religious values play an important role in reviving local culture. Living religious values has become a habit in people's lives. Therefore, local culture and religion are both interconnected.

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However, Mahfud (2018) said that although religion and culture have a close relationship, religion is not a product of local culture because religion comes from God. When humans practice religious teachings, religion becomes the reality of society, so religious values will vary because customs and culture are very diverse. Therefore, in practice, religion also becomes diverse in its implementation. Social and religious practices become the implementation of culture.

The tradition of "*ngeloop*" is the cultural practice of Muslims in South Lampung to welcoming the month of Ramadan. Local cultural practices are carried out to implement religious values that require adherents to obey and carry out fasting in Ramadan. In this context, Berger & Luckmann (2019) revealed that the process was an internalization process. The process of internalization is the process of absorbing religious values into each individual who becomes a habit.

Local culture is culture obtained from the community itself which is usually done to show the identity of the community. The identity can be in the form of religious social practices. According to Marzuki (2014), local culture is often synonymous with traditional culture, which is often eroded by modern culture because it is not supported by government policies. In South Lampung, local culture is still maintained. Lampung has a multi-ethnic population. However, all remain committed to carrying out the tradition. Even local governments provide full support for the implementation of local traditions by providing security and comfort in carrying out the tradition of "*ngeloop*".

Berger & Luckmann (1990) said that local cultural practices were not automatically done but through several stages. The objectivation stage is the stage where someone is introduced to the values that are adhered to. In this context, Muslims who live in South Lampung are socialized with the Islamic values that they have been following. The teaching value to carry out God's commands and stay away from God's prohibitions has become an inseparable part of their lives. Fasting during the month of Ramadan, for one month, is an obligation for Muslims. Except for those who have been determined by God not to fast in the month of Ramadan like an old person, and are sick. However, both have the obligation to pay *fidyah* (religious fines/donations).

The second process according to Berger & Luckmann (1990) in social construction is internalization. Internalization is the value that becomes a personal responsibility, which is done to improve themselves, both with fellow human beings and also with God who created them. This value is grateful because they already have the pleasure in the form of health so that they can carry out fasting in Ramadan every year. The form has become an inseparable part so that it has been internalized in each soul.

In this connection, the tradition of "*ngeloop*" is a form of expression carried out by the Lampung ethnic group. The expression is carried out annually together with other ethnic groups. Togetherness with other Muslim ethnic groups is very relevant to the values of the philosophy of Lampung including *Julek Adek, Napai-Nyimah, Nengah-Nyappur,* and *Sakai-Sambaiyan*. The philosophical value is used as a value to accept other Muslim ethnic groups to carry out the tradition of "*ngeloop*". In this context, according to Mahfud (2018), local traditions in which there are local values are forms of community expression in carrying out religious teachings, which become the identity of the ethnic group.

The tradition fo "*ngeloop*" is the result of an agreement by Muslims in South Lampung, which has been socialized and accepted as an effort to welcome the month of Ramadan and is carried out together, and has the support of various parties, both the government and

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traditional leaders. This is a strengthening of people's identity as Muslims. This tradition, according to Callister et al., (2009) is the identity of the ethnic group.

5. Conclusions

Various ways have been done by the community in expressing themselves to practice religious teachings, especially in welcoming the month of Ramadan. Local culture is often a way to express religious teachings that have been accepted for truth and have been internalized to their adherents. Religious values still have universal values in the form of belief in the truth of religious teachings, although various local cultures are used by the community to carry out religious values. "*Ngeloop*" is a local cultural practice that is an expression of the internalization of religious values that are believed to be true, thus strengthening their identity as Muslims in South Lampung.

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Establishing School as a Dialogue Space: A Case Study at Kolese Gonzaga High School

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ABSTRACT

Dialogue is an important part of strengthening democratization. However, dialogue has not been fully practiced and prioritized in schools. Schools become important institutions to promote tolerance and dialogue from various traditions or cultural backgrounds. Strengthening dialogue is an important part of the humanist education approach. This research discussed how Kolese Gonzaga High School established a learning system that provides a large space for dialogue. In each activity, the school tries to develop communication skills, learn to understand each other, and also collaborate with various communities. This research focused on two things: (i) the practice of establishing school as a space for dialogue, and (ii) how school can promote dialogue for peace. This research was qualitative research with a case study approach. Informants were selected using a purposive sampling technique. Meanwhile, the data collection techniques used are in-depth interviews, observation, and literature study. Interviews were conducted with school principals, teachers, students, and parents. Dialogue activities are strengthened in various activities at school. Kolese Gonzaga High School establishes dialogue spaces in various fields in the school such as in classrooms, daily activities, and activities outside of school.

Keywords: *Dialogue; Education; Gonzaga; Kolese; High School;*

1. Introduction

The Commission for Missing Persons and Victims of Violence (KontraS) mentioned that in the range of October 2016-2017 there were three trends of persecution in speaking out and having opinions (24 cases), intimidation (21 cases), and forced dissolution (19 cases) (Gerintya, 2018). In 2017 the Ministry of Women's Empowerment and Child Protection of the Republic of Indonesia (*Kementerian Pemberdayaan Perempuan dan Perlindungan Anak Republik Indonesia* or Kemen PPPA) received 15 complaints related to discrimination in schools due to religious differences. Since 2016, according to Kemen PPPA, complaints about discrimination cases have increased (Kuwado, 2017). The cases of persecution and discrimination occur because of differences in belief and political views which then carry over into the domain of education. In fact, the difference is something that is inevitable in the reality of daily life in a pluralistic Indonesia. Violence based on differences in political and religious views is, of course, very worrying for the future of diversity in Indonesia. The role of education in establishing a solid paradigm for students in viewing differences that exist in Indonesia needs to be questioned again. Normatively, schools have a major contribution to internalizing various values. The school is an institution that has a role to construct students' understanding of the social world, as well as being a strategic institution in establishing understanding and practice of Indonesian values, norms, and culture. Diversity in Indonesia requires a type of education that opens space for diverse individuals to learn from one another. The inclusive education model, which is the antithesis of the exclusive education model, is needed by Indonesian children who have different socioeconomic, cultural, and religious backgrounds to establish equal relations in daily activities. This educational model also promotes egalitarian principles; the educational process of this model positions humans in a humane way.

With the condition of the many cases of violence and the lack of a sense of national unity, humane education is very important to be implemented in educational spaces in Indonesia. In practice, humane education promotes dialogue (Freire, 2016). In addition, personal self-development, self-actualization, and individual freedom are the goals of humanist education (Darim, 2000). Meanwhile, in the context of Indonesians values, referring to Surakhmad (2009), education aims to humanize, civilize, develop the love for the nation, and not merely produce human resources who are ready to use or ready to work in the labor market. Establishing education that promotes dialogue and focuses on humanization is an important task of educational institutions. At this point, the school's position as a locus or domain that makes dialogue an important priority to be established in learning or various other activities. In addition, in a global context, according to Duraiappah (2016) stated that telling young people about violent extremism crime is not enough, so it is necessary to re-education that emphasizes dialogue, critical thinking, and respect for diversity. These three aspects (dialogue, critical thinking, and respect for diversity) are very relevant to be developed through education in schools.

Some research stated that establishing inclusive schools is an important part of the education process, especially in countries that have a multicultural demographic composition. Nishina et al., (2019) suggested that schools could facilitate inclusiveness for ethnic diversity. One important thing that needs to be done is learning that pays attention to multiculturalism and done cooperatively. In addition, one of the important points delivered was that schools need to help students to be ready and able to establish relationships with friends who come from diverse ethnic backgrounds. Thus, education in schools can provide valuable experience and skills to students, which they can bring to the new educational environment, community and workplace. Aloni (2013) mentioned that dialogue as an important part of the development

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of humanistic education. Dialogue is important to develop students' sensitivity and abilities. This is their provision to become more autonomous, authentic, moral, and dignified human beings.

Referring to the explanation, establishing dialogue becomes an important part of the social and cultural transformation of diverse Indonesian communities. Dialogue is an important medium for eradicating prejudices among various groups. Dialogue is a bridge to national unity, but it is also an important part of enriching students' perspectives. The communication that is established will erase the prejudice that has existed so far. In the current context, schools that still use anti-dialogue methods, such as using violence to implement a culture of discipline, must immediately be abandoned because it is counterproductive to the future of the Indonesian nation. The increase in persecution carried out by groups of people because of different views is one of the trends that tend to strengthen because they are not accustomed to dialogue in the space of education, with different views either political or religious.

Meetings of students with teachers, school staff, or fellow students with diverse socioeconomic, cultural, and religious status in various educational spaces are valuable learning for students. Through this meeting, students in schools are directed to be accustomed to interacting with various groups. This will be a valuable experience that makes them accustomed when hanging out in the community. The cross-cultural meeting became the basis for establishing dialogue. In the end, dialogue can be considered as a very fundamental requirement for students. Through learning activities and other activities in school, students are accustomed to having an open view and also dare to express their arguments. Daily practice can be through a variety of activities, which have continuity and persistence in school. Dialogue is needed so that students are accustomed to articulating various anxieties through peaceful means, thereby minimizing misunderstanding or even conflict, which will lead to acts of violence. The habit of dialogue in the education space is very crucial and needs to be optimized in daily practices. The habit of dialogue is expected to contribute positively to the democratization process in Indonesia.

This research focuses on one school that has an adequate experience base in establishing dialogue in the education space. Kolese Gonzaga High School in Jakarta, Indonesia, has a long history as a school that pays attention to the process for habituation to dialogue in its educational process. This research illustrates how Kolese Gonzaga High School develops an educational process that provides a large space for habituation to dialogue. Kolese Gonzaga High School is a school with a unique religious base. Catholic religious values are implemented in the daily activities of school. The vision of Kolese Gonzaga High School states clearly, preparing the future leaders who have excellence, competence, responsibility, openness and integrative power in the spirit of services and concern for others and their environment, and should be imbued with the noble of conscience in the spirit of Christianity (SMA Kolese Gonzaga, n.d.). Kolese Gonzaga High School is a school managed by Jesuit of Indonesia Province, who in practice tries to form graduates to have communication skills in the community and understand and appreciate cooperation with fellow people from various backgrounds. Although it is a Catholic-based school, the students, teachers, and staff at Kolese Gonzaga High School come from different religious and ethnic backgrounds. Establishing strong dialogue is one of the focuses of the school. Two profiles of graduates from Kolese Gonzaga High School have become an important basis of school fundamentals for establishing dialogue. The dialogue process is carried out practically in learning and activities at school. This research aims to explain two main things: first, how the practice or implementation of school as

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a space for dialogue, second, how to develop education that is able to promote dialogue as an important part in efforts to negate violence and establish peace.

2. Literature Review

Dialogue is one of the central theories proposed by Freire in the context of Critical Pedagogy. According to Freire, the teacher's relationship with students must be in a horizontal position where both are equal subjects. Freire is indeed opposed to the positioning of the teacher as someone who has better knowledge, while students know nothing. The teacher does have a duty to educate students and provide teaching in schools, but in many cases, teachers can also learn from students and learn together with students. The horizontal relationship between the teacher-student starts with dialogue (Monchinski, 2011). In dialogue, the most important thing is the existence of connectedness between the two parties without any prejudice with all statements issued by other parties (Freire in Monchinski, 2011). Thus, a mutual understanding between the two parties will occur.

According to Freire (2016), dialogue is an existential requirement. Dialogue is a form of human gathering, not a form of hostility or war of opinion to seek the truth. Dialogue is a means of shared reflection and efforts to act to change reality. In dialogue, there are processes of communication, knowledge-seeking, and social transformation. Freire & Shor (1987) revealed:

> Through dialogue, reflecting together on what we know and don't know, we can then act critically to transform reality. In communicating among ourselves, in the process of knowing the reality which we transform, we communicate and know socially even though the process of communicating, knowing, changing, has an individual dimension. But, the individual aspect is not enough to explain the process. Knowing is a social event with nevertheless an individual dimension. What is dialogue in this moment of communication, knowing and social transformation? Dialogue seals the relationship between the cognitive subjects, the subjects who know, and who try to know (p. 99).

According to Freire (2016), dialogue cannot take place without a sense of love for the world and fellow human beings as well as humility. The process of learning and doing, creating and changing, and true dialogue will not occur without critical thinking. Dialogue is an arena for human encounters. Without dialogue, there can be no communication and without communication, there can be no true education. Dialogue as essential communication must underlie every collaboration and not try to force, manipulate, tame, and be full of slogans. Dialogists focus on the existing reality and try to answer and change it (Freire, 2016). If it is related to the educational process at school, the teacher must ensure that every student, inside and outside the classroom, feels safe and valued when expressing their aspirations.

Dialogue allows everyone to connect and meet with each other and care for one another. Discussion and dialogue, although not in agreement with what the other party said, Dewey described as a form of cooperative effort in which the two parties can learn from one another (Noddings in Monchinski, 2011). One of the characteristics of democracy is the potential for individual growth through the expression of conflicting opinions and ideas. Dialogue is best understood as a democratic relationship that allows opportunities for mutual understanding with one another and develops by confronting differences rather than 'playing a role' as if such differences do not exist. The important point is not that we always agree on everything that is argued by the other party, but loyalty to every democratic process of freedom expresses every point of view and wants to listen democratically. The better a person understands the opposite

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point of view, the better it is to prepare to fight. Dialogue in the classroom makes this possible (Freire in Monchinski, 2011). The purpose of dialogue is consensus free of coercion, free from all domination (Habermas in Hardiman, 2008). Schools become an important institution to promote tolerance where dialogue from various traditions or cultural backgrounds can still be carried out (Strike, 2008). Strengthening this dialogue is an important part of the emphasis of education which has a humanistic orientation. Haryatmoko (2010) said that there were four goals that became the idealism of education, which consisted of, first, the acquisition of knowledge and skills (competence) or the ability to respond to market demand, second, humanistic orientation, third, responding to social, economic and justice challenges, and fourth, the progress of the sciences themselves. Education is directed to help students to develop their reasoning abilities, take responsibility for their statements, beliefs, and actions. Dialogue is part of intercultural education as an important part of increasing intercultural competence so that children can live together (Huber & Reynolds, 2014).

Students as part of the community come to class with all kinds of prejudices they bring from family and community. Everything can be criticized and every prejudice that makes other students feel uncomfortable does not get a place in the classroom. Parekh (2001) said that intercultural dialogue plays a crucial role in a multicultural community because each cultural group has a perspective that can be different from other cultural groups, so that dialogue plays an important role. Dialogue is conducted so that each group can understand each other. In a broader context, UNESCO (2008) used dialogue to establish peace. Dialogue is widely used as an important tool for achieving peace. In addition, Information and Communication Technology (ICT) and various media can be used to encourage dialogue, mutual understanding, self-expression, peace, and reconciliation. Spinner-Halev (2003) stated that schools that have diverse students have the opportunity to learn from one another in daily practice, not just limited to the theory in the book. In this context, the variety of schools becomes a very relevant space for a variety of dialogues to get to know one another.

Establishing school as a dialogue space also needs to pay attention to the position of the school where the diversity of differences is something that must be managed properly. In this context, multicultural education becomes relevant in the process at school. In the context of multicultural education, Banks (2004) stated that there are several dimensions, consisting of (1) content integration, (2) the knowledge construction process, (3) prejudice reduction, (4) an equity pedagogy, and (5) empowering school culture and social structure.

First, content integration, related to how teachers use examples and content from various cultures and groups to illustrate key concepts, principles, generalizations, and theories, in their fields or disciplines. There are more opportunities for the integration of ethnic and cultural content in some subject areas than in others. In social studies, language arts and music, frequent and sufficient opportunities exist for teachers to use ethnic and cultural content to illustrate concepts, themes, and principles. Then, there are also opportunities to integrate multicultural content into mathematics and science. However, the opportunities are not as extensive as in social studies, language arts, and music.

Second, the knowledge construction process, related to the extent to which the teacher helps students to understand, investigate, and determine how implicit cultural assumptions, reference frames, perspectives, and biases in a discipline affect the way in which knowledge is established in it. Third, prejudice reduction, which seeks to help students develop positive attitudes toward different racial, ethnic, and cultural groups. Fourth, equity pedagogy is when teachers modify their teaching to facilitate the academic achievement of students of diverse races, cultures, genders, and social class groups. Fifth, empowering school culture and social

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structure, related to the culture and organization of schools that promote gender equality, race and social class must be a concern for every element in the school. School culture must be able to empower students from racial and ethnic groups or gender.

3. Research Methodology

This research used a qualitative research method with a case study approach. Case studies are chosen to carefully investigate each program, event, activity, process or group of individuals whose time and activities are limited (Cresswell, 2006). For this research, it is specifically limited to (1) how Kolese Gonzaga High School establishes a dialogue space at school, (2) How programs, activities, and processes enable students to engage in various dialogues at school. Interviews were conducted with school principals, vice-principals, teachers, parents, and students to find out their perspectives on the school's efforts to establish dialogue and all its problems. Informants were selected using a purposive sampling technique. Meanwhile, the data collection techniques used are in-depth interviews, observation, and literature study. The three techniques are used to get in-depth information related to the daily practices of all actors in the school to establish dialogue. Some of the data from this paper used data from thesis research[1]. To update the data, a series of interviews and observations were conducted in July-August 2018.

4. Results and Discussion

A. School Practice as a Dialogue Space: The Kolese Gonzaga High School Case

Kolese Gonzaga High School is a Catholic-based school. In the school's vision, the identity of Kolese Gonzaga High School as a religious-based school is clearly stated. "Preparing the future leaders who have excellence, competence, responsibility, openness and integrative power in the spirit of services and concern for others and their environment, and should be imbued with the noble of conscience in the spirit of Christianity" (SMA Kolese Gonzaga, n.d.). Although as a Catholic-based school, from the beginning, Kolese Gonzaga High School opened a space or opportunity for students, teachers, and employees, who are non-Catholic to study and work. From the school administration records, the teachers, administrative staff, and students in the school come from various religious backgrounds including Christianity, Islam, Sikhism, Baha'i Faith, Buddhism, and Hinduism. From the start, Kolese Gonzaga High School tried to be an inclusive school that opened up the opportunity for anyone to become a student or work. The openness attracted a variety of parents from various religious and ethnic backgrounds to get their children into Kolese Gonzaga High School. For example, parents of students who have Islamic backgrounds, entrust their children's education to Kolese Gonzaga High School, due to the school's discipline in learning and other activities.

> *"Discipline issues. That, number one. (Besides that) because we were students at a Catholic school in the past"(Interview with parents of Kolese Gonzaga High School students, May 9, 2013, as cited in Afriansyah, 2014).*

This condition made the parents of students decide that one of their children would register as a student at Kolese Gonzaga High School. Another reason is the historical experience of parents of students who have been educated by Catholic-based schools. Both agreed that the

[1] Afriansyah 2014

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quality of education in Catholic-based schools was very good, so they chose Kolese Gonzaga High School as their children's school.

Kolese Gonzaga High School has students with different religious and cultural backgrounds. These conditions allow for intensive dialogue at school. In addition, the Seminarians or prospective Pastors who attended education at Wacana Bhakti Seminary were also students at Kolese Gonzaga High School, making the variety of students in the school more diverse. According to the Head of Kolese Gonzaga High School, the merging of seminarians and female students aims to create conditions so that prospective Pastors gain experience of interacting with various groups in the school. Hopefully, the prospective Pastors at the time of carrying out their duties when in the community later did not experience awkwardness. Referring to school history, the integrating of male and female students at Kolese Gonzaga High School began in 1990. Initially, Kolese Gonzaga High School was a school that specifically accepted male students but later accepted female students. The amendment to the regulation aims to provide a natural feel for teenagers for Seminarians and Kolese Gonzaga high school students in general (SMA Kolese Gonzaga, n.d.b). For seminarians, it is expected that since the early education process it is not awkward to interact with women. For the students, it is expected that since the early education process they can have a normal interaction. The process of merging and integrating male and female students aims to make prospective religious leaders more familiar with their congregants and not feel exclusive (Afriansyah, 2014).

The school's openness to various views in the community is summarized in the four and five point graduate profiles on the Kolese Gonzaga High School website. Point four mentions "to have communication skills in the community", and point five mentions "to have understanding and could appreciate cooperation with others within different backgrounds" (SMA Kolese Gonzaga, n.d.a). These two profiles are important fundamentals for dialogue practice in school. Based on the awareness of diversity in the community, the school seeks to make its students have adequate communication and be able to respect different groups.

To make students, who have communication skills in the community and understanding and could appreciate cooperation with others within different backgrounds, certainly require adequate understanding and direct practice. This ability is not present suddenly but through a process of continuous strengthening in school, both in the learning process and activities outside the classroom. Dialogue needs to be accustomed to in every process at school. Communication and efforts to understand each other cannot be formed without a routine and familiar dialogue process in every activity undertaken, either in the learning process or in daily activities at school.

The process of establishing dialogue space in schools is seen in the efforts of schools to establish egalitarian cultures. Egalitarian culture establishing's felt in daily activities at Kolese Gonzaga High School. Although with a unique and specific culture, egalitarian culture was also established in schools managed by the Jesuit of Indonesia Province, such as in Kolese De Britto, Yogyakarta, Kolese Loyola, Semarang, and Kolese Kanisius, Jakarta. Egalitarian school culture was developed with the aim of establishing equal relations among all elements in the school. Then, it is hoped that each element understands their respective roles and responsibilities in both learning and other activities and the school establishes open dialogue spaces. For example, in the learning process, students are given the opportunity to express various arguments freely and are not disputed if they have different views with the teacher. In learning history, for example, the teacher provides various perspectives. In history lessons, there are so many perspectives on looking at an event (Afriansyah, 2014). In each lesson, each student is given space to provide a view based on the knowledge students have, likewise in learning in other

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fields. It aims to make students accustomed to being active and dare to express any arguments that are considered true. They are directed to become accustomed to dialogue with teachers and fellow students on various issues. If there are differences of opinion, they try to find a way to resolve it. Dialogue is put forward to solve every problem.

Beyond learning, there are a number of activities aimed at strengthening dialogue habits and resolving common problems. A forum was formed to resolve the problems that exist in school. The forum is called Force Forum. One case that appeared and discussed together was for example when a student was caught cheating. Cheating is something that is strictly forbidden in Kolese Gonzaga High School. The rules stated that students cheating during daily tests and general tests will be subject to sanctions by giving the lowest test score (0) by the teacher. In addition, students will also be given a Warning Letter, and then parents will be called by the school. Dialogue will be conducted through the Student Force Forum so that there are no more students cheating. Another example where dialogue becomes an important part of school activities is when there are student protests regarding the rules of student hair length. Initially, students who had an average value of 80 had the privilege of hair lengthening. But suddenly there was a rule that the average grade of students must be 85. Students then protested related to these rules and delivered it straightforwardly to the school. The school appreciates the protest because they dare to express their rights; it is very important (Afriansyah, 2014).

In the context of teacher and student relations, there are *sarasehan* (informal gatherings/forum) as a form of communication between the two parties. *Sarasehan* was a typical event from the school. In this activity, the teacher, staff, and students have an equal position and hold a dialogue to express the problem and how to solve it[2]. Students get the opportunity to express their criticisms and suggestions directly to the school management and teachers. Criticisms and suggestions delivered can be related to teacher learning patterns, assessment systems, or related to school facilities. Any complaints are expressed openly to teachers and staff. Students are also invited to dare to communicate anything that they think is inappropriate and needs to be corrected immediately. Criticisms and suggestions to homeroom teachers, teachers, or head of school must be conveyed openly. It aims to solve problems in a fast and appropriate way. In essence, students can freely evaluate education services in school. Of course, these criticisms and suggestions must be justified. This spirit of sharing and openness is established on a family basis so that the party that was criticized did not feel personally attacked. The spirit that was established was the desire to continuously improve the quality of education services in Kolese Gonzaga High School.

For a broader scope, there are a variety of activities that strive to strengthen students' understanding of diversity and the regularity of dialogue with various groups, among others through the activities of Jamboree, Live-in, and social services for the community. Students who are involved in this activity will deal directly with various realities in the community. Jamboree activities carried out in nature at the beginning of the new student period (Class 10) are aimed at students getting to know themselves, and understand other people. The school believes that student activities carried out in nature will emerge the original character of each individual; the originality of each self will be present in advance. Through this program, there are internal and external dialogue processes. Living together in nature with a variety of different properties will make students try to understand each other. From this program, students are educated to become individuals who know themselves, are not easy to complain, want to work together,

[2] Interview with Kolese Gonzaga High School teacher, May 24, 2018, at Kolese Gonzaga College High.

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and serve others. From Jamboree's activities, in addition to dialogue with oneself, students also try to dialogue with nature and the environment. When participating in the Live-in activity, Class 10 students have the opportunity to live in homes of residents who have different economic status, culture, religion, and way of life. Students directly interact with the community to be able to communicate and understand the variety of social life. This condition allows students not to be awkward when dealing with diversity when they are involved in the community. Through Live in activities, students are invited to dispel the prejudices that have been on their minds so far and immediately prove them in the community they live in for several days. Meetings between students and residents are an important part of experiencing people's daily lives that are very different from their daily backgrounds.

Likewise in social service activities, students provide assistance to those who are considered economically disadvantaged. They organize social service activities ranging from data collection to handing out aid to the community. From interviews with students, even though they intend to help, there are times when they are rejected by the community. Moreover, they come from Catholic-based schools, while the majority of people who are helped are Muslim. Social service activities are then considered by the community as part of religious missions. Many people still consider this activity to be part of Christianization. In the process, as revealed by students, they learn about religious differences that are an issue in the community. Students then learn to become excellent negotiators. Students try to explain in detail the purpose of the school's social service to the community. Students practice to communicate the aims and objectives of social service programs. Students get an understanding of the differences that occur in the community, not just learning theories in school[3].

The activities carried out by the school show the process of establishing a dialogue that is designed in a systematic and planned manner. The various activities carried out become part of establishing an egalitarian school culture, with teachers and students who have the same position in accordance with their respective capacities and most importantly by prioritizing responsibilities. In addition, daily activities serve as an example of the seriousness of schools in establishing the foundation of egalitarian culture. For example, the habit of riding with one another in a vehicle when going home from school becomes a concrete manifestation of establishing a strong family and egalitarian culture. Students who have a vehicle will invite other students to come home together. Here a sense of kinship is established, which is not only limited to formalism but also to direct practice. Schools try to establish a sense of family and egalitarianism in various aspects. In school organizations like Student Council (*Organisasi Siswa Intra Sekolah* or OSIS), each student is given the opportunity to become a member or leader of the organization regardless of their religious background. As revealed by Head of Student Council of Kolese Gonzaga High School:

> *"In my opinion, at Gonzaga College High School, there is diversity. So in all spaces such as extracurricular activities, group activities, and organizations, never mentioned a single issue about ethnicity. So we are free to do everything" (Interview with the Head of Student Council of Kolese Gonzaga College High School, May 8, 2013, as cited in Afriansyah, 2014).*

The school establishes a sense of "free responsibility" for each student. This means that the space for freedom of each individual is limited by the freedom of other individuals in the

[3] Interview with three Kolese Gonzaga High School students, May 24, 2018, at Kolese Gonzaga High School.

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school. This has been given since the beginning of the new student orientation. Students are given the understanding that they can do a variety of things but may not violate the rights of others. Students are given space to explore themselves personally and take responsibility for their choices. A unique example is male students who have achievements, are free to have long hair with the requirements students must have a report card with a good average grade. This freedom is an appreciation from the school if students can take responsibility for their academic achievement.

> *"Previously, the requirement for male students to have long hair was to have an average grade of 80. Since the 2013/2014 school year, it was increased to 85" (Interview with the Head of Kolese Gonzaga High School, May 1, 2013, as cited in Afriansyah, 2014).*

The process of establishing dialogue in schools, as stated by Freire (2006), requires a sense of mutual understanding and equality. Teachers and students must be in an equal position and have a strong desire to listen to each other carefully. Dialogue must promote mutual respect and love. The relationship formed in Kolese Gonzaga High School, if referring to Banks (1993), is part of an effort to establish an Equity Pedagogy. The equity pedagogy seeks to provide equal opportunities for every student who has diversity. Their position is equal in the learning process at school. Through some of its programs, schools also try to establish prejudice reduction or erode various prejudices that usually occur because of differences in ethnic identity, religious or social (Banks, 1993). Through its various programs, the school trains diverse students with the aim that students can interact and participate equally. Students are invited to build an appreciation of differences, both in schools and in the community.

As stated by Spinner-Halev (2003), schools that have diverse students have the opportunity to learn from one another directly in various daily activities through practices, not just limited to the theory in the book. It enables each student to learn how to work together with different individuals. Referring to Freire (2016), the school also seeks to establish equal relations between each individual, thus enabling dialogue. Equal relations are the starting point for constructive dialogues. There is no distance between the teacher and students as well as between students and students at various levels. There is a special space provided by the school that allows each individual to express their aspirations or opinions.

In the dialogue process, referring to Noddings in Monchinski (2011) each individual in the school can relate and meet with each other and care for one another. There are problems in schools that require solving together so that each individual must participate to express their aspirations. Programs established in the school show the school's efforts to create a space for dialogue. In the midst of the administrative and academic burdens of school, the practice of establishing school as a dialogue space becomes a complicated matter. So the school's effort to build a dialogue space is very crucial.

B. Promoting Dialogue against Violence: Efforts to Establish Peace in Multicultural Communities

Peace is the universal goal or ideals of society, a safe and peaceful world and far from violent conflicts. But today, conflicts in various countries, especially violence based on religion or ethnicity are still prominent. It all happened because each group did not have an awareness of the importance of establishing a peaceful world. In addition, problems of social inequality, suspicion, and lack of locus to meet and understand each other are increasingly limited. In the

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Indonesian context, for example, at the time the Presidential or Legislative Election or Regional Head Elections take place, it is very easy to see disputes using various justifications. Different parties are enemies that must be eliminated. This condition is very worrying. Efforts to establish a peaceful society are difficult to do as conditions continue to occur. One aspect that is an important locus to establish a tradition of dialogue to create peace is through education. Article 26 point 2 of The Universal Declaration of Human Rights stated:

> Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance, and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace (United Nations, n.d.)

Article 26 point 2 of the Universal Declaration of Human Rights mandates crucial issues for education to develop people who respect Human Rights. Education needs to promote mutual understanding, tolerance, and brotherhood among all humanity. Education has a central role in helping to realize the central goal of participatory democracy: encouraging people responsibility, participatory, and oriented towards justice (Westheimer & Kahne, 2004 in Kester & Booth, 2010). Freire holds that education has the potential to establish a better world. Dialogue with an equity pedagogy basis and compassion is an important part of establishing education (Kester & Booth, 2010). Schools are an important part of establishing that commitment. Without the vision and mission of the school and adequate programs, the process of internalizing these values becomes very difficult to implement.

Establishing dialogue becomes part of the learning process and daily activities at Kolese Gonzaga High School. The school seeks to familiarize students to engage in dialogue when they face various problems in daily activities. Important decisions in schools are achieved through constructive dialogue. Dialogue practices are carried out to reach mutual agreement and understanding. When there are problems related to various policies in schools that are not appropriate, students are given the opportunity to question the policies released by the school. Students in the forum are given the opportunity to dialogue and question various policies that students criticize with teachers or school leaders. As one informant revealed:

> *"It's opened. There is such a thing as a forum. For example, in the previous case, the Minimum Completion Criteria was raised for students who had long hair to be 85. However, many students protested, especially male students. Finally, this problem was mediated through the forum, although there were no changes. This is fair because we know the reason. We also give a lot of opinions to the authorities and get responses, although sometimes it takes a long time. There are conflicts that have occurred, but this method is better because we know the purpose of the policy" (Interview with Student, April 28, 2013, as cited in Afriansyah, 2014).*

The habit of conducting dialogue in the learning process and school activities is an important part of increasing their capacity. Through discussions such as the implementation of forum activities, awareness about the process of dialogue in an effort to solve each problem becomes a priority. This kind of activity becomes a school effort to develop students who prioritize dialogue in solving various problems. Efforts to establish awareness for every student that dialogue is something that needs to be prioritized compared to the use of violence to solve

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every problem in daily life. Through learning activities, awareness of daily social reality can be established. The teachers consciously establish an understanding for students that Indonesia is a diverse society. A teacher stated that Kolese Gonzaga High School is a "mini Indonesia". Teachers also raise a variety of daily problems or actual issues become one part of the learning process. According to the teachers, awareness about Indonesia which is a diverse country and not only built by one group is an important thing that students need to realize. Indonesia is a joint work of various elements consisting of ethnicity, nation, religion, and social class. The solid delivery of material and practices about the diversity of society in Indonesia makes the understanding of the diversity of Indonesia fully appreciated by all elements in the school. The framework of understanding the national and Indonesian frame becomes an important part of establishing education in schools. The History Teacher, who has taught at the school for decades, states that:

> *"Students and teachers, so here, non-Catholics are not only students but also their teachers and staff. We have a frame that this is a mini Indonesia in an educational institution. That's what we want to develop. So it is hoped that later the output from this school will really bring Indonesia like that which is diverse, and then don't have the view that Indonesia consists only of group A or group B, this is something that denies history" (Interview with History Teacher, April 26, 2013, as cited in Afriansyah, 2014).*

The notion of diversity and Indonesian values is not only knowledge gained in schools but also in daily practices at school. In addition, dialogues in the classroom are conducted to explore students' basic knowledge and understanding of an issue regarding the actual issues in the community. The teacher raises cases as an effective learning tool about the reflection of appreciation for the existence of diversity in Indonesia. Through learning and non-learning activities, the building of theory and practice that is very important for multicultural Indonesian society is internalized. In building a society that can respect each other's differences, establishing dialogue is an effort to make Indonesia more peaceful and harmonious. With diverse backgrounds in terms of ethnicity, nationality, social class, or religion, the willingness between different groups to dialogue for mutual understanding or in resolving conflicts will make life more beautiful. The dialogue will minimize the conflicts that exist in society because dialogue is built on the basis of mutual trust. An equal position between groups of people will make it easier for dialogue between people. Hopefully, peace will be easier to realize. According to the Principal, it is very important for students to have a mutual understanding. Every individual will always try fairly to find out why other people do certain actions. Students need to be invited to think clearly and not to guess negatively the reasons other people act.

> *"Students are educated to always understand other people, why others act that way, why others act this way. If there is violence here and there, usually we will find out, and try to understand why they are doing it. Usually like that. Oh right, they do it because of their past experiences, for example being bullied. No wonder, when possible, they will feel this is the right time to take revenge" (Interview with the Head of Kolese Gonzaga High School, May 2, 2013, as cited in Afriansyah, 2014).*

Strengthening the habituation of dialogue through practices in schools is an important basis for strengthening the capacity of students in the future. Students feel that the school

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accommodates various criticisms expressed by students. The egalitarian culture constructed in schools allows students to freely express their aspirations critically. Students feel that the habituation has made them have a critical perspective on various issues. In addition, they have a broad perspective on various problems that exist in society. The moment of the Regional Head Elections in Jakarta, for example, they were criticized because public spaces in their daily lives became very uncomfortable because they were dominated by political issues. The polarization that occurs makes them embarrassed. Moreover, the hoax news and efforts to divide this nation were felt. In students 'views, political issues that include religious justification, to corner different parties' political views are not very good[4].

Not only in school but strengthening dialogue is also carried out by parents at home. One parent stated that children are given space to do various activities, but they must take responsibility for their choices. The process is carried out through dialogue between parents and children.

> *"What are the benefits? We must know the responsibility. Parents only agree if it is already good to do. That's all. Because what is basically, children will talk to parents if they are hesitant to decide, as long as they give a good understanding of what they do. Let the children experience it themselves because if they don't they will not grow up" (Interview with Parents, May 9, 2013, as cited in Afriansyah, 2014).*

In addition to establishing dialogue in schools, various activities undertaken by schools greatly contribute to students' perspectives on violent activities. Various activities in the school will reduce the stress level of students because they have positive activities. Meanwhile, there are still many students out there who are trapped in violent activities such as brawls, because schools do not provide adequate actualization space for their students. One parent said:

> *"In the government-run high schools or vocational schools often fights, (using violence). It's one of the stress levels because the expression is not accomplished. In Gonzaga, there are a lot of activities that can put these children's emotions into something positive" (Interview with Parents, May 9, 2013, as cited in Afriansyah, 2014).*

Based on these findings, it is increasingly clear that the vision of schools is a crucial part of making dialogue as an effort to solve every problem. Dialogue is carried out to minimize the practices of violence that occur in various parts of the world through education. The vision to be a school as a space for dialogue, schools must recognize that each element (actor) in the school has an equal position. The vision, mission, and core values that are referred to in schools are then practiced in daily activities, so there is no difference between normative and implementation. The position of the school to build a dialogue space is very significant in the context of the multicultural community. The habit of dialogue in the classroom is an attempt to negate any violence that might occur. This can also be an effort to build peace in Indonesia. Strengthening the theory and practice carried out at Kolese Gonzaga High School is in line with Parekh's views regarding the multicultural curriculum. A multicultural curriculum, according to Parekh (2001), must meet two conditions. First, it can't be too narrow. Curriculum content in multicultural education must be able to provide a clear understanding and be able to stimulate students in asking questions, arouse curiosity, encourage their sympathies, and help them to

[4] Interview with three Kolese Gonzaga High School students, May 24, 2018, at Kolese Gonzaga High School.

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appreciate differences and human diversity. In addition, students must get a variety of perspectives about an event, and then be able to explore sensitivity, moods, and reflect on enthusiasm. Second, the teaching must be right. The curriculum content must also contain dialogues in various cases to get students' responses to assessing different problems. Meanwhile, referring to the concept of multicultural curriculum, according to Banks (1993), through the learning process in the classroom, knowledge is constructed and reflected on the basis of interest and experience, it is important for students to interpret and bridge the cultural differences that exist in society.

Each of these incidents certainly does not have a single history and certainly has a different narrative. Establishing dialogue in schools requires structured and systematic work. Learning in schools becomes very important to internalize students, both paradigmatically and practically, the solution to each problem can be discussed together through dialogue. Awareness for every element in the school regarding the diversity of Indonesia, consisting of ethnic, religious, linguistic, social class, and different political views, is very important. Recognition of heterogeneity and diversity in Indonesia is an important form of appreciation in a multicultural society (Kymlicka, 1995). In terms of normative, dialogue contains equality, trust, respect, and also empathy. The quality of trust and empathy must be developed through dialogue (Head, 2012). Schools, as stated by each informant, become a space for the introduction of diversity in the community. In addition, through education in schools, students get the opportunity to build perspectives to be more open to various perspectives that exist in the community.

5. Conclusions

Schools as a dialogue space are a necessity that needs to be built in the education process and become a school culture. This effort, which started from an educational institution, became one of the reinforcements of a positive national narrative by promoting equal communication between individuals. Dialogue is not an easy thing to do, so it needs to be trained and accustomed. The learning space and other activities in the school become a space where the dialogue is conducted. Equality between students becomes important to strengthen the establishment of egalitarian culture and has become a school culture so that Kolese Gonzaga High School becomes a school that practices dialogue in its daily activities. Establishing dialogue means trying to trust each other and continues to learn from each other and listen to diverse views. The effort established from this school is expected to contribute to the establishment of social relations in the community. Mutual trust and acceptance that everyone is equal will negate conflict. There is already an effective mechanism which is the use of dialogue rather than using violence. Establishing dialogue in a multicultural society is one of the important efforts in strengthening national ties in the diversity of Indonesia.

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Space and Culture of Exclusive Gigolo Experience in Surabaya

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ABSTRACT

The existence of students in the community should play a role as a drafter, dynamist, and evaluator of various social changes. Something that has a positive impact on the community. But some of them do the opposite, having a negative impact on the community, such as acting as a gigolo, known as 'exclusive gigolo'. This research presents the meaningful actions carried out by exclusive gigolo to attract sympathy and various actions in providing excellent service to clients. These actions were examined from the perspective of Max Weber's Theory of Social Action. This research used a qualitative approach with the perspective of Weber's theory. The research subjects were students who worked as gigolos, ranging from freelance to a lover (manstress). The informants were selected using the snowball sampling technique. Meanwhile, the data collection technique used is in-depth interviews. Data analysis and interpretation techniques are carried out with a deeper understanding (verstehen). There are gigolo social actions, within the framework of norm values, which become the blueprint of community behavior. First, the integration between rationality actions and instrumental rationality actions. These actions were found in activities, including: (1) Gigolo built his self-image: from self-expertise to intelligence in choosing marketing models; (2) Ignoring the feeling of shame as self-strengthening in facing various situations; (3) Client service actions: from holding hands to sexual activity. Second, the integration between rationality action and affective action. The highest achievement for gigolo is to become a lover (manstress). The intensity and the close relationship between a gigolo and the client can make both of them fall in love, like real *love. In this context, the gigolo puts money as its main goal. On the other hand, gigolo realizes that the woman who is his client has a family, so it is impossible to have the love of the woman completely. This research concluded that: (1) The implementation of Max Weber's Theory of Social Action in gigolo social actions is integrated into one action with another, and; (2) Gigolo does not take traditional actions on the actions that have been taken.*

Keywords: *Exclusive; Gigolo; Social Action; Student; Surabaya*

1. Introduction

Prostitution has become a complex social phenomenon, which is the oldest part of civilization in the world. Prostitution continues to grow along with the development of social life (Musto et al., 2015). Prostitution is considered as a way to escape poverty (McAlpine, 2006). Economic problems are the main cause of prostitution. Prostitution is considered as one of the jobs that can make money. Prostitution also occurs due to a lack of morality (Amalia, 2013).

The necessities of life are the reason someone does prostitution. In addition to economic factors, prostitution is also influenced by sexual desire (Nanik et al., 2012). Prostitution activities carried out to meet sexual needs. Economic and sexuality limitations, which are a source of satisfaction, make prostitution an alternative way (Bachtiar & Purnomo, 2007).

It is not easy to understand prostitution. Prostitution can reveal various dark sides of human life, not only related to sexual relations and the various parties involved, but also involves the authorities, who secretly enjoy and benefit from the existence of prostitution (Husson, 2017).

Prostitution comes from Latin, namely *pro-stituere* or *pro-strauree*, which means letting them commit adultery, doing prostitution, sexual misconduct, and fornication (Kartono, 2007). The predicate 'prostitute' is for men and women, who have sexual relations outside of marriage, as well as various other sexual activities (Siregar et al., 2016; Pitcher, 2015). Prostitution is also understood as the exchange of sexual activity with something (Nazemi, 2011), not only includes the exchange of money, but also the exchange of jewelry or drugs (Lehmiller, 2014). In this context, individuals are commodities that are traded (Pitcher, 2015).

Prostitution is a profession that has existed since the ancient Mesopotamian civilization and spread widely to ancient Greek, Roman, Japan, and China. In the ancient past, especially the times of the Greeks and Romans, prostitution was connected with a secular rite (Sanger, 2015 in Dylewski & Prokop, 2019). For example, once a year at the Temple of Mylitty in ancient Babylon, each woman had to give herself to a foreigner, who would pay to fulfill their sacred duty (Dufour, 1902 in Dylewski & Prokop, 2019). In ancient Greek, the first brothel (*lupanarium*) was created in Athens. Meanwhile, in ancient Roman, prostitution was public and legal. A special office was established in 260 BC to maintain peace in the *lupanarium* and become a source of income tax from prostitutes (Sanger, 2015 in Dylewski & Prokop, 2019). In the eighteenth century, prostitution was very popular. Various places in Paris and London functioned as brothels that provided services, as well as providing training to prostitutes (Roberts, 1992).

In the United States, prostitution began to develop in the 19th century, when prostitutes were employed in brothels (D'Emilio and Freedman, 1988 in Dylewski & Prokop, 2019). While

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in Japan, the conceptualization of prostitution has been carried out since the Meiji Empire and continued until World War II, which was used by Japanese authorities to conceptualize recreational facilities to entertain the Allied invaders (Kramm, 2017).

While in Indonesia, prostitution began during the kingdoms in Java, which used women as part of the commodity feudal system (Kartono, 2007). The king who has full power controls everything, including women who are desired (Hull et al., 1997). The king's power is reflected in the number of concubines, ranging from a daughter of a noble family which was handed over to the king as a sign of loyalty, to a daughter of royalty offering from other kingdoms (Saraswati, 2013).

The commercial sex industry developed rapidly during the Dutch colonial period. This statement is based on the emergence of a traditional slavery system and concubines to meet the sexual needs of European societies (Tjahjo, 1982). This activity develops around ports in the *Nusantara* (Malay Archipelago). Sexual gratification activities for soldiers, traders, and messengers are the main issues in the establishment of foreign cultures, which enter the *Nusantara* (Oktaviari, 2017).

In practice, prostitution is not only done by women but also by men (Jewkes et al., 2012). Commercial male sex workers are usually termed with many variations, namely: escorts, man whores/man sluts, rent boys, hustlers, working boys, and call boys (Brents & Hausbeck, 2005). These terms are different for each country. In European countries and the United States, for example, men who become prostitutes are called male prostitution, man whores/man sluts (Bimbi, 2007). In Asian countries such as Japan, men who become prostitutes are called *Kagema* (Andersson, 2000). In Indonesia, men who become prostitutes are usually called 'gigolo' (Kartono, 2007).

Gigolo is understood as a paid man, cared for, or hired by a woman as a lover (manstress) or sexual partner (Koentjoro, 2004). There are two categories of gigolo in Indonesian society. First, *travestis* (transvestite), have feminine characteristics and express themselves as homosexual, only provide sex services to fellow men. Second, *garcons* (gigolo), have masculine characteristics and often do not know the sexual orientation they have (Silva, 1996). It seems that this category is less consistent because it generalizes between transvestites who have "different sexes" and men (gigolo). This should not be generalized.

Various policies on prostitution have been developed and implemented in various countries to control the practice of prostitution (Crowhurst et al., 2012). Each country has a different approach to dealing with prostitution issues (Pitcher, 2015). In Turkey, prostitution is considered legal but with the proviso that prostitutes must register and are required to have a check-up at any given period. Brothels are run by the government, and citizens are prohibited from accommodating Commercial Sex Workers (CSWs). There are 15,000 registered CSWs and unregistered CSWs estimated at 100,000 CSWs (Smith, 2005). Meanwhile, in Canada, sex service providers are legalized, but since 2013, buyers of sex services are subject to penalties, ranging from a minimum fine of Can$ 500 (approximately Rp 5,200,000) to a maximum penalty of 5 years imprisonment (Edmonton Police Service, n.d.).

In Sweden, since 1999, being a prostitute is not a crime, but buyers of sex services can be jailed for six months. Furthermore, running a brothel will be subject to a penalty of up to 4 years of imprisonment (Levy & Jakobsson, 2014). In Norway, legalizing sex service providers, but prohibits the purchase of sex services, even though purchases are made abroad (Skilbrei, 2012). If someone persists in buying sex services and is caught, a fine or imprisonment of up to six months will be imposed, if it involves underage prostitutes, it will be subject to a penalty of 3 years imprisonment (Strøm, 2009). In Iran, sellers and buyers of sex services are equally

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punished. The punishment was given, from caning, imprisonment, until being stoned, or being stoned to death. Furthermore, running a brothel can be jailed for up to 10 years, and forbidding citizens to have income from the prostitution business (Starygin, 2011). In contrast to Germany, based on existing laws, prostitution workers in Germany are on a par with other professions, mainly related to wage eligibility, health insurance programs, and pension funds (Künkel, 2011).

Meanwhile in Indonesia, prostitution is regulated in the Criminal Code (*Kitab Undang-Undang Hukum Pidana* or KUHP) in Articles 296 and 506. Article 296 is intended for those who provide, carry out, or facilitate obscene acts with others with a penalty of one year and four months imprisonment or a fine of Rp 15,000. Article 506 of the Criminal Code regulates the threat of punishment for pimps. The article stipulates penalties for people who profit from prostitution with a maximum penalty of three months imprisonment (Moeljatno, 1999). Other provisions regarding the punishment for the practice of prostitution are regulated in Law No. 21 of 2007 on the Eradication of Trafficking in Persons or Law No. 23 of 2002 juncto and Law No. 35 of 2014 on the Child Protection (Anindia & Sularto, 2019).

Based on aspects of the provisions of the applicable law, Indonesia is categorized as a country that legalizes prostitution. However, positive law in Indonesia does not explicitly regulate prostitution (Badan Pembinaan Hukum Nasional, 2009). Provisions in the Criminal Code Articles 296 and 506 do not regulate the activities of CSWs or buyers of CSW services, but only regulate brothel owners, pimps, and brokers of prostitution. This rule is very difficult to apply to female prostitutes and sex service buyers who come to visit, so there is no provision of punishment (Beccaria, 2011). Law No. 21 of 2007 on the Criminal Act of Trafficking in Persons only criminates someone who benefits from trafficking in persons (pimps). A weak legal basis and no criminal conviction in detail to criminal offenders contribute to the increasingly widespread activity of prostitution which is still an unresolved problem (Anindia & Sularto, 2019).

In Indonesia, the existence of a gigolo is officially not regulated in the law. Some regulations regarding gigolo are made autonomously by several regions in Indonesia (Sa'dan, 2016). Regional Regulations (*Peraturan Daerah* or *Perda*) which regulate gigolo, including Labuhan Batu District Regulation No. 32 of 2008 Series C No. 2 on the Prohibition of Amoral, Homeless and Beggar, which includes a prohibition on immoral acts, such as that carried out by gigolo (Katjasungkana & Wieringa, 2016).

The existence and characteristics of gigolos in various big cities in Indonesia such as in Jakarta, Denpasar, and Surabaya are different (Landiyanto, 2019). In Jakarta, for example, gigolo is considered to be a type of middle to upper-class prostitution, having its work system without showing any localization system (market place). The work system prioritizes the use of information services through electronic media or mass media (Winaya, 2006). Gigolo prostitution activities are not always intended to be related to economic factors, sometimes more to the aspect of relieving loneliness because left by a partner, interlude to release boredom with a partner or just looking for friends to release fatigue (detikcom, 2010). The existence of gigolos in Bali can be seen through the daily life of young people on the beach of Kuta, Bali, through surfing as a daily activity. Behind this activity, there is a gigolo veiled sex network. The community names this group as 'beach boys'. On this beach, they attract foreign female clients from various countries (detikcom, 2010).

Unlike the gigolo in Surabaya, the practice of gigolo is considered to be a veiled prostitution practice (Sofian, 2011). Gigolo in Surabaya does not want his identity and profession revealed in public spaces. This is because the Surabaya community's culture still holds eastern traditions,

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unable to provide gigolo space maximally (Lestari, 2008; Kaye, 2003). Gigolo clients in Surabaya can choose a hotel room to negotiate as well as gigolo work practice actions (Subhan, 2010 in Nasiri, 2016). In addition to attracting clients through social media, websites, and pimps, some gigolos offer their services openly on the roadside. A gigolo who works covertly has differences in terms of work, rates, client selection, and service (Lestari, 2008; Nieka, 2012; Freundschuh, 2017). Gigolos who work covertly are usually from certain groups such as students, so it is 'exclusive'.

Various studies on Gigolo have been carried out, including in terms of the motive of working to become a gigolo (Bella et al., 2002), the underlying factors working as a gigolo (Vanwesenbeeck, 2013), the working principle of a gigolo (Browne & Minichiello, 1996), the meaning of life as a gigolo and the concept as a gigolo (Kumar et al., 2017). This research presents meaningful actions that are carried out exclusively by gigolo to attract sympathy and various actions in providing excellent service to clients. These actions were examined from the perspective of Max Weber's Theory of Social Action (Ritzer, 2001). In Max Weber's theory, social actions are actions that are directed at others. It is also a mental action or actions directed at others that might occur due to the influence of certain situations or deliberate repetition as a result of the influence of a similar situation or passive approval in certain situations (Ritzer, 2001).

Max Weber in Ritzer (2001) classified four types of actions that were distinguished in the context of the perpetrators' motives. First, Instrumental Rationality Action (Zwerk Rational). This action is a social action carried out by someone based on consideration and conscious choices related to the purpose of the action and the availability of tools used to achieve it. Second, Value-Rational Action (Werk Rational). In this action, the available tools are only conscious considerations and calculations, while the objectives are already concerning the absolute values of individuals. Third, Affective Action. This type of social action is more dominated by feelings or emotions without intellectual reflection or conscious planning. Affective actions are spontaneous, irrational, and are emotional expressions of individuals. Fourth, Traditional Action. In this type of action, a person exhibits certain behavior because of habits acquired from ancestors, without conscious reflection or planning.

2. Research Methodology

This research used a qualitative descriptive research method that describes the object of research based on the available facts. The focus of this research is the meaningful actions taken by gigolo to attract sympathy and provide excellent service to clients. The subjects of this study were students who became gigolos, known as 'exclusive gigolo'. Students are an educated group who has adequate knowledge about sexually transmitted diseases and risk actions. The sexual activity carried out by gigolos is a risky action that allows the transmission of the disease. The subjects chosen were active students working as freelance gigolo and gigolo who already become a lover (manstress). The informants were selected using the snowball sampling technique with a total of 3 informants. This research was conducted in Surabaya, Indonesia. This research was conducted in September - December 2019. The data collection technique used in-depth interviews (Creswell, 2015). In the statement delivered by the informant, they had first understood the purpose of this study and personal confidentiality was guaranteed.

In qualitative research, referring to the modeling, each study starts with data collection, data reduction, and data presentation, and drawing conclusions or verification (Huberman, 1992). Data analysis and interpretation techniques are carried out with a deeper understanding (verstehen). First, this research categorizes gigolo actions to attract sympathy and provide

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satisfying services to clients. Second, the data are grouped in themes, as follows: (1) Gigolo built his self-image; (2) Ignoring the feeling of shame; (3) Client service actions; (4) being a lover (manstress), a dialectic between the highest achievements and the entangled in love. Second, build a complete description of it.

3. Results and Discussion

Exclusive gigolo is a male student who is hired temporarily or regularly by women, as a partner for sexual activities. Exclusive gigolo clients, in general, are mistresses or wives of government officials or who have important positions at a company, known to the public, but are suspected of lacking the attention and affection of their partners.

A. Gigolo built his self-image: from self-expertise to intelligence in choosing marketing models

The gigolo community believes that self-image will determine market quality. Therefore, building self-image is very important to maintain the gigolo market value. There are two gigolo strategies in building self-image, including (1) caring for the body, choosing clothing and other items, as well as choosing words for speaking and using language intonation; and (2) developing strategies for marketing.

If examined from the perspective of elementary economic transactions, this strategy can be categorized as part of a professionally managed commercial business. For gigolos, the body is the main capital. The body must be built, maintained, and developed into an attractive body (Sarmini et al., 2018). Gigolo performs a series of actions to treat the body, beginning with selecting and sorting food for consumption, maintaining physical fitness by doing gymnastics, facial treatments (facials, peeling, massage) and whole-body treatments including genitals.

> *"The body and penis are the main assets in working, therefore care is needed. For example, for facial treatment, it is done every 1-2 months, for penis care, it is done every time by giving special topical medication so that the penis has strength and long-lasting. Exercise every day even if only run or push-ups and sit-ups. Maintain health by consuming herbs and antibiotics regularly. To prevent disease, a routine medical check-up must be done" (Interview, ST, age 22).*

Furthermore, the gigolo believes that the style of dress and other items will support his appearance.

> *"Apart from body care, to look cool, we must be smart in choosing clothes, shoes, watches, and belts. Initially, I chose clothes according to my wishes, but clothing can be adjusted according to the wishes of the client" (Interview, ST, age 22).*

In addition to being attractive, gigolo also builds his self-image through the choice of words and speech, especially when communicating with clients or prospective clients.

> *"I greet client quite often with the words "dear", "beautiful" or "baby", to get chemistry quickly and make the client happy, I also treat the client like a girlfriend" (Interview, RC, age 25).*

These words can be understood in a broader situational context. In this context, the client can understand (accept) what a gigolo is doing without knowing why he is doing it. The act of

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gigolo when treating clients as girlfriends, it can be observed that every community has norm values that place a person in status and role. A person's status will have implications for placement in relationships in the community. There is a difference in treatment between the status of a new person, friend, close friend, boyfriend, girlfriend, wife or husband, and ex-wife or ex-husband. Gigolo puts clients like 'girlfriend', meaning that there is a treatment jump. Only this status gives room for a gigolo to have closeness with clients. In this context, it is very possible for a gigolo, whoever his client is, will 'look like his girlfriend's face'. For a gigolo, managing hallucinations becomes an important dimension to smoothing out his duties. Although it is recognized that when examined from the depth of social interaction that is built, there is no value in the community that equates social interaction in the status of 'fiancé' has the same meaning as the social interaction carried out by gigolo.

Gigolo only has one indicator, related to the client, which can pay for his services.

> *"Whoever my client is, the important thing is she can pay for my services at a high price" (Interview, RC, age 25).*

Exclusive Gigolo has two marketing strategies, including (1) marketing itself openly, by offering to friends, marketing through social media or newspapers; (2) through a pimp; and (3) work in groups.

First, gigolo chose a location to market himself openly in crowd centers such as fast-food restaurants in downtown plazas. Their behavior is shown like they are waiting for friends as they often look right and left to observe the surrounding conditions. They chose the place, which according to them, was often visited by middle and upper-class people such as Tunjungan Plaza (TP) and Pakuwon Trade Center (PTC) in Surabaya. They look neat, use perfume with scents tend to be masculine but a little sweet, with a typical metrosexual male style.

> *"Hang out at the mall or fast food restaurant then the client will come close to talk for hours, usually followed by a transaction to the hotel" (Interview, RZ, age 25).*
>
> *"To make it easier for clients to find our presence in public places, we use familiar codes and symbols. The most commonly used code is sitting and putting cigarettes and matches on the table while playing with the cigarette box by rotating or making it stand" (Interview, RZ, age 25).*

Exclusive gigolo also uses social media to market itself.

> *"I offer myself through social media like Instagram, Facebook, and Twitter. Of course, I am not outspoken but I am disguised as a recipient of freelance model services"(Interview, ST, age 22).*
>
> *"There are chat applications such as Tinder, Badoo, and Meet Me, which contain people offering or seeking sexual services. Many girls or boys put photos tempting in the application. Usually, I offer my services there, I click "like" on women's posts, if they are interested, they also click on "like" me, then continue chatting until finally, a transaction occurs" (Interview, RZ, 25 years).*

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Gigolo puts its sex services as commercial 'goods' that are freely traded. Therefore it is not surprising if the gigolo placed his offer as a real object to be sold such as a car, house, motorcycle, or other items. The value of 'shame' prevailing in the community as a controller of people's behavior seems to have begun to experience a shift in values. Prostitution which was considered as an act of violating social norms began to be shifted, and some people who were part of the community gave support. Here then, the value undergoes construction and reconstruction.

Social media as part of the development of communication technology greatly affects the activity of gigolos. The use of technology has become an important dimension. Gigolo must be very good at marketing himself through social media such as Facebook, Instagram, and Twitter. They masquerade as freelance models or fitness service providers using online/chat application features such as Tinder, Badoo, Meet Me, and Tantan[1]. The community, in general, may not yet understand these various media. It can be said that being a gigolo, intelligence is also needed besides having good looks and attractiveness.

Second, pimp services are usually used by novice gigolo. They do not know the client area and do not have a good marketing strategy.

Third, group work is considered to be more organized, neat, closed, recommending each other, and sharing clients. They have a WhatsApp group that is used to exchange information about clients and opportunities to get orders. The working group members are gigolos who have career women clients, with high positions known to the public, such as wives or mistresses of government officials.

> *"Usually there is a client who wants to use my services, but I've already been with another client. Usually, I would recommend some friends to the client" (Interview, RC, age 25 and RZ, age 25).*

When examined from the perspective of Weber's Social Action, this gigolo action is classified as an instrumental rationality action (Zwerk Rational) which is a social action carried out by someone based on consideration and conscious choices related to the purpose of the action and the availability of tools used to achieve it.

Gigolo performs social action through careful consideration of the goals and ways that will be taken to achieve these goals. Gigolo actions that start from caring for the body, choosing items worn, choosing words or style of language used, the behavior of playing a cigarette box, and choosing the type and aroma of perfume are instruments used by gigolo to attract clients. Gigolo in choosing this social action has been carefully considered about the goals and methods used to achieve the goals.

[1]Chat application that uses a nearby feature where users can get acquainted without having to save contact numbers such as Whatsapp, Telegram or Line. Users only need to set the criteria for friends to be searched starting from the selection of gender, age, criteria, and location. The application will automatically provide various options for a friend's choice, if the user finds a suitable friend, the user simply presses the accept button or the like button. Furthermore, users can send messages to each other and offer prostitution services.

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B. Ignoring the feeling of shame as self-strengthening in facing various situations

1) Managing feelings of shame and being able to read situations

The meaning of shame is closely related to ethics and morality (Bertens, 2007)[2]. Feelings of shame are also often felt every time a gigolo interacts in the community. Shame is part of the various feelings that humans have. Shame is a feeling that causes a person's self-esteem to degenerate because it violates social norms, legal norms, or religious norms (Wright & Gudjonsson, 2007). Gigolo is overshadowed by shame when with his friends on campus and in his family environment.

> *"I feel ashamed if people find out about my work, afraid that all my friends will stay away from me. I do proper social interaction with them. I don't use luxury items and have the appearance of a typical student" (Interview, ST, age 22).*
>
> *"Wearing clothes, shoes, and bags like a student. Must use goods and money appropriately but still neat despite using not much different from other friends on campus. Friends on campus are good at finding information if there are students who often use expensive branded clothes and luxury goods. They will look for information about it, so I must be careful not to get discovered" (Interview, RZ, age 25).*
>
> *"When I'm at home, I'm offline. I don't accept work, as much as I can be a good kid at home, like a student who is returning home" (Interview, ST, age 22).*

Gigolo has taken action to direct his behavior toward certain stipulations or expectations that are common habits, the behavior that must be shown by a student on campus, and the behavior that must be shown as a child in the family. This gigolo action takes into consideration the behavior of others and is oriented towards others, such as friends on campus and fellow family members. The social behavior shown by gigolo originates from his self-awareness, which is integrated into the framework of people's behavior. In the values that apply in the campus environment and the values that apply in the community, the gigolo profession is not acceptable. Admittedly, the status of students can improve self-image which synergizes with the 'price' to be received. But the campus environment is bound by various rules that do not give place for the profession as a gigolo.

