



Annual International Conference on Social Sciences and Humanities

**“4.0 Revolution: Religiousity, Identity and
Social Transformation”**



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ON SOCIAL SCIENCES AND HUMANITIES

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Proceeding

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Preface

Dr. Mochamad Sodik, S.Sos., M.Si

Dean of Faculty of Social Sciences and Humanities State Islamic University Sunan Kalijaga

Excellencies,

University Presidents,

Keynote Speakers,

Deans,

Lectures,

Presenters,

Ladies and Gentlemen,

Assalamu'laikum Wr.Wb

Gratitude for Allah's love, abundance of mercy and compassion so that the 2019 Annual International Conference on Social Sciences and Humanities (AICoSH) can run pretty well. First of all, as Dean and Committees, on behalf of the Faculty of Social Sciences and Humanities, UIN Sunan Kalijaga Yogyakarta, I am delighted to extend my thanks for those who get involved in this event, such as committees and reviewers. I also welcome all keynote speakers, conference speakers and participants to the conference scheduled to be held at the Faculty of Social Sciences and Humanities, UIN Sunan Kalijaga Yogyakarta in Indonesia, on June 25-27, 2019.

The conference is organized around the major theme of the industry 4.0 examined more deeply in relation to identity, religion, social sciences and humanities. Understanding the various roles of religion, identity, social transformation in the era of industry 4.0 is the goal of the conference. Additionally, it aims to obviously provide a unique opportunity for researchers, practitioners, policy makers, and participants in general to answer some of the current challenges of the industry 4.0 related to religion in particular and social science as well.

In this case, we would like to offer an alternative reading on the development of social sciences and religious studies to openly face the most challenging phase of life with notion of so-called millennial and artificial intelligence. Indonesia as the largest Muslim country and Yogyakarta in particular will be promising locus which confidently highlights academic discourses and references of cultural production for the country.

Finally I wish all conference participants and organizers a very pleasant and interesting time in Yogyakarta and forward my best wishes to all of you.

Wassalamu'alaikum Wr. Wb

Fajar Iqbal, M.Si

Committee Chair

The international conference held in Yogyakarta on 25-27 June 2019 was facilitated by UIN Sunan Kalijaga Yogyakarta and supported by all participants and a number of parties involved. Participants present from Indonesia, Singapore, the Philippines, and India.

The issue raised with the theme “Revolution 4.0: Religiosity, Identity and Social Transformation” began with increasing global awareness of various types of social change due to the presence of 4th generation technology and its impact. The interconnected world increases the interaction of various parties involved in it. UIN Sunan Kalijaga, especially the Faculty of Social Sciences and Humanities (FISHUM), has an interest in contributing to ideas and thoughts to better understand the world in this era with its various aspects.

Writing contributors in this process is expected to contribute to existing intellectual narratives, especially the social aspects and humanities, which are often affected in real life. The big theme as stated in the previous paragraph was further developed into three scientific groups developed in FISHUM, namely psychology, science of communication and sociology with various sub-themes that are currently popular.

The committee thanked all those who helped so plentifully that this event could be held successfully. Special thanks to Prof. Drs. KH Yudian Wahyudi, MA, Ph.D as Rector of UIN Sunan Kalijaga, Dr. Mochamad Sodik as Dean of the Faculty of Social Sciences and Humanities, the main speakers consisted of Prof. Ronald A. Lukens-Bull, Prof. Macrina Morados, Prof. Noor Aisha, Prof. Drs. Koentjoro, MBS., Ph.D, Prof. Dr. Ibnu Hamad, M.Sc, Dr. Azhar Ibrahim, and all participants who have participated.

We also thank to reviewers for writing sent by all participants so that they can present this proceeding in front of readers. In addition, we also want to express our appreciation to all the committees that have allocated time, thought and energy for the implementation of this event.

The first AICoSH is expected to be followed by the next AICoSH which is planned to be held every year. Participation and support from all parties is certainly expected.

Finally, the committee apologized profusely for all the shortcomings in the implementation of this year's AICoSH. Hopefully we can contribute better to the upcoming AICoSH agenda.

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The Psychological Construct of Understanding the Phenomenon of Violent Extremism: The Case of Selected High Profile Inmates in the Philippines

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The threat of radicalization to violent extremism and terrorism is a growing concern among free and democratic states. In the Philippines, the threat of violent extremism and terrorism is apparent. The Battle of Marawi in 2017 involving a violent extremist group affiliating itself with the ISIL is the most brazen and massive example of the danger posed by violent extremism in the country. The rise of terrorist activities in 2017 catapulted the Philippines to the 10th country most affected by terrorism in the 2018 Global Terrorism Index. (GTI, 2019)

It is notable that in 2016, the United Nations itself has launched its Plan of Action to Prevent Violent Extremism in 2016. Among the proposed strategies in the Plan are: (1) Reforming national legal frameworks and penitentiary systems to ensure the security of inmates, personnel and facilities and establish procedures to prevent and counter radicalization in prisons based on human rights and the rule of law and (2) Introducing disengagement, rehabilitation and counselling program for persons engaged in violent extremism which are gender-sensitive to facilitate their reintegration into society. Evidently, these plan of actions recognize the potential threat of inmates charged with high profile cases. Oftentimes, extremism is articulated through violent manifestations. Violent extremism escalates conflict and disrupts the order of the society as a threat to humanity. Sadly, perpetrators use religion to justify violent manifestations. The use of religion is the most effective tool in a persuasive level that touches core ideologies. These ideologies are anchored on a nostalgic state of perfection and order in the society. The reckoning of this ideal society dates back to the time of the Prophet and the four- guided caliphs. This nostalgic connection legitimizes the need to establish a Khalifah/dawla (state). The supreme ruler of this dawla is tasked to implement the laws of God and replicate the ideal Muslim Ummah.

Given the above premise, the study entitled “The Psychological Construct of Understanding the Phenomenon of Violent Extremism: The Case of Selected High Profile Inmates in the Philippines” delves into the psychological processes or stages of radicalizations experienced by the inmates as point of reference in understanding the push factors that led them (Inmates) to commit violent measures to achieve their personal or group goals. It also provides the context in understanding the target recruits who are lured to believe that they have vital role to play in the re-establishment of the perfect Islamic State. This notion in effect makes the target recruit highly charged, emotionally and religiously – to live or die, jihad fi-sabillillah (or jihad for the sake of Allah).

The way Islam is taught varies. Sometimes highly trained recruiters use and misquote Qur’anic passages in the wrong contexts. Ironically, they see themselves as saviors sent by Allah (s.w.t.) to restore order and to dismantle practices they considered ungodly. It gives legitimacy to their actions

based on the context of self-righteousness-syndrome, believing that they represent the truth and anyone who does not agree is considered enemy. Muslims are labelled as Kafir (unbelievers) and Munafic (hypocrites), thus, permissible to be annihilated in the face of this world. How do these truth-claims lure the Muslim youth and how do they affect their core ideologies? How have they become an easy prey to the various radical groups and how does the process of persuasion look like? These are the key issues being considered in this study, particularly looking into the religious, psychological, and socio-economic contexts as well as the various motivations, inspirations, and aspirations of the Muslim youth in Mindanao.

The Strengthening of Veiled Women Self-Identity through Facebook and Instagram

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Abstract— Indonesia has the largest Muslim population in the world. Although Muslim is the major religion in the country, only a few moslem women wear veil. Veil or niqab (in Arabic) is a cloth for covering head or face (for women). Alvares Research Centre (2018) has revealed that the number of women wearing veil is less than 2%. The small number is caused by the society's different perspectives. To the pro, wearing a veil is a way to be closer to God and to elevate their Islam faith. Those who wear veil in the digital age do social relation through social media network such as Facebook and Instagram. They tend to do selfies in the hope to strengthen their self identity as a Moslem woman. The research objective is to know how veiled women show their identity in social media. According to Littlejohn, identity is meaning which is learned and obtained by self and is projected to others whenever they communicate (2). This is a descriptive qualitative research which explains the strengthening of veiled women self identity through Facebook and Instagram. This divides the results of research into two sections of self identity. Firstly, the subjective dimension, which is the emotion or feeling of veiled women when socializing in Facebook and Instagram. Secondly, the ascribed dimension, which is what others say about self, in this case the description of their followers about veiled women. The informants consist of four people; two veiled women who are active in social media and two women who are the followers of the accounts.

Keywords— veiled, women, self identity, subjective dimension, ascribed dimension, Facebook, Instagram

INTRODUCTION

Not only do clothes function as nonverbal communication, but they also act as culture representation. Regarding communication, veil or *niqab* or *cadar* has recently been worn to send messages that the user is a pious Moslem woman who has answered the calling of the Alquran and Hadits. Culturally, however, veil is widely worn by Arabic women since it is their traditional cloth. However, according to Shihab, covered clothes do not originate from Arab yet it is spread in the Persian nations (5). Still based on Shihab, the harsh condition faced by many people in the Arab region had resulted in the obligation of wearing a cover for woman (5). So, it was supposedly due to philosophical rationale, *jihad*, and safety (5).

What others say about a veiled woman? There are several controversies related to veil. Others who do not wear veil perceive that veiled women are not easy to socialize with. Furthermore, some stigmatize them as being close to terrorist. In contrast, some others accept veiled women as they are part of the community where they are living. As long as they can socialize with others, people will welcome them wholeheartedly.

The phenomenon of social media has also been captured by veiled community. To date more than 30 thousand people have followed niqabsquad's instagram and facebook accounts. Most of its posts are about sermon, altruism, Alquran and hadits reminders. Along with other similar accounts, researchers have been interested in obtaining deeper understanding about veiled women.

A number of authors have written about veiled women in various perspectives. However, only few have written about veiled women in social media. First, Syarifuddin, Nursalam, and Indra Tanra's research reveals that people in Luwu have negative perception on veiled women (6). Veiled women are regarded as strangers and therefore being alienated. This study uses descriptive qualitative method and case study approach. (Sociology study Equilibrium Journal ISSN e-2477-0221 p 2339-2401 Vol III, No.1, Mei 2015). Second, Rahman and Syafiq's research shows that the motivation to be pious Moslem women have triggered them to wear a veil although they are still facing stigma as fanatics or members of terrorist (7). They are dealing with the stigma by ignoring or clarifying it. (Psychology Journal, 2017, Vol 7, No.2, 103-115, ISSN 2087-1708). Next is a study about the communication of veiled women written by Musrifah. Using phenomenological perspective, the study shows that veiled women communicate in Arabic within their community. They are also aware of the labeling given by others (8). (Alamtara, Communication and Islam Broadcasting Journal, Volume I No 1, June 2017). Then, a paper written by Nurul Afifah regarding *syar'i* clothes, media, and piety construction has revealed that the discourse of *syar'i* clothing is part of the emergence of new Islamic movement in Indonesia (9). (Sociology Reflektif, Volume 3 No1, Oktober 2018). Finally Nasrullah's paper on the construction of Moslem identity in social media shows that modernity and technology have played important roles in shaping self-identity (10). The research has explained about the inner motivation and how they are coping with labeling (10). (Komunika, Preaching, and Communication Journal).

Based on the aforementioned papers, issues on the veiled women and their followers must be covered and analyzed. Therefore, it is interesting to know how they interact inside and outside their community. Also, it is important to acknowledge the perception of their followers on social media.

The main theory we use in this research is identity theory by Littlejohn. According to Littlejohn and Foss, identity is a mixture of individual and society which is connected by communication (2). Our identity defines our community membership through symbols, words, and meanings. Feeling, thought, action, and transcendence are identity dimensions (2). Although it stays, identity undergoes changing process. Identity is formed through social interaction and communication. The subjective dimensions of identity is your definition of yourself while the ascribed dimensions is other people's opinion about you. The subjective and ascribed dimensions both consist of four layers. First, personal layer. It is our concept within your social environment which comprises of feelings and ideas. Second, enactment layer. It is other people's perspectives about you based on your behavior, attitude, action, possession. Third, relational layer. It is an identity which encloses with your roles and builds through interactions with others. Lastly, communal layer. It is the identity that is attributed to bigger society or culture (2).

The supporting theory is symbolic interactionism by George Herbert Mead. Based on Littlejohn, *Symbolic Interactionism or SI is a movement within sociology focusing on the ways in which people form meaning and structure in society through conversation. SI is a way of thinking about mind, self, and society. With foundations in the field of sociology, SI teaches that as people interact with one another over time, they come to share meanings for terms and actions verbally and nonverbally. Through action and response, we come to assign meaning to words and actions and thereby come to understand events in particular ways* (3). Symbolic interactionism has three main concepts namely mind, self, and society (3). Mind can be developed through interaction with others using languages as symbols of interaction (3). Self is defined as the ability to reflect self from other's point of views. Society is social structure or social network which consists of individuals and interaction (3).

The last concept we use is new media. There are five characteristics of new media, according to Friedman and Friedman, which are communication, collaboration, community, creativity, convergence (1). Communication occurs in new media is two ways in which user can also do such a collaboration with other users. Users can form new virtual community in the platform (1). Besides, new media channels provide its users with creativity experience through user-generated content (1). New media convergence is formed through media or technology convergence (1).

RESEARCH METHOD

The research uses descriptive qualitative method. To gather data, we use in-depth interviews as primary data by interviewing four informants. They are IM, NG, CH, PU and they aged between 18-20 years old. They have been wearing veil since 2017. IM and NG are interviewed as social media users while CH and PU are as their followers. The social media platforms that they prefer using are instagram and facebook. The secondary data is gathered from observation and literary study. Neuwman stated that .. *In qualitative studies, we measure with alternatives to numbers, and measurement is less a separate research step. Because the process is more inductive, we are measuring and creating new concepts simultaneously with the process of gathering data. In qualitative research, we measure while in when the data collection phase. Regarding data, in qualitative research, data sometimes come in the forms of numbers; more often the data are written or spoken words, actions, sounds, symbols, physical objects or visual images (e.g., maps, photographs, videos)... a qualitative study does not convert all observations into a single, common medium such as numbers but leaves the data in a variety of nonstandard shapes, sizes, and forms. While numerical data convert information into a standard and condensed format, qualitative data are voluminous, diverse, and nonstandard. In qualitative research, we also reflect on concepts before gathering data... In short, most of our thinking and measurement decisions occur in the midst of gathering data, and the data are in a diffuse form* (4). Our concept of veil is taken from dictionary.com which means a piece of opaque or transparent material worn over the face for concealment, for protection from the elements, or to enhance the appearance. However, this definition is slightly different from our concept of veil because the veil worn by Moslem women is not transparent but rather thick material.

RESULT AND DISCUSSION

A. Self-Identity of the Veiled Women

Research has revealed that the informants' decision to wear veil is greatly influenced by the environment where they are attending religious studies. In the subjective dimension, veil for them is a piece of cloth that can bring comfort without worrying about the opposite sex's disturbance. Wearing veil also means a responsibility to God for becoming a better self, such as manner, speech and socialization.

In the first step, personal layer where an individual expresses self within social environment in this case through social media is by knowledge sharing in Facebook or Instagram. Self-identity of the veiled women is to become religious individuals. Since they wore veil, informants admit to have been more careful with the posts they want to share with. They usually confirm the information before sharing.

"This time I prefer posting for preaching such as how to do *sholat*, prayers, *sunnah* fasting and so on. I usually post with pictures and captions. The pictures shown are *Al Quran* verses or supporting hadits" (NG).

To reveal their self-identity, the veiled women never expose self-photo neither from the front, side nor back. They prefer changing it to objects like a bowl of soup or any other photo objects. However, the frequency of showing those photos are less often than that of preaching.

In the second layer, enactment layer, which is related to the self of a veiled woman, they said that they were associated with terrorists. However, they believe that the stigma will be fading if they maintain good relations with their social environment. By showing positive attitude their friends will be comfortable with their being. Enactment layer is also shown through how their friends can accept them. Nonetheless, they cannot deny that having been wearing veil, their friends or followers do not seem to favor their social media post even tend to debate their thoughts.

"To me, view differences in preaching is common. I usually try to explain my view but if my followers cannot accept it, I let it become a difference and do not impose people to accept my opinion" (NG).

On the third level, relational, the informants admit that social relationships have changed since the wore veil. For example, they do not date or have special relationship with opposite sex. They are more comfortable with *taaruf* concept. Informants NG and IM also reveal that they are not friends with males even their male followers or friends have never contacted them anymore. They realize that wearing veil bring such consequences, however, they believe that their male friends are doing it for positive reason due to their new identity as a veiled woman. The informants do not do other social relationship that commonly do by other youths.

"I used to watch movies with my friends but I do not watch movies anymore. I have stopped doing it since I wore a veil back in 2017 because I think watching movies is useless especially for my later life"(IM).

Fourth level, communal layer, IM and NG agree that social networking is useful only for better religion-based knowledge like attending community program for knowledge sharing. They think that attending religious studies can strengthen their spirituality and can bring lots of good deeds. Having attended these studies, they can later share the knowledge with other friends through social media. In short, their self-identity as a pious and obedient being is consistently implemented in daily routine activities. Anything opposing Alquran and *Sunnah* are strictly forbidden. They keep on trying to do things that are useful and are solely blessed by God Almighty.

Social Relations of the Veiled Women

The results of ascribed dimension are revealed from two informants who are the followers of NG and IM namely PU and CH. PU and CH state that befriending veiled individuals on social media are interesting. Although in the beginning they had disputes on wearing veil and their relation was put into a halt, CH admits that because of NG's good attitude and behavior, CH wants to befriend back with NG. Some aspects of relationship such as appreciation, patience, openness make them feel comfortable and not bother their friends's decision to wear veil. PU and CH say that their friends' social media posts are mostly about preaching and they often miss the posts when their friends' do not upload anything.

"I feel I am lost when there is no post of my friends NG and IM. Where are they..., maybe that makes a difference because what they post are more about preaching, *sunnah*, and so on"(PU).

Regarding social relations, PU and CH admire their friends' behavior when giving advice. They do not publish it publicly otherwise they direct-message them. Besides social media, they maintain close relation in real life. They still hang out, eat out or enjoy holiday together. In the context of ascribed dimension we can conclude that the followers' opinion on veiled women is positive because it can motivate them to be better individuals. Their veiled friends' approach make them comfortable so there is no difference between veiled and unveiled women. It is all due to the behavior.

B. Subjective Dimension

The personal layer of subjective dimension is how an individual feels about herself. In the case of veiled women, they perceive themselves as religious learners of Islam teachings. They use social media platforms to share knowledge and understanding about the religion. Quotes of Alquran and Hadits are common in their posts. The personal layer of ascribed dimension is what others perceive about you. The followers of veiled women see them as role models whose social media posts are learned and anticipated.

The enactment layer of subjective dimension focuses on your relations with others. In our research, veiled women have a strong relationship with others although their relations are commonly homogenous. Veiled women prefer relating with women to men due to religion restriction. Meanwhile, the enactment layer of ascribed dimension is focused on the followers' thoughts on the veiled women's posts and their relations with their veiled friends. They have been supportive with their friends and even longing for their posts.

The relational layer of subjective dimension focal point is the veiled women's position to others. The veiled women prefer commenting on other people's posts indirectly through direct messages. They do it because they do not want to embarrass others. They also prevent themselves from enjoying entertainment such as watching movies in cinemas and hanging out with men. The relational layer of ascribed dimension focuses on the followers' relation with their veiled friends. They keep befriending their friends who have decided to wear veil. They also think that their veiled friends are polite and kind human beings and worth their respect.

The communal layer of subjective dimension is about the veiled women's relations with bigger community. Veiled women do not necessarily join a community. They move from one preaching group to another because they are not attached with a particular group. Their main concern is the topic of the teaching not the group or community. The communal layer of ascribed dimension is about their perception on their veiled friends' relation in community. Since they are friends with their veiled friends, they do not see that their veiled friends take part in a certain community either on social media or in real life.

In relation to Mead's symbolic interactionism, the first way to understand about others is to comprehend self. The Mead's mind and society are associated with enactment, relational, and communal layers. By interacting with others, the self develops into a better individual or identity. So, both subjective and ascribed dimensions meet with Mead's symbolic interactionism.

CONCLUSION

Veil is a symbol of a Moslem woman's piety. Wearing a veil means a form of one's identity who has a solid understanding of Islam. Subjective dimension of the four layers namely personal, enactment, relational, and communal of a veiled woman is consistently implemented according to Alquran and Hadits principles. The veiled women believe that Alquran and Hadits are keys to truth and responsibilities.

In the context of ascribed dimensions, veiled women are positively linked to good deeds and deep understanding of the religion. Although in the beginning of wearing a veil a woman seemed to be detached with their friends and family – especially as it is identical with a terrorist – the stigma has faded due to the kindness and politeness shown by the veiled women themselves. They can maintain strong relationship and

socialization with their environment. All in all, there is no significant difference between veiled women and nonveiled women because what matter is the behavior when they interact with others..

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REVIEW OF WOMEN'S PERCEPTION IN TERM OF "VIOLENCE IS VIOLENCE"

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Abstract—Both women and men possibly to experience violence, some women violence cases reported as a result of the permissively culture that allow husband against wife and children's as considered of common behavior in order husband applying his leader 's role in their family members. This study, reviews the definition term of Violence, by gaining women's perception those who are educated and be as a fully house wife, by showing a video entitled "Reaction to Women Abuse Men", which portrays how people react to stop violence when it occurs toward women, on the other hand they let violence happen to men. This research uses descriptive qualitative research, by identifying the meaning and concept of violence, as well as the factors that build perceptions of women on the term of "violence is violence". The research finding defines that in Indonesia people tend to be not giving reaction when violence happened at home, while people responding violence if only it posses in the public area. Furthermore, women experiences most on the domestic violence compare to men, yet they tolerant as seeing this as reasonableness matter as part of husbands responsibility on their family to educate their family, conversely it is not ethical if the wife doing so to their husbands.

Keywords: *Violence, Perception, Gender Discourse*

Introduction

The number of women violence raises in the last 5 years, in 2014 CNN stated that violence against women reported to for 8,626 cases from the total cases were 293,220. In fact, after surveyed over 600 institutions in Indonesia, National Commission on Violence Against Women believe that the number even higher that its reported. Particularly, the women violence which may happened in the household (wife) were reported around 5000 cases (data collected from several sources such as Pengadilan Negeri (PN), Pengadilan Agama (PA), and the police).

In Indonesia, high number of violence occurs in households, that shows most cases of perpetrators are husbands who are committed to their wives or children. Moreover, based on culture values this matter is considered, as a common thing which represent a form of husband's role for being a leader who has a responsibility to educate their family members. Thus, violence in the household is a part of strategy to educate the family member. Contrastly, other countries may seen in different way of seeing a domestic violence, people will say women are weak, so they considered to be protected in the familily, men who doing this will accused a bad husband.

The Palembang Women Crisis Center (WCC) noted that women were the most victims in domestic violence, which later turned out to have a domino effect on violence perpetrated which against their children. Furthermore, It described that the causes of women being perpetrators are economic pressure, and psychological pressure due to the experience of violence they had received. As John Stuart Mill stated in the results of his observations in 1952, he said that, "a person may not only by his actions, and either case he is just accountable to them for the injury" (M , 1952, in Zechenter.EM, 1997: 325).

Soerjono Soekanto in Wrahatnala (2012) interpre

or objects. The plemenary research found, in Javanese community, patrilineal system constructing social's values which exemplify men as leaders should be firm, respected by their wives, prioritized in families, that further it is very permissive to superior men for doing violence in the family.

The problem that often arises related to violence is the reaction of the community to its violence, that seems let it happened. Some notions mention that this situation due to people believe that domestic violence is an internal problem of the family, so people may not interfere.

Concidering the situasion dan data above, there is a need to research the people's perceptions on the women opinion toward term of violence. This research developed by giving a treatment to the informan which is showing an experimental social video entitled "Reaction to Women Abuse Men", which shows that people or people will act if violence occurs in women, a man (husband) hits a woman (wife) considered very rude and the community will take action to stop. But the opposite is true, when women commit violence against men, as if the people are doing omission. Research questions designed to be explored deeply, as follows: How does the opinion of women see the violence committed by their husbands on their wives and vice versa by their wives on their husbands? How do women understand the concept and meaning of violence? How do perceptions, concepts and meanings of violence build.

THEORETICAL FRAMEWORK

Perception

Perception may call as a vision, how one sees things, whereas in the broadest sense is a view or interpretation, namely how one perceives and interpret something (Saleh and Wahab, 2004: 89). While Thoha (2002: 123) defined perception is a cognitive process experienced by everyone in understanding information about the environment, both through vision, hearing, appreciation, feeling, and smell (Thoha 2002: 123). Furthermore Irwanto (2002: 71) defines perception as the process of receiving stimuli (objects, quality, relationships between symptoms, and events) until the stimulus is realized and understood because perception is not just a sensing. Thus in the formation of perceptions there is a process of acceptance and interpretation of stimuli sensed by individuals who aim to give meaning to the stimulus. Kayam in Okturna (2004) states that perceptions are determined by two factors, namely: 1) factors from within the individual (internal factors) which include age, gender, past experience, and education level; 2) factors from outside the individual (external factors), which include the influence of society, the influence of the media, and so forth.

David Krech and Richard S. Crutchfield (1977, in Rachmat, 2001:58) describe the existence of two factors that influence perception, namely: Functional Factors, namely factors that originate from needs, past experiences and other things including what we refer to as personal factors. The second is Structural Factors, which are factors that originate solely from the nature of the physical stimulus to the effects of nerves generated on the individual's nervous system In addition, Sarwono. S.W (1996 : 43-44) mentions 6 factors that cause different perceptions, namely: Attention, Set (hope), needs, system values, personality traits, mental disorders. Usually a person does not capture all the stimuli around us at once, but focuses attention on just one or two objects.

Constructivism theory recognizes that personal constructs have a social background, which learned through interaction with others. Further, culture has a significant role in determining the meaning of an event (Kelly in Morrison, 2002). The Personal Construct theory coined by George Kelly states that someone understands his experience by grouping various things or events according to their similarities and distinguishing various things and events through their differences. Kelly (in Infante, Rancer, & Womack, 1990) believes that the actions of all humans are like a naive scientist, he tries to understand, predict, and thus control his environment.

Violence

Violence defined as is an actions of hurting, demeaning, insulting, or acts of cruelty that aim to make the object of violence suffer, both psychologically and physiologically (Surbakti, 2008). Violence can also be interpreted as a way of controlling and suppressing which can include aspects of emotional strength, social or economic, coercion or emphasis, in addition to physical aggression. Persecution is the abuse of power for the perpetrator to gain control or profit from the victim, by disturbing him physically or psychologically or by triggering fear through the disorder (Monalisa, 2005)

Regarding to the domestic violence, Indonesia has published the regulation reffere to this issues namely Regulation of The Elimination of Domestic Violence (UU PKDRT) No. 23 of 2004. In Its Article number 1 declaire any action against someone, especially women, which results in physical, sexual, psychological misery or suffering, and / or neglect of the household including threats to carry out actions, coercion or deprivation of liberty against the law in the household sphere.

Additionally, Jack D. Douglas and Frances Chaput Waksler in Santoso (2002) described that violence has some types these are behavior, both open (overt) and closed (covert), or that are attacking (offensive) and enduring (deffensive), which accompanied by the use of strength to others. While Weber in Santoso (2002), explained that threatening behavior is far more prominent than open violence, and defensive violence is far more prominent than aggressive violence. Behavior threatens to communicate to others an intention to use open violence if necessary.

Gender as A Socio-Cultural Construction

Ann Oakley (in Sutinah, 2004) says that gender is a good analytical tool for understanding the issue of discrimination

against women in general. It is emphasized that gender is the division of men and women who are constructed socially and culturally. Society as a group creates gender sharing behavior to determine what they consider to be a necessity, to distinguish between men and women. Gender differences won't lead matter when there is no gender inequality. However, in practice gender differences have given rise to injustices for men, but especially for women. There are several issues that arise from gender differences (Ratih Dewayanti et al., 2004; Ufi & Pelu, 2005) such as the following: a). Gender & Marginalization-exploitation of women, b). Gender & Subordination, c). Gender & Stereotypes, d). Gender & Violence.

Patriarchal Cultural and Gender-Based Violence

With an ideology or patriarchal perspective, society builds socio-cultural values related to authenticity as a man (masculinity) and as a woman (femininity). Ufi (2009) argues that gender based violence is not only in the form of violence against women; Gender-based violence can occur between men, or fellow women or by women against men. Furthermore, Ufi (2009) argues that gender based violence will not occur in a socio-cultural domain that is not ideology of patriarchy and gender injustice. The view that gender based violence is a social crime has many consequences. Firstly, as a social crime that is influenced by a particular socio-cultural perspective, a patriarchal perspective that has gender injustice, gender-based violence can not only be resolved through mere legal-formal approaches but also through social change. Regarding to the reason of violence, a person who acts as a perpetrator of gender based violence is not only motivated as a man bad personal character, but he also gained a social legitimacy from various patriarchal socio-cultural views, including in the view of religious values:

Research Methods

The interpretative paradigm applied for this study, by means of interpreting the daily experiences of individuals with their social behavior (Neuman, 200: 71). Kirk and Miller said that qualitative research is a particular tradition in social science that is fundamentally dependent on observing humans in their own area and dealing with these people in their language and terminology (Nurastuti, 2007: 90). One sought to identify how the perceptions of married women educated in the video "Domestic Violence and Abuse in Public" by conducting FGD on women with Bachelor education background, yet being full housewives and also take data from deepen interviews, which been married for at least 5 years. As it assumed they had enough experience in living with a family and had children. While the qualitative research description used in this study aims to systematically describe the data and facts in detail on the objects and research subjects (Kriyantono, 2007 : 69).

RESULT AND DISCUSSION

Women's Perception Of Husband against Wife

After watching the video which present a Husband hit his wife and people around tried to stop him, the reeseach found that women thought it would be better to do in the private place like home instead of the public place. Further, it is recommended for not doing violence in front of the children as well for not leaving a physical mark on the wife. While reflecting the community's reaction on violence in the video, the study reveals that violence and quarrels within the household are very difficult to intervene, it let people to just let it happened, as people try to avoid conflict between and among their neighbors. However, the women stated that men as a leader should give protection to their family member.

Women's Perception Of Wife against Husband

After exposed by the second video which showed scenes of wife against husband, the participants were seen laughing to see the husband being persecuted by his wife. Further gave commends that it may happended as the husband cheated his wife. Contraslly, this study define that wife should not against their husband no matter the mistaken done by the husband, instead of treating husband always in a gentle way and submit to her husband. Thus, in the women point of view, a wife who beats his husband this is considered something extraordinary, and impolite woman. Furthermore, when comenting the public's reaction in the scene of wife hitting her husband, the women believe that the society will label the woman as a bad woman, cursed by God, as also it would desteroy its women's image.

Cause Factor of Violence

Discovering the caused factors of domestic violence, this research defines that men's carachter those temperament plays main role in the domestic violence, as well as women that tend be too fussy. The inability of women to restrain their emotional feelings such as jealousy, which sometimes raises questions to their husband that perceived a form of distrust / suspicion may become a trigger of violence. Another factor is a family environment which possibly to emergence of violence in the household, another factor let violence in economic issues. Surprisingly, this research potrays women's perceptuon on violence is resulting from understanding on religious values, though weak communication circulation among partners also might cause violence.

Women's Perception on the Violence's Meaning

The study described that women's perception on violence differ depend on the who was the prepetrator i(either husband or wife). Domestic violence, is considered something common and does not cause social criticism and sanctions when it done by the Husband. Conversely, if a wife committing violence to this husband it is reflecting the attitude and moral values of the women as bad women, which possible for people to give them social sanction, a cursed wife, and an impolite wife. This perception built by the informant's experience in the past and as well as way they see on how the community reacts to violence in the household.

Kayam in Okturna (2004) described that perceptions are influenced by external factors such as society, media and the environment. One found that education level (Bachelor) and the economic level were not influence the womens' view of violence. It cleary seen based on the data gathered that there was an inequality perception towards violence which against men or women. Independence in opinion and making decisions in the family is one of the strong factors of the informant to occupy himself in a more balanced family in his power relationship with his wealth. This is as stated by some informants that violence never happened in their families. Kayam in Okturna (2004) supports the results of this study that perception is influenced by internal factors, one of which is one's education level: education; 2) factors from outside the individual (external factors), which include the influence of society, the influence of the media, and so forth.

Social opinion will be obtained by women who commit violence against their husbands, inline with Sarwono (1996: 43-44) that explain perception refers to the system of values that prevails in a society. In other word, violence, which carried out in the domestic areas, does not allow the public to interfere, as its assumed as personal matter among the family. Unlike the regulation no. 23 of 2004, which mandates violence that occurs from action which against someone, especially women, which results in the emergence of misery and physical and non-physical suffering within the household needs to be abolished, (Article 1 paragraph (1). and elimination of violence both in the public and domestic regions.

CONCLUSIONS

Women's perceptions of the concept of violence are: 1) Violence can occur in the form of physical, psychological and economical matters; 2).. causes of domestic violence are infidelity, temperamental characters of husband and wife, economy, lack of understanding of religion; 3). the definition of violence is an unpleasant action that lead uncomfot feeling of a partner; 4). women those experience violence possibly to be perpetrators; 5). Women's knowledge and experience towards violence influence their perception in term of violence..

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The Description Of Family Support In Social Relations On Working Mothers Experiencing Work-Family Conflicts (In Javanese Family): An Indigenous Psychology Approach

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Abstract- *This study aims to find out the description of family support and social relations (in Javanese families) on working mothers who experience work-family conflicts based on the approach of indigenous psychology. This study was conducted in Daerah Istimewa Yogyakarta as one of the centres of Javanese culture. The characteristics of the study subjects were the wives identifying themselves as a Javanese whose child under the age of 12 years old living together and working as professionals. The data were collected by using the method of exploration data in the form of a survey method using an open-ended questionnaire instrument given to the subjects. Based on the data analysis by descriptive statistic, it was gained a description of the categorization of family support and social relations (in the Javanese family) on working mothers who experienced work-family conflict based on indigenous psychology approach.*

Keywords— family, support, working mother; indigenous

Introduction

Over the past few years, the increase in the number of working population is dominated by women. When viewed based on the number of labour force, during the period 2006-2008, the increase in the number of female labour force was far greater than the increase in the number of male labour force. The number of women labour force in 2006 reached 38.6 million people and increased to 42.8 million people in 2008, while the male labour force increased from 67.7 million people to 69.1 million people at the same time. In 2009, the increase in the working female population was 3.26 million while the increase in the working male population was only 1.21 million people.

The increasingly widespread role of women in the public sector will cause problems in the women themselves. If the women, who work, get married and have children then help to earn a living in the public sector but the domestic load is not reduced then the women's responsibilities become multiple (Noor, 2002). The expected role of women has not changed much. The working women are still expected to be responsible for home tasks. They get little help from their husbands, who consider that the husbands' main task in the family is limited to earning a living and protecting their family.

In Indonesian culture, as in many other third world countries, a patriarchal culture is still very strong. Patriarchy is a structure that validates the form of male power structures dominating women (Koentjaraningrat, 1996). The patriarchal system separates the main roles between men and women in the family. The culture is still very strong and colours various aspects of life and structure of society and creates gender inequalities. The inequality of the roles

of women and men makes working women experience more on work-family conflicts. The workers working in the professional field are reported to experience more work-family conflicts than workers who work in non-managerial and non-professional fields. This is because the workers who work in managerial and professional fields have longer working hours or work late into the night and carry out business trips (Ahmad, 2005); they will spend a lot of time in the office so they are rarely involved in their family activities (Hill et al., 2004).

From the results of study conducted by Soeharto and Kuncoro (2015) on working mothers, it is found the work-family conflicts experienced as follows: work load, work demands, working hours, distance of workplace, workplace conditions, relationships with managers, and relationships with colleagues. The family-work conflicts experienced by mothers who work are as follows: family agenda, problems with husbands, age of children, childcare, time for family, sick family members, problems with assistants, domestic work, community activities, conflicts with the big families. Some studies show that work-family conflicts experienced by workers will have negative impacts. The negative effects of work-family conflicts on female workers are found to be distressed (Noor, 2002; Noor, 2004; Noor, 2001), low job satisfaction (Erdwins et al., 2001; Kim & Ling, 2001; Noor, 2002; Noor, 2004). These female workers also experience marital dissatisfaction and life dissatisfaction (Kim & Ling, 2001). The study of work-family conflict is conducted in order that the women who work do not experience the negative effects of work-family conflicts. Work-family conflicts relate to the social support received which is from the family. The social support from the family is associated with the form of social relations that exist in the family. One illustration of its forms is as stated by Fiske (2012), where there are four forms of social relations, namely: communal sharing, authority ranking, equality matching, and market pricing. In communal sharing, every support given is based on motivation to provide welfare to families without expecting compensation. Support in authority ranking is given by family members who are at the top position for family members who are in the lower position assuming the family member has rights to get protection. Support in equality matching is given by looking at what is given and what is received. In social relation of market pricing, a person gives support because she/he believes that there is a balance in a relationship based on a ratio or a certain ratio value.

This study aims to explore the construct of family support and social relations based on the approach of indigenous psychology; the construct exploration of family support and the form of social relations will be built on the understanding of humans in the local context (indigenous) so that the results of the study obtained are truly pure understanding of Indonesian people that can be applied according to the Indonesian cultural context, not merely the adoption of theories developed in other countries.

METHODS

The survey method was conducted to explore the construct of family support and the form of social relations on working mothers experiencing work-family conflicts so that it could develop the construct of family support and form of social relations. The method of explorative data collection was in the form of survey method using open-ended questionnaire instrument. This study was conducted in Daerah Istimewa Yogyakarta (DIY) as one of the centres of Javanese culture. The characteristics of the subjects in this study were working mothers who identified themselves as a Javanese and there was a family living together, having child under the age of 12 living with them. The survey was conducted on 138 working mothers who lived in Daerah Istimewa Yogyakarta.

In this study, qualitative data analysis was carried out to develop instruments. Specific statements and themes obtained by the researchers in the qualitative stage were used as a basis for organizing family support instruments and forms of social relations. The subjects' qualitative answers were categorized based on the key words, response similarities, and meanings.

RESULTS AND DISCUSSIONS

The final categorization results of exploration of family support when working mothers experienced work-family conflicts found aspects as constituents of family support as follows.

Family support that was given when working mothers experienced problems at home due to problems in the office, was helping to provide solutions (91 subjects); asking/ listening /entertaining (51 subjects); taking care of housework (19 subject); letting/not interfering (12 subjects); getting angry, annoyed (10 subjects); and praying for (10 subjects). Families were willing to support or help when the subjects experienced problems in the office due to problems at home because of parental responsibilities to children (59 subjects); as big families should help each other (43 subjects); maintaining family harmony (10 subjects); feeling sympathetic (9 subjects).

Family support that was given when working mothers experienced problems in the office due to problems at home, was finding a solution (59 subjects); listening and entertaining (59 subjects); taking care of housework (59 subjects); praying for (59 subjects); not interfering (59 subjects). Families were willing to support or help when the subjects experienced problems in the office due to problems at home, namely feeling of still being family (taking into account) (41 subjects); anticipating the prolonged problems (34 subjects); considering life that must help each other (30 subjects); maintaining a friendly and harmonious family relationship (27 subjects).

Based on the specific statements and themes derived from the subjects' answers, it was found the aspects/

construction of family support and social relations on working mothers who experienced work-family conflicts (in the Javanese family) based on the indigenous psychology approach. In general, it could be illustrated that the nature of social relations could take different forms, such as communal sharing and equality matching.

CONCLUSIONS

Based on the results and discussion, it can be concluded that based on specific statements and themes obtained from the answers of the subjects, it is found the aspects/construction of family support and social relations on working mothers who experience work-family conflicts (in Javanese family) based on the approach of indigenous psychology. In line with the results of the study obtained, these aspects will be operationalized into more concrete behavioural indicators and will be developed into items in the scale of family social support relationships and forms of social relations for working mothers who experience work-family conflicts so that the measurement of family support and social relations for working mothers who experience work-family conflicts are expected to use a measurement which is based on the indigenous psychology approach.

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Forming A Mental Health Responsive Campus Environment

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Abstract—In this modern times and increasingly advanced technology, besides giving a positive impact such as the advancement of science, it also has negative impacts, such as an increasingly individualistic life, increasing stress levels and causing various mental health problems. Students are among those who are vulnerable to mental health disorders. Campus as one of the educational institutions is expected to be able to realize an environment that is responsive to mental health. The increasing number of suicides and criminal cases especially among students increasingly makes mental health issues important to note. Therefore it is necessary to establish a responsive and mental health-friendly campus environment. One of the important aspect which can be a solution to decrease mental health problem is strengthen in religion. Campus as an institution in education should provide mental health service, in this context is focusing in religion strengthen. This paper is a literature study that describes mental health issues focused on the campus environment, and offers solutions that can be applied by the campus to realize the campus environment responsive to mental health, by strengthen the religion.

Keywords: campus, mental health, student, religion strengthen

INTRODUCTION

Technological advances and modernity in this era have brought various impacts on society, both positive and negative impacts. We can see the positive impact on the development of science and the ease with which human beings can fulfill their needs and carry out activities through various sophisticated innovations such as robots, online activities, and various other innovations that further facilitate human activities. But on the other hand there is a negative impact in the form of human life becoming increasingly individualistic, various challenges of modern life that are increasingly complex compared to the previous generation, such as promiscuity, fading empathy, an increasingly individualist society, etc.

Unpreparedness in dealing with various challenges and the complexity of the modern world can cause a person to experience mental disorders. Mental health is one of the important issues and needs to be given special attention. Because, currently 450 million people in the world live with mental disorders. The results of the Retnowati (2011) study showed the prevalence of adults with mental disorders in Indonesia, which amounted to 11.6%. This number is high and always increases every year.

Unlike physical health issues, mental health issues still have not received much attention. This is evident from data that shows that 4 out of 5 people affected by mental disorders do not get appropriate treatment. The growing stigma in society that people who come or ask for help from psychologists or psychiatrists is crazy is one of the difficulties in intervening in people who have mental disorders (Gagnon et al., 2017), so that many of them are isolated, even based on health research. On the basis of 2013, there were 56,000 people with mental disorders in the community.

One of the vulnerable groups for mental disorders is students. According to data from a study conducted by WHO said that one in three new students experienced mental disorders. These mental disorders include depression, anxiety disorders, panic disorder, and alcoholism. Depression has been named the most experienced disorder by students. This is caused by many factors, for example the transition from high school to the lectures they experience is a big challenge they must face. In addition, this challenge will increase for overseas students who have to adjust to new environments far from their families (www.cnnindonesia.com).

RESEARCH METHOD

This study used literature study that describes mental health issues focused on the campus environment, and offers solutions that can be applied by the campus to realize the campus environment responsive to mental health, by strengthen the religion. This literature study search and combine all of the information about mental health in campus, and offer a form that can be a good option to campus to be focusing on mental health environment.

RESULT AND DISCUSSION

Many cases show that students are a group that is vulnerable to mental health problems. Last February we were surprised by the suicide of a student from Lampung who committed suicide by jumping from the building of one of the supermarkets in Lampung (<https://republika.co.id>). Previously there were also suicides of two students at Padjadjaran University that occurred within a week. Based on the results of Benny's research in 2019, 34.5% of students in

Jakarta had suicidal thoughts in the past year. In addition to suicide, another example can be seen from the rampant cases of violence, sexual harassment, even illegal drugs that we are increasingly seeing as headlines in various media (<https://m.detik.com>).

Mental disorders will certainly have an impact (look for data on students who experience mental disorders, ex: suicide, etc.). Universities as institutions that overshadow students, should not only be providers of academic activities, but also become environments that pay attention to aspects of mental health, especially among students. However, based on the examples that have been described and the facts on the field, university or campus, it seems that it has not become a place to foster concern for mental health. In various campuses in Yogyakarta, especially those who have a Psychology or Counseling study program, it is still rare to find a "mental health center" or a community that focuses on mental health issues. This is unfortunate considering that mental health issues are issues that need attention.

Campus is defined as a complex of university or college buildings. The campus functions for teaching and learning activities to realize the vision and mission of higher education (Akhsan et al., 2017). Whereas according to Suwarno (2008) campus has the same meaning as school, namely formal education institutions that formally hold teaching and learning activities that are systematic, planned, deliberate, and directed. Campus is also a social and environmental environment at the same time (Ginting, 2003).

In an environment that is used as a place of teaching and learning, there is certainly a group of people who teach, namely lecturers and those taught, namely students. Kenniston (in Morgan et al., 1986) presents his opinions about students, namely a period called "student-hood" which only occurs in individuals who enter post-secondary education before entering the world of work. While Susantoro (2003) argues that students are the younger generation aged between 19-28 years who experience a period of transition from adolescence to adulthood. They are attached to dynamism, and an objective attitude in looking at things. Kartono (1985) describes the characteristics of students, namely: Having the opportunity and ability to study in higher education, so often referred to as intellectuals. Because of these opportunities and abilities, students are expected to be leaders, both in society and in the world of work. It can be expected to become a dynamic driving force for the modernization process. It is expected to be a qualified and professional workforce.

WHO defines mental health as a feeling of well-being and one's ability to deal with everyday problems (WHO, 2004 in Keyes & Michalec, 2009). Mental health is a condition where a person is free from mental disorders (MacDonald, 2006) and is able to adapt to his environment (MacDonald & O'Hara, 1998 in MacDonald, 2006). Mental is said to be healthy if a person is able or able to overcome heart anxiety so that he gets peace of mind. Mental health has a close relationship with human well-being and happiness (Lubis, 2011). Therefore, mental health is an important capital so that humans are able to actualize themselves (Maba et al., 2017). Mental health is a very important issue in modern and complex times like today, considering that the various challenges faced are diverse and require skills to succeed through them so that self-actualization is achieved. However, mental health in general is still not an issue of concern, even though physical health will not be realized without mental health. This is in accordance with the data which says that most people who come to the doctor complain of physical illness actually originating from their psychological.

Basically the low quality of mental health is caused by several factors. Hadjam (2004) states that there are four factors that cause low mental health quality, namely as follows:

Lack of attention to personality development

In this era the development of individual abilities is still more oriented towards academic or cognitive development compared to personality development. Even though to have skills in facing life challenges, individuals must have strong and strong personality characteristics. If the individual does not have these characteristics, then he will become a dependent person, inferior, not resilient, which will then trigger mental disorders. Mental disorders that often arise are somatization, ie individuals prefer to be sick in order to avoid things they don't want (Hadjam, 2003).

Abandonment of local wisdom values

In life there are values that are held firmly in a culture or society that govern the pattern of behavior, ethics, etc. The existence of these values aims so that humans can live in harmony, mutual tolerance, peace, mutual understanding and forgiveness, etc. (Nashir, 2003). However, many scientists consider these values no longer important in modern times. Even though the problem of the modern world could be caused by ignoring the values of local wisdom. For example natural disasters such as floods and landslides that occur because humans ignore the value of local wisdom relating to environmental sustainability. In addition, conflicts occur in the community because the community has ignored the local wisdom in the form of a sense of togetherness, tolerance, and peace that our culture has.

Materialistic life orientation

Life that focuses on materialism makes many people whose lives aim to collect as much wealth as possible and ignore other aspects. The rise of corruption cases is one example of materialistic life orientation. Materialists do not have the awareness that all available resources have limitations as a result they exploit resources regardless of their impact to fulfill their personal desires.

Consumptive Culture

Indicators of consumptive culture are prioritizing desires rather than needs, and putting money as the first source of happiness and purpose in life. Consumptive people will spend money outside their needs or just to fulfill their lust. Consumptive culture is now no longer only owned by certain layers, but has become a culture of all walks of life. This culture is proof of human mental defeat because of its inability to hold back its desires.

CONCLUSION

Campus as an educational institution that aims to create a generation of academics should not only accommodate educational needs and supporting facilities, but also must consider the mental health of its students. On the other hand, students who are expected to be a generation that will bring better change to the future, national leaders in the future, and be able to play an active role in modernization certainly have a burden that can disrupt their mental health. Therefore mental health in the campus environment is very important to note.

According to WHO, educational institutions need to be set up as institutions that promote mental health among adolescents (Karyani, 2016). To overcome mental health problems, schools are the foundation of hope (Wyn, et al 2000). Educational institutions need to be designed as schools that promote mental health, especially youth (WHO, 2005). This makes it clear that schools are public health settings (Miller, et al, 2009).

Various ways can be done by the campus to realize a responsive and mental health-friendly campus environment.

Comprehensive mental health promotion can be the most practical choice. This can be done by holding seminars or workshops with the theme of mental health issues.

Establish a community that cares about mental health. This is very important to do especially on campus which has a psychology study program. In addition to aiming to increase awareness of mental health and make the campus a mental health-friendly institution, it can also be a means for psychology students to learn while applying their knowledge in the community.

Providing mental health services in the campus environment for students. By establishing a campus mental health service center or public mental health service, it can act as preventive and curative (Nelma, 2017). The service is expected to help students who have mental problems, both mild and serious, with various treatments carried out by psychologists, psychiatrists or doctors who are competent in their fields.

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Internalization Tolerance Values To Grow The Sense Of Brotherhood Through Prayer Activities Mosque

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Abstract— Prayer in Islam is the obligation of a servant to Allah S.w.t to have benefits that have implications for the relationship of individuals to their social life. Prayers can be carried out individually but what is more advocated in Islam that prayer is done together (in congregation). In the primacy of prayer congregation indicates that Islam emphasizes the establishment of fraternal relations of its believers. As time went on, Muslims themselves narrowed the meaning and value contained in prayer which is their daily ritual, even Allah S.w.t. strongly advocated for His people to pray in congregation and historically the Prophet had practiced and taught the Muslims. Prayers in congregation have virtues, functions and benefits that are very large, including fostering a sense of brotherhood towards fellow Muslims. Relating to congregational prayers is inseparable from the vital role of Muslim places of worship, namely mosques which are the center of Muslim development. Over time the mosque lost some of its functions and roles, during the time of the Prophet the mosque had a very broad role not only covering the interests of Muslims but even non-Muslims also benefited from the existence of the mosque. Nowadays, many mosques are established but most of them are still divided by the interests of several groups, Islamic rituals such as congregational prayers in mosques are eroded because of some intolerance towards differences in Islam so that some groups do not want to pray in congregation with other groups who are considered different. In this study the author desire to analyze descriptively how the prayers were held by the congregation at the mosque. This research is a qualitative research using a phenomenological approach. The purpose of this study is to find out how tolerance values are able to be internalized in personal understanding and able to foster a sense of brotherhood (ukhuwah) through congregational prayer activities.

Keywords— brotherhood; mosque; prayer; tolerance

INTRODUCTION

Allah S.W.T revealed the religion of Islam through his apostle which was then conveyed to His people as a light that illuminates human life on earth. Religion is presented by the khalik to be made into a life-style regardless of human nature which consists of various differences, races, ethnicities, languages, customs and cultures. Therefore, people should understand the essence of the existence of Islam, Islam which is not only in favor of one group or culture, but Islam contained in the values of divinity and humanity must certainly be seen as the main provisions in treading life in the world to the next .

Islam has always been synonymous with its place of worship, the mosque that was occupied by the Prophet Muhammad S.A.W was used as the center of government in every area of his leadership. In a historical perspective, mosques cannot be separated from the beginning of Islam being propagated. The first mosque built by the Prophet Muhammad was the Quba Mosque, then followed by the Nabawi Mosque in Medina. The Nabawi Mosque in Medina has described its diverse functions. At least there are nine roles that have been carried out by the Nabawi Mosque, namely as a place of worship, place of deliberation, education and da'wah center, court place, messenger reception, empowerment of the ummah, where the Prophet welcomes delegates or guests of state and other religious figures, place of residence marriage contract, and place to organize war strategy.

The function of the mosque is associated with the implementation of Islamic teachings including the imaniyah function of getting closer to Allah with the right theology, the function of ubudiyah is performing rituals according to religious rules, mu'amalah functions empowering people in various aspects of life, adab mu'asyarah socializing and harmonious cooperation in life and the function of morality or good behavior to build civilization. (Sarwono, 2003, p. 27).

The function of the mosque, one of which is as a place to carry out religious rituals including joint activities (congregation). Religious rituals, for example in the form of prayer activities in congregation, should not only

be physical activities that take place without any values that can be manifested in humans both as individuals and groups. The commandment of prayer to Muslims has a purpose and purpose that they should understand and implement into life. Prayers in congregation are not only seen as more important than prayer alone because there is a kindness to them as Muslims, but prayer in congregation has the virtue that leads Muslims to a sense of belonging, togetherness, as a whole person.

Mosques have a central function in the development of Muslims. Regarding activities in the mosque, there is a need to develop the potential of the human, namely by having a contextual and adequate understanding of the activities of the congregation in the mosque. As well as congregational prayer that has virtue as a form of negation of differences so that humans with all identities and cultures inherent in themselves can be ruled out in a collective religious ritual.