This profession is a profession that is very much avoided, so anyone who has this profession will be gossiped by others. This is what causes tremendous shame for the gigolo if his profession is known by family and the community. Therefore, a gigolo must be smart to play its role as a student, a good child in the family, and at the same time as a skilled gigolo.

Gigolo believes that his expertise in carrying himself is suspected of being able to avoid gossip and staying safe in the eyes of the family. In Max Weber's perspective, gigolos can be said to be creative actors and social reality is not a static tool rather than coercion of social facts. This means that human action is not entirely determined by norms, habits, values, etc., which are included in the concept of social facts.

[2]Ethics as a part of philosophy, questions what to do and not to do. Ethics is also questioning what is good to do and bad to do. Ethics is a critical and rational reflection on values, teachings, and moral views. This morality is teaching or value that applies in the community, which is sourced from common sense, law, religion, habits, and conscience.

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2) Self-strengthening action in facing various situations

Self-strengthening is a process of self-learning to strengthen mental, attitude, and motivation. This attitude is needed to deal with the pressure on himself, his family, community, even with clients[3].

Working to be a gigolo is not easy. Before undergoing work as gigolos, they experience intense inner turmoil and must have strength against feelings of fear and shame. Gigolo divides clients into three categories, including (1) ordinary clients, (2) pleasant clients, and (3) annoying clients.

> *"Ordinary clients, I serve them in any way and style, they accept it. Clients like this are usually career women who are tired of their work. They are easy to get along with, good at choosing words; their behavior is fun and humorous. They are beautiful, smooth skin, slim, and sexy. They are loyal, do not hesitate to pay a high price, give tips and goods" (Interview, RZ, 25 years).*

The word 'ordinary' in this context is a client who has not much demand and receives sex services in a general way.

The second category is pleasant clients. Clients of this type are women who are humble, easy to get along, talk and choose words, and pleasant behavior. Physically has a beautiful face like an ordinary client. But they do not hesitate to pay the price above the agreed price and give a bonus of luxury goods.

If this client feels comfortable and satisfied, then the client will usually make the gigolo a lover (manstress). Likewise with the gigolo, if he feels comfortable, then he will make the client a priority. For gigolo, to provide 'ordinary' client service and pleasant clients, there is no difficulty.

Furthermore, the third category is annoying clients.

> *"Clients of this type are generally fussy women, have many requests such as asking to bring goods, food and carry bags. When making love, they want a variety of sex styles, so I have to be smart with them" (Interview, RZ, age 25).*

This type of client has rationally considered that a gigolo is a person who is paid for his services. Therefore, they will treat gigolo the way they want, from carrying bags to sexual activities. The client treats himself as a patron and a gigolo will be considered a client. Patron-client relationships are relationships in which exchanges occur[4]. In this context, gigolo experiences dialectics, between self-esteem treated as people who do work not in accordance with values such as carrying a bag and think rationally that he must obey all the wishes of the client. He was aware that resistance to client requests would risk a certain amount of money to be received.

[3]Someone who repeatedly receive and enjoys sexual services from gigolo. Gigolo clients vary in age from young women to adult women, and of course, this has an impact on service characteristics.

[4]Patron is a person who has power or power over others, and the client is a subordinate or person who is ordered. There is an element of exchange of goods and services for the parties involved in the pattern of patron-client relationships. This pattern of relationship is an exchange theory that assumes that an exchange transaction will occur if both parties can benefit from the existence of the exchange (Usman, 2004).

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Gigolo also needs self-strengthening when facing various self-pressures. As an ordinary person, he is often at the point of being bored, feeling guilty and having no motivation to live. The presence of friends becomes very important for the gigolo to restore his spirit.

> *"Sometimes I feel down and depressed, it's just that I don't want to get too down. To get rid of these feelings, I usually go clubbing, listen to music, dance, chat and laugh with friends there" (Interview, ST, age 22 and RZ, age 25).*

Friends are people who are always required to ease the burden of other friends. Those are the values that apply to the community. Likewise, a gigolo does a heavy burden on himself by interacting with his friends. They are willing to spend time with friends. This togetherness energy is able to restore the energy of confidence to face various challenges.

Confidence is a combination of belief in ability. This confidence continues to be built gigolo, including through fashion.

> *"Before meeting with clients, I must think positively and dress according to the wishes of clients" (Interview, RC, age 25).*

The basic function of dressing is not merely to cover the genitals, but more than that, it functions as a self-decoration. In this context, it seems that the dresses worn by a gigolo not only show the price of the gigolo but also must pay attention to the wishes of the client. This is the initial strategy for the gigolo to provide pleasure and in turn, is expected to satisfy his clients.

Based on the description above, it can be said that the gigolo action in strengthening itself is an instrumental rationality action. This means that social actions carried out by gigolo are based on conscious considerations and choices related to the purpose of the action and the availability of tools used to achieve that, for example, a friend who always accompanies him when he is down and dress choices that adjust the client's wishes.

C. Client service actions: from holding hands to sexual activity

Client satisfaction is the level of a user or consumer feeling by comparing what has been spent (money) with the expected affection (happiness). The strategy of satisfying clients becomes an important dimension, contributing directly to the sustainability of relationships with clients.

Gigolo's strategy to satisfy clients begins with an attractive appearance, followed by holding hands and continued with sexual activities. Holding hands is a very good and easy way to show interest, and make clients feel comfortable and at the same time get rid of the awkwardness between them.

> *"Usually I immediately slip my hand under her hand to hold it while walking together. I will caress her hand slowly when I sit together" (Interview, ST, age 22).*

Different treatment (holding hands) received by the client, becomes something 'special'. This 'special' feeling drifts the feelings of the woman (client) to happiness, which in turn will bring comfort. The client does not care that the man in front of him is a 'stranger'. This shows that the duration of a relationship has no significant effect on the level of comfort and happiness felt. After holding hands, the gigolo will hug the body of his client.

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> *"Usually I hug her after she got out of the car and we walked together to the reception desk. I hugged on her hip and often caressed her hair as we walked to the room" (Interview, RC, age 25).*

Giving a warm and spoiled hug to the client is a strategy to arouse sexual desire. There are a variety of hug strategies, starting with hugs on the hips, which show protection; hugs on the necks, which show affection; and hugs and kisses on the bed, which indicates sexual desire.

Sexual activity in bed is the culmination of strategies and services carried out by gigolo in giving satisfaction to clients.

> *"I kissed him from the tips of his hair to the tips of his feet. I knead her breasts, at the same time I play my fingers in her vagina. The most effective way to make a client 'wet' is to use a liquid lubricant by playing my tongue in her vagina. This can make the client sighs abysmally and enjoy it" (Interview, RZ, age 25).*
>
> *"A client who has been aroused will counterbalance for my actions. Kiss me, grope me, play my penis, and even put my penis in her mouth" (Interview, RC, age 25).*

The climax of sexual activity, supported by various theories in making love based on the version of their community. There are various styles in lovemaking, for example, Missionary style, Cowgirl, Spooning or Doggy style. These styles are often requested by clients.

> *"Standard styles such as Missionaries are much requested and liked by clients" (Interview, ST, age 22).*

Missionary style makes it easy for couples to connect through eye contact, sound and touch because of their position facing each other. Doggy Style is also a favorite style of customers. This sex style makes the gigolo and the client do not face each other during sex. This position requires that the woman in a bent position with her head down or lying face down, then gigolo inserts his penis through the back toward her vagina. This position is usually done on the bed, on the edge of the bed, or sofa. Women will easily reach orgasm with a doggy style because the penis reaches up to the G-Spot, both will reach satisfaction simultaneously.

> *"I have done various kinds of sex styles with clients such as the missionary, cowgirl, spooning, doggy style, and also 69" (Interview, RZ, age 25).*

Gigolo consciously and rationally considers various theories and strategies to provide satisfaction to clients. For a gigolo, mastering the technique of making love becomes very important. Gigolo must understand very well about the strengths and weaknesses of various sex styles, as well as the point of the sexual sensitivity of his clients. This is very important for a gigolo in carrying out his work to run effectively and efficiently. Client satisfaction is the 'final' work contract that is binding between them. Client satisfaction is also a sign that Gigolo will receive an amount of money as agreed.

Based on the description above, it can be said that both of them, the gigolo and the client, take rationality actions. Gigolo will consciously provide sexual services; on the other hand, the client will also consciously give up some money according to the agreement, in exchange for

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satisfaction and happiness. Of course, there is no minimum and maximum limit of the 'price' to be paid; it depends on the agreement of both parties.

The background of gigolo sexual behavior is closely related to the desire for money and the desire for sexual pleasure. Sexual behavior will continue to be done if it will provide economic benefits for the perpetrators. Homans (1961), the behavior will continue to be repeated if the person concerned will receive a reward. The more often, in certain events, a person's behavior provides a reward (reward) for the behavior of others, the more often the other person will repeat the behavior. This theory is based on the principle of elementary economic transactions; people provide goods or services, in return hoping to obtain the desired goods or services. This theory has similarities with economic theory, where a person will only play its role if the role is felt to be profitable, these benefits are intrinsic (affection, honor, labeling) and extrinsic (money, goods, services).

D. Being a lover (manstress), a dialectic between the highest achievements and the entangled in a love

If examined at relationships with clients, there are two categories of gigolos, including (1) gigolo freelance, and (2) lover (manstress). Freelance Gigolo gets clients from anyone, as a result of the process of offering its services, while a lover (manstress) tends to get 'permanent' clients, which is a client who repeatedly enjoy a gigolo service and feel comfortable with it. A lover (manstress) no longer needs a strategy to offer its services. He will always prioritize that client.

A gigolo will be a lover (manstress) for one or several clients. Like other professions, being a lover (manstress) in his community is an achievement.

> *"Being a lover (manstress) is more promising, despite having limited space, I will get a lot of money regularly. I choose a woman who has a lot of money and is grateful that she also has a position"(Interview, RZ, age 25).*

Based on the description above, it can be said that the gigolo career path is largely determined by the level of quality of client satisfaction, which is indicated by the achievement as a 'lover (manstress)'. Gigolo has rationality actions to get this achievement, including: (1) must be able to maintain and improve the quality of personal appearance, both in terms of health care and regular exercise; (2) maintaining and improving the quality of social interaction, both in terms of choice of words and intonation; (3) using technology and building social networks as a strategy to offer services; (4) using love knowledge and skills as a service strategy to clients; (5) has expertise in reading the client's financial condition. If the client is a wealthy woman and has a position, it will greatly motivate the gigolo to provide services optimally, with the hope that the client will make it a savings gigolo.

For gigolos who have become a lover (manstress), they will have a great opportunity to get bonuses, both money and goods, and must be ready to serve clients every time. Maintaining close relationships from day to day, always together with clients, and always required providing a sense of comfort, mutual attention, feeling a mutual need. Often between them, it turns into mutual love and ultimately behaves like a married couple.

> *"The length of time I spent together, starting from sharing, eating, traveling and sleeping together, sometimes made me, finally, feel the true love of my clients. I don't care about money anymore, and vice versa. We do activities like a real married couple, ask each other how they are, location, and activities, even though we realize in the end,*

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> *we cannot have each other because I know that she is a married woman, at least I am happy when with her"(Interview, RZ, age 25).*

When the gigolo and the client transform, which at first, all activities carried out are considered rationally consciously based on economic motives, then turn into a sense of love, then the actions taken by both parties are affective actions or actions that are influenced by emotions. In the perspective of Max Weber, affective action is not through conscious consideration, this action is created spontaneously because of the influence of emotions and feelings from someone.

When the feeling of falling in love is present between the gigolo and the client, then the value of money experiences a shift in meaning, no longer as a medium of exchange between service and pleasure. A woman who has a lover (manstress) is a well-established woman, smart, and even has a position. Rationally, it would not be possible for that woman to fall in love with a gigolo. A gigolo is not an ideal criterion for the man she hopes for. On the other hand, in the beginning, a man who is willing to become a gigolo will pursue money in return for services provided. But when love is present, everything that is considered rationally changes from rational to emotional.

Interestingly, the awareness of both parties justifies the statement that love does not mean having one another. Between gigolo and client has a very good understanding, that the love that is owned between the two is forbidden, only in the depths of each other's hearts, which can only be expressed if the two meet. The love that exists between the two is limited by social facts, where the client is a woman who already has a family. This is the beginning of the sadness of a gigolo. In the perspective of Max Weber, it can be said here that a lover (manstress) experiences a shift from rationality action to affective action. This is proven when a gigolo has a feeling of sadness when he is unable to express his love relationship, factually, in front of the community.

This is a synergy with Social Exchange Theory (Social Exchange Theory) put forward by Zanden (1993), it is said that in the interaction of human life there is a strong tendency that satisfaction and disappointment start from the behavior of others towards themselves. The emergence of love, intellectual stimulation, friendship, self-esteem, and so on is a result of the behavior of others towards themselves. The sociologists adhering to this theory state that a person will interact with another party if it is considered beneficial and gets a reward.

4. Conclusions

Surabaya is a city with a multicultural population, placing the gigolo profession in carrying out its services to embrace values within the blueprint framework of community behavior. The exclusive gigolo community builds a network of norm values and has always been a guideline in building social action. There are meaningful actions taken by gigolo, starting from attracting the sympathy of clients and providing excellent service to customers.

Several things can be concluded related to social actions carried out by Gigolo. First, the integration between rationality actions and instrumental rationality actions. These actions can be found in the following activities, including (1) when a gigolo builds his self-image: from self-expertise to intelligence choosing a marketing model; (2) Ignoring the shame for self-strengthening in facing various situations; (3) client service actions: from holding hands to sexual activities. Actions carried out by gigolo are meaningful forms of social interaction. Various actions are carried out with very clear objectives and are equipped with various instruments to achieve these goals.

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Second, the integration between rationality action and affective action. Gigolo will try to get the highest achievement, which is a lover (manstress). The closeness and intensity of the relationship between the gigolo and the client can make them fall in love like a married couple. Interestingly, in this context, the gigolo has no problem with its main purpose (money). On the other hand, gigolo is very aware that women who are the clients are married, so it is not possible to have each other.

Based on the description above, two things can be concluded. First, the implementation of Max Weber's Theory of Social Action in gigolo social actions. Some rationality is carried out simultaneously; and dialectic in gigolo actions. Second, from the four rationalities, gigolo does not perform traditional actions.

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The Social Media and Digitalization of Political Participation in Youths: An Indonesian Perspective

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ABSTRACT

Digitalization in the modern era has provided opportunities for the youths to participate in this information and social spheres. The concentrated use of social media has contributed to the astonishing factor among the voters where social media has changed the preferences of youths toward the right to vote. The research aims to investigate the contributions and preferences of youths toward political participation in the contemporary discussion in Indonesia. This research was quantitative research using a purposive random sampling technique to give equal opportunity to each respondent. The mode of data collection was an online survey. The majority of the respondents in this research were the student of the universities. Data were collected in April 2019 to examine the interest of youths in general elections in Indonesia. This research found that social media and Social Networking Sites (SNSs) have provided a unique platform to discuss political matters and 'take apart' in political discussions. Existing in-depth researches on this phenomenon show that political awareness among youths in Indonesia is an essential part and social media is the leading indicator. This research suggested some recommendations for to usage of social media for the

socialization of youths.

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1. Introduction

In the history of Indonesia, the students have participated in many forums to improve the status of matter toward public benefits (Altbach, 2007), which is manifested in the student movement is an activity or student activities to enhance participation and hone their intelligence in leadership. The recent demos or protests in Indonesia which are a phenomenon have taken the attention of this research.

The youths are the assets of countries; a large number of a young age may drive the dynamism needed to change the social condition of the group. Besides the opportunities for prospects and compensation that youths will have, it will be chaos when the state does not provide the best opportunities for them. Political constancy and strengthening democratic standards is in the paramount interest of the nation, and the role of the participation of the youths in this process is crucial.

Social media has changed the level of participation among voters and the public (Boulianne, 2009). People use the internet in high quantities, and thus the use of the internet as a medium can influence participation in the political process. The situation in Indonesia, the youths in cities participate in many political activities. The internet becomes the most important part of participation in student politics in demos (Woodly, 2008). Online media has many positive effects and it is easy to spread information or knowledge to others (Gil de Zúñiga et al., 2010). As in Indonesia, the use of social media declared as persistent in political activism and engagement (Ida et al., 2020a).

People chose to participate in politics for many reasons. It is the best way for a citizen to participate in political participation to make a significant change in their society. The more people are engaged in politics at a national level, they may better understand the political situation of their country, and they may criticize the government wrongdoings. Therefore, citizens may cope with finding the solution to their problems if they may understand politics. However, if the citizens particularly have political understanding, then they can be a part of political action or democratic activities, then the government may realize the level of people's satisfaction among citizens. Political participation in any country will lead to strengthening the political system. If every citizen can participate, then it will become much difficult for any government to ignore their problems. Thus, the rise in engagement in political activities should understand the socio-political issues.

Thus, people often are motivated to participate in politics as they are targets of mobilization struggles by political parties and the interest groups. People use to participate politically through political socialization or have their own life experience that stimulates them to participate. There are two main factors in political activism, 1) civic participation, and 2) a sense of political efficacy (De Vreese, 2007). These two factors can encourage and influence the youths to decide whether they want to participate or not. Keeping in view the political situation in Indonesia, the participation of youths, for many reasons, contribute to the political shift of the country (Ida et al., 2020b). People may seek personal satisfaction through legislative action, as

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they are willing to work with their neighbors and others in helping their communities. Voter registration is an essential factor and can impede political participation (Klemmensen et al., 2012). A general perception that youth in Indonesia is sensible about political decisions and civic involvement to change the political scenario of Indonesia, and it is a crucial feature of this research.

1.1. Online Participation and Social Media Contribution

The proliferation of digital technologies (Web 2.0) has changed the political dynamics (Spencer, 2017; Ash et al., 2018). This becomes possible due to the widespread adoption of Social Networking Sites (SNSs). Consequently, SNSs have been recognized as social change techniques that can be effectively used for political learning and voter socialization (Feenstra & Casero-Ripollés, 2014).

This research was investigated the impact of social media and its effects on political participation, as it also tried to address the political choice of the respondents. There are various arguments on social media and political debate (Theocharis, 2015). Regular participation in social media or offline or online can stress the government or state to do some actions (Verba et al., 1995).

Theocharis (2015) suggested that current political engagement analyzes must take into account digital platform affordances such as social networking sites. However, the use of social media and political participation is a mode of sharing the material to their followers, the main factor of sharing to sensitize the followers for some issues (Calenda & Meijer, 2009). This type of participation may affect political knowledge, political behavior, and, most importantly, it may encourage online participation (Bode, 2017).

1.2. Youths as a Generation for Change

Youths are key actors in most processes of economic and social change. They have their conceptions of youths, as far as can be learned from several kinds of research of this phenomenon which seems to link the transition from youths with the ability to judge, which one is wrong and which is right, and the transition from youths toward political rights.

1.3. The Concept of Youths Inn

Every year on 28th October people of Indonesia celebrate ‘Youth Pledge day’. In which it recalls the importance of youths for the national stance in which they cite the contributions of youths in the independence of Indonesia. According to the statistics, around 64 million populations are youths (Yenuarizki et al., 2019). The valuable participation of youths in political matters has contributed to many political events, demos, and other historical programs, which have endorsed their position and desire their need in the political structure. The concept of Youth-Inn also supports the argument of this research where the youths are increasing to participate in campaigns, protests, elections drives, and much more (Saud et al., 2020).

1.4. The Objective of the Research

The research has the following objective:

1) To find the role of social media for promoting political engagement;
2) How the youths in Indonesia are participating in political activities in online and offline affairs.

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2. Research Model

In Figure 1 and Figure 2, a research model and framework have constructed to address the finding of the research. MacAfee & De Simone (2012) stated that the age factor is an important variable for online and offline participation. Age and the participation of youths in political activities have positive impacts on political participation (Wang, 2007). It is also found in the research that youths have positive effects on political participation and them more active as compared to the public (Oser et al., 2013). The social and scientific construction of youths tends to see it as a period "transition" from childhood to adulthood, from education to work, from origin family to destination family (Lloyd, 2005; Roberts, 2009). The same is true occurs with the policy literature, as in the World Bank report on Development and Future Generations which views youths in relation (World Bank, 2006). The second variable is gender preferences, and the relevant research found that engagement in political activities, men are more like to participate as compared to women (Baskaran & Hessami, 2018). The situation in Indonesia, it found that most of the Islamic boarding schools have a high number of male students, and they are active in political as well as social matters of the organizations (Nisa, 2018).

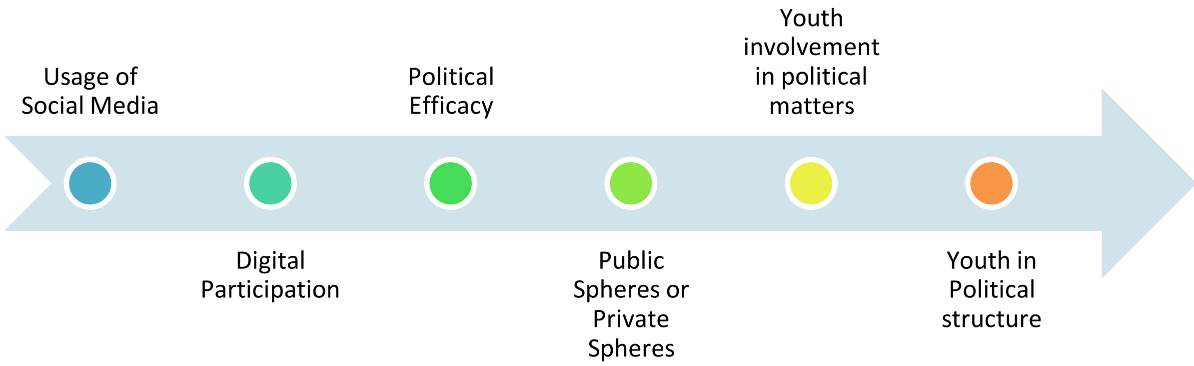

Figure 1. Research framework.

The framework of this research also illustrated that, if the usage of social media would increases, then the chance of political or digital participation can be strengthened. Thus, the engagement of youths in private (domestic) and public (society) role are important to increase their political efficacy and political learning.

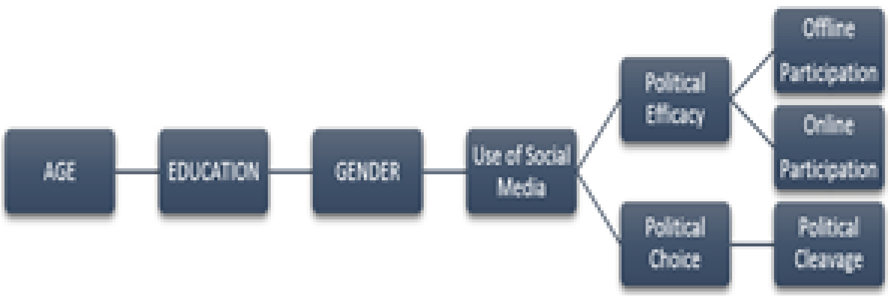

Figure 2. Research model figure

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2.1. Theoretical Model

The theoretical framework of this research explained that youths used to discuss political matters in online and offline spheres (public and private spheres). The public sphere is not limited to the media or socio-spatial blogs for the public. The public sphere feeds public debates and mobilizes general masses into a particular issue. Thus, this is how civil society is active through the public sphere that enacts the broad masses into a specific discussion (Stewart, 2001).

In addition, the internet as well as the social media affects people to involve in campaigns and perform collective actions. 'Twitter' is, at present time, a day's natural way to changing the information, and it absolute lure cross-border audiences. People with diversity backgrounds are using twitter for news, social affairs, and, the most mainly, for political communication by political leaders, journalists, and internet users (Kaufmann & Jeandesboz, 2017).

In a similar way, the condition in Tunisia and Egypt in 2011, Blankson & Murphy (2007) stated that political communication and social actors, as they have close connection easy access to technology, are widely participating in the mobilization. A famous statement by Clinton (2010) expressed that internet freedom is a new policy in US foreign policy. It was evident that social media has gained much attention in society, and it is lid by over two million users in Indonesia.

This research deploys the famous theory from Habermas (1996) 'the public sphere.' The theory stated that public use to discuss their common matters in public spheres. Whereas the student in this research use to discuss their political issues in the public spheres (either online or offline).

In short, the statistical results of the literature state that people are likely to participate in social media. It is widely evident that social media enhanced the opportunity to participate in political matters. Thus, from this research, social media changed the pattern of political participation in Indonesia; it changed the shape of politics.

3. Research Methodology

The research applies a quantitative research method, and a questionnaire was prepared to collect the data. The data were collected in April 2019. This research was conducted in Indonesia. The mode of data collection was an online survey, which was conducted through Google Forms. The majority of the respondents in this research were the student of the universities. This research also allocated a timeframe to know the facts of the situation.

3.1. Sampling Technique and Data Collection Procedure

This research was designed to get the data from the students currently enrolled in Indonesian schools/universities. The purpose of the survey to gather data from the students, those having political background, political association, political involvement and currently having social media accounts. This research opted purposive random sampling technique to collect the data and results were carried out in tabulations, figures, and frequencies.

4. Results and Discussion

The overall sample research model (n=400) which shows socio-demographic variables are the level of education, new generation and male are more expected to participate in politics that can enhance the political efficacy among individuals. Table 1 shows the results of effectiveness and social media that sensitize the youths to participate and use social media accounts for political engagement.

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The variables of political efficacy and the use of the internet show a significant relationship that addresses the strong relationship between online and offline participation. There is also a prediction that internet users are likely to participate and have enough knowledge of political matters, which usually helps to discuss the political matter in offline spheres. It is to conclude that the internet provides a platform for youths to participate in political matters (Masiha et al., 2018).

As youths are the main source of Indonesia, thus the respondents are more likely to believe that they can contribute to the political shift of their country. The majority of respondents showed that youths can change the political scenario of their county. The research conducted by Papacharissi (2002) and Gripsrud (2020) found that the engagement of youths in public spheres may enlighten their future.

The socio-demographic variables, education, and gender have a close effect on political efficacy and social media, and age is considered a significant indicator in political participation (Saud, 2018). The results show that Indonesian citizens were participating in politics by both offline and online spheres. Education is also a substantial variable that affects the participation of youths in political seminars or dialogue (Freedman, 2018; Saud, 2020). The more people knowing, they are more interested in participating in their rights (Manathunga, 2019). There is a significant indirect effect of efficacy on online and offline political participation.

Table 1. Frequency distribution regarding age and education of the respondents.

No	Category	Frequency	Percentage
A	**Gender of the respondents**		
1	Male	185	46.2
2	Female	215	53.8
	Total	400	100.0
B	**Age of the respondents**		
1	18-22 years	221	55.3
2	23-27 years	117	29.2
3	28- Above	62	15.5
	Total	400	100.0
C	**Educational qualification of the respondents**		
1	Intermediate	102	25.5
2	Diploma	56	14.0
3	Bachelor	162	40.5
4	Master	80	20.0
	Total	400	100.0

The data discusses the demographic characteristics of the respondents, age, education, and gender. **Table 1** showed that the age, which is measured as a positive indicator for this research, indicates the political participation of youths.

More than half (53.8%) of the respondents are females, and less than half (46.2%) of the respondents are males. The results of the data given in the above table portray the age of the respondents. More than half (55.3%) of the respondents in this research belonged to the age of 18-22 years, little number (29.2%) belonged to the age group 23-27 years, and very little number (15.5%) belonged to the age group 28 years and above.

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Respondents, aged 18-22 years, mostly participle and involved with domestic politics, in which it mean an appealingly sign for the prospective political participation of youths. The ratio of the respondents was identified by the variable of age, as well as gender, on the comparison of their political participation.

Education is a very important indicator of understanding politics, and it extends political efficacy among respondents, such as their awareness of political participation and choosing the right candidate while using political rights. Education can be measured and described under the categories of Intermediate (Senior High School), Diploma, Bachelor, and Master. Less than half (40.0%) of the respondents were bachelor (S1) and above, while nearly one third (25.5%) got inter-level (Senior High School) of education, 14.0% had passed the diploma level and in last 20.0% of the respondents did Master (S2). The research conducted by Mutz & Mondak (2006) emphasized that higher the quality of education, more will be participating in politics. Further, education is the best actor that causes voting and participating in politics.

Table 2. Frequency of respondents following politically oriented news (political activity) on social media.

No	Category	Frequency	Percentage
1	Regularly	230	57.5
2	Several times in a week	108	27.0
3	Once a week	21	5.3
4	Rarely	41	10.2
	Total	400	100.0

Table 2 showed the findings of how frequently the respondents are participating in social media. More than half (57.5%) of the respondents regularly follow politics-oriented news on their cell phones via social media; among them, there were 27.0% of the respondents several times a week using social media to participate such as posting, reading, and writing the comments on social and political literature. Also, very few (10.2%) are using social media rarely, and only (5.3%) of the respondents are using social media once a week to participate in political activities. The role of social media is also an essential part of awareness of society. Thompson (2013) has contended that social media is even socializing societies and it is a significant public sphere in the industrial community. However, it is also asserted by Montgomery et al., (2008) in this digital era, the diversity of mass media and the internet has a significant role in society.

5. Conclusions

History has proven as a young man has succeeded, but challenging to keep coming, from home and abroad. Youths must learn from history to have an identity and have a strong foundation, and to know where change must endeavor. The present study found that youths in Indonesia are motivated to participate in political matters, their participation has increased political efficacy, and thus the political cleavage took the attention. It is also found that socio-demographic variables are affecting the individuals to vote for a specific party or candidate (Bandura, 1995). This research concluded that youths are the main indicator of change in society, and in Indonesian society, youths are high in number. It is a golden chance for the government to include youths in their matters to maintain a strong policy on social media and youths.

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The authors declared no potential conflicts of interest with respect to the research, authorship, and/or publication of this article.

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CSR Partnership Model for Sustainable MSMEs Development: A Case Study of the Partnership Program at PT Jasa Marga (Persero) Tbk

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ABSTRACT

This research aims to examine Corporate Social Responsibility (CSR) Partnership Program to find an optimal and sustainable partnership model between State-owned Enterprises (SOEs) and Micro Small and Medium Enterprises (MSMEs) to advance the people's economic sector. This research was qualitative research with a case study approach. Data collection techniques used in this research were in-depth interviews, observation, and literature studies. In-depth interviews were conducted with 3 informants chosen as representatives of PT Jasa Marga (Persero) Tbk and 6 informants were taken as participants in Focus Group Discussions representing MSMEs fostered partners in the Jagorawi - Cikampek Toll network area. Informants were selected using a purposive sampling technique. The results showed that the CSR partnership model between SOEs and MSMEs is based on mutual respect, transparency, good communication and trust, mutual benefit to those involved, and has a consistent commitment from both parties.

Keywords: *CSR; Jasa Marga; MSMEs; Partnership; SOEs*

1. Introduction

Micro, Small, and Medium Enterprises (MSMEs), in their development, are an important and reliable part of Indonesia to improve the economy. Based on data from the Central Statistics Agency and the Ministry of Cooperatives Small and Medium Enterprises of the Republic of Indonesia, the MSMEs sector contributed Rp8,400 trillion in Gross Domestic Product (GDP) during 2018-2019. The contribution rate is equivalent to 60% of Rp14,000 trillion of total Indonesian GDP in 2018 (Haryanti & Hidayah, 2018). However, despite contributing greatly to GDP, MSMEs are still constrained by competitiveness issues. The Deputy for Coordination in the Creative Economy, Entrepreneurship, and Competitiveness of Cooperatives Small and Medium Enterprises said that the problem was the low quality of human resources that affected the quality of productivity (Kontan.co.id, 2019). Similarly, Sudaryanto & Hanim (2002) also suggested that MSMEs were faced with many problems in increasing their productivity such as lack of technology use, low quality of human resources in organizational management, and marketing.

The partnership program can solve MSMEs problems. Rahayu (2019) stated that the partnership program can encourage MSMEs in business development such as market expansion, technology access, or capital. Kurniasari (2015) also said that the partnership system was used to resolve MSMEs' problems. Also, the Government through Law Number 20 of 2008 stated that a partnership system is needed for the development of MSMEs. McDowel et al., (2009) revealed that the important objective of the partnership was to enhance the role of MSMEs, for example, partnerships through joint ventures, strategic alliances, or other partnership models.

However, the partnership model in Indonesia is difficult to realize. Sukada et al., (2007) revealed several obstacles, 1) The company has interests in getting recognition of their respective businesses. Also, there are other interests, the partnership is used as a public relations tool to meet the interests of corporate publications and imaging, not for national development. 2) The design of cooperation in partnership is not based on careful planning. 3) Excessive domination of one party often occurs. 4) Horizontal conflict and lack of communication which leads to distrust. In fact, according to Suparnyo et al., (2013) companies that carry out economic activities with the community have a reciprocal relationship, and both are in a state of interdependence. Also, the partnership program between the government and the private sector has many obstacles and failures because most of the partnership models that have been implemented so far are still based on the cooperation model on infrastructure provision. This often creates various conflicts of interest in achieving program goals or community goals.

Ghassani & Wardiyanto (2015) stated that the implementation of MSMEs partnerships often failed. Partnership failures are generally caused by the weak foundation of partnership relationships and differences in attitudes or business ethics, as well as organizational cultural inequalities in partnerships.

CSR programs can be an alternative to developing partnerships. Through partnership-based CSR, the program can help overcome partnership problems (Kurniasari, 2015). Ghassani & Wardiyanto (2015) also revealed that partnership-based CSR has greatly contributed to the improvement of MSMEs, especially in productivity, efficiency, quality assurance, quantity, and competitiveness at national and international levels.

An observer of the CSR program, Jalal, said that CSR fund management depends on programs created by the company. CSR programs should be carried out in a partnership manner if the program is intended to help the community around the company (Republika,

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2016), with the expectation that these funds are following the needs of the community around the company. This aims to equalize the interests of the company and the community. State-owned Enterprises (SOEs or *Badan Usaha Milik Negara* or BUMN) have the responsibility to provide partnership program funds to the fostered partners and funds for the community development program (Kementerian Badan Usaha Milik Negara Republik Indonesia, 2007). The regulation indicates that the Partnership and Community Development Program is the main target of CSR implementation conducted by PT Jasa Marga (Persero) Tbk.

In a global context, the term CSR began to be used since the 1970s and is increasingly popular, especially after the publication of the book "Cannibals With Forks: The Triple Bottom Line in 21st Century Business" in 1998 by John Elkington. Also, the Government of Indonesia through Presidential Decree Number 127 of 2001, which regulates the types of businesses those are reserved for small businesses and types of businesses, those are open to medium or large businesses with the terms of partnership to support the MSME partnership program (Republik Indonesia, 2001).

PT Jasa Marga (Persero) Tbk since 2014 has implemented a CSR partnership. The company has implemented a Partnership Program and Community Development Program. The success factor of PT Jasa Marga (Persero) Tbk in implementing the UMKM partnership program during 2014-2018 through CSR program activities can be proven by the increasing number of fostered partners (Jasamarga.com, 2018a).

The success of PT Jasa Marga (Persero) Tbk was also marked by several awards as a company that successfully supported the development of MSMEs. For example, in 2018 PT Jasa Marga (Persero) Tbk was awarded for the commitment of environmental development at the 2018 Indonesian Green Awards initiated by La Tofi School of CSR (Jasamarga.com, 2018b). Furthermore, the award from Warta Ekonomi to SOEs, for the success in implementing the activities of the Partnership and Community Development Program in 2018 as the Best Partnership Program and Community Development in Transportation and Warehousing Category (Prayogo, 2018; Jasamarga.com, n.d.a).

The CDP (Community Development Program) Unit at PT Jasa Marga (Persero) Tbk implements policies in the operational area which consists of the Head Office and eight Branch Offices. The aim is to provide loans for capital to MSMEs (Jasamarga.com, 2018a).

PT Jasa Marga (Persero) Tbk fostered partners are the community who live around the company's operational areas. The Community is fostered in the development of MSMEs businesses, which are engaged in various businesses, ranging from plantations, agriculture, trade, industry, services, fisheries, plantations, agriculture, and animal husbandry. The partnership program that is planned is oriented towards sustainable activities and has a multi-year period. Distribution of the Partnership Program through working capital loans managed by the CDP Unit at PT Jasa Marga (Persero) Tbk from 2014 to 2016 has reached Rp17,427,000,000, with a total of 672 fostered partners. Distribution of the Partnership Program through training, promotion, and exhibition assistance have reached Rp661,173,091 (Jasamarga.com, n.d.b).

For this research, it is specifically limited to 1) to find the level of success of CSR partnership programs at PT Jasa Marga (Persero) Tbk in the Jagorawi - Cikampek Toll network area in developing sustainable MSMEs, 2) to determine the partnership model implemented by PT Jasa Marga (Persero) Tbk to develop sustainable MSMEs in the Jagorawi-Cikampek Toll network area, and 3) to find the right partnership model to support sustainable MSMEs.

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2. Literature Review

2.1. Partnership

The partnership development implemented by PT Jasa Marga (Persero) Tbk branch Jagorawi branch continues to be managed with the concept of voluntary relations and cooperation between various parties. MSMEs, which are part of the fostered partners of PT Jasa Marga (Persero) Tbk, agree to work together in achieving a common goal or performing certain tasks and sharing risks and responsibilities, resources, and profits. Selsky & Parker (2015) explained that an ideal partnership is when an organization has the goal of joint activities to overcome challenges such as economic development, education, and health. Also, Reed & Reed (2009) stated that poverty alleviation and capacity development are objectives of activities to be completed. However, it is not a simple thing to achieve this goal, because many processes must be passed and carried out.

According to Steger et al., (2009), the basis for understanding the purpose of partnership cooperation requires a secretariat whose main activity is to formulate and hold consultations between partner members from various sectors in conducting communication, fundraising, and evaluating each activity. Based on the results of research conducted by Tennyson (2003), the basic principles of partnership that must be developed are mutual respect, transparency, effective communication, mutual benefits with clear objectives, and also sharing roles and responsibilities in partnerships listed in a mutually agreed agreement. Rollin (2011) concluded that the success factors for developing partnerships were clarity of objectives, inclusive local business and the presence of collective leaders, contributing equally to each activity, risk sharing, monitoring and evaluation of each activity, and also handling conflict management.

Sulistiyani (2004) stated in another perspective that the partnership model was illustrated as a biological phenomenon in the life of organisms, consisting of:

1) Pseudo-partnership, the collaboration between two or more parties, but does not do a balanced partnership;
2) Mutualistic Partnership, the collaboration between two or more parties that are mutually beneficial for the same purpose.
3) Conjunction Partnership, the collaboration between two or more parties through merger and development. In the process of life, "*paramecium*" does conjunctions to get energy and then separate to further can divide.

Kolk et al., (2008) stated that to build partnerships requires a foundation of cooperation that understands the position, tasks, functions, and structure of each party, described as follows:

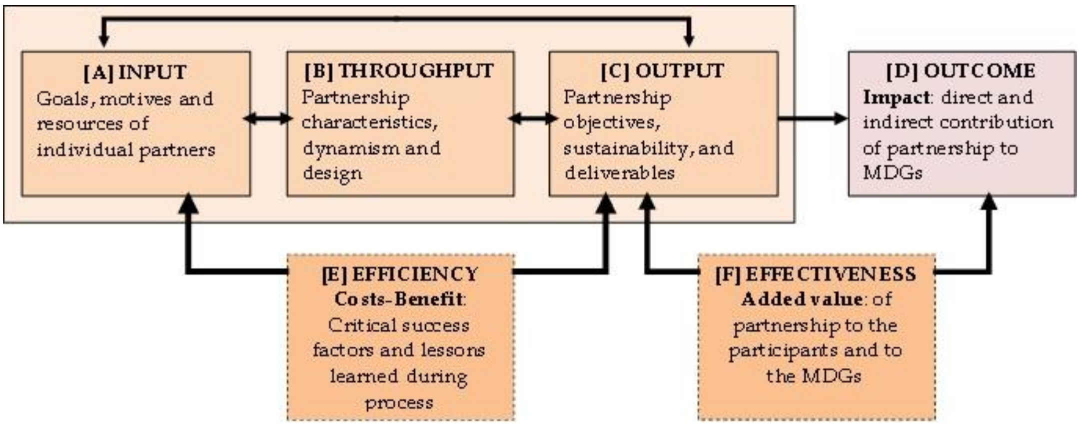

Figure 1. The framework of analysis for partnerships

Source: Van Tulder & Kostwinder (2007) as cited in Kolk et al., (2008)

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Figure 1 shows an overview of the analytical framework for partnership, which consists of (a) input; (b) throughput; (c) output; and (d) outcome. Furthermore, partnerships are evaluated based on (e) efficiency; and (f) effectiveness. Each partnership has differences, starting from different partners, different locations, and different goals. However, most partnerships go through almost the same stages, making it possible to carry out comparable analyzes of various process dimensions (Van Tulder & Kostwinder, 2007 as cited in Kolk et al., 2008).

2.2. Corporate Social Responsibility

Corporate Social Responsibility (CSR) is increasingly becoming a concern among companies. Carroll (1999) revealed that CSR is an important part of business practices and corporate communications. CSR for companies is not just behavior in responding to market pressures. However, it is a response to institutional pressure, for example, the Government, Non-Governmental Organizations (NGOs), the Media, and especially the community around the company. Albareda et al., (2007) revealed that the transformation of CSR from a previous voluntary act into a responsibility regulated by the government.

In Indonesia, Corporate Social Responsibility (CSR) in general, regulated by Law Number 40 of 2007 concerning Limited Company, Article 1, Number 3, which states:

> *"Social and Environmental Responsibility is the Company's commitment to participate in sustainable economic development to improve the quality of life and the environment that is beneficial, both for the Company itself, the local community, and society in general" (Republik Indonesia, 2007).*

In detail, regulated in Article 74 Number 1, which states:

> *"Companies that carry out their business activities in the fields and/or related to natural resources are required to carry out Social and Environmental Responsibility" (Republik Indonesia, 2007).*

Furthermore, this obligation must be budgeted and calculated as company costs. Thus, the activity must be planned manner, as stated in Article 74 Number 2. However, this Law does not provide specific types of sanctions if the company does not carry out Social and Environmental Responsibility, as stated in Article 74 Number 3 (Republik Indonesia, 2007).

The government monitors and determines CSR criteria that the companies should do. This indicates that CSR is very important. This is because CSR activities can influence the relationship between companies and stakeholders (Albinger & Freeman, 2000).

3. Research Methodology

This research used a qualitative research method with a case study approach. According to Robert E. Stake, as cited in Denzin & Lincoln (2009, p. 300), case study means reviewing the case as well as the results of the case review process. Through a case study approach, this research is expected to obtain a deeper and specific study in examining the CSR Partnership Model for the sustainable development of MSMEs.

This research was conducted in February - August 2019. Data collection techniques used in this research were in-depth interviews, observation, and literature studies. In-depth interviews were conducted with 3 informants chosen as representatives of PT Jasa Marga (Persero) Tbk and 6 informants were taken as participants in Focus Group Discussions representing MSMEs

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fostered partners in the Jagorawi - Cikampek Toll network area. Informants were selected using a purposive sampling technique.

Analysis of the data in this research used a pattern matching technique. Matching patterns is done by comparing patterns based on empirical observations with predicted patterns, if the results are appropriate it will further strengthen internal validity (Yin, 2003). While the results of this research use a comparative structure. Yin (2003) argued that this structure is a form of repetition of a case study, very illustrating the pattern matching, and this structure shows the level of facts following the pattern matching model.

Through this approach, the design of various cases in this study was carried out by following a phase consisting of 1) understanding the characteristics of partnerships; 2) case selection; 3) selection of data collection and analysis in all cases; and 4) discuss cases with stakeholders. In this phase, a case analysis is carried out, discussing case issues, gathering ideas about partnerships in the development of MSMEs, and the process of collaboration between stakeholders and fostered partners of PT Jasa Marga (Persero) Tbk.

The results of this discussion are then linked to concepts, approach theories, and comparing existing patterns with patterns in partnership-based CSR programs. This can provide an in-depth understanding between the company and the fostered community in developing MSMEs as input in developing a CSR partnership model for MSMEs development in Indonesia. The model framework of Van Tulder & Kostwinder (2007) as cited in Kolk et al., (2008) in this research, has been adjusted and developed based on a partnership analysis of CSR programs at PT Jasa Marga (Persero) Tbk with the community in the Jagorawi - Cikampek toll road network as MSMEs fostered partner. This framework illustrates how to identify the partnership process through CSR case studies at PT Jasa Marga (Persero) Tbk to support the people's economic sector within a framework of sustainable development.

4. Results and Discussion

The framework of analysis for partnerships from Van Tulder & Kostwinder (2007) as cited in Kolk et al., (2008) provides the basis for analyzing types of cooperation or partnership systems through CSR programs. Actual dynamics, implementation processes, and procedures as shown in **Figure 1** in point (B) seem to depend on 1) the number and character of participants, (2) the roles that can be applied by the participants, (3) the restructuring and degree of internal dependence chosen, which in turn is influenced by (4) the participant's position as the main or secondary interest party in this project.

Whereas in point (F) the activities carried out by the partners produce Output (C) such as goods and/or services. For development partnerships, the number of process outcomes is assessed by direct and indirect effects on the objectives of Sustainable Development. In terms of efficiency, in point (E), it is seen as an internal value-added partnership, this can be assessed using a cost-benefit analysis.

4.1. CSR Partnership Program

The implementation of CSR programs by PT Jasa Marga (Persero) Tbk is the company's commitment to the community. The legal basis is the Decree of the Directors of PT Jasa Marga (Persero) Tbk Number 230/KPTS/2007 concerning the Partnership Program with Small Businesses and the Community Development Program. The Partnership Program is a program of providing financial assistance with low interest for micro-businesses and home industries that focuses on aspects of initial capital and current working capital and business investment.

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Based on interviews with informants, the CSR implementation of PT Jasa Marga (Persero) Tbk consists of the Partnership Program and the Community Development Program (PKBL) which are managed by the Community Development Program Unit (CDP). CDP Unit policies within the Company are carried out through operational areas consisting of the Head Office and eight Branch Offices. The CSR program has been implemented by PT Jasa Marga (Persero) Tbk since 1992. At that time, the CSR program was under the management of the Head Office. However, since 1996, the implementation of CSR has been carried out by the branch office by continuing the program from the head office.

In 2014, PT Jasa Marga (Persero) Tbk had cooperated with several MSMEs in the Jagorawi-Cikampek Toll Road area. As of June 30, 2019, PT Jasa Marga (Persero) Tbk has provided a capital loan assistance of Rp64,723,740,890 to 1,407 fostered partners, which are located at several points in the Jagorawi-Cikampek Toll Road network consisting of Bekasi City, Bekasi Regency, Karawang Regency, and Purwakarta Regency. Even in the latest developments in implementing this partnership program, PT Jasa Marga (Persero) Tbk has allocated CSR funds of Rp2,000,000,000 in one semester to provide a much larger portion of MSMEs development.

The funds are used to provide capital assistance to newly fostered partners or to extend loans to existing partners. PT Jasa Marga (Persero) Tbk refers to the Regulation of the Minister of State-Owned Enterprises of the Republic of Indonesia Number Per-05/MBU/2007 related to the lending limit of funds, which is Rp75,000,000/partner. Also, fostered partners are considered capable and can apply for loans to banks if they meet the capital limit provided by PT Jasa Marga (Persero) Tbk.

The accuracy of choosing potential partners is important in implementing the PT Jasa Marga (Persero) Tbk Partnership Program, at the Jagorawi Branch Office. Business capital loans are given to MSMEs who need funds for additional business capital. The selection of potential partners must meet the following requirements:

1) The maximum net worth of Rp200,000,000, excluding land and business premises.
2) Maximum annual sales results of Rp1,000,000,000,000.
3) Owned by Indonesian Citizens.
4) Stand-alone business, not a subsidiary or branch company owned, controlled or affiliated, either directly or indirectly with medium or large businesses.
5) Individual's business, non-legal business entities, or legal business entities, including cooperatives.
6) The business has been running for at least 1 (one) year and has the potential and prospects for development.
7) Not being a fostered partner of another State-Owned Enterprise (SOE or BUMN).
8) It does not meet bank requirements (non-bankable business).
9) Fill out the application form.
10) Collateral. It aims to monitor the development of the business and the commitment of the fostered partners to develop their business.

PT Jasa Marga (Persero) Tbk maintains core business relationships well through trustful communication by building a shared commitment to the partnership process with 1407 fostered partners. This is the difference between PT Jasa Marga (Persero) Tbk and other State-Owned Enterprises (BUMN) in carrying out partnership-based CSR activities. The social philosophy carried by PT Jasa Marga (Persero) Tbk is sincerity. This is influenced by the culture of PT Jasa Marga (Persero) Tbk, which is not doing publications and imaging on a large scale and

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everywhere. The publication is only limited to socialization to the community around the company, through local newspapers. In other terms, it is called Running with Silent.

PT Jasa Marga (Persero) Tbk wants to continue to maintain the authenticity of the CSR philosophy, which is socially sincere. The Board of Directors wants the publication of CSR activities but not accompanied by branding activities. Publications made by PT Jasa Marga (Persero) Tbk are more emphasized through a strategy of cooperation with the Regional Government. That is the responsibility of the Regional Government to socialize the CSR programs to the public.

4.2. Sustainable MSMEs Development

Following the general purpose of the activity, the implementation of the partnership carried out by PT Jasa Marga (Persero) Tbk with the fostered partners in the Jagorawi - Cikampek Toll network area is to develop the community economy around the operational area of PT Jasa Marga (Persero) Tbk. Selsky & Parker (2015) explained that an ideal partnership is when an organization has the goal of joint activities to overcome challenges such as economic development, education, and health, one of them is the economic problem of the surrounding community. The partnership was formed and formalized through a letter of cooperation between the two parties, PT Jasa Marga (Persero) Tbk and MSMEs as fostered partners, to develop MSMEs in the Jakarta-Cikampek Toll network area.

Mutual trust and mutual understanding continue to be built into a commitment. This is the basic principle of partnership that has been developed in the CSR and MSME partnership program in the Jagorawi-Cikampek Toll network area which consists of mutual respect, transparency, effective communication, mutual benefits with clear objectives, also sharing roles and responsibilities in the partnerships listed in a mutual agreement (Tennyson, 2003).

In implementing CSR, PT Jasa Marga (Persero) Tbk from the beginning involved all parties, especially the company and the community. The company and the community are met face-to-face in the process of signing a letter of cooperation. Signing a letter of cooperation becomes a sign of agreement on the new roles and responsibilities of both parties for a commitment, achieving a common goal or carrying out a specific task and sharing in risk and responsibility, resources and profits (Martens, 2007).

Subsequent data analysis has also been carried out to find out whether CSR programs are carried out jointly by the company and the community as fostered MSMEs partners. Some informants stated that during the process of program planning to evaluation, PT Jasa Marga (Persero) Tbk always involved the fostered partners through open discussions or coordination to find out the problems faced by the fostered partners.

The fostered partner program is carried out with various activities. PT Jasa Marga (Persero) Tbk through its CSR program takes a role in training fostered partners for development or efforts to maintain business consistency and loan repayment sustainability. Fostered partners are given skills training (accountancy and packaging), and involvement in national-level product exhibition activities. The MSMEs exhibition agenda, which was held in several regions, aims to help promote the results of the efforts of the fostered partners. Fostered partners who participated in the exhibition presented handicraft products made from stingray skin, cowhide, herbal medicines, and so on.

One of the informants, who was a fostered partner of PT Jasa Marga (Persero) Tbk at the Jagorawi Branch Office, said that the informant's business was greatly helped by the partnership-based CSR program. The informant has received a business capital loan for the third time starting in 2011 of Rp11,000,000 and increasing to Rp30,000,000. Some of the fostered

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partners have implemented partnership programs for nine years. The informant also revealed that PT Jasa Marga (Persero) Tbk is committed to the development of sustainable MSMEs through the CSR partnership program.

The achievement of PT Jasa Marga (Persero) Tbk through CSR partnership programs received appreciation from various parties. The CSR partnership program is considered successful in sustaining sustainable MSME empowerment, as evidenced by the achievement of several awards. For example, in 2019 won an award at the BUMN Binocular Award (TBA) for the Pro MSME category. Also, based on the results of interviews with CSR Managers of PT Jasa Marga (Persero) Tbk, the Partnership Section and CSR Staff of the MSMEs section explained that the award given to the Cooperative of PT Jasa Marga (Persero) Tbk with UMKM fostered partners in the Jagorawi Toll network area Cikampek has a positive impact on the sustainability of partnerships. PT Jasa Marga (Persero) Tbk often gets awards and serves as a role model for other cooperatives through empowerment in the rest area.

Some of the awards above are an indicator of the success of the CSR partnership program at PT Jasa Marga (Persero) Tbk. This is following Rollin (2011) which stated that the success factor in developing partnerships is focused on clear outcomes (goals), which are benchmarks of success, and program effectiveness. MSMEs fostered partners feel the benefits and great profits of this program. Inclusive local businesses can be reviewed by developing sales channels, to market the products of fostered partners, which are facilitated through the Minimarket Rest Area, and Employee Cooperatives located in KM. 33A, KM. 50A, KM. 71B. As well as the collective leader, the MSMEs business owners make an ongoing effort to their employees to leave the business and are directed to join the PT Jasa Marga (Persero) Tbk partnership program to become the business owner. Thus, all contribute equally to each activity, risk sharing, monitoring, and evaluation of each activity and conflict management.

4.3. The SOEs CSR Partnership Model in the Development of MSMEs in Indonesia

The partnership model of Van Tulder & Kostwinder (2007) as cited in Kolk et al., (2008) was the basis for analyzing the development of partnership models implemented in the CSR partnership program of PT Jasa Marga (Persero) Tbk. This means that the partnership process implemented by PT Jasa Marga (Persero) Tbk through CSR represents the Van Tulder & Kostwinder (2007) as cited in Kolk et al., (2008) model. This research designs a model of CSR partnership program of PT Jasa Marga (Persero) Tbk based on the situation and needs as well as the input of MSMEs fostered partners.

This research is expected to help produce a guideline that can be used by CSR program implementers and all stakeholders, especially companies, government, and the community so that they can contribute to organizations in realizing CSR that supports the people's economy through the development of MSMEs.

The use of this model will illustrate the form of partnership to maximize stakeholder collaboration through CSR activities to support sustainable MSMEs in Indonesia. CSR activities are aimed at solving problems and joint development goals. The object is to develop and carry out activities that contribute to completion, awareness, and activities that support and accompany this initiative.

Therefore, the partnership model of Van Tulder & Kostwinder (2007) as cited in Kolk et al., (2008) in sustainable development implemented incorporate CSR partnerships in the economy as a practical guide to the company, and the community, especially to the development Sustainable MSMEs can be described as follows:

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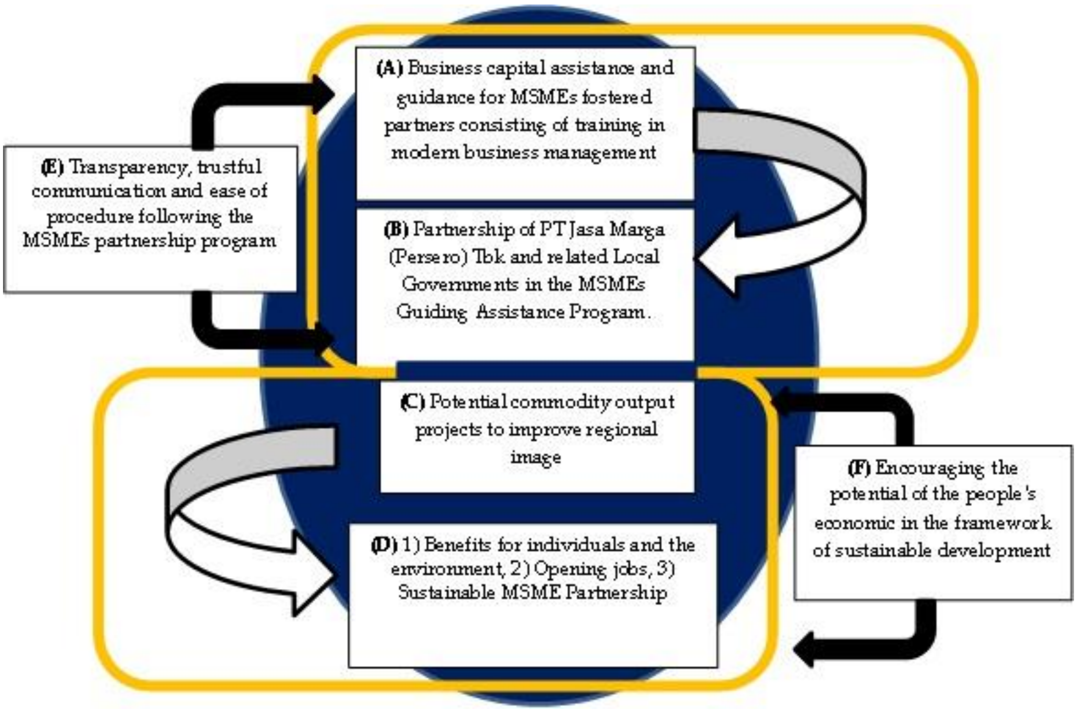

Figure 2. The partnership model for sustainable MSMEs development

Figure 2 describes a model developed in this study that refers to the partnership model of Van Tulder & Kostwinder (2007) as cited in Kolk et al., (2008) based on the implementation of the CSR partnership program of PT Jasa Marga (Persero) Tbk.

1) Point A

According to the partnership model, developed based on the input from the partnership shown above as point (A), providing business capital and organizing assistance programs for business actors aimed at increasing the acceleration of MSME performance and productivity. This program is fully facilitated by PT Jasa Marga (Persero) Tbk, which includes a program for providing education and training for small business management. Through education and training programs, it is expected that MSMEs will gain knowledge and inspiration about modern business management.

2) Point B

This assistance program is organized by PT Jasa Marga (Persero) Tbk in cooperation with the Regional Government. The program consists of seminars and training once a year. Potential partners in their business activities will be involved in training activities. The requirements for partners involved in this activity are assessed through loan repayment records and the scale of business that continues to grow. This is a commitment of training participation, with the consideration that the MSMEs concept and business level are still "vulnerable". In other words, the average business scale of MSMEs with less stable business stability. This seems to depend on:

a) The number and character of the participants were recorded as many as 300 fostered partners from 1400 fostered partners.
b) The role can be applied by the participants, who are considered active in developing their business.
c) Restructuring and the degree of internal dependence chosen, which in turn is influenced by other forms of coaching. The commitment of PT Jasa Marga (Persero) Tbk is to involve

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fostered partners in exhibitions and promotions at home and abroad. One of them is involving fostered partners to attend craft exhibitions, such as Indocraft.

Figure 3. Participation of fostered partners in the exhibition

Source: PT Jasa Marga (Persero) Tbk (2020)

d) The position of participants as the main or secondary interest in this project. The fostered partners were stimulated by being included in the exhibition. Fostered partners who can participate are specially qualified fostered partners, which is expected to stimulate other fostered partners. All fostered partners have the opportunity to be involved in the exhibition. Activities carried out by the fostered partners produce an output project.

3) Point C
Assumed like goods and/or services, the opportunity to elevate product characteristics becomes a potential commodity to promote the regional image. For development partnerships, the number of process outcomes is assessed by direct and indirect effects on sustainable development goals.

4) Point D
Benchmarks for the success and effectiveness of this program lies in several factors. MSMEs fostered partners feel the benefits and great profits of this program. Based on the results of focus group discussions with fostered partners of PT Jasa Marga (Persero) Tbk at the Jagorawi Branch Office which was considered successful in business development agreed that the procedure for participating in the partnership program was not difficult. It only fulfills the specified requirements and fills out the proposal and loan form. Interest rates on capital loans are not high, which allows the fostered partner to have the ability to pay installments every month.

5) Point E
The capital loan program, training, or developing sales channels, to market the products of fostered partners, which are facilitated through the Minimarket Rest Area, and Employee Cooperatives located in KM. 33A, KM. 50A, KM. 71B. As well as the collective leader, the

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MSMEs business owners make an ongoing effort to their employees to leave the business and are directed to join the PT Jasa Marga (Persero) Tbk partnership program to become the business owner.

The impact that occurs with the existence of the program is the availability of jobs in line with business improvement and progress. Other successes of the CSR partnership program; and MSME is a good liability. The repayment of loans from fostered partners to PT Jasa Marga (Persero) Tbk is considered quite good, based on the results of interviews with the informant, which is based on monitoring the balance sheet.

If the business carried out by the fostered partners has increased, then they will be directed to carry out development with capital loans from banks. At present, the percentage of partner awareness is quite good and there is no miscommunication regarding this program.

6) Point F

A concrete manifestation of the successful development of PT Jasa Marga (Persero) Tbk is how the fostered partners can provide maximum benefits for their businesses and the community in their environment. The ultimate goal of the SOEs and MSMEs Partnership Program is to encourage economic growth by empowering the people's economy through expanding business opportunities and employment opportunities, by cooperating with micro and medium scale businesses as fostered partners. The program is expected to be able to encourage people's economic potential within the framework of equitable development.

The results of data collection that have been carried out using interview techniques and focus group discussions show that the partnership model implemented by PT Jasa Marga (Persero) Tbk is a Mutualistic Partnership, the collaboration between two or more parties that are mutually beneficial for the same purpose. This partnership, referring to Sulistiyani (2004), has also reached the Conjunction Partnership stage, the collaboration between two or more parties through merger and development. In the process of life, "*paramecium*" does conjunctions to get energy and then separate to further can divide. The MSMEs business owners make an ongoing effort to their employees to leave the business and are directed to join the PT Jasa Marga (Persero) Tbk partnership program to become the business owner. The impact that occurs with the existence of the program is the availability of jobs in line with business improvement and progress.

5. Conclusions

PT Jasa Marga (Persero) Tbk has reached the ideal partnership concept which is implemented through a partnership-based CSR program. A concrete manifestation of the successful development of PT Jasa Marga (Persero) Tbk is how the fostered partners can provide maximum benefits for their businesses and the community in their environment. The ultimate goal of the SOEs and MSMEs Partnership Program is to encourage economic growth by empowering the people's economy through expanding business opportunities and employment opportunities, by cooperating with micro and medium scale businesses as fostered partners. The program is expected to be able to encourage people's economic potential within the framework of equitable development. The Partnership Model which is a collaboration between a State-Owned Enterprise through CSR, the Government, and the community are equally aware of the importance of doing partnerships by giving each other more benefits to achieving goals optimally. Partnership PT Jasa Marga (Persero) Tbk has also reached the stage of conjunction partnership, conducting conjunction through self-division efforts. Ongoing

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efforts from MSMEs owners to their employees to leave the business and are directed to join the PT Jasa Marga (Persero) Tbk partnership program to become a business owner.

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Tourism Sector Development in Belitung Regency: The Tourist's Perception

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ABSTRACT

Tourism has the potential to be developed into a leading sector in Belitung Regency. The development of tourism is indicated by the increasing number of tourists, both domestic and foreign tourists from 2015 to 2018 by 85.9% over 4 years. This research aims to determine the gap between the level of satisfaction and the importance of supporting components of tourism to tourists who visited tourist destinations in Belitung Regency. This research was quantitative research using Importance Performance Analysis. Primary data obtained by interview through the Likert scale questions. The subjects in this research were 400 domestic tourists and 400 foreign tourists. The subjects were selected using Slovin's Formula sampling techniques. Tourism support components consisting of prices, physical facilities (infrastructures), and guarantees (services) were used to determine tourist perceptions about the level of satisfaction and importance. The results of the research showed that domestic tourists were dissatisfied with component 1) guarantees (services) consisting of cultural attractions, public communication and services officers, as well as 2) physical facilities (infrastructures) consisting of souvenir galleries, toilets, environmental cleanliness, restaurant cleanliness, and safety facilities. While foreign tourists have a low level of satisfaction with the service of the officers and the public in terms of communicating in foreign languages, cultural attractions, and environmental cleanliness.

Keywords: *Guarantee; IPA; Physical Facilities; Price; Tourist*

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1. Introduction

The tourism potential in the Bangka Belitung Islands Province especially in Belitung Regency has been very well known by tourists, both domestic and foreign. This is indicated by a significant increase in tourist visits from 2015 to 2018 over 4 years. The number of foreign tourist visits has increased by 234.6% and domestic tourist visits increased by 83.3%. The total increase of tourists visiting Belitung Regency was 85.9%, with details as shown in the following figure:

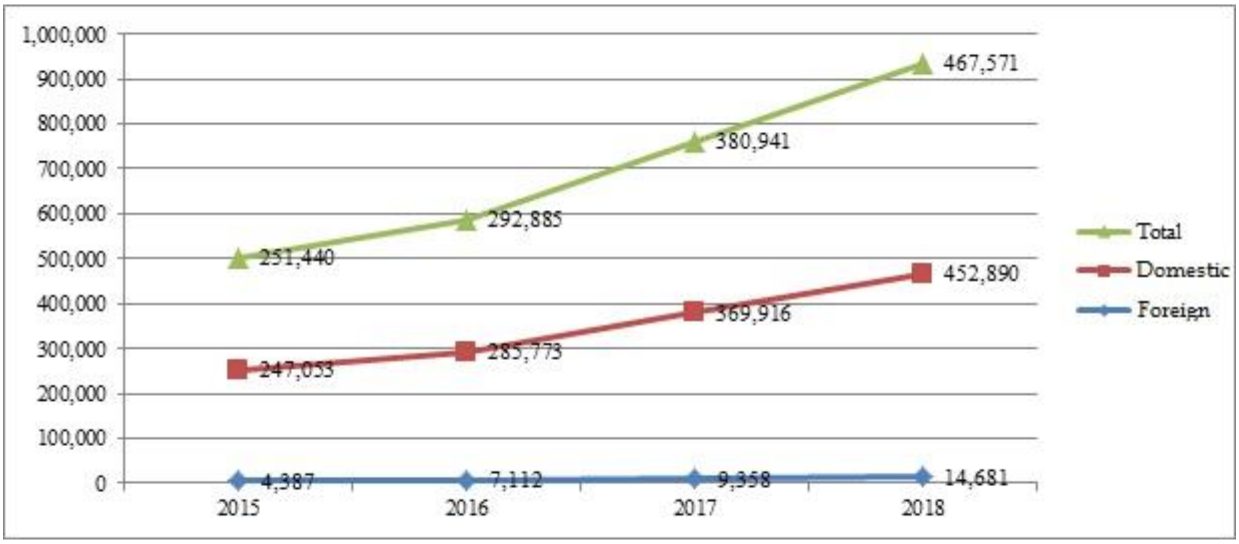

Figure 1. Tourist Visits to Belitung Regency in 2015 - 2018
Source: Primary Data (2019)

Tourist visits which have increased require efforts to improve the quality of tourist destinations and adequate supporting components each year. It is assumed that global conditions affecting tourist visits are considered normal. To increase tourist visit rates, local governments need to know the factors or conditions that affect the level of tourist satisfaction. Besides the level of satisfaction, it also needs to know the importance of each supporting factor that can affect tourist visits and satisfaction (Kleeman, 2001; Rajesh, 2013; Valeriani & Wardhani, 2015; Haarhoff, 2018).

The results of the initial survey showed that 93% of tourists visiting Belitung are due to the beauty of the white sand beaches, large granite rocks, and also natural seawater. Just relying on natural beauty is not enough, but it requires other supporting tourism components such as price, condition of physical facilities (infrastructures), and guarantees (services). These components will be tested to determine the level of satisfaction and importance of tourists. An analysis using Importance Performance Analysis (IPA) is needed to determine the level of satisfaction and the importance of supporting components for tourists (Wong et al., 2011; De Nisco et al., 2015; Kasnadi & Indrayani, 2019). This analysis is a simple implementation technique to know the level of satisfaction and importance of tourists when visiting so it is useful for tourism development in Belitung Regency (Valeriani et al., 2017; Andriani, 2019). The ability to provide a high-quality and satisfying tourist experience is an important source of competitive advantage. This is very important due to the increasing competition between domestic and international tourist destinations.

Some studies have been conducted on the perception of tourist-related to the level of tourist satisfaction. De Nisco et al., (2015) showed that tourists while visiting want an attraction of historical heritage. Other studies have found that satisfactory tourism experiences can affect the

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intention of post-visit behavior, such as the intention to return to visit the destination (Chen & Tsai, 2007) and willingness to recommend it (Bigné et al., 2001; Chi & Qu, 2008). Tourists will make a comparison between visited tourist destinations and previously visited. The difference becomes a point of comparison to evaluate tourist satisfaction (Armario, 2008; Alegre & Garau, 2010; Aliman et al., 2016).

There is a need for research to know the difference between overall satisfaction on tourist destinations and satisfaction related to tourism support components such as hotels, restaurants, shops, transportation, and so on (Butcher, 2002; Ryglova et al., 2015). Therefore, besides the functional components, many contextual and environmental factors contribute to the perception of tourism experiences, such as social factors, the quality of human interactions that lead to benefits and responses to experiences and physical environments such as nature, attractions, landscaping and so on (Fuchs & Weiermair, 2003).

This research aims to determine the gap between the level of satisfaction and the importance of tourists who visited tourist destinations in the Belitung Regency by using Importance Performance Analysis (IPA). Tourism support components consisting of prices, physical facilities (infrastructures), and guarantees (services) were used to determine tourist perceptions about satisfaction and the importance of tourists to determine tourism development strategy.

2. Literature Review

2.1. The Concept of Tourism

Tourism is an activity to visit a place to get pleasure, look for satisfaction, knowing something, improving health, enjoying sports or resting, fulfilling tasks, pilgrimages, and others (Aynalem et al., 2016; Camilleri, 2018). Whereas Zaei & Zaei (2013) defined tourism as an organization, both government and private, involved in the development, production, and marketing of a service product, which fulfills the needs of people who are traveling. Also, Gunawan et al., (2016) explained that tourism is one of the new industries that can encourage employment opportunities, income, living standards, and activate other production sectors in tourist receiving countries. Tourism can encourage the development of the domestic economic sector, such as tourism services, which consist of transportation and accommodation businesses (hotels, motels, tourist cottages) (Bertan & Altintaş, 2013).

Tourism can create and expand new jobs such as hotels or other lodgings, travel businesses, government offices in tourism, translator offices, handicraft, and souvenir industries, and sales galleries, and encourage the development of areas that have tourism attractions (Ariya et al., 2017). The developments of tourism have the potential to develop regional tourism destinations. This potential affects the motivation of tourists to visit Tourist Attraction (Leung et al., 2018).

2.2. Tourist Attraction

Based on the Law of the Republic of Indonesia Number 10 of 2009, Tourist Attractions is something that has a uniqueness, convenience, and value consisting of a diversity of natural wealth, culture, and human-made products, which are targeted or visited by tourists (Republik Indonesia, 2009). Another definition reveals that Tourist Attraction is anything that becomes an attraction for people to visit a certain area (Vengesayi et al., 2009). Tourist Attractions as well as anything interesting and valuable to visit and see (Devy & Soemanto, 2017).

Tourism Attractions are divided into three types, consisting of (1) Natural Tourist Attractions, (2) Cultural Tourist Attractions, and (3) Special Interest Tourist Attractions. Natural Tourist Attraction is a Tourist Attraction developed based on the beauty and uniqueness of

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nature, such as beaches, sea, lakes, and others. Cultural Tourist Attraction is a Tourist Attraction developed based on the work and creation of humans, both cultural heritage (sites) and cultural values that still exist in a community (the living culture), such as ceremonies/rituals, customs, performing arts, craft arts, literary arts, fine arts, or daily uniqueness owned by a community. Special Interest Tourist Attraction is a Tourist Attraction developed based on activities to fulfill specific tourist interests such as fishing, shopping, golf (sport), agro-tourism, and others (Kementerian Pariwisata Republik Indonesia, 2018; Manafe et al., 2016).

2.3. Tourism Actor

Tourism actors are all parties who play a role and are involved in tourism activities (Molina et al., 2010; Räikkönen, 2014), which consists of:

1) Tourists, consumers, or users of travel products and services. Tourists have a variety of motives and backgrounds (interests, expectations, social, economic, cultural characteristics) to visit/travel. Tourists consist of domestic and foreign tourists (Tureac & Turtureanu, 2010).
2) Tourism Industry/Service Providers, all businesses that produce goods and services for tourism.
3) Supporting Tourism Services, businesses that do not specifically offer tourism products and services but often depend on tourists as users of these services and products.
4) The government, the party that has the authority in regulating, supplying, and allocating various infrastructure related to tourism.
5) The local community, people who live around the tourist area. The local community is one of the important actors in tourism who acts as a provider of most attractions and also a determining factor for the quality of tourism products.

2.4. Tourism Infrastructure

The development of the tourism sector is strongly related and depends on the development of infrastructure. Infrastructure systems defined as facilities or basic structures, equipment, installations, which are constructed and are needed and important for the functioning of social systems and economic systems of the community (Panasiuk, 2007). Infrastructure development is very important which will encourage the development of the tourism sector (Blazeska et al., 2018).

2.5. Tourism Marketing

Tourism marketing is a process of management conducted by the organization and industry through communication to determine and influence the interest, needs, motivation, likes and dislikes on local, national and international areas, then formulate and customize the tourism products to achieve the maximum satisfaction of tourists and benefit from the satisfaction of the tourists (Utama, 2016). The objectives of tourism marketing are (1) attracting tourists to visit an area, (2) attracting tourists to use the services provided by the tourism industry.

2.6. Tourist Satisfaction

Several studies have discussed tourist satisfaction and stated that it is necessary to consider the local potential or specificity of the tourism sector in each region to measure tourist satisfaction (Bowen, 2002; Fuchs & Reichel, 2006; Chi, 2011; Gursoy et al., 2013).

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3. Research Methodology

This research was quantitative research using Importance Performance Analysis (IPA). This research was conducted in August - November 2019. Data collection techniques used in this research were interviews, observation, and literature studies. Primary data obtained by interview through the Likert scale questions. The subjects in this research were 400 domestic tourists and 400 foreign tourists. The subjects were selected using Slovin's Formula sampling techniques.

3.1. Importance Performance Analysis (IPA)

The use of the Importance Performance Analysis (IPA) method in the tourism sector is a scheme that is in line with the performance expectation approach and its use has been done in tourism marketing (Bindu & Kanagaraj, 2013; De Nisco et al., 2015; Jeng et al., 2019). Importance Performance Analysis (IPA) was used to measure the level of individual satisfaction with the importance of other parties. Importance Performance Analysis (IPA) has also been used to evaluate hotel performance and tourism events (Chu & Choi, 2000; Beldona & Cobanoglu, 2007; Wilkins, 2010; Djeri et al., 2018). Recently, Sörensson & von Friedrichs (2013) and Boley et al., (2017) used Importance Performance Analysis (IPA) to compare the performance of tourism destinations related to social and environmental sustainability. The individual satisfaction is measured by comparing the level of satisfaction with the level of importance. Measurement of the value of alternative values of satisfaction and importance level is done with Likert scale as follows:

Table 1. The Alternative Values of Satisfaction and Importance Level

Satisfaction Level	Score Value	Importance Level
Very Satisfied	5	Very Important
Satisfied	4	Important
Quite Satisfied	3	Quite Important
Dissatisfied	2	Not Important
Very Dissatisfied	1	Very Unimportant

Source: Budiaji (2013)

This technique directs respondents to an assessment of their level of satisfaction and importance. The average value of the satisfaction and importance are then analyzed using the Importance-Performance Matrix, where the X-axis represents satisfaction while the Y-axis represents importance. The result will be the four quadrants according to the following figure:

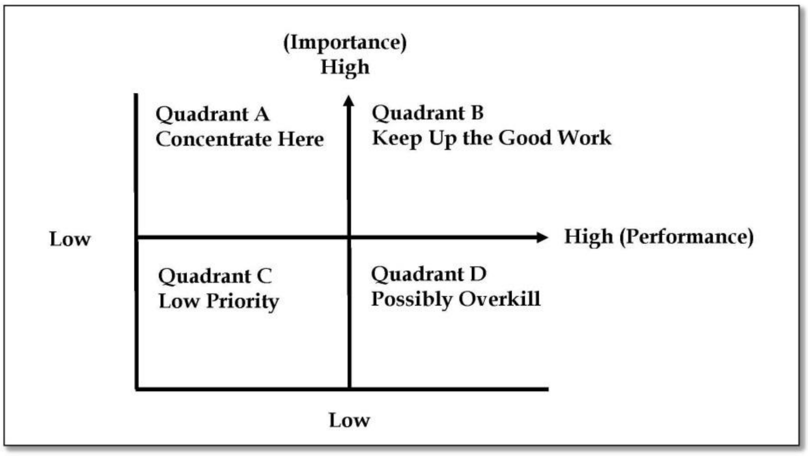

Figure 2. The Quadrants of Importance Performance Analysis (IPA)
Source: De Nisco et al., (2015); Djeri et al., (2018)

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The interpretation of the quadrant based on Djeri et al., (2018) are:

A. Concentrate Here: At this quadrant, the factors that consumers enjoy have high importance but low satisfaction, so the factors in this quadrant become the main priority for the management.
B. Keep Up the Good Work: In this quadrant, the factors that consumers enjoy have high importance and satisfaction, so the management does not need to concentrate on the improvement, but it needed to maintain the factors.
C. Low Priority: In this quadrant, the factors that consumers enjoy have low importance and satisfaction. After the main priority has improved, the factors in this quadrant must be the next main priority.
D. Possibly Overkill: In this quadrant, the factors that consumers enjoy have low importance but high satisfaction. The management is too excessive in paying attention to the factors.

The results of the mapping of the Importance Performance Analysis (IPA) quadrants mean that the factors in quadrant A are the priority, which must be fulfilled, developed, or built in advance. The next steps are development on factors in quadrant C.

3.2. Population and Sample

The population is general and refers to entities such as people, companies, cities, countries, and so on, which are used as statistical and econometric analysis tools (Gujarati, 2003). The populations in this research were 452,890 domestic tourists and 14,681 foreign tourists. The sample is a portion of the population, which has the same properties as the object, which is the source of the data (Firman, 2018).

Sampling is the consideration of efficiency and leads to the centralization of the problem by focusing on a portion of its population. The sample determination of this research using the Slovin Formula (Gujarati, 2003), as follows:

$$\mathrm{n}= \frac{\boldsymbol{N}}{\boldsymbol{N}.\boldsymbol{d}^2+1}$$

n = size of the sample from a population
N = size of a population
d = margin of error

Calculation of sample of domestic tourists:

$$\mathrm{n}= \frac{\boldsymbol{N}}{\boldsymbol{N}.\boldsymbol{d}^2+1}$$

$$\mathrm{n}= \frac{\mathbf{452.890}}{\mathbf{452.890}\ \boldsymbol{x}\ \mathbf{0.05}^2+1} = \mathbf{399.6}$$

Calculation of sample of foreign tourists:

$$\mathrm{n}= \frac{\boldsymbol{N}}{\boldsymbol{N}.\boldsymbol{d}^2+1}$$

$$\mathrm{n}= \frac{\mathbf{14.681}}{\mathbf{14.681}\ \boldsymbol{x}\ \mathbf{0.05}^2+1} = \mathbf{389.4}$$

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Based on this formula, a total sample of 399 domestic tourists and 389 foreign tourists were obtained, and then the results were rounded to 400 for each sample.

4. Results and Discussion

4.1. Results of Importance Performance Analysis (IPA) on Domestic Tourists

This research divided components into 3 types, consisting of prices, physical facilities (infrastructures), and guarantees (services), with the questionnaire and quadrants, arranged based on the results of the Importance Performance Analysis (IPA) analysis. Based on a questionnaire distributed to domestic tourists as respondents, the results obtained are as follows:

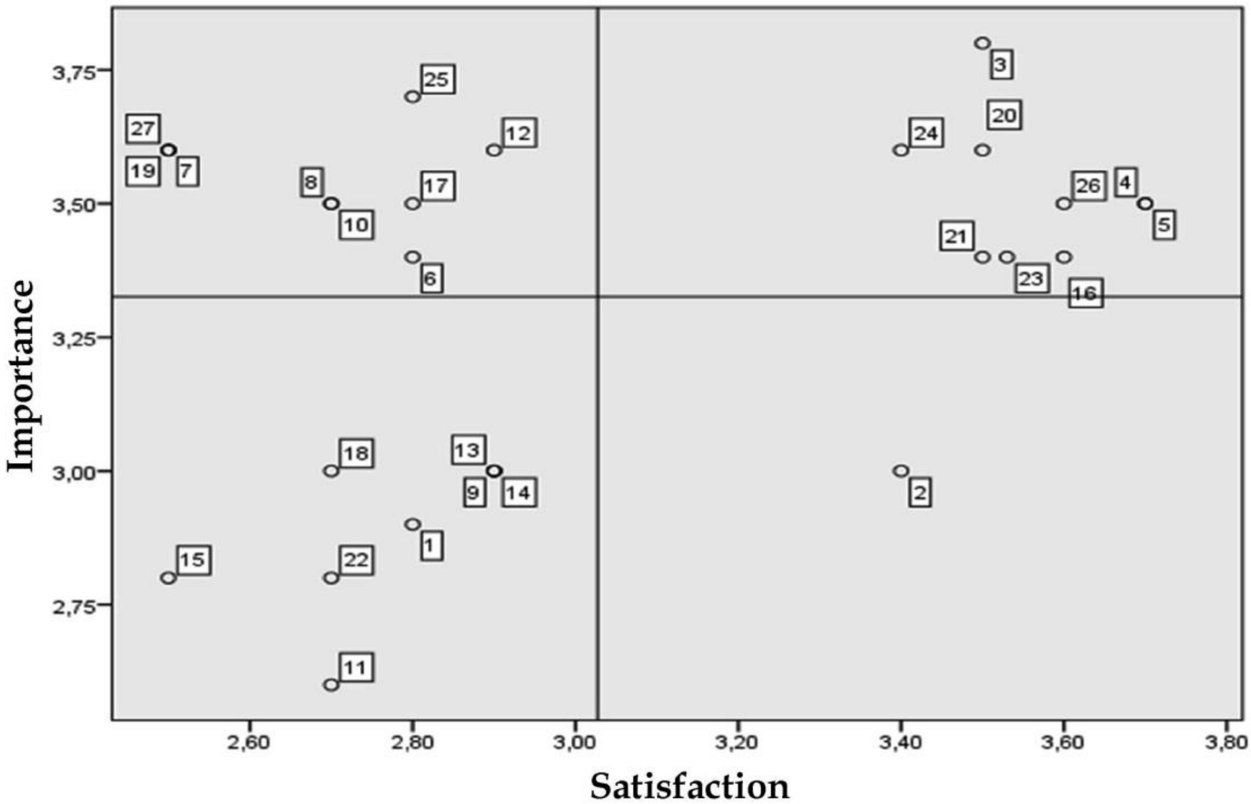

Figure 3. The Quadrants of Importance Performance Analysis (IPA) on Domestic Tourists
Source: Primary Data (2019)

The quadrants components description of Importance Performance Analysis (IPA) on domestic tourists, which consisting of prices, physical facilities (infrastructures), and guarantees (services), as follows:

Table 2. The Summary of Importance Performance Analysis (IPA) Quadrants on Domestic Tourists

Components	Indicators	Quadrants
Prices	Tourism Package Prices	C
	Entrance Ticket Prices (Tourist Attraction)	D
	Food and Souvenir Prices	B
	Hotel/Home Stay Room Prices	B
	Vehicle Rental Prices	B
	Flight Ticket Prices	A
	Extra Baggage Charges	A

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Components	Indicators	Quadrants
Physical Facilities (Infrastructures)	Variety of playground facilities (Tourist Attraction)	A
	Availability of Souvenir gallery (Tourist Attraction)	C
	Availability of Transportation Information to Tourist Attraction	A
	Availability of Toilet and Worship Facilities (Tourist Attraction)	C
	Availability of Tourism Map (Tourist Attraction)	A
	Environmental Cleanliness (Tourist Attraction)	C
	Security, Order, Safety Facilities (Tourist Attraction)	C
	Comfort, Cleanliness of Stalls/Restaurants (Tourist Attractions)	C
	Comfort, Cleanliness of Hotels/Homestay	B
	Airport Convenience and Tourist Attraction Information at the Airport	A
	Quality of Facilities and Infrastructures Maintenance	C
	Availability of ATMs, Non-Cash Transactions and Money Changer	A
	Local Specialty Foods	B
	Photo Spots Location	B
	Modern Shopping Center/Night Entertainment	C
Guarantees (Services)	The Beauty of Marine Tourism Objects	B
	The Reality of the Tourism Packages compared to Promotions Offered	B
	Communication Skills (Foreign Language) Officers and the Community	A
	Community Hospitality and Services Officers	B
	Cultural Attractions	A

Source: Primary Data (2019)

Based on the summary of the Domestic Tourists Importance Performance Analysis (IPA) quadrants, that:

1) Prices component: 28.57% in quadrant A; 42.87% in quadrant B; 14.28% in quadrant C; and 14.28% in the quadrant D.
2) Physical Facilities (Infrastructures): 33.33% in quadrant A; 20% in quadrant B; 46.67% in quadrant C; and 0% in quadrant D.
3) Guarantees (Services): 40% in quadrant A; 60% in quadrant B; 0% in quadrant C; and 0% in the quadrant D.

These results indicate that the 3 components have the components located in quadrant A, which is the quadrant of high importance but the level of satisfaction of domestic tourists is very low or tourists are dissatisfied. Among the three components, the guarantees (services) components have the highest percentage in quadrant A of 40%. This means that domestic tourists want cultural attractions in the Tourism Attraction and want good communication from the public and services officers. The physical facilities (infrastructures) components have the highest components in quadrant C, which is the quadrant with low importance and satisfaction. This means that improvements are needed to develop the physical facilities (infrastructures) such as maintenance of infrastructures, souvenir galleries, toilets, environmental cleanliness, restaurant cleanliness, and safety facilities.

4.2. Results of Importance Performance Analysis (IPA) on Foreign Tourists

Based on a questionnaire distributed to foreign tourists as respondents, the results obtained are as follows:

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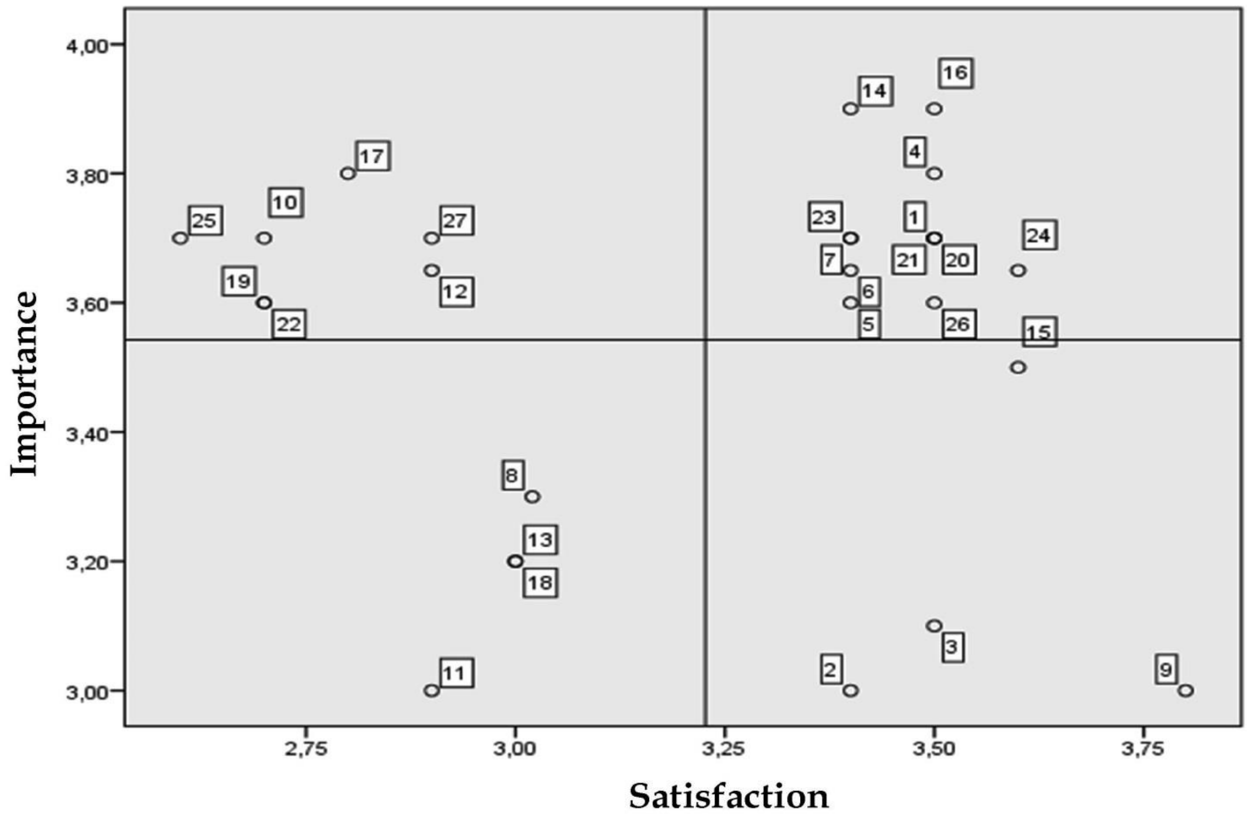

Figure 4. The Quadrants of Importance Performance Analysis (IPA) on Foreign Tourists
Source: Primary Data (2019)

The quadrants components description of Importance Performance Analysis (IPA) on foreign tourists, which consisting of prices, physical facilities (infrastructures), and guarantees (services), as follows:

Table 3. The Summary of Importance Performance Analysis (IPA) Quadrants on Foreign Tourists

Components	Indicators	Quadrants
Prices	Tourism Package Prices	B
	Entrance Ticket Prices (Tourist Attraction)	D
	Food and Souvenir Prices	D
	Hotel/Home Stay Room Prices	B
	Vehicle Rental Prices	B
	Flight Ticket Prices	B
	Extra Baggage Charges	B
Physical Facilities (Infrastructures)	Variety of playground facilities (Tourist Attraction)	C
	Availability of Souvenir gallery (Tourist Attraction)	D
	Availability of Transportation Information to Tourist Attraction	A
	Availability of Toilet and Worship Facilities (Tourist Attraction)	C
	Availability of Tourism Map (Tourist Attraction)	A
	Environmental Cleanliness (Tourist Attraction)	C
	Security, Order, Safety Facilities (Tourist Attraction)	B
	Comfort, Cleanliness of Stalls/Restaurants (Tourist Attractions)	D
	Comfort, Cleanliness of Hotels/Homestay	B
	Airport Convenience and Tourist Attraction Information at the Airport	A
	Quality of Facilities and Infrastructures Maintenance	D
	Availability of ATMs, Non-Cash Transactions and Money Changer	A

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Components	Indicators	Quadrants
	Local Specialty Foods	B
	Photo Spots Location	B
	Modern Shopping Center/Night Entertainment	A
Guarantees (Services)	The Beauty of Marine Tourism Objects	B
	The Reality of the Tourism Packages compared to Promotions Offered	B
	Communication Skills (Foreign Language) Officers and the Community	A
	Community Hospitality and Services Officers	B
	Cultural Attractions	A

Source: Primary Data (2019)

Based on the summary of the Foreign Tourists Importance Performance Analysis (IPA) quadrants, that:

1) Prices component: 0% in quadrant A; 71.43% in quadrant B; 0% in quadrant C; and 28.57% in quadrant D.
2) Physical Facilities (Infrastructures): 33.33% in quadrant A; 26.67% in quadrant B; 20% in quadrant C; and 20% in quadrant D.
3) Guarantees (Services): 40% in quadrant A; 60% in quadrant B; 0% in quadrant C; and 0% in the quadrant D.

These results indicate that only the price components are not in quadrant A. This means that the level of satisfaction of foreign tourists is very high for all prices of tourism packages offered. Among the physical facilities (infrastructures) and guarantees (services) components, the highest percentage value in quadrant A is the guarantees (services) components with a percentage of 40%. This means that foreign tourists are not satisfied with the service of officers and community communication in foreign languages. Also, foreign tourists are dissatisfied with cultural attractions. Almost every tourist destination does not feature cultural attractions except for certain events. The physical facilities (infrastructures) components have the component in quadrant C of 20%. This means that foreign tourists want the variety of playgrounds at tourist destinations, and foreign tourists' satisfaction with environmental cleanliness is low.

5. Conclusions

Domestic tourists are dissatisfied with the guarantee component (service) which consists of cultural attractions and public communication in foreign languages and service officers. Furthermore, domestic tourists are dissatisfied with physical facilities (infrastructures) consisting of maintenance of facilities and infrastructure, souvenir galleries, toilets, environmental cleanliness, restaurant cleanliness, and safety facilities.

The level of satisfaction of foreign tourists is very high for all prices of tourism packages offered. However, foreign tourists are not satisfied with the service of officers and community communication in foreign languages. Also, foreign tourists want the variety of playgrounds at tourist destinations, and foreign tourists' satisfaction with environmental cleanliness is low.

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Acculturative Stress among International Students at Airlangga University - Indonesia

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ABSTRACT

Globalization and the development of modern education systems make foreign students more important in higher education. In Indonesia, in recent years the number of international students has increased. International students, supervisors, and institutions are trying to identify possible ways that can help foreign students adapt to the Indonesian environment, which has its uniqueness. This research aims to investigate the level of acculturative stress experienced by international students of Airlangga University, Indonesia. Specifically, it focused on international students of master programs originating from countries on the African continent. This research was quantitative research. Participants in this research were 40 students. Participants were selected using a purposive sampling technique. The questionnaire was used to collect data and the results were analyzed using SPSS software. Acculturative Stress Scale for International Students (ASSIS) was used to determine the homesickness experienced by the participants. This research found that significant positive acculturative stress among international students (SD=23.87333), (mean=3.00) on homesickness. The result shows that international students experience homesickness because of not having experience living in a different culture and country. The results showed that African students are experiencing high homesickness.

Keywords: *Acculturative Stress; African International Students; Airlangga University; Homesickness*

1. Introduction

The expectations to get international educational exposure, for students, are increasing day by day. Especially in the context of the African continent which has fewer resources and low economic, the students opting to enroll to study at universities around the world are already common practices. In 2016, the movement of students to study at universities around the world has increased to 4 million students. In 2000, only 2 million students enrolled at various universities around the world. This number has doubled in 2016 (UNESCO, 2016). Non-European students face bad experiences such as acculturative stress, discrimination, low acceptance from universities in the destination country, and adaptation problems.

Though, the UK, USA, Germany, Australia, and France are the prior destined selection for international students. The figure for enrolment in these prior countries has decreased from fifty-six percent in 2000 to fifty percent in 2013 (UNESCO, 2016). Students look for new destinations such as the Middle East and ASEAN regions because countries in these regions provide scholarships to international students regardless of ethnicity, nationality, and religion, another thing is fewer restrictions on a visa from these countries (Fischer, 2015; Garrett, 2014). Scholarships and such kinds of funding opportunities attract students to get an education in a country with a new culture. However, some students are unable to adapt to cultural differences or cannot communicate in communities in the host country. This leads to some psychological problems experienced by international students such as cultural shock, language barriers, and homesickness.

Acculturative stress is an experience when people adopt a culture that is new to them, adaptation problems lead an individual towards the discouraging in facing the challenges in an adaptation of new culture that become the cause of stress (Li et al., 2017). Studies depict that acculturative stress resulted in a decline among the physical, social, and psychological, the stability of people or groups. The difference in stress is largely caused by similarities or discrepancies between home and host country cultures of newcomers (Zhang & Jung, 2017). This includes personality traits, amount of disclosure, educational and skill capabilities, gender, age, ethnicity, race, color and creed, language, religious psychological and strength, as well as social, political boldness for host culture, especially to newcomers. The extra radical and dissimilar host culture, unlike the newcomer's native cultures, will be supplemented with additional cultural stress. Individuals face several problems when they are going to adopt a new culture that is new for them or different for them because of socially and culturally norms that also the cause of stress for individuals (Imamura & Zhang, 2014).

Numberless students from different countries and different continents are studying at Airlangga University. Most of them are studying for a Master's degree. The new culture and language barrier play the role in causing some issues regarding cultural shock and different concerns. The current research conducted to highlight the issues of international students specially belongs to the African continent. The previous research conducted at Universiti Kebangsaan Malaysia "Acculturative stress among international postgraduate students at UKM" will support the current research. The international students in Universiti Kebangsaan Malaysia suffered from homesickness and acculturative stress (Desa et al., 2012).

2. Literature Review

Sandhu & Asrabadi (1994) stated that relocating to a new environment from their homeland can result in inner stress. Remembering of friends, family, and loneliness are mutual indicators spoken by overseas students. Staying far from parents and siblings, means they need to live not having the supportive environment that they had in their homeland, which could cause give

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rise to possible pressure of stress. They would face new practices in the concerns of family high expectations and sponsors of the host education system for performance to achieve high educational outcomes.

Although new students need time to familiarize and settle in new environments, the success for these beginners of the new education system is based on the way that institution will improve to tackle the stress psychologically. Hence, while relocating to the new culture and environment of the host country, the purpose of the students is to learn about the people and get acquainted with the social and cultural life of the host nation. Foreign students belong to different cultural countries and come with the unique personality traits that they adopt from their home country culture. The most important factor or element in foreign students is cultural sensitivity. They could be confused according to the cultural variations among their homeland culture and the culture of hosting countries that may affect the objectives, motivation, and feelings. Several studies have been conducted on Chinese students that are studying in France and other European countries showed similar results that Chinese students are experiencing adjustment or social difficulties (Cao et al., 2016).

A research conducted by Bierwiaczonek & Waldzus (2016) categorized there are 5 backgrounds regarding the adaptation of sociocultural that are discussed in the current study, consisting of 1) space in culture (e.g., a new culture or not knowing the norms of the host culture), 2) communication within the community (e.g., number of contacts in society), 3) prejudice (e.g., discrimination), 4) societal resources (e.g., depends on the support from the friends), and 5) family-based adaptation (e.g., single or married). The students should know how to interact with intercultural relations, food, and social living style differences. The fact is that foreign students who study at Indonesian universities are required to learn the Indonesian language and native culture simultaneously. Although the fundamental principle is to truly provide them cultural diversity of host countries, it can subsidize the current pressure as adjusting the environment that is new for them, can be tough and miserable which can result in acculturative stress. International students also face the challenges of acceptance and values.

They should adopt the new ways of thinking and acting being adjustable personalities in host country culture and environment. It is suggested due to significant cultural differences between home education, environment, and sudden cultural changes from the home country including academic educational system, communication problems due to different languages and cultural diversity. These barriers can emerge finding difficult having friends and a peer group of their home, they will be exposed to stress. Several investigations suggested that the short or long stay of students in guest countries where they went for education showed that the level of acculturative stress is high than in other groups. Thus, international students experience acculturative stress from the group mates rather than direct from the society of the host country. They face stress from the fellows where they are studying or host country, the attitude towards them from the group mates cause of stress (Vezzali et al., 2017).

Foreign students also have limited resources being a student while coming to the host country. There are multiple opportunities available for local students e.g. loan and scholarships but not for international students. Foreign students also have to experience further stressors, like adjustment problems with less connection in the community. For instance, being an international student in an unfamiliar place or country, they have to create their presence and space by adjustment while getting an education there (Wu et al., 2015). As a result of this stress, they will receive surely more difficulties in acculturating and establishing the cultural groups. An investigation in the United States of America is suggested that students who come to study in America belong to diverse academic backgrounds. The comers face the problems or

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difficulties in adapting the new education culture which is unknown for them, like grading score in academics, presentations either oral or poster, several quizzes in each subject, library system, and problem in-class participation for discussions as an active student (Wu et al., 2015). This is largely because of tackling the issues related to hosting culture, which they have to face during academic stress without resources as compare to domestic (Sandhu & Asrabadi, 1998). The mutual effects of these stresses and the availability of resources to relocate make students highly sensitive to the hurtful effects of acculturative stress. Furthermore, international students face a larger phase of stress related to mental illness because they could not get appropriate psychological guidance to tackle the fear of failure. The number of studies found that acculturative stress is the common cause of depression, anxiety, bipolar disorder, and suicidal risks among international students.

The psychological and physical burden for adjustment is a cause of acculturative stress (Han et al., 2017). The language barrier, ethnic, cultural prejudice, racism, homesickness, fear, hate, and cultural shock are might the major contributors to acculturative stress (Wu et al., 2015). This situation or condition leads them towards psychological problems like depression and anxiety (Sullivan & Kashubeck-West, 2015). Deprivation in psychological or mental health is normally connected with changes in life while experiencing acculturation, for example not having family support, fear of loss, less role in society, or less social networking (Akhtar & Kröner-Herwig, 2015).

Various variables are interlinked with the acculturation procedure; one of the most obviously spoken in the literature is the issue of social support, acculturative stress, and homesickness. Social assistance or social support is the main element that is faced by foreign students (Caricati et al., 2017). There are six extents in which the immigrants face the changing practice like personality, language, cognition level, identification, acculturative stress, and attitude (Rodriguez et al., 2015). In the first six months of immigration, students face cultural shock in residence in the host country. Though, an ethnographic study among international students of South of England universities conducted by Brown & Holloway (2008) found that students initially do not have adjustment problems but they also stated somehow students have feelings of intercultural adjustment because of cultural shock. To go to other countries, it suddenly withdraws the pre-established supportive system and becomes the cause of confusion, anxiety, and lack of confidence. Students who belong from a collectivized culture like Asia, Latin America, and Africa face many problems in the cultural adaptation as compare to the students from Europe who enrolled in the college in the United States of America where independence and individuality existed as culture (Akhtar & Kröner-Herwig, 2015).

2.1. Academic Experiences

In the globalization, everything is becoming an industry. Same as that, the educational institutions become industry too and providing the number of opportunities to the students regardless of ethnicity, race, religion, nationality, and culture to attain education. These opportunities become part of life as an academic experience (Lee & Negrelli, 2018). An academic experience denotes those experiences which are associated with education and distinct as psychologically or mentally satisfied state that infers student academic expectation. Through such measurement can also evaluate the institution's performance. When international students start studying in the first-year classes, they face various concerns related to participation in the classroom, instructions about the classroom, and discussions in the classroom, facing the expectations or hopes from the lecturers. They also face the stress of academic achievements to be graduates. To encourage students to achieve goals and to make

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sure the interaction between teachers and students (i.e., after class student can approach or meet with a teacher) is recommended (Choi, 2015). In the first month of the student life, abroad orientation program can also help find ways to cope with such concerns. Additionally, helping foreign students increase their language proficiency can lead to a greater level of self-efficacy in academics (Moon et al., 2020). There are some difficulties such as lacking in non-professional staff, an unsuitable academic environment, and less academic staff presence to help in academic performance (Fadel et al., 2018). Often foreign students belong to more traditional cultural countries e.g., Asian. This can experience distance in the culture of the United States of America and face some adjustment problems. Additionally, as perceived bias increases, international students will also be identified with other international students such as ethnic and language problems (Li et al., 2017).

2.2. Societal Experiences

International students can show multiple reactions about the culture of the hosting country, some people participate in the social events that are new for them in the host country, while others feel distant. As a variable that influences this attitude, it is a positive approach to combine the culture of the home and host, perceived discrimination, backwardness, great communication skills, and relationships with other students (Lantrip et al., 2015). However, as the students start to get engage with the community, they experience social support from Americans and become a positive sign.

2.3. Psychological Experiences

Psychological experience includes a person's cognitive level of thinking, perception, consciousness, emotion, memory, thinking pattern, and process of cognition. Psychological experience is also referring to as a correlation between daily experiences and psychological dealing against issues while facing experiences and such experiences occur gradually. In the first phase of transition international students can feel confusion, lack of confidence, loss of self, being isolated, and helpless. Though dissimilar to other students, foreign students commonly do not have resources like domestic students to overcome stress (Sandhu & Asrabadi, 1998). The absence of resources, as well as psychological experiences, can lead to severe anxiety or depression. There is more or less evidence that international students' culture depicts the number of types of psychological problems they reacted to. The international students in the United States of America who belong to Asia, Central Africa, and South America, face more acculturative stress rather students belong to Europe (Claudat et al., 2016). Being an international student in any country could be the cause of some extra adjustment issues (Ward & Geeraert, 2016). Foreign students mostly face (a) estrangement (failure feelings to accomplish the desired results), (b) meaninglessness (sometimes unable to understand what is happening with them), and (c) social estrangement (being alone feelings).

This research aimed to investigate International students from African who are experiencing acculturative stress on different levels among students of different gender and age groups.

3. Research Methodology

This research was quantitative research. Participants in this research were 40 students. Participants were selected using a purposive sampling technique. The questionnaire was used to collect data and the results were analyzed using SPSS software. Acculturative Stress Scale for International Students (ASSIS) developed by Sandhu & Asrabadi (1994) was used to determine

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the homesickness experienced by the participants. Simple descriptive statistics with mean were used to analyze the results due to its universal applicability as commonly adopted statistical techniques by scholars. This research was conducted in July 2019.

3.1. Instrument

The Acculturative Stress Scale for International Students (ASSIS) scale is consists of 36-items and adapted to a 5-point Likert scale (originally 5-point scale 1=strongly disagree to 5=strongly agree). ASSIS consists of 7 subscales; Perceived discrimination (eight items), Homesickness (four items), Perceived hate (five items), Fear (four items), Stress due to change/culture shock (three items), Guilt (two items), and Miscellaneous (10 items). The scale score range from 36 to 180, the lowest score is 72, 73. The moderate score of ASSIS is 144 and above 144 to 180 is high scoring (Jean-Paul, 2015).

Table 1. Reliability tests results were conducted on ASSIS and the Cronbach Alpha

S	Item	C Alpha
1	Perceived Discrimination Items	0.792
2	Homesickness Items	0.697
3	Perceived Hate Items	0.830
4	Fear Items	-0.265
5	Stress Due to Change/Culture Shock Items	0.711
6	Guilt	0.977
7	Miscellaneous	0.734

C Alpha of subscale Fear is negative -0.265 either but still used for data collection.

4. Results and Discussion

Table 2. The total number of respondents based on the three levels (minimum and maximum) score

	N	Minimum	Maximum	Sum	Mean	Std. Deviation
SA	40	28.00	94.00	253.00	63.2500	23.87333
Valid N (Listwise)	40					

The test results show that the participant has the lowest score is 28.00 and the highest score is 94.00, the mean score is 63.25 and the standard deviation is 23.87333.

Table 3. The test results on International Students used ASSIS

Sub Scale	Mean
Perceived Discrimination	**1.75**
Homesickness	**3.00**
Perceived Hate	**1.6**
Fear	**1.56**
Stress Dues to Change/Culture Shock	**1.91**
Guilt	**2.125**

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Sub Scale	Mean
Miscellaneous	**1.32**
Overall	**1.88**

Table 3 shows the highest subscale of ASSIS in this research is the homesickness that has mean = 3.00, and guilt feelings on the second that has mean = 2.125. It shows that the students have guilt feelings in concerns for choosing the destination. The stress due to change/culture shock that has mean = 1.91 which is showing that after the guilt feelings the most stressful for African students is a cultural shock. In the fourth place is perceived discrimination that has mean = 1.75. It shows that they are facing racial discrimination in the community. The lowest one is the perceived hate subscale that has mean = 1.6.

Table 4. Sum of score based on Items

Items	Sum of Score
21) I miss the country and people of my national origin.	**13.00**
35) I feel sad about leaving my relatives behind.	**13.00**
8) I feel intimidated to participate in social activities.	**6.00**
12) I feel angry that my people are considered inferior here.	**6.00**
13) I feel overwhelmed that multiple pressures are placed upon me after I migrate to this community.	**6.00**
23) I feel that my people are discriminated against.	**6.00**
24) People from some other ethnic groups show hatred toward me through their actions.	**6.00**
19) I have to frequently relocate for fear of others.	**1.00**
36) I worry about my future for not being able to decide whether to stay here or to go back.	**1.00**

Item numbers 21 and 35 have the highest score from the participant. Item numbers 8, 12, 13, 23, 24 are the items that have a moderate score, and the item numbers 19 and 36 are the items that have the lowest score.

4.1. Discussion

The results indicate that the students from Africa at Airlangga University are experiencing acculturative stress (mean =1.88, see Table 3). The results show culture shock and changing environment is the causes of stress. This can also be seen on perceived hate and homesickness (see Table 3) as the acculturative stress factors with the highest mean as reported by African students at Airlangga University. The results emphasize that African students at Airlangga University are adjusting in a new community that is somewhat conventional and traditional, which can be hard for them to settled or understand. This research proves that the host community which is multi-cultural with various ethnic groups is difficult to adjust for international students as at Airlangga University. This is another reason for international students fail to manage to make themselves fully opt-in Indonesian because of less time.

A majority of the Indonesian community is unable to communicate in the English language. It is also a challenge for international students to learn Indonesian or local language to survive in the community. As per the results of Table 4 indicating students are facing homesickness

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with a sum of score item number of 21 = 13.00 and sum of score item number of 35 = 13.00. Culture shock arises when someone cannot live a social lifestyle like in the past he/she had and forced to get the new social lifestyle (Zhang & Jung, 2017). As per the findings of this research, homesickness is on the highest with mean = 3.00. When someone is going to adapt new culture, that individual will face psychological problems i.e. loneliness, anxiety, depression, distress, or the feeling of failure to adopt the cultural changes comparing with the homeland and host country. Confusion in terms of functions in a society that is new can result in hate and anger towards the culture; this is called "culture shock" (D'Anna-Hernandez et al., 2015). Furthermore, as per the results of this research, fear is not a factor of acculturative stress for international students at Airlangga University.

Being a foreign student should make new social groups for socialization that will support the social adaptation which will be also helpful to overcome stress (Forbush & Foucault-Welles, 2016). By doing this, they will be able to trust themselves and will know how to control the stress on their own. Hence, international students at Airlangga University must try to overcome stress, academically settle, and trust themselves to be successful in academic achievement. To overcome the stress of culture shock because of sudden change, international students should act motivated and present themselves as a strong personality to tackle stress and challenging problems. This is because they have distance from their family and living without support. The findings also suggest that when students live far away from their homes the homesickness will rise. This is because they used to live in an environment where friends and family are always there to support (Sullivan & Kashubeck-West, 2015). This can also be a reason of homesickness for individuals who want to go back to the known culture and environment. International students who live far away from their families face such stress because of feelings of loneliness, missing food, culture, and lifestyle. Such type of situation can make them even worst because they are not willing to open up and share their feelings and emotions. Another reason to be isolated from society and feeling homesickness is differences in culture and language barriers.

Foreign students very shy and self-controlled to disclose their feelings, emotions, and societal concerns among peer groups (Sam et al., 2015). This is because they make their relationship with only classmates when they are in the class. Language is the main platform of communication for social networking where an individual is living. But some studies investigate that the barrier of language is also the indicator of homesickness with the second highest mean (mean=3.00, see **Table 3**). International students also experience hate when they face an uncomfortable environment. It denotes that the international students perceive the negative attitude of people around them. In the acculturative stress context, these are the feelings of hate which are the individuals' negative feelings for the culture surrounding them (Poyrazli et al., 2010).

It is very difficult to join a new culture that is challenging also can result in the adjusting process for international students. Usually, adequate results in the context of perceived hate, cultural shock, language barrier and homesickness, present stressful behavior in international students; i.e. misunderstanding, unhappiness, unease, confusion, loneliness feelings, and the probable problem of distinctiveness affecting acculturative stress (Rhein, 2017). The findings of this study resemble the study done by Zhai (2004) found that perceived hate in educational institutions also a cause of increasing stress and adjusting in the society for international students (Bertram et al., 2014).

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4.2. Recommendations

The current research proposes that Airlangga University should make a mechanism for international students that can be fruitful for them and they can feel like part of a new community. By adopting this, international students will face less stress and can achieve academic goals smoothly. In the beginning, the International Office of Airlangga University should facilitate students with a friendly environment, because all international students face problems like accommodation, cultural barriers, language barriers, and homesickness. Airlangga University should highlight how international students are important for their campus. Every faculty in the university with international students should arrange some events that can play the facilitative role to reduce the acculturative stress and perceived hate in international students. This can be productive to improve their academic performance and success as well.

The current findings also suggest that the administration of Airlangga University should organize a system of counseling in such a way that it helps in overcoming the acculturative stress and other psychological problems. Such type of steps and activities would help lessen the stress, adjustment problems, environmental factors, and also can reduce homesickness and cultural shock that might become the reason of bad performance in academics and the community as well. Airlangga University also has a responsibility to arrange some activities and different cultural events for international students that can help to overcome the gap between the community and international students. It will help them to learn culture and language. The recommendations from this study can help university administration, services of counseling, and the relationship between the academic and non-academic staff of the university.

The supporting behavior of academicians can be helpful in the adjustment process for foreign students. For this purpose, Airlangga University should also arrange counseling sessions from the professional psychologist. Getting enrolled is a lead to adaptation in the culture as well but it takes time for international students. The other thing that Airlangga University also needs to do is to caretake of the financial issues of students who are on scholarships at Airlangga University. The International Office at the Universities is the option to know the information about anything either regarding culture and academics for foreign students. The current research emphasizes that the International Office at Airlangga University should take care of international students in terms of assisting them, asking them about their stay and facilities in dormitories.

4.3. Limitations and Future Research

This investigation based on one ethnic group of African students who were currently enrolled at Airlangga University. For future research, we would like to recommend the researchers to expand the research by including other universities and ethnic groups.

5. Conclusion

The investigation of current research shows that international students face adjustment and adaptation problems, i.e. homesickness and cultural shock in the hosting country. This research also suggests that international students at Airlangga University have a moderate level of acculturative stress. The international students should mold themselves towards the adjustment and adaptation in the new environment and culture of hosting the country on an immediate basis to face the least stress and other psychological problems that arise for a strange or new individual. The research concluded to the authorities, policymakers, and decision-makers to

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establish a plan at the beginning of the academic sessions that should be based on extraordinary support and assistance and organize special events about intercultural relations which will be helpful to overcome acculturative stress. If international students easily communicate in the community, they will be able to adjust and can improve self-esteem. It can conclude that the significant relationship between homesickness and acculturative stress on international students at Airlangga University causing individual psychological sickness.

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7. Declaration of Conflicting Interests

The authors declared no potential conflicts of interest with respect to the research, authorship, and/or publication of this article.

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Tourism Industry and Women's Employment Mobility in the Special Economic Zone (SEZ) of Mandalika Kuta Lombok

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ABSTRACT

This study aims to understand and map the tourism industry and women's employment mobility in the Special Economic Zone (SEZ) of Mandalika Kuta Lombok, West Nusa Tenggara, Indonesia. This study was a qualitative study using a case study approach with a group analysis unit. Data were obtained through observation, interviews, and documentation. The informants are an optional or criterion-based selection. Informants in this study were 120 informants. Informants were selected using a purposive sampling technique. The informants in this study are not to represent the population but represent information. Data analysis was processed through three stages. The results of the study found that the tourism industry in the Special Economic Zone of Mandalika Kuta Lombok has encouraged the new job creation and job types that were previously unknown by the community. In the category of self-employment and wage employment, there is an increase in the number due to a decrease in the status of casual work. This is a sign that there are significant job changes and job mobility. This is caused by low wages, inconvenience at work, and family factors. With the creation of various types of new jobs and the pattern of employment mobility, the efforts of self-improvement are needed, especially in terms of education and skills. Provincial and District Governments need to conduct a study of the potential and employment opportunities needed for women in the tourism industry to create links and matches between various employment sectors in the tourism industry.

Keywords: *Mobility; Special Economic Zone; Tourism Industry; Women's Employment*

1. Introduction

There are four dimensions to determine whether women participate or are empowered in tourism industry activities, which consist of empowerment from the perspective of 1) economy, 2) social, 3) psychology and 4) politics (Suardana, 2010). According to the UNWTO (World Tourism Organization, A United Nations Specialized Agency) as cited in Teguh (2015), women's involvement in the tourism industry is described as follows: a) Women make up the majority of the formal tourism workforce. b) Women are represented only in service employment and under-represented at the professional level. c) Women in the tourism industry only get 10% to 15% less than men. d) The tourism industry makes women as business owners/employers, which is almost double compared to other sectors. e) The proportion of women working in the tourism industry as self-employment/independent workers are higher than in other sectors. f) A large amount of unpaid employment is being run by women in the tourism business.

Research conducted by Suardana (2010) in Kuta Bali found that female workers had more opportunities to work in informal types of businesses such as kiosks (14.3%), while men were only 9.2%. Female workers were concentrated in the types of restaurant and souvenir businesses (36.6%) and food stalls (6.3%), far above male workers, respectively 21.3% and 0.8%. Many women are involved in both types of businesses because it does not require special skills. This is confirmed by the results of a study conducted by Wirartha (2000) in an area in which the tourism industry has developed.

The inhabitants in the Special Economic Zone (SEZ) of Kuta Lombok, which is in Central Lombok Regency, West Nusa Tenggara Province, Indonesia, are 903,432 inhabitants. The total inhabitants of women (476,298 inhabitants) are greater than that of men (427,134 inhabitants). Furthermore, the number of inhabitants with an age range 15 years old and over, who have worked in various sectors, were 428,016 inhabitants, consisting of 1) agriculture (230,967 inhabitants), 2) industrial sector, (52,132 inhabitants) 3) trade (49,045 inhabitants), 4) services (43,800 inhabitants), and 5) others (52,072 inhabitants). Whereas workforce participation, men are 82.94 while women are 63.61 (Badan Pusat Statistik Provinsi Nusa Tenggara Barat, 2015). This indication shows an imbalance in the distribution of men's and women's roles in entering the workforce. It will lead to various social population issues such as migration, economics, education, health, poverty, unemployment, and employment if it is not handled appropriately.

Noticing the inequality employment accessibility between men and women, then the problem in this study is how the tourism industry encourages women's social mobility, observed from the dimensions of employment mobility, employment status, and the reasons for women to make employment changes. The results of this study are expected to have the urgency of contributing ideas in making policies and developing practical programs related to how the tourism industry can provide opportunities for the mobility of women's employment. Especially for policies, strategies, and programs that are oriented towards empowerment to create a condition that can improve the resource and the living standards of women, also to prevent women workers from marginalization and exploitation, both economically and socio-culturally in the community.

2. Literature Review

Law of the Republic of Indonesia Number 10 of 2009 on Tourism explained that there are several types of tourism service businesses that can be run by the community such as travel transportation services, travel tours, food and beverage services, providing accommodation, organizing entertainment and recreational activities, tourism information services, tour guides,

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water tourism services, as well as businesses that organize tours and water sports, including the provision of facilities and infrastructure as well as other services that managed commercially in waters such as the sea, beaches, rivers, lakes, reservoirs, and spa services (Republik Indonesia, 2009). From the various types of businesses prepared by the tourism industry, all offer new employment for the community, both men and women. This can be interpreted that whether all types of businesses can provide opportunities for women to be able to change employment patterns, from previous employment as farmers, raising livestock, and trading, which can enable the employment mobility.

Employment mobility is defined as someone who changes employment. Current is different from previous employment, both in different fields of business and status. To determine the current and previous employment usually use a certain period. The period itself is no limit (Badan Pusat Statistik, 2010).

To explain the problems of the tourism industry and women's employment mobility, this study used the theory of gender inequality. According to this theory, inequality occurs because of interpretations that consider women to be weaker than men as well as the socio-cultural environment that makes women powerless (Fakih, 2004).

According to the theory of gender inequality, women are subordinated and marginalized to men because women are created to be given different tasks and roles. Biological differences between the sexes and because of different biological functions, they naturally have different social roles and tasks. Natural differences cannot be blamed for inequality between the sexes or the existence of male power over females. For the theory of gender inequality, the oppression of women's gender is a continuation of a structural and cultural exploitation system. This exploitation has implications for the marginalization of women from public life such as economic poverty, education, employment, access to employment, and politics. So that access to capital, money, information, sex, school, self, and authority is in the dominance of men (Ritzer & Goodman, 2004).

Theoretical exploration conducted by Ritzer & Goodman (2004) about the relationship between men and women shows that in the micro-social order to the macro, there are differences that cause inequality and lead to marginalization and oppression. This theory assumes inequality and marginalization of women as a result of power relations between men and women, where men have a fundamental and concrete interest to control, use, conquer, and oppress women to carry out their domination. This pattern of oppression will enter the deepest social organization in the structure of domination, namely patriarchy. The concept of patriarchy means the power of the father, originally used to refer to a type of family that is controlled by men. Now it continues to dominate men in all spheres of the community. Patriarchy is the concept that men hold power over all important roles in the community, in government, education, industry, business, employment, health care, religion, family, and women deprived of access to power (Bhasin, 2004).

Efforts to defeat the patriarchal system must begin by instilling awareness in each woman to judge and acknowledge her strength, reject patriarchal pressure that sees women as weak, dependent, and second-class, and fostering fraternity, mutual trust, and caring for one another. The fraternity will bring up efforts to confront patriarchal domination, such as in the business place, at school, at home, in the community, at work, and so on (De Beauvoir, 2005).

Furthermore, the main expression of the theory of gender inequality is that women can claim equality with men based on essential human capacity as a reasonable moral agent. Gender inequality is a result of the sexist and patriarchal patterns of the division of work, and that gender equality can be achieved by changing the division of work through the

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deconstruction of key institutions in the community such as education, law, economics, and the family. Inequality between men and women is created socially, and social change for equality can be achieved by engaging rational publics and by using state institutions. This theory strongly supports equality in education, equality of responsibility in all lines of social life, and opposes sexism in daily life. So the ideal gender order is individual freedom to choose the most suitable lifestyle and that choice must be accepted and respected by men. Women see this as an ideal that can enhance the practice of freedom and equality as the cultural ideals of all humans, both men, and women (Ritzer & Goodman, 2004; Mosse, 2004).

To realize gender justice, public awareness, sensitivity, and fairness are needed for gender. The source of the problem of women's poverty lies in a patriarchal culture, superiority of men, and women as subordinates. This patriarchal culture is reflected in family, community, workplace, and state life, and has become a source of justification for the distribution system of authority, decision making systems, work distribution systems, ownership systems, and gender-biased resource distribution systems. Gender bias still occurs because until now the reality of society still prioritizes one particular gender that the degree of men is higher than women. Gender biases can be found in the family, school, public, work, and community environments (Mosse, 2004).

3. Research Methodology

This study was conducted in 2018 and funded by the University of Mataram using the Non-Tax State Revenue budget. This study was qualitative. A qualitative study approach can show about people's lives, behavior, social movements, and kinship relationships. To in-depth study the problem of tourism and the patterns of mobility of women's employment, this study using a case study approach with a group analysis unit. It is used to find and understand what is hidden behind existing phenomena or symptoms (Strauss & Corbin, 2003). Moleong (2013) stated that research with a qualitative approach can produce an understanding of something that has happened and has been experienced by subjects and informants, which are described in a natural context.