Islam teaches the shari'ah and shows the right way of life to its believers. The spread and development of Islamic teachings in Indonesia took place so rapidly that the richness of Indonesian culture had been legitimized by the presence of the teachings of the absolute values of the Islamic religion. Islamic treasures that nuanced Rahmatan lil aalamiin blend in Indonesian cultural customs which eventually gave birth to several different understandings or streams in Islam. These differences do not necessarily eliminate the values sourced from the Qur'an and Hadith, but different views and different orientations can be accepted as the result of ijtimaa' the ulama in Indonesia. As in the experience of Islamic history according to Kuntowidjoyo shows that in and out of Islam is plural. In Islam in Medina at least the Muhajirins and Ansars comprise. Outside there is Islam, there are Jews. Pluralism has become the character of Islamic history, therefore living in a diversity of religions, cultures, ethnicities, and races in Indonesia is not a new symptom for Islam (Kuntowidjoyo, 2018, p. 49).

When most mosques in Indonesia are now shifting from historical roles in the context of social change to the form of pure worship services in the form of five daily prayers, there is a stunting of the social roles of the mosque. The number of mosques in Indonesia is estimated to reach 800,000, the number of mosques throughout Indonesia under the network of Ta'mir Masjid Indonesia-Nahdlatul Ulama 'foundation (LTMI-NU) has reached 125,000 mosques, but there are only a few mosques that have functioned as mosques. Some of the mosques in question have initiated efforts to build synergies with the community in empowering existing local potential. In its development, the mosque focused more solely on administering religious rituals. Even though the mosque has a central position in mobilizing the community on issues related to national development, both in terms of human resources or Indonesia's natural resources (Cholil, 2015, p. 23)

Islam with its mosque is one of the role holders in planting the noble values of divinity and humanity. If Muslims only make themselves active in their institutional groups that are partial without any effort to take a role in the problems in Indonesia, the goals and ideals of the people that the people dream of together will not be achieved. Islamic Ummah requires understanding and reorganizing the function of the mosque with several activities in it such as prayer in congregation, Islamic studies, and so on.

Some of the problems that are of interest to researchers are how the process of prayer activities in congregation at the Istiqamah Mosque in Bandung, West Java. The mosque is one of the large mosques in Bandung. In the Istiqamah mosque it is always synonymous with community activities motivated by several young Muslims and Islamic activists. Tolerance, as understood as having broad meanings that are oriented towards attitudes and acts of humiliating humans as His creations, and respecting existing differences is the focus of studies in activities in mosques. Mosques and activities in them can be said to be able to internalize the values of tolerance if the value of tolerance itself has become a personal value to the pilgrims who take part in the activities in the mosque. The implementation of good congregational prayer activities is a benchmark in activities in two mosques where prayer in congregation has the virtue of unifying the whole Muslim community.

RESEARCH METHOD

This research is qualitative research using a phenomenon that occurs within the scope of mosque organization. Basically there are three important stages that someone will do when doing research. The three stages are; preparation of research design, data collection and processing and preparation of reports. For this reason, the preparation of research design is an activity that cannot be missed (Martono, 2015, p. 70). Research design can describe the extent of our readiness to conduct research. The research design serves as a direction and guideline for researchers about what should be done in the field, what data should be collected, how to analyze the data, and finally, research design will determine what results must be achieved after completing the research process (Martono, 2015, p. 71).

Phenomenological approach is sensing the surrounding phenomena that occur and makes the respondent the key to answering problems in research. So what researchers hear, observe, feel will lead to an understanding of an event or event. There is an important aspect in phenomenology, which is an open attitude to a phenomenon that can be in the form of dialogue, interaction with several objects of research. Language is one of the important things in understanding a phenomenon so that researchers do not quickly draw conclusions from what they observe. Simply put, phenomenology is the knowledge of how an observer or researcher understands the object of his research not from his subjectivity but from the reality of the phenomena he observes at the boundary of the space he studies.

Phenomenology research is research that brings us to be directly involved in every situation or experience by entering the perspective of others and participating in feeling and understanding the life of the object of research. Husserl argues that researchers must understand phenomena in different ways, the purpose of Husserl's thinking is that researchers are able to make a normal situation into a strange and uniquely alien state. Lindop in his research stated that: "If you will exchange places with me, then you will see the situation in the same way as me, and vice versa". Understanding the uniqueness of the phenomenon in research, there will be a number of information that supports this research, with knowledge consisting of facts, beliefs, desires, and regulations from personal experiences that are personal and general experiences derived from myths, norms, and tales can be used as tools in research according to existing events. So that this approach will "lead" researchers to the perceptions of various communities about prayer activities in the mosque. Opinion that supports expressed by Bungin argues about the theory of phenomenology that: "Basically, the view that what appears on the surface, including patterns of everyday human behavior is only one symptom or phenomenon of what is hidden in the" head "of the perpetrator. If we use a

qualitative approach, then the basis of theory as a basis is the existence of symbolic interactions of a symptom with other symptoms interpreted based on the culture concerned in a way to find the universal semantic meaning of the symptoms being studied. To see these symptoms, phenomenology is needed, where to understand the essence of one's experience by grouping these symptoms, and giving meaning to the phenomenon according to any view, it will appear at a new surface level can be understood or explained when it can reveal or dismantle what is hidden in the world of consciousness or the world of the perpetrator's knowledge.

RESULT AND DISCUSSION

The istiqomah citarum mosque was built in 1970 as an extension of the isitiqomah cihapit mosque because many mosques in Bandung are unable to accommodate pilgrims due to political conditions and national development policies, as well as the needs of the people of Bandung to develop Islamic da'wah. Construction is carried out gradually starting with the demolition of the citarum park which was previously a communication monument connected with the radio connection between Malabar and the Netherlands. Istiqomah Citarum Mosque has historically involved the awareness of many parties in its development process by the ulema, the mayor of Bandung, the ranks of TNI officers and the general public.

The pattern of fostering the istiqamah foundation is to foster all activities related to mosques and mosques, and organize various facilities and infrastructure to serve worshipers and the Islamic community in general by providing religious facilities, Islamic education, libraries, youth and scouting, public recitation, consulting family and accommodating and managing Islamic social funds.

The basic pattern of fostering the Istiqamah Mosque is based on the Qur'an and Hadith. The purpose of making the basic pattern of coaching above is first, to develop a work plan that is focused and integrated where the foundation has now overshadowed several fields below. The second objective, namely the establishment of more harmonious management cooperation and minimizing the possibility of unilateral actions taken by the management. The third objective, the realization of the prosperity of the Istiqamah mosque which is effective and effective according to the function of the mosque as a center of worship and Islamic culture, for the welfare of the congregation and the community both physically and spiritually. From the basic pattern of the nursery, a committee in the field of mosque was formed along with members who were assigned in each of their fields.

Istiqamah Foundation was formed on the basis of the function and role of the mosque in Islamic history. Mosques in historical records built by the Messenger of Allah were not only intended for worship purposes, but were used as centers of preaching, education and other Islamic social activities so that the mosque was intended to provide welfare to the congregation and the surrounding community, physically and spiritually. The mosque will be able to function as desired in Islam if the way of thinking, working and acting of the administrators is based on the same basic pattern. In an effort to internalize the value of tolerance DKM (Dewan Kemakmuran Masjid) as a ritual initiating field in the mosque has the following scope of activities:

- 1) Maintain and maintain health, cleanliness and order in the mosque and surrounding yard.
- 2) Arrange the schedule of prayer priests and the preacher's Friday prayer.
- 3) Regulate the implementation of taraweh prayer, Eid al-Fitr and Eid al-Adha.
- 4) Cultivating prayer, special and istisqa when needed.
- 5) Da'wah and DKM activities must always be processed together by the two fields concerned.

The thing that underlies prayer planning in congregation is based on the instructions of the istiqomah foundation as the institution that houses "Dewan Kemakmuran Masjid (DKM) Istiqomah. The instructions that were carried out did not necessarily make DKM istiqomah as the organizer or committee of prayer only but the similarity of views on the nature of the mosque in Islam was built before the DKM work program was planned. Activities that are expected by the management of the foundation to coordinate with the DKM must be based on a broad understanding and of course based on two sources of Islamic teachings namely the Qur'an and Hadith.

The vision and mission of the Istiqomah Foundation in writing clearly and at the same time become the vision and mission of all the fields below including Dewan Kemakmuran Masjid (DKM). The vision of the istiqamah foundation is the realization of the istiqamah foundation as a center of worship and da'wah in accordance with the al qur'an and as sunnah, and the establishment of a generation of believers, devotees, intelligent, morality, mastering knowledge and technology towards Islamic society. Whereas the mission of the istiqamah foundation is as follows;

- 1) Organizing other prayers and worship.
- 2) Organizing da'wah, developing and practicing Islamic values.
- 3) Maintain and improve work infrastructure, as well as assets and inventory.
- 4) Organizing Hajj and Umrah.
- 5) Organizing zakat, infaq and shadaqah (ZIS) and qurban animals and their social activities.
- 6) Organizing formal plus education (kindergarten, elementary, middle and high school) based on Islam.
- 7) Organizing Non-formal education and fostering the younger generation as future leaders of the Ummah.

8) Organizing services for the management of bodies according to the Shari'ah.

The idea of tolerance values

The understanding and initial ideas of the DKM administrators about the importance of tolerance and brotherhood of Muslims have been built through their attitude of openness to necessary differences that exist in the lives of Muslims. An understanding of the role of the mosque in building ukhuwah was explained by the chairman of the DKM, according to him The role of the mosque is one place for various Islamic activities such as da'wah, economy, siasah and also routine worship such as prayer. For the worship activities in the mosque, the better the day, the five prayers are held well except for the morning prayer because the Istiqamah mosque is not close to the residents' housing but is located between the building and the office center in Bandung city. The role of the mosque as a place of prayer activities in congregation is going well, tarbiyah, and the economic development efforts of the people are also held in this mosque even though it is not optimal. Regarding prayer in congregation, he also said that anyone can pray in congregation in this mosque regardless of who and what the profession is. That proves that Allah has advocated prayer in congregation so that His people can realize that all humans are equal before God. So from that needed a value of tolerance so that the differences that existed were not a breaker but a gift and did not reduce the primacy of prayer in congregation added by the chairman of DKM istiqamah.

The planning of congregational prayer activities in the mosque is based on the understanding of the administrators to integrate the vision and mission of the Istiqamah mosque. The value of tolerance as an idea or view of the DKM board is sought to be able to harmonize the plans and objectives of the congregational prayer activities. The openness of view and the tolerant attitude of the DKM administrators to the pilgrims had been built before the mosque took place. Recommendations about being tolerant even though not explicitly in DKM policies according to most administrators have been interpreted in the DKM's own vision and mission so that in planning internalization of tolerance values through congregational prayer activities is an embodiment of their attitudes and views in order to build ukhuwah or a sense of brotherhood. Attitudes and views about tolerance of DKM administrators are expected to be realized in the procession of congregational prayer activities, it shows that the tolerant attitude of the management dominates in planning activities compared to preparing material delivered through lectures that are limited to only at certain times, namely at dhuhur prayer and Friday prayer.

Implementation of internalization of tolerance values

According to Mulyasa, internalization is an effort to appreciate and deepen values, so that it is embedded in every human being (Mulyasa, 2011, p. 167), where education techniques can be done through exemplary, habituation, rule enforcement, and motivating. (Ahmad, 2010, p. 51). Coaching techniques that are carried out through internalization are deep coaching and living up to the religious values combined with the values of education as a whole whose goals are integrated into the personality of students, so that it will become a character of student behavior. Internalization is as appreciation, deepening, mastery in depth through guidance, guidance and so on. Thus internalization is a process of planting thought patterns, attitudes, and behaviors into one's personal self through coaching, guidance and so on in order to master a value in accordance with the expected standards.

The vision and mission of the istiqamah foundation which at the same time became the vision and mission of the DKM istiqamah became the foundation for the activities in this mosque. The vision of the Istiqamah foundation is the realization of Istiqamah as the center of worship and da'wah in accordance with the Qur'an and the Sunnah and the establishment of a generation of believers, devotees, intelligent, morality, mastering science and technology towards Islamic society. Prayer activities are the first mission in achieving Istiqamah's vision, so it is important for the administrators to always base their prayer planning in the mosque where mosques must be understood by them as the center of Islamic worship activities.

Based on the phenomenon that can be observed by researchers, the pilgrims who attend the prayer activities in congregation are not only from a few circles, groups, or groups around the mosque but also there are pilgrims who come from various regions who intentionally stop by to pray in the Istiqamah mosque. The istiqamah foundation and its management in each of its fields fully understood the importance of tolerance and ukhuwah Islamiyah. They are required to read the history and development of the istiqamah foundation, understand the factors of establishing mosques as Islamic civilizations, and understand the value of unity and unity of Muslims in the country. DKM administrators always accompany the needs of Muslims in general both in terms of mahdoh worship and ghoiru mahdoh. So all planned program activities are able to be accepted not only by several parties or groups but for all people who are united in the sentence *laa'ilaa ha'illallah*, namely all Muslims. For this reason, several processes for internalizing the value of tolerance through prayer activities in the Istiqamah mosque can be described as follows:

First, bringing together the understanding of all DKM administrators on the importance of tolerance and its relation to the role of the mosque as the center of activity and unifying Muslims. *Second*, DKM policies and implementations indicate that they have made every effort to function as appropriate for the mosque. Assuming that all the pilgrims are the same on the side of Allah is the main basis for prayer activities in congregation at the Istiqamah mosque. *Third*, in the performance of the prayer the pilgrims understand and feel that they are standing doing the ritual to the khalik along with their siblings. There were also those who admitted that they were happy when the pilgrims gave their place and invited them to fill in the shaf that had not been filled. *Fourth*, the material in the lecture held after the dhuhur prayer and Friday prayer always contained material on the theme of faith and devotion so that pilgrims were always motivated to further enhance their faith and devotion. The material instructed by the DKM so as not to touch on the differences in both socio-economic, racial and ethnic status, Islamic organizations, political parties, groups and understanding of pilgrims made the pilgrims feel and understand the importance of tolerance among fellow Muslims.

Evaluate the implementation of internalization of tolerance values

An assessment of the running of the Istiqamah mosque activity program has been carried out. Based on their views, the vision and mission of Istiqamah became a reference for DKM administrators in assessing, measuring and weighing how the implementation had approached or reached their vision and mission. Prayer in congregation is one of the programs that are more dominant in the list of plans for DKM Istiqamah management activities. While efforts to internalize the value of tolerance are sub-themes to understand the congregation about its implementation in the congregational prayer at the Istiqamah mosque.

The evaluation was based on several aspects, including the Istiqamah DKM management system and its performance, the views of the pilgrims on the implementation of DKM activities, as well as understanding the tolerance of pilgrims through prayer activities at the Istiqamah mosque. So if it can be concluded the understanding and response of the pilgrims to the implementation of prayer in congregation is the main indicator as an important aspect in realizing the vision and mission of Istiqamah as a unifying Islamic community through its mosque.

CONCLUSION

Internalization planning for tolerance values through congregational prayer activities is motivated by the vision and mission of the Istiqamah mosque. An understanding of the history and function of mosques in general encourages good cooperation among the administrators in planning and organizing prayer activities in congregation. Habituation and obedience is a fostering strategy in understanding the value of tolerance and ukhuwah islamiyah among administrators.

In the process of internalizing the value of tolerance through congregational prayer activities, all parties, namely executors (priests and lecturers), security, supervisors and other administrators work together well. With the existence of good cooperation between all parties in the school, the process of internalizing tolerance values can run optimally. Internalization of the value of tolerance through prayers in congregation at the Istiqamah Mosque in Citarum Bandung takes place in the whole series of prayer services starting from the preparation until the end of its implementation.

Evaluation of internalization of tolerance values through prayer activities in congregation is carried out by making monthly and quarterly and annual reports. Criticism and suggestions are one of the instruments in the assessment or measurement of the performance of the DKM mosque administrators of Istiqamah.

The many obstacles experienced by DKM administrators in internalizing tolerance values include; awareness of the pilgrims to listen carefully to the lecture, then the event outside the management's policy was the lack of understanding of the pilgrims about the primacy of prayer in congregation on the other hand the loss of property of pilgrims because they did not want to leave to the management caused suspicion towards other worshippers.

From the results of the research obtained, the researcher provides recommendations to relevant parties who have policies in internalizing the value of Tolerance through congregational prayer activities as follows:

1. The Ministry of Religion is able to appeal to all foundations and the Mosque Prosperity Council to carry out routine worship activities such as prayer in congregation based on Tolerance values to build ukhuwah Islamiyah.
2. Takmir Masjid Indonesia Institute to further strengthen the history and function of mosques as a center for the development of Muslims in Indonesia.
3. The organizers of the activities in each mosque are able to understand the importance of Tolerance and Muslim Brotherhood that are implemented in congregational prayer activities at the mosque.
4. The religious leaders develop a pattern of Islamic da'wah based on ukhuwah and uphold the value of tolerance in Islam, especially in relation to the function of the mosque.

The next researchers who are interested in internalizing the value of tolerance through prayer activities in congregation should be able to revitalize the function of worship in the congregation and the essence of the mosque in building Islamic brotherhood so that it can revitalize both.

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Coaching Religious Character through Campus Dakwah Institute Organization of State University of Jakarta

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Abstract - Nowadays character education into the spotlight in the world of education. Therefore, the perpetrator education is required to know the meaning and application of the character education itself, one of whom is a collegier. Collegier have several roles, such as: agent of change of control, social, and moral force (Hariman, 2001). As agent of change, collegier have a great responsibility for the future of this nation. This case indicates that the existing activities on campus (PDC) build on the values of kindness. However, in fact be discovered an awful lot of things that aren't supposed to happen at the University-based education, such cases: a. free sex; b. racist; c. drug trafficking; d. plagiarism has become a commonplace thing found. George r. Terry formulate about coaching that is divided into 4 stages: (1) Planning; (2) Organizing; (3) Actuating; (4) Controlling. Campus Dakwah Institute in deem have the most important role in the construction of the religious character of the collegiers, this research aims to let future can print characteristic religious educators as well as reducing negative activities surroundings the University.

Keywords - Coaching, Religious Character, Campus Dakwah Institute

INTRODUCTION

Indonesian Government's efforts to optimize its function and realize the objectives of national education are seen from the character education policy voiced since 2003. Character education is expected to be applied by all education units integrated in classroom learning and school culture. Koesoema (2010:116) Confirms that character education can be one of the means of culture and cultivation. The role of character education is not only integrative, in the sense of strengthening the intellectual moral subject of students, but also is curative, both personally and socially, namely can be one of the means of healers of social diseases.

Moral degradation is increasingly noticeable nowadays. The moral degradation of students can mean that the moral students at this time continuously experience a decline in quality or degradation and appear increasingly uncontrollable. The decline in moral qualities occurs in all aspects ranging from speech, dress to behavior. We can directly see the phenomenon of public and private training, using inappropriate clothing to be used in science. Teachers also seem to see it as a very ordinary thing, in juridically contrary to academic rules. How to communicate with a teacher who is in fact the teacher uses slang language that makes the lecturer feel uncomfortable [1].

A concrete form of moral degradation was found based on the results of a pre survey of several students at the State University of Jakarta. They reveal that a lot of things do not reflect as prospective educators even things that can be said to be inappropriate it has become a culture of the campus, following matters relating to decadence forms of moral (slump) many Happening to the current student circles, among others: a. Consuming drug, b. Free sex, and c. The absence of a absent d. plagiarism [2].

Decadence (deterioration) of the moral of course becomes something to be addressed. To resolve the issue so that students return to the correct path of assistance from various parties. Students as educational actors who actually have a role as. One of the efforts undertaken by the campus to reduce the moral decadence is through the campus activity Unit of Da'wah Institution College which presents the programs to apply the religious value. Universities in general have many activities that can be used for self-development as well as training the ability of students, which are various organizations outside the teaching and learning activities in the campus [3].

This religious character is needed by students in the face of changing times and moral degradation, in which case students are expected to possess and behave in good and bad size based on religious provisions and ordinances [4].

METHODS

Research uses the triangulation approach. The steps begin with the pre survey, followed by the interview action, the questionnaire spread, and the documentation using the instruments that have been established. The subjects of the study were several students and lecturers as well as all members of the campus activities Unit of Da'wah Institution College in Jakarta State University. The research process lasts six months by observing the continuity of the work program that is carried out by the campus activity Unit of Da'wah University campus in introducing religious characters to students then give the questionnaire To lecturers and students to give his view on the program of the student activity Unit of Da'wah students in the recognition of religious characters through the work program that is performed [5].

FINDINGS

1. Work Program of Campus Dakwah Institute

1.1. Kajian Move Up

Description: An assessment of Islam. This year focuses on three themes, among others: Hijrah, Sirah Sahabat, and contemporary Fiqh. The study was conducted every Tuesday on the first week until the third week. Location in Masjid Nurul Irfan. Implementing activities by Department of Syiar LDK Salim UNJ.

1.2. Kajian D'Sign

Description: A study of the issues of the general issues. Ghozwul Fikr. Held every Tuesday on the weekend in the mosque is located at Nurul Irfan. Implementing activities by The Department of Kastrat LDK Salim UNJ.

1.3. MUQTI

Description: Muslimah Quality Time (MUQTI) is a special study of Muslimah-Muslimah UNJ or outside the campus. A theme that was in the way around the Keputrian, performed 1 month once every fourth week. Located in the halls of UNJ. Executor of activity by Department of Kemuslimahan LDK Salim UNJ.

1.4. KTQ

Description: The Qur'anic study that take the form of tadabbur quran, interpretations and others. Every first, second and fourth week on Friday. Located at Nurul Irfan Mosque. Executor by LSO of UNJ Qur'an Institute.

1.5. UNJ Mengaji

Description: The intend activities of the Qur'an, conducted on Friday in the 3rd week, cooperate with the Dept. Qur'an of Da'wah institutions in each faculty. Executor by LSO of UNJ Qur'an Institute.

1.6. SQI

Description: The activities of the study of Tahsin Qur'an/rectify recitation of the Qur'an is held in every semester. Learning activities are held every day adapting to teachers. This year was followed by approximately 800 members of the tahsin of the entire UNJ. The teachers are UNJ college students who have graduated or not. There are several levels of learning. Executor: LSO Qur'an Institute UNJ. 1. Pra Tahsin 2. Pra Tahsin 3. Tahsin 4. Tahsin 5. Tahsin.

1.7. MLTU

Description: Muslim Leadership Training of University is a cadre activity for Muslims and Mulsimah UNJ who will later join the LDK Salim UNJ. As a supply activity and introduction to Da'wah in UNJ. Implemented 1 year once, implementing activities by Dept. PSDM LDK Salim UNJ.

1.8. SERU

Description: Semarah Ramadhan UNJ, the activities of welcoming the month of Ramadan as well as a routine program to be held in the month of Ramadan, filled with studies during the month of Ramadan, sharing food to open, there welcomes Ramadan parade. Implementing by Dept. Syiar Da'wah Institute Se-UNJ.

1.9. FIU (Festival Islam UNJ)

Description: Islamic Festival which contains the national level of Islamic competition for the public. As well as an event for fundraising to be channeled to the Palestinian state. Held once a year, implementing activities by Dept.

Syiar LDK Salim UNJ.

1.10. *IJT (Islamic Journalistic Training)*

Description: Journalistic training for public students was held 1 time a year. The implementation of the Dept. of public Da'wah of LDK Salim UNJ.

1.11. *WAQU (Wisuda Al-Qur'an)*

Description: Al-quran graduation activities for the memorizers of the Quran. Memorizing deposits will be conducted for one month, memorized letters are determined from difficult to easy levels. At the event also carried out an inspirational talk show about Al-quran. Held 1 time in 1 year, executor by LSO of the UNJ Qur'an Institute.

2. *Overview of Religious Characters Development*

Characters are character, habit, morality, or personality of a person that is formed from the internalization of various virtues (virtues) which he believes and used as a foundation for how to view, think, behave, and act [6].

In this case the construction of religious characters through an organization called Da'wah Institute Campus, of course the management of the Organization that is implemented is very influential in the success of the organization itself, the components in management This organization is a weapon in the building of religious character through the programs proclaimed.

George R. Terry, 1958 in his book Principles of Management (Sukarna, 2011:10) divides the four basic functions of management, namely planning, organizing, actuating and controlling (supervision). These four management functions are abbreviated to POAC.

The theory was implemented in implementing organizational programs to further the development of significant religious character. Cultivating religious character is not only temporary but to the expected identity of the application of this theory. Each program that is launched must have every component of planning, Organizing, Actuating, and Controlling.

DISCUSSION

This research was conducted on the board of Da'wah Institution and propagation of the Jakarta State University campus (LDK UNJ) and several students and lecturers from every faclutas. Da'wah Institute Campus (abbreviated LDK) is an intra-campus student organization institution that is located in each university in Indonesia. The organization is engaged with Islam as its equivalent. Most colleges in Indonesia must have LDK. Each college, LDK name may vary. Sometimes they refer to themselves as Islamic student activity units, Islamic spirituality, Islamic Studies Forum, Da'wah Institute of Campus, Islamic spiritual body, and so on [7].

The building of religious character through the organization of Da'wah Institute of Campus (LDK) was deemed successful by the application of the theory of the on farm management function of George R Terry. This is in the prove with a positive result that is dipadat through research that uses the approach of triangulation with instruments such as qin-form, interviews, and observations.

CONCLUSION

The theory of management functions applied by the Campus Da'wah Institute organization is proven effective in building students ' religious character through programs conducted during one semester. As for in detail, the conclusion of this study as follows:

- a. Application of management theory that has a significant impact on the achievement of Mission Vision organization of Da'wah Institute of campus.
- b. Respondents from the study stated that the Institute of Da'wah Campus became fresher and more effective in the implementation of its programs.
- c. The phenomenon of action that is not religious value experienced a significant decline although still occurs in some cases.

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To Vote or Not To Vote : A Framing Analysis of Kompas Newspaper about Non-Participation People in Indonesia's Elections From 1999-2019

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Abstract - This paper is aim to evaluate framing from Kompas Newspaper about non-participation people (*golput*) in Indonesia's election 1999 to 2019. Kompas as the biggest middle class subscriber in Indonesia, should stand for the people not using political agenda from regimes, 5 articles being analyzed, result found that every election's year, Kompas tend to cover news and articles that suggest and persuade people not to follow non participation people (*golput*), their news is supported from Leader of Government, political parties, social organization, candidates and educators. Their news and articles tend to warn and threaten people which having thought not to vote. For readers who believed that media is independent and have mission the soul of the people, why such different thought is being neglected.