Data were obtained through 1) Observation, by visiting the activities of women workers without being involved in their activities, 2) Interviews, using in-depth interview guides, 3) Documentation, in the form of writing, pictures, diaries which are complementary to the methods of observation and interviews (Sugiyono, 2015). The informants are an optional or criterion-based selection. Informants in this study were 120 informants. Informants were selected using a purposive sampling technique. The informants chosen are women, who are seen as the most aware and understand the problem being studied. To examine the patterns of mobility of women's employment, data analysis was carried out through the following stages: 1) Analyzing the employment and stability of women's employment until the time the study was conducted, 2) Analyzing the pattern of employment mobility in terms of previous employment compared to the current employment (when the study was conducted), 3) Analyzing the status of the previous employment and the status of the current employment (when the study was conducted). Through this process can determine the mobility of women's employment in the tourism industry in the Special Economic Zone (SEZ) of Kuta Mandalika Lombok (Syafruddin et al., 2018).

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4. Results and Discussion

4.1. Tourism Industry and Women's Employment Mobility

The tourism industry, with its various services, has encouraged the emergence of new employment. Previously, the community only knew about work as farmers, ranchers, and traders. After the area has been developed into a tourism destination, the community has known various activities that can be carried out as jobs such as hotel employees, spas, saleswoman, waiters, kitchen staff and receptionists.

The results of interviews with 120 informants, who worked in the tourism industry in the Special Economic Zone of Mandalika Kuta Lombok found that at the level of education level, 31% of women had education at the junior high school level and below, 44% graduated at the senior high school level, and only 25% have education at the university level.

This data provides information that the level of education of women who choose employment in the tourism industry is still dominated by unskilled workers. They, in general, only have formal education at a lower level and do not have sufficient expertise because they do not have employment experience. Employment that can be done is employment that does not require specific expertise. Such conditions bring benefits to the companies that employ them because unskilled workers have low wages due to the lack of skills they have. Thus, the bargaining power of women is very weak compared to the educated and skilled workers. This unskilled workforce is widely available in the community, even exceeding the required workforce capacity. This gives the company the flexibility to choose workers who are considered to truly meet the requirements and are committed to developing the company. Besides, unskilled workers can only carry out routine work with low levels of initiative and creativity. If there are obstacles, they struggle to find a way out. Unskilled workers are also not good at carrying out their work and responsibilities. Therefore supervisors are needed from the company to produce good work. Women with low levels of education and limited skills have implications for the marginalization of women in public life such as at workplace and access to work, which causes access to information, self, and authority still in the dominance of men (Ritzer & Goodman, 2004).

Women who work in the tourism industry in the Special Economic Zone (SEZ) of Mandalika Kuta Lombok, in general, work as waiters, receptionists, kitchen staff, and spas. There are also women, who carry out work that does not require special skills such as toilet attendants, food vendors, and handicrafts (see Figure 1).

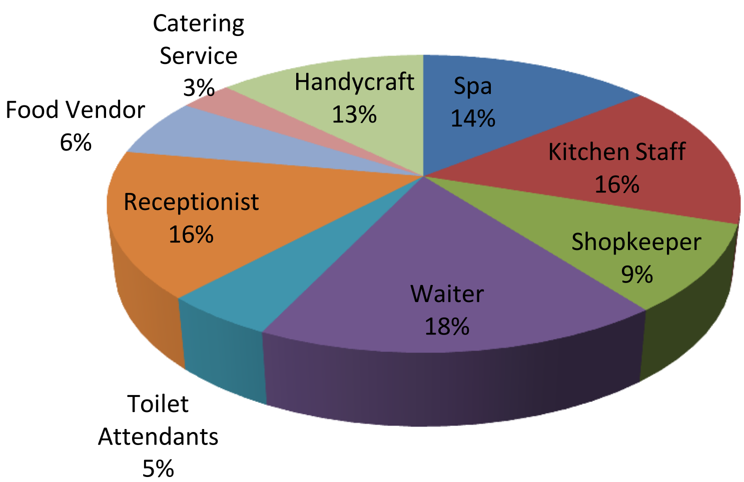

Figure 1. Type of women's employment at the time the study was conducted

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Figure 1 above explained that the tourism industry has many impacts on women, both social and economic. Economic impacts can be direct or indirect impacts or can also be called secondary impacts for those who have an indirect impact, and primary impacts for direct impacts (Suryadana, 2013).

The direct or indirect effect of the tourism industry is the creation of new businesses and activities, which play an important role as employment for women in the Special Economic Zone (SEZ) of Mandalika Kuta Lombok which has been designated as a new prime tourism destination in Indonesia. Its natural and cultural potentials make this destination very promising for employment mobility to occur, especially for improving the welfare of the community. Kanom (2015) found that there were several obstacles in the development of Mandalika Kuta Lombok as a sustainable tourism destination including the low Human Resources (HR) especially in the tourism industry, lack of tourism management, low public awareness in maintaining cleanliness and environmental preservation, and lack of security and comfort.

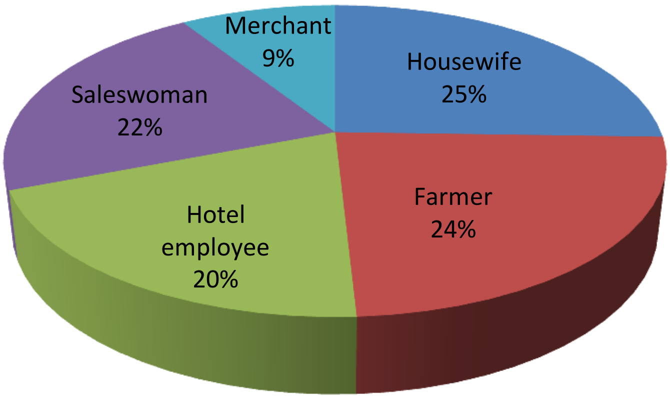

Figure 2. Type of woman's previous employment

In **Figure 1** and **Figure 2** there are types of employment that have been carried out by women. In **Figure 2** women's employment is still dominated by domestic employment such as housewives, farmers, and traders, while in **Figure 1** there is already the mobility of women's employment. This indicates that the tourism industry has provided new insights for women workers, which can provide access to employment. Besides, the tourism industry can also provide multiplier effects which are effects on the economic activities of the community in an area or tourist destination. For example, if a tourist visits Kuta Village in the Special Economic Zone (SEZ) of Mandalika and buys souvenirs in a souvenir shop, the shop owner will get income. The souvenir shop owner will use souvenir sales income to buy souvenir supplies for resale, pay shop staff salaries, finance family needs, pay taxes, electricity and water bills, and others.

In addition to economic impacts, the tourism industry has an impact on socio-cultural life, which consists of a) the creation of new livelihoods related to changes in employment status and the distribution of employment in the community, and in the quantity of expanding employment, b) the occurrence of family modernization, marked by the emergence of a new status of women in traditional farming families. The tourism industry provides equal opportunities for women to obtain employment which has an impact on the increase and distribution of employment and income, and c) social structure differentiation that is closely related to the transition and transformation of the workforce from the agricultural sector to the

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tourism service sector and the development of the tourism industry that produces a variety of tourist needs, thereby contributing to the improvement of the community's welfare (Karmila, 2013; Tuwu, 2018).

Wibowo et al., (2017) stated that the positive impact of tourism industry activities was the creation of various jobs, the addition of income, the accelerated development of infrastructure, and the community was motivated to develop culture and customs to become a cultural attraction which can attract tourists.

4.2. Women's Employment Status, Previous and After (at the time the study was conducted)

The employment status of women in this study is divided into 3 categories: 1) Freelance worker, individuals who work alone, and is not committed to the employer for a certain long term or workers carried out by individuals without being bound by contracts with certain companies or people. The work can be done according to the individual's wishes. 2) Entrepreneur. Individuals who can take a business opportunity and the ability to gather the resources needed to generate profits from the business opportunity. 3) Wage employment. Workers with contracts made based on a certain period and can be extended according to certain circumstances.

The data of this study indicate that the employment status of women (before the study was conducted) is dominated by wage employment and status as casual workers (see **Table 1**). When the study was conducted, there was a mobility of women's employment on the status of wage employment and self-employment. With an increase in the status of wage employment and self-employment as well as a decrease in the status as casual work shows the social mobility of women's employment. Work status shifts can be caused by individual wishes, which are due to getting a better job or can also be caused by being terminated by the employer or work contract has ended (Badan Pusat Statistik, 2010).

Table 1. Women's Employment Status, Previous, and Afterward (at the time the study was conducted)

Number	Employment status	Previous Employment Status (%)	Employment Status Afterward (%)
1	Freelancer	33.3	9.5
2	Entrepreneur	12.7	19
3	Wage Employment	53.9	71.4
	Total	100	100

The social mobility of women's employment occurs because of changes in work status at the same level or changes to higher or lower levels or at different types of employment. The study data shows that the status of casual work before the study was conducted, was quite large at 33.3% and decreased by 9.5% when the study was conducted. This data shows there is a change in employment status that marks the occurrence of employment status mobility, which is vertically oriented consisting of an increase in entrepreneur status from 12.7% to 19%, as well as wage employment status from 53.9% to 71.4%. The social mobility of employment status that occurs shows the high accessibility of the community, and then it provides convenience in the social movement of the community, especially in socio-economic activities. The existence of the

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tourism industry in the Special Economic Zone (SEZ) of Mandalika Kuta Lombok is very helpful to the local community in terms of employment.

This result is supported by research conducted by Sismudjito et al., (2018) found that the development of the tourism industry can provide new employment and livelihood opportunities for the community who were previously unaware of the tourism industry. The tourism industry can provide new knowledge about employment, which is not only focused on agriculture and can help the community's economy and can increase income to meet family needs. The existence of an industry, both the manufacturing industry and the service industry, can encourage the interest of women to do employment mobility, especially for women who previously worked as farmers and housewives to turn into workers in industrial services (Wibowo et al., 2017).

4.3. Reason for Changing the Employment

This study found that there are 6 basic reasons the women for changing employment, which consisted of low salary/wage, inconvenient work, finding new experiences, family reasons, workplaces far from home, and workplaces evicted (see Figure 3).

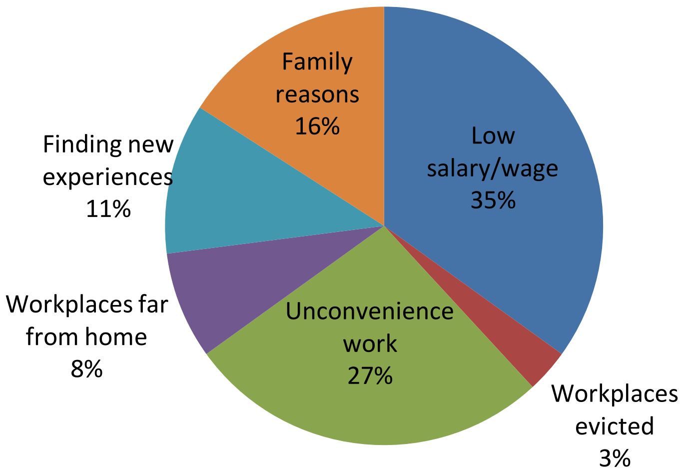

Figure 3. Basic reasons for changing the employment

Further, research found that in terms of frequency of changing the employment, 50.9% had changed 2 times, 23.5% had changed once, 13.7% had changed 3 times, and 11.8 had changed 4 times. The factor of changing employment due to low salary/wage is a common issue for workers. The issue of salary/wage has always been the main annual agenda, which is fought by workers in Indonesia. Factually, salaries/wages of workers are not proportional compared to the cost of the basic needs of workers. Protection and improvement of the welfare of women workers are still not considered by employers. This encourages women workers to change their employment to look for more income or large wages (Sulistyono, 2011; Yusrini, 2017). This is due to wage discrimination, both explicitly and implicitly which manipulates gender ideology as a justification (Susiana, 2017). This is due to the strong patriarchal culture, which is reflected in social life and the workplace, as well as sources of justification for the authority distribution system, work distribution system, and resources distribution system (Mosse, 2004). Until now, the reality of society still prioritizes one particular sex; the degree of men is higher than women. Women are still considered "the second sex" in socio-cultural life (De Beauvoir, 2005).

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Then, the results of the study show that the basic reason for women to change employment was the problem of inconvenience at work. This point is a scary thing for a woman in the workplace. This is due to the many cases of physical assault and harassment experienced by women. In some cases of sexual harassment at work, most women do not want to report the incident, because they are afraid of losing their employment. Inequality also often occurs when married women are still considered single, even though these women are the main breadwinners in their families. Besides, there is also the recruitment of women workers specifically single and are not allowed to give birth within a certain period. Maternity rights are also a problem, which is often found in industrial relations in the workplace. In some cases, not a few women are forced to resign or change employment (Susiana, 2017). For the theory of gender inequality, this can occur because of the oppression of women's gender that comes from exploitation systems that are structural and cultural (Ritzer & Goodman, 2004).

The study also found that the reason for changing employment was a family factor. In a patriarchal culture of society, which does not support women to work, they will collide with traditional culture in the community. Often, when the wife works outside the home, her husband and parents will forbid her from working. The reason is that women and wives should work at home to serve their husbands and take care of their children. When children become neglected, children's health is not good, or their children's school performance decreases, the problem will be borne by the wife. In the theory of gender inequality that women are marginalized because women are naturally created to be given different tasks and roles. This has implications for the marginalization of women from public life such as economic poverty and access to employment (Sutrisna, 2011). This is because, in traditional families, women who work are still underestimated. Women's work is seen as more than fulfilling their needs rather than earning an income (Moose, 2004).

5. Conclusion

The tourism industry has encouraged the creation of new types of employment for women. Previously they only knew about employment as housewives, farmers, and breeders. Today, with the tourism industry, they know and work in various types of employment such as saleswoman, spas, receptionists, handicrafts, and hotel employees. In the aspect of employment mobility, there has been a change in the status of wage employment and self-employment, which was previously dominated by the status of contract/casual work. For all categories of employment status, there has been a significant change as a sign that there has been the mobility of women's employment status. The study also found that the main reasons for women to change employment were due to low salary/wage, inconvenience at work, and family reasons. With the development and creation of new employment in the tourism industry in the Special Economic Zone (SEZ) of Mandalika Kuta Lombok and the mobility of women's employment status, women are urgently needed to improve their capacity, especially in terms of education and skills. Provincial and District Governments need to conduct a study of the potential and employment opportunities needed for women in the tourism industry to create links and matches between various employment sectors in the tourism industry.

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7. Declaration of Conflicting Interests

The authors declared no potential conflicts of interest concerning the study, authorship, and/or publication of this article.

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The Representation of Hybrid Identity through Performance and Symbol of Transgender *Santri* Resistance at Al-Fatah Islamic Boarding School of Yogyakarta, Indonesia

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ABSTRACT

This research aims to analyze the process of constructing hybrid identity and symbol as the form of resistance to show off new identity as a transgender santri (student) at Al-Fatah Islamic Boarding School of Yogyakarta, Indonesia. This research was qualitative. The units of analysis and data sources used were santri, religious teachers (Ustaz), the staff of the Regional Office of the Ministry of Religious Affairs in Special Region of Yogyakarta, representatives of religious organizations, and the community around the Al-Fatah Islamic Boarding School of Yogyakarta. Data collection techniques, which were used in this research, consisted of observation, in-depth interviews, and documentation. The triangulation method was used to validate data and then analyzed using the hybrid identity theory of Keri Lyall Smith with an interactive analysis model. The results showed that transgender santri changing their identity through the hybridity process. Mimicry process occurs in 'the third space' of Al-Fatah Islamic Boarding School, as negotiation space where the fight occurs between culture and identity; thus new identity is created without abandoning their genuine identity. Hybridity occurs in the presence of cultural identity resulting from the relationship between Islam culture, in this case, Islamic Boarding School and transgender culture. The presence of the transgender santri is the symbol of resistance against the dominant culture of Islam with various performances or symbols, which are used daily to show off new identity.

Keywords: *Culture; Hybridity; Identity; Islamic Boarding School; Santri; Transgender*

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1. Introduction

Transgender is a reality existing within society. Some people view the presence of Transgender as reasonable, despite some others antipathetic to and even decline it. Such a condition makes transgender life having social and cultural dimensions different from men and women in general. Transgender undertake their life like a woman, dressing up, behaving, and even having a sensitive and tender feeling. Some of them have woman-like sexual behavior, love, and get married to a man (Foucault & Miskowiec, 1986; Dyer, 2002; Sinnot, 2004; Betcher, 2015; Nguyen, 2019).

People see transgender with the negative stigma that they are merely prostitute and even they also become the target of violence and criminality. Many mistreatments, robbery, or murder cases occur, worsened with the poor legal aid given to transgender (M'baye, 2013). Generally, the presence of transgender is resisted by religion-based mass organizations, e.g. a group of young mosque activists mistreated, stroke, snatched away wallet, cellular phone, and the bag of gay, transgender, and heterosexual domestic and foreign communities attending the socialization activity in the attempt of celebrating World AIDS Day in Sleman, Yogyakarta, Indonesia in 2000. Then, some religious-based organizations dismissed compulsively the transgender contests held in Makassar, on December 1, 2010. Besides, many other violence and criminality cases against transgender.

It is well-established that the transgender' limited opportunity of improving social, economic, and education status makes them inferior, sensitive, and introverted persons (Jackson, 1999; Praptoraharjo & Nevendorff, 2015; Erkan, 2017). But some transgender were successful, both in their education and carrier, in Indonesia. Shunniya R. H, a transgender wearing veil, graduated from Universitas Gadjah Mada, Yogyakarta, Indonesia, successfully wrote a book entitled "*Jangan lepas jilbabku! catatan harian seorang waria* ('Don't put off my veil! a transgender diary')". Also, Merlyn Sopjan, who graduated from the National Technology Institute of Malang, Indonesia, earned an Honorary Doctorate from Northern California Global University, United States of America, and succeeded with her book titled "*Jangan lihat kelaminku!* ('Don't look my gender!')". Many transgender is still capable of showing off their existence with their achievement and success in the job, education, and social life within society, thereby getting social status equal to other society members'. The struggle for identity and recognition has been conducted by transgender individually or in groups, such as some transgender institutions or organizations, for example, Ikatan Waria Malang (IWAMA), Persatuan Waria Kota Surabaya (PERWAKOS), Ikatan Waria Yogyakarta (IWAYO) and Keluarga Besar Waria Yogyakarta (KEBAYA), Himpunan Waria Solo (HIWASO), Ikatan Waria Jayapura (IWAJA), Ikatan Waria Merauke (IWAMER), etc. Transgender phenomenon builds on Queer theory, queering, and destabilizing the dominant discourse. Most transgender has female soul since they were so young and even born, so that they undertake their life just the way it is, without artificiality, become female, and even choose a male partner (Foucault, 1978; Sáez, 2004; Boellstorff, 2003; 2006; Valentine, 2007).

The social constraint the transgender encounter is when the discrete variable of sex is constructed into certain religious activities. Islam has given moral legitimacy in directing sexual orientation, i.e. heterosexual rather than other sexual orientations such as homosexual. The presence of transgender with homosexual sexual orientation, of course, generates the problem, despite their religious practices (Yip, 2009; Beckmann, 2010; Logie et al., 2019).

Nevertheless, they will keep doing activities just like a human being in general, and be aware of their right and obligation to do religion sharia, a God's creature. The existence of Al-Fatah Islamic Boarding School of Yogyakarta, Indonesia, as if wants to break and to oppose the

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culture entrenched into society. Identity creation takes a long process, from self-identification, others' assessment, to other factors growing their identity from the public's point of view (Abraham, 2009; Marcotte, 2010; Quemener, 2012; Sasongko, 2014; Logie et al., 2019).

Considering the background of the problem, the objective of the research was to analyze the process of constructing hybrid identity and symbol as the form of resistance to show off new identity as a transgender santri at Al-Fatah Islamic Boarding School of Yogyakarta, Indonesia.

2. Literature Review

Identity plays an important role in every individual's life within the community. Every individual can interpret how identity is formed discretionarily. Essentialism group believes identity is something natural, given, indeclinable or inevitable, while anti-essentialism group believes there is no standard identity. Also, another perspective still questions the partition between the two groups (Smith & Leavy, 2008; Vidal-Ortiz, 2008).

Hybridity criticizes and questions all partitions, but does not remove them, and reveals obscurity of partition and consequently, the identity becomes loose. Hybridity is the mixing process between two partitions (essentialism and anti-essentialism) without abandoning it. Hybridity assumes that there is no standard and the identity has no border at all (Ang, 2003; Smith & Leavy, 2008). The colonialist and the colonized is not binary opposition, the colonized wish to be equal to but are afraid of the colonizer at once, and this condition gives them a negotiation space. In negotiation space, colonial mimicry occurs, the power to discipline and discipline, and as a result, mimicry leads to something entirely new but familiar. Hybrid identity is familiar or something common but new. The characteristic of neither…nor… of culture or identity of third space is the space to interrupt, to interrogate, and to reveal the new form of cultural meaning, thereby resulting in an obscure border. The hybrid identity will be created in this negotiation space, as time goes by. This understanding of the hybridization process will be used to analyze the process of identifying transgender to be a transgender santri (Foucault & Miskowiec, 1986; Huddart, 2006; Quemener, 2012).

The culture in subculture refers to all lifeways or meaning maps making the world understandable to its members. Subculture constructs a collective identity in which individual identity can be obtained beyond the identity inherent to class, education, and occupation (Barker, 2016). Subculture is also identical to the resistance against dominant or mainstream culture surrounding, including religion, state, institution, music, lifestyle, and others (Keilty, 2012). The members of the subculture show their affiliation with and resistance against certain styles or symbols (Hebdige, 1979; Clark, 2006; Cuninghame, 2008; Dekel et al., 2017).

Transgender has a limited form of social communication understandable to the group only (King, 2003). The problem concerning the essentialism's understanding of Islam's religion culture, moreover in Islamic Boarding School, and the anti-essentialism understanding of transgender santris is related to identity as a choice and product of social construction. This contradictory understanding impacts on hybridity between Islamic culture in Islamic Boarding School and the freedom of transgender culture, creating new culture later as transgender santris who can surpass the two conceptions aforementioned (Abrahams, 2012; Sasongko, 2014).

Attitude, behavior, activity, idea, and appearance of transgender santris at Al-Fatah Islamic Boarding School of Yogyakarta are daily performance or body action. Transgender's performance is dressing up (*dendong*) meaning their subjectivity produced by such attributes as makeup, hair, etc. Transgender's position in Indonesia can be comprehended in three points which consist of 1) having a woman's soul in man body, 2) being a man with a feminine social presentation, or 3) both. Then in his adulthood, he changes his appearance into a female

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appearance. He wears a female dress and makeup, has long hair, etc. However, some others remain to have a male appearance with female (girlish) characteristics, usually called homosexual. Also, some transgender can adapt to social life. They will be transgender with the female appearance in the corresponding transgender community, but they can have a male appearance in the social environment (Boellstorff, 2004). Considering the dubbing culture concept, even Indonesian people think of themselves as gay, lesbian, and transgender. It is like the relationship between sound and image with a dubbing system in the television program. The playback concept explains the performance of transgender santris through the framework of subject position (soul) and subjectivity (self-identity) of transgender living at Al-Fatah Islamic Boarding School of Yogyakarta as the santris.

Performativity aspect of transgender is a concept long related to gender and sexuality (Butler, 1990). Performance is ritual production under control and through prohibition and taboo power, alienation, and even death threats that can control and withdraw the production form. Gender performativity reveals how discourse and action are conducted continuously and repeatedly by society, thereby providing a heterosexual hegemony system. Therefore, a negotiation process is required with the social norm existing, thereby producing more transparent and non-violent gender performativity (Boellstorff, 2004). The playback concept was referred to in analyzing transgender being santris at Al-Fatah Islamic Boarding School of Yogyakarta. Daily body performance or event conducted repeatedly by transgender santris indicates performance. Thus, Islam's religion's domination and rule and law existing within it do not hinder transgender and their religiosity.

The position of the subject is the soul, while subjectivity is personal or self-identity (Boellstorff, 2006). The position of the transgender subject (soul) can be found in sexual orientation. Transgender generally assumes that sexual lust against men results first from the incompatibility of the soul to the body. Subjectivity (self-identity) of transgender is not marked widely by the adoption of all feminist forms, but the combination of female and male styles as a transgender fusing female soul into the male body. Transgender holding out with their masculinity attempt to hide their sexual identity through getting married, but still undertaking their transgender activities. Some others also attempt to remove the negative label by keeping far away from the transgender community and undertaking their religious belief through worship activity individually. Still, some others look for the recognition of transgender existence within society through religious activity in the existing transgender community (Yip, 2005; Beckmann, 2010). An attempt often taken in this strategy is to use religious texts. To be the guideline of declination against homosexuality, religious texts also become a foundation to construct non-heterosexual acceptance space.

3. Research Methodology

3.1. Research Design

This research was a qualitative research with case study approach to present multi-perspectives with description and to explain the interaction with field appropriately to the presentation of research's value position, substantive theory, methodological paradigm, and local contextual values. This research aimed to analyze the process of creating a hybrid identity and symbol or sign used as the form of resistance to show off the new identity of transgender santris (Yin, 2014).

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3.2. Research Location

This research was conducted at the Al-Fatah Islamic Boarding School of Yogyakarta, located in Jagalan, Kotagede, Yogyakarta, Indonesia, the only Islamic Boarding School whose santris are transgender. The Islamic Boarding School was originally located in Notoyudan, Gedongtengen, Yogyakarta, exactly in M's house, a transgender constituting the founder and chairperson of Islamic Boarding School. After M's decease, the administrators of Islamic Boarding School agreed to move their location to Kotagede, SR's house, a transgender santri formerly becoming the deputy of Chairperson of Islamic Boarding School.

3.3. Data Source

The informants of research were transgender participating actively as santris, attending such routine activities as salat, discussion, or *tausiyah* at Al-Fatah Islamic Boarding School of Yogyakarta (Spradley, 2016). The selected informants consisted of 8 transgender santris as the main informants, 2 prostitutes, 2 beauty salon employees, 2 entrepreneurs, and 2 volunteers from Non-Governmental Organizations (NGOs). All transgender becoming the informants of research has been coming out and well-known particularly to people around Al-Fatah Islamic Boarding School of Yogyakarta, and local, regional, and national transgender communities. Additionally, this research requested 2 religious teachers (*Ustaz*), the staff of the Regional Office of the Ministry of Religious Affairs in Special Region of Yogyakarta, representatives of religious organizations, Head of the Neighborhood Association of Celenan Hamlet, and some local people around Al-Fatah Islamic Boarding School of Yogyakarta as supporting informants.

3.4. The technique of Collecting Data

Data were collected in early Ramadan 2019, with the reason, Islamic Boarding School began to hold their activities actively and more routinely around the fasting month. Data was collected through in-depth interview, participant observation, focus group discussion, and documentation related to the history of Al-Fatah Islamic Boarding School of Yogyakarta, factors that cause transgender to become santri, their experience and activity, and transgender' interpretation on transgender santris do religious worship according to their faith, and even considered as in contradiction with Islam sharia, but keep holding out with their sexual identity as transgender with a negative stigma. In line with the research ethic, the photographs obtained from the direct field observation are presented by blurring the identity of informants.

3.5. Data Validation and Analysis

Data validity and reliability were tested using method and data source triangulation. The data collected was then classified and analyzed by comparing one informant with another. Data of interviews were elaborated in narration and interpreted according to the theory used and then the discussion was made and a conclusion drawn.

4. Results

4.1. Born from Anxiety

A *limasan*-shaped building called Al-Fatah Islamic Boarding School is located in a population-dense area in Kotagede, Yogyakarta. The building is SR's belonging and has been utilized as the Islamic Boarding School in 2014 after it was moved from Notoyudan. SR dedicates himself to manage the Islamic Boarding School along with other six transgender as the administrators of Al-Fatah as well. About 40s transgender is affiliated with the Islamic Boarding School.

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This Islamic Boarding School was established in late 2008 by M, to allow transgender to do worship quietly. Transgender Islamic Boarding School was born from M's anxiety, a middle-age transgender. M saw that there has been no adequate worship facility to transgender, despite their entitlement to do so just like others. M then established Al-Fatah Islamic Boarding School in Notoyudan, Yogyakarta. Following the death of M, SR succeeded M leading the Islamic Boarding School and moved it to SR's residence. All transgender santris have varying professions such as street musicians, beauty salons, other businesses, and commercial sex workers.

Some religious teachers (*Ustaz*) routinely visit this Islamic Boarding School to present the study on transgender in Islam. The objective of the Islamic Boarding School establishment is to realize the transgender life that is pious to Allah, Glory to Him, the Exalted, and responsible for self, family, community, society, and state.

4.2. The Strengthening of Faith and Piety

The performance of a transgender in the context of social and religious environments can be seen from transgender santris' life at Al-Fatah Islamic Boarding School of Yogyakarta. The asynchrony between transgender soul and body is called playback, used to refer to the transgender performance. An attempt taken by transgender to equalize her body and female soul is to perform like a woman. It also occurs in many situations encountered by transgender, e.g. in the context of social and religious environments. Transgender santris at Al-Fatah Islamic Boarding School of Yogyakarta have varying experiences because of their different family backgrounds, surrounding environment, and occupation.

Transgender santris believe Islam teaches kindness. As Muslims, they practice some religious activities existing despite not fully 5 (five) times, study Quran still at *Iqra'* level, fast despite not for one full-month, pay *zakat* (alms), and do Salat Eid al-Fitr along with family. In social life, they attempt to maintain good relationships with fellow human beings through not harming others, being envied, and jealous, and to share some of their money (livelihood) with others.

4.3. Transgender also Have the Right to Worship

Transgender, as God's creature, have responsibility for worshipping and being submitted as *hamba* (servant), because only does Allah know it. They believe God will accept their sincere worship and reply to it. Each member of the Islamic Boarding School is allowed to do religious service in their way. Doing salat in a congregation, some transgender wear *koko* shirt and sarong, while some others wear *mukena* (prayer hijab). This difference results in no dispute among them because they can accept it on behalf of religious tolerance. Thus, they can live peacefully there.

Figure 1. The front row in salat for masculine transgender

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Figure 2. The back row in salat for feminine transgender
Source: Primary Data, 2019

Classical fiqh divides transgender into two consisting of 1) *mukhannats*, and 2) *khuntsa*. *Mukhannats* is an individual resembling his/her opposite sex in his/her dressing and behavior. Meanwhile, *khuntsa* is an individual with two genital organs or none. Viewed from the fiqh perspective, transgender seems to be acceptable as a social reality. Therefore, they are declined, moreover establishing Islamic Boarding School.

Besides fasting and other related worship, transgender also does a series of social activities to help fellow transgender improve their quality of life, e.g. creating a family support group to help transgender not acceptable fully to their family, and providing training for corpse handling in collaboration with Indonesian Family Planning Association of Yogyakarta. This activity is held recalling two cases in which surrounding people declined to handle transgender corpses. Cooperatives Small and Medium Enterprises Office of Yogyakarta also provides training for business management and business mapping using the canvas model. Also, IWAYO provides training for make-up, hair bun making, hijab-wearing, and hairstyling skills. The skills are expected to give the sex workers other choices of the profession that more acceptable to society. Some college santris donate *Iqra* '(the book about guidance and guidelines in reading verses of the Quran), and books about guidance and guidelines for salat, and discuss and conduct Quran study along with transgender.

Figure 3. Study activities in the Month of Ramadan
Source: Primary Data, 2019

4.4. Transgender Santris' Self-Resistance

The society's social construction tends to be negative to transgender, making them less acceptable to society, particularly in worship in public places like *masjid* (mosque). However,

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transgender cannot stay and sit down only accepting whatever society's treatment. Many transgender figures have struggled for their rights as human beings and God's creation. A proof of the transgender group's struggle for their right is the establishment of transgender-specific Islamic Boarding School located in Yogyakarta, named Al-Fatah Islamic Boarding School. The founder of Al-Fatah Islamic Boarding School was a Muslim transgender. Someone that aware of transgender's need for worshipping places recalling their equal rights before God. Al-Fatah Islamic Boarding School of Yogyakarta was established to accommodate the transgender wanting to be closer to God. But in 2016, a religious organization declined this Islamic Boarding School and even wanted this Islamic Boarding School dismissed. Despite its closing, SR did not give up. SR asked many communities and religious leaders in Yogyakarta for support. Owing to such support and through a long process, the religious activity in Islamic Boarding School keeps running until now.

Transgender interpret religion as a fortress, life legitimacy, and need satisfier. Meanwhile, religious behavior is demonstrated through fasting and doing routine worship during the month of Ramadan. Horizontal religious behavior - giving alms and being kind to others - results from their faith responsibilities. Transgender interprets religion as therapeutic medication. Despite the negative label inherent to transgender, the public (society) remains to give them a space in their social life. Transgender has different responses and strategies in three spaces consisting of family, society, and *cebongan* (transgender sex worker's hotspot). Transgender perform social, biological, and economical adaptations to survive amid the society not accepting their presence. The family environment contributes considerably to this abnormality formation and self-prostituting is an adapting strategy taken by transgender after they left their family.

There are eight self-concepts of transgender santris categorized into psychical, social, and physical aspects. The psychical aspect includes the self-concepts of monotheism (sufiistic), transgender motherhood, *bojo akherat*, realism, and conflict avoidance. The social aspect includes philanthropic characteristics, social activist, and tolerance to religious belief. The physical aspect is related to the transgender perception of an ideal Muslim transgender (Sandiah, 2014).

The relationship of social interaction occurs between transgender and the community is well established because there is take and give between them. Two forms of relationship between transgender and the community consist of associative and sometimes dissociative because there is a misconception. Thus, the future Al-Fatah Islamic Boarding School of Yogyakarta is expected to be brighter recalling the administrators' enthusiasm and many parties' support.

Islamic Boarding School as a religious-based institution education provides education and teaching and developing and spreading Islam religion science. Al-Fatah Islamic Boarding School of Yogyakarta is different from other Islamic Boarding Schools, does not apply the cultural system and values applied in other Islamic Boarding Schools in general. Transgender santris come to Islamic Boarding School when the study is held only, stay there night only during fasting month activity, and unite to study Islam religion. Meanwhile, the activities held are *tadarus* (reading Quran), salat in a congregation, and Islam religion study.

The main constraint of the struggle for being transgender santris is the community's response making them feeling inferior and always thinking negatively before worshiping. Family's background and support and surrounding environment also affect their decision of being santris and learning religion.

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The factor uniting transgender and worship is reverted to *fitrah* (character) of transgender as mankind in general making religion the life guidance, and obligation of worship. They wear dress covering *aurat* for *Muslimah* (Muslim women) like *gamis* (robe) and veil. In worship, they also seek for their comfort. Those feeling comfortable with using *mukena* (prayer hijab), will wear it during worshipping, as well as those feeling comfortable with using *koko* shirt, sarong and *peci* (head covering for men).

Figure 4. Transgender santris wearing *mukena* during salat
Source: Primary Data, 2019

Figure 5. Transgender santris wearing koko shirt, sarong, and peci comfortably
Source: Primary Data, 2019

Transgender attitude and behavior also change during attending Quran study. In Islamic Boarding School, they have a normal attitude just like santris interacting with their *Ustaz*, so the communication established is a formal one. Some of them hide their sexuality in their religious community because of their fear of stigmatization.

5. Discussion

Every human needs religion and tends to always be close to God; in other words, human needs God. Therefore, it is unsurprising that many homosexual groups (transgender) do salat, fast, and hajj diligently (Sasongko, 2014; Coll-Planas, 2020). Even some of them found Quran study groups to express their creed, e.g. Al-Fatah Islamic Boarding School of Yogyakarta.

Generally, people have not found strong reference yet to justify transgender identity. Moreover, transgender identity is proscribed firmly in religious life. It is difficult to understand how an individual needs and participates actively in the religious system and opposes it all at

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once. Those problems make the transgender religious activity confusing and less understandable (Leblanc, 1999; Coll-Planas, 2020).

The subject's position and subjectivity are two different things. Subject's position is the existing category of social entity, while subjectivity is various self-definitions of lust, an individual's life way, etc prevailing in the position of the subject, whether partially or completely, temporarily or forever (Boellstorff, 2006). The condition of all human beings, including transgender, may not have subjectivity without a subject position that can be occupied in some ways by teenagers; antagonistically as street children, or normatively as a good santri. It can be used to conceptualize transgender; their subject positions can be occupied in some ways such as beauty salon employee or HIV patient, and santri in this case.

Incompatibility of the soul to the body in transgender is dubbing culture. It is just like the sound-image relationship in a film or television show dubbed; each of the elements articulates different languages but is involved in a meaningful unit. In dubbing culture, two elements are held on together in productive tension, without an expectation that they will become one. It is like the speaker’s lips never synchronous with the word uttered in a dubbed film (Boellstorff, 2006). Asynchrony among transgender is playback (lip-sync or lip synchronization) when an individual sings a song in soundtrack recording. Playback is slightly different from dubbing (e.g. the mouth of the film image is incompatible to the speaking sound). In playback, they adjust mouth movement with song lyrics, without singing but only imitating original artist/singer (Boellstorff, 2004). Playback is often used to demonstrate transgender performance. An attempt taken by transgender to equalize their body and female soul is to perform like a woman, e.g. by modifying the body using hormone, pill, silicone, or even sex change. It is between genuine and non-genuine, natural, and artificial.

The process of transgender being santris reveals their performance plot in a social environment and religious context. Transgender family background and surrounding environment contribute to the playback of santris and Islamic Boarding School's comprehension in the Islam world. Mother's support, religion-based guidance, surrounding community, and workplace motivate them to learn religion (Alegría, 2018; Lefevor et al, 2019).

Being santris and performing as transgender santris in the social and religious environment is their attempt of being Muslim transgender. Transgender want to be ideal Muslims just like other Muslims in general amid various stigmas and weaknesses existing, thereby taking some strategies dependent on and affected by surrounding environment condition and where it comes from. This is the transgender way and style to be Muslim, and the subjectivity of Islam or Muslim transgender (Sasongko, 2014; Mavhandu-Mudzusi & Sandy, 2015).

In this case, the hybridization process is related to the understanding of who the transgender santri is and who others are, and interaction between the two. In hybrid identity, transgender santris can surpass essentialist (Islam religion culture) and anti-essentialist thought of free transgender culture. Hybridity obscures the border of identity in a fluid definition (Smith & Leavy, 2008; Ang, 2003). Transgender santris neither view transgender’ identity and their identity as an error nor follow the conception of a too-liberal identity. At Al-Fatah Islamic Boarding School of Yogyakarta, transgender santris create a new culture as transgender keep trying to implement Islam religion tenet by undertaking worship obligation and learning religion science, without leaving their culture and identity as a transgender (Park, 2014; Gazzola & Morrison, 2014).

Hybridity in this case transgender santris fuse into Islamic Boarding School’s culture with their culture. Transgender santris neither decline Islam religious culture concerning Islam suddenly nor accept the too-liberal culture of the transgender community in general.

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Transgender santris imitate Islamic Boarding School' and transgender' cultures corresponding to the new identity they want (Hall, 1990; Smith & Leavy, 2008).

The mimicry process occurs in the third space where new cultural meaning is constructed, as shown by wearing clothing like the one worn by santris in Islamic Boarding School. Female santris wear *Muslimah* (Muslim women) dressing, and male ones wear sarong and *peci*. During worship, those believing them as female will wear *mukena*, and those believing them as male will wear a sarong, *koko* shirt, and *peci*. Some transgender santris also wear *Muslimah* dressing such as *gamis* and veil in their daily life (Foucault & Miskowiec, 1986; Balzer, 2004; Smith & Leavy, 2008; Barry, 2018).

Mimicry as a disciplining power has failed, as a result, it provides something familiar but not entirely new. In this case, transgender can be said as neither successful nor failed in following both the culture existing in Islamic Boarding School and the transgender culture. Thereby it creates new culture as transgender santris (Geertz et al., 1983). Transgender use Islam religion tenet as their guideline, despite not completely without leaving their culture as free transgender completely. Islamic Boarding School and transgender santris seem to be familiar and similar to Islamic Boarding School or santris' culture, but this transgender santris' culture is a new culture they construct themselves, called hybrid identity (Halberstam, 2005; Smith & Leavy, 2008).

Al-Fatah Islamic Boarding School of Yogyakarta as the third space also contributes very importantly to the creation of transgender santris' hybrid identity. The third space becomes a negotiation space where cultural identity change and exchange occur sustainably (Huddart, 2006). Islamic Boarding School is a negotiation space where the change and exchange of different identities occur continuously. New identity flows along with the third space's unceasing movement. It is noteworthy that culture is made of cultural differences associated with different races, classes, genders, and traditions. Meanwhile, the reciprocity occurring in this third space will provide a new identity for transgender (Zahid, 2011). A battle occurs indirectly between Islam culture and transgender culture in Islamic Boarding School resulting in the more proved construction of human subjectivity in choosing and sorting identity from other cultures. It means that identity is negotiable and constructed in the human interaction process, containing meaning that is constructed more socially than concerning the fundamental difference between human beings, because identity is an integral part of social life. A consciousness of different identity indicates with whom an individual interacts and how an individual can do so.

New identity brought by transgender santris emerges when they experience fusing and mimicry processes in the third space, Islamic Boarding School environment. The process starts with the transgender' intention to do their worship obligation and learn religion science as mankind, before which, they bring their original identity as transgender. Their new identity can be seen from their appearance, attitude, language, and daily life tending to be liberal, less polite, crude, and sensitive. However, entering into Islamic Boarding School's scope identical to a holy place to study religion science, transgender will adapt to its condition, despite some discomfort they feel occasionally. Because it is used continuously, new identity eventually creates new culture as transgender santris that will be used in their daily life.

Subculture brought by transgender santris can be seen in their fashion style, e.g. wearing *Muslimah* dressing in both Islamic Boarding School and daily life. It can be seen from those wearing *mukena* during worship (for those feeling as female) and sarong and *peci* (for those feeling as male). Meanwhile, row in salat (*shaf*) is divided based on the male and female concept they decide themselves. Indeed the importance of religious texts (Quran and hadith) is

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indisputable to both homosexual proponents and opponents. Muslim non-heterosexual community uses religion texts as a theological asset and third space to make them acceptable to the public (Yip, 2005; Beckmann, 2010). Transgender santri community as a subculture community has Islamic Boarding School as the space for the deviating culture to re-associate their position or to achieve the place for themselves (Barker, 2016). In identity politics, the resistance identity of transgender santris results from the actors in devaluing position/condition or stigma by domination logic (Trepanier, 2000; Gazzola & Morrison, 2014; Mavhandu-Mudzusi & Sandy, 2015).

New identity as transgender santris represents transgender santris' resistance against dominant culture declining their existence and considering that religion declines their existence. Seeing their style, people will understand that this transgender is not the common one, but they wear a veil and do worship like other people. Transgender santris want to indicate that transgender is also entitled to access to worshiping and to make religion their life guidelines. This typical style of transgender santris eventually creates their new self and group identity (Jenkins, 1996).

The hybrid identity of transgender santris is not only given or acquired as the part of transgender santris' evolution and socialization process, but also constructed socially and negotiated by the social actor; thus self-identification and or other's identification is acceptable or disputable (Jenkins, 1996; Mepschen, 2009). Identity negotiation refers to the natural characteristic of social and or interpersonal self-identity and by or in a group, through individual interaction. Identity can be given, acquired, or only assumed individually or collectively. However, it is not always consistent with how an individual defines personal identity, thereby allowing for social tension, and more importantly, the power dynamic emphasizing identification processes (Jenkins, 1996; Smith & Leavy, 2008; Zahid, 2011; Rood et al., 2017).

The identity contains unique collectively-shared individual elements. In Islamic Boarding School, individual transgender santris have a personal identity from their affiliation with transgender santri groups. Individual elements of identity emphasize difference, while collective elements on similarity, but the two are closely interrelated (Jenkins, 1996; Haralombos & Holborn, 2008). Through socialization, discussion, and social learning processes, transgender santris learn to distinguish significant similarities and differences socially between them and others.

Transgender santris' identity results from the internal-external relation or interaction with each other to create social identity in three distinct orders (Jenkins, 1996, Greyvenstein, 2014). Individual order as identity inherent to individual transgender; their change is affected psychologically. Interaction order is the interaction among transgender having shared interest, generating identity in the relation as transgender santris. Further, institutional order is identity pattern organized or recognized collectively and at Al-Fatah Islamic Boarding School of Yogyakarta, the ways of doing a thing are established to those accepting it. On the other hand, the nation's ethnicity, territorial, language, religion and cultural and dynamic factors in the science and technology development process have the power to create its community's identity. Transgender santris' identity is created by a power binding individuals through a series of rules to be complied with by individuals within the community. Transgender santris' cultural identity is identified as being or identity as becoming. Transgender santris' identity, particularly Islamic Boarding School, is the manifestation of the transgender group's culture identifying them as a part of a group. Meanwhile, transgender santris' identity is a fluid process negotiable with other pre-existing identities.

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6. Conclusion

Hybridity occurring between Islamic Boarding School and transgender cultures indicates the cross of different cultures. Hybrid identity is created through the interaction between transgender and religious teacher (*Ustaz*) or their relatives considered as understanding religious science. Mimicry or imitating process can be seen from the wearing-clothing practice during worship and the attitude like santris. Mimicry process occurs in the third space believed to be a negotiation space, in which identities are fighting against each other and fusing to create a new identity. Al-Fatah Islamic Boarding School of Yogyakarta in Indonesia is the third space where the transgender' genuine identity does not vanish completely but fuses into a new identity as santris with worship obligation as well. The emergence of new identity becomes subjectivism construction used continuously and the identity of a group all at once. Despite having two different identities when entering into Islamic Boarding School they have, transgender keep combining their genuine and new identities. The change of identity builds on the comfort feeling inside subjective transgender. Transgender santris' identity is the symbol of the subculture community's resistance or disagreement against those who believe that all religions decline the transgender' existence, including access to worshipping and religion study. Performance and symbols the transgender santris use to represent the resistance, e.g. fashion use, worship rite, and attitude they demonstrate like santris in general.

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Towards Social Entrepreneurship in the Village through Village-Owned Enterprises

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ABSTRACT

Social entrepreneurship is an important concept for realizing the welfare of rural communities. This concept refers to the dedication of individuals, who have the character of a leader, who collaborates actively with their communities, to realize collective welfare. This research aims to analyze the role of Village-Owned Enterprises (BUMDes) in improving the welfare of rural communities through social entrepreneurship. This research was qualitative. The data collection technique used in this research was the observation. The results of observations are then analyzed, combined, and enriched with secondary data. The results showed that BUMDes is an institution in rural areas, which has an important role in encouraging and supporting the principles of social entrepreneurship in rural communities. However, the various BUMDes activities and innovations have not yet provided significant changes for the village such as job opportunities for rural youth and various economic activities in rural areas to improve the local economy. Strengthening the social system in the village is needed to realize social entrepreneurship comprehensively through the active collaboration of village leaders and the community. Village fund management by BUMDes needs to be continued and evaluated in its implementation.

Keywords: *BUMDes; Social Entrepreneurship; Village Fund; Village*

1. Introduction

Rural has an important role in country development. Indonesia can develop its potential through villages. Concerning urban communities, villages can contribute to food, energy, environment, and productive labor migrating to the city. The village is the driving force of the city (Muryanti, 2018). This great potential, which can be developed, is due to a large number of villages in Indonesia. Based on the Regulation of the Minister of Home Affairs of the Republic of Indonesia Number 137 of 2017, the number of villages in Indonesia is 74,957 villages (Abdulsalam, 2019). In the past two years, the number of villages increased by a total of 203 villages.

The villages have great potential. The existence of villages is regulated in the Law of the Republic of Indonesia Number 6 of 2014 concerning Village. Also, other regulations concerning village potential are Government Regulation of the Republic of Indonesia Number 73 of 2005 concerning Urban Village, and Regulation of the Minister of Home Affairs of the Republic of Indonesia Number 66 of 2007 concerning Village Development Planning.

Based on the Law of the Republic of Indonesia Number 32 of 2014 concerning Regional Government, the village is the lowest regional government, which has the authority to regulate and manage local communities. In other words, the village has the autonomy to regulate its territory. Village autonomy is inseparable from the origin and local customs which are recognized and respected in the system of government of The Unitary State of the Republic of Indonesia (Negara Kesatuan Republik Indonesia or NKRI).

The Government of Indonesia through the Ministry of Villages, Disadvantaged Regions and Transmigration has four priority programs to accelerate village development. The four priority programs are Featured Product of Rural Area (*Produk Unggulan Kawasan Perdesaan* or Prukades, Large-scale Water Reservoirs (*Embung*), Village-Owned Enterprises (*Badan Usaha Milik Desa* or BUMDes), and Village Sports Facilities (*Sarana Olahraga Desa* or *Raga Desa*). The government allocated village funds to run the four priority programs. In 2019, the government has allocated IDR 70 trillion for village funds (Kementerian Keuangan Republik Indonesia, 2018).

BUMDes are one of the four programs of the Ministry of Villages, Disadvantaged Regions, and Transmigration of the Republic of Indonesia. The main targets of the program are: (1) Local Resources; (2) Management of Productive Economic Business; (3) Strengthening Capacity for Disaster Risk Management; (4) Environmental Conservation, and (4) Strengthening Village Governance. BUMDes encourages and supports villages to be self-reliant to develop village potential through their business entities.

Several villages in Indonesia have succeeded in exploring the potential of their villages as an effort in village development. In-depth research on these successes is needed to be used as a model, especially in the development of BUMDes. This research aims to examine the success of BUMDes in several regions in Indonesia as an institution for driving village development by focusing on the role of BUMDes in driving economic activity in rural areas. Also, BUMDes can encourage the social entrepreneurship of rural communities, which had already been formed before, as an inherent character in the community. BUMDes efforts not only aim to gain economic benefits for rural communities but more than that, the aim is to improve the welfare of rural communities. For example, the availability of jobs and decreasing unemployment in rural areas are a positive value of the village funding program.

2. Literature Review

Gregory Dees explained that social entrepreneurship is different from business entrepreneurship (Puspitasari, 2019). Social entrepreneurship has an explicit goal based on a

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movement that is driven by a passion to help others and make changes for the benefit of the community. Social entrepreneurs are those who know capital (human resources), social capital, and social skills, which turn social problems into social innovation. The best way to measure social entrepreneurship is not by calculating the amount of profit generated but at the level where economic activity also generates social values. Also, according to Gregory Dess, social entrepreneurship is a combination of enthusiasm in social activities, which is combined with determination, innovation, and discipline, almost the same as what is developing in the business world. Social entrepreneurship activities are not only for profit but also for how to combine profit-seeking activities with activities aimed at social value.

Social entrepreneurship activities, at the individual level, can reduce the unemployment rate by creating jobs and at the group level, can reduce poverty levels in the community (Firdaus, 2014) and resolve various social problems (education and health). Social entrepreneurship is an effort to find opportunities with small resources but has a spirit of continuous hard work to improve the welfare of the community (Purwani et al., 2018). According to Abu-Saifan (2012), several characteristics of social entrepreneurship are as follows: (1) innovation ability; (2) high dedication; (3) managerial skills; (4) strategic thinking; (5) holistic thinking; (6) leadership ability; (7) high commitment; (8) can look for opportunities; (9) creator; (10) has business content, and (11) persistent in doing business.

3. Research Methodology

This research was qualitative descriptive research. Qualitative research is research that studies or interprets phenomena, which are analyzed from the processes and meanings attached to the researcher. This research aims to bring up various meanings in different contexts, including various methods, which include interpretive and naturalistic views of the subjects studied. The results of qualitative research are the processes of meaning from the personal experience of daily research subjects (Denzin & Lincoln, 2009, p. 2).

This research used secondary data, obtained through newspapers, both online and print newspapers, which review the successes of villages that receive village funds. Also, this research used data obtained from observations in villages that have success in BUMDes business and management. Observation is one of the most basic data collection techniques in research in taking action and interpreting an event and its implications. This technique is used to obtain and knowing general truths and knowledge about community culture, which cannot be obtained through interviews or to enrich the data obtained from interviews. Observation is the process of recording an event using an instrument and recording it for research purposes (Denzin & Lincoln, 2009, p. 523).

The observation was carried out by observing various activities carried out by BUMDes in several villages in the Special Region of Yogyakarta and Central Java Province, Indonesia, which had succeeded in developing BUMDes. This can be seen from the appropriate development of village infrastructure and following the needs of the village community, the development of the tourist village, diverse business units and managed independently, or the development of the concept of the smart village, and the use of technology among the community to solve problems in the village.

4. Results & Discussion

4.1. The Role of BUMDes in Rural Areas

BUMDes is one manifestation of the implementation of the law, related to the management of natural resources on a village scale, which is in line with the 5th principles of Pancasila,

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Social Justice for All the Peoples of Indonesia (Surono, 2017). BUMDes aims to improve the village economy and the welfare of the community (Agunggunanto et al., 2016). Social justice and community welfare together are in line with the concept of social entrepreneurship.

BUMDes are established, managed, and developed by the village. The village also has a role as a facilitator and motivator in improving the quality of the Human Resources management of BUMDes, and the supervisor of the BUMDes program. BUMDes startup capital, as a whole, belongs to the village. But in several villages, the Village Government and the community invested in BUMDes, with a percentage of 51:49 (Ridlwan, 2014). The BUMDes capital is a village asset, which is managed to provide services to the community (Astuti & Warsito, 2017). In the management of BUMDes, there is a separation for services, asset management, and business development, which results are used to improve the welfare of the village community (Winarto, 2017).

BUMDes has an important role to maintain the spirit of cooperation in the development of national identity. As the results of research conducted by Rika Fatimah in 61 villages in the western part of Indonesia, showed that village empowerment through BUMDes is important to do because it can create competitive, collaborative and adaptive advantages, to sustainable village welfare with the condition of involving the community and considering the character of the village (Kompas.id, 2018a). The purpose of establishing BUMDes is to accelerate economic activity in the village to realize a developed village and increase Village-Generated Revenue (Faedlulloh, 2018). BUMDes brings social and economic changes in the village, not directly to households, but rather at the macro level with an increase in Village-Generated Revenue. This is in line with development in rural areas which have priority in infrastructure development and economic development at the village level (Anggraeni, 2016).

BUMDes also has an important role in carrying out the process of community empowerment, which aims to be a stabilizer, modernizer, innovator, and reduce unemployment (Darwita & Redana, 2018). However, in the future, family economic development needs to be prioritized, when BUMDes has been able to improve the rural economy at a macro level.

BUMDes' performance is influenced by (1) institutional governance as the main key to success. BUMDes performance is a collective work that influences and is influenced by interrelated village work systems; (2) business sustainability is influenced by the reach and scale of the business, which can survive because it serves the local needs of the local community; (3) BUMDes, which grow and develop based on local wisdom and solidarity are stronger and more robust in organizational sustainability compared to commercial business units (Diartho, 2017).

Activities aimed at increasing productivity and economy in the village, one of which is the management of tofu production was facilitated by stakeholders. Tofu's liquid waste management and biogas utilization are ongoing and sustainable using technology. The management process was changed because previously the process was carried out by the central government and regional governments using the Waste Water Treatment Plant (*Instalasi Pengolahan Air Limbah* or IPAL), which did not consider the economic feasibility analysis (Shaffitri et al., 2016).

Other activities developed by BUMDes are diverse. Some business units that have been developed include a one-stop-shop (*warung serba ada* or *waserda*) accompanied by accommodating the original village production (Darwita & Redana, 2018), village market development, development of cooperatives that sell wholesale and retail goods, savings and loan units through cooperatives, development of village tourism, development of agriculture-industry-transportation, as well as assisting home industry, agro-industry or inland fisheries

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(Ridlwan, 2014), clean water management, village infrastructure development, assisting home industry business groups, truck mixer rentals (Winarto, 2017). In several villages, BUMDes runs various Islamic-based activities. The activity is expected to provide overall benefits, by promoting a sense of kinship in conducting business following Islamic sharia (Pradesyah & Albara, 2018). Sharia-based economic activities consist of interest-free savings and loans, but only pay profit-sharing according to operating results.

These activities can increase economic activities in the village with faster money turns. At the individual level, families can meet their basic needs and open business opportunities for each individual to develop their products in innovative and creative ways. At the community level, BUMDes can create new jobs or update existing jobs using technology that attracts young people. This employment opportunity can reduce unemployment in rural areas. Changes that occur at the level of individuals, groups, and communities are a form of social entrepreneurship concepts that grow in the village.

At present, BUMDes has been positioned as a village economic institution that has a role in community welfare, village, and village governance. Well-managed BUMDes will support the local, regional, and national economies. BUMDes as a new institution in rural areas has a positive contribution to economic development in rural areas, but the implementation process still has some problems that need to be resolved in the future. Several problems experienced by BUMDes, including service quality, organizational management, lack of business types, and low participation of rural communities in BUMDes management (Agunggunanto et al., 2016). Thus, in the process of developing BUMDes, it must involve the entire community, not just village officials, by becoming a member/owner of BUMDes, as applied in the cooperative economic system (Faedlulloh, 2018).

It is very necessary to conduct supervision by related parties under the authority of the central government or regional government, to fulfill the village's right to natural resources at the village scale. In its implementation, technical provisions need to be regulated to conduct monitoring and evaluation and provide guidance to villages (Surono, 2017). At the local level, village governments have a strong role in managing BUMDes as supervisors and decision-makers. The quality of service and management of BUMDes organizations needs to be improved and professional workers are needed to make BUMDes a professional institution (Anggraeni, 2016).

Internal and external supervision of BUMDes can be carried out. Internal control is carried out by the Regulatory Body (*Badan Pengawas*), while external control is carried out by the Community Empowerment Agency (*Badan Pemberdayaan Masyarakat*). The Regulatory Body, in conducting supervision, uses administrative data periodically following the annual work program. The Community Empowerment Agency only played a role in the initial process of establishing and facilitating BUMDes with government programs. In its implementation, the role of the two supervisors has not been optimal and requires good coordination to improve the BUMDes in empowering and contributing to village development (Astuti & Warsito, 2017). Increasing the empowerment and availability of jobs as a result of the performance of BUMDes can certainly improve social entrepreneurship in the village.

4.2. Social Entrepreneurship through BUMDes in the Village

BUMDes activities are the implementation of the concept of social entrepreneurship to develop village potential. In addition to generating economic benefits, BUMDes also acts as a communication forum, maintaining motivation to work, empowerment forums, and forums to increase solidarity for rural communities. BUMDes also has a role to create innovation to reduce

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unemployment. BUMDes assists the village government in managing village funds and developing natural and human resources in the village.

Latukan Village, Karanggeneng District, Lamongan Regency, East Java Province, Indonesia, one of the villages that have successfully applied the concept of entrepreneurship in managing village funds. This village is known as an independent village. Village funds obtained from the central government are only used as supporting funding for village development. In other words, village development uses village independent funding sources.

This village with a population of 1,500 families (approximately 5,000 inhabitants) has featured potential from agricultural production. Staple crops are not too different from other villages consisting of rice and secondary crops (*palawija*). Whereas the commercial crops planted by farmers, which provide many benefits are yellow and red watermelons. The watermelon planting area is 374,452 hectares. With such a planting area, of course, farmers get maximum profit in the harvest season.

Besides, Latukan Village community activities increasingly dynamic with the various types of businesses managed by BUMDes (Kompas.id, 2018b). BUMDes in Latukan Village has a water company, a periodic livestock program, and repair and rental services for agricultural production equipment such as planting machines, harvesting machines, and tractors. Clean water sources are from Groundwater (*Air Bawah Tanah* or ABT) and from the Bengawan Solo River, which is processed using a Water Purifier Installation (*Instalasi Penjernih Air* or IPA). Water from rivers is collected in water storage ponds and then processed using a Water Purifier Installation (*Instalasi Penjernih Air* or IPA) and then distributed to the community. The community pays Rp1,200 per cubic meter (m^3) in using this service. BUMDes get profit from this business Rp1,250,000 per month.

BUMDes also manages village markets and sells featured products for small and medium businesses consisting of snacks with the basic ingredients of banana blossom. Then, the banana blossom is processed by the community into chips, sticks, *jenang* (porridge served with brown sugar or coconut milk), and ice cream. The village market has 67 small merchant stalls, with a retribution fee of Rp 500 per merchant. Income from retribution provides benefits to the village of Rp 3,000,000/month. The capital loan is limited to Rp 3,000,000 for each merchant, which is allocated to 200 merchants and the local community. Especially for small and medium businesses, capital loans must be returned within 110 days. Village market assets reached Rp110,000,000 and total bad loans Rp30,000,000.

BUMDes in Latukan Village not only encourage community economic activities, develop village potential, and increase village turnover, but also sell Micro and Small and Medium Enterprises (MSMEs) products through BUMDes stall located near the Village Office. BUMDes also cooperates with the Farmers Group Association (*Gabungan Kelompok Tani* or *Gapoktan*) to provide agricultural equipment rental services. The management of agricultural production equipment contributes income to the village of Rp.33,000,000/year or 20% of the turnover of rental and repair services.

Village funds received by Desa Latukan amounted to a total of Rp283,000,000 in 2015. In 2016, village funds received amounted to a total of Rp634,000,000. In 2017, village funds received amounted to Rp809,000,000. Village potential management is carried out with various productive activities and has been able to generate revenues of Rp2.57 billion. This result is about half of the total revenue of Rp1.46 billion from various funding sources received such as village funds and revenue sharing from taxes and retribution from the regency.

The village government also empowered the community with loans for livestock businesses to farmers. In 2016, the goat livestock business loan reached Rp.52,500,000, provided that one

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person received a loan of Rp3,500,000, spread over 15 Neighborhood Groups, each for 1 person. Loans can be returned by 80%. The goats were bought by the villagers for Rp2,000,000 per goat. In this village, there are 85 beef cattle breeders, 55 goat breeders, and fishery commodities (tilapia 2.4 tons/year, catfish 1 ton/year, and milkfish 13 tons/year). The diversity of farmers' business activities increases the velocity of village funds managed by BUMDes (Kompas.id, 2018b).

Social entrepreneurship in Latukan Village can be seen from the activity of BUMDes that conducts economic development in the village. These various kinds of activities can drives economic activities in rural areas at the level of individuals, groups, or village communities. At the individual level can create jobs, reduce unemployment, and improve family welfare. At the group level, it consists of economic activities organized by community organizations in villages that work together with BUMDes, such as *Gapoktan*, *Karang Taruna*, *Dasawisma*, or *Posyandu*, as a collective activity in realizing social values. At the community level, as a whole, can reduce rural poverty, resulting from social entrepreneurship activities at the individual and group level.

Economic activity and social entrepreneurship in Latukan Village is a success in managing village funds, one of which is managed through BUMDes. In different contexts, the following villages succeeded in developing village economic activities and were able to strengthen entrepreneurship in the village.

1) Pangkahwetan Village, Ujungpangkah District, Gresik Regency, East Java Province (Kompas.id, 2018c).
   A. Economic Development
      a) Mangrove ecotourism development and creation photo spots for tourists.
      b) Nyamuk Island tourist area development (Gili Grasakan).
      c) Seafood culinary development (crab curry, lobster, white-eel tailed catfish spices, and grilled fish) near the pier.
      d) Periodical events such as the Bengawan Solo Estuary Festival (*Panjat Pinang* (climb to the top of a greased pole), paddle racing, ornamental boats, kites).
      e) Cultural events development such as the selection of male (*Reang*) and female (*Eson*) tourism ambassadors.
   B. Social Entrepreneurship
      a) Tourism villages' development can increase job opportunities and reduce unemployment.
      b) BUMDes has a savings and loan business unit as well as payment and transfer services to facilitate the economic activities of the community.

2) Ciawigajah Village, Beber District, Cirebon Regency, West Java Province (Kompas.id, 2018d)
   A. Economic Development
      a) Village Water Company development which produces clean water and economical compared to using well water for daily needs.
      b) Sales of MAKMUR-QUA brand bottled water.
      c) The opening of BUMDesMart, which accommodates the products of the creativity of the village community (various sweet potato products).
      d) Lease on village land management through auctions to the community with the maximum area of leased land of 1 hectare.
      e) Goat farms development.

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f) Rafting tourism area development on the Cimanis River with a length of 3 km.
g) Household waste management by the village government.

B. Social Entrepreneurship
BUMDes management which includes the development of village tourism, the village water company, village household waste management, and BUMDesMart can increase employment opportunities for the village community.

3) North Baumata Village, Taebenu District, Kupang Regency, East Nusa Tenggara Province (Kompas.id, 2018e)

A. Economic Development
a) The Garden of Eden development with horticultural crops, secondary crops (*palawija*), coffee, candlenut, coconut, areca nut, jackfruit, and mango along the arid village road can green the village and at the same time provide economic results.
b) Agricultural facilities and infrastructure construction (bore well pump, hoses, water taps, construction of cow pens, construction of agricultural warehouses) and purchase of agricultural equipment (corn milling machines and grated coconut machines).
c) Village road infrastructure development to facilitate economic activity.
d) BUMDes development to drive the village economy by buying mobile tents, plastic chairs, light bulbs, and agricultural equipment kiosks.

B. Social Entrepreneurship
a) The Garden of Eden is an innovative effort from the government in mobilizing the community in the cultivation of agriculture collectively (the use of village land that is leased to the community for mutual prosperity).
b) Labor-intensive projects in village infrastructure development can increase employment and reduce unemployment.
c) Reducing unemployment by developing BUMDes through various agricultural businesses.

4) Sanankerto Village, Turen District, Malang Regency, East Java Province (Kompas.id, 2018f)

A. Economic Development
a) Ecotourism and bamboo arboretum development and *embung* (reservoir) for agriculture to maintain agricultural water sources and clean water sources.
b) Tourist attractions in the agricultural reservoir are artificial lakes (swimming pools, water bicycles, and small boats).
c) A bamboo arboretum is an educational object because of the diversity of bamboo species planted, which originates from all regions in Indonesia and become a source of water for maintaining ecological balance, daily drinking water, and irrigation.
d) Development of village infrastructure, which includes drainage, supporting walls for roads, duiker plates, culverts, and concrete rebates.

B. Social Entrepreneurship
a) Labor-intensive infrastructure development can increase employment in the village.
b) Arboretum and Ecotourism development can encourage creative labor in the village to develop tourism.
c) New employment resulting from tourism development is related to the home industry and entrepreneurship.

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5) Karang Bunga Village, Mandastana District, Barito Kuala Regency, South Kalimantan Province (Kompas.id, 2018g)
   A. Economic Development
      a) Local rice cultivation of Karang Dukuh and Siam Unus varieties.
      b) Siam Banjar Orange Cultivation. The harvested fruit then processed and made into ice cream products that will be sold through BUMDes.
      c) BUMDes savings and loan business units development and provision of capital to farmers for local rice cultivation during the planting season and repaid by farmers during the harvest season.
      d) Various businesses developed by BUMDes include buying and selling grain, clean water supply services, multipurpose building management, cattle fattening, and orange ice cream production.
   B. Social Entrepreneurship
      a) Various businesses developed by BUMDes can increase employment in the village.
      b) Local crop cultivation can create new jobs and increase the creativity of farmers to increase income.

These villages are the best examples for villages, which have succeeded in managing village funds, provided by the central government for village development. Village funds are used for village development, which in its management is carried out by establishing BUMDes institutions. Village development is carried out through various activities, including the development of village tourism and culinary, water resources management, agricultural and livestock productivity improvement, village resource management, infrastructure development, and management of various businesses.

Village economic development does not only aim to increase income for the community and village institutions, but also to develop social entrepreneurship in the village. The growth of the concept of social entrepreneurship due to the mechanism of community solidarity in rural areas is still relatively high compared to urban communities. This has implications for the emergence of a movement to achieve mutual prosperity.

Increased rural development activities have led to reduced migration from rural to urban areas due to the availability of jobs that attract young people in the village, increased quality of the village's Human Resources (HR), and creativity in developing various businesses. However, if it refers to the concept of social entrepreneurship, the increase in village development has not been significant. That only covers a small part of the concept of social entrepreneurship that can be applied in villages.

The concept of social entrepreneurship consists of (1) knowledge, social capital, and social skills that can solve social problems into social innovation; (2) social activities that combine with determination, innovation, and discipline; (3) finding opportunities with minimal resources accompanied by the spirit of hard work to improve the welfare of the community; (4) innovator, discipline, high dedication, creator, and leadership characters cannot be done in villages through this program. Some of the reasons are because the implementation of this program is still in a short time (approximately 5 years), the target program or activity is still in the short term (not sustainable for the long term), the program is pragmatic (emphasizing productive activities in the short term rather than the development of human resource quality improvement programs in villages in the long term), development of the character of social entrepreneurship and community involvement in this program has not been significant because there is more involvement of village officials compared to village communities.

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5. Conclusion

Various activities funded from village funds are the initial stage in the process of developing social entrepreneurship in the village. A sustainable program is needed to maintain continuity of activities. Developing social entrepreneurship is a long process and related to human resources and natural resources in rural areas. Innovation, supervision, and sustainability of the program need to be done to achieve the target.

Social entrepreneurship in the village can be developed because basically, the village community has the character of a strong collective awareness to achieve mutual prosperity. Collectivity can always be maintained if the social system in the village supports it. Social entrepreneurship in the village, basically, just needs to be encouraged because of the resources that are already available. Village funds managed by BUMDes are an encouragement to strengthen social entrepreneurship. Early progressive efforts must be recognized as an opportunity to realize the welfare of the community and the welfare of the rural community affecting the national social system.

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The Social Construction of Parents' Sexual Education in Bugis-Makassar Families

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ABSTRACT

False interpretations of sex make sex education less prioritized by parents in educating their children. This condition is considered as the cause of increased child abuse, violence, and sex crimes. This research aims to reveal the social construction of parents' sexual education Bugis-Makassar families. The research used a qualitative approach with the paradigm of constructivism. The analysis model was conducted through the interpretation and understanding of data collected through interviews and observations. The informants were selected using a purposive sampling technique with the informants' criteria were the parents in Bugis-Makassar families and have children between the ages of 13-25 years old and also live in the city of Makassar. Data verification was conducted through the persistence of observation and triangulation of time. The data obtained were analyzed through three stages, which consist of data reduction, data presentation, and drawing conclusions. The results showed different construction of each parent according to the level of information and experience they had. Construction occurs simultaneously in three stages, which consist of externalization, objectification, and internalization. The most prominent stage is the objectification stage, which then forms four constructions, which consist of 1) sexual education is teaching about genitals; 2) teaching of sexual intercourse procedures; 3) the distinction of male and female roles, and; 4) the process of teaching manners to associate with the opposite gender. In its implementation, the internalization stage is not maximal due to parental experience, false understanding of sex, fear of parents, child misinterpret the information provided, and lack of knowledge about sexual education.

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1. Introduction

The originator of sexual education in Indonesia was the Faculty of Medicine, Padjadjaran University. On this campus, sexual education began to be discussed in a lecture entitled "Sex Education Issues". This activity was precisely held on September 9, 1972 (Sa'abah & Malian, 2001). Although this issue has been discussed for more than 20 years, it remains controversial in Indonesian society. Most people assume that sex is not something to teach but it will be known along with the child's growth or development.

Parents are very instrumental in providing sex education to their children. Parents are the first and foremost educators for children and the family is the first social environment for children. The family is the main part of socialization. It is following research conducted by Foucault (2000) which stated that parents and relatives are the primary agents for the spreading of interesting sexuality beyond the support of doctors, educators, and psychiatrists. Similarly, the results of research by Sifa (2019), Safita (2013), Ambarwati, (2013), Septiawan et al. (2014), Putri et al, (2015), Abduh & Wulandari (2016) explained that a family is a place that should provide sex education to teenagers.

The research results conducted by Zelnik & Kim proved that when parents can accept a child's interest in sexuality, and have the desire to discuss sexuality with them, then the child tends to postpone the first intercourse sex (Helmi & Paramastri, 2015). Sex education obtained by teenagers from their parents makes them responsible for the sex education they get. Responsible sex knowledge by teenagers is expected to form healthy sexual behavior and not engage in premarital sexual behavior.

Some parents still lack in understanding the importance of sex education. Negative views of parents about sex make sexual education in families rejected and ignored by parents. So, teenagers tend to get information about sex from friends, magazines, and the Internet. Though the information obtained may be wrong and could even lead to pornography.

The current condition of parenting roles in providing sex education has been taken over by the mass media. The accuracy of information from the mass media is still questionable. Finally, many teenagers misunderstand this information. This is because many news and realities of life around us, which visualize children as victims of promiscuity, abuse, violence, and sexual crimes. This should be a barometer for parents to increasingly realize that the problem of sexuality is a threat to the younger generation, both in terms of social relations and health. To reduce their impact, parents should change their views on sexual education.

Weak sex education in the family is caused by the negative stigma of the community about sex. Talks or discussions about sex are still considered taboo even for educational purposes. As a result, teenagers rarely got enough knowledge about sex from their parents (Fitriana, 2012; Mertia et al., 2011). Ultimately, the problem will lead to unexpected sexual behavior.

Parents seem reluctant and embarrassed in discussing sexually related matters with their children. Many parents do not understand the purpose of sexual education. On the other hand, many studies have found that one of the causes of increasingly teenagers free sex behavior and sexual harassment and crimes due to lack of education or correct sexual information received by children from parents, schools, and the community (Mertia et al., 2011; Sulandjari, 2017; Satria & Elsera, 2017).

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The lack of sexual education given by parents to children is a reality that is the result of social construction in the community. Sexual education is formed from social construction internalized by individuals. By following the concept of Peter L. Berger, sex education is a concept that is jointly created between an individual, in this case, a parent, with his socio-cultural environment.

Sex education is not a natural reality, but a product of discourse systems and practices that forms supervision and control to individuals, which are increasingly intensive. By itself, sexuality is a game because it is limited by space and time (Siahaan, 2015). Space and time can change the human image and perception about the meaning of sexuality education.

The city of Makassar is one of the metropolitan cities in Indonesia, which most of the people have a high level of education. Although the community is classified to have a middle and high-level education but the acceptance of sexual education in the family is still lacking. This is due to the misinterpretation of sex as well as the experience of education from previous generations which did not prioritize sex education to children. This condition is described in the research conducted by Prawirohardjo on free sex behavior in the city of Makassar revealed that free sex behavior is increasingly widespread and overtly done by teenagers caused by the lack of functioning of one of the social structure in the community i.e. family where a) sex education in the family is less effective even there is information that they never get sex education, b) parental supervision dimensions are not optimal, and c) the family as a problem-solving place lack of response to conducted in a full and continuously (Awaru et al., 2018).

Similarly, the research conducted by Nurhidayah & Agustang (2018) and Astiwi & Awaru (2018), which revealed that parents know that sexual education is important for children. However, they feel uncomfortable to talk about it during the child's development. Parents have more trust and give entirely to teachers to teach sex education in schools.

Sexual education in Bugis-Makassar families is not a priority. In educating their children, parents in Bugis-Makassar families tend to keep away their children from matters related to sexuality. This is due to the narrow-minded interpretation of sex. Sex is always identified with intercourse. Thus, sex is considered unnecessary to be discussed or taught to unmarried children. Questions from children related to sex tend to be avoided by parents. Finally, children make social media and peers as a way out to find information related to sex. Although the information provided by the mass media and peers can be interpreted incorrectly by children.

Sex is a sacred thing and only for those who have married in Bugis-Makassar families. However, sexual education should be given to children from an early age. Sex education is needed to bridge the curiosity. This aims to allow the child to have self-esteem, to have confidence, and to focus on increasing the ability to make good decisions about sex. The main thing is to keep children away from free sex behaviors, harassment, violence, and sexual crimes.

Therefore, in this research, parents placed as the central point of research. It aims to describe the construction process of parents' sexual education in Bugis-Makassar families individually. The results of this research are expected to build awareness to parents on the importance of guiding the knowledge of sex education to teenagers today and to build awareness to shape and change existing constructions to suit the educational needs of teenagers in the modernization era to avoid free sex behavior.

2. Literature Review

2.1. Peter L. Berger and Thomas Luckmann's Theory of Social Construction

The social construction of Peter L. Berger and Thomas Luckmann is one of the theories born to a phenomenological approach. The common thread and meeting point of the ideas of Karl

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Marx, Émile Durkheim, and Max Weber were elaborated by Peter L. Berger and tended to ignore the paradigmatic contradictions. Peter L. Berger and Thomas Luckmann tried to describe that there are two main objects of reality that relate to knowledge, consisting of 1) 1) individual knowledge which is the construction of the definition of reality that belongs to an individual or subjective reality which is then constructed through an internalization process, and 2) objective reality which is then interpreted as a social fact. The complexities of defining reality as well as the routines of patterned actions and behaviors are all internalized by the individual in general as a fact or an objective reality (Berger & Luckmann, 1990; Sulaiman, 2016).

Studies on the sociology of knowledge described three concepts or commonly referred to as three dialectics (Berger & Luckmann, 1990) consisting of first, externalization in which the process begins with several actions conducted by a group of humans. These actions will be repeated by humans if they assume their actions are appropriate and can solve the problems they are experiencing at the time. Adaptation externalization is a moment where a person adapts himself to the social environment. The process of applying ideas to reality is called externalization.

Second, objectification occurs after repeated actions are consistently performed. Humans will formulate the facts that occur due to the rules that govern this awareness because of repeated and consistent actions. Objectification is the process of crystallizing objects into the mind of all externalization processes that have been performed or seen in reality in the environment objectively, making it possible for new meanings or additional meanings. According to Ngangi (2011), there is a distinction between two social realities at this moment, which consists of individual self-reality and other social realities that are outside the individual, which then makes this reality become something objective. Third, internalization shows that humans are the product of society. The function of internalization is to transmit the institution as a stand-alone reality and internalization occur through the mechanism of socialization. Internalization is an individual process as a subjective reality in interpreting objective reality. In other words, the human effort is in reabsorbing reality, then once again transforming it from an objective reality structure into a subjective reality structure.

The dialectical cycle is seen in these three stages in the relationship between humans and society where humans form society and then humans are formed by society. These three stages will continue and are related to one another and eventually, the process will return to the internalization stage and will continue. In the end, individuals can form new meanings and behaviors if there are new values. The explanation described by Peter L. Berger and Thomas Luckmann about three dialectics concluded that the individual is actually the product and the social institution creator.

Peter L. Berger and Thomas Luckmann's theory of social construction on reality was chosen in this research because the description of the concepts described in the theory is considered to be very suitable or relevant to the reality to be studied, which is in-depth research of the social construction of parents' sexual education in the city of Makassar, especially in Bugis-Makassar families. Berger & Luckmann (1991) stated that a reality that occurs in society is the result of construction by the community itself. In this case, the reality of the meaning of sexual education by parents in the city of Makassar will be described according to the description of Peter L. Berger's three dialectic stages, which consist of externalization, objectification, and internalization.

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2.2. Sexual Education

Sex education is the provision of information or knowledge relating to the issue of human sexuality. This knowledge according to Sarlito (2012) includes the process of conception, pregnancy to birth, sexual behavior, sexual intercourse, health, psychiatric, and societal aspects. It is supposed that the issue of sexual education provided relates to the norms and rules of the community that teaches about permissible and prohibited things and how to do it without violating the rules of the community.

Gawshi as cited in Madani (2003) stated that sex education is the process of providing true knowledge to children with the aim that children can adapt and have a good sexual attitude in the future of their lives. Sarwono (2010) stated that good sexuality education provided to teenagers should include prevailing norms in the community that teaches about permissible and prohibited things and how to do it without violating the rules of the community. It is one of the solutions offered to stem the orientation trend to pseudo pleasure, commercialization, and fabrication of sexuality in children, especially teenagers. Sexual education is expected to change attitudes and prepare children to have self-determination and inner strength to every desire and will.

The direction and purpose of sex education activities should be well planned and carefully so that it is expected to be achieved properly. Direction assignments and objectives are used to measure the success of sex education. According to Rosyid (2007), there are six sex education objectives, consisting of a) Providing a correct understanding of sex education materials including an understanding of reproductive organs, adult identification, sexual health, sexual deviations, pregnancy, childbirth, puerperal, purification, and marriage; b) Overrule the public's view of sex education which is considered taboo, un-Islamic, unethical and so on; c) Understanding of sex education materials essentially understands the teachings of Islam; d) The sex education material provided is adjusted to the age of the child who knows to place himself in the environment; e) Being able to anticipate adverse effects due to sexual deviations, and f) being a healthy generation.

Dianawati (2003) also described the purpose of sexual education in teenagers, including a) teenagers are expected to obtain true, clear, and accurate knowledge of sexual life such as reproductive organs and its functions and treatments, sexually transmitted diseases (STDs), healthy sexual behavior, and so on; b) Teenagers are expected to manage their sexual desires appropriately; c) Healthy behavior related to sexual life (can care for and look after it); d) Able to properly obey religious law relating to their sexual life; e) Did not engage in promiscuity and abuse their sexual life, f) Can avoid deviant sexual behavior such as masturbation habits, sodomy, incest (sexual relations or marriage between two biological siblings who are deemed to violate custom, law, or religion) and; g) Avoid immoral acts or adultery.

Based on the concepts of sex education above, it is concluded that sex education is a process of transmitting values and directing the sexual behavior of children by providing various kinds of supporting material such as about the occurrence of physical and psychological changes and about the function of reproductive organs and the importance of caring for and take care of the organ. In sex education is also taught about social values, religion, morals, customs, and law. It is intended that children can protect themselves from the "wrong" sexual behaviors that are not in accordance with the norms prevailing in the community.

2.3. Sex in Bugis-Makassar Community

One of the basic human needs is sex. Its position is the same as the food and clothing needs. Terminologically, sex is lust. Sex is a driving force of human life and is commonly called an

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instinct which is owned by men and women. This instinct then encourages both men and women to continue their descent.

Many of us have heard sexually motivating stories that describe the meetings of men and women. The story of Romeo and Juliet, Cleopatra and Mark Antony, Paris and Helen, and many other stories. Similar stories also occur in Bugis-Makassar community, for example in the story of I La Galigo, which tells about the meeting Sawerigading from Luwu to China to marry a Chinese princess named We Cudai (Hadrawi et al., 2008).

The ancient script that describes sex culture is also owned by Bugis-Makassar community. The sex manuscript of Bugis-Makassar community is called *Assikalaibineng*, a text describing public knowledge about the relationship between husband and wife in all aspects. This is a special entry that tells the story of sex education that uses the *Lontara* script in Bugis and Makassar language. *Assikalaibineng* plays a role n shaping the culture and sexuality behavior of Bugis-Makassar community. Nevertheless, the knowledge of *Assikalaibineng* is still a very confidential and specific thing. Knowledge of sex is a secret and specific thing that has been institutionalized in the living system of Bugis-Makassar community.

In daily life, Bugis-Makassar community upholds their cultural values. Rahim (2011) explained that there are six values used as guidelines in behaving in Bugis Makassar community, which consist of honesty value (*alempureng*), intellectual value (*amaccang*), propriety value (*asitinajang*), determination (*agettengeng*), effort (*reso*), and self-esteem, shame (*siri*).

In implementing sex education, the values used as the main guidelines are the propriety value (*asitinajang*) and the value of self-esteem, shame (*siri*). The concept of the propriety value (*asitinajang*) is related to appropriate or inappropriate. Sex in Bugis-Makassar community is considered an inappropriate subject to be discussed in public especially to be discussed with unmarried children. So, the value of propriety (*asitinajang*) is related to space and time. There are times and places that are considered appropriate and inappropriate for discussing sex. For people who often talk about sex without seeing the place and time are usually referred to in Bugis language as *mangure* (always obscene-minded) or in Makassar language called *lale* (flirty/always-obscene minded).

For Bugis-Makassar community, sex is related to self-esteem, shame (*siri*). Talking about things related to sex is considered a shameful thing. Awaru (2019) argued that the meaning of sex for Bugis-Makassar community is self-esteem, shame (*siri*). Violations that occur related to sex are always associated with self-esteem. For example, women who have been married and then committed adultery, in the past, will be condemned to death by being drowned. Though in the present day, it will usually end at the tip of a knife (*badik*) because it is considered to trample her husband's pride or humiliate her husband.

This value develops and institutionalized in Bugis-Makassar community which then becomes the reason sex from the times to times was never taught to unmarried children. Talking about sex is only consumption for married people not for teenagers, especially early childhood.

3. Research Methodology

This research aims to understand the social construction of parents' sexual education in Bugis-Makassar families. Thus, the research paradigm considered being relevant as the basis or reference for this research is the constructivism paradigm. Guba et al., (1994) suggested that in epistemology, the constructivism paradigm applies the principle of hermeneutical and dialectical in the process of discovering the truth. Hermeneutic constructivism is used to

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interpret, explain, and uncover the meaning of the concept of sexual education or the phenomenon of sexual education that is taboo provided to children in the community's perception. Operationally, the research approach used is qualitative.

This research was conducted in the city of Makassar, South Sulawesi Province, Indonesia. The research subjects were spread in 14 districts in the city of Makassar. The informants of this research were parents in Bugis and Makassar tribes in the city of Makassar, who were able to articulate their views. Bugis and Makassar families are the focus of research because these two tribes are the dominant tribes domiciled in the city of Makassar. Criteria for informants in this research are a) Parents who have a high school/vocational or bachelor education and understand the meaning of sexual education to children, b) Coming from several different professions, c) Having a boy or girl, aged 13-25 years.

In-depth interviews and observations are the methods used to collect data. Interviews were conducted in two ways: *autoanamnesa* (interviews with subjects or informants) and *alloanamnesa* (interviews with informants' families). Observations are made to observe, formulate, and find meaning, material, and methods of sexual education that are constructed on the parents which then is applied by parents in their children's education process.

Data were analyzed using an interactive analysis model, which consists of data reduction, data display, and drawing conclusion/verification (Miles & Huberman, 1994). Data collection, which is data collected from informants through interview and observation techniques, after the data has been successfully collected from the research process such as interview transcripts and observations result which are still in form of raw materials, then an analysis of the data is collected both at the time of research in progress and when the field research is over. Data reduction, at this stage, research data is already in the form of patterns and categorizations based on research substance which includes the construction of sexual education through externalization, objectification, and internalization stages. Data display, which consists of organizing data, creating into patterns, creating brief descriptions, charts, and relationships between categories. Data that have been organized are then analyzed to find the essence of sexual education construction, which is the analysis of actors from construction buildings and to classify actors who play a role in shaping sexual education construction in parents as recipients of sexual education discourse. Conclusions, after the presentation of the data, a conclusion will be drawn to answer the problem formulation and provide suggestions based on the results of research and conclusions drawn. Data validation or data verification is done by persistence observation and triangulation of sources and time (Moleong, 2014).

4. Results and Discussion

Sex education is a process of transmitting values and directing the sexual behavior of children with various supporting material. In sexual education, children are provided knowledge about social values, religion, morals, customs, and law. The construction of sexual education in Bugis-Makassar families varies. However, in general, or most of the construction of sexual education as something that is not important for provided to children. Children will know by themselves as the age progresses. The construction of parents' sexual education in the Bugis-Makassar families, in this research, can be categorized into four different categories: first, Bugis-Makassar parents which construct that sexual education is teaching about genitals. This can be seen from the results of the interview below:

> *"Sex education, as far as I know, is to inform children about their genitals", (Interview, KT, 54 years).*

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> *"Telling children about 'memek', 'burung', and its functions, in my opinion, is sexual education", (Interview, AN, 52 Years).*

One of the interesting things is that parents in their discussions about genitals to their children, they use figurative words. For example, vaginal or female genital are delivered with the figurative name such as "*bembeng*", "*memek*", or "*tempe*". As for the boys, the penis is delivered as "*burung*". These other names of genitals are delivered to their children because they feel more polite in saying it.

In Bugis community, the value of shame (*Siri*) has developed, which is held firmly in daily life. The genitals for the Bugis-Makassar community are *Siri*. That is, issues related to genitals are a matter of self-esteem. The issue of sex is a closed matter. Sex in Bugis-Makassar community is a sacred thing so discussing it openly is a shame (Hadrawi et al., 2008).

The habit of explaining the names of genitals to children continues for generations. In fact, according to the informant, this is not a problem for them because the figurative names of genitals have been commonly used in Bugis-Makassar community. Informing the child the correct name of the genitals is a necessity so that the child does not experience confusion over their body. The genital identification is limited to the name of the genitals, and not by the actual name.

Second, Bugis-Makassar parents construct that sexual education is teaching sexual intercourse procedures. This can be seen from the interview results of several informants as follows:

> *"In my opinion, sex education is provided to children about the process of intercourse conducted", (Interview, FW, 49 years).*
>
> *"How I educate my children about sex when they are not married. Sex education is telling the children about sexual intercourse procedures. If the child wants to get married, then I can tell them", (Interview, JA, 52 years).*

Talking about sex is considered an adult conversation. Early childhood and unmarried teenagers are considered inappropriate for getting sexual information. Though, children need to be provided education about sex from an early age to protect them from sexual harassment, violence, and sexual crimes. As a result of research conducted by Simon & Daneback (2013), which stated that early childhood and teenagers were very vulnerable to becoming victims of abuse, violence, and sexual crimes.

Parents in this category are only ready to provide sexual education to their children who will and have been married. Parents in this category assume that sexual education is talking about husband and wife relationships. Therefore, sexual education will only be provided to children who are getting married or are married. These results are relevant to research conducted by Rahman (2014) which explained that in Bugis community, sexuality including sexual intercourse is sacred and related with dignity and self-esteem, which is conducted in marriage between women and men. This means, sex in Bugis-Makassar community only belongs to those who are married. Talking about sex with unmarried children is considered as a taboo or shameful thing. They believe that children who already have sexual knowledge at a teen's age will make children always think obscene or in Bugis language called *mangure* and in Makassar language called *lale*.

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When the child will get married or married, parents assume it is the most appropriate time to provide education to their children about sexual knowledge. Alang (2005) explained that in *Lontara Assikalaibingeng* (sexual ethics of Bugis community) ethics in sexual intercourse are important things to know before getting married. The most emphasized thing in sexual intercourse is not forgetting Allah SWT during the process of sexual intercourse.

At the time before marriage, parents will provide their children knowledge about the procedures for sexual intercourse, good and bad times in sex, procedures for cleaning the body, even the procedure for sex that can determine the genitals of children. Such knowledge is given coincided with prayers and sex mantras.

Third, Bugis-Makassar parents construct that sexual education is teaching distinction the roles of men and women. This can be seen from the results of the interview as follows:

> *"Sex education, in my opinion, is to teach children how the nature of origin, its role as a man and as a woman. This is important to understand children. In my opinion, this is part of sexual education", (Interview, PI, 52 years).*
>
> *"Children are told about how they behave as women or as men. Teach their role in the family, I think, that is meant as sex education", (Interview, MP, 48 Years).*

Parents who construct sexual education is teaching distinction the roles of men and women are parents who initially also get information from their parents that sex is taboo and not to be discussed. However, they have been informed about the importance of sexual education from social media and friends who work as health workers. They have been given an education that conducting sexual education approach for children is one way to prevent sexual violence against children.

In the objectification stage, parents are afraid of the increasing number of news about sexual harassment, violence, and crime that make children victims. From the incident, they then look for information on how to prevent child promiscuity and keep children away from child predators. Therefore, informants consider that it is very necessary to increase their knowledge or insight related to sex.

In the internalization stage, in this case, the parents make an introduction to the role of the child although it is still in a simple way. This sexual information provided by parents starting at an early age. Even the introduction of this role tends to put girls in an inferior position. For example, by advising that cooking is a must for girls because they have to serve their husbands and take care of their children. Women's duties are in the kitchen and don't need to pursue education. In educating their children, informants perceive that girls must have tenderness, have a high sense of empathy, must have compassion, and do more activities at home. Toys for girls are dolls, cookware toys and wear ribbons in their hair. Whereas for the boys, games played are directed outside the home such as playing marbles, toy cars, toy robots, and soccer. Boys are required to be assertive, self-reliant, brave, and strong. Boys must look after girls and girls become children who must be looked after.

Fourth, Bugis-Makassar parents construct that sexual education is a process of teaching manners to associate with the opposite sex. They are parents who already have adequate sexual knowledge. As the following interview results:

> *"Sexual education is important to me. I work as a nurse. So I often get information about sexual education. Essentially, in sex education, it teaches children in*

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> *associating, both with same-sex and opposite-sex, attitudes toward older and younger people", (Interview, ASH, 49 years).*

Parents no longer only consider sex education to be related to gender or intercourse. Parents in this category have obtained information relating to sexual education even though the information was not obtained directly but through social media intermediaries. This construction is heavily influenced by information obtained outside of the family environment.

Similar to the previous category, the objectification stage in this category, parents try to find information about how to communicate properly and correctly about sex education to children. Parents consider it necessary to provide their children with sexual education due to increased promiscuity. Information about sexual crimes that often occur to children makes them afraid so they try to find solutions to avoid it. Social media exposure has a significant effect on the decision.

In the internalization stage, parents provide sexual knowledge to children related to social relationships, especially when the child growing up in a teenager and begin to enter puberty. They conveyed manners in associating with members of the opposite sex which were sometimes affirmed with threats or intimidation. In the internalization stage, parents begin to give an understanding to children about which parts of the body may or may not be touched by others, appropriate and inappropriate touches, accustom children to cover up *aurat* (parts of the body that cannot be seen (according to Islamic law)) and provide examples of good relationships and bad relationships and their consequences.

In introducing puberty to their children, the informant's parents conveyed it when their children had entered the phase so that their children did not have the readiness to accept it. This happens because parents consider their children are still young and not the right time to talk about puberty and other physical changes.

The four social constructions of parents' sexual education in parents are formed through three simultaneously stages on parents as individuals, which consist of 1) the externalization stage, 2) the objectification stage, and 3) the internalization stage.

4.1. Externalization Stage

Externalization is a stage where someone adapts themselves to their social environment. In this research, externalization is the beginning of social construction in the community. Externalization in this case is in the form of a process of adaptation to the sacred texts, the agreement of scholars, laws, norms, values, policies, realities that are outside human beings, prevailing in the community.

The externalization stage in this research showed that from the beginning the informants were educated by their parents that talking about matters relating to sex was not allowed. Speaking sex publicly or openly is considered a sin or violates religious law. Every time a child tries to ask something about sex then the parent will rebuke or forbid it.

> *"From childhood, in my family, you can't talk about sex, usually when I or my sister/brother asks, parents will rebuke or get angry", (Interview, AET, 46 years).*

In educating their children, the informant's parents gave an understanding that sex was related to genitals and the process of intercourse between men and women. This narrow-minded understanding related to sex education results in closed sexual issues for parents to discuss with their children.

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4.2. Objectification Stage

The objectification stage occurs after the individual repeats the action consistently. With this awareness of repeated and consistent actions, humans will realize that reality is due to the rules that govern them. The objectification stage allows the occurrence of new meanings or additional meanings of the social facts.

The objectification stage in this research is that the parents' view of sex education is following their initial knowledge of sex taboo meaning which then becomes an objective reality. In the objectification stage, parents' views differ from one another. The difference in views depends on experience, education, and information obtained from the local environment. This phenomenon is relevant to the theory of social construction that in the stage of objectification, individual knowledge differs from one another depending on influence factors outside the individual (Berger & Luckmann, 1991).

In this research, the most prominent stage is the objectification stage where children adopt parents' actions and continue from childhood to adulthood. Sexual issues do not need to be taught to children, because children will know by themselves, have been constructed for a long time to parents in Bugis-Makassar families.

This objectification stage then crystallized some of the same views from informants about sexual education which were then classified into four categories, which consist of 1) parents' objectification which constructs sexual education is teaching about genitals; 2) the objectification of parents which construct sexual education is teaching sexual intercourse procedures; 3) parents' objectification which constructs sexual education is teaching distinction the roles of men and women; 4) the objectification of parents which construct sexual education is a process of teaching manners to associate with the opposite sex.

In the objectification category, parents who construct sexual education is teaching about genitals and sexual intercourse procedures are parents who have very little sexual education knowledge and information. They consider that sex education is only a matter that teaches about genitals to children and related to sexual intercourse. This is because these parents only get information about sex-based on educational experience from their parents who only say that sex is taboo to talk about. Parents in this category are those who have never received good and correct information about sexual education, both from schools and the mass media.

Educational experience gained from their parents continues to be upheld and considered the best way in the child's educational process. Parents introduce genitals when their children are still in the early childhood category.

This explains that in the objectification stage, informants are heavily influenced by their parents' upbringing. Parents feel no need to convey to children about the name of the genitals because, in the end, the child will find out by itself.

In the objectification category, parents which construct sexual education is teaching distinction the roles of men and women and a process of teaching manners to associate with the opposite sex are parents who have received information and have received socialization about the importance of sexual education, both in schools, mass media, and from their profession. They get sexual education information from mass media such as television, newspapers, magazines, and social media. According to them, in the current condition, social media is the most media that presents information about sexual education such as Facebook, Whatsapp, and Instagram.

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4.3. Internalization Stage

Internalization is the last stage of human in interpreting the social reality around them. In this stage, an individual will absorb everything objectively and then will be realized subjectively. Internalization continues for an individual's lifetime through socialization. In the internalization process, each individual has a difference in the dimensions of their absorption. Some absorb more external aspects, but some absorb more internal aspects that can be obtained by individuals through primary and secondary socialization processes.

In this research, parents' stages of internalization in Bugis-Makassar families differ from one another. This difference is influenced by the stage of objectification that they conducted. At first, the knowledge of parents or research informants was the same, which was to assume that sexual education was a taboo subject to be discussed especially to be discussed with children. However, after obtaining various information in the objectification stage which in the implementation differs from one another, so that in the internalization stage then found subjective realities that differ from their initial views on sexual education. Although in the end, the knowledge they get about sexual education does not affect their actions to maximize sexual education to children. Parents feel awkward and uncomfortable to start talking about matters relating to sex, especially to their unmarried children or are still early childhood and teenagers.

The results found that, overall, the research informants were able to define sexual education although the implementation is not maximal. The stage of internalization that is not maximal is also caused by the experience of parenting from their parents. The value in the family, which should not discuss sex in the spaces moreover to be taught is a legacy in primary relationships as stated by Bungin (2005) that in primary social groups the social relations that occur are still very strong and are top-down or from parent to child or from the previous generation to the next generation. This supports the results of research conducted by Ulfiah (2016) which stated that the family as the first socialization agent for children never teaches a person or their children to take actions that are contrary to the value of propriety. The family even teaches and encourages their children to act, say, and behave following the norms prevailing in the community.

The second factor is the incorrect perception or understanding of sex, which considers sex as merely sexual intercourse. This assumption caused Bugis-Makassar community to feel taboo to discuss sex. For Indonesian or in eastern cultures, which still uphold good manners, speaking of sex is an unethical matter especially when it is discussed in public spaces. Nyarko et al, (2014) stated that several factors influence parents' decisions in providing sex education, one of which is the general perception of the community. The perception that developed in the community, from the past to the present, that sex is something related to intercourse. Of course, at present, this perception is considered wrong. But in the past, this perception was the right thing and should not be opposed.

The third factor is the stages of internalization were not maximal, which is the fear of the parents that the child will misinterpret the information provided. Because of the lack of knowledge about good and correct sexual education, parents are ultimately afraid to discuss sex with children. They are afraid of the way they are doing is wrong so that the child will be wrong in receiving information or sexual knowledge that they provide. The fourth factor is the lack of knowledge about good and correct sexual education.

The findings of this research are relevant to the social construction theory of Berger & Luckmann (1991) which stated that in daily life, humans have been provided with the reality as well as the knowledge that will be used as guidelines in daily life and maintaining their behavior. The objective reality in daily life then interpreted by the individual. This means that

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the interpretation is subjective. Social facts are constructed by individuals based on their will. Poloma (2007) stated that social construction is a social process through actions and interactions where individuals continuously create a reality that is shared and subjectively experienced together.

Social construction is a process of meaning conducted by individuals on the environment and aspects outside of itself, namely the subjective meaning and objective reality in the consciousness of people who carry out their life activities. Humans shape society, as well as society forms humans, it runs simultaneously in the stages known as externalization, objectification, and internalization.

In Bugis-Makassar community, sex has always been a taboo. A thriving reality which then forms a construction that sex is not to be discussed openly, including parents to children even for educational purposes. In Bugis-Makassar community, a perception was created that sexual knowledge will be acquired naturally as a child's growth and development.

It is accepted and acknowledged by most communities by most people, but not all, some reject and feel the need to give their children sexual knowledge. Different meanings of each individual are determined by experience, education, and information obtained during their life. This condition is following Berger & Luckmann (1990) which stated that in the construction of reality, individuals have different meanings according to the experience they get.

The most influential actor in the construction of sexual education establishment on informant was family or parents. Besides, mass media is the second actor which is influential in the construction of sexual education establishment. According to Harris & Scott (2002) and Mashudi (2015) stated that media such as television, newspapers, magazines, and social media are media to obtain information about sex education. Besides, health workers are a source of information about sexual education.

The externalization, objectification, and internalization stages expressed by Berger and Luckmann were not always occurring simultaneously. But in this research reveals the process that occurs according to logical stages, externalization produces objectification, objectification results affect internalization. The internalization stage is a basic part for individuals to conduct the re-externalization process.

5. Conclusion

The construction of parents' sexual education in Bugis-Makassar families proceeded through three stages, which consist of the externalization, objectification, and internalization stages. The construction process is influenced by several things, which include the educational experience of their parents, information from social media, and socialization from health workers. The initial knowledge of parents is that sex is a taboo thing to talk about especially to be taught to children. In the objectification stage, perceptions begin to be influenced by various information and then produce subjective realities that are different from the initial realities that they understand.

In the objectification stage, there is a different construction of sexual education even though there are still parents who still construct sexual education as their initial views. There are four construction of sexual education found, which consist of 1) sexual education is teaching about genitals; 2) sexual education is a teaching procedure for sexual intercourse; 3) sexual education is teaching distinction the roles of men and women.; and 4) sexual education is the process of teaching manners to associate with the opposite sex.

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In practice, the internalization stage is still not maximal due to parental experience, parental beliefs or misconceptions about sex, fear of parents, children misinterpret the information provided, and lack of knowledge about good and correct sexual education.

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7. Declaration of Conflicting Interests

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The Determination of Concentration and Type of Ownership on Bank Performance and Risks in Indonesia

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ABSTRACT

This research aims to examine the determination of concentration and type of ownership on the performance and risks of banks listed on the Indonesia Stock Exchange (IDX) for the period 2000-2018. This research was quantitative research using panel data regression analysis methods. The main characteristic of panel data regression analysis is the use of the Hausman test. Data were obtained and collaborated from several data providers such as Osiris, Bloomberg, and the Financial Services Authority (Otoritas Jasa Keuangan or OJK) website. Secondary data were collected from 42 banks listed on the Indonesia Stock Exchange (IDX) using a purposive sampling technique. The data was processed using Stata software. The ownership concentration was measured using the Herfindahl-Hirschman Index (HHI) and foreign and domestic ownership as the proxy using the dummy variable. To measure bank performance, this research was used ROA and ROE proxy while the standard deviation of returns was used to measure bank risks. The results of the research showed that there was no effect of ownership concentration on bank performance. Also, domestic ownership has a positive effect on bank performance. In terms of risks, ownership concentration has a positive effect on bank risks. The more concentrated the ownership of the bank, the bank will more at risks. Besides, foreign and domestic ownership affects bank risks. Foreign ownership has a positive effect on bank risks. The level of foreign ownership of the bank affects bank risks. High foreign ownership puts the bank at risk.

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1. Introduction

Since early July 1997, Indonesia has been hit by the monetary economic crisis. The crisis was getting worse and became a multidimensional crisis, not only in the economic field but also in the political and social fields. The monetary economic crisis was hit the national economy. Many companies went bankrupt and large numbers of workers lost their jobs. The number of unemployed and poor people was increasing rapidly. The crisis in 1998 has become a dark history of Indonesia. The severe crisis at that time was not only caused by the monetary economic crisis. Various national disasters, which occur continuously in difficult economic periods such as the failure of the rice harvest in several rice-producing areas due to the long and worst drought in the last 50 years, pests, massive forest fires in Kalimantan and riots that hit many cities in mid-May 1998 and many other disasters. The crisis also hit Indonesian banks, which have a weak banking system.

In terms of good governance, performance and risks are closely related to the management. The performance of domestic banks or foreign banks depends on the ability of management to manage the banks. Also, bank ownership contributes to bank performance and risks. The owner can control the management through the commissioner as their representative. The owner chooses and appoints professional managers to manage the company. Bank owners, like other companies, always want a return on their investment. The owner will encourage the management to optimize the bank's resources to produce maximum profit. The ultimate goal of bank management is to get a profit that is reflected by the bank's performance. The bank owner will choose the right management which can manage the bank properly and profitably. In general, bank owners strongly avoid bank losses.

Banks in Indonesia have very diverse ownership. Before the peak period of the crisis in 1998, the government issued policies and strategies to involve or enhance the role of the private sector in national development. The government has carried out deregulation and debureaucratization in the financial and banking sectors to support large funds for national development. One of the objectives of deregulation and debureaucratization policies is to develop the banking system healthier, more efficient, and more resilient (Bank Indonesia, 2007). The initial phase of banking deregulation began in 1983, including the elimination of credit limits, banks are free to set interest rates on loans, savings, deposits, and stop the Bank Indonesia Liquidity Credit (*Kredit Likuiditas Bank Indonesia* or KLBI) program to all banks except for certain types of loans, which are related to cooperatives and exports. The policy had a positive impact on the financial and banking sectors. Private banking begins to rise and grow and can determine the direction of the development of the bank's business. The initial stage of deregulation succeeded in increasing competition among banks. The banking deregulation policy increases investment credit to the industrial sector due to easy banking loan application rules. However, the deregulation did not always make positive changes. The early 1990 period showed that there were many non-performing loans involving entrepreneurs in Indonesia. Banking deregulation policies can deviate from the original goal due to the behavior of entrepreneurs who use credit facilities without strict control. Private capital flow in large numbers to the banking sector is another impact of banking deregulation policies. During the 1998 crisis, the banking system was hit and underwent many policy changes. The main factor at that time was the occurrence of the global crisis, especially in the Southeast Asian region. Also,

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banking deregulation policies in Indonesia are not carried out with good banking risk management. The impact of the crisis had given a bad sentiment for bank and non-bank financial institutions in Indonesia. The Bank trust level has dropped drastically, both by the domestic and foreign communities. The panic of domestic bank customers increased and considered that saving funds in banks was no longer safe. The Indonesian economic collapse and affected all sectors. The government reforms the banking sector first to overcome this crisis. The government implemented a banking reform policy in March 1999 by closing 7 banks and instructed 73 banks to maintain their operations without recapitulation. In 2001, there were 151 banks still operating (Dewayanto, 2010).

Therefore, aside from discussing regulations, it is really necessary to research banking ownership. Research on the structure of bank ownership is very interesting to examine the effect of bank ownership on bank performance and risks. This is based on the authority of the bank's owner to choose the management to manage the bank which will further determine the bank's policy to achieve its objectives.

The bank owner is usually more than one person. The ownership structure of each bank varies from the level of ownership concentration and the type of bank ownership. Considering the importance of the relationship between the ownership structure and bank management, it is necessary to study this relationship in-depth if the ownership of the bank has a variety of types and backgrounds and different levels of concentration. The level of concentration of bank ownership has an impact on bank performance and risks. Shareholders, with large shareholdings, affect the character of a company in risks (Wright et al., 1996 as cited in Chun et al., 2011). Bank ownership, in large numbers (dominant), by a person or group tends to implement a conservative investment policy in anticipation of risks that will occur due to large ownership (Paligorova, 2010). The concentrated ownership (proxied with various levels of shareholders) significantly reduced the ratio of non-performing loans, with arrangements related to shareholder protection and control. Furthermore, ownership concentration affects the capital adequacy ratio positively. The ownership concentration can reduce the bank's risk at low levels of shareholder protection and control (Shehzad et al., 2010 as cited in Ahmad, 2013). Apart from the concentration of bank ownership, the diversity of types of ownership such as state-owned banks, private national banks, and foreign banks needs to be further examined with the performance of each bank. Bank ownership by diversity shareholders type compared to bank ownership by other types of shareholders needs to be measured to see the level of difference in performance based on the type of bank ownership. Foreign ownership in a company is often related to higher internal corporate governance and control to ensure the management of the company is controlled and in line with the interests and long-term goals. It also relates to capital capacity and better resource capabilities in managing risks and conducting business effectively. Foreign banks are often related to good bank performance and higher profitability (Chen & Liao, 2011 as cited in Demirhan, 2013; Nguyen, 2012) and strongly correlated with good performance for developing countries (Micco et al., 2007 as cited in Ahmad, 2013; Chen & Liao, 2011 as cited in Demirhan, 2013).The results of research conducted by Chen & Liao, 2011 as cited in Demirhan, 2013 found that foreign banks from 12 other countries, including Indonesia, had relatively better performance than domestic banks. The research also showed that foreign ownership has an impact on increasing risk-taking (Nguyen, 2012). To obtain high business returns and have better resources, foreign banks will carry out high-risk business activities.

Other assumptions from previous research, which are concluded from this relationship, indicate the possibility that the structure of bank ownership is not related to the bank's

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performance at all. The results of research conducted by Barth et al., (2000) using data from 60 countries concluded that bank ownership by non-financial institutions is not related to the performance of the bank. A large number of state-owned banks tend to slow the development of bank performance. Research conducted by La Porta et al., (1999) as cited in Saggese & Sarto (2016) also examined the effect of state-owned on bank performance. The research used alternative measures of bank ownership and examined the relationship between state-owned and financial development. The results showed that state-owned banks slowed developments in the financial sector. The research conducted by Hadad *et al.,* (2004) using empirical data on 131 banks in Indonesia concluded that bank performance has no relation with bank ownership. Research conducted by Al-Amarneh (2014) on ownership structure and bank performance, concluded that in profitability ratios, ownership concentration has a positive and significant effect on bank performance. While in the operational efficiency ratio, foreign ownership has a positive effect on bank performance. The results of research conducted by Boussaada & Karmani (2015) explained significant differences in the level of bank performance in the Middle East and North Africa (MENA) region. Banks with large foreign shareholdings tend to produce high levels of bank performance. Meanwhile, state-owned banks tend to have a negative relation with bank performance.

These assumptions certainly need to be deepened further with in-depth research using empirical data. Research that uses ownership concentration variables and ownership types that are related to the company or bank performance has often been conducted. However, research that collaborates on the company or bank performance and risks is still very rare. This research adds the variables of bank risks, referring to the Indonesian banking system in the period before, during or after the monetary economic crisis. Based on the information obtained, the structure and type of bank ownership and the unique condition of the banking system during the Indonesian political, economic and social turmoil are very relevant for research. Also, the operation of various types of banks with different structures and types of ownership as well as the many changes in ownership due to several conditions that occurred in Indonesia such as the 1998 and 2008 crises. Therefore, this research aims to examine the concentration and type of bank ownership in Indonesia.

2. Literature Review

The structure and concentration of ownership have a difference in each country. There is a diversity of approaches to the concentration of ownership among developing countries, developed countries, and countries that are in transition. The structure of shareholders ownership shows the distribution of power and the role of shareholders in the company's operational activities. In a business entity, share ownership consists of 2 types, consisting of (a) Dispersed Ownership, and (b) Concentrated Ownership (Closely-Held). Concentrated ownership is a condition where most shares are owned by a small number of individuals or groups (dominant shareholders). In the type of concentrated ownership, there are two groups of shareholders, consisting of (1) controlling interest (dominant shareholders), and (2) minority interest (non-controlling interest/minority shareholders). The large shareholders have an important role in monitoring the management activities of a business entity (Shleifer & Vishny, 1997 as cited in Ahmad, 2013). Large shareholders such as institutional investors will be able to monitor management more intensively. Based on the research results of La Porta et al., (1998, 2000) as cited in Anggraini et al., (2015) found that the French origin countries group (including Indonesia) had the highest concentration of ownership compared to the three other origin countries groups. In the sample group, even Indonesian companies showed that ownership

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concentrations greater than the average group are the three largest shareholders with average share ownership of 58%. Lack of legal protection and the institutional environment (law enforcement) are closely related to concentrated ownership. Whereas dispersed ownership is a condition where the ownership of the shares is distributed equally to the public, there is no large shareholder. The concentration of ownership becomes an internal mechanism for management discipline, which is used for monitoring effectiveness. In a dispersed ownership structure, conflicts usually occur between management and shareholders. Small investor shareholding is not very effective in monitoring management performance. As a consequence, a great responsibility lies with management. The impact, the emergence of large salary demands from management. To reduce this conflict, agency costs are needed for salary arrangements, various facilities or are involved in managerial ownership.

In developed economies, the patterns of dispersed ownership can increase market efficiency. This is because the rules and regulations have been implemented properly and regularly (Satya, 2007). But it is different from what happens in developing countries. Research conducted by Grossman & Hart (1980) as cited in Dalkır et al., (2019) stated that there is a possibility that agency costs will increase in dispersed ownership (low ownership concentration). The management has the opportunity to conduct expropriation as a result of weak monitoring from shareholders due to the existence of asymmetric information in dispersed ownership. Low ownership concentration also encourages free-rider problems where each shareholder relies on management control efforts on other shareholders. Because it is adapted to the conditions of Indonesia which is a developing country, and based on the results of previous researches conducted by Prowse (1992) as cited in Al-Amarneh (2014), Imam & Malik (2007) and Shleifer & Vishny (1997) as cited in Ahmad (2013), this research will conduct testing with the following hypothesis:

H_1 Ownership concentration has a positive effect on the bank's performance.

The results of previous researches showed that the type of bank ownership will have an impact on the management system and different potential risks. Thus, directly or indirectly, it will affect bank performance and risks. There is a difference between foreign ownership in developed countries and foreign ownership in developing countries. The results of research on foreign ownership are also very varied, such as research conducted by Tandelilin et al., (2007) as cited in Demirhan (2013), Imam & Malik (2007), and Kim & Lyn (1990) as cited in Hintošová & Kubíková (2016). This is due to the different conditions, objectives, and investment approaches in each country that affects the company's performance in each country. Chen & Liao (2011) as cited in Demirhan (2013) conducted research to test whether foreign banks in developing countries were more productive than domestic banks. The results showed that competition from foreign banks forced domestic banks to become more efficient. Domestic banks learn a lot and imitate the operational capabilities of foreign banks thereby increasing the productivity of domestic banks. This process is easier for countries with rapid economic development. Dinh (2013) as cited in Phung & Tröge (2018) conducted research to examine the profitability of foreign banks compared to domestic banks operating in Vietnam. The results showed that foreign banks performed better than domestic banks due to large investments in technology and efficient risk management. Deregulation contributed to the success of foreign banks to compete with domestic banks. Based on some of the arguments and facts above, this research formulates the hypothesis as follows:

H_2 Foreign ownership has a positive effect on financial performance.

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H_3 Domestic ownership has a negative effect on financial performance.

The concentration of ownership can also affect the risk of a company (risk-taking). Wright et al., (1996) as cited in Chun et al., (2011) stated that large shareholders affect the character of a company in risk-taking, competing, and surviving. Based on some of the arguments and facts above, this research formulates the hypothesis as follows:

H_4 Ownership concentration has a positive effect on bank risks.

Risk is also influenced by the type of ownership both foreign and domestic. Research conducted by Barry et al., (2011) as cited in Ahmad (2013) divided five categories of ownership structure consisting of (1) ownership structure by individuals or families, (2) institutional investors, (3) managers, (4) non-financial companies, and (5) bank. The results of the research showed that diverse ownership structures have significant effects on bank risk-taking behavior. Saunders et al., (1990) as cited in Ahmad (2013) found that managers who also own shares in the bank will affect the decline in bank risk-taking. Other types of ownership that influence bank risk-taking is the state-owned bank, private national bank (domestic banks), and foreign banks. Research conducted by Nguyen (2012) showed that high levels of foreign ownership will increase risk-taking conducted by management. Research conducted by Dinh (2013) as cited in Phung & Tröge (2018) to examine the profitability of foreign banks compared to domestic banks operating in Vietnam, showed that the performance of foreign banks is better than domestic banks due to large investments in technology and efficient risks management. This is in line with the impact of the development or progress of the times. Humans, with science and technology, will try to find innovations to make things easier. Foreign banks often related to better management, innovation, higher return expectations, and encourage higher risk-taking. Foreign banks are also related to large organizations, high human resource competencies, and experienced expatriates in the financial services sector (Chen & Liao, 2011 as cited in Demirhan, 2013). Foreign banks have much higher control capabilities, better corporate governance, and can manage bank risks to obtain high returns. Banking is a financial sector that plays a role in driving the wheels of the economic growth of a country. People with excess funds can save their money in the bank. People who need funds can apply for bank loans. The concept of sociology, *homo homonicus*, humans are inherently social. Humans cannot live alone and need each other. This concept is applied in banking.

This is very important because the concept of mutual assistance within the community is the main thing. At present, a process of national economic recovery is urgently needed. The function of banks as intermediaries is very important. However, since the monetary economic crisis, the Indonesian national banking system has faced quite serious problems. This is indicated by the increasing number of non-performing loans, the deterioration of net interest income and capital problems, as well as the threat of liquidity problems that continue to present. Also, the level of public trust in the domestic and foreign banks still varies due to the traumatic effects of the multi-dimensional crisis in 1998. Based on some of the arguments and facts above, this research formulates the hypothesis as follows:

H_5 Foreign ownership has a positive effect on bank risks.

H_6 Domestic ownership has a positive effect on bank risks.

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3. Research Methodology

This research was quantitative and conducted in April - November 2019. This research was using panel data regression analysis methods. The main characteristic of panel data regression analysis is the use of the Hausman test. Data were obtained and collaborated from several data providers such as Osiris, Bloomberg, the Financial Services Authority (Otoritas Jasa Keuangan or OJK) website, annual financial reports, and publication reports. Secondary data were collected from 42 banks listed on the Indonesia Stock Exchange (IDX) from 2000-2018 and regularly publishes bank financial statements for 5 consecutive years, using a purposive sampling technique.

There are two dependent variables in this research, consisting of (1) bank performance, and (2) bank risks. First, bank performance variables use ROA (Return on Assets) and ROE (Return on Equity). The researches conducted by Demirgüç-Kunt & Huizinga (2000) as cited in Boussaada & Karmani (2015), Claessens et al., (2001) as cited in Boussaada & Karmani (2015), and Mahajan et al., (2012) as cited in Boussaada & Karmani (2015) used the same variable in measuring bank performance. Second, the bank risks variables measured by the standard deviation of returns or coefficient variation of returns. Research conducted by Pathan (2009) and Niu (2012) used the same variable in measuring total risk.

There are two independent variables in this research, consisting of (1) concentration of bank ownership, and (2) type of bank ownership. First, the ownership concentration variable, which is a benchmark for the distribution of bank ownership, will be measured using the Herfindahl-Hirschman Index (HHI). Similar methods are also used in research conducted by Pham et al., (2003), and Céspedes et al., (2010). The Herfindahl-Hirschman Index (HHI) formula is as follows:

$$HHI = \sum_{i=1}^{n} S_i^2$$

Second, the ownership type variables consisting of (1) foreign proxy, and (2) domestic proxy (Al-Armaneh, 2014). Foreign ownership proxy was given a value of 1 if the majority of shares were owned by foreign investors and a value of 0 for the others. Whereas in the proxy for domestic ownership (state-owned) is given a value of 1 if the majority of shares are owned by domestic investors (state-owned), and a value of 0 for the others.

The Control Variables in this research are Non-Performing Loans Ratio (NPL), Capital Adequacy Ratio (CAR), Net Interest Margin (NIM), BOPO, Loan to Deposit Ratio (LDR), and Company Size (Ln Total Assets).

This research used panel data regression analysis techniques, which have previously been carried out several tests, consisting of heterogeneity and multicollinearity tests. A multicollinearity test is used to find out the linear correlation deviation between independent variables in the regression analysis. Heteroscedasticity is the variance inequality of residuals from one observation to another. Regression models, which are following BLUE (Best Linear Unbiased Estimators) requirements, are regression models with fixed residual variants from one observation to another (homoscedasticity).

Multicollinearity occurs if there is a correlation between one or more independent variables in the regression model. The data processing used Stata 13 software. After being fulfilled, then the best model selection is tested. Regression using panel data will produce different intercepts and slopes for each individual (company) and each period (year). The test used is the Hausman test, which tests and chooses the fixed-effect method or the random effect method.

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Furthermore, the hypothesis test was carried out using the t test and the F test. The t test was to test the effect of the independent variables individually on the dependent variable and the control variable with α < 0.05. The F test was to test the independent variables and control variables in the aggregate of the dependent variable with α < 0.05.
The equation method:

$$Performance_{i,t} = \beta_1 + \beta_2\text{Constration} + \beta_3\text{Control Variable} + \varepsilon_{it}$$

$$Performance_{i,t} = \beta_1 + \beta_2\text{dummyforeign} + \beta_3\text{Control Variable} + \varepsilon_{it}$$

$$Risk_{i,t} = \beta_1 + \beta_2\text{Constration} + \beta_3\text{Control Variable} + \varepsilon_{it}$$

$$Risk_{i,t} = \beta_1 + \beta_2\text{Constration} + \beta_3\text{Control Variable} + \varepsilon_{it}$$

Table 1. Descriptive statistics of research data for each variable

Description	Mean	Min	Max	Std. Dev.
Dependent Variables				
ROA	.0205642	-1.5492	.2659	.0979446
ROE	.1609531	-7.6136	4.0286	.4950814
Total Risk (std. dev. return)	4.853406	.8953977	35.56624	4.176185
Independent Variables				
Ownership Concentration (HHI)	.4971472	.0492306	1	.2285383
Foreign	.1723602	0	1	.3779868
Domestic	.8276398	0	1	.3779868
Control Variables				
NPL	.0826112	.0005	1.8318	.1689163
CAR	.4683741	-.3984	32.3551	1.73726
NIM	.0893015	-.0641	1.261	.0861061
BOPO	1.347103	.2068	9.9	.7126598
LDR	1.064662	.06	9.29	.5394418
Size	1.212264	1.001485	1.317253	.0526654
No of Observation	651			

4. Results and Discussion

Based on the data, the ROE variable in **Table 1** showed a negative value of -7.6136. According to the research analysis, this is affected by a large BOPO variable value of 9.9. Furthermore, in-depth research was carried out to find the truth of these values and obtained that they occurred in the 2009 period (1 year after the crisis).

Furthermore, this study tests each hypothesis. Hypothesis testing used panel data regression. A summary of the regression results has been presented in **Table 2**, **Table 3**, and **Table 4**.