Keywords : Non-participant people, *Golput*, Indonesia Elections 1999-2019, Framing analysis.

INTRODUCTION

Indonesia's Elections 2019 consist of several elect, though the most issues and conversations about to choose the President of Republic Indonesia, which is like déjà vu from 2014 election. Causes of differences on choice and each group thought that their candidate is the best, this separation continues when the election of DKI's Governor on 2018. Mass media from paper, television and online had blown many news showing issues. Social media also had their users characteristic, with meme, conversations, pictures, videos, hash tags which shown conditions that lack of tolerance. This is showing voters with different choice of incumbent or challenger. Now days, non-participation people (non voters=*golongan putih (golput)*) also show their thoughts that will not choose both of candidates. Number of non-participation is increase since 2004 almost 21.6% to 29.1% in 2009 and in 2014 at 30.42.

An article in Kompas newspaper which is opinion section titled *Golput* (Non-voters/Non participation) came from Franz Magniz-Suseno (March 13, 2019) [1]. Magniz known as a professor, philosopher also pastor, triggered discussion and comments in many form in social media. Cited from Facebook @arielheriyanto, he shared the article with caption *who will be harmed with his opinion in Kompas? Don't know. Ironically, this article wont harmed non voters people, but will decrease support for incumbent (candidate no 1)*. For audiences that read the article has their own interpretation, that showing their political thought. People which disagree about Magniz's opinion and being aggrieved with words that used to named the act of *golput* people with *benalu* (parasit), *bodoh* (stupid), *mental tidak stabil* (psycho freak).

In contrast to his media social post, Ariel Heriyanto (2004) has opinion about *Golput* in Kompas article, argued that the name (*golput*) is being outdated and pragmatism concept to name the action of boycott election that has different meanings, the one that non voter in New Order (before 1999) and in Reformation era (after 1999) [2]. As Nyarwi (2009) share his paper about *Golput* separated from the New Order to the Post New Order based on two perspectives, which are political movement and political behavior [3]. History of election in Indonesia, from 1955 the first election that held by President Soekarno, continued with President Soeharto era which is known as New Order (*Orde Baru*) minimized parties to 3 party. After the era is dawn, reformation era held special election on 1999.

Issue about non-voter /non-participation (*golput*) tend to arose when election's day is coming. Research from survey institution, mass media, academician show numbers of people tend will not vote, in many ways. For political parties and candidates, they were losing voters. For government, they were failed to conduct democracy. [6]

In perspectives that media will cover the stories become important. Kompas as the biggest national newspaper and has credibility to make independent news which motto is *hati nurani rakyat* (people's heart), expected to publish

news/articles that will not attack others political thought. Peace journalism is the ideology of the media. Discuss about political framing, media and politics have many aspects to be considered such as source, event, media ideology, ownership. According to Giddens, ownership of media has strength position in democracy. Also, ideology of media has significant roles in framing news. [12]

Young voters also play significant roles in democracy in relation with their media habit. Political information that they consumed came from media social and search engine (Said, 2012). Though they no longer become reader of newspaper, when issues become viral, they can consume in others form of news. As 2019 *golput* issues also predict will affect the young voters, cause lack of information about candidates and confuse with candidate competition [13].

Research on Indonesia elections has significance roles to evaluate dynamics of political situations from representative election to direct election of President and Vice President also Local Leaders. Political news about candidates tend to be frame depend on media agenda and ownership, while Siregar (2019) found that in report of President Candidate of Indonesia, Republika newspaper tend to be more independent than Tempo that sided to candidate number 1 (Jokowi – Ma'aruf). Result of selection articles pre-campaign period, campaign period and first national debates [4].

Yanuarti (2014) evaluated that in the New Order era the reasons behind non-voting behavior were political, such as to create victory for Soeharto regime. In 2004 election, numbers of non-voting behavior (*Golput*) increasing because peoples disappointment to political institution, whether parliament or political parties. This differences show behavior and public opinion that their vote is important to legitimate political parties and candidates [5].

Definition and categorizations of Non Voters/Participation in political communication research has diverse background. This phenomena of voter versus non voter, is being study in political research of voting behavior. As Louis Desipio, Natali Masuoka, Christopher Scout (2006) in Nyarwi [3], categorize non voter as 3 types: registered non voted, citizen-not registered and non citizens. Background reasons of non participation people come as problem of conduct, ideological or technical problem (Fatah, 2007).

Rahman categorized non-participation people into 3 categories: radical voters, non-voter, and active non-voter. In his definition, students and middle class stay at non-voter category in 2004 elections in transition government, voters become lack of trust from manipulated political democracy. In this case, to become positive non-voters, Rahman suggest people to be active as citizen, taking part of development even though they weren't using their vote [6].

Frame defined as *an emphasis in salience of different aspects of a topic* (de Vreese, 2014). These aspect that need to be uncover from political news, which examined and identified by the presence or absence of certain keywords, stock phrases, stereotyped images, sources of information and sentences that provide thematically reinforcing clusters of facts or judgments" (Entman (1993) in de Vreese, 2004) [7]. Framing analysis using steps to analyze news from define problem, diagnose causes, make moral judgment and suggest remedies.

Research in political communication has focus on three questions (Pan & Konsicki, 1993): how do the news media set the frame with people (citizen), politician and advocacy group, and process audiences construct meaning [8]. These areas have link news to production and consumption process. In this paper, production of news/articles is being object of the research. Goffman (1974) defines a frame as "the principles of organization which govern events – at least social ones – and our subjective involvement in them". This paper is focus on articles which is covers about election and political behavior of *golput*.

The key to understanding the Aristotelian conception of rhetoric and politic, is to conceive of politics as grounded in citizens' needs and mores and of rhetoric as a tool for symbolically turning citizens' needs and mores into the bases of public policy (Groundbeck, 2004). This persuasive tools also recognize in public interaction between each other, which questioning of who's interest to be fulfilled. The hidden agenda between interacts also part of understanding reason action of rhetoric statement [9].

The concept of media framing (Tankard (2001)) states that is important because it offers an alternative to the old objectivity and bias paradigm, concern on mass communication effects, and valuable suggestions for communication practitioners. While the study found that different in media framing is exist and it's not depend on type of publication. [11]

Refer to Pan & Konsicki (1993), *Framing analysis is presented as a constructivist approach to examine news discourse with the primary focus on conceptualizing news text*. Text analysis is conduct with dimension framing devices of news (syntactical, script, theme and rhetorical structure) [8].

This paper is aim to analyze Indonesia election and political circumstances from 1999 to 2019 from media framing. Therefore news framing from reputable newspaper would be recognized to independent or sided to incumbent (government power). Media Agenda conveyed what topic is important, how media cover the issues. Would this agenda describe realities or would influence opinion of their audiences? How is the media framing non-participation issue in their news highlight?

RESEARCH METHODS

This study is a qualitative research on content of media, using constructivist paradigm. Data collected from documentary of www.kompasdata.id, in search of keyword of *golput*, found 2.552 articles from national to local news. After read carefully title and type of news, selecting sample is taken 32 articles from 1998-2019. This paper unit of analysis consist data from 5 articles from every election year, which is 1999, 2004, 2009, 2014 and 2019. Articles are selected based on pagination, length of article and elites/political leaders as sources.

As aimed of this paper, analyze using framing devices which divided into two categories: rhetorical devices and technical devices (Linstrom & Marais, 2012). Pan and Konsicki also considered about news source, including who, how and where the quote is placed. Tankard suggests the following technical framing devices: headlines; subheadings; photo captions; leads; source selection; quote selection; and concluding statements and paragraphs. [10] Rhetorical devices is analyze content of articles, uses of sentences and words that being emphasized on news, this finding will refer to frame that Kompas had made on their articles about non participation people.

RESULT AND DISCUSSION

Data gathered from Kompas archives, select and priming into 5 articles, 1 article represent each year of election which would describe frame on *Golput people* that Kompas newspaper point on and cover stories include trend political behavior on year of election.

Article 1: Election year 1999

Title: *Golput Memudar, Jual Beli Suara Merebak* (Non-voters vanishing, sell & buy voters increase)

Rhetorical devices : Framing issue on non participation people (*golput*) from upcoming election year 1999, show that social and political condition in Indonesia after Reformation in 1998, democracy principles allowed that multi parties could apply, differ from The New Era only 3 political parties. Like a new freedom. Political parties that listed in Justice Department around 141, but only 48 parties meet qualification. This condition predicted some people will sell and buy their vote. Line from source (Arbi Sanit) is voters must be aware that the implication of their right to vote if their uses in right or wrong way, they could suffer for the next 5 years.

Technical devices: Published 5 Maret 1999, length 1137 words, page 7. News sources from political analysis: Arbi Sanit and Nazarudin Samsudin to claim empirically validity on type of *Golput* behavior and trend on this election.

Condition of election year 1999 is held on June 7, supposed to be arrange in 2002, cause of public and political demand of reformation or new government democracy. People being warn of their choices by data and new government is a promises land. Data on non participation number is 7.3%

Article 2 : Election year 2004

Title: *Presiden Megawati: Perkecil Jumlah Golput* (President Megawati, reduce total *Golput*)

Rhetorical devices: Instruction from the President to organizer election (Election committee: *Komisi Pemilihan Umum (KPU)*) to have more effort on socialization of election 2004 in effectively and reduce non voters. This content convey that incumbent in secure, and media pick the line from interview with Head KPU after meeting with President, this point is being stand out on title of the article.

Technical devices : published 11 September 2003, length 627 words, page 6. News source : Nazarudin Syamsudin (Head of Election Committee) quotes instruction from President RI Megawati Soekarnoputri.

This year election has specific differ which is for the first time people choose directly their legislative and executive candidate. Their voice is real counts not their representative to vote President. In contrast that number of participation people is decreased 23.4 % in second row of Presidents election on September 20, 2004. News framing on the essential

to participate on election from President Megawati. This year also show that non participation people number has point bigger voice than major party.

Article 3: Election Year 2009

Title : *Partai Politik : PDIP Buat Kode Etik, PKB Haramkan Golput* (Code of ethics from PDIP, Golput is forbid from PKB)

Rhetorical Devices: *Fatwa Haram* (forbid roles) prepared to warn their member who is tend not to vote by intentionally, this roles caused of Abdurrahman Wahid (*Dewan Syuro Nahdatul Ulama* (NU)/Former President RI 4th) threatened to bail out the election. In contrast, others parties concern about their legislative attitude to gain more voters.

Technical Devices: published 1 December 2009, length 329 words, page 2. News source: Head of parties (*Partai Kebangkitan Bangsa* (PKB), *Partai Demokrasi Indonesia Perjuangan* (PDIP), *Partai Keadilan Sejahtera* (PKS))

This 2009 election (July 8) show data of winning President election in one round, President SBY won 60.8 % voices of Indonesia people and his party Demokrat become major party. Number of non participation people increased 29.1 %.

Article 4: Election Year 2014

Title: *Forum Rektor Khawatir Golput* (Concern Golput from Forum Rector)

Rhetorical devices: Importance roles to educate and advocate people to participate on election, not only as moral obligation as educators. Their concern come from survey data convey numbers of undecided people is bigger than voters. This forum suggest candidate become more active to discuss their program, than selling popularity.

Technical devices: published 11 Mei 2013, length 337 words, page 2. News source: Head of *Forum Rektor Indonesia* (FRI)

This article is published 1 year before the election, this forum as head of Universities has moral obligation to promote election. Candidate strategy of popularity is important than program and mission, identified to decrease people choice. Data shown this election has non participation people of 29.1%.

Article 5: Election Year 2019

Title: *Golput Menjadi Tantangan* (Golput's Challenge)

Rhetorical devices: Survey from different institution had shown that indicator of non voters is rising. Undecided people or swing voters also detectable. KPU has 2 methods to increase participation people in election, focus on activities in social group and community. LSM said that political condition is predicted to make people not participation such as not conducive competition between candidate and supporters. Closing statement from Prabowo Sandi Team about their strategies to prevent lose.

Technical devices: published 2 April 2019, length 581 words, page 5. News source: Head of RI Police, Survey institution, LSM, Litbang Kompas, KPU, Candidate Team.

This article is construct from differs source background. Issue about safety and polarization of supporters increased. Before this article published, Kompas has published Magniz-Suseno article on *Golput*. From January to March 2019, Kompas publish 6 articles about *golput*. Result of election 2019 shown 19.2% of non participation people or about 80.8% people stated participate on President Election.

CONCLUSION

The result of framing analysis on Kompas Newspaper from sampling article every election from 1999-2019, convey that Kompas as media, play role as agent of communication which should do socialization and political education, thus their news tend to sided to Government agenda of public policy. Tend to frame non-voters as people that need to be educated and persuaded. Public debate or oppose with government or offer argumentative reasons to *golput* are tend to marginalized. Moral consequences of this political behavior are being framed as negative behavior to a person or group.

Social construction of democracy is being framed by Kompas that will occur when number of non participation people is reduced. Survey and research on this number of non participation people being published and become headline. Frame on consequences of not participate in election has different effect on different election, ideological of media tend to persistent.

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The influence of Online Consumer Products on a Review by Beauty Vlogger Tasya Farasya Against Purchasing Decision (Survey on Subscriber Tasya Farasya)

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Abstract - This study looked at the influence of online Consumer review on YouTube social media against influence on their customers. Social media allows users to produce media content in the form of text, video, and music using web technologies and pass it on to other users. One Youtube social media Influencers, create content in video form to promote a product. Consumer reviews of online social media is synonymous with YouTube. This phenomenon can also be seen in the context of the digital media industry. Currently some of the cosmetics industry trust its products for review by influencers via social media. This research uses the elaboration likelihood model. The purpose of this research is to find out how big the online consumer reviews can influence in the decision-making process of the purchase as well as to find out how big an attraction, trust, expertise. The methods used in this study with the study of quantitative descriptive technique of collecting data that is obtained through the dissemination of a questionnaire to 300 customers. The results can be concluded that influencers have a considerable impact on their customers. Customers see that influencers are the reliable source so that followers are willing to try the product being promoted. **Keywords** - Beauty Vlogger, Online Consumer Products, Purchasing Decision

INTRODUCTION

YouTube is one of the social media popular with many people at this time that Youtube comes in the form of audio and visuals that make the information more clear and real. Youtube currently includes 3 major social media that is frequented by Indonesian people. This is evidenced by the results of the We Are Social Year survey 2018 [1]. According to Duyen "Beauty vlogger is an individual that gives influence in the beauty that divides their reviews in a video instead of in a blog post". Further Duyen explains that "seeing a person's video will feel a more real interaction when viewing a video". Video Log (Vlog) can also serve as a medium that can make beauty vlogger feel closer to the viewers or people who watched the video. This phenomenon of Youtube use is utilized by the beauty vlogger to create a vlog that contains their experience in using a product especially cosmetic and beauty products. Vlog is short for Video Log where Vlog is another form of Blog. If in a blogger blog share his experience through a post and another photograph with Vlog, a vlogger will share his experience through a video of which the creation activity is called vlogging [2]. The presence of beauty vlogger indirectly help the company produce beauty products to market their products. Through the product reviews they provide, they also introduce a product on viewers which among the viewers there are prospective customers who are looking for information or who have not been familiar with the product. Vlog itself is included in the electronic word of mouth, which is very popular nowadays and is used as one of the product marketing medium. Beauty vlogger is included into the concept of online consumer review which is understood as one of the media for consumers looking at reviews from other consumers of a product, company services and about how a manufacturer company [3]. The concept of this online consumer review has several variables in it that can be used to measure or know the influence of online consumer reviews performed by a beauty vlogger against purchasing decisions. In the research used 3 variables are attractiveness, trustworthiness, and expertise.

RESEARCH METHOD

The paradigm used in this study is a positivistic paradigm based on the assumption that a symptom can be classified, and the relationship of symptoms is casual or causal, so researchers can do this research Focus on several variables.

The pattern of relationship between variables to be researched is hereinafter referred to as the paradigm of research. The study was classified in quantitative descriptive research by using regression methods. Where the study aims to find the relationship form two or more variables in the form of functions or equations. Samples are taken from the population using the percentage of error rate that can be tolerated by 5%. Determination of the sample size of respondents using Slovin formula [4]. The object in this research study is subscriber Tasya Farasya. The sample withdrawal done is by using the purposif sampling technique [5].

RESULT AND DISCUSSION

a. Attractiveness

Attractiveness is a social value related to someone who encompasses personality, physical appearance, and has the same circumstances or conditions as viewers. The personality of a vlogger is also an important factor for consumers to be able to trust a product. Besides the personality of the physical display is also an additional factor to increase the confidence of a product being in review by the beauty vlogger. The fact found that the circumstances or conditions similar to what viewers felt were also one factor in the purchase decision. Beauty Vlogger Tasya Farasya has a skin condition that tends to dry it is also felt by the Viewers. This is the same condition that generates a factor in the decision of purchasing a product. For prospective consumers It is also helpful to be confident of the things they questioned about a product.

b. Trustworthiness

Trustworthiness is, the things that connect with honesty, integritasm and how a vlogger can be trusted. Most of the trustworthiness are dependent on the viewers liking of the information provided by vlogger. Through a product review that beauty vlogger give, as well as introduce a product on viewers where among viewers there are prospective consumers who are looking for information or who have not at all know the product become acquainted with the product. Honesty is a factor that affects the viewers, beauty vlogger Tasya Farasya always convey in a relaxed way so viewers feel close to Tasya Farasya. The obvious and informative way of delivering is the reason viewers watch the review of Tasya Farasya. Tasya Farasya built a good trust with Viewers by delivering honest reviews of the products. Tasya Farasya is never afraid to say the lack of a product.

c. Expertise

Expertise is the thing that refers to the experience and knowledge of the expertise of a vlogger in proving the advantages and disadvantages of a product or providing product information as a whole. Experience of Mistress vlogger become an important factor when reviewing products to prove the advantages and disadvantages of a product. Tasya Farasya always do that in his vlogs to be able to increase the trust of prospective consumers to a product. Tasya Farasya in the video your review always try to use the product directly and explain the usability of the product so this is also one of the factors to viewers in the purchase decision. Consumers are convinced to purchase the product. Besides trying to directly the product, Tasya Farasya also explain in detail how to use the product and reviewing the product end result by explaining the lack and excess of the product.

d. Purchasing decision

In every day, consumers can make many purchasing decisions. According to Kotler and Armstrong, consumer purchases can be influenced by cultural, social, personal and psychological characteristics [6]. In this study it was found that social factors and psychological factors were of great influence on purchasing decisions. In social factors because human beings never escape from socializing life. These factors can happen because of the family environment, a small group that has indirectly been a huge impact on purchasing decisions. The first psychological factor is the motivation and strong urge to seek satisfaction on the decision. Second is the conception in which the process forms an image and forms the information obtained. Third is learning, one's experience. Fourth is the belief and attitude, where consumers respond to a product.

CONCLUSION

In the digital era, the Internet is becoming an effective tool to promote the promotion of a product. A marketer can leverage social media such as Facebook, Twitter, Instagram, and Youtube to effectively introduce and disseminate product information. Social Media especially Youtube has a huge influence for the wider community to be interested and willing to buy a product promoted by Beauty Vlogger in the form of video blog or vlog. The presence of beauty vlogger indirectly help the company produce beauty products to market their products. Through the product reviews they provide, they also introduce a product on viewers which among the viewers there are prospective customers who are looking for information or who have not been familiar with the product. It can be seen that the influence of beauty vlogger Tasya Farasya quite influential to the purchase decision.

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DISCOURSE ABOUT COMMON SENSE IN INDOONESIAN ELECTION 2019 (STUDY DIGITAL RHETORIC ON ROCKY GERUNG)

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Abstract-Discourse about common sense is one of the important things in Indonesian Election 2019. It can be seen as an effort to encourage the voters, so they can use their right to vote with a rational consideration. In philosophy literature, common sense is neutral and it is important for the process of democracy. However, in Indonesian Elections 2019, common sense was used as a commodity in political campaigns. Each group that competed had a claim about common sense or rationality. They also justified the other party as an irrational group. One of the figures who popularized this discourse was Rocky Gerung through the rhetoric he delivered. This research is intended to describe how common sense discourse is used in Indonesian Election 2019 by analyzing Rocky Gerung's digital rhetoric. The term "digital rhetoric" is perhaps most simply defined as the application of rhetorical theory to digital texts and performances. The object of the digital rhetoric is the new media. Therefore, this research will use Twitter as a unit of analysis. Gerung developed his digital rhetoric about common sense and rationality through various media. One of them is Twitter.

Keywords: Digital Rhetoric, Social Media, Rocky Gerung, Common sense, Indonesian Election, Politic.

INTRODUCTION

In each Indonesian election process, there is always a special discourse that develops in public conversation. Discourse about the political dynasty strengthened in Indonesian election 2009. While in 2014, discourse of identity and SARA was used as a political commodity. In Dirgantoro's review (2009) at *Detik.com*, political battles in elections often featured blasphemies, condemnation or cynicism, rather than presenting a rational debate around the program. Public discourse tends to be silent about the programs offered by political parties or candidates. Politics of identity has strengthened again in 2019. Each candidate or political party tries to exploit a certain identity, such as religion, race, language or ethnicity. This way can bring groups together because of the sense of similarity in identity. But in other hand, it can damage unity in general, because it makes people put in smaller sub-identities (Mahfud, 2019). Political propaganda based on identity seems effective as a political strategy and commodity.

Then, the politics of identity reinforced by increasing of fake news or hoaxes. Indonesian Ministry of Communication and Information Technology (Kominfo) has found 62 hoaxes content that spread and were successfully identified related to the Indonesian election 2019 (Mutiar, 2019). The spread of fake news is seen as an integral part of the growing of new media. According to Weldon Sena Utama (2018), this symptom presents a paradox. On the one hand, media can be a supporting system for the process of democracy if it is used as a channel to express an effective criticism or personal view. In contrast, digital media can also be used to spread fake news or bad propaganda.

This situation raises efforts that encourage people to use their constitutional rights intelligently and responsibly (Mahfud, 2019). Also in this context, campaign about common sense can be seen as a rational effort to make Indonesian election being better than before. We assume that the process of democracy will running well if the voters with good consideration (based on common sense) dominates the total number of the whole voters. One of the figures who has an important influence in voicing discourse of common sense is Rocky Gerung. He did it through the various digital rhetoric. Gerung is often called as a president of common sense. Through new media such as Twitter, Gerung often doing a digital rhetoric about common sense and public rationality.

Discourse about common sense in Indonesian Election 2019 seems to be an attempt to utilize the public sphere. This good effort is intended to produce a better public discourse process. However, this effort that emerged in the moment of political campaigning was not free from judgment as a political work or a political rhetoric in order to win a certain candidates. So, when the discourse about common sense becomes a claim in political rhetoric, there are two main questions that emerge to be the problem of this research. *First*, how is the construction of digital rhetoric developed by Gerung? *Second*, how is common sense used as a political campaign in digital rhetoric (Gerung's case)?

Methodology

This research on Gerung's digital rhetoric uses a qualitative research design that relies on digital ethnography as a method of collecting data. Kozinets (2010) interpreted netnography as a study that helped researchers to understand the digital (community) world. Researchers not only observe chat, forums, news-rooms, but also blogs and social media. We assume that the common sense campaign that appears in Gerung's rhetoric is often echoed through the digital medium. Therefore, we use social media (Twitter) as a unit of analysis to understand and analyze discourse about common sense in Gerung's digital rhetoric. In particular, we use Gerung's activity in Twitter during February 2019 as the unit of analysis in this report.

Qualitative research as revealed by Creswell (2009) is intended to explore and express the meaning of a social problem. In that sense, the meaning of common sense and digital rhetoric in Gerung case will be explored through this report. We use a data thematic analysis in this report. It means that what we have found in the field (Twitter) will be processed based on themes that are in accordance with the needs of the researcher.

1. Everyday Politics in Social Media

In Social Media and Everyday Politics, Tim Highfield (2016) outlines the awareness of the development of internet use by the public, politicians or journalists, to conduct discourse on political matters. In summary, it is illustrated that social media in various forms is often used as a medium to participate in political matters. What he calls as everyday politics is not something formal or something that is attempted by political actors or mainstream media. More than that, everyday politics is very informal, where people can convey interests, perspectives or issues that are important, using social media as a medium. In that sense, communication patterns that are interwoven through social media, such as Twitter, can be seen as a concrete form of citizen community involvement in democratic processes and political discourse.

Highfield didn't talk about everyday politic in social media as a political campaign. But, every people in digital world can use social media as a medium to persuade each other. Social media is not only used to express views, interests or personal perspectives. Every people can use it as a medium to launch digital persuasion. In this case, digital rhetoric is always possible through the use of social media. The simplest term "digital rhetoric" can be defined as the application of rhetorical concepts to text and digital performances. New media is used as a medium to convey messages and at the same time influence audiences. In the context of this report, Twitter is a new medium that is used as a medium to deliver persuasion (digital rhetoric). With digital rhetoric, a communicator seeks to convey information and persuade through digital media. The communication created is channeled through multimedia platforms.

Result and Discussion

a. Gerung in Indonesian Election 2019

In Twitter, Gerung appears as an individual who has an interest in political, philosophical and natural issues. The number of followers reached 1.02 million. His personal views and thoughts would be like and retweeted thousands times by his followers. It means that in social media Gerung is popular. He also has an interest in natural exploration like mountain climbing. In the context of Indonesian Presidential Election campaign, Gerung's Twitter account mostly contained questions about politics and five-year democratic celebrations

Structurally, Gerung is not a part of a certain presidential candidate in the context of Indonesian Presidential Election. However, he supports a certain candidates indirectly. Verbally, Gerung did not support Prabowo-Sandi (candidate 02). But, his rhetorical words clearly showed opposition to Jokowi-Amin (candidate 01), who also was an incumbent. This is evident in several Gerung's digital rhetoric on Twitter:

22/02/2019 "RT@CNN Indonesia: Rocky Bukan Pro Prabowo, Tapi Bertekad Gulung Karpet Istana".

25/02/2019 "Gunung itu nomor satu, Capres itu nomor dua."