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Table 2. Regression Results: Performance (ROA) of concentration of ownership, foreign ownership, and domestic ownership

Description	H_1	H_2	H_3
Independent Variables			
Ownership Concentration (HHI)	.0471237		
Foreign		$-.0675933^{***}$	
Domestic			$.0675933^{***}$
Control Variables			
NPL	−.0135726	.0004814	.0004814
CAR	$.0675933^{***}$	$.0822291^{***}$	$.0822291^{***}$
NIM	−.0571829	−.0659912	−.0659912
BOPO	$-.1132598^{***}$	$-.1149912^{***}$	$-.1149912^{***}$
LDR	$.0979027^{***}$	$.0905375^{***}$	$.0905375^{***}$
Size	$-.8786491^{***}$	$-.6415185^{**}$	$-.6415185^{**}$
R sq	0.1767	0.2002	0.2002

Table 3. Regression Results: Performance (ROE) of concentration of ownership, foreign ownership, and domestic ownership

Description	H_1	H_2	H_3
Independent Variables			
Ownership Concentration (HHI)	.1488406		
Foreign		-.1711504	
Domestic			.1711504
Control Variables			
NPL	-.0253644	.012682	.012682
CAR	$.1908854^{**}$	.2317913	.2317913
NIM	$.7281566^{***}$	.7972291	.7972291
BOPO	$-.319772^{***}$	-.3260584	-.3260584
LDR	$.2184414^{***}$	.1994638	.1994638
Size	-4.229539^{***}	-3.683349	-3.683349
R sq	0.1673	0.1813	0.1813

Table 2 and Table 3 explain the regression results from hypotheses 1, 2, and 3. In the performance measurement variable, there are two proxies used which consist of ROA and ROE.

In performance measurement using ROA or ROE proxy, performance is not affected by ownership concentration. But on the type of ownership, there is an effect on the performance of foreign and domestic ownership. Based on Table 2 and Table 3, foreign ownership has a negative influence on performance, whether it is measured using the ROA proxy or the ROE proxy. According to research, this is because the performance of several large banks in Indonesia is very good. Large banks in Indonesia are included in the proxy of domestic banks.

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Also, this study analyzes the control variables. This study analyzes the size variable (Ln Total Assets) which has a negative effect, with a value (-4.229539), on the two performance variables of each hypothesis. Based on observations and analysis of in-depth research, this is because the size of the bank (size) is filled in the most by credit proxies. The financial statement records credit as an asset. For example, Bank Mandiri in 2016 had total assets of 807,551,112 (in millions), only, more than 50%, around 536,029,812 (in millions) were filled by credit proxies. That causes size (Ln total assets) to have a negative influence on performance.

Table 4. Regression Results: The ratio (std. dev. return) of concentration of ownership, foreign ownership, and domestic ownership

Description	H_4 (RE)	H_5 (Re)	H_6
Independent Variables			
Ownership Concentration (HHI)	4.933365***		
Foreign		2.038534***	
Domestic			−2.038534***
Control Variables			
NPL	7.334277***	8.994565***	8.994565***
CAR	.5341653	.1805981	.1805981
NIM	-2.815591	. 6136856	. 6136856
BOPO	.3992794	.3073736	.3073736
LDR	-.7126571	-1.091478	-1.091478
Size	−38.90649***	−39.43775***	−39.43775***
R sq	0.3140	0.3100	0.3100

Based on Table 4, ownership concentration affects the total risk of the bank. The bank's total risk proxy is measured by the daily bank's standard deviation of returns. Therefore, the market is very determining this proxy. From the regression results, the concentration of ownership has a positive effect on risk with a value (4.933365). This means, if the ownership concentration is high (more concentrated) then the risk of the bank will also be high, and vice versa. Research conducted by Chun et al., (2011) and Laeven & Levine, (2009) as cited in Ahmad (2013) found that concentration of ownership had a positive effect on risk-taking. According to Kim et al., (2007) as cited in Saggese & Sarto (2016), this is due to the weak monitoring factor because the owners are concentrated in one group only.

Also, Table 4 explains the effect of foreign and domestic ownership on risk. Table 4 shows that foreign ownership has a positive effect on risks. This means, the higher the foreign ownership in a bank, the higher the risks. Risks are in line with the type of ownership. So that banks or foreign ownership have risks in Indonesia, considering that foreign ownership will experience twice adjustments. Twice adjustments can be attributed to the risk of work culture and social differences. Ownership of a bank controlled by a foreign person or group will implement a culture and work system that is different from the social and cultural conditions in Indonesia. Based on the results and research data, foreign ownership will experience difficulties in communicating and transferring knowledge with banking workers in Indonesia. Foreign ownership will make adjustments socio-cultural first. Other risks, this study found the influence of the global and sectoral economic crisis. As experienced by Indonesian banks in 1998 and

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2008. Initially, the crisis that occurred was a global financial crisis, but the crisis spread and worsened, becoming sectoral crises in Indonesia such as political and social crises. Indonesia was the hardest hit by the crisis, not only having an impact on the economy but also having a significant and overall impact on the political system and social conditions in Indonesia. Companies in Indonesia (including banks) suffered huge losses. Foreign exchange supply is scarce because new loans for companies in Indonesia are not provided by foreign creditors. Many foreign creditors withdrew their funds abroad because they were worried that economic, political and social conditions in Indonesia were not conducive. The number of poor people in Indonesia, at the time of the crisis in 1998, reached 49.5 million (around 24.20% of the population of Indonesia), the worst in the history of Indonesia (Badan Pusat Statistik, 2018).

5. Conclusions

This research examined the effect of concentration and type of ownership both foreign and domestic on banking performance and risks. This research sought to find variables that affect banking performance and risks. The results of the research showed that there was no effect of ownership concentration on performance. Also, the results of the research showed the positive effect of domestic ownership on bank performance. This research found that there is still a traumatic influence from the 1998 monetary economic crisis. The crisis caused the economic collapse, political and social turmoil, and all sectors. Many foreign creditors, which still hold their funds abroad, are afraid to invest in Indonesia. Therefore, this research has assessed the fair results obtained. Domestic ownership has a positive effect on the performance of Indonesian banks in general.

Also, in terms of risks, ownership concentration has a positive effect on risks. The more concentrated ownership, the more banks at risk. This strongly supports the condition of the Indonesian banking sector during the crisis in 1998. The funds in Indonesia are controlled by a few people and are concentrated. When economic, social and political conditions are not secure, creditors can withdraw funds from Indonesia. Therefore, the results of the research conducted showed that there is still a positive relationship between concentration and risks. Foreign and domestic ownership affects risks. Foreign ownership has a positive effect on risks. This is in line with the findings of research on the effects of the traumatic crisis of 1998. The results showed that the higher the foreign ownership, the more banks at risk.

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Strategic Management of Treatment for Terrorist Prisoners in Class 1 Correctional Institution of Batu Nusakambangan

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ABSTRACT

Terrorism crimes are an extraordinary crime where treatment and method require special strategic management. Strategic management for treatment the terrorist prisoners is one of the programs of the Directorate General of Correctional Affairs, Ministry of Law and Human Rights of the Republic of Indonesia, namely the management of human resources through the efforts of deradicalization for terrorist prisoners, especially in the Super Maximum Security of Correctional Institution. This research aims to provide strategic management of treatment for terrorist prisoners and the implementation of correctional institution' deradicalization programs for terrorist prisoners. This research was qualitative descriptive research. Data collection techniques using direct observation techniques in Focus Group Discussions, as well as in-depth interviews with the Head of Class 1 Correctional Institution of Batu Nusakambangan and terrorist prisoners as research objects. The results of this research indicate that the strategic management for treatment the terrorist prisoners was not completely relevant to the Regulation of the Minister of Law and Human Rights Number 35, Year 2018 and the implementation for treatment the terrorist prisoners in Class 1 Correctional Institution of Batu Nusakambangan are still very limited. There were still constraints to implementing guidelines for special prisoners of terrorists in terms of socializing regulations, human resources, and infrastructure for special treatment for terrorist prisoners.

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1. Introduction

The concept of extraordinary crime is a serious crime that causes violations of humanity. Terrorism is one of the extraordinary crimes, which threatens peace, security, culture, and global well-being (Prahassacitta, 2016). Terrorism grows from a series of certain structural relationships between individuals and groups. However, terrorist violence is not caused by an attribute or appendage or icon of an individual or group (Deflem, 2004). One of the first principles is that terrorism is a manifestation of aggression, and it would be useful to start by considering knowledge about the general source of aggression (Borum, 2004).

In upholding the law for terrorism in Indonesia, it is regulated in the Law of the Republic of Indonesia Number 9, Year 2013, concerning the Prevention and Eradication of the Crime of Finance of Terrorism (Republik Indonesia, 2013) and Joint Regulation of the Chief Justice of the Supreme Court of the Republic of Indonesia, Minister of Foreign Affairs of the Republic of Indonesia, Chief of the Indonesian National Police, Head of the National Counterterrorism Agency, and Head of Financial Transaction Reports and Analysis Center, Year 2015, concerning the Inclusion of the People's and Corporations' Identities in the List of Suspected Terrorists and Terrorist Organizations and automatic blocking of funds of customers in the financial services sector whose identity is included in the list of suspected terrorists and terrorist organizations.

Indonesia on the soft approach of implementing deradicalization and counter-radicalization programs, in this case, Indonesia has launched Blueprint and provides a deradicalization center for terrorist prisoners.

One of the terrorist attacks in the world occurred in the United States, precisely, the attack on the twin towers of the World Trade Center in New York City on November 9 (9/11) in 2001. The attack was spearheaded by Al-Qaeda militant groups that hijacked four Boeing-767 passenger jet planes. One aircraft carrying as many as 20,000 gallons of fuel was directed to fly into the north tower of the World Trade Center while the other plane, Boeing 737 was directed to fly into the south tower of the World Trade Center. As a result, the tragedy killed around 2,996 people and injured 6,000 others (Berty, 2018).

The terrorist crime phenomenon also occurred in various regions in Indonesia, which began with the first attack in 1998 at Padang Bulan Church in West Sumatra and the Bali Bombings on October 12, 2002. The tragedy left 202 people dead and nearly 800 injured. Terrorist crime recorded history of terrorism crime in Indonesia (Putri, 2018).

Below is a series of terror actions over the past ten years in Indonesia according to CNN Indonesia (2019):

1. 2012, Grenade Thrown in front of Gladak Security Post, Solo, Central Java Province.
2. 2016, Suicide Bombing at Solo City Resort Police Station, Central Java Province.
3. 2017, Kampung Melayu Bombing, East Jakarta.
4. 2018, Church Bombing, Surabaya, West Java Province.
5. 2018, Attack on Regional Police Headquarters, Riau Province.
6. 2019, Suicide Bombing at Medan City Resort Police Station, North Sumatra Province.

The crime of terrorism grows through the process of socializing extremism which manifests itself in criminal behavior. This term is known as radicalization. In an annual report published by the Royal Canadian Mounted Police in 2010 entitled "Departmental Performance Report

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2009-2010" (Royal Canadian Mounted Police, 2010), radicalization is the process in which individuals are introduced to messages and ideological belief systems, which openly encourage the movement of moderate and general beliefs to extremist views that lead to hardline radicalism. Several factors motivate individuals exposed to radicalism, including personal, emotional, and psychological alienation seeking identity, and revenge for family members, previous harassment, and imprisonment.

The Directorate General of Correctional Affairs through The Regulation of Minister of Law and Human Rights Number 35, Year 2018, concerning Revitalization of Correctional Program, conduct prisoners' guidance with the aim that prisoners will not repeat criminal acts and have social skills when they return to the community. This regulation not only described correctional management as a method of treatment for prisoners but also for detainees and clients (Kementerian Hukum dan Hak Asasi Manusia Republik Indonesia, 2018). More specifically, guidance on treatment for terrorist prisoners must follow the rules and guidelines set by the Directorate General of Correctional Affairs. There is a very high risk in guiding terrorist prisoners such as harmful for other prisoners, endanger others, make explosives, and use sharp weapons. Following the qualifications of specific criminal prisoners offenses namely Qualification A (Kementerian Hukum dan Hak Asasi Manusia Republik Indonesia, 2017).

Based on the Correctional Database System, it stated that there was a significant increase in the number of prisoners in Indonesia dated October 7, 2019. Based on the Correctional Database System record, there were 267,595 prisoners in 522 Correctional Institution Unit (CIU) with an occupancy rate of 194%. It is important to know that treatment for terrorist prisoners must follow the rules and guidelines, which stated that one prisoner is for one prisoner cell, so special placement is required for terrorist prisoners. Based on the Regulation of Minister of Law and Human Rights of Republic of Indonesia Number M.HH-07.OT.01.01, Year 2017, Class 1 Correctional Institution of Batu Nusakambangan is a Correctional Institution for high-risk prisoners with super-maximum security. The capacity of Class 1 Correctional Institution of Batu Nusakambangan is 94 prisoners, currently has 114 prisoners. The number of prisoners exceeds the total available capacity.

Based on the Correctional Database System in October 2019, there were 18 terrorist prisoners in Class 1 Correctional Institution of Batu Nusakambangan, with classification as followers and low-level militants for ideologies or hard-line radicals. Class 1 Correctional Institution of Batu Nusakambangan which is a Correctional Institution with super-maximum security, which was built in a special area of Nusakambangan Island, has an important role in supporting the Correctional Program of the Directorate General of Correctional Affairs. The aim of the program is to provide optimal treatment for terrorist prisoners, including guiding religious awareness, guiding national state awareness, guiding legal awareness, and psychological counseling. After undergoing the training program, special terrorist prisoners, through assessment sessions and correctional observer teams, will be placed according to the level of need and risk in Correctional Institutions with a lower security level.

2. Literature Review

2.1. Strategic Management for Terrorist Prisoners

Strategic management is a set of basic ways and strategies in decision making, which are made within the framework of top management to be implemented to achieve goals (Mappasiara, 2018). Strategic management in handling terrorist prisoners can be implemented with the method of separating terrorist prisoners with the highest level of radicalization to the lowest level of radicalization (Sumpter et al., 2019).

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This research used the theory of strategic management according to Wheelen and Hunger's period. This theory stated that strategic management plays a very important role in organizations, especially for performance (Tapera, 2014). According to Wheelen and Hunger, there are 3 benefits of strategic management, which consist:

1) A clearer sense of strategic vision for the firm
2) A sharper focus on what is strategically important
3) Improved understanding of a rapidly changing environment

From these three points, four basic elements of Wheelen and Hunger are formed, known as Environmental Scanning, Strategy Formulation, Strategy Implementation, and Evaluation and Control (Wheelen & Hunger, 2011)

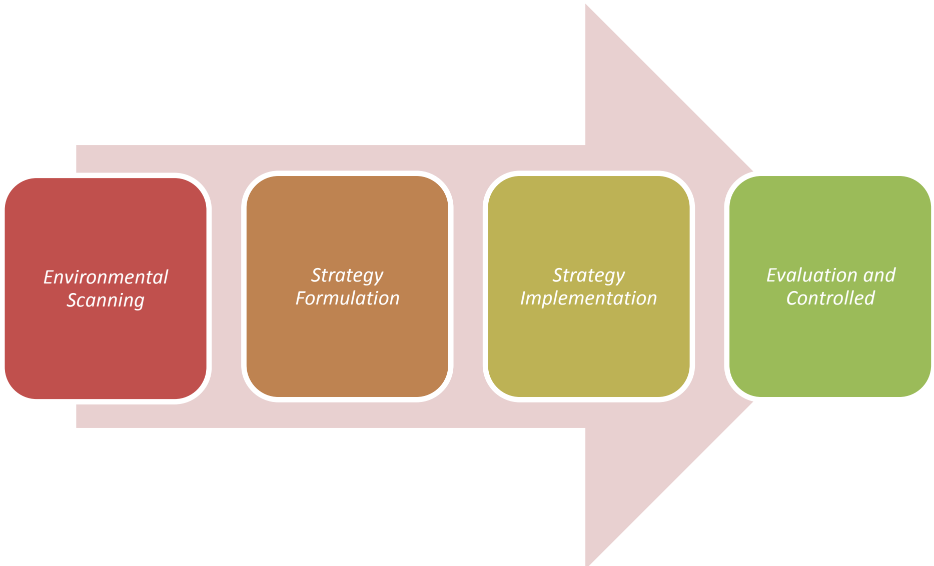

Figure 1. Basic Elements of Strategic Management Process

Source: Wheelen & Hunger (2011)

2.2. Implementation of Deradicalization for Terrorist Prisoners in Super Maximum Security of Correctional Institution

Reconceptualization of prison radicalization has summarized the risks of prisoners, whether they are immediately convicted of acts relating to extremism or vandalism, whether detained or not (Clifford, 2018).

Correctional Institutions make opportunities for deradicalization increasingly difficult due to indicators in the assessment of the needs and risks to prisoners of different levels of risks. The Directorate General of Correctional Affairs provides the implementation of treatment for high-risk prisoners/terrorist prisoners following the level of needs and risk of prisoners.

The assessment of high-risk prisoners is identified based on risk assessments and assessments according to the Regulation of the Minister of Law and Human Rights of Republic of Indonesia Number 12, Year 2013, concerning Risk Assessment and Assessment of Needs for Prisoners and Correctional Clients (Haryono, 2017).

Correctional Institutions specially designed with the category of Super Maximum Security will limit the space for movement and anticipate the occurrence of security disturbances and order of terrorist prisoners as an effort to Revitalize Correctional Program regulated in the

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Regulation of the Minister of Law and Human Rights of Republic of Indonesia Number 35, Year 2018 (Kementerian Hukum dan Hak Asasi Manusia Republik Indonesia, 2018).

3. Research Methodology

This research used a descriptive qualitative research approach that described findings and phenomena that occurred in the field through direct observation, interviews, and research sources based on scientific studies and theoretical approaches (Tobing et al., 2016). Strategic management research in treatment for terrorist prisoners in Class 1 Correctional Institution of Batu Nusakambangan used in-depth interviews with several research sources, which consist of the Chief of Class 1 Correctional Institution of Batu Nusakambangan and terrorist prisoners to prove the truth of information by connecting theories and scientific studies (Rahmat, 2009).

The data analysis technique is the process of compiling, grouping data, and determining themes or patterns to understand the meaning. Data analysis was collected based on data found in the field, constructed into hypotheses and theories. After testing hypotheses and theories, it will be concluded by comparing the suitability of the subject's statement with the meaning contained with various research concepts (Sahid, 2011).

The informants in this study were the Chief of Class 1 Correctional Institution of Batu Nusakambangan and terrorist prisoners based on the level of radicalization, ranging from high radical levels to low radical levels. The terrorist prisoner informants consisted of Abrory, Ahmad Supriyanto, and Cecep Suherman. In addition, research informants were selected using purposive sampling techniques by determining the characteristics of research objectives to be able to answer research questions.

4. Results and Discussion

4.1. Strategic Management for Terrorist Prisoners

Based on the results of research on several components, the prison strategic management for terrorism in Class 1 Correctional Institution of Batu Nusakambangan is described through several components, which consist of Human Resources, Standard Operating Procedures, Tools and Technology, Coaching Budgets, and Coaching Materials for terrorism-specific prisoners. The component uses the Strategic Management Theory known as the S.W.O.T analysis.

The components are Strengths (S), Weaknesses (W), Opportunities (O), and Threats (T), the data obtained through interviews and assessments from officers in Class 1 Correctional Institution of Batu Nusakambangan.

Table 1. The Components of Strategic Management in Class 1 Correctional Institutions of Batu Nusakambangan

COMPONENT	INDICATOR	RESULT
Human Resources	Education	Good
	Training and Skills	Good
	Work Experience	Fair
	Use of Firearms	Good
	Technology Mastery	Fair

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COMPONENT	INDICATOR	RESULT
Standard Operating Procedures	Security of Penitentiary Residents	Good
	Penitentiary Residents Guard	Good
	Penitentiary Residents Enforcement	Good
	Penitentiary Residents Escort	Good
	Prevention of Penitentiary Residents	Good
COMPONENT	INDICATOR	RESULT
The Coaching Budget	Religious Formation	Good
	Legal Awareness Development	Very Poor
	Coaching Nation and State	Poor
	Psychology Counseling	Very Poor
	CSR	Very Poor
COMPONENT	INDICATOR	RESULT
Tools and Technology	Security Tools	Good
	Sterile and Fencing Areas	Good
	Electricity	Good
	Infrastructures / Rooms	Fair
	Technology	Fair
COMPONENT	INDICATOR	RESULT
Coaching Materials and Services	Personality Coaching Program	Very Poor
	Coaching and Community Research Advanced Program	Good
	Integration Program	Good
	Correctional Observation Team Session	Good
	Registration and Placement	Good

Source: Primary Data (2019)

Some components as shown in Table 1, based on the analysis of research related to strategic management in treatment terrorist prisoners as an effort to de-radicalize terrorist prisoners, it can be concluded that in the first component, Human Resources, has good assessment results, which are shown based on Education indicator to Technology Mastery indicator.

The second component, the Standard Operational Procedure, shows the results of an excellent assessment of several indicators, ranging from the Security of Penitentiary Residents indicator to the Prevention of Penitentiary Residents indicator.

The third component, the Coaching Budget, shows that the overall assessment results are very poor, only indicators of Religious Formation that show good assessment results, but from

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Legal Awareness Development indicator to Corporate Social Responsibility (CSR) the indicator shows very poor assessment results.

The fourth component, Tools and Technology, shows that the overall assessment results are good, only Infrastructures/Rooms indicator and Technology indicator that show fair assessment results.

The fifth component, Coaching Materials and Services, shows that the overall assessment results are good, only the Personality Coaching Program indicator that shows the assessment results are very poor.

In conclusion, the strategic management component in accordance with **Table 1** above shows that the results achieved vary depending on several indicators, especially in the Coaching Budget and Coaching Materials and Services. There is a need to increase the Coaching Budget and treatment for terrorist prisoners and provide training and assistance for prison officials to improve law enforcement and de-radicalization efforts.

4.2. Implementation of Deradicalization for Terrorist Prisoners in Super Maximum Security of Correctional Institution

The aims of treatment for terrorist prisoners as an effort to deradicalize terrorism and policymaking is based on the Decree of the Director General of Correctional Affairs Number PAS-24.OT.02.02, Year 2018 concerning Technical Guidelines for Treatment Terrorism. In addition, as applied in the guidelines for treating terrorism, the Directorate General of Correctional Affairs decides several components related to the guidelines in 2017 (Firdaus, 2017). There are four components related to treatment for terrorist prisoners in Class 1 Correctional Institution of Batu Nusakambangan, as follows:

a) Religious Awareness
b) National and State Awareness
c) Legal Awareness
d) Psychology Counseling

The Regulation of the Directorate General of Correctional Affairs explained the four basic components related to terrorist prisoners, which include Treatment Religious Awareness, National and State Awareness, Legal Awareness, and Psychological Counseling. The treatment for terrorist prisoners as a deradicalization effort in Class 1 Correctional Institution of Batu Nusakambangan involves several institutions, consisting of the Special Detachment 88 Anti-Terror (Densus 88), the National Counterterrorism Agency, the Ministry of Religion, and the community.

Also, Class 1 Correctional Institution of Batu Nusakambangan has cooperated with several organizations such as Non-Government Organization, which consist of Indonesian Psychology Association, Terrorism Study Institute and Central Detention Studies of Correctional for making researching about the treatment of terrorism as an effort to deradicalization in terms of planning achievement from Directorate General Of Correctional Affairs. Related to Technical Implementation, Class 1 Correctional Institution of Batu Nusakambangan has cooperated with The International Criminal Investigate Training Assistance Program (ICITAP) in terms of resource development, which consist of the Correctional Officers (COs) and Emergency Response Team (ERT) in aim for preventing disturbance of security and order in Class 1 Correctional Institution of Batu Nusakambangan.

As explained by Mr. Erwedi Supriyatno as Chief of Class 1 Correctional Institution of Batu Nusakambangan, as follows:

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> *"Class 1 Correctional Institution of Batu Nusakambangan, related to strategic management in treatment for terrorist prisoners, has made some strategic efforts including coordinating with the Cilacap Regency Forkominda and local law enforcement agencies such as The National Counterterrorism Agency, Cilacap City Resort Police Station, and also Non-governmental organization such as Community Care Prisons and other organizations and volunteers who are willing to help in technical matters to collaborate with us", (Interview, 2019).*

In treatment for terrorist prisoners, the Directorate General of Correctional Affairs cooperates with the National Counterterrorism Agency and the Ministry of Religion in terms of the efforts to deradicalize terrorist prisoners which include Treatment Religious Awareness by Islamic religious mentors, monotheism, and Islam from the Ministry of Religion, and religious lectures through audio speakers in collaboration with the Department of Religion. Also, treatment for prisoners includes personal and room cleanliness, air circulation, sports activities, and visiting services. In addition, to determine the appropriate treatment of terrorist prisoners is conducted by assessing the risks and needs by assessors from the Directorate General of Correctional Affairs and conducting community research by Probation Officers for terrorism barriers. After community assessment and research, the Correctional Assessment Team provides advice and suggestion to the team including the Probation Officers and law enforcement agencies in the best possible effort to deal with terrorist prisoners. This session was held for terrorist prisoners by involving several institutions to determine the best guidelines following the criteria, as well as the conditions of terrorist prisoners.

In addition, there is supervision and assistance by Terrorism Advocates in Class 1 Correctional Institution of Batu Nusakambangan which treatment and classifies the level of radicalization of terrorist prisoners. The assessment is based on prisoner behavior identified by the Correctional Institution through daily records obtained from CCTV. Changes in behavior are the basis of the assessment that will be a recommendation for the Probation Officer in making the best decisions for terrorist prisoners. In addition, the data will be combined with data from the National Counterterrorism Agency based on standard methods to classify the deradicalization of individual prisoners by the National Counterterrorism Agency.

The following table describes specifically the terrorist prisoners in Class 1 Correctional Institution of Batu Nusakambangan.

Table 2. Terrorist Data Based on Crime Period and Level Radicalism Category

NO	Name	Crime Period/Level Category
1	MANSYUR ALS MANCUC	18 Years High
2.	IWAN DARMAWAN MUTHO ALS ROIS	Death Penalty High
3.	ABRORY ALS AL AYUBBY	Life Imprisonment High
4.	SYAWALUDIN PAKPAHAN ALS ABU FADI	19 Years High
5.	ABDULLAH UMMITY ALS DULLAH	Life Imprisonment High

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NO	Name	Crime Period/Level Category
6.	ISKANDAR ALS. ALEXANDER RUMAERY	6 Years Medium
7.	ACHMAD SUPRIYANTO ALS UMAR	6 Years, Fined IDR 50 Million Medium
8.	SUYANTO ALS ABU IZZA	9 Years Medium
9	BAHRUDDIN AHMAD ALS ABU UMAR	10 Years Medium
10	ZAINAL ANSORI BIN MOHAMMAD ALI	7 Years Low
11	PRIYO HADI PURNOMO ALS AZ ZUFAR	5 Years Low
12	SUPARMAN ALS MAHER	5 Years Low
13.	ZULKARNAEN ALS ZUL	4 Years 5 Month Low
13.	ABDUL KHODIR ALS YAZID	3 Years 6 Month Low
15.	CECEP SUPARMAN	4 Years Low
16	HERI SURANTO ALS ABU NAILA BIN PADMO SUWITO	5 Years Low
17.	DORI GUSVENDI BIN ABU SAHADA	5 Years, Fined IDR 50 Million Low
18.	SUNANTO ALS ABU ARSAL	3 Years 6 Month Low

Source: Primary Data (2019)

Based on the results of interviews with several terrorist prisoners, which consist of Abrory (High Level), Achmad Supriyanto (Medium Level), and Cecep Suparman (Low Level) related to the benefits of treatment for terrorist prisoners as an effort to deradicalize the treatment of terrorist prisoners, as follows:

1) Abrory (High Level)

> *"During my time in Class 1 Correctional Institution of Batu Nusakambangan, I was treated differently, and I also placed in a special cell/block. I was involved in several treatments but less when compared to other terrorists who have different levels from me. Besides, I was involved in some treatment including religious treatment such as learning activities, religious lectures, and religious counseling accompanied by mentors. However, my rights are given less than others, I spend all day in my cell", (Interview, 2019).*

Based on the literature review above, it is said that strategic management in the treatment for terrorist prisoners can be provided by the method of separating terrorist prisoners according

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to the level of radicalization, starting from the highest level of radicalization to the lowest level of radicalization. This is related to Abrory's statement, which stated that Abrory was placed in a different cell/block and spends all day in the cell due to significant differences in treatment and safety. Also, for high levels of radicalization, it can be seen by using environmental scanning using the S.W.O.T. system. It aims to anticipate risks and control treatment for terrorist prisoners of high-level radicalization.

2) Achmad Supriyanto (Medium Level)

> *"During my time in Class 1 Correctional of Batu Nusakambangan Institution, I was involved in intensive treatment including religious treatment such as learning activities, religious lectures, and religious counseling accompanied by mentors and also national and state awareness. In addition, mentors taught me about self-potential development as supplementary material", (Interview, 2019).*

In addition to strategic management in the placement of prisoners, the implementation of strategy formulation, and strategy implementation, as stated in Wheelen's and Hunger's theory, intensive treatment for strategy formulation can reduce the risk of radicalization of terrorist prisoners. Achmad Supriyanto said that he involved in intensive treatment and self-potential development. This can minimize the risk of radicalization and reduce the level of radicalization.

3) Cecep Suparman (Low Level)

> *"During my time in Class 1 Correctional of Batu Nusakambangan Institution, I was involved in intensive treatment including religious treatment such as learning activities, religious lectures, and religious counseling accompanied by mentors, self-potential development, and also national and state awareness. I also accept Indonesia as my nationality. Most important that I got intensive treatment for life skills such as farming skills and other skills depending on the skill of each other", (Interview, 2019).*

At the minimum level of radicalization, based on the theory of strategic management by Wheelen and Hunger, evaluations and controls are conducted in preparation for terrorist prisoners when they are released from Super Maximum/High-Risk Prisons to Low-Security Prisons. At this level, terrorist prisoners got an evaluation from a mentor through treatment awareness including a statement of nationality. According to Cecep Suherman, he was involved in intensive and special treatment such as farming skills in preparation when he released from Maximum Security Prison/High-Risk Prison. In addition, supervision from mentors at this level is very intensive to maximize the strategic management function.

5. Conclusion

In the strategic management research of treatment for terrorist prisoners as an effort to deradicalization in Class 1 Correctional Institution of Batu Nusakambangan, can be concluded that: 1) the implementation of strategic management in treatment for terrorist prisoners in Class 1 Correctional Institution of Batu Nusakambangan as a deradicalization effort, in this case, used a pattern of strategic management that is implemented through S.W.O.T. analysis. 2) The implementation of treatment for terrorist prisoners in Class 1 Correctional Institution of Batu Nusakambangan is still very limited, which consists of religious awareness treatment and

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national and state awareness treatment. There is no good cooperation between law enforcement institutions and government institutions related to treatment for terrorist prisoners including the Ministry of Religion, Legal Aid Institute, and Psychology Team to conduct psychological counseling.

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The authors declared no potential conflicts of interest concerning the research, authorship, and/or publication of this article.

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The Readiness of Supporting Infrastructure for Tourism Destination in Achieving Sustainable Tourism Development

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ABSTRACT

For tourism destinations, infrastructure is included as natural resources and man-made resources are natural resources and man-made resources that are needed by tourists when traveling to a tourist destination. This research focuses on the readiness of social, economic, and environmental infrastructures available in tourism destinations. This research aims to analyze the readiness of supporting infrastructure in tourism destinations to achieve Sustainable Tourism Development in Bangka Island for today and the future. This research used an analysis model of IPA (Importance Performance Analysis) to measure the level of one's importance for the performance of other parties. A person's interest was measured by comparing the level of expectation with the performance that carried out using a Likert scale. This research also discussed the extent of tourists' perceptions of the interests or expectations regarding the readiness of supporting infrastructure in the destinations to achieve Sustainable Tourism Development on Bangka Island. a total sample of 240 respondents spread across two selected tourist destinations for each Regency on Bangka Island. This research provides results that the types of infrastructure in Bangka Regency and South Bangka Regency are the concentrate here, such as the economic and social infrastructures, whereas in Central Bangka Regency, the *infrastructure that becomes the concentrate here including economic, social, and environmental infrastructures, especially from waste management.*

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1. Introduction

For Tourism destination, Infrastructure is a resource for both natural and man-made resources. It is such a "must" needed by tourists during the traveling such as road, electricity, clean water, telecommunication, bus stop, bridge, and other facilities to reach the destination easily. Infrastructure in tourism destinations needs to be developed and met the tourists' expectations based on tourism sites and destinations (Hermawan, 2017).

Tourist expectation during their traveling is one of the indicators to measure the readiness of infrastructure in the tourism destination. The factor triggers the local government of Bangka Belitung Island Province to develop and fulfill infrastructure in tourism destinations around this island. The expectation is to increase the number of tourist visits and the number of tourists to repeat visitation to the destination. In terms of infrastructure, a tourism destination is ready certainly very helpful in realizing Sustainable Tourism Development.

Amerta et al, (2018) stated that Sustainable Tourism Development is a tourism concept which expected by those who understand sustainability, focused on sustainable development of tourism sites based on three infrastructures, which consist of environment, social, and culture, and economy. Each of the three has a certain variable to describe each of the infrastructures, for example, Economic infrastructure has categorized as bus stops, gazebo, security, and others. This research not only discusses the economy but also the social and environmental. All of the infrastructures need a planned and integrated strategy conducted by all stakeholders. Therefore, to realize Sustainable Tourism Development, the readiness of infrastructures; social, economy, and environment in selected tourism destinations need to be studied.

The readiness of infrastructure types, in this case for tourist destinations in Bangka Island, can be studied and analyzed which one of them is using the IPA analysis model (Importance Performance Analysis) to measure the level of people interests in the performance of other parties, in this research are beaches as tourism destinations along with other tourism products; religious, cultural, culinary and other tourism (Camilleri, 2017). Someone's interests are measured by comparing the level of expectations with the performance carried out. In addition to the results of the study, the infrastructure readiness also studied using the analysis model of IPA (Importance Performance Analysis) which only examined in terms of the level of importance of the tourists and the performance of the local government.

2. Literature Review

2.1. Sustainable Tourism Development

According to Suryani (2017), tourism is a process of people for temporary departure or travel to another place outside their places of residence. The motive of traveling was influenced by various interests; economic, social, cultural, political, religious, health, and others such as simply being curious, adding experience, or learning. Darma & Pujani (2018) revealed that

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tourism is a journey from one to another place, temporary, carried out individually or in groups, as an effort to find a balance or harmony and happiness with the environment in the social, cultural, natural, and scientific dimensions (Khotimah & Wilopo, 2017).

On the other hand, Permadi et al, (2018) stated that tourism is a very macro and dynamic industry. Furthermore, Liu & Chou (2016) stated that tourism is a conscious human activity that receives service interchangeably between people within a country itself or abroad, covering the residence of people from other regions while looking for interests that are diverse and different from what is experienced in the area. Badarab et al, (2017) described that tourism is one of the new style industries that can provide rapid economic growth in terms of employment opportunities, income, the standard of living in activating other production sectors in tourist receiving countries.

One of the global tourism issues which currently become a program for several countries is to make the tourism industry more sustainable by creating sustainable tourism in a destination (Aldira et al., 2014). This is supported by the statement of the World Tourism Organization (2004) that Sustainable Tourism Development must undertake the optimization of environmental resources as a key of tourism, respect social and cultural aspects and local traditional values, and ensure that they can contribute in providing benefits to stakeholders in a manner the economy.

The concept of sustainable development by Burns & Holden (1995) was adapted for tourism as a model that integrates the physical environment (place), the cultural environment (host community), and tourists (visitors).

Based on the concepts above, the infrastructures that were studied in this research are the economic, social, and environmental infrastructure. The three aspects of the concept will be measured by the tourists' level of interest during their visitations to tourism destinations in Bangka Island so that it can be measured how the performance has been realized by the local government.

2.2. Tourism Destination

Veasna et al, (2013) stated that tourism destination is an entity in a particular geographical area in which covers some components of tourism products and services, as well as other supporting elements such as tourism industry actors, communities, and development institutions that form a synergistic system in creating visitor motivation and totality of the visit experience. Tourism Destination Area (Indonesia: *Daya Tarik Wisata* or DTW) is a place where all tourism activities can be carried out with the availability of all tourist facilities and attractions for tourists. The main elements of the Tourism Destination areas include tourist objects and attractions, which consist of tourism infrastructure, tourism facilities, governance/infrastructure, and community/environment.

While Yoeti (1992) revealed that a tourist destination must have a) something to see; b) something to do; c) something to buy; d) something to enjoy; and e) something to memorize. Based on the definitions above, the type of infrastructures that exists in a tourist destination must be available and become a basic element for tourists to determine their destination, so a mapping or study must be conducted which discusses the level of interest of tourists to the types of infrastructure readiness for each tourist destination.

2.3. Tourism Infrastructure

Infrastructure is defined by the researchers and writers variously. Rozy & Koswara (2017) and Meidayati (2017) defined it as a basic need or facility, tool, installation, that built and

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needed as social and economic systems for the public (Astami & Erli, 2015). American Public Work Association (Stone, 1974 as cited in Kodoatie, 2005) also defined infrastructure as physical structures and facilities developed by government agencies to carry out the functions in providing water, energy resources, waste management, transport, and other services to facilitate the achievement of social and economic goals. Another organization, the Associated General Contractors of America revealed that infrastructure is a public facility system, both public and private funded that provides essential services and supports the achievement of living standards (Hudson et al., 1997). The Center for Tourism Planning stated that infrastructure in the context of planning refers to all forms of construction above and underground that can provide basic needs to support development such as urban, industrial and tourism development (Inskeep, 1991). This reveals that infrastructure is a basic need and if it is connected with a tourist destination, this variable can certainly be a top priority consideration in determining the tourist destination as well as supporting development, specifically tourism development.

2.3.1. The Roles of Tourism Infrastructure

Infrastructure provides a role as an important aspect in achieving development, both in the social and economic fields. In other words, the role of infrastructure as a mediator between the environment as a basic element with the economic and social system of society. Besides, it is also a supporting element for urban activities. Infrastructure needs to be provided in a city since it is a basic need and can drive economic growth. The development of the tourism sector is very related and depends on the development of available infrastructure. The role of infrastructure is very important because the development of infrastructure and infrastructure systems that are available will encourage the development of the tourism sector as shown in **Figure 1** below:

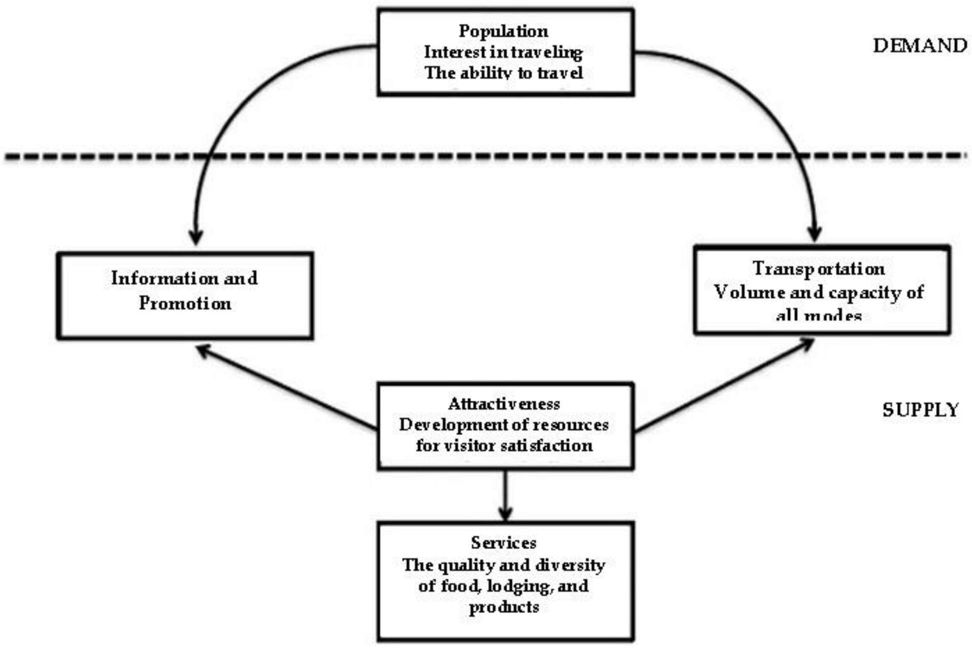

Figure 1. The relationship between Infrastructure and Tourism Activities
Source: Inskeep (1991)

Figure 1 above shows the relationship between infrastructure and tourism activities is an integrated system. Even, some infrastructures are required to be available for tourism

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development such as highways, public transportation capital, and parking lots. Infrastructure plays an important role in land use planning. Based on **Figure 1**, Infrastructure brings tourist interests and can increase the number of tourist visits to the destination that will realize Sustainable Tourism Development.

3. Research Methodology

This section also included research location, research design, the technique of data analysis, population and sample, and operational definition.

3.1. Research Location

This research was conducted in Bangka Island that consists of four regencies. The locations of selected tourism destinations are based on the most visited tourist places of each regency. Each regency was selected for two tourist places as follows:

1. South Bangka: Batu Belimbing Beach and Tanjung Kerasak Beach.
2. Central Bangka: Tapak Antu Beach and Kaolin Lake.
3. West Bangka: *Pesanggrahan* Menumbing and Tanjung Kalian Beach.
4. Bangka: Tongaci Beach and Matras Beach.

3.2. Research Design

This research was explanatory research that undertook the research object clearly in certain limits; to measure tourists` interests and expectations on supported infrastructures in each tourism destination. This research also employed a quantitative approach with IPA *(*Importance Performance Analysis*)* method. This technique was to measure the level of people's interests in other parties' performance. The interest was measured by comparing the level of expectations and conducted the performance.

In management science, to measure the level of people satisfactions is determined by the values of more than one product (Sunyoto, 2015). The measurement of the scoring level of alternative interest and performance were using Likert scale as shown in **Table 1** below:

Table 1. The Response Criteria of Interest and Performance Levels

Alternative Response Level of Interest	Score	Alternative Response Level of Performance
Very Important	5	Very satisfied
Important	4	Satisfied
Moderately Important	3	Enough Satisfied
Unimportant	2	Dissatisfied
Very Unimportant	1	Very Dissatisfied

Source: Sugiyono (2011)

Since this research interviewed to collect the data, the use of the Likert scale as the table above was adequate to score the information from respondents. This technique requires respondents to score levels of interest and performance. The mean of the score then analyzed at

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Importance-Performance Matrix where x-axis represented perception while y-axis represented expectation. The final score was four quadrants as shown in **Figure 2** below:

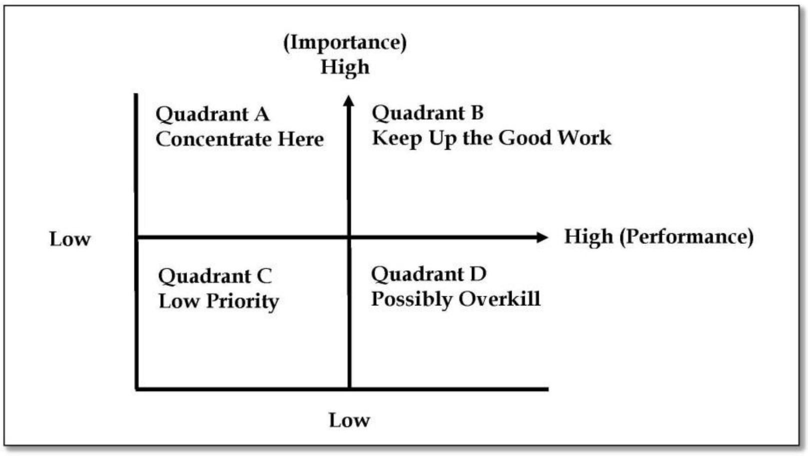

Figure 2. Importance Performance Analysis Models (IPA)
Source: Supranto (2006)

Quadrant interpretation as shown in **Figure 2** is described as follows:

A. Concentrate Here: Some important factors and tourist expectations are in this quadrant. However, the performance of the management is dissatisfied so the industry must focus on improving its resources to improve the performance in this quadrant.
B. Keep up the Good Work: In this quadrant, some important factors are expected to support tourist interests.
C. Lower Priority: in this quadrant, some factors considering have a level of perception or lower actual performance and the tourists do not expect these factors so the tourism industry should not focus on this level.
D. Possibly Overkill: some factors in these quadrants are considered not very important so the management needs to allocate its resources to other factors that have a higher priority to be improved such as quadrant B.

Infrastructure as mentioned in the questionnaire and interview list in selected tourism destination in Bangka Island was:

1) **Economic Infrastructure**: route to the tourism destination, ticket window, public transportation availability, parking area, bus stops, gazebo, hotel/resort, restaurants, souvenir shops, minimart, relevant telecommunication, electricity, *ATM/Money Changer.*
2) **Social Infrastructure:** restroom, *musala* (worship place for Muslim), health center facility, security facility, education and leisure facilities, arts and culture facilities, sports facilities, traffic signs, safety signs, information center, the facility for disabled, locker-room.
3) **Environmental Infrastructure:** waste management, clean water, trash can, and drainage.

3.3. Population and Sample

The population is a generalization area consisting of objects/subjects that have certain qualities and characteristics determined by the researcher to be developed and then conclusions are drawn (Sugiyono, 2016). In this research, the population was tourists visiting Bangka Island and then taking a sample with a convenience sampling approach and conducting interviews

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with respondents, the visiting tourists to tourism destinations that determined by the researchers.

Bangka Island has four regencies and each of them was selected two tourism destinations. Each regency had 60 tourists as samples, so the total of samples was 240 respondents.

3.4. Operational Definitions

Variables used in this research were defined as follows:

1) **Tourism Infrastructure**: Infrastructure is a public facility system that can be funded by the government, the public, the private sector, which provides important services in supporting the development of tourist destinations consisting of economic, social and environmental infrastructure in Bangka Island.
2) **Tourism Destination:** A geographical area of Bangka Island which includes tourism and service product components, as well as other supporting elements such as the tourism industry, the community, and development institutions that form a synergistic system in creating visitor motivation and the totality of visitor experiences for tourists.
3) Sustainable Tourism Development: Tourism commits to make a total impact on the economy, social, and environment for now and future in Bangka Island.

4. Results and Discussion

The Analysis of IPA (*Importance Performance Analysis) was* carried out by interviewing the respondents as the first step to collect the data using a Likert scale as in Table 1 above. Furthermore, the data were analyzed using a quantitative approach by comparing performance/satisfaction (X_i) and expectation/interest (Y_i) a research variable ($\frac{X_i}{Y_i} \times 100\%$, both per instrument and total of data. Before deep analysis, the earlier step was to measure the points of intersection $X(\underline{X})$ axis and intersection Y ($\underline{Y}$-axis that described the performance and interest from each regency. X-axis described performance. Y-Axis described interest and expectation of tourists visitation to tourism destinations. 30 kinds of instruments that the type of question was calculated the number and average for each instrument and respondents, then the score of the average per instrument for each respondent was input as the score of performance and importance of each district. The results of interviews using the Likert scale were presented based on quadrants for each variable of the type of infrastructure. The variables for infrastructure in quadrant A were factors considered important and or expected by tourists, however, the management's performance was considered not satisfactory, so the company needs to concentrate on allocating its resources to improve the performance that enters this quadrant. The results of this study were obtained through limited initial interviews conducted with both domestic and international tourists that the tendency of domestic tourists to want more developed economic and social infrastructure, while foreign tourists preferred the infrastructure in social and environmental to be developed. The following were the results of the IPA (Importance Performance Analysis) analysis presented in quadrant form per Regency on Bangka Island:

4.1. The Importance Performance Analysis (IPA) of South Bangka Regency

Based on the results of the Importance Performance Analysis (IPA) analysis in South Bangka Regency with tourism destination located in Batu Belimbing Beach and Tanjung Kerasak Beach were listed in **Table 2** below:

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Table 2. The results of IPA in South Bangka Regency

Components of Infrastructure	Indicators/Indexes	Quadrants
Economic Infrastructure	Route to destination	B
	Ticket window	A
	Public Transportation availability	A
	Parking area	A
	Bus stops	A
	Gazebo	B
	Hotel/Resort	C
	Restaurants	A
	Souvenir shops	C
	Minimart	C
	Relevant telecommunication	C
	Electricity	C
	ATM/Money Changer	C
Social Infrastructure	Restroom	B
	Musala (worship place for Muslim)	D
	Health center facility	C
	Security facility	C
	Education and leisure facilities	D
	Arts and Culture facilities	A
	Sport facilities	C
	Traffic signs	B
	Safety signs	A
	Information center	C
	Facility for Disabled	A
	Locker-room	C
Environmental Infrastructure	Facilities for waste management	C
	Clean water	C
	Trash can facility	D
	Drainage	D

Source: Primary Data (2020)

Based on **Table 2** above, it is concluded that:

1) Economic Infrastructure Components: 38.46% is located in quadrant A; 15.38% in quadrant B; 46.15% in quadrant C; and 0% in quadrant D.
2) Social Infrastructure Components: 25% lies in quadrant A; 16.66% in quadrant B; 33.33% in quadrant C; and 16.66% in quadrant D.
3) Environmental Infrastructure Components: 0% in quadrant A; 0% in quadrant B; 50% in quadrant C; and 50% in quadrant D.

The results of the IPA found that of the three types of infrastructure studied in two destinations in South Bangka Regency, it can be stated that economic infrastructure and social infrastructure are in quadrant A with a higher score compared to other quadrants, it means that

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when tourists visit the destination, they feel the importance high on the infrastructure but their expectations have not reached yet. As for the environmental infrastructure, they have felt satisfying expectations. Based on the results of this study it was also found that the economic infrastructure had the highest percentages in quadrants A and C, which were 38.46% and 46.15% respectively, it needs a great effort to build economic infrastructure in Batu Belimbing Beach and Tanjung Kerasak Beach destinations. This condition states that tourists expect the availability of economic infrastructure that makes comfort when traveling to these destinations. The results of the Importance Performance Analysis (IPA) of South Bangka Regency can be interpreted as in the following **Figure 3**:

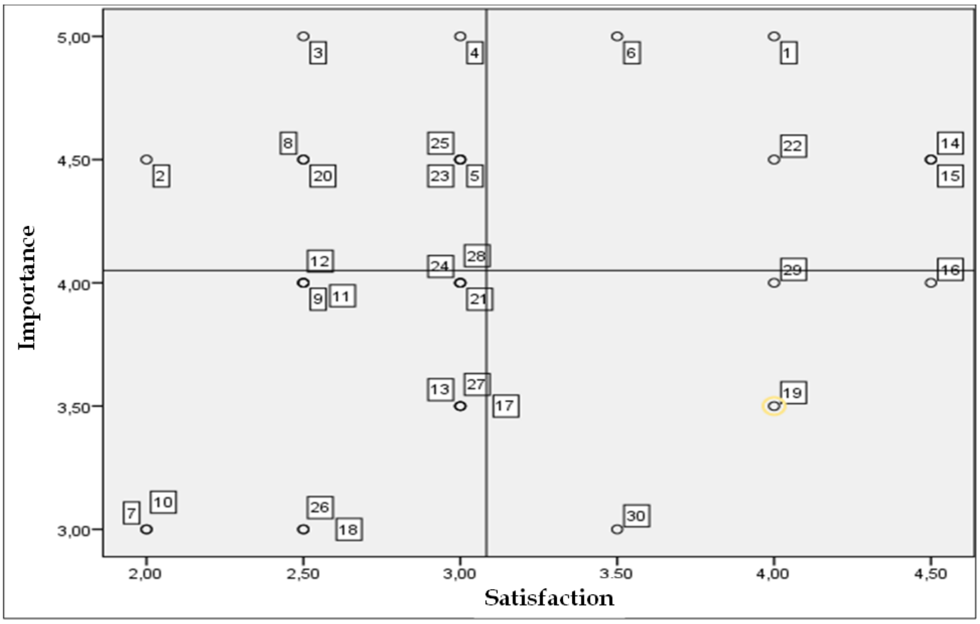

Figure 3. The Importance Performance Analysis of South Bangka Regency
Source: Primary Data (2019)

4.2. The Importance Performance Analysis (IPA) of Central Bangka Regency

Based on the results of the Importance Performance Analysis (IPA) in Central Bangka Regency with tourist destination located on Tapak Antu Beach and Kaolin Lake the results were obtained as listed in the following **Table 3**:

Table 3. The results of IPA in Central Bangka Regency

Components of Infrastructure	Indicators/Indexes	Quadrants
Economic Infrastructure	Route to destination	B
	Ticket window	B
	Public Transportation availability	C
	Parking area	B
	Bus stops	D
	Gazebo	B
	Hotel/Resort	A
	Restaurants	A
	Souvenir shops	B

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Components of Infrastructure	Indicators/Indexes	Quadrants
	Minimart	C
	Relevant telecommunication	A
	Electricity	B
	ATM/Money Changer	C
Social Infrastructure	Restroom	B
	Musala (worship place for Muslim)	D
	Health center facility	A
	Security facility	B
	Education and leisure facilities	A
	Arts and Culture facilities	B
	Sport facilities	A
	Traffic signs	A
	Safety signs	B
	Information center	B
	Facility for Disabled	B
	Locker-room	C
Environmental Infrastructure	Facilities for waste management	C
	Clean water	B
	Trash can facility	B
	Drainage	C

Source: Primary Data (2020)

Based on **Table 3** above it can be concluded that:

1) Economic Infrastructure Components: 23.07% located in quadrant A; 41.66% in quadrant B; 25% in quadrant C; and 7.69% in quadrant D.
2) Social Infrastructure Components: 33.33% lies in quadrant A; 16.66% in quadrant B; 33.33% in quadrant C; and 8.33% in quadrant D.
3) Environmental Infrastructure Components: 25% in quadrant A; 50% in quadrant B; 25% in quadrant C; and 0% in quadrant D.

The results of the IPA found that of the three types of infrastructure studied in two destinations in the Central Bangka Regency, it can be stated that economic infrastructure is 41.66% and social infrastructure is 33.33%. This condition means that when tourists visit the destinations they feel high importance to the infrastructure but the expectations they have obtained have not reached satisfaction yet. Whereas for environmental infrastructure, it is stated 50% in quadrant B, which means that the environmental infrastructure contained in the destination must be maintained because tourists consider that they have been able to express satisfaction for the performance carried out. The results of the IPA in Central Bangka Regency are interpreted in **Figure 4** below:

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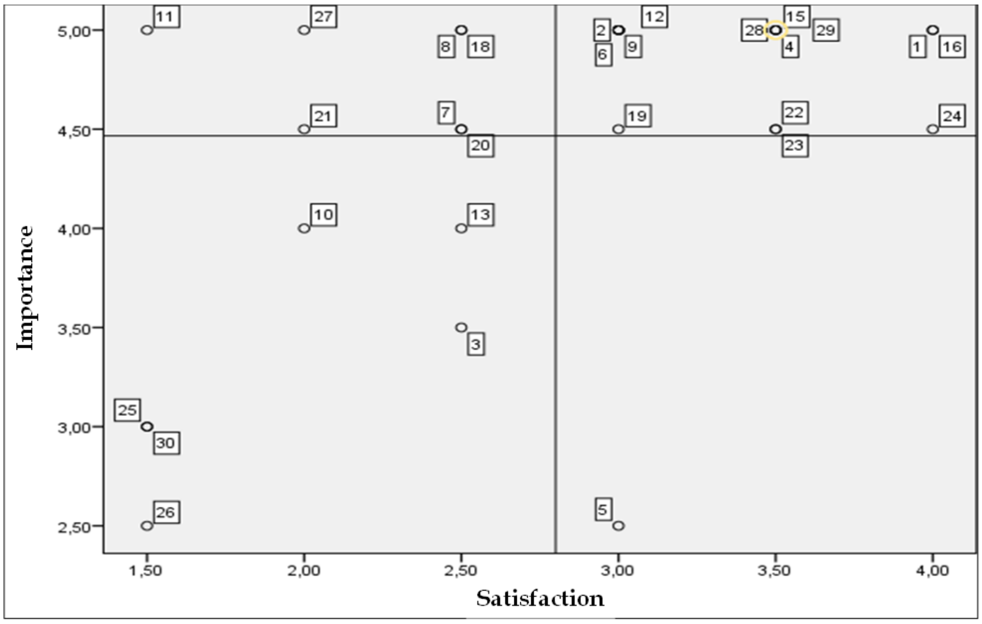

Figure 4. The Importance Performance Analysis of Central Bangka Regency
Source: Primary Data (2019)

4.3. The Importance Performance Analysis (IPA) of West Bangka Regency

Based on the results of the Importance Performance Analysis (IPA) in West Bangka Regency with tourism destinations are located *Pasanggrahan* Menumbing and Tanjung Kalian Beach are presented in **Table 4** below:

Table 4. The results of IPA in West Bangka Regency

Components of Infrastructure	Indicators/Indexes	Quadrants
Economic Infrastructure	Route to destination	B
	Ticket window	D
	Public Transportation availability	C
	Parking area	B
	Bus stops	C
	Gazebo	B
	Hotel/Resort	A
	Restaurants	A
	Souvenir shops	A
	Minimart	C
	Relevant telecommunication	A
	Electricity	B
	ATM/Money Changer	C
Social Infrastructure	Restroom	B
	Musala (worship place for Muslim)	B
	Health center facility	C
	Security facility	A
	Education and leisure facilities	C
	Arts and Culture facilities	C

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Components of Infrastructure	Indicators/Indexes	Quadrants
	Sport facilities	C
	Traffic signs	B
	Safety signs	B
	Information center	C
	Facility for Disabled	C
	Locker-room	C
Environmental Infrastructure	Facilities for waste management	B
	Clean water	B
	Trash can facility	B
	Drainage	B

Source: Primary Data (2020)

Furthermore, the results of IPA in West Bangka Regency was interpreted in **Figure 5** below:

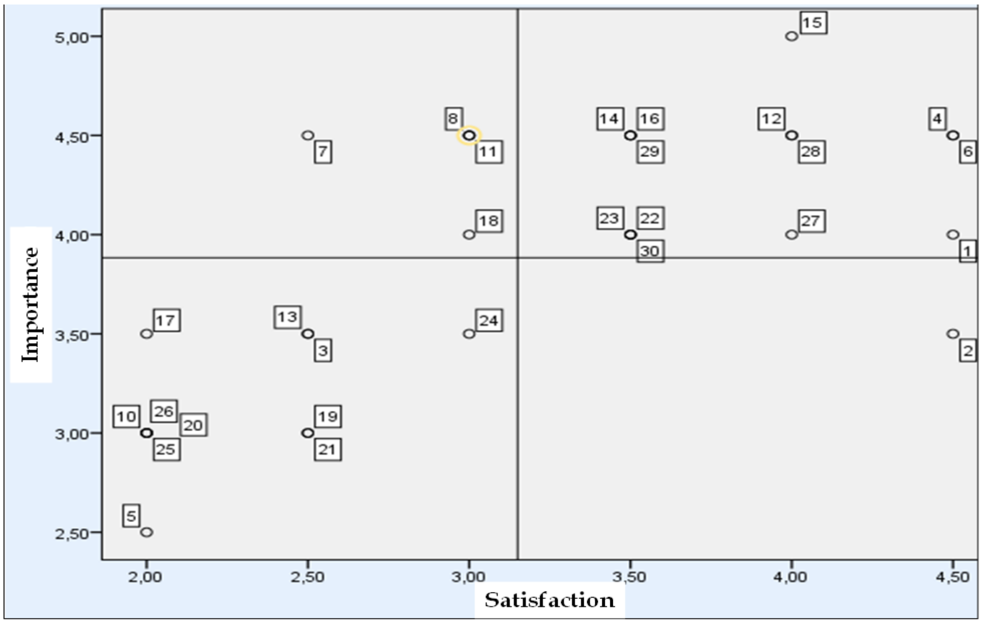

Figure 5. The Importance Performance Analysis of West Bangka Regency
Source: Primary Data (2019)

Based on **Figure 5** above it can be concluded that:

1) Economic Infrastructure Components: 30.76% lies in quadrant A; 30.76% in quadrant B; 30.76% in quadrant C; and 7.69% in quadrant D.
2) Social Infrastructure Components: 8.33% lies in quadrant A; 33.33% in quadrant B; 33.33% in quadrant C; and 58.33% in quadrant D.
3) Environmental Infrastructure Components: 0% in quadrant A; 100% in quadrant B; 0% in quadrant C; and 0% in quadrant D.

The results of the IPA found that of the three types of infrastructure studied in two destinations in West Bangka Regency, it can be concluded that economic infrastructure is 30.76% in quadrant A and social infrastructure at 58.33% in quadrant D and environmental

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infrastructure in quadrant B is greater than 100%. This condition means that when tourists visit they feel a high interest in economic infrastructure so that facilities can be fulfilled, such as food stalls, restaurants, hotels, and souvenir centers. Whereas the social infrastructure is considered to be very satisfying the interests of tourists. This means that toilets, *musala* rooms, security facilities, and others are considered very good. Environmental infrastructure has high satisfaction for tourists, which means that clean water, waste management, trash can, and drainage must be maintained because they have made tourists comfortable.

4.4. The Importance Performance Analysis (IPA) of Bangka Regency

Based on the results of the Importance Performance Analysis (IPA) in Bangka Regency with tourist destination located in the Matras Beach and Tongachi Beach, the results of the analysis are presented in **Table 5** below:

Table 5. The results of IPA in Bangka Regency

Components of Infrastructure	Indicators/Indexes	Quadrants
Economic Infrastructure	Route to destination	B
	Ticket window	D
	Public Transportation availability	A
	Parking area	B
	Bus stops	A
	Gazebo	A
	Hotel/Resort	A
	Restaurants	B
	Souvenir shops	C
	Minimart	C
	Relevant telecommunication	A
	Electricity	B
	ATM/Money Changer	C
Social Infrastructure	Restroom	B
	Musala (worship place for Muslim)	B
	Health center facility	A
	Security facility	A
	Education and leisure facilities	A
	Arts and Culture facilities	B
	Sport facilities	C
	Traffic signs	B
	Safety signs	A
	Information center	C
	Facility for Disabled	C
	Locker-room	C
Environmental Infrastructure	Facilities for waste management	C
	Clean water	D
	Trash can facility	B
	Drainage	D

Source: Primary Data (2020)

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The results of the Importance Performance Analysis (IPA) in Bangka Regency are interpreted in **Figure 6** below:

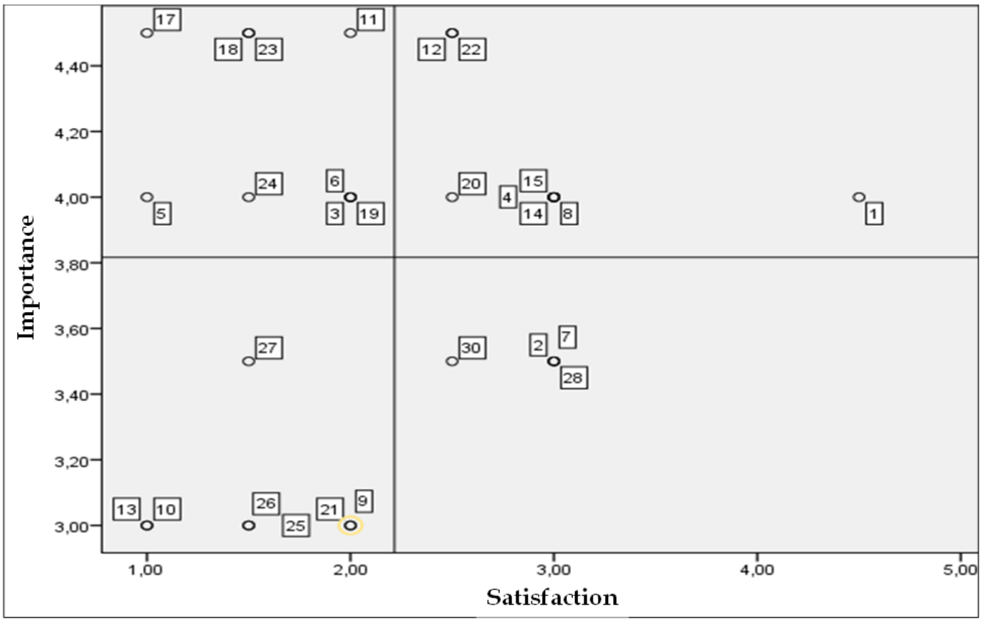

Figure 6. The Importance Performance Analysis in Bangka Regency
Source: Primary Data (2019)

Based on the results of the Importance Performance Analysis (IPA) quadrant of infrastructure in Bangka Regency for tourist destinations, it can be concluded that:

1) Economic Infrastructure Components: 38.46% is located in quadrant A; 30.76% in quadrant B; 23.07% in quadrant C; and 7.69% in quadrant D.
2) Social Infrastructure Components: 33.33% lies in quadrant A; 33.33% in quadrant B; 33.33% in quadrant C; and 0% in quadrant D.
3) Environmental Infrastructure Components: 0% in quadrant A; 25% in quadrant B; 25% in quadrant C; and 50% in quadrant D.

The results of the IPA found that of the three types of infrastructure studied in two destinations in the Bangka Regency, it can be concluded that economic infrastructure has the highest score in quadrant A, which is 38.46%, meaning that tourists expect an improvement in economic infrastructure. This needs management efforts to meet these infrastructures so that tourists feel satisfied. In social infrastructure, there are 33.33% in quadrants A, B, and C. This condition means that when tourists feel the diverse interests of the social infrastructure conditions, but managers need to react to it by continuing to develop social infrastructure. As for the environmental infrastructure stated 50% in quadrant D which means that the environmental infrastructure contained in the destination is to describe satisfaction with the performance carried out.

Based on the results of the analysis using the Importance Performance Analysis (IPA) method above, it can be described clearly how the results of each district to be assessed in terms of infrastructure readiness based on the variables of interest and the level of local government performance need to develop at the destination so These destinations can meet the tourist islands when traveling and plan to make re-visitation so that sustainable tourism development can be achieved.

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5. Conclusion

For each tourism destination as the object of this research, it was found that the highest score was in the economic infrastructure which was the main priority had to be developed, because the percentage score was above 30 percent, but not in Central Bangka Regency. Whereas in social infrastructure, only two districts had scores above 30 percent, they are Bangka regency and Central Bangka regency. For the environmental Infrastructure, it is only in Central Bangka Regency to prioritize for its development while three other regencies, the tourists felt satisfaction with environmental infrastructure.

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7. Declaration of Conflicting Interests

The authors declared no potential conflicts of interest concerning the research, authorship, and/or publication of this article.

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The Implementation of Penta Helix Counterinsurgency (COIN) Strategic Model in Reconstructing Special Autonomy for Papua

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ABSTRACT

The issues of Papua (Both Papua and West Papua Provinces) have been reached by international communities even though the government regulation; Law of the Republic of Indonesia Number 21, Year 2001, concerning Special Autonomy for Papua Province becoming a central issue as a problem solving to make a special treat for people in Papua internally. Whereas, the regulation is expected to make people in Papua develop political, economic, and cultural also resolving the insurgency problems among them. The arrangements of social and political, economy and budget are as a special treatment, only develop economy and infrastructure but it does not solve the conflicts until today. In this case, the Counterinsurgency (COIN) strategic model needs to be implemented following the appropriateness of national policy and the condition in Papua. This research used a content analysis method to reveal the causes of an un-optimal policy in solving the insurgency. Based on the four elements of COIN, only two elements exist; community and state elements. While the international community element and private sectors do not appear on the special autonomy legislation for Papua. As a reason, the COIN model appropriates with the condition of the people that include some elements; government, local community, the non-state, international community, and private sectors. Comparing to the United States of America (USA) model where the community is not included in the COIN element since the community as an object. On the other hand, it is different from China where military and political parties as important elements since the government decisions are supported by military force to solve the insurgency problem. This research found that civil and military cooperation in the model of COIN

Papua after special autonomy is reflected by the existence of Local Government Leaders Communication Forum of Papua to face all situations that happened in Papua, both in security and emergency. Active coordination among governors, local legislators, Adat communities (customary), police, and army for COIN strategy needs special coordination to global communities openly that affect opinions on the people and private sector interests in Papua.

Keywords: *COIN; Conflict; Counterinsurgency; Papua; Penta Helix; Policy; Special Autonomy*

1. Introduction

During the building integration process of a relatively young nation, the institutionalization of special organizations was identified as a critical point (Peretomode, 1985). Papua (Papua and West Papua Provinces, Indonesia) based on the Law of the Republic of Indonesia Number 21, Year 2001, concerning Special Autonomy for Papua Province has special organizations, both in accommodating the local community interests and in extending central government organizations in the regions. On the condition that the organization is formed and functioned wisely, the integration process of the development should proceed normally.

Ironically, in the last two decades, some events have indicated several group activities for those who conduct an insurgency to separate as part of The Unitary State of the Republic of Indonesia. A statement from the United Liberation Movement for West Papua (ULMWP) that three armed separatist groups in Papua claimed to have formed the West Papuan Army (Ramdhani, 2019). It is since the strategic considerations, the government claimed that as an insurgent, or commonly referred to as a term that was quite popular among the security forces, was the Armed Criminal Group, to hope the perpetrators would be placed as criminal acts so that they would be processed according to the law. However, academically, it is hard to place it as an insurgent and referred to as a criminal, then it results in a misguided concept and theory, as a result, the problems cannot be placed proportionally. Since 2018 this term has been added to "separatist" so that the law enforcement operation refers to the Armed Separatist Criminal Group. This term is also inadequate since the term "separatist" is not equal to the term insurgency. For this reason, many researchers call this effort to separate themselves from the Republic of Indonesia, called insurgents or insurgency.

Insurgency is a grassroots fight; the ability to identify, understands, and fights enemies where at this level, intelligence is needed among people. The efforts of government authorities in responding to their strengths both tactically and strategically in the best way according to existing capabilities are called Counterinsurgency (COIN) (Wayne, 2008). According to the United States Government Interagency Counterinsurgency Initiative (2009), COIN is a comprehensive blend of civilian and military, as an effort designed to simultaneously contain insurgency and address its root causes.

The conflict between insurgency vs. COIN is categorized as Asymmetric Warfare (AW). Galula (2006) stated that warfare as Irregular Warfare. According to Lele (2014), Asymmetric Warfare is a form of warfare in which a non-state actor uses unconventional tools and tactics

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against a state's vulnerabilities to achieve a disproportionate effect, undermining the state's will to achieve its strategic objectives.

The definitions above described that the actor of warfare is non-state or state subject as conventional warfare. Therefore, this research defines the warfare in Papua as an Actor of Asymmetric Warfare of Papua. This term can engage as the right understanding of conflict actors in Papua. In COIN strategy or strategy against the Asymmetric Warfare of Papua is difficult to point who will be responsible and take a long time, also it is difficult to blame over the responsibility of the warfare (Galula, 2006). Of the statement, the insurgents or the Asymmetric Warfare of Papua is suitable when criminal law as resolution. Insurgency is a political matter; therefore, the conflict must be resolved in a political framework. Furthermore, what and how the non-military incidents occur in a country both clear and unclear incidents are under national security. From a political perspective, Papua is part of The Unitary State of the Republic of Indonesia, so the Government of Indonesia must be responsible for the problems. Therefore, insurgency activities to separate from a country with an armed group are called insurgents.

According to Scott & Tebay (2005), the insurgency in Indonesia is unable to resolve since the Government of Indonesia failed to implement the law of special autonomy. It is different from Myanmar where the country engages civilian involvement as an additional approach and slows, works in political structure but not to attack it (Pedersen, 2013).

However, the strategy undertaken in Myanmar is unlike the Asymmetric Warfare of Papua, in Myanmar, the problem of differences is not involved where it is different from the Papua culture. In this case, it needs a unique strategy against insurgency in the digital age. At present day, it is necessary to pay attention and opinions in the mass media, especially business and non-political media, since it is very dynamic and has very broad reach due to the technology and community involvement in using the media (Chen, 2012).

In Chinese military doctrine, against insurgency must meet three defined elements; society, party, and military (Singh, 2016). The three elements are synergized where it is different from the United State of America (USA) model. In the USA model, 4 elements become actors; international community, intergovernmental, non-governmental, and private sector (United States Government Interagency Counterinsurgency Initiative, 2009). Gordon McCormick as cited in Brizek & Morris III (2007) also stated that four elements involved directly; state, society, non-state and international community. The difference between the USA Government and Gordon McCormick is in the community and private sector. For the USA, inter-governmental relations and the private sector are quite influential. This research chooses the model of McCormick, in which the fight between state and non-state, interactions with the parties that determine mutually limiting or disturbing. The McCormick Model COIN strategy can be described as follows:

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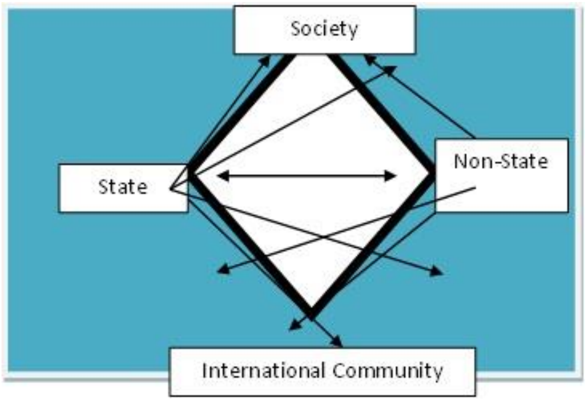

Figure 1. "The Mystic Diamond" model developed by Gordon McCormick as Counterinsurgency (COIN) Strategic Model
Source: Brizek & Morris III (2007)

This model is suitable for the condition in Papua such as culture, history, and law. A postcolonial country like Indonesia faces many problems, ranging from the integrity of national identity to local and global politics included in the problem. Rehman (2018) stated that the political situation is a logical consequence in the colonialism context since ahead of the governments are formed and post-colonial can be institutionalized, the people must be convinced to provide support for nationalism and struggle for national goals.

2. Literature Review

The COIN strategy is based on an integrated central government decision along with the local government as an operational implementer to maintain political influence and legitimacy. It is to protect people from the violence of insurgents and to increase the legitimacy of the government by its people. As a consequence, the insurgent is isolated physically, psychologically, politically, socially, and economically (Joint Chief of Staff of the United States Air Force, 2018).

According to Galula (2006), COIN has four general actions of state; 1) direct actions against the insurgent leaders, 2) actions against conditions that triggered an insurgency, 3) infiltration of insurgent movements to make them ineffective, and 4) strengthening the political machine of a state. Whenever insurgency becomes up, the people will consist of favorable minorities, neutral majorities, and hostile minorities.

To overcome the insurgency problem with the COIN strategy, the most prominent is placing the minority in an advantageous position. For this reason, co-opting a neutral majority and in the process of neutralizing the threats posed by hostile minorities. COIN options are limited: the area must be chosen, freed from guerrillas. With minimal damage to the population, and remain peaceful by convincing residents that neutrality will result in the cessation of military activity.

The difference between COIN and conventional warfare is in community involvement. To against insurgency, it must involve all elements of the nation, not only the military, but political, economic, and cultural forces also determine (Galula, 2006). Conventional warfare separates combatants and noncombatants. The category of insurgency is orthodox and shortcuts. In the insurgency categorized as an orthodox pattern, the insurgents operate in a country of tolerable political action. They feel comfortable and feel unharmed, but in a strict country, they adhere more to the sporadic pattern so that the revolution becomes the choice for the country when they succeed. Generally, the problems are how to fight the insurgents, how to

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win the soul of the people by the government, and how the government protects the people from the effects of the movement.

Even though the COIN strategy emphasizes civilian capacity in dealing with insurgents, general construction remains within the framework of national defense preparedness. It means that if the escalation increases unexpectedly at a certain point the military must always be awakened. Civilian and military emergencies remain in the worst-case scenario (Joint Chief of Staff of the United States Air Force, 2018).

Before a COIN strategy is undertaken, the strategies of the Asymmetric Warfare of Papua must be understood; such as 1) to understand the opportunities that allowed the movement formed, grew, and developed; 2) to understand the real motivation of the insurgency. Did it mean to establish a country, or other motives such the dissatisfaction? 3) to separate the militant groups and the society at large; 4) to understand the efforts of supported groups domestically and internationally, both donations and diplomacy. At this point is to understand the object, such as the organizational structure of the insurgent.

The state must have power, adaptation, and coherent political institutions: effective bureaucracy, organized with good political parties, high level of community participation, working systems of civilian control over the military, extensive activity by the government in the economy, and reasonably effective procedures for regulating succession and controlling political conflict for that every country is a political community (Huntington, 2006). The process of uniting sub-communities to build political communities through a long process and tends to never be satisfied.

According to Parekh (2000), the process of integration is also motivated by history, cultural structure, and diversity, so that the solution to the problem is through multicultural paths. In a multicultural issue, the national identity is not single, but it is developing and flexible. This multiculturalism theory makes it possible to understand the development of Papua's Special Autonomy; to this day the turmoil and activities of the Asymmetric Warfare of Papua still exist even though it is latent.

The strategic model to deal with insurgents is related to coordination and escalation. In a certain escalation, it requires certain coordination patterns. The escalation is both a normal state of civil order and an emergency. In an emergency based on Government Regulation in Lieu of Law of the Republic of Indonesia Number 23, Year 1959 concerning Emergency Conditions, there are three conditions; civil emergency, military emergency, or martial law. The determination of these conditions based on this Law depends on the President as the Supreme Commander.

The multilevel coordination pattern is governed by how coordinated when the government acts, and how to coordinate horizontally between local governments. The strategy is not synonymous with policy. Professor Alan Stolberg explained that “policy is what must be done; a strategy is how to do it”. Professor Richard Yarger resumed as “strategy is about how (ways or concepts) leaders will use the strengths (means or resources) available for control over the state’s set of circumstances and geographical locations to achieve goals (ends) that support the interests of the country”, (Borer et al., 2011).

3. Research Methodology

This study used a content analysis method. Leedy & Ormrod (2001) define content analysis as a detailed and systematic examination of the contents of a particular body of material to identify patterns, themes, or biases. It is usually to identify patterns of human communication

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included books, newspapers, private journals, movies, televisions, arts, music, recorded audios, legal documents, transcripts of conversation, blog entries, and bulletin systems.

This study was to identify COIN patterns, themes, strategies, or models in Papua. The steps were undertaken as formulated by Leedy & Ormrod (2001) described as follows: Firstly, identifying the institutions established under the Law of the Republic of Indonesia Number 21, Year 2001 concerning Special Autonomy for Papua Province and central government institutions in the regions to support the integration of the nation in Papua in general, these institutions; The Papua Regional Government, the People's Representative Council of Papua (DPRP), the People's Assembly of Papua (MRP), the Papua Provincial Police, the Indonesian National Army (The XVII/Cenderawasih Regional Military Command), and the Papua Regional State Intelligence Agency. These institutions are the subject of research.

Secondly, precisely defining the problem discussed, that this study addresses the problem of overcoming insurgency or counterinsurgency (COIN), not criminal acts, even though there are still operations being held that are still called law enforcement. Strategies undertook by the subject in the context of overcoming or resisting the insurgency. COIN was the object of this research.

Thirdly, describing the elements associated with the COIN model. To understand the existing models, researchers first understand the existing COIN models, both Chinese, USA, or experts. Fourth, assessing the elements under the functions and roles that they do. Thus the researcher can model the current operating model in conducting COIN in Papua. Fifth, revising the model by criticizing the existing model, and then offer improvements to the new model as a solution going forward. Thus, the suggested model is a combination process of various models that are considered relevant to the current problems.

4. Results

The Law of the Republic of Indonesia Number 21, Year 2001 concerning Special Autonomy for Papua Province is not prepared directly to overcome the Asymmetric Warfare of Papua, but it is possible to be potentially developed in the reconstruction of COIN strategy of Papua. The combination of elements such as indigenous peoples, local government, and the central government (police and military) in COIN has worked well, but it needs to be complemented with inherent elements to deal with the international community and the private sector. Until today, by this approach to the Papua Special Autonomy Law, public awareness has increased to remain faithful to the results of the referendum that has been inherited since 1969.

The approach is responsive since it is explained in the contents that to regulate and manage the interests of local communities according to their initiatives based on the aspirations and basic rights of the people of Papua, even police duties in the field of public order and peace that should be pure from the central government but in Papua special autonomy law a Provincial Regulation has been regulated.

Following the constitution of the 1945 Constitution of the Republic of Indonesia that the defense and security system of the Republic of Indonesia adheres to the defense system of all people, the interpretation of this article places all resources in society used to support defense and security issues. If some community members attempt to out of the Republic of Indonesia by this understanding, then the community itself will overcome it. For this reason, the empowerment of indigenous peoples is involved in the governance structure, including in the context of implementing the universal defense system. For this reason, the current coordination pattern is part of the implementation of the universal defense system so that it can be called the COIN-Papua strategy.

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The current coordinated pattern is a pattern of interaction and coordination between the community, regional government, central government (especially the police, military, and the Regional National Intelligence Agency). This coordinated system illustrates the flexible system to deal with different situations and conditions, such as safety and emergency conditions which can be described as follows;

4.1. Security Situation

Insecurity situation or community in order, the policy, and strategy to deal with the insurgency are regulated by the Papua Regional Government consisting of the executive governor and the legislative assembly. Then the representation of the community component is gathered in the Papua People's Assembly which considers the regional government. The MPR along with other components of civil society, especially indigenous people who in touch with the public and academics who work for community development and regional progress.

According to Musa Isir (2018), the Head of the National Unity and Politics Agency of Papua Province, in a security situation, the Government of Papua performs its functions as same as other regions in Indonesia. In facing the Civil Emergency, the Governor of Papua can use the Regional Leadership Communication Forum to overcome the situation until it returns to normal. According to the Chief of the Provincial Police to maintain national security can be in three phases:

1) Prevention, although police officers are lacking in number, it can empower the community.
2) Countermeasures, the legal awareness of the community is still low so that it is necessary to socialize positive law.
3) Law Enforcement, the geographical landscape of Papua is very broad and many communities still use customary law in resolving conflicts, including tribal warfare. The solution is done by supporting the mobility of the authorities to the regions and cross-sectoral coordination.

4.2. Emergency Situation

According to the Chief of Staff of the XVII/Cenderawasih Regional Military Command, Brigadier General Herman Asaribab, it is important to define what the insurgency is and the rules for its implementation and how to handle a state of emergencies such as civil emergency, military emergency or martial law. Armed Criminal Group that means handled criminality, evidence of arresting, and legal proceedings. At present, Papua is not martial law, not even a civil emergency, similar to other regions in Indonesia. The function of the Regional Military Command as the Operation Implementation Command of the Indonesian National Army (KOLAKOPS TNI) is based on Commander of the Indonesian National Army Regulation Number 6/II/2010 concerning the Indonesian National Army Assistance and the Indonesian National Army Commander's Decree Number SPRIN/71/VIII/2011 concerning Implementation Manual regarding the Indonesian National Army assistance to the National Police in the framework of Security and Public Order. However, the Indonesian National Army's readiness is maintained even in the worst conditions.

The XVII/Cenderawasih Regional Military Command in dealing with the Asymmetric Warfare of Papua is not regulated in the Special Autonomy Law for Papua Province, but in Law of the Republic of Indonesia Number 7, Year 2012 concerning Social Conflict Management can be used as a basis for the Indonesian National Army. This law mandates that Article 33 regulates the status of conflict conditions in the region, regional officials following their level, may request assistance using the Indonesian National Armed forces, and in article 34 paragraph

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(1) mandates that the implementation of assistance using the Indonesian National Armed force is coordinated by the Police. On this basis, the Indonesian National Army regulates the COIN strategy: Firstly, the goal of the operation is to uphold the law. Law enforcement is the domain of the National Police; these activities are mentioned as assisting the National Police. Law enforcement support from the Indonesian National Army is currently providing personnel assistance in law enforcement operations to deal with the Armed Separatist Criminal Group under police control.

Secondly, three main activities to help these activities carried out by the XVII/Cenderawasih Regional Military Command, namely in the field of intelligence, territoriality, and combat. Each section has its operational structure and activity but in an integrated whole.

Thirdly, the approach used is religion, culture, and welfare. This approach was taken since the Chairperson of the Papua Customary Council (Forkorus Yaboisembut, S.Pd) and the Regional Customary Council, General Chairperson of the Papua Task Force (Boy Eluay), and General Chairman of the Papua Land Guard (Philipus Elias Ayakeding) had sought to fight for Free Papua through Customary Pathways (according to interview result with the Papua People's Assembly Secretary-General and the XVII/Cenderawasih Regional Military Command documents, 2018).

According to Musa Isir, the Head of the National Unity and Politics Agency of Papua Province, the most popular problems faced by the Papua Regional Government are three issues; historical rectification of determination of the Act of Free Choice, alleged human rights violations, and recognition of basic rights of Papua. In addition to the three main issues raised by the Asymmetric Warfare of Papua, according to Inspector General Boy Rafli Amar, the Chief of Regional Police of Papua Province, explained that the motivation of the people to join the separatist movement was due to economic motives and work. It is important to see motivation associated with efforts to win people's hearts (Movanita, 2018).

The Focus Group Discussion (FGD) at the XVII/Cenderawasih Regional Military Command in 2017 revealed that the results of the 2016 Operations recorded 93 firearms, 5 grenades, and 287 munitions. The Asymmetric Warfare of Papua leaders from the Tingginambut area who surrendered was Teranus Enumbi along with 196 sympathizers and 9 others who were captured. The Paskhasau Task Force also found 2,999 bottles of liquor and 500 grams of dried marijuana. These results are expected to support the creation of security stability in the Operation Command of the Indonesian National Army (KOOPS TNI) region in Papua. Roughly speaking, the Armed Movement Group of the Free Papua Movement is divided into three; they are a) Hans Uri Yuweni Group (Commander of the National Liberation Army/Free Papua Movement, Markas Victoria). This group is actively carrying out activities of armed security disturbances in the North Coast region of Papua (Memberamo, Yapen, and around Wembi); b) Mathias Wenda Group (Commander of the National Liberation Army/Free Papua Movement, Pemulih Keadilan). This group is actively conducting security disturbance activities in the Republic of Indonesia-Papua New Guinea border region and Jayawijaya regency; and c) Tabuni Goliath Group (Supreme Commander of the National Liberation Army/Free Papua Movement, mountainous region). This group is actively carrying out security disturbance activities in the Puncak Jaya, Puncak, Timika, and Paniai regions (FGD at the XVII/Cenderawasih Regional Military Command, 2018). Then the Supreme Commander of the West Papua Revolutionary Army, Mathias Wenda, has signed the West Revolutionary Law, which took effect on September 13, 2016, which is precisely on the day the United Nations Declaration on the Rights of Indigenous Peoples was issued at the United Nations General Assembly in New York, 2007.

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The movement and strength of the Asymmetric Warfare of Papua have been anticipated by the government from various dimensions. The Asymmetric Warfare of Papua has militant movements both foreign and domestic combatants. On the other hand, the foreign interests of the PT Freeport Indonesia gold mine are also one of the problems. President Joko Widodo explained that the development of Papua is more important. Freeport multinational companies face legal problems with Indonesia. Papua seems to be a struggle since it has the biggest gold mine in the world (around $ 100 billion). However now the area is the territory of the Republic of Indonesia, but the area is inseparable from the problem of insurgency.

From the description above, it can be seen the dynamics in the field in implementing Papua's special autonomy. Government is more faced with internal problems, which can be described in the following model:

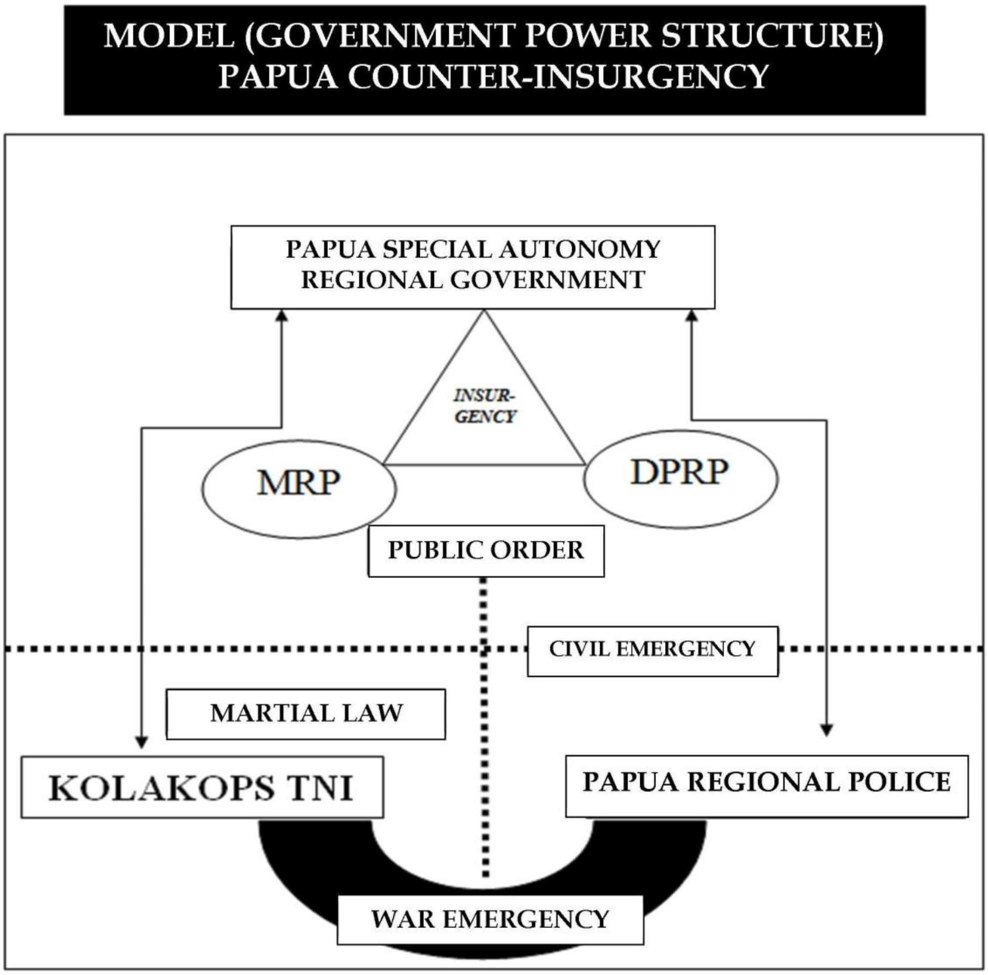

Figure 2. Policy model of Counterinsurgency (COIN) Papua to support the welfare of people in Papua after Special Autonomy

In the Asymmetrical Warfare perspective, a typical regional autonomy policy for Papua can support Papua's current COIN strategy model using elements of society and government. If it is compared to the "Mystical Diamond" model developed by Gordon McCormick which not an element of the international community is yet. It happens since Indonesia in foreign affairs is the central government, the representatives of the central government in the regions are aware of such problems, but the limitations of authority and responsibility are unitary state issues in nature.

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If COIN-Papua is compared with the Chinese model, it seems that the use of the TNI in Papua is passive. This is understandable in the condition of Papua in the security situation; it will be different if in an emergency. When compared with the USA it seems that the COIN-Papua strategy does not have a network of international communities and the private sector. Then the COIN USA strategy places the community as an object, but the direction and movement of the community are not influenced by internal government, but between the state, the international community, and the private sector. For this reason, the USA strategy needs to be considered, since besides having an interest in the USA strategy in the Pacific region, PT. Freeport Indonesia is part of a multinational company from the USA. Of course, this view is considered incompatible with the original view of Indonesia, but looking at the PPA-Papua movement in the perspective of Indonesian defense diplomacy, when rethinking the COIN-Papua strategy model.

The government is trying to eliminate separatist problems in Papua, both through lobbying abroad and approaching all stakeholders in Papua. The referendum movement of the people of Papua who demanded the release of the Unitary State of the Republic of Indonesia by Benny Wenda and his friends not only used local community networks but had entered the international community. Demmak Organization (Koteka Community Consultative Council) demands recognition and protection of the customs, as well as beliefs, of the ethnic Papuan people. They reject anything offered by the Indonesian government including special autonomy.

Efforts to explain that the Special Autonomy of Papua within the framework of the Unitary state of the Republic of Indonesia is the best solution to the problem of Papua is also carried out to correct and position the Papua problem clearly and objectively. Another step taken by the government is to continue to encourage regional governments to carry out Special Autonomy that can utilize the special autonomy funds appropriately for improving the welfare of the community, especially in the fields of education, health, and other social problems.

At the international level, the steps taken by the government are to present positive developments in Papua, for example concerning the success of Papua's Special Autonomy, Education, Health, Elections, and Presidential Instruction for accelerating development, community development, and security approaches through welfare. The emergence and development of separatism at the embryonic stage are inseparable from the problem of injustice and welfare disparities so that to overcome this, the government will continue and develop the policies that have been taken so far. The approach to the problem of separatism is no longer merely using military force but is using top priority to make persuasive steps with the approach of peace and dialogue and improving welfare through equitable development.

The concept of a "dignified" peace resolution will continue to be applied in the prevention and overcoming of separatism in other regions. The "dignified" resolution aims to ensure that separatists will not lose to give up their aspirations. Strengthening the community support base through political and customary institutions, such as the Papua People's Assembly (MRP) and the Papuan Customary Council (DAP) is a major milestone to reduce dissatisfaction and dissent between local communities and the Central Government.

To ensure the success of this approach, a comprehensive evaluation of government policies and strategies is regularly conducted. Improvement of public services, especially to obtain correct information, is carried out so that the socialization of the importance of maintaining the integrity of the Unitary State of the Republic of Indonesia can be conducted properly. Military policy is the final step and will only be taken if the problem cannot be resolved through dialogue.

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If the elements of the USA and China strategies blended in Papua COIN, Indonesia can provide space in the structure of COIN Papua to build Confidence Building Measures (CBMs) to the people and the international community. In CBMs three issues need attention; negotiations, decision-makers, and broader constituents (Mason & Siegfried, 2013). These three issues become part of the task of defense diplomacy, especially negotiations in the defense field. For this reason, practically Representatives of the Indonesian Ambassador in relevant countries such as the Republic of Vanuatu and the Solomon Islands can be represented by the Indonesian Defense Attaché from the Australian Embassy.

From an international political perspective, among others, it is possible to deal with Indonesian defense diplomacy, as stated by United Liberation Movement for West Papua (ULMWP) Spokesman Benny Wenda, that Indonesia has no seriousness in dialogue with the people of Papua. Therefore, he said he would focus the struggle to bring the problem of Papua to the United Nations (UN). The ultimate goal is the holding of a referendum on self-determination under the supervision of the United Nations (Doherty, 2019). Benny Wenda's efforts were also included in the Melanesian Spearhead Group (MSG) meeting agenda, but in 2016 discussing the existence of UMLWP did not bring a meeting point since criteria had not yet been agreed upon to become full members of MSG (Fadhilah, 2019).

This illustration shows that the phenomenon of the Papua problem is not enough to develop strategies in fostering Papuan society itself, but Indonesia used the potential of defense diplomacy in dealing with the international community and the private sector so that a possible model can be described in the Penta Helix model as follows:

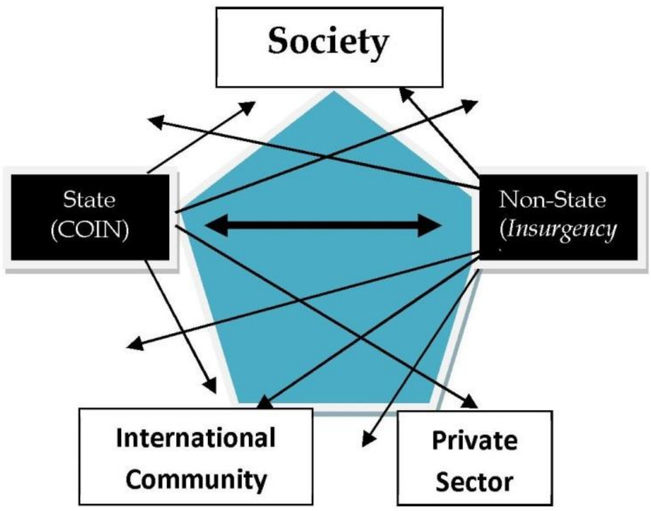

Figure 3. Penta Helix Strategic Model of COIN-Papua

In the strategy, COIN fighting is between non-states as insurgents and state that conduct COIN (pictured in the black box). Other elements, free in nature, can support non-state or state, or both ambiguously. Each party attempts to get support from both, the community and the international community, and the private sector (arrows pointing towards the target). Each party also tries to prevent the opposing party from getting the support of the parties (one party's arrow restricts the other party's arrow).

The difference between the Penta Helix and the Mystical Diamond Models lies in the addition of elements of the private sector. Even though the majority share is now controlled by

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the government, operational management remains under the control of multinational companies.

5. Discussion

Public policy through the Papua Special Autonomy Law has succeeded in supporting the welfare of the people of Papua. But the strategy in dealing with the Asymmetric Warfare of Papua needs to be improved. When compared to the elements involved in COIN, the Chinese strategy model with Papua's COIN policy has been almost fulfilled, namely there are elements of society, government (party), and the military. The difference is that the Chinese military is operational, not supporting the police for law enforcement as it is now in Indonesia. However, compared to the USA strategy, there is no visible involvement between the government, the international community, and the private sector. This means that the approach taken is more similar to Chinese strategy, but softer since it does not prioritize the military. When compared with the Diamond Mystical model, look at the elements of the international community. However, looking at the comparison of this model and the events that colored the Asymmetric Warfare of Papua movement, it seems that the existence of the international community and the private sector must be taken into account. The next question is of course how to respond to these needs in an existing system or formulate a new system.

The typical COIN-Papua policy now looks stronger to support the welfare of the community than facing the Asymmetric Warfare of Papua; in the ranks of the government, it does not consider the Asymmetric Warfare of Papua as a threat, merely a "naughty" of children of the nation. Besides, there is no courage in establishing Papua in the emergency zone but is used by certain individuals with these conditions. As a result, 4 state actions as Galula (2016) suggested in the COIN strategy were ineffective, especially against the Asymmetric Warfare of Papua infiltration so that government policies are ineffective and strengthen the government's machine of politics.

For this reason, David Galula attempts to enforce the law is not effective in the COIN strategy, since an insurgent is irrelevant and it is only accounted as criminal acts, but the government must demand what their promises and commitments are and in supporting national unity. The Papua conflict in the framework of the Asymmetric Warfare places the insurgency as the subject. Since it is not classified as conventional warfare, the command structure and combat team are not clear, so the solution is COIN. However, it cannot solve the problem but only by criminal acts through the legal or customary network.

If Huntington said that the state is a political community, then Papua is an incomplete political community in Indonesia. Since the Act of Free Choice 1969 that Indonesian sovereignty has been recognized internationally, the existence of Papua still has a special record in Indonesian history. The treatment of the central government towards Papua remains different compared to other regions. Even though it looks spoiled, but still like the youngest child who always asks for priority. For example, there is no community to become a governor through the ratification of indigenous peoples, but in Papua the validation of prospective governors by indigenous peoples. It means that only descendants of Papua can be the governors of the region.

According to Parekh (2000), the integrity of a nation is influenced by history and diversity of identities. The exploration of the history of the Act of Free Choice became an issue considered important in the Papua movement that was understandable since there was a political sovereignty present. Dualism between the central government and regional

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governments seems contradictory. In this way, the strength and culture of indigenous peoples are questioned in the formation of living law.

On the other hand, according to Söderbaum (2011), regionalism can also be part of the post-Westphalia governance model (that is, beyond the nation-state system) of regional communities that live side by side. By comparison with globalization led by economics and markets, regionalism is more bound to the territorial domain. If the Papuan issue is seated in the Melanesian Regional section, then the Papuan entity is not intact, it cannot be a subject of law in international treaties, but it will still be a potential for discussion in the international community both regionally and UN level.

6. Conclusion

The Government of Indonesia in the resolution of Papua has used special policies under the defense and security system adopted, namely by prioritizing approaches to community politics, people's economy, and social welfare. The Province of Papua is special with the involvement of indigenous peoples and the placement of community power in a security situation supported by sufficient budget and broad authority to improve the economic welfare of the community.

However, from the opportunity, motivation, and parties who strive to separate Papua from the Republic of Indonesia within the framework of national defense, it is necessary to develop a special strategy. A coordinating framework for communication in emergencies between local government, police, military, and defense diplomacy to deal with the international community and the private sector. The implementation of the Special Autonomy Law and the efforts of the Central Government during President Joko Widodo's reign are quite impressive and have had a positive impact on society. These efforts in David Galula's perspective include efforts to overcome the insurgency triggers. It is hoped that the Asymmetric Warfare of Papua can confine its intentions and actions. Furthermore, it needs support for defense diplomacy and general diplomacy by the Papuan diaspora abroad. Then the effort to fight against the Asymmetric Warfare of Papua leaders needs to be consistent in supporting the command of the Indonesian National Army operations.

Community service to control; security, politics, and economics within the framework of Special Autonomy have been conducted. The division of tasks of the Indonesian National Army and Indonesian Republic Police goes on to deal with the issue of security and synergy, the Governor and Deputy Governor, even the Regent and Mayor are sons of the soil as political control, and the distribution of natural resources is greater through the distribution of Freeport shares to the Papua Regional Government. Cultural efforts in special autonomy by bringing up the Papuan People's Assembly and the Papuan People's Representative Council (DPRP) are an appropriate strategy model to support COIN-Papua. The Papuan People's Assembly (MRP) is a body whose duty is to protect and maintain the identity of the Papuan people and is appropriate for approaching separatist activists since it can establish lines of communication with the grassroots. Then the Papua People's Representative Council (DPRP) functions as a regional legislative body. Formally, power in the regions is in the hands of the governor, but in carrying out its tasks in an integrated way with the MRP and the DPRP. The Governor as the representative of the government is backed up directly by elements of the central government.

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8. Declaration of Conflicting Interests

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The Perspectives of Islamic Law (*Hadd Al-Syurb*) on *Aia Niro* and *Tuak* (*Khamr*) Activities in Nagari Batu Payuang Halaban

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ABSTRACT

In Islamic law, khamr is a common type of alcoholic beverage that is forbidden for consumption due to its elements that can intoxicate and lead to loss of self-control. The government of Indonesia also forbids people from consuming the intoxicating beverage in certain levels. Nevertheless, a community group in Batu Payuang Halaban, Lima Puluh Kota Regency, West Sumatra Province, Indonesia, wherein their daily lives can be found a type of traditional beverage as same as khamr that is a fermented juice of sugar palm bunches. The people call it "tuak". This research aims to investigate how the people of Nagari Batu Payuang produce aia niro and tuak, their motives for buying, selling, and consuming the drink, and judging it from the perspective of Islamic law (hadd al-syurb). This type of research is field research with a qualitative approach. Data sources consisted of primary and secondary. The data collection was conducted by observing the process of producing aia niro, tuak, and the transaction, and in-depth interviews with owners of sugar palm plantation, tuak producers, buyers, sellers, consumers, and local ulama (Islamic scholars). The data were analyzed in descriptive by reduction, display, and verification. To examine this research, the theory used was the concept of hadd al-syurb in Islamic law and the regulation on alcoholic beverages in Indonesia. The results show that aia niro is produced by extracting the bunches of male sugar palm and it is the raw material to produce tuak by leaving the aia niro in jerry cans and adding agarwood bark for 3 days. The sellers have various reasons to sell tuak and its raw materials. Besides the price is higher than brown sugar, it is also motivated by personal and other economic reasons as well as easier processing. People who drink tuak realize that it is intoxicating *in a certain amount but they drink it to warm their bodies and relieve their fatigues. In the concept of hadd al-syurb, consuming tuak as an intoxicating substance is haram (forbidden) and is condemned to those who drink it. However, they who trade it are not punished by hudud since the Sunna proposition only refers to the transaction as an act of curse.*

Keywords: *Beverage; Hadd Al-Syurb; Islamic Law; Khamr; Trade; Tuak*

1. Introduction

Khamr is one of the objects mentioned in the Holy Quran, in Surah Al-Maidah (Quran 5:90-91) and Surah Al-Baqarah (Quran 2:219). Further explanation about *khamr* is also commonly found in the hadiths of the Prophet Muhammad (Peace Be Upon Him). In the verses of the Quran and the Hadith, it is explained that *khamr* consumption is one of the prohibited acts and is severely punished by those who drink it with certain penalties. However, each *ulama* (Islamic scholars) has different perspectives on the meaning of *al-khamr* as written in the Quran and Sunna. The differences have influenced the legal consequences. In the context of zahir, *al-khamr* is only extraction (juice) of grapes, and then it is fermented. According to Hanafiyah scholars, the recitation of al-khamr in the Quran and Sunna is a type of name that is fermented (only) grape juice. As a result, anyone who consumes *khamr*, whether in small or large amounts, whether it leads to intoxicating (*iskar*) or not, then can be a subject to the punishment of *hadd al-syurb* (Al-Zuhaili, 2002), as it has been explained in the hadith narrated by Anas ibn Malik (Aini, 2009). In the hadith, it is stated that the Prophet Muhammad (Peace Be Upon Him) whacked a man who drank khamr using a palm frond 40 times of whipping. Based on the explanation, the Hanafiyah scholars conclude that only those who consume the *khamr* can be punished with the punishment of *hadd al-syurb*. As for people who consume other types of items such as drugs, tequila, sake, soju, brandy, whiskey, beer, wine, *tuak*, bull glue, and other intoxicated objects, Hanafiyah scholars separates them into two categories. If the people, who consume these things, then get drunk, not considering a little or a lot of the amount consumed, then the level of drunk becomes a measure for punishment with the punishment *of hadd al-sukr*. For those who consume items other than *khamr* but not drunk, according to Hanafiyah scholars, those are only punished with a sentence of *takzir* (Al-Kasani, 1997).

Most *ulama* or Islamic scholars such as Shafi'iyah, Malikiyah, and Hanabilah consider that the recitation of *al-khamr* in the Quran is a measurable trait and not a type of object (Qudamah, 2013). As a result, everyone who consumes *khamr* or others such as drugs, tequila, sake, soju, brandy, whiskey, beer, wine, tuak, bull glue, and other intoxicated items, in small or large amount, whether drunk or not can be punished with the punishment of *hadd al-syurb*. The majority of the Islamic scholars conclude that each intoxicated items and leads to drunk or lose self-control is categorized as *khamr*, and then it is *haram* (forbidden). The explanation has also been mentioned in the hadith narrated by Ashab al-Sunan besides Ibn Majah (Asy-Syaukani, 1993). The analogy above relies on the same nature that exists in all of those objects, which is intoxicating or losing self-control or make people cannot distinguish good and bad things as well as to measure one's *taklif* burden.

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In a modern context, people in certain countries such as in the USA, UK, Italy, and France still produce *khamr* from fermented grape juice. This drink is usually known as wine with a variety of qualities. The older the year of production, the consumers consider it as more in quality. In other countries people use different raw materials such as in Mexico, agave is to make tequila while in Mexico, and rice is to make sake in Japan and soju in Korea. Likewise in Indonesia which has many natural raw materials to produce alcoholic drinks and under certain conditions can be intoxicating such as fermented sugarcane and cassava (Hendrawati et al., 2019), from jelutung wood (*Dyera Costulata*), keruing (D*ipterocarpus)* and durian (Gusmailina & Hartoyo, 1988), and the fermentation of kepok banana (Nurismanto, et al., 2014). Even, the fermented kepok banana on the 3rd day of fermentation has reached 4.45% of alcohol content (Utami, 2017).

Some regions in Indonesia are famous for their natural raw materials to produce alcoholic drinks and a certain amount of people can be intoxicating. The website of the culture trip mentioned several types of traditional alcoholic drinks in Indonesia. In Bali, a type of traditional drink known as arrack Bali which is made from fermented glutinous rice, palm tree bunch, and coconut tree bunch extractions. Not only arrack, but the *brem* Bali is also fermented from black glutinous rice with lower alcohol content (3-10%) than arrack Bali. In South Sulawesi, especially in Tana Toraja, a type of traditional alcoholic drink known as *ballo* which is also made from sugar palm fruit bunches. In Central Java, an alcoholic drink known as *ciu* is fermented from sugarcane juice with an alcohol content below 50%. In Maluku, the same fermented juice is called *sopi* by the local community that is unknown for its manufacture until now since it is considered as God's creation. In the Batak community of North Sumatra, an alcoholic drink also known as *tuak* is fermented from juice of palm fruit bunch with added dried fruits to add its sweet taste. Usually, all the traditional alcoholic drinks above are served in a special ceremony or special events in their respective regions (Putri, 2017).

Generally, people in Indonesia call all types of alcoholic drinks as liquor. Some are produced the drink as home-productions by using other natural raw materials such as cassava, rice, and corn. Also, some of them make liquor by mixing various ready-made beverage ingredients. This type is known as *oplosan* (mixed alcohol drinks). *Oplosan* or mixed alcohol is a mixture of non-conforming alcohol and surrogate alcohol. *Oplosan* contains a mixture of raw materials that do not process in the proper distillation (becoming unstandardized alcoholic drinks) (Respatiadi & Tandra, 2018). The death caused by *oplosan* has commonly occurred in Bandung and its surrounding areas. In the city of Bandung, around 40 men passed away from January 2008 to December 2013. The death rose twice from January 2014 to April 10, 2018, which reached 90 cases. Ohimain (2016) stated that traditional liquor such as fermented juice of palm tree is usually mixed with packaged alcoholic drinks and its composition is increasingly unbalanced that harms the physical and psychological of its drinkers.

Among the people of Nagari Batu Payuang, Lima Puluh Kota Regency, they also have a traditional alcoholic drink as other regions in Indonesia. Like Batak people, the people of Nagari Batu Payuang also called the drink as *tuak*. Historically, *tuak* was introduced by some people of North Sumatra who had already produced this drink in their communities and brought it to the Minangkabau region. The people of North Sumatera drink *tuak* in various traditional activities as stated in the culture trip website above. Generally, the people of Minangkabau especially the Nagari Batu Payuang community are Muslim and they know that intoxicating drinks are prohibited in Islam. Therefore, the Minangkabau people apply basic ethics in addressing the existence of *tuak* in their area. The basic guideline of the Minangkabau community is *Adat Basandi Syarak, Syarak Basandi Kitabullah, Syarak Mangato Adat Mamakai*

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(Khadimullah, 2007). This basic concept is more or less means that the customs and habits of the people are based on Islamic law and Islamic law is based on the Quran. The Quran clearly states that intoxicating drinks are prohibited to consume and if they are still consumed, the culprit can be punished with heavy punishment of *Hudud*.

As an alcoholic drink, *tuak* is considered negative by the people of Nagari Batu Payuang. However, when *tuak* becomes a livelihood and they have almost no other alternatives, then the activity becomes cut dead for others. Besides, this region is very fertile and suitable for growing sugar palm trees as raw materials for *tuak*. Whenever the transaction disturbs others, then the public reports it to the local police, such as the raids on its production that occurred in October 2018 in the sub-district of Lareh Sago Halaban since the activity of the producers has disturbed the peace and order in society (harianhaluan.com, 2018). However, after the raid conducted, the activities of production, transaction, and consumption of *tuak* returned to normal.

Since the manufacturing process is simple, *tuak* can be produced in a large quantity as home products. It is made from *aia niro* that grows vigorously in the region. *Tuak* is consumed by various ages; olds, adults, or teenagers (school students). This habit starts from the desire to try, then to relieve fatigue and it becomes a habit. For teenagers, tuak leads them unsteady and drunk; however, it is like a normal drink for adults who drink it in routine. This research aims to investigate how Nagari Batu Payuang people produce *aia niro* and *tuak,* what their motives for buying, selling and consuming it, and then judge the habits of the people producing, consuming and trading them freely in perspectives of Islamic law (*hadd al-syurb*).

2. Research Methodology

This type of research is field research with a qualitative approach. The sources of data were primary and secondary. The primary data sources had been determined since the early stages, those who can provide important information directly to answer the objectives of this research. Data were collected by using observation, interviews, and documentation that had been conducted at the end of 2019 and early 2020. The observation was conducted in Nagari Batu Payuang to observe the process of *aia niro* production, its process into *tuak* through the fermentation process, the way people consumed it, and its transaction around Nagari Batu Payuang. All of the activities were recorded and documented in a structured manner. In-depth interviews as primary data sources were conducted with owners of sugar palm plantation (*aia niro* raw materials), *tuak* producers/consumers, buyers, sellers, and local *ulama* (Islamic scholars) in Nagari Batu Payuang. The secondary data sources were relevant books about the theory used and manuscripts of related research that have been published in open-access journals. Then the obtained data were analyzed in qualitative descriptive (exposure and narration) using the flow reduction, display, and verification of data (to conclude).

3. Results

3.1. Demography of Nagari Batu Payuang Halaban

On the website of Lima Puluh Kota in Figures 2019 (Badan Pusat Statistik Kabupaten Lima Puluh Kota, 2019), it was explained that Batu Payuang is one of the *Nagari* (A *Nagari* is legally formed based on territorial and genealogical factors) in the Regency of Lima Puluh Kota. Nagari Batu Payuang is part of Lareh Sago Halaban District and was formally formed in 2001. The legal basis for its formation is the Decree of the Regent Number 453/BLK/2001 with the Regional Code Number is 130709. The area of Nagari Batu Payuang is 1.505 hectares with a population of 6.392 inhabitants that is generally Minangkabau ethnicity and they are mostly Muslim except for a few migrants from the North Sumatra or Batak tribe. The area boundary in the north is

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Bukik Barisan Kampar Riau District, in the south is Tanjung Alam Salimpauang District, in the west is Balai Panjang Lareh Sago Halaban District, and in the east is Nagari Labuah Gunuang. Nagari Batu Payuang also has an orbit (distance from the center of government), which is towards the District about 3 km, to the regency city around 15 km, the distance to the provincial capital is 144 km.

People in Nagari Batu Payuang work as civil servants is 287 people, TNI/Polri (military/police) who live in Nagari Batu Payuang is 13 people, 102 people work in private sectors/entrepreneurs, traders are 761 people, garden farmers, and rice farmers and also included garden farmers sugar palm which is the central discussion of this research are approximately 1.100 people. Public education includes elementary school graduates/equivalent are 574 people, junior high school graduates are 563 people, high school graduates are 887 people, diplomas are 578 people, undergraduates are 128 people, postgraduates are 25 people, boarding schools are 30 people, religious educations are 20 people, special need schools are 8 people, skilled education courses are 2 people and never graduated are 361 people. Worship facilities and infrastructures in this Nagari are 6 units of mosque, 18 units of *musala*, *Madrasah Diniyah Awaliyah* for children's religious activities are 10 units with 38 teachers, *garin* (officer) who guards and cleans the mosque and *musala* are 6 people. *Ulama* (Islamic scholars), who live in Nagari Batu Payuang at least more than 10 *ulama*.

Most people live in the Nagari are Minangkabau ethnicity while the rest, in a small number, are migrants. This region is part of the native Minangkabau region called Luhak Lima Puluh Kota in addition to two other *luhak*, they are Luhak Tanah Datar as the oldest and Luhak Agam. In general, the special characteristic of the Minangkabau and the other Luhak Lima Puluh Kota communities in particular are the communal community. An ethnic group or clan usually has inheritance which has been passed down in generation, has a *pondam* (a special complex where members of the family are buried from generation to generation), has a customary title (*datuak*), has a *bagonjong* house (customary house) and has a *surau*/*musala* (small mosque) around them (Undri, 2009). *Surau* is the main characteristic of the community which has a function as a place to educate and foster the younger generation to understand and practice the teachings of Islam in their daily lives (Haviz, 2017). Therefore, it is appropriate to make this Nagari as an object of research due to a portion of their life order that does not reflect the ideal structure of Minangkabau as a Muslim Nagari which is the existence of *tuak* activities and transactions as one of the intoxicating traditional drinks among them.

3.2. Production Process of *Aia Niro* in Nagari Batu Payuang

Sugar palms grow vigorously in the *Nagari*. Both are intentionally planted for economic purposes and grow naturally on the plantation lands around Nagari Batu Payuang. Sugar palm flower bunches/stems can produce a liquid as the local community called it *aia niro* (juice from sugar palm fruit bunches). The fruit of the female bunch is commonly called tap fruit or *kolang kaling* and the fruit is for food. *Aia niro* was extracted when the incision was still in the form of a pistil. The tip of the bunch is cut and beaten slowly for several days until the water drops are removed, and then it is accommodated with bamboo tubes that have been emptied in the middle. The bamboo tube has been arranged for a capacity of 7-10 liters. According to Edi, producer, *Aia niro* is limpid and somewhat similar to young coconut water mixed with soda (interview conducted in 2020). This tree has a high economic value since its physical parts and its products can be utilized. In general, this tree grows wild (grow naturally). It is also evenly distributed not only in Lima Puluh Kota District but also throughout Indonesia. Traditionally, people in Nagari Batu Payuang process *aia niro* into brown sugar (local people called *soka*

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niro/gulo anau). *Soka niro* has several advantages such as a much higher price and a more fragrant aroma. *Aia niro* is also used as raw materials of *tuak*. This alcoholic drink is consumed by certain people in Nagari Batu Payuang.

In Nagari Batu Payuang, *aia niro* is the extraction of sugar palm tree incision and especially from male flowers (Wulantika, 2019). This liquid contains sugar around 10-15%. *Aia niro* can be processed into soft drinks, or alcoholic, palm syrup, palm sugar, and *nata de arenga*. The incision of sugar palm tree is not difficult to do. This activity can be a main source of income or as additional income, especially in the Nagari Batu Payuang area. Sugar palm trees have male and female flowers. Both flowers can be incised to take the liquid. People of Nagari Batu Payuang incised bunches of male flowers because of the number and quality of liquid are more in quantity and it tastes sweeter than female flower bunches. Male flowers are shorter than female flowers. It is about 50 cm in length. While female flowers reach 175 cm. Male flowers can be incised when removing the stamens. It takes several times or overnight for aia niro droplets. After the incision, *aia niro* then filtered using a coarse filter and pasteurization to maintain a stable quality for 15 hours in storage at room temperature (Mulyawanti et al., 2011). Nevertheless, farmers still use certain methods to prevent *aia niro* from becoming stale when taken from the trunk. The farmers/producers use betel lime to prevent aia niro from decaying before being unloaded from bunches. Also, other people's natural preservatives to prevent the damage of aia niro during the incision such as bamboo root and mangosteen bark (Interview, Untia, Producer, 2020).

The producers of *aia niro* in Nagari Batu Payuang described a way to make the incision of palm fruit bunches. Firstly, clean the fruit bunches. Blackish brown fibers/rough fibers around the fruit bunch must be removed so its incision process easiest to do. One or two leaf fronds above and below the bunch are also removed. Secondly, beat the fruit bunches slowly but not injuring the outer skin of the bunch. The beating was carried out with a special round wood once in two days; in the morning and evening for three weeks. The producers also explained that each bunches has some certain signs to determine the plant's readiness of bunches to be incised. It is known to harvest naturally. After that, bunches are incised and if the incision releases *aia niro* fluid, the fruit bunch is ready. Thirdly, prepare for the incision. The bamboo tube they used must be cleaned and washed thoroughly. The inside of the bamboo is cleaned with a special long-stemmed sweeper. After that, the bamboo is rinsed with boiling water and smoked in reverse with smoke from the woodstove until the bamboo stems out and inside dries. It is to keep the quality of the *aia niro* flavor produced.

The incision is done when the fruit bunches are ready to be incised. The Bunches cut in the incised. Under the wound in the cut bunches, a bamboo tube is placed. In the bamboo tube, put a tablespoon of whiting and a piece of mangosteen peel around 3x3 cm. People can also use bamboo root pieces as big as adult men's little fingers. This bamboo tube is fastened to the bunch of incised trees. This incision process can last for 12 hours. Bamboo containing *aia niro* is lowered. Each incision process obtained 3-6 liters of *aia niro*. After that, the bunch must be thinly sliced to remove the hardened tissue and blocked capillaries. Under the new slices, another clean bamboo tube is placed. Thus the incision process continues for 3-4 months (Interview, Edi, Producer, 2020).

Harvesting *aia niro* in Nagari Batu Payuang is processed by only those who can climb the tree. After the harvest is completed, the liquid is collected in a large jerry can of 20-25 kg. In a week the harvest yields are around 5-10 jerry cans that each of them contain 20-25 kg of *aia niro*. The owners of the palm plantation will wait for customers to buy *aia niro* who has usually bought it at the owners' or suppliers` homes. Usually, some Non-Minangkabau ethnic groups

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(especially Batak and Javanese) buy it. Batak and Javanese are regular customers. Besides, those people, also some Minangkabau communities who buy aia niro from the owners as raw materials for *soka niro* or home production of tuak. *Aia niro* was taken to a home factory that made or produced *tuak* that sell it *t*o some residents or other places around and outside Halaban. Tuak is consumed by various elements of society; olds, adults, and teenagers in Nagari Batu Payuang.

3.3. Production Process of *Tuak* from *Aia Niro* in Nagari Batu Payuang

People in Batu Payuang use *aia niro* as raw materials for only *gulo* or *soka niro* and *tuak.* Even though, certain people need fresh beverage ingredients but not much because of their durability as fresh drinks are very short. The findings show that *aia niro* is collected in the gardens and also in *tuak* production at the same place. The raw material is not only bought by native Minangkabau but also other ethnic people for tuak productions, such as Batak and Javanese ethnic groups who live around Nagari Patu Payuang, Halaban. Both of these ethnic groups were announced by the people of Batu Payuang as producers of *tuak* high quality. The ready use tuak then is resold in the Nagari Batu Payuang, Halaban, Payakumbuh City, Batusangkar, and Bukittinggi City.

The production of *tuak* is different from *soka niro/gulo anau* where *soka niro/gulo anau* is only produced by boiling that a*ia niro* is put in large quantities in a large skillet and cooked over medium heat until the water content is used up, leaving a thick brownish-yellow sugar. The thickened sugar is put into a round fist the size of a fist and allowed to harden. However, *gulo anau* producers in Nagari Batu Payuang do not produce crystal sugar as found in other regions in Indonesia. They only produce *gulo anau* in the form of round shapes with the amount of 3 grains measuring 1 kilogram for 20-25 thousand rupiahs. To result in a kilogram of *soka niro*, the producers need it at least 8-9 liters.

It is different from *tuak* productions. In Nagari Batu Payuang, *tuak* producers produce the alcoholic drink as following steps; *aia niro* is placed in small jerry cans which contain about 5 liters of the liquid. The number of jerry cans depends on the amount of *aia niro* obtained. If producers buy *aia niro* in large quantities, the production of *tuak* is also in a large number. Each jerry can is spiked with agarwood tree bark (*Aquilaria Malaccensis*) around 100 grams (1 ounce). The bark is specially ordered and its price is quite expensive. Without this material, *tuak* cannot be produced. It means that the agarwood tree bark is an important element in the process of *aia niro* fermentation into *tuak*. *Aia niro* mixed with agarwood tree bark is put in a closed place for 2-3 days. On the third day, the visible foam at the top of the jerry cans and gave off a pretty pungent odor. The scent and the pungent odor indicate that *tuak* is ready to be sold. The price of *tuak* is 4-8 thousand rupiahs per liter. Alcohol fermentation in *aia niro* occurs spontaneously due to the presence of microbes originating from the liquid itself (Periadnadi et al., 2018). In a variety of plant expert research, it is known that the alcohol content of traditional drinks from the incisions of sugar palm (including *tuak*) is quite varied; some are high, medium, and low at least under 5%.