Both of these tweets appear to be the opposite. At the first tweet, Gerung amplified the CNN Indonesia news containing his statement. Gerung claimed himself only as an opposition to government. It means also that he is not supporting Jokowi-A'min. But in the next tweet, Gerung clearly shows his choice about Indonesian Presidential Election. He told in metaphor that the first for him is the mountain, while candidate of President for him is number two.

b. Common Sense in Digital Rhetoric

Topic about common sense is the most frequently mentioned part of Gerung's digital rhetoric. Two ways are generally used. First, he writes his personal view or a certain thoughts about common sense in political issues. Second, he just amplifying tweets from another accounts or share online news related to the same theme. For example, we can see in this following tweets from Gerung's account:

07/02/2019 "Akal pers mulai sehat. Tumben. Deklarasi Jokowi-Maruf Usai, Pesantren ini kembali dukung

Prabowo. (link berita sindonews.com).

09/02/2019 “Sejumlah kedunguan sudah terungkap, sisanya masih disembunyikan di power point”

18/09/2019 “RT @saididu “SAS: Safari Akal Sehat. Insya Allah bersama Pak @rockygerung besok di Brebes dan Pemalang.”

28/02/2019 “RT @BebyAyu28 “Akal Sehat datang dari dorongan nurani. Jadi akal sehat itu perintah nurani pada otak.” Talk show: “Membangun negara dengan Akal Sehat.”

In Gerung’s view, the existence of reason or logic is the very important thing in public discourse. Common sense is the main foundation of the democratic process. All Gerung’s attempt to criticize the government, at the same time affirming his position as a logic person. However, there is no a clear definition here about common sense. One effort to define common sense appears in the expression: “Common sense arises from the conscience. Common sense is the command of conscience in the brain.” It sounds neutral. But then, we found another problem in Gerung’s digital rhetoric about common sense.

What seems very clear is that all discourse about common sense is a part that is closely linked to the political campaign of Indonesian Presidential Election 2019. In Gerung’s tweet, the rhetoric of common sense appeared in public discussions held by certain presidential candidates. This activity was later amplified through digital media (Twitter). Thus, the rhetoric of common sense does not seem to be an independent and neutral discourse like in his short definition. In political campaigns, discourse about common sense is a just claim that is used as capital in political campaigns. Justification of common sense is no longer something objective, but depends on one’s political position. We can find the example above in Gerung’s tweet on 02/02/2019 about press.

22/02/2019 RT atas Tirto.id “Mampukah Jokowi Ungguli Jualan Jargon ‘Akal Sehat’ Rocky Gerung?”

23/02/2019 “Bong: 1) Jabatan Publik itu sasaran kritik. 2) Pejabat dungu itu harus dikritik. 3) Kritik adalah kesopanan dalam politik.

“Syarat berakal sehat, ya harus berakal dulu. Syarat berakal, ya harus orang. Syarat orang, ya gak dungu.”

24/02/2019 “Terlalu dungu untuk diberi solusi. Ya Ganti!”

25/02/2019 “Pemerintahan akal untuk kebaikan bersama. Hanya itu alasan bernegara. Sulit, namun harus.”

There is no doubt that the basic core of Gerung’s argument is the emphasis on the importance of common sense in the democratic process. How important it is (in government), so Gerung calls it as the reason for the state. Brian McNair (2011) places citizen participation as an important part of the democratic process, in addition to the availability of rational choices. Both of these require the ability of citizens to choose rationally. In a certain sense, common sense or public rationality is the key. It can be tested through the process of discourse, discussion or debate. In Habermas’ view, public discourse is needed to reach consensus (Hardiman, 2009: 18). This presupposes the existence of rationality (common sense) to produce a logic and reflective arguments.

c. Rhetoric and Political Pedagogy

How do we see Gerung’s tweet or satire that discuss about political issues? It is not merely an attempt to express personal views, Gerung’s tweet is more an attempt to persuade the public about the political choices he has. In other words, social media is not only used as a medium of discourse on political issues, but also as a forum to launch digital persuasion in the form digital rhetoric.

In the context of Indonesian Presidential Election, Gerung’s tweet on 02/25/2019 became the only positive rhetoric he has made. “*Gunung itu nomor satu, Capres itu nomor dua*,” he said. It means that in the context of Presidential elections, Gerung have chosen and supported the second candidate (Prabowo-Sandi). Basically, this is a personal expression. But, in digital world like Twitter, the tweet also means a persuasive campaign to persuade his followers. Except for that, Gerung’s digital rhetoric was dominated by efforts to highlight the bad side of the other presidential candidate (Jokowi-Ma’ruf). He didn’t find a reason to choose the first candidate. He called the palace as a black market of justice, a bad expression for democratic power. Gerung called his criticism as a political satire. This persuasion with a negative manner appears in several tweets:

08/09/2019 “Sosis ngomelin sofis.”

09/02/2019 “Sejumlah kedunguan sudah terungkap. Sisanya masih disembunyikan di power point.”

12/09/2019 “Black Market of Justice”

28/02/2019 “Disihir Boneka, kaum terpelajar itu jadi tumpukan tempurung.”

“RT atas @santosokoni “Junjungan makin berantakan, jinjingan masih dungu. Teruskan maki-maki kalian.

Gerung’s digital rhetoric is not just a persuasive pattern. Another dimension that appears is the effort of political education. It also a pedagogy of politics. Digital rhetoric is not only persuasive efforts to influence the masses, but

also an effort that invites people to think rationally. The power of rhetoric lies not only in its analytic or productive capacity, but also in its emphasis on pedagogy. In a broader sense, discourse about common sense also appears as a political education. Gerung invites people (follower) to think more that common sense is the importance thing in the process of democracy. Ratio is the main basic that supports a democratic system. Public discourse in public sphere or in social media based on common sense or a logical thinking.

04/02/2019 “Politik adalah jalan menempuh keadilan. Ada system, ada organisasi, ada partai. Tapi, perlu individu yang kuat untuk memulai langkah.”

10/02/2019 “Di dalam forum akademis, anda dikoreksi oleh pikiran. Bukan oleh kedengkian.”

Conclusion

Common sense or rationality is one of the needed conditions in the democratic process. In addition, the rational consideration is also needed in this digital era. Every people who talk politics in social media need common sense to fight the various types of lies that are commonly found through social networks. In that context, the common sense discourse in the 2019 presidential election campaign is a serious effort for a healthy democratic process. However, the same discourse when used as capital in a political campaign practically does not escape the bias.

Gerung’s digital rhetoric appears that common sense isn’t neutral in the Indonesian Presidential Campaign 2019. Every people and parties have a certain claim about common sense. Social media is used as a medium to spread the persuasive agenda. Or it can be said that through the digital rhetoric on Twitter, Gerung indirectly politicized of common sense. Rationality that should be neutral, ends up being partisan capital. There is no clear definition of common sense, something that can be used as a basis for discussion. All that is left is claims that are accompanied by justifications for other groups. On the other hand, the public rationality that Gerung discusses should appear in public discourse. However, politics in everyday life through new media (social media) is far from public discourse supported by common sense or a logic.

Except that, the digital rhetoric that Gerung sought through Twitter also showed an attempt at political education or a pedagogy. Gerung not only uses social media (Twitter) as a medium to spread persuasion, but also as a place to deliver political education. Regardless of the claim for common sense and justification for ignorance worthy of debate, Gerung again reminded the audience (follower) of the importance of rationality or common sense in the state or specifically in democracy.

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Happiness of The Early Adulthood Qur'anic Memorizer (Hafizhah) Analised from Religiosity and The Meaningfulness of Life

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Abstract—This research aims to determine the relationship between religiosity and the meaningfulness of life with the early adulthood Qur'anic memorizer (hafizhah) happiness. The researcher uses a correlational quantitative method. The research subjects amounts to 163 (N = 163) the early adulthood Qur'anic memorizer (hafizhah) at three Yogyakarta Islamic Boarding Schools. Measurement of religiosity uses a scale adapted from The Short Muslim Practice and Belief Scale, measurement of meaningfulness of life uses a scale adapted from the scale of Purpose in life and measurement of happiness using instruments adapted from The Oxford Happiness Questioner. Quantitative analysis uses multiple regression analysis. The results show that there is a positive relationship between religiosity and meaningfulness of life with the early adulthood Qur'anic memorizer (hafizhah) happiness ($F = 24.698$ and $p = 0.00$). The variable Religiosity can affect happiness in the amount of 5%. While the variable meaningfulness of life can affect happiness in the amount of 19%. The religiosity and meaningfulness of life simultaneously can affect happiness in the 24%.

Keywords—Religiosity, meaningfulness of life, happiness, hafizhah, early adult

Introduction

Someone happily having positive emotions and high life satisfaction does not even have negative emotion.ⁱ Happiness is one of the motivations for someone to act and live a life.ⁱⁱ The United Nations General Assembly acknowledges that feeling happiness is one of the main goals of humans.ⁱⁱⁱ More than that, the United Nations General Assembly also sets the International Day of Happiness celebrated on March 20. The stipulation is ratified since 2013 in the UN draft no A / RES / 66/281.

Besides being a main human goal, happiness is also an important factor that can have a positive impact on humans.^{iv} Someone who has happiness tends to be able to establish a harmonious relationship with others. They have high creativity and good problem solving skills so that the productivity which he produces becomes greater. In addition, his health is also more awake and has a longer life.

Someone failing to get happiness will have a negative impact so that it can interfere with his life.^v Unhappiness not only has a negative impact on a person, but also the family and even the community. One of the effects of unhappiness in yourself is depression.^{vi} Depression makes a person pessimistic and hopeless. He loses his joy

ⁱ Argyle. M, "The Psychology Of Happiness." New York: Routledge. 2004.

ⁱⁱ Diener. E, "Subjective well-being," Psychological Bulletin, 95(3), 542-575, 1984. <http://dx.doi.org/10.1037/0033-2909.95.3.542>.

ⁱⁱⁱ United Nations, International Day of Happiness 20 March, 2015. Available at: <http://www.un.org/en/events/happinessday/>

^{iv} Widianoro, Purawigena. R.E, and Gamayanti. W, "Hubungan Kontrol Diri dengan Kebahagiaan Santri Penghafal Al-Qur'an," Jurnal Psikologi Integratif Prodi Psikologi UIN Sunan Kalijaga, 5(1), 11-18, 2017.

^v Lyubomirsky. S, and Lepper. H.S, "A Measure Of Subjective Happiness: Preliminary Reliability And Construck Validation," Social Indicators Research, 46(2), 137-155, 1999.

^{vi} Chaplin. T.M, "Anger, Happiness and Sadness: Associations With Depressive Symptoms in Late Adolescence," Journal of Youth and Adolescence, 35(6), 977-986, 2006. <http://dx.doi.org/10.1007/s10964-006-9033-x>

and feels everything he does is in vain.^{vii} Unhappiness also leads to apathy, which makes a person experiencing difficulties in overcoming the problems of life which he faces.^{viii} Not only that, he tends to look for runaway negative places.

Happiness and unhappiness are no less and no more than the problem of the existence of meaning in what humans do in their lives.^{ix} There are five aspects of meaningfulness of life.^x These five aspects contain the purpose of life, life satisfaction, freedom of choice, passion for life, and responsibility. The meaning of life is something important and much coveted by someone. The meaning of life will give special value to someone and will cause life to be meaningful and valuable.^{xi} A meaningful life creates feelings of happiness in someone's life. This meaningfulness is often obtained from activities carried out seriously and beneficial experiences for both himself and others.^{xii}

Argyle explains that happiness can be created from human relations with his God.^{xiii} Humans without religion will not be able to obtain the meaning of happiness and prosperity in their lives. Religion is a way of life so that without the help of religion, humans will experience confusion, anxiety and so on.^{xiv} Religious person will be happier and satisfied with his life than those who are not.^{xv}

Feeling interest in one religion begins becoming strong in early adulthood.^{xvi} young adults have accepted the truth of religion based on their own thoughts, they have understood the values chosen. So that they are not just following others in matters of religion.^{xvii}

Based on the description above, religiosity and meaningfulness of life are factors indirectly affecting happiness. Both are assumed to have relationships and contribute to the early adulthood Qur'anic memorizer (hafizhah) happiness.

METHOD

A. Identify the Subject

The population of this study amounts to 325 early adulthood Qur'an memorizers at three Yogyakarta Islamic Boarding Schools. The three Islamic boarding schools include the Al-Munawwir Krapyak Islamic Boarding School (R1 and R2 Complex), Nurul Ummah Girls Islamic Boarding School, and Wahid Hasyim Islamic Boarding School. The sampling technique in this study uses probability sampling techniques. So that the sample in this study amounts to 163 the early adulthood Qur'an memorizers.

B. Research Instrument

The happiness aspect in this study is measured by an instrument adapted from The Oxford Happiness Questioner.^{xviii} The total items are 29 items. The reliability of The Oxford Happiness Questionnaire is 0.92.^{xix} Hills & Argyle explains that the validity of The Oxford Happiness Questioner is very satisfying.^{xx} The validity of items from this scale is between 0.207 - 0.705.^{xxi}

Islamic religiosity is measured using instruments translated and adapted from a test tool called The Short Muslim

^{vii} Breus; Amir in Radityo. W.E, "Depresi dan Gangguan Tidur," unpublished, Fakultas Kedokteran, Universitas Udayana, Denpasar.

^{viii} Nettle in Mundzir. M.F, "Religiusitas dan Kebahagiaan pada Santri Pondok Pesantren," unpublished, Fakultas Ilmu Sosial dan Humaniora, Universitas Islam Negeri Sunan Kalijaga, Yogyakarta.

^{ix} Bagir. H, "Islam Risalah Cinta dan Kebahagiaan," Bandung: Mizan, 2013.

^x Crumbaugh and Maholich in Koeswara. E, "Logoterapi: Psikologi Viktor Frankl," Yogyakarta: Kanisius, 1992.

^{xi} Bastaman. H.D, "Meraih Hidup Bermakna: Kisah Pribadi dengan Pengalaman Tragis," Jakarta: Paramadina, 1996.

^{xii} Bastaman. H.D, "Logoterapi: Psikologi untuk Menemukan Makna Hidup dan Meraih Hidup Bermakna," Jakarta: PT Raja Grafindo Persada, 2007.

^{xiii} Widianoro, Purawigena. R.E, and Gamayanti. W, "Hubungan Kontrol Diri dengan Kebahagiaan Santri Penghafal Al-Qur'an," Jurnal Psikologi Integratif Prodi Psikologi Uin Sunan Kalijaga, 5(1), 11-18, 2017.

^{xiv} Sururin, "Ilmu Jiwa Agama," Jakarta: Raja Grafindo Persada, 2004.

^{xv} Seligman. M.E.P, "Authentic Happiness: Menciptakan Kebahagiaan dengan Psikologi Positif," (Eva Yulia Nukman. Translation). Bandung: Mizan, 2005.

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^{xix} Pornamasari. R.D, "Kebahagiaan (Happiness) pada Lansia Muslim Ditinjau dari Partisipasi dalam Aktivitas Keagamaan," unpublished, Fakultas Psikologi, Universitas Muhammadiyah, Surakarta.

^{xx} Bestari. W.A, "Perbedaan Tingkat Kebahagiaan pada Mahasiswa Strata 1 dan Strata 2," Seminar Psikolog & Kemanusiaan. Psikology, 428-430, 2015.

^{xxi} Zuraidha. V.N, "Regulasi Emosi dan Happiness pada Siswa Kelas X Program Reguler dan Akselerasi SMA Negeri 3 Malang," unpublished, Universitas Islam Negeri Maulana Malik Ibrahim, 2012.

Practice and Belief Scale.^{xxii} This scale consists of two aspects, namely beliefs (pillars of faith) and practices of worship (pillars of Islam). These aspects are stated in 9 items. This scale has a reliability value of 0.83; 0.78 and good validity values, namely the correlation coefficient between 0.92 - 0.96.^{xxiii}

The instrument of life meaningfulness research in this study uses a scale of Purpose in life by Crumbaugh & Maholikh (1964) which has been adapted. This instrument consists of 20 items. The reliability of this instrument is 0.81 and the validity of this scale item moves between 0.163-0.546.^{xxiv}

C. Research Methods

The research method in this study uses quantitative research methods with a correlational research design. The researcher uses a data collection tool in the form of a scale that is distributed to the research sample.

D. Analysis Technique

The technical data analysis in this study uses statistical techniques of multiple regression analysis. Multiple regression analysis techniques are used to measure the relationship of independent variables with dependent variables. The independent variable in this study is religiosity and meaningfulness of life and the dependent variable in this study is happiness.

result

E. Descriptive Statistics

Description of research data is used to describe the state of research data in general. The description of this research data contains basic statistical functions, including the minimum score, maximum score, mean and standard deviation divided into hypothetical scores (based on guesses) and empirical scores (obtained from research subjects) (Table 1). The researcher also determines three categories of subject scores based on empirical scores (Table 2, 3, and 4).

F. Assumption Test Results

- Normality test

The results of the normality test show that the three scales have a normal distribution because $p > 0.05$, it means that there is no difference between the sample scores and population scores, or it can be said that the research subjects represent the existing population (Table 5).

- Linearity Test

The results of the linearity test show that all three scales have linear distribution (Table 6).

G. Hypothesis Test Results

Based on the F test, the F value of 24.688 with a significance level indicates a value of 0.00 ($p < 0.05$) which means that both predictors jointly influence the criteria (Table 7). The regression coefficient (R) has a value of 0.486 and the determinant coefficient of R Square is 0.236 or 24% with a significance value of F of 0.000 ($p < 0.05$) which means that the data is significant. This shows a significant positive relationship between predictors and criteria. The value of the effective contribution of the two predictors to the criteria is 24% (Table 8).

Predictors of religiosity show beta coefficients of 0.224 with probability values of sig 0.000 ($p < 0.05$) which means predictors of religiosity have an effect on happiness. While the predictors of meaningfulness of life show beta coefficient of 0.377 with a probability value of sig 0.000 ($p < 0.05$) which means that predictors of meaningfulness of life have an effect on happiness (Table 9).

The results of the R Square change predictor of religiosity are 0.047 or 5% with a significance of F of 0.000 ($p < 0.05$) which means that the data is significant. So that there is a significant positive relationship between predictors 1 and criteria. The effective contribution value is 5%. While the R Square Change predictor of meaningfulness of life is 0.189 or 19% and significance F is 0.000 ($p < 0.05$). This means that the data is significant. This shows that there is a significant positive relationship between predictors 2 and criteria. The effective contribution value is 19% (Table 10).

H.

XXii Almarri. T.S.K, Oei. T.P and Al-Adawi. S, "The Development of The Short Muslim Practice and Belief Scale," *Mental Health, Religion & Culture*, 12(5), 415-426, 2009. <https://doi.org/10.1080/13674670802637643>

XXiii Ghayas. S, and Batool. S.S, "Urdu Translation and Validation of Short Muslim Practice and Belief Scale in Pakistan," *The Spanish Journal Of Psychology*, 19(22), 1-7, 2016. <http://dx.doi.org/10.1017/Sjp.2016.21>

XXiv Crumbaugh. J.C, and Maholick. L.T, "An Experimental Study in Existentialism: The Psychometric Approach to Frankl's Concept of Noogenic Neurosis," *Journal of Clinical Psychology*, 20, 200-207, 1964.

I. Tables

TABLE I. DESCRIPTION OF RESEARCH DATA

Variable	Total Item	Hypothetic Score				Empirical Score			
		Min	Max	Mean	SD	Min	Max	Mean	SD
Happiness	29	29	174	101.5	24.17	92	147	114.72	10.499
Religiosity	9	9	45	27	6	26	41	34.17	3.182
Meaning of Life	20	20	100	60	13.3	34	94	76.31	8.841

TABLE II. HAPPINESS SCORE CATEGORY

No	Categorization	Norm	Total	%
1	Low	$X < 77.33$	0	0%
2	Medium	$77.33 < X < 125.67$	140	85.89%
3	High	$125.67 < X$	23	14.11%
Total			163	100%

TABLE III. CATEGORIZATION OF RELIGIOSITY SCORE

No	Categorization	Norm	Total	%
1	Low	$X < 21$	0	0%
2	Medium	$21 < X < 33$	70	42.94%
3	High	$33 < X$	93	57.06%
Total			163	100%

TABLE IV. CATEGORIZING THE MEANING OF LIFE

No	Categorization	Norm	Total	%
1	Low	$X < 46.7$	1	0.62%
2	Medium	$46.7 < X < 73.3$	47	28.83%
3	High	$73.3 < X$	115	70.55%
Total			163	100%

TABLE V. RESEARCH DATA NORMALITY TEST RESULTS

Variable	K-S Z	Significance (p)	Norms of Norms	Information
Happiness	1.033	0.237	$p > 0.05$	Normal
Religiosity	1.300	0.068	$p > 0.05$	Normal
Meaning of Life	1.306	0.066	$p > 0.05$	Normal

TABLE VI. RESEARCH DATA LINEARITY TEST RESULTS

Variable	Linearity F	Sig (p < 0.05)	Information
Happiness *	18.905	0.00	Linear
Religiosity			
Happiness *	37.589	0.00	Linear
Meaning of Life			

TABLE VII. TABLE ANOVA RELATIONSHIP BETWEEN RELIGIOSITY AND MEANING OF LIFE WITH THE EARLY ADULT QUR' ANIC MEMORIZER (HAFIZHAH) HAPPINESS

F	Sig (p < 0.05)
24.698	0.00

TABLE VIII. TABLE MODEL SUMMARY REGRESSION ANALYSIS OF THE RELATIONSHIP OF RELIGIOSITY AND MEANING OF LIFE WITH THE EARLY ADULT QUR'ANIC MEMORIZER (HAFIZHAH) HAPPINESS

R ^a	R Square ^b	Sig. F Change ^c
0.486	0.236	0.000

a. regression coefficient

b. determinant coefficient (changed in percent) Effective contribution of all predictors to criteria

c. Significance level (p) regression coefficient (p < 0.05)

TABLE IX. TABLE COEFFICIENT ANALYSIS OF THE RELIGIOSITY AND MEANING OF LIFE WITH THE EARLY ADULT QUR'ANIC MEMORIZER (HAFIZHAH) HAPPINESS

No	Predictor	Beta Coefficient ^d	Sig ^e	Information
1	Religiosity	0.224	0.000	Significant
2	Meaning of Life	0.377	0.000	Significant

d. coefficient of each predictor

e. probability value significance partial correlation coefficient (p < 0.05)

TABLE X. TABLE 10. TABLE OF MODEL SUMMARY REGRESSION ANALYSIS OF THE RELATIONSHIP OF RELIGIOSITY AND MEANING OF LIFE WITH THE EARLY ADULT QUR'ANIC MEMORIZER (HAFIZHAH) HAPPINESS

Predictor	R Square Change ^f	Sig. F Change ^g
Religiosity	0.047	0.000
Meaning of Life	0.189	0.000

f. Effective contribution of predictors to criteria

g. Significance level (p) regression coefficient (p < 0.05)

Discussion

This research is conducted to find out the relationship between religiosity and meaningfulness of life with the early adulthood Qur'anic memorizer (hafizhah) happiness. The results of the research conducted show that there is a significant positive relationship between religiosity and meaningfulness of life with the early adulthood Qur'anic memorizer (hafizhah) happiness (F = 24.698 and p = 0.00).

A significant positive relationship between religiosity and happiness shows that happiness arises when someone has succeeded in achieving what he expects and achieves what he wants, including one of them is faith and piety.

^{xxv} This opinion supports Argyle's (2004) opinion which reveals that happiness can be influenced by religion.

Religion produces a positive effect on subjective well-being, especially on existential welfare and also on happiness. Religious individuals will be happier and satisfied with their lives. ^{xxvi}

The religiosity variable measurement tool in this study uses the scale of The Short Muslim Practice and Belief which consists of two aspects, namely faith and worship / religious practice. The results of the analysis show that one's religiosity has an effect of 5% on someone's happiness. This supports the opinion of Najati (2010) who says that believers or who have faith in God will also feel peace of soul and peace of mind. A person who has true and strong faith, continuous worship, and social piety is a therapeutic model that implements mental health and happiness in life. ^{xxvii}

Worship which means the second aspect of religiosity also plays a role in creating happiness. In Islam, worship consists of performing prayers, fasting, almsgiving, hajj, reading the Qur'an, *dzikr* and so on. ^{xxviii} The worship of

XXV Najati. M.U, "Al-Qur'an dan Ilmu Jiwa, Terj. Ahmad Rofi' Usmani," Bandung: Penerbit Pustaka, 2004.

XXVI Seligman. M.E.P, "Authentic Happiness: Menciptakan Kebahagiaan dengan Psikologi Positif, (Eva Yulia Nukman. Translation)," Bandung: Mizan, 2005.

XXVII Rajab. K, "Psikologi Agama," Yogyakarta: Aswaja Pressindo, 2012.

XXVIII Ancok. J, "Psikologi Islami Solusi Islam atas Problem-Problem Psikologi," Yogyakarta: Pustaka Pelajar, 1994.

a servant to his Lord solemnly creates peace of soul and peace of mind. ^{xxix} True worship also creates a feeling of confidence that the person will receive guidance from God in dealing with various life problems. ^{xxx}

The results of the analysis show that the meaningfulness of one's life has an effect of 19% on one's happiness. This shows that happiness depends on the problem of the existence of meaning obtained from any activity that humans do in their lives. ^{xxxi} In line with this statement, Bastaman (2007) explains that the life of someone having the meaning of life will be full of enthusiasm and passion and far from feeling empty.

The results of this study can be a reference for readers and future researchers who want to explore about religiosity or meaningfulness of life and happiness. The researcher can then add the study population, so that the generalization of the results of the study becomes larger. For this reason, the application of a wider scope and different characteristics would need to be done.

The researcher acknowledges that there are many shortcomings and weaknesses in this study. The instrument used in this study is an instrument of adaptation. Some subjects have difficulty understanding the contents of the sentence because the language used is a translation of the original instrument adapted then. In addition, taking a measuring instrument that does not consider culture or local wisdom causes some subjects to be confused in filling the scale. Some subjects complain that the two aspects of the scale of religiosity used in this study are slightly different regarding the understanding of the Islamic religion they are carrying out. Although besides that, they realize that there is Islamic law saying so. The two items are items number 1 and number 5 which read "If someone commits an act of crime, they must be punished according to absolute *Syariah* law (for example, stoned for adultery)" and "Depictions of human figures (pictures, photos, paintings) such as faces, it should not be allowed." The results of the religiosity analysis with The Short Muslim Practice and Belief scale only contribute 5% to happiness. In contrast to previous studies, such as the results of the Mundzir (2014) study which show that religiosity effectively contributes 41.6% to happiness. This is a note for future researchers who will use The Short Muslim Practice and Belief Scale as a measure of religiosity in Indonesia.

Based on the explanation above, the researcher realizes the imperfections in this study, so that it becomes an evaluation material for subsequent studies.

Conclusion

The results show that there is a significant positive relationship between religiosity and meaningfulness of life with the early adulthood Qur'anic memorizer (hafizhah) happiness. The higher religiosity and meaningfulness of the life of the early adulthood Qur'anic memorizer (hafizhah), the higher his happiness, on the contrary the lower the religiosity and meaningfulness of the life of the early adulthood Qur'anic memorizer (hafizhah) then the lower the happiness. Religiosity affects the early adulthood Qur'anic memorizer (hafizhah) happiness by 5%. whereas the meaningfulness of life can influence the early adulthood Qur'anic memorizer (hafizhah) happiness by 19%. As for both, religiosity and meaningfulness of life together can influence the early adulthood Qur'anic memorizer (hafizhah) happiness by 24%.

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The Effect of using instagram on students satisfaction in getting like, comment, and followers among the students of wahidin vocational school of Cirebon

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Abstract— This research was aimed to: (1) describe how the users use Instagram; (2) describe the satisfaction level of students to get like, comment and followers among students of Wahidin Vocational High School – Cirebon City, and (3) determine the effect of using Instagram toward the satisfaction among students to get like, comment and followers among students of Wahidin Vocational High School – Cirebon City. This research used a quantitative research method. The population of this research was students from ten (10) and eleven (11) grades of software engineering and computer networking major in Wahidin Vocational High School – Cirebon City, the amount of them is 327 students and taken as a sample is 125 students, by using stratified random sampling technique. The method to collect data are observation and filling the questionnaire. To analyze research variable with the support data processing using the statistic with linear regression analyze formula and analyze data method. The result show that: (1) the level of uses Instagram are in category good enough with the percentage success is 74%; (2) the result of students satisfaction show in category good enough with the percentage of success is 71% and (3) base on the result of determinant correlation test, that the correlation between uses Instagram variable and students satisfaction variable has the influence with the percentage of result is 30,5%. So it can be said there are significant influence between using Instagram to students satisfaction to get like, comment and followers of Wahidin Vocational High School – Cirebon City.

Keywords: Social Media, Instagram. Like, Comment, Followers, Satisfaction

Introduction

Social media offer specific applications which packed fascinatingly that also help the users to keep following the development of social media themselves. Social media offer various simplicities in distributing and receiving information. Easiness and speed are also the superiority of the social media themselves. This condition causes many social changes both negative and positive. One of the social media that incessantly used among the teenagers at present is Instagram.

Instagram is an iOS, Android, Windows Phone-based mobile application in which the users could shot, edit, and post or upload photos and videos to the main page of Instagram and other social networks. The shared photos and videos will be posted on the feed of other users who become the follower. The friendship system in Instagram is using the terms of Following and Follower. Following means that we follow other Instagram's accounts, while Follower means that other users are following our Instagram. Each Instagram user could interact by giving comments and like response toward photos or videos uploaded by us in Instagram.

The use of Instagram application has attract smartphone users attention due to its fascinating features, i.e. sharing photos and videos and the feedbacks from the photos or videos uploaded by us is gained by giving likes, comments, or follows to keep following every activity of photos or videos we followed, unique satisfaction in using Instagram implied from those activities, thus, it triggers the desire to keep uploading photos and videos to Instagram. The satisfaction itself has its own respective meaning, depending on the purpose of users by uploading photos and videos with particular meaning and objective. The satisfaction in using Instagram is the numerous positive responses from photos and videos uploaded by us, the responses can be obtained from high number of like, comment, or follower.

It is assumed that the use of Instagram social media is motivated by certain motives, namely the motives to fulfill certain needs. Then, it needs to be questioned whether the motives can be satisfied after using Instagram social media. Due to that matter, a research through the implementation of uses and gratification theory was conducted. Based on the background, then, the author can formulate the problem namely What is the impact of the use of Instagram social media toward the satisfaction of students in getting like, comment, and followers among the students of Wahidin Vocational High School – Cirebon City? Based on that problem, the author formulated the identification of problem described as follows: How is the use of Instagram social media toward the satisfaction of students in getting like, comment, and followers among the students of Wahidin Vocational High School – Cirebon City? How is the satisfaction of students in acquiring like, comment, and followers among the students of Wahidin Vocational High School – Cirebon City? What is the effect of Instagram social media toward the satisfaction of students in getting like, comment, and followers

among the students of Wahidin Vocational High School – Cirebon City?

The objectives to be achieved in the research conducted by the author were to discover the use of Instagram toward the satisfaction of students in getting like, comment, and followers among the students of Wahidin Vocational High School – Cirebon City; discover the satisfaction of students in getting like, comment, and followers among the students of Wahidin Vocational High School – Cirebon City; discover the effect of Instagram toward the satisfaction of students in getting like, comment, and followers among the students of Wahidin Vocational High School – Cirebon City.

Based on that background, the author can formulate the hypothesis. Hypothesis is a temporary conclusion in which the truth has to be proved or can be defined as a tentative proposition regarding the correlation between two variables or more. Hypothesis is always presented in the form of statements that explicitly and implicitly connect one or more variables^[i]

Ho : The use of Instagram affects the satisfaction of students in getting like, comment, and followers among the students of Wahidin Vocational High School – Cirebon City.

H1 : The use of Instagram does not affect the satisfaction of students in getting like, comment, and followers among the students of Wahidin Vocational High School – Cirebon City.

LITERATUR REVIEW

A. Mass Communication

The simplest definition of mass communication was proposed by Bittner^[ii] namely the message communicated through a mass medium to a large number of people. Based on that definition, it can be known that mass communication has to use a mass media. Thus, even if the communication is conveyed to many audiences i.e. a rally on a vast field participated by thousands of people even tens of thousands of people is not a mass communication if it does not use mass media. The communication media which categorized as mass media are radio and television broadcasts, both known as electronic media, newspaper and magazine, both known as print media; and movies. Movies as the mass communication are cinemas.^[iii]

B. New Media

The product of new media is World Wide Web as an environment of information which open, flexible, and dynamic. This thing allows human to develop new orientations of knowledge as well as involved in democratic world and more interactive provision of authority. Virtual world provides an artificial meeting place that could expand social world, create new knowledge, and provide vast sharing places.^[iv] As a medium, new media have superiorities and deficiencies in similar to other media.

C. Social Media

Social media are the online media in which the users could easily participate. Participating in a meaning that someone will share information with ease, create contents that desired to be conveyed toward others, give comments on the received inputs and so on. Everything can be conducted rapidly and unlimitedly.^[v]

D. Uses and Gratification Theory

Uses & gratification theory operates in several manners, including the Cognitive Needs as the needs related to the affirmations of information, knowledge, and comprehension regarding environment. In integrative manner, personal needs are the needs related to the affirmations of credibility, trust, stability, and individual status. This element can be acquired from a desire for self-regard. In integrative manner, social needs are the needs related to the affirmations of contact with family, friend, and world. The needs of releasing are the needs related to the efforts of avoiding stress, tension, and desire for diversity.^[vi]

RESEARCH METHOD

The research method used by the author in this study was a quantitative research. Quantitative research method is a scientific approach to acquire data with certain purpose and utility. Sample collection technique is commonly done randomly, the data collecting uses research instruments, data analysis is quantitative/statistical in aim to test pre-

i Mashuri and M. Zainuddin, *Metode Penelitian: Pendekatan Praktis dan Aplikasi*. (Bandung: Refika Aditama, 2008), p.136

ii Jallaludin Rakhmat, *Metode Penelitian Komunikasi*. (Bandung: PT Remaja Rosdakarya, 2007), p.188

iii Elvinaro Ardianto, Lukiat Komala, Siti Karlinah, *Komunikasi Massa: Suatu Pengantar*. (Bandung: Simbiosis Rekatama Media, 2007), p.3

iv Hastari Chatia, *Pembunuhan Media Konvensional oleh Media Baru. Bab Buku New Media : Teori dan Aplikasi*. (Surakarta: Lindu Pustaka, 2011), p.235

v Utari Prahastiwi, *Media Sosial, New Media dan Gender dalam Pusaran Teori Komunikasi. Bab Buku Komunikasi 2.0: Teoritisasi dan Implikasi*. (Yogyakarta: Aspikom, 2011), p.51

vi Nurudin. *Pengantar Komunikasi Massa*. (Jakarta: PT Rajagrafindo Persada, 2011), p.195

determined hypotheses.^[vii]

The population in this research was X and XI grade students of software, network and computer engineering major in Wahidin Vocational High School – Cirebon City which amounted to 327 students. In general, the population is large and the researcher is not possible to study the entire subject within the population. The sample taken from the population has to be entirely representative. The sample technique used in this research was Stratified Random Sampling. The amount of sample as the respondents which selected representatively were 125 students.

RESULTS

C. The Use of Instagram among students of Wahidin Vocational High School – Cirebon City

The use of Instagram on students of Wahidin Vocational High School – Cirebon City was at the decent quartile level (continuum) with 74% of success rate (6438x100/8750). This results has proven that the use of Instagram among students of Wahidin Vocational High School – Cirebon City is decent, it can be stated as well that the use of Instagram has been quite affecting toward the satisfaction of students of Wahidin Vocational High School – Cirebon City.

D. The Satisfaction in Getting Like, Comment, and Followers

The satisfaction in getting like, comment, and followers on students of Wahidin Vocational High School – Cirebon City was at decent quartile level (continuum) with 71% of success rate (5730x100/8125). This result has proven that the satisfaction in getting like, comment, and followers among students of Wahidin Vocational High School – Cirebon City is decent, it can be stated as well that the use of Instagram was actually quite affecting the satisfaction in getting like, comment, and followers among students of Wahidin Vocational High School – Cirebon City.

E. Tabulation Test

Based on significances:

If significance or sig. > 0.05 then H_0 is rejected.

If significance or sig. < 0.05 then H_0 is accepted.

The score of t count was 7.368 and the score of t table was 1.979 (acquired through finding in T Table with $\alpha = 5\%$ and $n - 2 = 125 - 2 = 123$, with two-tailed test). According to this result, t count = 7.368 > t table (1.979), thus, H_0 is rejected and H_a is accepted. The decision can be meant as there was a significant effect between the use of Instagram toward the satisfaction in getting like, comment, and followers.

F. Regression Test

Regression coefficient test was performed to discover whether the use of Instagram has an effect toward the satisfaction of students in getting like, comment, and followers among the students of Wahidin Vocational High School – Cirebon City and can be used as well to discover the proper regression formula. According to the regression formula, it can be said that the satisfaction in getting like, comment, and followers = 18.593 + 0.529 Instagram use. The constant (a) was 18.593, which indicates that if Instagram's score is zero then the score the satisfaction in getting like, comment, and followers is 18.593. The regression coefficient of X (b) was 0.529, indicating that every 1 addition of Instagram's score will add 0.529 score of the satisfaction in getting like, comment, and followers. The "+" sign means that the use of Instagram is positively affecting the satisfaction in getting like, comment, and followers.

CONCLUSION

According to the results of the research conveyed by the author regarding the effect of the use of Instagram toward the satisfaction of students in getting like, comment, and followers among the students of Wahidin Vocational High School – Cirebon City, the author could draw conclusions vdsvg namely:

The use of Instagram on students of Wahidin Vocational High School – Cirebon City was in the decent category with 74% success rate (6,438 of score). This condition indicates that the use of Instagram has been quite affecting toward the satisfaction of students of Wahidin Vocational School – Cirebon City. Every aspect which becomes the requirement for using Instagram has been implemented properly, however, there was one who has not been properly implemented namely on the dimension of self-presentation. If seen from the dimension of self-presentation or the acquired results, the category was decent with 69% success rate which means that the dimension was completely running but has not been optimal in the use of Instagram toward the satisfaction of students of Wahidin Vocational High School – Cirebon City.

The variable of the satisfaction in getting like, comment, and followers has indicated good result with 71% success rate (5,730 of score). This result means that the satisfaction in getting like, comment, and followers among students of Wahidin Vocational High School – Cirebon City is decent, it can be stated as well that the use of Instagram has been affecting the satisfaction in getting like, comment, and followers among students of Wahidin Vocational High School – Cirebon City. However, in the dimension of the release of tension, the acquired result indicated a decent category with 66% success rate which means that the dimension was completely running but the satisfaction in getting like, comment, and followers among students of Wahidin Vocational High School – Cirebon City has not been optimal.

vii Sugiyono. *Metode Penelitian Kuantitatif, Kualitatif dan R & D*. (Bandung: Alfabeta, 2009), p.1

Based on the result of determinant correlation, it was acquired that the correlation between the variable of the use of Instagram and the variable of satisfaction in getting like, comment, and followers among students of Wahidin Vocational High School – Cirebon City has an effect with 30.5% of result. Thus, it can be said that there is a significant effect between the use of Instagram toward the satisfaction in getting like, comment, and followers on students of Wahidin Vocational High School – Cirebon City.

RECOMMENDATION

According to the research result and the conclusion described in prior by the author, the recommendations are as follows:

Based on the research result, the level of Instagram use toward the satisfaction of students in getting like, comment, and followers among students of Wahidin Vocational School – Cirebon City is still normal or decent, because most of the students of Wahidin Vocational High School – Cirebon City experienced medium or decent satisfaction level. However, as the prevention effort, teachers should act by forbidding handphones around the school area, thus, students cant access the internet during school hours or during their times in the school environment. Teachers could also keep instructing the students to use Instagram within reasonable or decent limits.

The author suggests that students should control themselves during the use of Instagram. This effort can be done i.e. by prioritizing other types of activity on each day. Students should also train themselves to be able of performing face-to-face socialization by participating in school or non-school activities.

In practical manner, this research is expected to be able of contributing ideas regarding the effect of the use of Instagram toward the satisfaction of students in getting like, comment, and followers among the students of Wahidin Vocational High School – Cirebon City.

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NEEDS OF CELEBRITY ENDORSERS ON BEAUTY PRODUCT’S MARKETING COMMUNICATION IN REVOLUTION 4.0

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Abstract—Celebrity endorser is one of the alternative strategies in marketing communication activities. Begin to be used especially in the digital era in supporting a product marketing process. Not apart for companies that provide beauty products, the need to display visual advertising is one thing that must be considered. A large number of internet users has triggered companies to make the best use of digital media in a broad and planned manner. There were recorded 143.26 million people in 2017 from the total population of Indonesia 262 million people. This shows that 54.68% of the population in Indonesia has used the internet. Digital media’s accessibility makes companies have to plan every content in digital media in order to attract the attention of prospective customers. Celebrity endorser is one of the company’s needs in implementing its product marketing communication strategy, especially beauty products in increasing brand awareness or simply attracting attention. One of the biggest uses of celebrity endorsers is through social media like Instagram. Further research was conducted with a follower population of one of the beauty product brands, with descriptive quantitative methods the results showed that the significance value of the variable celebrity endorser of 0.000 was smaller than alpha 0.05, which meant that there was a significant influence of variable celebrity endorsers on brand awareness of beauty products. The need for celebrity endorser is inseparable from its role as the giver of testimonials, spokesperson, brand image associations and persuasive communicators in marketing communication of beauty products, especially in the era of industrial revolution 4.0

Keywords: Celebrity endorser, brand awareness, beauty products, marketing communication

Introduction

At present, the cosmetics industry has a huge influence on the economy in Indonesia. Cosmetics has become one of the primary needs of women in Indonesia to beautify themselves every day. As time goes on, the cosmetics industry in Indonesia is also starting to innovate to not only target its products for women, but also for men to children. This makes the cosmetics industry one of the highest growth industries [3], which grew by 6.35% and rose to 7.36% in the first quarter of 2018.

Cosmetics are a series of beauty tools in the form of powder, creams, lotions, and the like that function to beautify the face, skin and so on which are commonly used by women.

In deciding good cosmetics, the most important thing is that cosmetics are suitable for users, have sufficient security and do not use prohibited ingredients. Besides that, a cosmetic must have good quality and production and use materials with specifications that are in accordance with cosmetics.

Along with the trends that exist in a society where women and men begin to pay attention to care and beauty products for the face to the body as a primary need, so the cosmetics industry in Indonesia is always increasing.

Indonesia can promise cosmetics producers to develop their markets because Indonesia is one of the potential cosmetic product markets [3]

Viva Cosmetics is one example of a leading cosmetics company in Indonesia that has been established since 1962. Viva Cosmetics is known for its products that have very affordable prices and are suitable for women in the tropics because Indonesia is a country with a tropical climate. Viva Cosmetics is also the first domestic cosmetic brand that lists “Made in Indonesia” in its products. Viva Cosmetics maintains its consistent commitment to quality and professionalism by launching a range of cosmetic products such as facial care products, body care, hair care to make up products.

Similar to other companies, Viva Cosmetics is also always required to always develop and innovate to be able to sell its products in large quantities and make their products sellable in the market. In this modern age, one of the strategies used by companies is to create promotional strategies that adjust to existing technological developments. Promotion is a way to advertise a product that aims to sell to consumers. To attract consumers, the things that need to be considered by the company are through the advertising media that they use and who is the figure who will star in the advertisement [6].

Promotional activities through social media in this era have also become a good alternative for the company. Since the emergence of a social media platform called Instagram in 2010, everything and information can be published to all people easily and interestingly. Starting from sharing photos and videos, doing live broadcasts to doing business. According to the survey results obtained from WeAreSocial.net and Hootsuite in January 2018, Instagram is the social media platform that has the seventh highest number of users in the world. The total number of Instagram users in the world has reached 800 million. In Indonesia alone, there are more than 45 million active users of Instagram, the population of Instagram users is increasing every year. Because of the many users, Instagram social media in Indonesia can be one of the effective social media for the marketing process, one of which is promotion not only by ordinary people but also assisted by famous celebrities, public figures, and influential people throughout the world. Since 2011 Indonesia has entered the 4.0 industrial revolution. This is marked by an increase in connectivity, interaction, boundaries between humans and machines and other resources that are increasingly centered through information technology. There were recorded 143.26 million people in 2017 from the total population of Indonesia 262 million people. This shows that 54.68% of the population in Indonesia has used the internet. Digital media's accessibility makes companies have to plan every content in digital media in order to attract the attention of prospective customers [3]. The internet can make it simpler for a company to adjust product offerings and realize relationships with their consumers [8]. So, in the current era of modernization, it is expected to begin to abandon conventional methods and the public will look for more practical ways using digital and internet methods.

Discussion

Viva Cosmetics also uses social media as a promotional activity, one of which is through Instagram. Viva Cosmetics joined Instagram since May 22, 2014, and has followers of more than 52,000 followers.

Some Instagram accounts of celebrities, public figures and influencers have a considerable impact on Instagram social media, this is because many of them are role models for other Instagram users. Some small to large brands or online shops on Instagram are willing to do sponsorships or pay more to use endorser services such as famous or rising celebrities to increase sales and brand awareness. Many of today's Instagram users follow the lifestyle of their idols (endorsers), through which many brands or online shops can make a profit by paying the endorser to promote or advertise their products.

To increase the attractiveness of consumers to buy a product, endorsers can help the company. But to give the appropriate message, the company must choose the right endorser in delivering the advertisements made. In delivering the message, the selection of the endorser will have a rapid impact on brand awareness and brand recognition.

The use of endorser communicators who have characteristics will influence the consideration of decision making. In the buying process and directly, consumers will consider it and it can affect purchasing decisions. Therefore, consumers basically have the freedom to make decisions. Consumers also have an interest in the endorsers of certain products, so that they will indirectly use the products promoted by the endorser. Conversely, if consumers do not have an interest in endorsers, consumers will not use the products promoted by the endorser. This is a problem for companies, especially in the selection of endorsers for their products.

A figure in an advertisement can have a strong influence on consumers in making a purchase of products or services and brand selection. An endorser is a resource that is used to advertise a product or service in an advertisement [4]. Endorsers or figures can be used to attract consumers by becoming a powerful marketing tool.

According to Hudori in [7] endorsers are divided into several types, including:

1. Celebrity endorsers, namely people who are known by the public at large and can influence others because of their achievements, be it movie stars, singers, models or comedians.
2. Expert endorsers, namely advertising stars who have skills and knowledge in certain fields. This advertising star is expected to provide confidence that the product and the message that has been delivered can be trusted by the prospective customer.
3. Lay endorser, which is a non-celebrity advertising star. To deliver a message about a product, this lay endorser makes use of someone who is not a celebrity.
4. Died endorser, namely advertising star who has died.

According to Rossiter in [4] celebrity endorsers must have 4 characteristics called the VisCAP model, namely:

1. Visibility or popularity is the level of a celebrity admired by society. The indicator of Visibility is the level of popularity, level of admiration, and intensity of uploading photos.
2. Credibility is a perception problem that can change depending on one's perception. There are 2 characteristics of celebrity endorser credibility, namely expertise and trustworthiness (honesty).
3. Attractiveness is a characteristic that can be seen by society in a person, not just physical attraction. Attractive, elegant, beautiful/handsome, lifestyle, and intelligence is indicators of attraction.
4. Power: is the ability of celebrities to be able to attract the attention of consumers

The research focused on Instagram social networking media because Instagram is a social networking media that is becoming a trend and is widely used by the people of Indonesia. This research only focuses on consumers who follow Instagram Viva Cosmetics (followers) in Indonesia.

TABLE I. REGRESSION ANALYSIS

Model	Analysis		
	R	t	sig
	0.164	8.895	0.000

The R-value of 0.410 shows that the relationship of independent variables (celebrity endorser) has a positive and strong relationship with the dependent variable (purchase decision). So the more the value of R approaches 1 the stronger the relationship between the independent variable and the fixed variable.

Adjusted R Square is 0.164 or equal to 16.4%, which means that the ability of the independent variable to explain the dependent variable in this study is 16.4%. Adjusted R Square value or determination coefficient value of 0.164 shows a percentage of independent ability (celebrity endorser) in explaining the dependent variable (purchase decision) of 16.4%. While the remaining 83.6% is influenced by other variables not discussed in this study. The magnitude of the influence does not depend on the independent variables but is seen from the correlation coefficient or the relationship between the independent variable and the dependent variable. Viewed from getting closer to 1 or getting closer, the independent variable will have more influence.

The significance of celebrity endorsers is 0,000. This value is smaller than 0.05 so that it can be stated that the independent variable celebrity endorser partially has a significant effect on the dependent variable (purchase decision).

Judging from the results of the calculation of the data that has been done, it can be seen that Viva Cosmetics is a cosmetic brand that is intended for the middle to lower classes. Viva Cosmetics has a brand image that illustrates that Viva Cosmetics is a cosmetic brand suitable for the tropics for women in Indonesia. So far, Viva Cosmetics has used Star Irawan and Fatya Biya as endorser communicators for Viva Cosmetics.

Through a questionnaire that has been distributed to 402 respondents, it can be concluded that followers or followers of Viva Cosmetics Instagram social media accounts that as many as 365 people or 90.9% of respondents are women. As many as 270 people or 67.2% of respondents are the majority aged 16-25 years. A total of 155 people or 38.8% of respondents work status are students. A total of 219 people or 55.3% of respondents often use YouTube's social media platform besides using Instagram. 382 people or 95% of respondents have used products from Viva Cosmetics. 182 people or 45.1% of respondents bought products from Viva Cosmetics at a cosmetics store. And as many as 128 people or 32.7% of respondents knew information about Viva Cosmetics through a friend's recommendation.

Most followers or followers of the Viva Cosmetics Instagram account are women between the ages of 16 and 25 with jobs as students who have used products from Viva Cosmetics and bought them at cosmetics stores and find out information about Viva Cosmetics through friends' recommendations. Followers or followers of Viva Cosmetics's Instagram account, besides Instagram, they use the YouTube social media platform the most.

To be able to advertise a product, the use of celebrities functions as [4]:

1. Testimonials, which are instrumental in giving testimony to the products used by using these products in their daily lives
2. Endorsement, which is a role to provide encouragement and reinforcement
3. Actor, which is acting as an actor in an advertisement
4. Spokesperson, namely as a company spokesperson to represent a brand.

Testimonials are one of the requirements for a beauty product. This is because customers will be more interested in seeing tangible evidence of the impact of using these beauty products. Furthermore, celebrity endorsers also act as actors in a beauty product advertisement to become brand image associations. Therefore, companies must pay attention to the celebrity endorser chosen to represent their beauty products. Errors in the use of celebrity endorsers will make the brand image wrong in society.

Celebrity endorsers also answer the need for an endorsement process that is giving encouragement and reinforcement or in the language of marketing communication often referred to as a persuasive communicator. This role becomes very important because it relates to purchasing decisions.

Based on research conducted that celebrity endorsers have an influence on purchasing decisions is important to discuss. Purchasing decisions are a series of choices that must be made by consumers before making a purchase [1]. Purchasing decisions are decisions that are influenced by social class, family, opinions of the family, a culture that will

form an attitude or self-perspective where consumers will make purchases [2].

The Purchasing Decision Process gradually starts with [5]:

1. Problem Recognition. The process of problem recognition is the time when consumers feel that there are problems or needs triggered by themselves and the environment.
2. Information Search. At this stage, consumers are looking for information about products needed through several places, both online and offline.
3. Alternative Assessment. At this stage, consumers evaluate products through two stages, the first being consumers want to meet a need. The second is that consumers want to get the function of the product.
4. Purchase Decision. After looking at a number of things that have been obtained, consumers have a perception of the brands that are in demand for a purchase. In this stage, consumers also know the amount, place, time, and how to buy it.
5. Post Purchase Behavior. The last stage is when the consumer has purchased the product needed, the consumer will evaluate the product, whether the product to be purchased is suitable or not, whether the consumer will still buy the product again in the future or not.

The need to use celebrity endorsers has even begun since the first process, namely the introduction of problems. Many adverts for beauty products always begin with skin and/or facial problems that are often experienced by the user community. This can be displayed by the celebrity endorser used.

Conclusion

Based on research conducted on Instagram social media with followers of the Viva Cosmetics account as respondents, it can be concluded that Celebrity endorsers on Instagram social media have a significant influence on the decision to purchase Viva Cosmetics products.

In achieving the purchase decision process of celebrity endorser beauty products have begun to play a role since the initial process of introducing problems. Celebrity endorsers play an important role in the marketing of beauty products to the stage of purchasing decisions. Errors in the use of celebrity endorsers will influence purchasing decisions and even the brand image expected by the company.