3.4. The Motives of the Batu Payuang people in doing *Tuak* activities

The consumers of *aia niro* are both Muslims and Non-Muslims as raw material for producing *tuak*. They can fulfill their daily needs from sales. some *aia niro* sellers informed that various reasons for doing the activities. Firstly, to obtain greater profits. Rosniten, a *tuak* seller, described:

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> *"Ambo manjua aia niro untuak mambuek tuak ka urang Batak tu dek maha dari pado ka urang mambuek soka" (Interview, Rosniten, 2019).*

It means this seller prefers to sell it to Batak people who produce *tuak* because the price is more expensive than selling it to *soka niro* producers who bought it at a cheaper price. The same thing that was conveyed by other producers by saying that he wanted to seek greater profits even though *aia niro* which he said was halal would be produced as *haram* drinks. As Hengki, producer, said:

> *"Namonyo se urang manggaleh pasti cari labo nan godang tu mangkonyo wak jua aia niro halal tu ka urang mambuek tuak tu mah, dek lai maha nyo bali walaupun tuaktu haram di agamo awak" (Interview, Hengki, 2019).*

Others mentioned that the aim selling *aia niro* to non-Muslims only to seek greater profits to support his family without regard to its lawfulness for the activities. The man added *aia niro* is halal and *tuak* is haram, the matter is he does not produce the haram drink, but others. So, he believed that the sin of producing tuak repeats to its producers, not to him since *aia niro* is halal (Interview, Agung, Seller, 2019). In this case, the producers can ensure that the transactions they do are permissible due to *aia niro* is a halal substance. It is just that these producers do not realize that the halal *aia niro* is a raw material to produce *tuak* that *haram* for consumption. That is, he indirectly supports others to commit *haram* acts. Moreover, *tuak is* distributed and consumed by the people of Batu Payuang that are Muslim.

Secondly, *tuak* has been to do in generations and it has been a "tradition" in Nagari. According to *aia niro* sellers, these activities have been run by previous generations for a long time. One of the sellers said:

> *"Usaho ko alah dari dulu-dulu bona lai, alun lahia awak alah manjual aia niro jo apak awak untuak buek tuak dek urang Bataktu" (Interview, Tiar, 2019).*

That is, the business activities of *aia niro* as the raw material of *tuak* have long been conducted. Before he was born, his father had bought and sold *aia niro* to Non-Muslims and when he had left for adolescence, he began to continue his father's business. Another seller said that the sale and purchase of *aia niro*, especially for *tuak* producers, was carried out by his extended family, both with his relatives and his uncles (Interview, Sukur, 2019). When the activities have become a family business, then each member or generally a family member will try to maintain the business continuously. This kind of business is often found in the sale and purchase of *aia niro* activities, especially to Non-Muslims as raw material for *tuak.* Moreover, they are supported by the number of palm trees that grow in their fields.

Thirdly, to sell *aia niro* is Practical and efficient activities. Practical, even though it is sold to non-Muslims, but it is practice and saves more time and energy, especially for the sellers who do not have permanent jobs. They prefer to sell *aia niro* rather than process it becoming *soka niro*. They no longer need to pass the *soka niro* production process which is quite long, it takes 4 to 5 hours and face the heat of the fire. If *aia niro* is sold directly to non-Muslims, then they can save more time and energy. Sometimes they even get more money from the sale of Aia Niro compared to the sale of *soka niro*, as one of the sellers said:

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> *"Ambo karajo iko dek indak ado karjo yang lain, dan manjua aia niro indak paralu piti nan banyak, mangkonya ambo amuah manjua aia niro ko ka urang Bataktu" (Interview, Jejen, 2019).*

That is, the seller does not have a permanent job, so the seller is doing activities of buying and selling *aia niro* to non-Muslim people. Besides, the seller said that buying and selling *aia niro* did not have to have a large capital. Another seller also said that the sale and purchase of *aia niro* to Non-Muslims is done due to it is a type of business that was quite easy, does not need to bother such as making *soka niro*, small capital and he was confident he could run it, as long as he wants to do so (Interview, Andi, 2019).

Fourthly, the people of that Nagari demand *tuak* to be traded. *Tuak* enthusiasts are more likely to come from adolescents and young people. The producers said that demand for *tuak* is increasing every day. He said:

> *"Karano urang nan suko banyak, tu pelarian anak-anak mudo, labiah ancak maminum tuak nan murah dibandiangan jo maminum miras nan balebel maha" (Andi, 2019).*

That is, *tuak* is currently in demand due to *tuak* is cheaper than packaged alcoholic beverages. Other *tuak* producers also say that the demand of *tuak* is not only from adolescents but also adults and even olds because the price is cheaper and easily available (Interview, Muri, 2019).

Fifthly, other palm wine sellers have somewhat different reasons. This fifth reason is another choice besides going abroad as a Minangkabau tradition. According to him:

> *"Sajak ambo marantau di Jakarta gaji ambo cukuit untuak makan senyo, tu raso dak talok dek ambo di rantau lai, ambo bae pulang di kampuang nampak dek ambo banyak urang sagadang-gadang ambo minum tuak, di situlah ambo mulai bapikia untuak mambuka usaho tuak, modal ambo partamo cuma 250 ribu, dari situ ambo kambangan usaho tuak tu sampai kini" (Interview, Agus, 2019).*

That is, he initially migrated to Jakarta and he has inadequate income. He decided to return home. Arriving at the village he saw a lot of people producing and consuming *tuak*. He started the activities with an initial capital of 250 thousand rupiahs. The business is still practiced until now. He opens a *tuak* stall because he saw many interested drinkers in his strategic area and on the side of the highway. He buys *tuak* directly from the producers and then sells it as retail.

In addition to the five reasons above, other *tuak* sellers mention more personal. Some say that buying and selling *tuak* is easy, it is as easy as producing it. A seller who said that he has learned how to process *tuak* since he was a child and he wants to continue doing it. He learned it from his father and grandfather. His efforts could generate more income and can make ends meet (Interview, Karsum, 2019). He added that selling palm wine is indeed a business that has been generated from his family. The sale and purchase of *tuak* have made his life well-off and no longer feels inadequate. The stall is growing and there are branches in several other places. He also hires people to help his business.

Other *tuak* sellers are more creative. In addition to the family business, he tried to keep abreast of developments by making his *tuak* stall like a modern café with tables and chairs for guests who came to visit. He has been selling *tuak* since 2008. His *tuak* stall is quite large by

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providing café-style services; the customers can drink *tuak* or other alcoholic beverages in the stall (Interview, Muri, 2019). He is quite different from other sellers who sometimes only sell but do not have facilities for customers. Before doing that business, he was only a farm laborer but he learned to run a *tuak* business from his uncle. At present, he has mastered all the processes of producing *tuak.* To expand his business, he began to plant palm trees in his garden. He paid full attention to the sugar palm plantation, from plant cares until the productive period. Therefore, he prefers to sell *tuak* since the results are more profitable and do not spend much energy rather than being a farm laborer.

Generally, the sellers have their shops to show off their sales. However, some *tuak* sellers in Nagari Payuang who sell the *tuak* by peddling using an old bicycle (Interview, Yono, 2020). He put the *tuak* into 10-15 used bottles every day and peddled it around the village of Nagari Batu Payuang even to other nearby villages. According to him, this method of selling was obtained from his father under the principle of sustenance that was money does not come and it must be picked up (*rasakiko dijapuik indak ditunggu*). He said that he was taking more profit from people who sold tuak in the stall because he was draining more energy in pedaling bikes everywhere. He explained that he bought *tuak* for 8,000 rupiahs per liter, and then sold it for 17,500 rupiahs for a bottle with a capacity of 600 milliliters (less than 1 liter). Based on that, he can get an average profit of 75,000 rupiahs per day. The benefits can support his family's needs and send their children to school.

Other palm wine sellers have more personal reasons. He has been the backbone of the family since his father passed away since he was in junior high school. He had been a laborer of others but was not comfortable and finally started a business of *tuak* business that he continued to do until now (Interview, Andi, 2020). Other *tuak* sellers who have been taught by their parents to run the business. His father taught how to plant, to care, and to incise sugar palm trees. His father also taught how to produce *soka niro* and *tuak*. At the moment he is doing both. Sometimes he makes *soka niro* and sells it to traders in Ibuh Payakumbuh Market and he also produces *tuak* and sells it to his customers around Nagari Batu Payuang. The generated business that he runs to produce enough income and profits to support his family and send his children to school. Some of their children go to private universities from the business. He expects one of his children wishes to continue the business that he has been practicing since he was a child. Even so, he did not want to force his children to do the same business as himself (Interview, Sakur, 2020).

Several choices of *tuak* sellers in marketing their products. For example, opening their shops, opening a *tuak* café, going around by bicycle, and selling it from home. These sellers said that he wanted to move outside West Sumatra but it was not allowed by his mother since his mother was afraid he would be the wrong person. His mother expected him to get a job around Nagari Batu Payung. Finally, his mother gave capital to sell *tuak*. He started this business in 2015. According to him, this business is very easy to do and does not need to be someone else's labor to get income (Interview, Anton, 2020). The ease of this business is also felt by other sellers. He had been injured and the doctor suggested not do heavy work which forced his body to move a lot. Finally, he decided to sell *tuak* since 2017 with an initial capital of 200,000 rupiahs for his shop (Interview, Sutrisno, 2020).

Based on the descriptions of motives above, it is known that generally, *tuak* sellers have different reasons for running their business. Apart from the differences, it was found that in Nagari Batu Payuang community, selling *tuak* to Muslim communities was as common as they normally do *aia niro* and *soka niro* activities. Thus, for them, there is no longer a clear boundary between tuak activities as a type of intoxicating drinks in a certain limit and buying and selling

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of *aia niro* which is halal for sale. Likewise, for consumers, where the sellers, there will be buyers both for resale purposes or for their consumption, the activities are in a free and open manner. It seems that this condition occurs since many members of the community consider *tuak* to be an ordinary drink and the same as other non-alcoholic drinks. On the other hand, those who are involved in *tuak* activities are no longer respects or are reluctant to *ulama* who remind them of their actions. Besides, the government only conducts sporadic raids and is not carried out continuously. As a result, they do not feel afraid to produce, consume, or trade them in daily life.

4. Discussion

Tuak is a type of local alcoholic beverages as home production. According to an informant, if consuming *tuak* in small amounts, the effect is only on the body that becomes warmer and aches and headaches disappear. However, if it is consumed in large quantities, then it can be intoxicating, making staggering and losing self-control. Adolescents of Nagari Batu Payuang who try it at first or at the beginning of their drinking habits are found to be drunk even they drink it in small amounts. In response to this, according to the producers, the police have come to Nagari Batu Payuang and conducted checks on palm wine made and circulating in this region. They found that the alcohol content/content in Tuak produced in Nagari Batu Payuang could still be tolerated following the Regulation of the Minister of Industry of the Republic of Indonesia Number 71/M-IND/PER/7/2012 concerning Control and Supervision of the Alcoholic Beverage Industry, and Regulations of the Head of National Agency of Drug and Food Control of the Republic of Indonesia Number 14, Year 2016 concerning Safety and Quality Standards for Alcoholic Beverages. In this regulation, it is stated that traditional alcoholic beverages are alcoholic drinks that are traditionally made and handed down that are simply packaged and made at any time, and used for the needs of customs or religious ceremonies. When the production of *tuak* in Nagari Batu Payuang is increasing and the people who consume it are increasingly diverse and disturbing other community members, the Government of Lima Puluh Kota conducts raids for its production houses that have a large turnover. It is just that the unscheduled raid that does not stop the habits of this community. So that the *tuak* activities in Nagari Batu Payuang continue to this day. Meanwhile, Indonesian Ulema Council stated that permissible alcohol content in traditional alcoholic beverages is under 1% (Hasanah, et al., 2013). Nevertheless, the police allowed this situation to continue until now. An incidental inspection/raid as commonly did, cannot be taken for granted due to *tuak* is produced by many people in different places. Probably, the results of the *tuak* are also different so it is not that simple to generalize the situation. Moreover, *tuak* activities in this region are in free and open activities.

In contrast to the police, the local *ulama* of Nagari Batu Payuang say different in their views in responding to the habits. These *ulama* are quite concerns about the habits of Nagari Batu Payuang people who do activities such as producing, consuming, and trading *tuak*, moreover for teenage consumers. According to them, tuak is haram since it is categorized as *khmar*. Each Muslim knows that Islamic law forbids producing, consuming, and trading *khamr* (Interview, Bila, 2019). Hamka in Tafsir Al-Azhar has mentioned that *tuak* is *khamr* as a type of local traditional Indonesian beverages. *Tuak* makes people addicted and if children or teenagers are addicted, it is difficult to cure it other than being exiled and taken to a rehabilitation place (Sumarno & Jayaputra, 2015). When a person consumes alcoholic beverages routinely, the alcohol changes and disturbs the physical and psychological slowly. The change was seen when the BAL (blood alcohol level) in his blood had reached 0.05 (Abrori, 2016). The one will begin to

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feel blurred vision, feel the most powerful, and feel threatened, experience motor disturbances in the body, delirious, self-disorientation, drunk and unconscious. Even at the risk of death and has occurred in many areas in Indonesia (Ohimain, 2016). It is since the *aia niro* fermentation process becomes *tuak* that has been contaminated by various types of microbes. When adolescents as *tuak* consumers tuak growing adulthood, then the habit of consuming tuak as an alcoholic drink can trigger them to become people who have risky sexual behavior (Rahardjo, 2008). The same thing was expressed in the hadith that the *khmar* is a source of various crimes. That is when someone decides to consume it, then lost its self-control, then he/she will commit other crimes unconsciously.

The *ulama* of Nagari Batu Payuang expect every parent in the region to play an active role in preventing their children from being exposed to alcoholic beverages rather than teaching them to produce, consume and trade them as is rife today (Interview, Kotik, 2019; Amalia, 2016). Also, local *ulama* expect the existence of a real action of the government to stop the habits that have been conducted for generations. Such issuing regional regulations that prohibit this business. The same thing was expressed by legal experts in Indonesia (Santiago, 2014) that stated that the government should conduct strict supervision and control of each alcoholic beverage product both factory production and home production, as practiced by the Government of Gresik Regency (Yahya, 2018). The concerns of local *ulama* are reasonable due to the habit of consuming *tuak* will have a bad effect both physically and psychologically of the young generations in this region that it will lead to being bad personalities and may fall into criminal acts as many experts have proven (Handayani et al., 2009). Another way to solve the problem of this cultural deviation is by education and application of religious teachings (Idi & Sahrodi, 2017), in collaboration with the authorized parties continuously.

Meanwhile, the habits of people in Nagari Batu Payuang like producing, consuming, and trading tuak can be studied in two different sides of Islamic law; the consumers, the producers, and sellers. Firstly, in the theory/concept of *hadd al-syurb* the consumers are the main subject of discussion as persons who are convicted of consuming *tuak*. The consumers are the most prioritized handling since its consumption directly affects the loss of self-control. It is reasonable that the psychological health of every Muslim adult is an important element to conduct religious obligations (Syarifuddin, 1996). For example, Islamic law orders/obliges to perform prayers, fast during Ramadan month, perform the pilgrimage, and then an important condition of psychology for the validity of these deeds is common sense. On the other hand, *tuak* has eliminated this important function so that it interferes with the urgent obligations of its religious activities which are dependent on the health. Therefore, Islamic law forbids every Muslim from consuming *tuak* (*khamr*) to save the psychological health. Therefore, in the concept of the majority of *ulama*, the consumers of *khamr* can be punished with the *hadd al-syurb* punishment which is flogged as an educative and preventive step both for him and for other Muslims to avoid *khamr* as an intoxicating beverage. Meanwhile, the *ulama* of Hanafiah place *khamr* consumers in the concept of *hadd al-sukr*, which is whacked the same as *hadd al-syurb*. That is, if the consumers become drunk after drinking it, then it becomes a measure to punish him with the punishment of *hadd al-sukr* but if the consumer is not drunk then he only deserves to be punished with a sentence of *takzir* (giving lessons).

Secondly, the place of producers and consumers in the concept of *hadd al-syurb*. In the study of all *ulama*, both majority (*jumhur*) of ulama and ulama of Hanafiah, the producers and sellers of *tuak* are not included in the category of punished people with the punishment *of hadd al-syurb* or *hadd al-syukr* since these two elements are not the main target as mentioned in the provisions of *hadd al-syur*b. Therefore, they cannot be punished with the punishment of *hadd al-syurb* which

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has been determined only for the person who consumes it. This view is based on the verse which only determines the punishment of hadd for consumers, while other parties directly involved in *tuak* activities such as producers, sellers, distributors, introductors, carriers and some other elements fall into the category of people who are condemned (condemned/denounced). According to the provisions of the hadith (Al-Zuhaili, 2002). Therefore, they can only be punished with a sentence of *takzir*. The government can set *takzir* punishment in various types such as giving warnings, giving strict guidance, closing business premises, or if necessary detained in prison.

5. Conclusion

It has been stated above that the method of producing *aia niro* and *tuak* is very simple. The simple method triggered the people of Nagari Batu Payuang to produce it and make it as a source of income. People are more tempted to produce *tuak* than *soka niro* that is more difficult and more drained to be produced. This proves that the paths of sin/immorality are easier to do than the paths of reward/goodness. Many reasons to justify their activities as producers, consumers, and sellers of *tuak*. Everyone can state a variety of motives or reasons, but a variety of reasons will not arise if the important components such as *ulama* and government work optimally to overcome them. In this case, the local *ulama* as those who are mandatory of Allah SWT to remind the people over and over so that they do God`s ways and leave the evil ways. Besides, the government is also mandated to protect its people from the evil activities by issuing and enforcing rules to make the people stop doing it. On the other hand, Islamic law has stated rules about *khamr* as well as *tuak.* It means that the provisions regarding *khamr* can be applied to *tuak* matters. However, it is hard to do fully since Indonesia applies the principles of criminal law (but the Province of Aceh) that different from Islamic law has regulated *khamr* and the other similar items (including *tuak*). Although the local government has an authority to issue regional regulations, especially regarding criminal penalties, yet it is cannot be conflicted with criminal provisions that have been regulated in the Criminal Code or other special criminal regulations.

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Halal Tourism Marketing in the Disruption Era: A Case Study of Penyengat Island in Riau Islands Province

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ABSTRACT

The disruption era creates great opportunities for halal tourism development by using technology to market halal tourism products. As a pilot project for the halal tourism development, Penyengat Island in Riau Island Province faces the challenges in building its image as a leading halal tourism destination. This study aims to analyze the halal tourism marketing, in this case, digital marketing, on Penyengat Island in the disruption era. This research used descriptive qualitative methods through a literature study with data sources derived from related journal articles and other literature. The efforts of halal tourism marketing for Penyengat Island are not implemented digitally. To market tourism of Penyengat Island, the local government and stakeholders use mass media advertising, billboards, annual festivals, and digital channels such as social media, online booking sites, and e-book guides at halaltrip.com. Yet, the media does not inform tourism events or indicate Penyengat Island as a halal tourism destination. It proves that inadequate information about the concept of halal tourism and/or other available information on halal tourism travel guides for Muslim tourists on the digital platforms used. The efforts to promote Penyengat Island as halal tourism using digital channels are the relevant interesting contents in digital marketing channels, the availability of information on the need for halal services, and innovation on tourism attractions.

Keywords: *Digital Marketing; Disruption; Halal Tourism; Information; Penyengat Island*

1. Introduction

The Industrial Revolution 4.0, or known as the disruption era, produced dramatic changes in the way of life, work, interaction, and brings certainty to the speed, breadth, and depth of information and innovation (Pujayanti, 2020). Digital disruption takes place when players in the old industry face new challengers that offer greater value to customers through ways in which the old industry cannot compete directly (Purcărea & Purcărea, 2017).

The disruption era led to disruption technology which was considered as a new business strategy approach through technological use and an emphasis on market value. The existence of disruption technology will bring various innovations, which are to identify and recognize the changes in technology and consumer needs (Putra, 2018).

Disruption also raises the digital economy, an economy that is based on digital computing technologies and network effects. The internet offers a wide range and rich information for business transaction processes. Renald Khasali as cited in Roziqin (2019) stated that the meaning of disruption is also emphasized on business fundamentals (from the cost structure to culture) as well as sharing the economy, the roles, and collaborating.

The disruption era impacts almost all aspects of life. Tourism is one of the sectors that is the most impacted since the era provides challenges and opportunities for the world of tourism to adapt and take advantage of the momentum of change in the development of tourist destinations. In recent years, tourism in Indonesia has played an important role because it has the potential to become the second-largest foreign exchange earner after Crued Palm Oil or CPO (Liputan6.com, 2019).

The number of foreign tourists visiting Indonesia shows an upward trend from year to year and is dominated by tourists from Malaysia, China, and Singapore. In 2015, the number of foreign tourist arrivals was around 10,230,775 tourist, in 2016 around 11,519,275 tourists visited, in 2017 the number increased to 14,039,799 tourist, in 2018, it increased to 15,810,305 tourist and in 2019 around 16,106,954 tourist came to visit Indonesia (Badan Pusat Statistik, 2020).

Halal tourism is one of the tourism segments that are being developed in Indonesia that provides facilities for the basic needs of a Muslim tourist, such as religious facilities, halal food, toilets equipped with water taps, and supporting facilities under sharia law in the tourism destinations. According to DinarStandard & Dubai International Financial Centre (2018) in "An Inclusive Ethical Economy, State of the Global Islamic Economy Report 2018/19" stated that Muslim spending on halal tourism is USD 177 trillion in 2017, and is projected to increase amounting to USD 274 trillion in 2023. So, halal tourism is considered to have great potential in the tourism industry.

Since 2015, the Ministry of Tourism and Economy Creative of the Republic of Indonesia has been developing halal tourism. In 2018, the growth of the halal tourism market in Indonesia reached 18%, with the number of Muslim foreign tourists reaching 2.8 million, and the foreign exchange generated reached more than Rp 40 trillion. The phenomenon of new market growth in the world of tourism in Indonesia, the Ministry of Tourism is targeting foreign tourist arrivals of 25% of the 20 million foreign tourist arrivals target in 2019, or equivalent to 5 million foreign Muslim tourists (Kementerian Koordinator Bidang Kemaritiman dan Investasi Republik Indonesia, 2019).

The tourism sector faces challenges in technology during the disruption era. The advances in information communication technology (ICT) resulted in the loss of intermediaries in the travel agent marketing chain. Nowadays, tourists can create their own travel experiences using online travel agents by combining smart gadgets, mobile commerce, location-based services,

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and sharing economy. The smart tourism concept is used by stakeholders through technological use in sharing information about tourist experiences (Hsu et al., 2016).

The Ministry of Tourism of the Republic of Indonesia nominated Penyengat Island as a pilot project in the area of halal tourism development in Riau Islands Province. The Ministry of Tourism expects the designation of Penyengat Island can encourage the acceleration of halal tourism development because it is located in the strategic location of the Riau Islands as an entry point for foreign tourists, especially since the main market share of tourists is dominated from Singapore and Malaysia (Indonesiatravel.news, 2019)

Penyengat Island which is included in the administrative area of Tanjungpinang City, through the Minister of Education and Culture of the Republic of Indonesia Decree Number 112/M/2018 in 2018, nominated as the National Cultural Heritage Area and is regulated through Tanjungpinang City Regulation Number 8, Year 2018 concerning Management of Penyengat Island Cultural Tourism. Penyengat Island has an important attribute as the center of Islamic Malay studies. Also, Penyengat Island is the birthplace of Malay grammar (the basis of Malay grammar which is then called Indonesian). Penyengat Island is strategic because it is in direct opposition to Singapore and Malaysia, supports the potential for professional tourism development. Historically, Penyengat Island in the past time has an inseparable relationship with Singapore and Malaysia which was under the empire of the Riau Lingga Malay Kingdom (Zahra, 2019).

As a tourism destination area, foreign tourists are targeted from Singapore and Malaysia, which is required to conduct intensive promotions to attract tourists to visit. The halal tourism segment that is being developed should be an opportunity to attract Muslim and non-Muslim tourists from neighboring countries because halal tourism is a form of tourism with extended service. Tourism promotion in the technological disruption era as it currently relies heavily on creativity, innovation, technological sophistication, and collaboration between stakeholders. This can be applied to its development on Penyengat Island considering its main market share is foreign tourists who want ease in accessing the information on a tourism destination. Sigala (2018) mentioned that technology has a large impact on consumer behavior, decision-making processes, planning, and tourism experience. Technology not only changes the way tourists identify, select, pay for, and enjoy the tourist experience, but also changes the motivation of traveling.

The disruption era has brought many changes in the tourism world, especially for marketing tourist destinations. Musthofa (2019) stated that the use of digital facilities as communication media for promotion, marketing, and education through various digital platforms that are positive for the development of cultural tourism offered by Saung Angklung Udjo. The creativity and setbacks faced are very important in the process of tourism product development, so they can survive and continue to grow amid changes, and ultimately have an impact on increasing tourist visits. Balasubramanian & Ragavan (2019) also stated that technology has brought a significant impact on the tourism industry and hospitality, also requested service changes to meet the millennial consumer needs and the global market.

Buhalis (2019) claims that technology supports shared interests in the tourism ecosystem. The tourist experiences with the development of technology facilitate tourists to recreate values through traveling steps. Hsu et al, (2016) said that the education sector faces competition as a result of disrupted technology. The development of new travel models requires innovative business solutions, such as product digitization**,** sharing economy adoption, and strengthening the collaboration between stakeholders.

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MasterCard-CrescentRating in "Digital Rating Muslim Travel Report 2018" predicts Muslim tourists will spend USD 180 trillion in 2026 for booking trips through the online system (MasterCard & CrescentRating, 2018). Public dependence on the internet due to the condition of the Internet of Things (IoT) will shift people's behavior patterns gradually towards something more practical and faster. The changes in markets and technology encourage producers to carry out different expansion strategies through online platforms and other media companies (Roziqin, 2019).

From some studies above it can be concluded that the disruption era has changed the tourism industry in an adjustment to capture market tastes through the use of technology. The use of technology has changed the world of tourism, both in tourist demand, business strategies that must be adjusted, and the innovation of tourism products and the ease of digital marketing that has the potential to attract even more tourists. Penyengat Island, as a tourism destination, has been developed the tourism programs by the local government for many years (Zahra, 2019). The concept of halal tourism for Penyengat Island is still relatively new developed. It is a driving force that can contribute to improving the quality of tourism in the island. Moreover, in an era where technology plays a very significant role, it must be considered as a tourism marketing opportunity that is greater and can reach more tourists to visit. Therefore, this research is to analyze how halal tourism marketing of Penyengat Island in the disruption era.

2. Literature Review

2.1. Disruption Era

The disruption era is a digital revolution since the proliferation of computers and the automation of records in all fields. Industrial Revolution 4.0 is the era of technological disruption because automation and connectivity in a field will move the industrial world and job competition become non-linear. To promote and market products, information, and communication technology are a very effective medium (Musthofa, 2019). According to Christensen (1997) as cited in Hadiyat (2019) disruption era is a new technological innovation both products and services that disrupt technology establishment which gives birth to some new industries. Disruption technology rises to various innovations, both positive and negative.

Purcărea & Purcărea (2017) mentioned several concepts of disruption. Digital disruption presents some challenges for old industries against new competitors that bring greater value to consumers through the ways where old industries cannot compete directly. To engage digital consumers effectively and involve the touch in the circle of consumer experience, an industry must transform the digital change as a new investment process in technology and business models. Industries must change their production processes so that customers easily access the information. The disruption innovation will emerge based on technology starting from the bottom end of the market or creating new market steps.

The 4.0 industrial revolution brings the changes of the people's economy. Digital developments make it easy to access the changes in people's economic behavior. Businesses will survive when they can take advantage of technological changes. The business model approach has transformed from the owning economy model to a sharing economy that impacts on smaller production capital and consistent profitability. The vast marketing area that users can reach will open greater opportunities. In such an environment, none can move and walk by oneself rather than the need for collaboration between actors (Roziqin, 2019).

Various definitions of the disruption era have been found through various sources, it can be concluded that it is marked by the changes of business strategy in meeting the needs of consumers through the use of information technology. The era of disruption is also

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characterized by an economic system change from owning economy to sharing economy, which certainly strengthens the fabric of collaboration that must be carried out between relevant stakeholders so that the business strategy undertaken to meet market demands for information and access convenience. Innovation is also important in facing the era. Innovations can forecast and deal with the market changes to meet consumer needs as it is affected by the development of increasing massive technology.

2.2. Tourism

World Tourism Organization and the Inter-Parliamentary Union in 1989 stated that the concept of tourism as "it encompasses all free movements of persons away from their places of residence and work, as well as the service industries created to satisfy the needs resulting from these movements" (WTO, 1989 as cited in Happ & Ivancsó-Horváth, 2018).

Michalkó (2001) as cited in Happ & Ivancsó-Horváth (2018) described that "tourism is an individual's experience, associated with an environmental change, where services are used". Cook et al, (2014) as cited in Battour & Ismail (2016) stated tourism as "the temporary movement of people to destinations outside their normal place of work and residence, the activities were undertaken during their stay in those destinations, and the facilities created to cater to their needs".

Kotler and Armstrong (1997) as cited in Ratu & Adikampana (2016) stated the marketing strategy is the marketing mindset used by business units to achieve marketing objectives. Components of the marketing mix according to McCarthy as cited in Kotler (2000) are products, prices, places, promotions (Ratu & Adikampana, 2016). Tourism marketing is all activities to identify the needs and desires of tourists so that they can provide maximum service to tourists (Yoeti, 1985, as cited in Ratu & Adikampana, 2016).

Tourism marketing activities aim to persuade tourists who are categorized into two groups, namely first, groups of people who have financial and physical abilities for tourism activities but do not have time to travel; the second group is tourists who are the target of promotion for information giving and influence tourists who are considered to have prospects to visit tourist destinations (Afifatur & Novaria, 2017 as cited in Rohimah & Romadhan, 2019).

A successful tourism destination marketing framework requires a cooperative and strategic approach. With this approach, four important things must be done, namely forming a tourism destination marketing committee; developing a strategic tourism destination marketing plan that is in line with the existing tourist destination development plan; conduct relevant research; and identifying and developing new tourism products and experiences (Cox & Wray, 2011).

Laws (1995) as cited in Cox & Wray (2011) develops a marketing planning framework for tourism destination into five phases, they are:

1) In the initial phase, tourist destinations must assess the market situation including audits of existing tourist facilities, identify tourist preferences and behavior regarding tourist destinations, and identify competing tourist destinations;
2) This phase is a process related to the plan for developing tourist destinations;
3) Establishing destinations for regional tourist destinations;
4) Implementing a marketing strategy;
5) Observing marketing performance.

2.3. Halal Tourism

Battour & Ismail (2016) explained that halal tourism is all tourist objects or actions that are permitted according to Islamic teachings as expected by Muslim tourists in the tourism

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industry. Islamic law is considered as a base for distributing tourism products and services to targets mostly Muslim consumers such as halal hotels, halal resorts, halal restaurants, and travel under Islamic values. Tourist sites are not only in Muslim-majority countries but also can be applied in Muslim minority countries. Therefore, halal tourism includes tourism services and products designed for Muslim tourists in Muslim or non-Muslim countries. Furthermore, the definition considers tourist destinations not only focusing on religious tourism but also on motivation and other general tourist destinations.

Razzaq et al, (2016) reported that Muslim tourists tend to choose Sharia accommodations that have attributes such as the availability of halal food, the appropriateness of hotel staff uniforms, the absence of pornographic content images and alcoholic drinks, information on nearby mosques for Friday prayers, meeting room with worship facilities. The increasing demand for commercial tourism and hospitality services that adhere to Islamic law is described as "halal tourism", "halal hospitality", "Islamic tourism" or "Islamic tourism" (Henderson, 2010 as cited in Razzaq et al., 2016; Carboni et al., 2014 as cited in Razzaq et al., 2016).

Halal tourism is a new concept in the tourism industry that offers packages and tourist destinations designed to serve the needs of Muslim tourists (Asazuma, 2015 as cited in Wahidati & Sarinastiti, 2018). Permanent Committee for Economic and Commercial Cooperation the Islamic Cooperation Organization (Wahidati & Sarinastiti, 2018) calls halal tourism with the term Muslim-friendly Tourism (MFT) and define it as "Muslim travelers who do not wish to compromise their basic faith-based needs while traveling for a purpose, which is permissible", or it also is defined as "halal conscious travelers, traveling for any purposes, which is halal (permissible)".

The definition of halal tourism must be carried out of various aspects. From the definitions above, it can be concluded that halal tourism is a tourism concept that offers additional services, to meet the Muslim basic needs based on Islamic teachings. The concept emphasizes on offering additional services; it means that halal tourism is not only about religious tourism, but also the concept of all tourism in general. Although Muslim as the main target, halal tourism industry managers must innovate offering tourism attractions to attract them coming to the destination. The concept of halal tourism broadens the target of tourists since comfortable for Muslim tourists in tourist destinations is a priority.

2.4. Halal Tourism Marketing in the Digital Era

Internet marketing is the process of building and managing relationships with consumers through the exchange of ideas, products, and services that satisfy consumers. Digital marketing is the use of digital technology that aims to create integrated, targeted, and measurable communications that help to obtain and retain consumers while building close relationships with them (Roziqin, 2019).

Kaur (2017) stated that the success of digital business marketing activities in the tourism industry is determined by the following points, including a quality website, a strong social media presence, search engine optimization, e-mail marketing, attractive content, and mobile-friendly. In another study by Happ & Ivancsó-Horváth (2018) the term concept of smart tourism states that there are three main components, based on information communication tools, including smart destinations, smart experiences, and smart business systems. Buhalis (2003) as cited in Happ & Ivancsó-Horváth (2018) who mentioned the concept of e-tourism as digitizing the entire process chain and values in tourism, travel, and hospitality to maximize effectiveness and efficiency. Digital tourism is interpreted as the use of information communication tools, an

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IT solution that can help find the needs of tourists and increase organizational and business competition in tourism.

In the tourism industry, digital marketing provides information through different channels to reach their potential consumers, by providing reliable and always updated information. Providing a website as a digital tourism marketing channel must also make it easier for tourists to obtain information. Social media for the tourism industry is very important because tourists' decisions to take a vacation to depend on the experience, reviews, and feedback from trips made by others. Besides e-mail is considered effective as a place of direct interaction with tourists, and can track and analyze user behavior on the website (Gupta, 2019).

Tourism marketing in the digital era encourages tourism resources to make the most of technology. Changes in tourist behavior that are reflected in the stages of travel planning travel decision making to experience during the trip, affect the management of the tourism industry to provide an effective channel for tourists to access as much information about the tourist destination to be addressed. The use of websites, social media, e-mail, to mobile-friendly applications is the choice in marketing tourist destinations to attract tourists, of course with quality content and easy access to information for tourists.

Yousaf & Xiucheng (2018) stated that eight dimensions in the marketing of halal tourism, including the ease of finding halal products and services; halal assessment and certificate; Halal food features; Halal food restaurant recommendations; Improvement of halal tourism experience; Halal as a symbol of culinary differences; the halal aspect at the airport; Additional halal services and facilities.

Idris & Rahman (2018) mentioned that a report published by the Statistical, Economic and Social Research and Training Center for Islamic Countries (SESRIC) in 2017 included an effective marketing strategy in the tourism sector, which was then utilized to analyze key marketing concepts in Islamic tourism, consisting of:

1) Developing product refers to the creativity of Islamic tourism products and services with new or different characteristics that offer new or different benefits to tourists;
2) Branding, a process that involves creating a unique name and image for Islamic tourism products, places, and services in the minds of tourists, especially through ad campaigns with consistent themes;
3) Pricing, activities in finding the best prices of tourism products and services;
4) Positioning, an Islamic tourism marketing strategy that aims to create an image of a country, city or region occupying a different position, relatively for a competitive image in the minds of tourists;
5) Promoting, the advancement of products, services or places of Islamic tourism through publication or advertising

Battour & Ismail (2016) mentions several attributes that support halal tourism in attracting more visits and serving the needs of Muslim tourists, including:

1) Availability of the mosque;
2) Availability of worship facilities on tourism sites, airports, hotels, and other public places;
3) Availability of *Azan* (call to prayer), or a call for worship time;
4) Availability of Qibla guidance;
5) Availability of water in toilets at airports, tourist sites, shopping areas, and others;
6) Availability of halal food at airports, tourist sites, shopping areas, and others;
7) Availability of separate halal kitchens in hotels and restaurants;
8) Availability of a separate area for women on the beach

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9) Availability of separate swimming pools and sports venues;
10) Prohibition of alcoholic drinks with authority in public spaces;
11) Prohibition of sexual content channels in the hotel entertainment system

Research on digital marketing for halal tourism development has not been carried out optimally. Yousaf & Xiucheng (2018) observed the halal tourism marketing digitally only through the government website channel although it was mentioned the halal tourism marketing dimension, whereas according to Kaur (2017) the success of digital tourism marketing aside from a quality website, it was also supported by the presence of strong social media, search engine optimization, e-mail marketing, attractive content, and mobile-friendly. In this research, the concept of digital marketing of halal tourism combines the concept of digital tourism marketing according to Kaur (2017) which puts forward website channels, social media, interesting and mobile-friendly content, with the attributes of halal tourism marketing according to Yousaf & Xiucheng (2018).

3. Research Methodology

This research used a qualitative descriptive method with library research or literature review by utilizing relevant articles related to the research topic (Hadi, 1995). This research focused on the development of Penyengat Island as halal tourism, in Riau Islands Province specifically in tourism marketing during the disruption era. Data collection techniques were documentation. Data were collected from February to April 2020, using Facebook, Instagram, YouTube, Traveloka, Tripadvisor, halaltrip.com as the subject of this research. The analytical method was interactive analysis with three components of analysis, such as data reduction, data presentation, and concluding (Sugiyono, 2011).

4. Results and Discussion

Penyengat Island is a part of the administrative Government of Tanjungpinang City. This island is a historic island that has an important role in the rise and fall of the Malay Empire, which previously consisted of the Sultanates of Johor, Pahang, Siak, and Lingga, especially in the southern part of the Malay Peninsula. This important role lasted for 120 years, since the establishment of the Riau Kingdom in 1722, until it was completely taken over by the Dutch Colonial in 1911. Various historical relics have been witnessed until today, such as the graveyards of kings that one of them is Raja Ali Haji tomb, a great mosque of Sultan Riau which was built of egg whites as building glue and fortifications in Kursi Hill. Not only those, but this island also was the birthplace of Malay grammar (the basic grammar of Malay which is later called Indonesian), besides, Penyengat Island is also a National Cultural Heritage Area through the Minister of Education and Culture Decree number 112/M/2018 in 2018 and regulated through the Regional Regulation of Tanjungpinang Government City Number 8, Year 2018 concerning Management of Cultural Tourism of Penyengat Island. But it can be seen that the number of tourist visits to Penyengat Island has decreased. In 2014 the number of visits by 4,877 tourists, while in 2015 was 4,011 tourists and declined in 2016 by 3,421 tourists (Zahra, 2019).

Ministry of Tourism nominated Penyengat Island as a pilot project for the development of halal tourism in the Riau Islands Province. This island has great potential as Religious and cultural tourism destinations which are supported by Muslim community inhabitants make it a great opportunity for this historic island to develop the halal tourism segment. Strategic location adjacent to neighboring Singapore and Malaysia is also considered to be a distinct advantage to attract foreign tourists. Furthermore, offering the concept of "Muslim-friendly

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tourism" is a special attraction for Muslim tourists, because it offers the availability of halal food, accommodation based on sharia (some with the concept of family-friendly accommodation), and several facilities supporting Muslim needs. For non-Muslim tourists, halal food is associated with product quality indicated by halal certificates included guarantees of cleanliness, safety, and quality of products in the supply chain (Samori et al., 2016). The development of tourist destinations is not only in the form of regional highlight but also on the potential they have such as art, culture, culinary and local excellence (Anggara et al., 2019). Sumarabawa (2015) as cited in Anggara et al, (2019) stated that the development of tourism potentially requires information on physical and environmental factors that included accessibility, supporting facilities, and infrastructure.

The concept of digital marketing for halal tourism combines the concept as Kaur (2017) puts forward website channels, social media, interesting and mobile-friendly content, with the attributes of halal tourism marketing in the form of easy to search halal products and services; halal assessment and certificate; Halal food features; Halal food restaurant recommendations; improvement of halal tourism experience; Halal as a symbol of culinary differences; the halal aspect at the airport; such as halal services and facilities (Yousaf & Xiucheng (2018).

By carrying the concept, halal tourism marketing of Penyengat Island can be accessed online; through websites, social media, mobile-friendly with content quality and application. The concept of halal tourism will attract Muslim tourists to visit.

In the development of tourism, marketing is a crucial part of in tourism marketing of Penyengat Island. Promotion is a form of marketing communication, by spreading information, influencing, and reminding target markets for companies (Permana & Kismartini, 2017). In the disruption era, using technology for tourism marketing is a challenge. The efforts made by the local government in the development of tourism of Penyengat Island are still limited to promotions in the form of providing tourism information centers, annual festivals, heritage market activities, cooperation with travel agents, advertising in the mass media, and billboards in strategic places (Zahra, 2019; Persari et al., 2018). Some activities such as the annual festival are still a mainstay in the promotion of Penyengat Island tourism. Related to technology, promotions are carried out using the Facebook, website, Instagram, YouTube, and e-book travel guides (Persari et al., 2018).

The promotions of Penyengat Island tourism using technology can be found on social media (Facebook, Instagram, YouTube), online booking sites (TripAdvisor, Traveloka), and e-book guides accessed through halaltrip.com. The marketing of Penyengat Island tourism is not only conducted by the local government but also carried out by local communities such as the Penyengat Tourism Awareness Group (Pokdarwis), the Indonesian Enchantment Generation (Genpi) Tanjungpinang, as well as travel agencies that provide tour packages on Penyengat Island.

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Figure 1. Marketing of Penyengat Island on Facebook
Source: the Facebook account of Local Office of Culture and Tourism, Tanjungpinang City

The Regional Office of Culture and Tourism Tanjungpinang city does not promote Penyengat Island tourism on the website but the office only promotes the island on Facebook with updated information such annual events, Penyengat Island Festival, are still a mainstay in the promotion of Penyengat Island tourism. Likewise with the tour package that was just launched in 2019 to be superior in attracting tourists. However, to establish an image of Penyengat Island as a leading halal tourism destination on Facebook, the office cannot inform as expected.

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Figure 2. Tourism Marketing of Penyengat Island on Instagram and YouTube
Source: YouTube & Instagram of Pokdarwis, Penyengat Island and Instagram of Genpi Tanjungpinang

Related to halal tourism marketing, the information only describes the Most Popular Halal Tourism at the Indonesia Enchantment Award 2019. The rest for branding, information on the availability of supporting facilities for Muslim tourists, to attractive tourist attractions is not available yet on the official Facebook account. Yuniningsih & Suwitri (2017) mentioned that the branding of a tourist destination became one of the efforts to improve the tourism industry in

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an area. Since each region has a different tourism potential, then followed by geographic tourism development, treatment, and development patterns, the differentiated strategies are needed between regions. Besides, the most potential in tourism marketing is to capture market needs and professionalism of managers to support the adaptive tourism sector. Ideally, the branding process in an area will arise the curiosity to know more about a certain area (Yuniningsih, 2015).

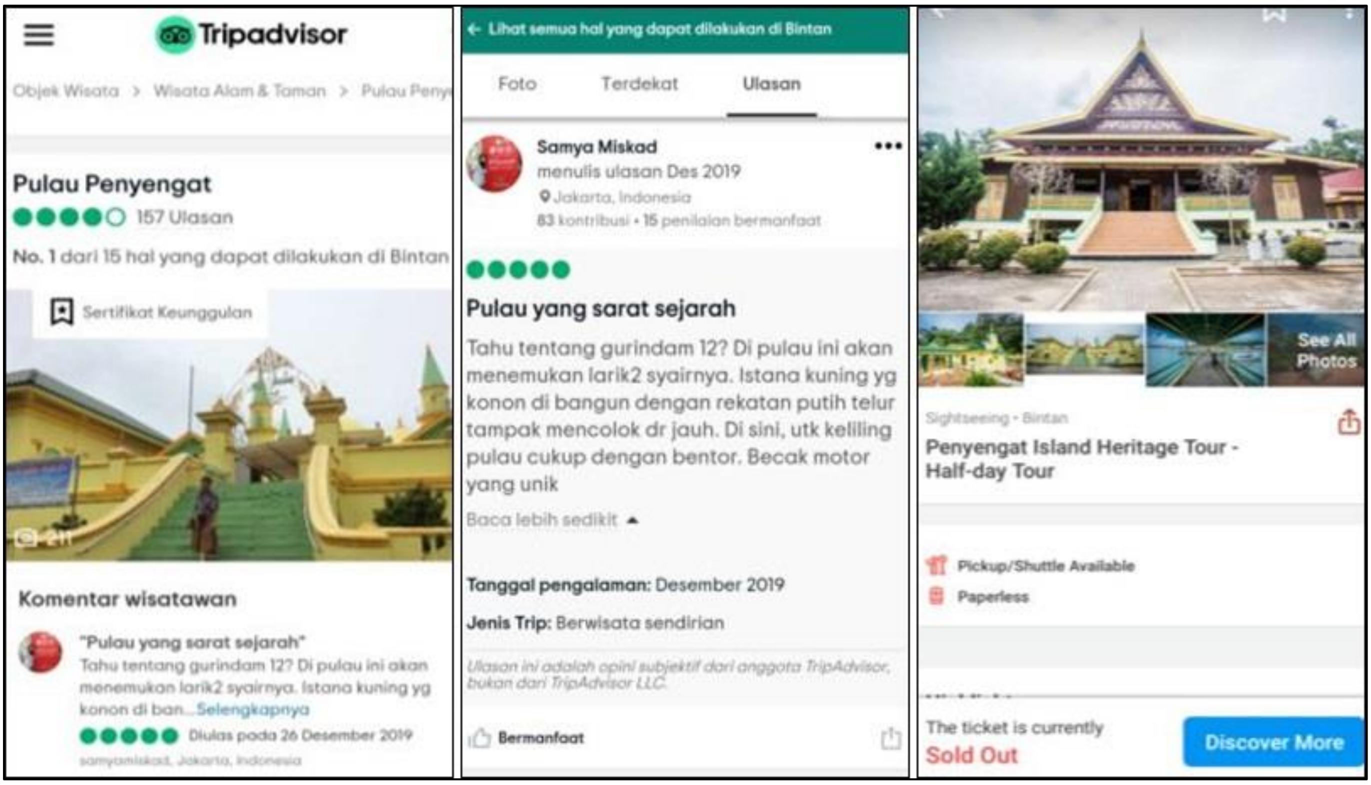

Figure 3. The Reviews and Tour Packages of Penyengat Island
Source: Trip Advisor and Traveloka

As a local tourism development community, Pokdarwis of Penyengat Island has been conducting some marketing efforts on Facebook, Instagram, and YouTube. Marketing on YouTube was in 2018 by uploading one video on its YouTube account. This condition is very concern considering YouTube is very effective media to attract tourists if the content is managed in a professional, consistent manner, and always provides the latest and unique information. Beside, Pokdarwis Penyengat Island accounts on Facebook and Instagram are only limited to display tourism promotions in the form of event promotions and tours. The image of Penyengat Island as the leading halal tourism destination has not met a highlight in attracting tourists to visit. Other marketing, Genpi Tanjungpinang, also promoted this island on Instagram. It shows the Penyengat Island Festival which has been held since 2016 and the tour package launched in 2019 where it is still a mainstay that continues to be intensified both online and offline. But these two attractions are still failed to highlight the concept of halal tourism.

Trip Advisor provides a variety of reviews about the experience of traveling on Penyengat Island. It can be referenced for tourists to visit Penyengat Island. The digital market place pages like this one will help tourists in each stage of their traveling experiences, from the planning stage of decision making to the sharing of travel experiences to be a reference for others. However, on this website, the concept of halal tourism in Penyengat Island has not been

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informed seriously because there is no information available on the implementation of halal tourism.

Some reviews about Penyengat Island are mainly around the admiration for religious and cultural tourism offered by this island, but, the detailed description of the facilities available at the tourist destination is not available. If Trip Advisor provides travel reviews to Penyengat Island, Traveloka provides others. This online booking travel site provides a half-day travel tour package to Penyengat Island. The search for Penyengat Island travel in the Traveloka application does not accommodate the availability of travel packages, due to the sold-out information on tourist tour tickets. So the potential tourists only observe some experiences are offered by Penyengat Island tours. It is also the same as this tourism promotion platform because it did not provide enough information about tourist attractions offered on Penyengat Island.

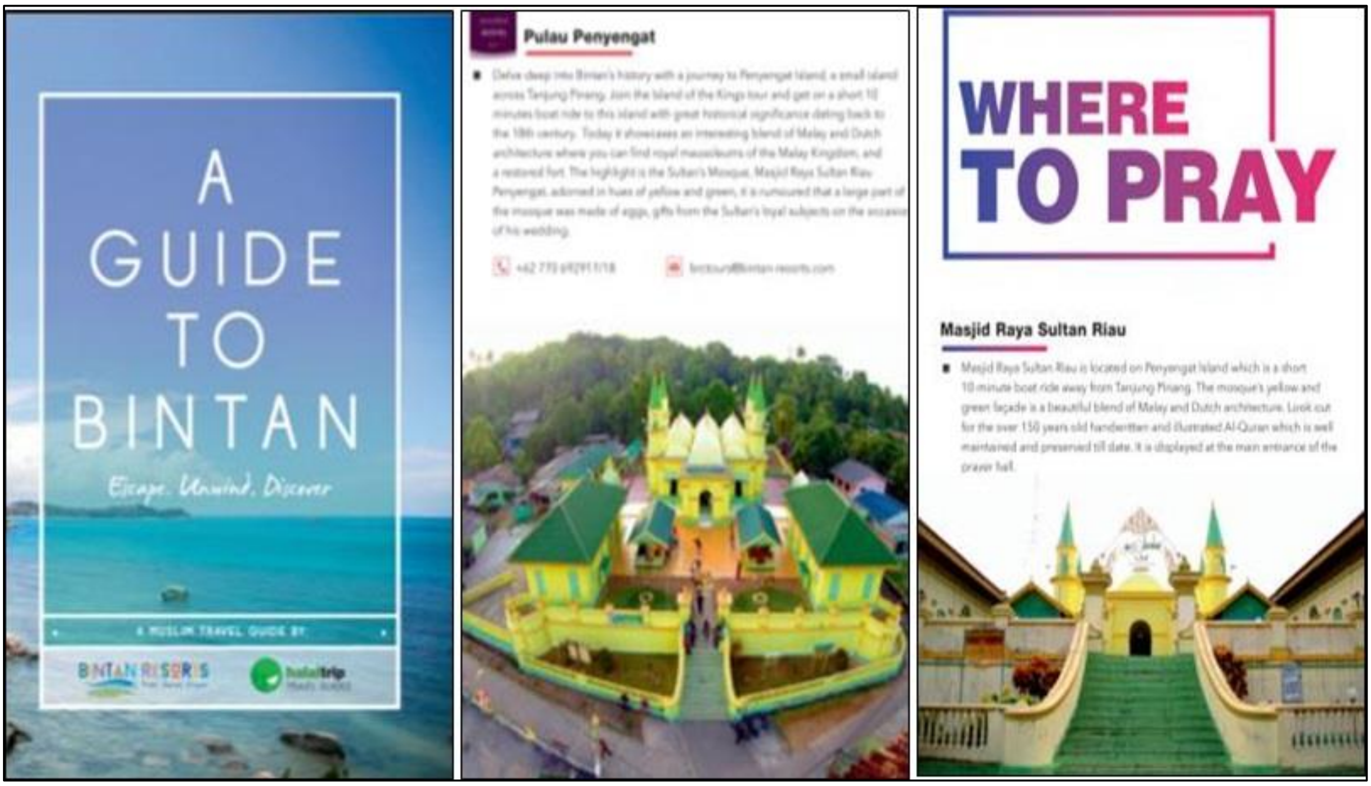

Figure 4. Halal Tourism E-Book Guide on Penyengat Island
Source: halaltrip.com

The e-book of Halal tourism guide book can be accessed via halaltrip.com as a cooperation with the Ministry of Tourism since 2017. This guidebook does not provide completed and detailed information on the implementation of halal tourism on Penyengat Island, because it is a combined tourist guide between Bintan and Penyengat Islands. At the very least, this guide book contains attractions, worship facilities, and the availability of halal food at tourist destinations. But this e-book does describe more about accommodation lists of Muslim tourist needs. Information about halal food is only limited to restaurants that are not located in Penyengat Island. Tourist attractions are still limited to religious and cultural tourism, which has not been touched by innovation as the main asset to attract tourists. This guidebook is available in three languages; English, Arabic, and Mandarin that can accommodate tourists from various parts of the world with different language backgrounds.

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The disruption era in tourism is related to the innovations needed to produce unique tourist attractions that are more attractive than others. In the world of tourism, offering something new and unique is an important aspect. Penyengat Island tourism needs to improve its tourist attraction innovation. The lack of tourist attractions as presented on Penyengat Island make the tourists less impressive. Tourists who visit Penyengat Island only enjoy relics of historic sites without adequate information on the history of each site. Innovation in the world of tourism cannot be avoided, because that will be something different in each destination that makes tourists come to visit this tourism destination. The lack of innovation in managing tourist destinations on Penyengat Island makes mostly tourists only visit a few hours. Not many tourists are interested in staying even though lodging facilities are already available on this island since no tourism activities can be enjoyed at night. Halal tourism which began to be implemented on Penyengat Island should bring innovations in providing information on the availability of worship facilities, sanctification facilities, halal food, as well as tourist activities that can be enjoyed by tourists. The provision of this information can be in a mobile-friendly application, as has been implemented of halal tourism destinations in some countries.

Digital marketing dominantly influences the tourism industry because of easy access to information regarding the best deals available to consumers. Consistently, tourists look for the latest information on travel deals, and digital marketing makes content easily searchable and accessible. Tourists determine their travel plans by referring to websites, blogs, comments, and various social media channels to find the best products with reputations and positive reviews. their decisions depend on product identity and other people's reviews about the product. The most important resources that are influential in making global tourist decisions for travel consist of travel review websites, online travel agents, and travel operator websites (Gupta, 2019). Digital innovation in the form of an online travel agent application helps consumers in online booking, travel planning, and travel review, and currently, more than 50 percent of hotel bookings are made online (Jasrotia et al., 2019).

Halal tourism covers a wide range of tourism activities of Muslim tourists, where the trip motivation is not merely in religious activities; even its destination can be in non-Muslim countries (Yousaf & Xiucheng, 2018). More, Yousaf & Xiucheng (2018) stated that there are eight dimensions in the marketing of halal tourism, including the ease of finding halal products and services; halal assessment and certificate; Halal food features; Halal food restaurant recommendations; improvement of halal tourism experience; Halal is a symbol of culinary differences; the halal aspect at the airport; Additional halal services and facilities. The promotion of halal tourism is described by Henderson (2003) as cited in Rasul (2019) by stating that "the 'mature and advanced halal industry' and widespread availability of formally certified halal restaurants are showcased, alongside prayer facilities. There are links to the aforementioned halal directory and lists of 'Muslim-friendly' travel agencies, airlines, hotels and resorts, souvenirs, and attractions."

According to Henderson (2003) as cited in Rasul (2019), halal tourism promotion greatly emphasizes aspects of the certified halal food restaurant availability, as well as worship facilities. The rest, travel agents, airlines, hotels and resorts, souvenir places and tourist attractions must also be "Muslim-friendly", to complete the halal instructions available at tourist destinations.

On the marketing side, the image of a tourist destination becomes a prerequisite in the process of designing an effective strategy to offer what is expected by tourists who are considered potential. Another important aspect is meeting the needs of tourists as well as possible. In the case of Muslim tourists, tourism marketing emphasizes halal tourism services

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and products, offers tour packages and destination designs to serve and meet Muslim needs. To strengthen halal tourism, there must be a maximum supply of comfort for Muslim tourists (Halkias et al., 2014).

A series of important aspects in halal tourism marketing has not been promoted in various social media both the government and local communities of Penyengat Island. The social media only describes the content of annual festival events; even the promotion of tour packages is still not intensively carried out. As a digital marketing, media must inform contents that facilitate Muslim tourists to obtain information about the availability of all their needs during the traveling. The presence of social media which only promoted events, marketing of the halal tourism of Penyengat Island will not have a significant impact on describing Penyengat Island as one of the leading halal tourism destinations.

Website and social media are important media in tourism marketing. The tourism website considers as the most important communication tool for marketing tourist destinations in this era. Research showed the use of tourism websites as an important aspect in framing a good tourist destination image, where tourism websites can provide abundant information, showing photos of attractive tourism attractions, and the sales function. In this case, tourism websites provide services as a portal for advertising and marketing (Wu, 2018).

The regional office of Culture and Tourism, Tanjungpinang city, has not maximized its website to market the halal tourism of Penyengat Island. The website condition is not accessible ultimately will direct tourists to look for tourism information on social media. The official tourism website is to find relevant information about attractions and activities at the destination, as well as facilities and services provided. The site is designed to direct the attention of online visitors to tourist attractions and other facilities such as restaurants and hotels. The regional office of Culture and Tourism should be responsive to this opportunity to develop the halal tourism of Penyengat Island. For Muslim tourists, apart from the places of interest promoted by a tourist destination's website, the most important thing that they attract is the availability of halal food and the appreciation that accompanies their needs. This makes it easy to track halal products and services as an important element in marketing tourism websites for Muslim tourists (Yousaf & Xiucheng, 2018).

Social media is one of the most significant and effective platforms in digital marketing for the tourism sector. The content provided must be relevant and trusted about the destination in detail, so that the tourists can be generous. Social media that are widely used for digital marketing of Pulau Penyengat tourism have not provided appropriate content to highlight the implementation of halal tourism. It is quite difficult to find information about the organization of halal tourism in Penyengat Island through government social media and local communities, although its use is quite updated. The tourism marketing on social media is only for annual tourism promotion events. Whereas social media is not just a tool to promote content and travel offers, but also must be a communication tool with tourists. The social media users must be a reference destination for Muslim tourists in preparing travel plans, the implication of which is that social media must provide complete guidance on the availability of Muslim travelers' needs while traveling on Penyengat Island, such as worship facilities, guaranteed availability of halal food, toilets completed restroom facility for Muslims, “Muslim-friendly” lodging, sharia-compliant travel experience, and other supporting matters. Social media acts as a knowledge-sharing platform through users who share travel experiences, valuable reciprocal responses, write reviews, and share photos that can attract the attention of even more people (Gupta, 2019).

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The poor halal tourism marketing of Penyengat Island as a result of the local government and related stakeholders in creating innovative tourist attractions. According to Jones (2003) as cited in Wilfridus (2010), innovation is an organizational process of using expertise and resources to develop new products and services or to develop new production and operating systems so that the organization can provide higher satisfaction to consumers (Yuniningsih, 2015). In tourism, innovation is the result of creating new products or modifying existing tourism products (Belova & Kropinova, 2015). So far, both the local government and communities have created innovations such as promoting tourism materials included new tour packages launched in 2019, the annual Penyengat Island Festival as well as a heritage market initiated by Genpi Tanjungpinang. The three activities have not shown the optimal results to attract tourists to visit this Island. The tour packages that must be ordered through Pokdarwis, the heritage market which is only held on Sundays, and the annual festival that contains several activities that do not attract a wider tourist market share, showing that innovation tourist attraction that seeks to be created cannot "cover" tourism of Penyengat Island into something attractive. Whereas, tourist attraction innovation becomes an important thing in tourism marketing efforts since it is the key to attracting tourists. The managed marketing tourism using digital channels will result beyond the expectations unless the tourist attraction offered is less attractive.

The advance of technology contributes to the provision of smartphone applications in the halal tourism industry which certainly makes holidays more comfortable and "Muslim-friendly". This strategy has been one of the tourist attractions for Muslim tourists to visit; also, it will be adding value in marketing destinations and developing halal tourism. Technological innovations will be an additional point in strengthening the halal tourism industry on Penyengat Island if it is supported by human resources and cooperated with related stakeholders. The ease of tourism information access as described above is needed by Muslim tourists for traveling plans to a tourism destination. Halal Navi is an example of a smartphone application that helps Muslim tourists, especially in Japan to find halal food restaurants and provides some reviews from consumers (Samori et al., 2016). Similar to Japan, Thailand took the initiative to launch a smartphone application "Muslim-friendly" to encourage the tourism industry in Thailand (Battour & Ismail, 2016). The application helps tourists find shopping centers and hotels with worship facilities and halal food restaurants. This application is available in English and Thai and will be upgraded to Arabic and Indonesian. The app is available on Android and iOS. Stephenson (2014) as cited in Battour & Ismail (2016) stated that applications as mentioned above will make it easier for Muslim tourists to find hospitality products and services as "halal-friendly", such as hotels, destination guides, vacation packages, guides at airports and halal restaurants. Predictably, non-Muslim countries targeting Muslim tourist visits will develop their applications to make their country as "Muslim-friendly".

5. Conclusion

The disruption era transforms the system into the tourism industry. The technology use is crucial in each tour stage. The tourist behavior changes such as planning their tourist trips have encouraged the tourism industry in providing easy access to information channels using information technology. Halal tourism of Penyengat Island faces some challenges in its development, considering this era has transformed tourism marketing strategies rely on the internet, social media, and the availability of mobile-friendly applications. Tough, the digital marketing of halal tourism development on Penyengat Island has not been taken seriously yet. The use of social media and digital market place pages does not show an effort in branding

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Penyengat Island as a leading halal tourist destination in the Riau Islands Province. The poor of advocacy of the applicable concept of halal tourism, the poor of information on the available supported facilities, and the poor of innovative tourist attractions make tourism marketing through digital channels beyond the expectations. Based on the conclusions, some suggestions are as follows:

a. Enabling the constantly updated social media and websites as digital marketing tools and providing some interesting content;
b. Branding Penyengat Island as halal tourism through digital channels, and containing information about the availability of Muslim tourist needs;
c. Presenting the innovation of tourist attractions on Penyengat Island.

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