The need for celebrity endorser is inseparable from its role as the giver of testimonials, spokespersons, brand image associations and persuasive communicators in marketing communication of beauty products, especially in the era of industrial revolution 4.0

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ENVIRONMENTAL ISSUES IN STRUCTURAL APPROACH

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Abstract-Environmental issues in Indonesia up to now have not been able to be effectively handled by the government, so that environmental issues remain categorized as prime issues both at the regional and national levels. Meanwhile, although environmental issues being the main issue, the government is serious in dealing with environmental problems, but a paradox occurs because the government is also interested in exploiting the environment to increase income. This research is a library research, data, information and conceptual ideas were collected from various literatures such as scientific journals, books, research reports and various news media. This data and information then analyzed by qualitative methods and presented in a descriptive-analytical form.

The results of this study indicated that environmental problems were more likely to result from structural problems. State decisions will tend to benefit the investors because the country's life is closely related to the process of capital accumulation.

The implication is that the role of the government will tend to prioritize profitability under the pretext of increasing income rather than improving environmental problems. The role of the government is to minimize environmental damage such as the necessity to conduct an environmental impact assessment (in Indonesia it is called AMDAL), provide strict licensing, or tighten the implementation of spatial planning, as well as appeals that companies and communities do not damage the environment, only symbolically and formally, even behind the process of rent-seeking practices

Keywords: Environment, Structural, Rent Seeking

INTRODUCTION

If we look at daily life in the midst of the government, which is developing in various sectors which are always highlighted are issues around poverty, high unemployment, high prices of basic necessities, road damage, traffic jam, high education costs, etc. However, only a small number of citizens or a small number of citizens question about environmental damage. They are generally environmental activists, academics who are concerned about environmental issues, mass media activists, outside of these actors, they have almost no concern to respond about environmental problems.

While on the other hand, some citizens also respond to development policies like there is no problem. Just say, if a hospital is built in the middle of the city, the community generally will judge positively because it facilitates access to services. The community does not care where the hospital waste will be disposed of. Likewise, if the government builds a modern market by destroying city parks, there is no protest from the community, as if there were no problems with environmental issues. Another example, in the middle of the city there are still rubber factories which when they do the production process their smell can be smelled as far as a 2 km radius, people are ignorant and do not care about pollution of rubber factory waste or we can see, when heavy rains it becomes an opportunity for the community to throw garbage into the river; like innocence and not thinking about the adverse effects on environmental issues.

The explanation above is only a part of the environmental problems we are facing now in the country. The phenomenon of environmental damage and public indifference to environmental problems is a major issue in Indonesia and on the top of that is a global issue.¹

Efforts to solve environmental problems are responded by the government. Institutionally, the government has formed a ministry of forestry and the environment or at the regional government level specifically formed by the forestry and environmental departement, whose purpose is to overcome, prevent and anticipate the occurrence of environmental damage. However, the issue of environmental issues has not received serious attention by the regional heads and their bureaucratic apparatus. This fact can be seen from determining the priority scale in the preparation of

¹) According to Dr. Christine, forestry expert from Unila, 75 % of the forrest in Lampung are damaged, also reported environmental destruction on Sebalang Ketibung South Lampung due to exploitation allegedly carried out by PT Tanjung Slaki. Water pollution, waste pollution, etc, are also part of the problem of environmental damage in Lampung. Lampung Post, July 12, 2013

the Regional Development Work Plan (RKPD) in the Province or in the District / City that does not place environmental issues as a priority.

Local governments in managing ecosystems and the environment are only understood to be limited to the authority to issue AMDAL permits, whereas the AMDAL according to Santoso (2009) is now more inclined as a decoration of government administration that cannot solve environmental problems. Even with the licensing authority owned by the government, the government can actually attract personal benefits. The licensing authority that should be able to control the quality of the environment turns out that in practice, it can be used as a tool of commercialization to achieve personal interests.

While other activities in overcoming environmental problems like reforestation projects have not been supported by a more meaningful approach to sustainable development, because in reality the concept of development is still paradoxical, on the one hand the government is trying to overcome environmental problems, but on the other hand the government is also damaging the environment by exploiting natural resources to attract economically beneficial benefits without considering their ecological reasoning at all.

What actually causes environmental damage? And what should the community do to overcome and prevent environmental damage? The purpose of this study is to understand and describe critically and comprehensively environmental issues in a structural approach.

RESEARCH METHOD

This research method is the result of library research, data, information and conceptual ideas were collected from various literatures such as scientific journals, books, research reports and various news media. Data and information is then analyzed by qualitative methods and presented in a descriptive-analytical form.

DISCUSSION

Structural Issue

Forests are damaged, City Park functions become a shopping center, air pollution in the city due to the increasing number of vehicles, etc. Those are product of development. The concept of development which is always defined as an effort to make a change in a "better" direction is not interpreted critically, which is good according to whose interests? If the government develops by damaging the environment, then the meaning of change in a better direction is only meant for the interests of the investors or the interests of the state to accumulate capital accumulation.

Development is one of the functions and obligations of the state and a *raison d'être* for a country. In economic Development in The Third World, Todaro (2000), the meaning or nature of development is a multidimensional process involving the reorganization and reorientation of the overall economic and social system. In addition to increasing an income and output of development concerning radical changes in institutional structure, social structure, administrative structure, changes in attitudes, customs and beliefs.

While Kartasmita (1996) defines development as "an effort to increase the dignity of the people whose conditions are unable to escape the trap of poverty and retardation ..."

In the meaning of development as described above, development is always related to the application of an economic system, which aims to make changes in various aspects. According to, Fakhri (2008) in understanding development must be distinguished from the first, "development as a neutral noun used to describe processes and efforts to improve the life of the economy, politics, culture, community infrastructure, and so on.

This understanding, development is equated with the word "social change". For adherents of this view, the concept of development is independent so that it requires other information, such as the construction of capitalism model, the development of socialism model, the development of the Indonesian model, etc. ... second, the view that development is a "discourse", an ideology or theorist and practice of social change ... in this sense, development is not interpreted as a mere noun but the flow of a theory of social change ... therefore, many people call theory development as developmentism (developmentalism). This understanding rejects people-based theories or the theory of integrated rural development, or even sustainable development "

How the role of the state in development can be interpreted as a process to make changes in the fields of economy, politics, culture, etc., but it can also be understood in meaning as an ideological choice or theory for making social change.

The role of the state in development has several choices of development models. For example, Budiman (1989) divides into three major categorizations of theory: modernization theory, dependency theory, and postdependency theory. While Staniland (1985) the development process of a country may follow the development model of one group, namely: Orthodox Liberalism, Social Critique of Liberalism, Economism, and Politism.

From the various development models above, the basic principle is that the state has a strategic role in development. However, the basic assumptions of whether the role of the state is more dominant or not dominant in development are highly dependent on its ideological choices.

In today's development in the era of globalization almost all countries adhere to the concept of a welfare state. Referring to the opinion of Spicker (1995), "a welfare state is a social welfare system that gives a greater role to the state (government) to allocate a portion of public funds to ensure the fulfillment of the needs of its citizens.

According to Marshall (1981) "the welfare state is part of a modern society that is in line with the capitalist market economy and democratic political structure" ... The concept of a welfare state cannot be separated from various global phenomena, capitalism, liberalism and neoliberalism.

How the state relations and development in the capitalist system, will be related to the two major themes, the market and its relationship with the state, can not be separated from the four major mainstream ideas, namely classical economic theory (Liberal, Marxian, Keynesian, and Neoliberalⁱⁱ).

From the four models, which model is applied in explaining the relationship between country-markets in Indonesia or how is the role of the Indonesian government involved in the economy? the answer to this question in reality, the state has a tendency that has very little role in the development of its welfare, on the contrary it prefers to favor the market economy and international institutions.

This phenomenon can be seen from the development model which is still rooted in the mainstream ideology of capitalism, namely the paradigm of modernization and economic growth. In a development perspective, adherents to modernization believe that the backwardness that occurs in the world is more due to institutional backwardness and cultural elements that are obstacles to change, therefore, to help escape the poverty environment there must be allocation of capital, institutions and ideologies from developed countries, assuming will be able to increase their levels from the periphery to the center (assuming 'trickle down').

The paradigm view of modernization is much influenced by Rostow's theory, which is a theory that believes that human factors (not structures and systems) are their main focus. Growth theory is a form of modernization theory that uses the metaphor of growth, which grows as an organism. Rostow saw social change, which he called development as an evolutionary process running from traditional to modern. The assumption is that all Western societies have experienced traditional and finally become "modern". Traditional attitudes are considered a problem, and development will run almost automatically through capital accumulation (savings and investment) with pressure and foreign aid and debt (Fakhri, 2009)

Since 1998, Indonesia has become one of the most liberal *laissez-faire* capitalism countries in the world. The involvement of Indonesia in neoliberal according to Amien Rais (2008), can be seen from:

(1) Regulation

So far, the Indonesian Government has always issued economic laws that are laden with liberal values such as: Law No. 10 of 1998 concerning Banking explicitly pushed one of the Washington consensus agendasⁱⁱⁱ), namely liberalization of the financial and trade sectors. Then, Law No.19 of 2003 concerning National Owned Enterprises (BUMN). One of the pillars of the neoliberal agenda in economic globalization is the privatization of SOEs. This law provides a legal basis for the implementation of privatization. According to Amien Rais (2008) the basic concept of privatization in the Act pro-Washington consensus rather than aimed at the interests of the sovereignty and prosperity of the people. "

Law No. 22 of 2001 concerning gas and oil. This law has been granted to foreign parties to be exchanged for debt. This law is full of foreign interests that have been accommodated through the Berkeley mafia comparador who has mastered Indonesia's economic policies since 40 years ago.

Law No. 25 of 2007 concerning Investment, this Law is one of the final nails on the coffin, as the closing nails of the complete agenda of the 'Washington in Indonesia' consensus

Here, it can be seen that regulations are more in favor of market interests. Among them demanded deregulation and liberalization of state assets. The effort was in line with the desire for the entry of "foreign hands" to Indonesia.

Besides neoliberalism in Indonesia, it can also be seen from:

(2) Corporation

ii) This classification does not mean reducing the development of economic thought which at this time has been so diverse today, but only to facilitate identification of variants of economic thought. However, the development of other economic thought (outside the four mainstream) is the derivation of the mainstream. [http://www.interseksi.org/negara vs pasar](http://www.interseksi.org/negara_vs_pasar), accessed on May 15, 2010

iii) Washington Consensus is the agreement of three pillar institutions that support globalization in 1980, namely the IMF, the World Bank and the WTO. The consensus included 10 recommendations, namely: free trade, capital market liberalization, floating exchange rates, market-determined interest rates, market deregulation, transfer of assets from the public sector to the private sector, tight focus on public expenditure on various social development targets, balanced budgets, reforms tax and pro of property rights and copyrights (Amien Rais, 2008: 15)

The Western / developed countries 'corporations have not only carried out investment functions but will also be an extension of the developed countries' hegemony. Such as the Government issued Law No. 25 of 2007 which is actually a regulation dictated by western countries to improve the Indonesian economy so that the Government has been "according to" the West because of the country's great dependence so that western / developed countries to control Indonesia.

(3) Free Trade Area

Free economic zones can be said to the first "foothold" of western countries to control the Indonesian economy from behind like the opening of Batam economic zone, Bintan economic zone, and the opening of the Sijori integration zone (Singapore - Johor - Riau) which will actually ensure a growing micro sector slowly the local economic sector will be blunted and replaced by a liberal economy because it is unable to compete with foreign products

Economic development that is fully given to the market mechanism will not automatically bring prosperity to all levels of society. The experience of developed and developing countries proves that even though the market mechanism is able to generate optimal economic growth and employment opportunities, it always fails to create income equity and eradicate social problems.

Why did it happen ? in a structural view because the logic of capitalism is not in favor of the interests of the wider community, but it is inclined towards the owners of capital.

In the capitalist system, it is possible for the state to live if there is income from the tax sector. So, the life of the country is very closely related to the process of developing capital. Therefore, state functions in the capitalist system are: (1) creating conditions in such a way that the development of capital can run well. Fred Block called this function "business confidence" for capital owners, domestic and foreign; (2) equalize sufficient wealth so that the lower classes of society can produce themselves continuously. Also, so that the lower class does not make riots that can damage "business confidence"; (3) act as the police to prevent disturbances that occur, and develop an ideology that makes the workers feel that they need to be fair in a system that actually exploits this people.^{iv)}

With the above model, Block can incorporate structural problems in its analysis. State decisions will tend to benefit the owners of capital because the country's life is closely related to the process of capital accumulation. In clear view, for example, the hill in the middle of the city that serves as a source of water absorption, suddenly turns into a hotel. Or suddenly there is a plan to build a modern market on strategic land that was originally a city forest

Likewise, the production of automotive industries is limited in number and ownership of vehicles is also not limited so traffic becomes congested and air pollution becomes something that cannot be avoided. These cases are only a few examples to show that the interest to attract income has implications for the exploitation of resources, which results in environmental damage

CONCLUSION

By including structural analysis, environmental damage which is basically the result of a development system that emphasizes the role of the state in accumulating capital. The implication is that the government will exploit all potential resources to increase regional income. The mechanism is carried out through the ease of giving permits by breaking the existing spatial plan, or not paying attention to environmental damage.

Although the government requires AMDAL and tightens licensing, it tends to be limited to administrative procedures that have no impact on preventing environmental damage.

In an environmental governance perspective, the issue of awareness of the development of government environmental problems becomes important, so that the policy-making process in various policy areas can be ecologically sound, there must be seriousness to control the quality of the environment, provide an opportunity for the community to be involved in managing the environment, and in government management, achievement The government's goal is not only to pursue productivity and profitability, but also how the allocation of resources can be distributed fairly, equally, and not damage the environment.

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“BAKU PASIAR”: SILATURAHMI (GATHERING) TRADITION OF MUSLIM-CHRISTIAN FAMILIES IN KAMPUNG JAWA TONDANO

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Abstract—Building close and positive interfaith relationship is not easy, especially when the present life is much influenced by massive information developments which are not always positive. *Baku pasiar* tradition that is practiced by the people of Kampung Jawa Tondano become a means of binding relationships or *Silaturahmi* (get together) between Muslim and Christian families. This study analyzed the Muslims and Christians relationship formed in the practice of *Baku pasiar* tradition. The theory that used in this research is the theory of the stages of a relations by Ruben & Stewart. Using ethnographic method, this study showed that *baku pasiar* tradition was a practice of positive even productive community life in providing space for interaction between various models of communities, especially communities of different religions. Thus, the stage of Muslims-Christians relationship formed in this *baku pasiar* interaction became varied.

Keywords—*Baku Pasiar; Religious Relationship; Kampung Jawa Tondano*

Introduction

Kampung Jawa-Tondano is one of the villages located in Minahasa Regency, North Sulawesi Province. This village is often become an example area of interfaith tolerance practices. It is a settlement of muslims who live and develop among the indigenous peoples, namely Minahasa, which is predominantly Christian. It is an interesting fact because Indonesia, as the country with the largest Muslim populations in the world, has many records of conflicts between Islam and Christian.

The history of Kampung Jawa Tondano originated from the presence of Kyai Modjo and a group of people who were Dutch political prisoners exiled on Minahasa land in 1829. The exile of Kyai Modjo in Minahasa started from the involvement of Kyai Modjo in Java War (1825-1830) led by Prince Diponegoro. Kyai Modjo was Prince Diponegoro's spiritual adviser who had a great influence on the leadership of Prince Diponegoro in the movement against Dutch colonialism in Java. The Research Report Archaeological Center in Manado showed that the aim of Dutch rebels exile to the land of Minahasa was for this group extinction [1]. However, in reality the Dutch misunderstood because the Tondano people were actually accepted the presence of Kyai Modjo and his followers. Moreover, the relationship of these migrants were well established with the indigenous people. The occurrence of marriage between Javanese men and Minahasan women was in fact increasingly binding the tightness of the relationship between this group of migrants and indigenous people [2].

The marriage between the Javanese and Minahasan eventually led to the change of status of the exiles from migrants to families. Brotherhood relationship began between the two groups of communities. The

bond of brotherhood between the Javanese and Minahasan become the principal of harmony and tolerance of Islam and Christian in Kampung Jawa Tondano. The bond of brotherhood is further reinforced by the various interactions occurred in the community. Marriage and death events become evidence of mutual recognition and acceptance of the existence of each party [3]. *Mapalus* culture or the mutual cooperation tradition of Minahasan, such as helping each other in cooking and establishing *sabuahor* tents when there is a mourning event or joy event like marriage, was practiced by Muslims in Kampung Jawa Tondano. Various practices of mutual life in the community form the harmony of the relationship between Islam and Christian in Kampung Jawa Tondano, as well as *baku pasiar* tradition of Muslims and Christians.

Indeed, the practices of interfaith relationships have also long existed in various forms as an effort to grow and bind good interfaith relationships. The various interfaith relationships are built in dialogues both sponsored by the government and facilitated by civil society institutions and also in dialogues developed in academic institutions [4]. Various models and methods of interfaith dialogue have also been developed and practiced in interfaith life, such as theological-mystical (spiritual) dialogue, action dialogue and ethical dialogue [5]. However, unlike the interfaith dialogue is formed in *baku pasiar* tradition, the relationship built in this tradition is a natural relationship built from hereditary tradition.

RESEARCH METHOD

This study tried to analyze the stage of Islamic-Christian relationship built in the tradition *baku pasiar*. Therefore, the research method used was ethnographic method in which researchers took part in this *baku pasiar* tradition. While study process used data collection techniques through observation, interviews and documentation studies. This study used the theory of relationship stage by Ruben & Stewart, namely the initiation stage (introduction or initial stage of the relationship), exploration or stage of relationship development, intensification, formalization or recognition and validation of relationships, redefinition of relationships and sometimes to the stage of deterioration or deteriorating relationships [6]. This study began with an explanation of *baku pasiar* tradition of Kampung Jawa Tondano community followed by the analysis of relationship stages of Islamic-Christian reflected in interactions in the tradition.

RESULT AND DISCUSSION

A. *Baku Pasiar* tradition in Kampung Jawa Tondano

Tradition of *baku pasiar* is a gathering/ *silaturahmi* tradition of Muslim communities in Kampung Jawa Tondano and Christians communities in Tondano city during religious holidays, such as Christmas, Thanksgiving, Eid al-Fitr and Lebaran ketupat (a celebration 1 week after Eid al-Fitr). On Christmas Day and Thanksgiving, Christians' homes in Tondano city (west of Kampung Jawa) and in Tonsea Lama village (north of Kampung Jawa) are visited by Muslims from Kampung Jawa Tondano. Similarly, at the celebration of Eid al-Fitr and Lebaran Ketupat, the Christians come together to visit their Muslim families and relatives in Kampung Jawa Tondano.

Baku pasiar is a tradition that has been passed down from generation to generation. Every year the people in Kampung Jawa Tondano do this tradition. In *baku pasiar*, people are visiting each other homes and relatives. When visiting family or relatives who celebrate religious holidays, it always begins with greetings followed by holiday wishes. After that, the host will immediately invite the guests to eat together. The food menu offered varies.

“If baku pasiar take place in the Christmas and Thanksgiving celebrations, Christians have provided special menus for Muslim family or relatives who have restrictions on certain food. In the same way, at the Muslim celebrations, the host will provide favorite menus by requests of family and relatives which rarely found in ordinary days.” (Interview with PK on June 6, 2019).

While enjoying food there will be dialogues discussing information that is not general but a personal conversation. *Baku pasiar* tradition is a means by which people of different religions can communicate with each other and build good relationship.

“The tradition of *baku pasiar* can be used as an opportunity to improve relationship which is previously broken because when *baku pasiar* happened on holidays celebrations such as Eid al-Fitr, meetings with family and relatives become a meeting to apologize and to forgive each other’s faults.” (Interview with BT on June 12, 2019)

This shows that the *baku pasiar* tradition is not only being a means to build each other and building relationships but also can be a means to repair various relationships that had been broken and even damaged. The deep understanding of the people of Kampung Jawa about this is that *baku pasiar* tradition is not only having social meaning but also having theological meaning. When many people come to visit during the celebrations, including the people of different religions, it is a matter of happiness and blessings.

“more people come to visit, the more blessings we get.” (Interviews with RS on June 12, 2019).

Various deep meanings of *baku pasiar* tradition of the Kampung Jawa Tondano people show that this tradition is not only able to strengthen relationship but also to strengthen the identity of brotherhood, as the typical slogan of North Sulawesi “Torang Samua Basudara”. The existence of each other is very meaningful, not only can heal the broken heart but also can bring something good, that is blessing.

B. Intensification relationship through the *Baku Pasiar* tradition

The family relationship and kinship of Muslim-Christians in Kampung Jawa Tondano created through the *baku pasiar* tradition shows the third stage of the relationship, that is intensification. Intensification stage is the stage showing the closeness of the relationship. It is characterized by deep and personal communications, having habits or rituals together, having getting closer to each other and sharing rules in relationships, having a common language and having a shared understanding of the relationship [3]. In addition, relationships at this stage are also characterized by non-verbal communication such as touch.

Evidence of the relation stage of Muslims and Christians in *baku pasiar* tradition is classified as a stage of intensification seen from the relationship ties of the guest and the host. The guests who come to *pasiar* (visit) are family and relatives, both coworkers and old friends in school and childhood. The relationship between guests and hosts generally are close family relationship and kinship. The closeness of this relationship can be seen from the conversations happened at *baku pasiar*, that is personal discussion. Personal discussion in question is a conversation that is not general discussing each other’s life or activities, asking each other news or busyness while not meeting, feeling nostalgic by telling stories of the past, also asking each other about the news and the whereabouts of other family members or friends.

Another indication of the relationship at intensification stage is the existence of a joint ritual. *Baku pasiar* has been stated as a tradition because this activity has been preserved for generations. The tradition that has been done for a long time is a tradition that is routinely carried out by both Christians and Muslims. This activity is like being an annual ritual done by Christians and Muslims, namely visiting each other’s family and relatives on the religious holidays. Because of the meeting intensification each year, each party becomes very familiar with each other’s habits. It is seen from the host’s sensitivity to provide a favorite menu from family or relatives who will *pasiar* (visit). There are several rules in the relationship which is maintained so that this relationship continues.

Another thing also marking the intensification stage in relationships is non-verbal communication in the form of touch. In *baku pasiar*, the first thing to do is shaking hands. These greeting activities can show the depth of the relationship of the person who *pasiar* (visit) with the host. People whose greetings followed by kissing the right and left cheeks, show more closeness than those who come and shake hands. The greetings followed by kissing the right and left cheeks show family bond or a very close friendship. This applies to women kind, but it is also often done by men and women with family bond. The greeting culture followed by kissing the right and left cheeks is the Minahasan culture which is also practiced by the people of Kampung Jawa Tondano. This description of verbal and non verbal behavior shows a good and positive relationship between Muslims and Christians. Because basically a relationship is formed when there is reciprocal communication where each individual adjusts verbal and non-verbal behavior to one another.

C. Varied relationship Stages in *Baku Pasiar* tradition

The aim of *baku pasiar* tradition is to establish relationships between families and relatives. However, *baku pasiar* tradition has also become a starting point for a new relationship or using the terms of stages of relationship by Ruben & Stewart called the initiation stage. In fact, the people who come to *pasiar* (visit) are not only family and acquaintances but also new people who is encountering unavoidably.

“Most of the people who come in every year are the same people, but some are also new, friends of family or relatives who happen to join the group of *pasiar*.” (Interview with PK on June 6, 2019).

This shows that the *baku pasiar* tradition is not only able to create a space for intensification relationship but also for initiation a new relationship. Because in *baku pasiar* tradition there is openness to the intersection between individuals, either those who had been tied in a relationship or not. In addition, the *baku pasiar* tradition also becomes a space for the stage of relationship redefinition. The relationship redefinition stage is the stage when the relationship interwove experiences challenges so that each party will be in the stage of redefining the existing relationship. At this stage, relationship can end, be no longer close or even be closer. When the tradition *baku pasiar* becomes a space for reconciliation with mutual forgiveness, then the process of redefining relationships is created there. This shows that the relationship stages of Islam and Christian have been built in *baku pasiar* becoming varied and not only represent one stage of the relationships.

D. Virtual space as the challenge of *Baku Pasiar* tradition?

Technological developments in the fourth industrial revolution have created a comfortable virtual world to stop by. Nowadays, the virtual world or cyberspace has become an imaginary new space in which information exchange is the key activity [8]. Virtual space has become a new space for people to be able to interact, to communicate and to socialize. The development of a multifunctional virtual space attract the community enthusiasm to be more involved compared to concrete space. Nevertheless, from the results of this study it was found that virtual space, especially social media, was not a challenge to the practice of *baku pasiar* traditions.

The internet, especially social media, actually presents new opportunities in building the enthusiasm of *baku pasiar* practice. The relationship of Muslims-Christians family and kinship continue interwoven in social media. Many greeting wishes are seen through social media. Despite greeting in the virtual space, all families and relatives still come to *pasiar* to greet directly.

“When families and relatives sending greetings on social media, it becomes an opportunity to invite them to come to *pasiar*.” (Interview with BC on June 12, 2019).

The urge to show existence in virtual space as a sign of having extensive relations indirectly also encourages the community to carry out *baku pasiar* culture. It is as conveyed by the informant that his goal for *baku pasiar* was to be exist, both in cyberspace and in the real world.

“The reason I came here was so I could post it on my instagram” (Interview with AP on June 12, 2019)

The facts show that virtual space in this case social media is not a potential that caused the practice of *baku pasiar* to fade in Kampung Jawa Tondano. However, it does not mean that this tradition is free from threats. The findings show that there are other factors that threaten the maintenance of a *baku pasiar* tradition. The tradition of *baku pasiar* is no longer practiced by the migrating residents of Kampung Jawa Tondano. *Pasiar*/visiting practices to Christian family and relatives were no longer carried out because they had lived and worked in Morowali, West Sulawesi. *Pasiar* practice on Christmas was admitted as being no longer practiced because in the new place they had no more Christians family and relatives and there was no *baku pasiar* tradition there. It shows that the tradition of *baku pasiar* is threatened to no longer being practiced when the people of Kampung Jawa Tondano live in the new place and they no longer have the opportunity to practice this tradition.

William Schuts argued that humans have desires that can influence the pattern of relationships. These desires include the need to give and receive affection, participate in the activities of others and other people also participate in our activities [9]. This means that the interactions showing mutual affection and the

continued practice of joint ritual such as *baku pasiar* can build relationships. The establishment of a routine and cultured relationship is not only building or encouraging an act of tolerance but also building the identity of brotherhood. Thus, relationship or dialogues are no longer a choice to be made but have become part of them. On the contrary, the breaking up ritual practices or *baku pasiar* tradition can remove this tradition. It also means a threat to the good and positive relationship of Islam-Christian in Kampung Jawa Tondano. Because the tradition of *baku pasiar* is a positive and productive tradition in building interfaith relationships. As stated by Nathanael G. Sumaktoyo that homogeneous relations have a negative relationship with the level of support for religious freedom [10]. Therefore, there is a need for a public space that is conducive to the formation of relations across religions, ethnicities and groups, such as the standard traditions of poverty.

CONCLUSION

In fact, *baku pasiar* tradition can provide space for the formation of positive interfaith relationship. The stages of relationship formed in this tradition indicates that this tradition is able to facilitate interfaith dialogues. This research shows that the relationship stages of Islam-Christian formed in the practice of *baku pasiar* traditions are varied. The *baku pasiar* tradition does not only show the intense or closeness relationship of Islamic-Christian but also become spaces for the initiation and redefinition relationships stages. This fact needs to be realized by community members that this tradition is a good tradition to be maintained continuously in the communities.

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Representing Southeast Asia's Female Leaders: An Unjust Perspective of New York Times on Woman in Politics

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Abstract— The study investigates the representation of Southeast Asian female Political Leaders by the US media, New York Times (NYT). As one of 10 most influenced media in the US, NYT is assumed to uphold American beliefs on equality of race, culture, age, status and gender and avoid gender issues. This paper aims to reveal how female political leaders such as Corazon Aquino (Philippines), Megawati Sukarnoputri (Indonesia), Yingluck Shinawatra (Thailand), and Halimah Jacob (Singapore) are depicted and represented in the NYT's four news articles written prior to their election. Halliday's (2004) Systemic Functional Linguistics and Critical Discourse Analysis framework by Fairclough (1989) are applied to analyse and to elaborate the language patterns used by NYT for the purpose of revealing authors' hidden perspectives and ideology on gender, especially from women's representation in mass media. The finding discloses that NYT's choices of language or discourse constructs negative image of female political leaders of Southeast Asia. Gender issues such as patriarchy, stereotype, and domestication exist pervasively in the coverage despite their political success of leading their countries. NYT obviously shows imbalance representation which gives attributions and labels to female political leaders in Southeast Asia through the traditional gender ideology of the authors, which then possibly relates to how American society shapes the discourse about female leaders' involvement in politics in general.

Keywords: Critical Discourse Analysis, Systemic Functional Linguistics, representation, gender

INTRODUCTION

The involvement of women in politics is considerably increasing all over the world. More and more women become member of parliaments, politicians, leaders of political party as well as prime ministers and presidents despite their less portion compared to their male counterpart. Through the process of their political careers, media have been playing its role to shape the representation of those women politicians from their candidacy to the election and their reigning period. Such roles are considered as both 'capital and deficit', which refers to the media's function to provide either positive or negative representation of female politicians [1]. Positive coverage of media includes political campaigns which inform and spread widely politicians' beliefs and ideas as well as their behaviors, traits and attitude in line with their political agenda [2]. Apart from its positive roles, media's negative coverage has been recognized pervasively for their sexist, imbalances, bias and stereotype practices in representing female politicians, which then emerges serious gender issues.

Worldwide recent studies report that gender issues have become a continuum along with the development of the media. Despite the better practices of democracy with better political system and efforts to represent balance news, media tend to frame and portray women, showing that media is never gender neutral. Study on Belgian television provided less speaking time for female politicians causing restrictions, which lead to disadvantageous position of

women in politics concerning the quantity of coverage given to promote them [3]. Further, female politicians are represented as having traditional stereotypes as a result of patriarchal values and practices depicting female candidates with focus of their domestic roles and appearance as women objectification by male domination in the media business [4]. What is more surprising is that study on news coverage in Israelian media discloses how media practiced bias coverage over the leading and peripheral female politicians signifying women are not merely biased over male but also amongst their female counterparts [5]. In this case, media tend to mediate the representation by positively depicting leading female politicians and by portraying contrast stereotypical portrayal for the peripheral ones. Additionally, female politicians are continually underrepresented in the news. Studies show evidences of rare visibility of female politicians in Nigerian news [6], Vietnam female politicians [7], and underrepresentation in the news coverage of female members of the U.S House of Representatives [8]. It leads to patriarchal perspective practices are widely evidenced by representing female politicians based on their stereotyped personality traits, domestic issues, femininity instead of being portrayed more of their political skills, knowledge and their political careers either in televisions or newspaper and other medias.

Despite the strive for the balance in representing women as well as numerous critics and studies, newspapers are still considered highly subjective in reporting female politicians. Therefore, this research aims at proving that mainstream media such as New York Times, henceforth NYT, through its linguistic choices also persistently frames and constructs gender issues in their articles of South East Asian first female leading politicians of Indonesia, the Philippines, Singapore and Thailand. Four articles written in NYC including *Corazon Aquino Concedes Difficulties*, *Woman in the News*; *A Daughter of Destiny*; *Megawati Sukarnoputri, A Political Novice Out to Prove She's Her Own Boss*, and *Singapore Has a New President, No Election Needed* are assumed to exercise imbalance representation causing gender issues to emerge. As the media produced in the U.S, a country with the smallest gender gap according to Organization for Economic Co-operation and Development (OECD) Family Database online in 2011, gender issues should be of the country's great concerns. Applying Fairclough's Critical Discourse Analysis, the articles are scrutinized to reveal the how U.S. newspaper, NYT, portrayed South East Asian's leading female politicians. Systemic Functional Linguistics by Halliday was used as a tool to disclose how language is used to construct social practices and to exercise and maintain authors' gender ideology in the discourse of the news produced by NYT.

MEDIA DISCOURSE, GENDER IDEOLOGY AND WOMEN REPRESENTATION IN POLITICS

The notion that media has never been neutral relates to the fact that news is a product of a society's discourse. Further, media plays an important role in 'mediating the society to itself' in which meaning of the cultural world is shared by its members and media institutions [9]. Thus, media enables the process of meaning sharing including the representation of social world through the language use and the power structured by the domination of the institutions in the society. This what makes the notion that media, through its linguistic practices, cannot be separated from the exercise of power and ideology [10]. Consequently, the understanding of media is always a complex process since the ideology is not merely found in the discourse or the text but also lies on the readers' perspectives causing various range of diverse comprehensions.

In relation to gender, the discourse of media constructs, shapes, reproduces, challenges and mediates as well as performing gender [11]. Media does not merely communicate, reflect and describe female politicians but media shapes the norms of what female politicians are represented which contributes to society convention [9]. The stereotyped framing, the domestication, the preference of coverage on physical appearance, traits, male domination on politics, and underrepresentation are results of such construction causing disadvantages for female politicians. Furthermore, the portrayal in the media circulates mostly on several patterns identified as 'less coverage than male candidates, stories focusing on appearance and family, trivialized and scrutinized competence, women's policy on women issues as focus despite that it is not their areas, and their questioned potential influence when winning the candidacy' [12].

Such patterns of representation are the result of patriarchal ideology embedded and practiced in the discourse as it is legitimized by power domination operating through the language as exercised by the media. However, it is not merely a matter of accusing media and journalists for practicing bias, but how they represent, negotiate and challenge the meaning to share with readers is more crucial to examine [9]. Thus, the investigation on negative and disadvantageous representation of female politicians can be done by looking closely and deconstructing the language choices and patterns of how media narrates and frames the female politicians.

METHODS AND DATA

The data were clauses taken from NYT news articles published prior to South East Asian female politicians' election date. 20% out of 395 clauses from 4 articles were selected using Generic Structure Potential GSP by Halliday and Hasan as news formula including Headline, Byline, Lead Statement and Body. Data were then analyzed using Fairclough's Framework of Critical Discourse Analysis (CDA) which works on three steps of analysis: first, linguistic description; second, relation between production; and third, discursive process in the texts, and explanation of discursive and social process [13]. Systemic Functional Analysis through ideational and interpersonal function of clauses was applied as the tool to analyze linguistic choices produced by NYT.

Transitivity system in the ideational function revealed how news writers as the producers of discourse represent their experience of the real world by using language, which involves their internal experiences such as their perceptions and reactions. The analysis focuses on the verb process in the clauses and look closely on how the choice of verbs or process reflects the way how writers or journalists represented the female politicians in the news either objectively or subjectively. Further, transitivity is capable to explore social, cultural, ideological and political factors determining the selection of process type or verbs employed by the discourse of female politicians' in NYT [14]. Hence, transitivity system views clauses as a system of representation in which its ideational meaning revealed author's ideology which then influences the reality of representation on text through the choice of lexis and grammar [15]. The portrayal of female politicians was also obtained from the experiential function in which their representations is considered as a part of reality occurs in the discourse. The processes includes: material process of ongoing activity construction; mental process of construing emotion, degrees of affection, ideas in cognition and perception; relational process which construe outer and inner experience as well as identifying; behavioural process realizing physiological or psychological behaviour and clause as personification of orientation; verbal process that projects processes in the clauses and the last, existential process which functions as introduction the existence of new participant, time and place [16].

In addition to ideational function, the analysis also included interpersonal function in which Mood and Modality system refers to interpersonal metafunction. It covers two main areas 1) the type of interaction taking place between the journalists and the readers and the type of commodities being exchanged; 2) the way the producers of discourse take position in their messages using two types of speech role in the interaction, which are giving and demanding. The interpersonal meaning function is to 'enact the social relationship' and provides the possible stance realized through language, creating attitude [17]. The analysis of interpersonal meaning revealed authors' position and attitude in producing discourse related to the representation of South East Asia female politicians in NYT.

The second step of analysis provides interpretation of discursive practice related to female politicians' representation as produced by NYT discourse and how it relates to the production of texts along with the contexts in which the text is produced. The third step is the process where the discursive practice in the text concerning the representation of female politicians is related to social context as discourse cannot be separated from the society. Therefore, by employing such framework, social problems concerning the female politician representation hidden in the NYT texts were disclosed.

FINDINGS

Transitivity analysis and interpersonal analysis shows that four articles of NYT employ similar patterns in representing the female politicians. Most clauses are in the form of relational process which identifies and give attribute of female politicians. Material process are found mostly put male actors instead of the female ones, positioning them as the doer of the actions to other participants. The articles identify and label the female politicians with an attribute circulating around their male family members such as their husband (Corazon and Megawati), father (Corazon, Megawati), brother (Yngluck, Megawati) or their male dominated political party (Halimah). Furthermore, as realized by the relational clauses, they are also identified by their personality traits as women with patience (Megawati), good mother and wife (Corazon), beautiful and gentle (Yngluck), lucky women for having been given chances (Halimah).

In contrast, the male actors around the female politicians are found to be realized in material clauses affecting the female politicians' positions as the goal of their processes. Consequently, female politicians are depicted as goal or passive participants in the discourse. The males are realized by relational process which yields representation such as being powerful, successful politicians, shadowing the female participants. Thus, women are shaped by American mass media in domestication arena such as mother, wife and good daughter. The construction leads to simple justification to Asian women leaders. Moreover, the judgment shows unjust representation when men are shaped by *New York Times* as American media in positive representation, whereas women in political arena is not treated the same. Authors' traditional perspectives toward women in Asia is presented and unfortunately the discourses of traditional women role are continuously reported and never changes until now. Finally, this research is supposed to evoke people's attention in delineating the American media's hidden perspective on Asian women representation that as the social issues found in the texts.

Patterns of Representation: Stereotyped personality traits

Below are how authors of NYT produces their discourse in framing South East Asian women political leaders.

Table 1 Megawati Representation

Table 1 Clause 1

As	every Indonesian now	knows	
Re-	Subject	Finite	Predicator
	Mood		-sidue
	Senser	Process: Mental	

Table 1 Clause 2

patience	is		Mrs. Megawati's trademark
Subject	Finite	Predicator	Complement
Mood		Residue	
Value	Process: Relational: Identifying		Token

Table 1 displays a stereotype identity labelled to Megawati, the first female candidate who was then elected as Indonesia's first president. Interpersonal analysis demonstrates that Mood structure are realized in declarative form as found mostly in the article. The structure of declarative forms is monoglossia indicating that there is only the voice of the authors in providing information as facts. Such structure does not offer dialog for readers about the information, which tend to ask the readers to agree directly with the content of the texts. Such language construction provides chances for the authors to share their perspectives on Megawati's patience as trademark rather than her political skills and ability to the readers. Readers perceives declaration clauses as facts which then construct their perception on Megawati in a negative way of being patience over the competition in the elections. It is clearly seen that NYT operates 'female-identified-traits' directing readers or public to perceive politicians based on their sex rather than their political capability [kim 2012].

Pattern 2 Family and Marital Status

Table 2 Yngluck's Representation

Is	She	Mr. Thaksin's	or her own woman?
Finite		proxy	Complement
Mood		Residue	
Process: Relational:		Attribute	Circumstance: Contingency:
Attributive			Concession

Table 2 and 3 demonstrates the interrogative mood which offers dialog to readers. Author also posited Yngluck as either Mr. Thaksin's Proxy or she is on her own position. It clearly proves that author questioning female politician's skill, performance and ability and giving them attributes of family status behind the shadow of her brother, a male politician [18].

Table 3 Yngluck Shinawatra

Much of Ms. Yingluck's	has been		in the shadow of her brother
life			
Subject	Finite	Predicator	Complement
Mood		Residue	
Carrier	Process: Relational: Attributive		Attribute

Furthermore, as seen in table 4, NYT's coverage on Corazon Aquino depicted male politicians such as her father, brother, grandfather, husband and even cousins as success politicians, senator, or great businessman. The language construction or discourse represents how Aquino is identified by her family and marital status, which lead to marginalizing her in her political fields reinforcing patriarchal ideology instead of promoting her political role.

Table 4 Corazon Aquino

Her father and	Were		Congressmen
brother			
Subject	Finite	Predicator	Complement
Mood		Residue	
Token	Process: Relational: Identifying		Value

Pattern 3 Domestication and bias on gender role

Domestication such as positioning the women leader as good wife, good women, are seen in the coverage. Coverage of Megawati and Corazon Aquino as a good wife, supporting husband career by abandoning her study. NYT's coverage on such personal sphere instead of portraying them in public sphere is an indication of media practicing patriarchal ideology by limiting women in public [18] [19]. On the other hand, NYT is exercising bias when covering males surrounding those women politicians. Megawati's father, Aquino's brother, father, cousins, husbands, Yngluck's brother and Halimah's political colleagues are portrayed by their accomplishment and success in their occupations in public sphere. This then leads to an internalization of messages conveyed by NYT that it tends to limit women politicians' role in terms of their occupations, which cause them a great loss for political promotion.

Let us take the case of Halimah coverage in Table 5.

Table 5 Halimah's representation

Ms.	Was	a member of	before	her seat	last month	to run for
		Parliament and	giving up			president
		a leader of the				
		People's Action				
		Party				
Subject		Complement	Adjunct			
Mood		Residue				
Carrier	Process:	Attribute				

Table 5 is the evidence that mostly NYT identifies the Halimah as member and the leader of political party. Although the discourse shows positive attribution to Halimah, the interpretation of the discourse should pay attention to the context. The People's Action Party was the major party ruling Singapore since 1959. Having majority of seat in the parliament, Halimah did not have rival and elected as president without election. Instead of attributing Halimah as a successful leader of the party, the rest of clauses employ male, Lee Kuan Yew as the actor which gave position to Halimah as the result of leading the biggest party in the parliament.

The NYT's attribution and identification through the linguistic shows the on-going circulation of pattern of negative representation of female politicians. NYT represents South East Asian female politician with persistent stereotype as domestic creature, looking after family, loyal wife. Personal traits and appearance are pervasive in the representation such as beauty with charming smile, gentle, caring, which far from the ideal expectation of how media coverage is supposed to support women in their political careers. Megawati, Corazon Aquino, Yngluck and Halimah are still portrayed under the shadow of powerful males around them such as their father, brother, and even male political colleagues despite being successfully leading their party. The articles sadly underrepresent female politician for their leadership. They are doubted, questioned, and accused of having the position as taken for granted due to the position of former male politician related to them. NYT is practicing bias over male politicians even when it covers news about the female leading politicians by attributing and identifying them as powerful. Ideology of patriarchy exists and is exercised through how NYT depicts female politician by continuously underrepresent them, eliminate their leadership performance, and put women into their domestic spheres rather than in public spheres.

CONCLUSION

Despite the struggle for equality, New York Times as mainstream media produced by U.S, is evidenced as practicing bias and stereotype representation on South East Asian female politicians. Their claim on Asian's women political career as legacy from their former male family members and colleague signifies media deficit causing disadvantages coverage for women career in politics. Long been known for its effort for being objective and neutral, newspaper has complexity in producing discourses embedded with the ideology, giving evidences that media is never neutral. Such issues should become great concern since disadvantageous representation affects how the discourse consumers or readers perceives female politicians, which then affects their career development and their voters.

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Tourism Village and The Risks Society

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Abstract—Natural Resources is one of the proudly wealth and utilized as well as possible, first Indonesia is one country that is very rich in natural resources. This needs more attention from the society and also the government. Utilization of Natural Resources is carried out by personal or business means through approval. One of the government's efforts is to implement the Desa Wisata program. Tourism village is a program run by villages that have abundant natural resource potential, strong and full local culture, and regional characteristics in accordance with domestic tourist interest. For example, those in the Jambu, Kayen Kidul, Kediri. This study was conducted by using a qualitative method by Participatory Actions approach, because researchers was as agents in formatting tourist villages in Jambu. To analyze the data collected, researchers used the Risk Society theory to find out the program of village tourism. The finding of this study is to explain the use of village potential, increase village income, improve people's living standards, improve the economy of the community. On the other hand, tourism villages that have an impact on the social gap.

Keywords—Tourism Village, Regional Autonomy, Community Risk

INTRODUCTION

Protecting natural resources is the duty of the community, because, natural resources are the essential things that support human life including earth, water, air and things in them. Indonesia has plentiful natural resources which need to be protected and conserved. It has led to government innovations in the form of the Law on Natural Resource Management. One manifestation of natural resource management is a tourism village. Nowadays, the government has established some regions which potential to be a tourism village, such as, Ubud Village in Gianyar Bali, Pujon Kidul Village in Malang, and Ponggok Village in Klaten.

In the 2014 Regional Government Autonomy Law recorded in Chapter 1 Article 1 Number 6, "regional autonomy is the right, authority and obligation of the autonomous region to regulate and manage government affairs and the interests of the local community in the system of the Republic of Indonesia". [1] One application of regional autonomy is the freedom and authority that is given to villages to manage their assets and potency. According to Law of Republic of Indonesia number 6 of 2014 concerning Village Article 1 Paragraph 11 concerning Village Assets, "Village Assets are village property from its original wealth, purchased or obtained from village income and expenditure budgets or other legal sources." In order to apply a good village mangement, there is a law called "Peraturan Desa (Perdes)" or Village Regulation as in Article 1 paragraph 8 of Law of Republic of Indonesia concerning Village in 2014. Village regulation is legislation setted by the chief of the village after being discussed and agreed with the village consultative council. Furthermore, the purpose of the village regulation is described in Article 4 of Law of Republic of Indonesia concerning Village in 2014. In order to achieve a prosperous village, it can be passed through the utilization and management of the assets contained in the village, including tourism, education, agriculture, culture and so on. [2]. The function of the law is to limit the community activities in order to avoid an exploitation of natural resources.

Jambu Village is one of the villages in Kayen Kidul District, Kediri Regency, East Java. Directly side to side to Pare District. Jambu Village has six hamlets including Semut, Semanding, Jambu, Kedung Cangkring, Suren, and Sumberejo. The village has the potential in agriculture supported by good irrigation as other villages in Kediri district in general. Around 2015, Jambu village became known in regional and international. Jambu Village has a

great potency on its natural resources, and the village uses that great potency well for the welfare of the village community. The empowerment was proposed by the chief of the village who was appointed in 2014. One of the ways to empower the village community was through planting kelengkeng using the intercropping method. [3] It is carried out in the community's gardens as their second income (besides waiting for the crops in the fields). The management of these spaces makes the village known as a tourism village. The success in empowering rural communities through tourism villages won awards both at the local government level and the central government that was recorded in the department of tourism.

Jambu tourism village has many potentials, such as, *Wisata Kebun Bibit*, *Wisata Sejuta Ikan*, Etawa Goat Milk Farm Tours, *Wisata Tanam Padi*, Kelengkeng Garden, Reading Garden, *Wisata Tubing Sungai Niagara*, Gamelan Education Tours, Saturday and Sunday Papringan Markets, Education to Catch Catfish, Yogurt Processing Education, Wood-craft Education, and Bathing Cows Education.

The development of Jambu tourism village certainly does not escape from the role of local residents. Residents believe that natural potential is very useful to increase their income. This is also encouraged by the modern people which are more consumptive. This pattern of society is then used as the spirit of tourism village development. But is it true that the development of the tourism village always leads to positive things? This question is considered as worthy to be investigated, because village development that focuses on tourism is done in the village space. Whereas the village space is a place that has a closed culture and potential. There are certainly things that are considered as risks that come suddenly and not felt by the people globally in the development process of tourism village.

Based on the explanation above, the author investigates a reasearch with the theme of the Risk Community and take the tourism village as the object of research. The title of this research is Tourism Village and Risk Society (urilBeck sociological analysis in criticizing Jambu tourism village program). Hopefully, the researcher is able to answer the formulated research problem which is how the description of risk community in Jambu Tourism Village.

RESEARCH METHOD

This research is a qualitative research which uses PAR (participatory action research) approach. This approach is intended to see, listen, and understand the social symptoms that exist in society. Furthermore, participatory action research is a further research approach that requires strong ideological support (to compile research problems, and form a theoretical framework in order to describe the results). [4]

This research was conducted in Jambu Village, Kayen Kidul District, Kediri Regency. The main focus of this research is the Jambu Village residences, which are unconsciously they receive an impact of the existence of tourism village and become a risk community slowly. Informants in this study were residents of Jambu tourism village who were randomly selected. The researcher focused on residents who were able to answer the researcher's questions. The method in collecting the data was known as purposive sampling. Therefore, the data collection technique is done by means of participatory observation, in-depth interviews with community leaders and communities who are concerned about changes in their environment. Moreover, James P. Spradley said that in doing a field work and making conclusions, three sources are needed, namely (1) from what people say; (2) from the way people act; and (3) from various artifacts used by people. [5]

RESULT AND DISCUSSION

Etymologically, the word "desa" originates from sanskrit, *deshi*, which means homeland, native land, or birthplace. Therefore, the word "desa" is often understood as a place or area (as its origin) where residents gather and live together, using the local environment, to maintain, sustain and develop their lives.

Therefore, the main characteristic attached to the village is its function as a place of residence, the land of origin (settled) from a relatively small community group. In other words, a village is characterized by the attachment of its citizens to a certain area. This bond is not only for residence but also for supporting their lives.

From geographical perspective, village is interpreted as "a group of houses or shops in a country area, smaller than a town". The village is the unity of legal community that has the authority to manage their own household based on the rights of origin and customs that are recognized in the national government and in the district. According to Paul H. Landis, a rural sociology scholar from the United States put forward the definition of a village by making three categories based on the purpose of the analysis. First for the purpose of statistical analysis, village has a population of approximately 2500 people. Second, for the purpose of social-psychology analysis, the village is defined as an environment where the population has an intimate and informal relationship between them. Third, for the purpose of economic analysis, the village is defined as an environment which its population depends on agriculture. [6]

According to general reality or theoretically, the notion of the village is very related to the evolutionary perspective. In this case, the concepts of the village, small town, and big city are often seen as symptoms related to each other which have patterns in the process of evolution.

The establishment of a village is inseparable from human instincts, which naturally want to live with family, husband/wife and children, as well as relatives, who usually choose a shared residence. There are three main reasons

for someone to create a society, namely (1) life, looking for food, clothing, and housing; (2) to defend their life from various threats from outside. (3) to achieve something in their life.

Furthermore, the purpose of village is to improve the ability to organize the government efficiently and effectively and to provide a community service according to the level of the development and development progress. In creating development to the grassroots level. [6]

Similarly, the development in Jambu Village is expected to be effective for the community. Jambu Village has a population of 5790. This village is also called as Pancasila village, because, it has diverse religions including Islam with 5344 people, Christians 68 people, Catholic 26 people and Hindu 304 people. The majority of the population are graduated from senior high school with the total number 1086 villagers. The villagers majority work as farmers with a total number 769. Most of the residents also work to build tourism villages that are commanded by the chief of the village. [7]

From the data presented above, it can be concluded that the village of Jambu has components including: (1) Agricultural resources and the living environment. Jambu village has agricultural resources and the living environment which are very essential for the residents. Not only as a support for social interaction and welfare, the Jambu Village is also has a role in balancing environmental ecosystems that influence human life. In managing the agricultural resources and living environment, there are some obstacles which occurred oftenly. However, through sustainable environmental approach and village development, the nature of the village can be conserved, one of the manner is through tourism villages.

(2) Rural Economy. The economic activities of the Jambu village are related to market needs, both primary and secondary commodities. The connection of production patterns encourages the integration of one region with other regions. An important feature of rural economic activities is the advanced agricultural activities and use of simple technology available in the region. The management is carried out intensively with a relatively large number of labor (labor intensive). Agricultural products must be immediately marketed outside the area in the form of fresh product to catch the consumers. Just like what is done in *Kebun Bibit*, *Petik Kelengkeng*, and *Papringan Market*.

(3) Social institutions. The economic activities in Jambu Village is characterized by the close relationship between farmers, traders, breeders, the spread of innovation, management of local agricultural production facilities, and transportation. In addition, the existence of social institutions such as farmer groups, *Karang Taruna*, village governments, village consultative council, islamic boarding school, and formal educational institutions, as well as micro finance institutions are closely related to the increase of the agricultural production and the welfare of local communities. The institution influences the product distribution and increases the income of rural people.

(4) Human resource. The quality of human resource in Jambu village area is the vital factor that runs the economic activities and makes a long term change. Most of the human resources control the agricultural sector and are greatly affected by national, regional and global policy changes. Some villagers are farmers who work as producers as well as consumers. Therefore, the quality of the farmers is determined by their managerial abilities, technical skills, and anticipation of change. As for consumers, the quality is largely determined by the level of fulfillment of minimum physical needs.

(5) Facilities and infrastructure. Besides the social activities and village institutions, Jambu village is also supported by facilities and infrastructure to support the acceleration of community and economic development, as well as to strengthen the relationship between one village and other villages. This facilities and infrastructure are functionally distinguished into physical supporting production and social activity. The physical infrastructure component includes services in the economic field, such as roads, bridges, and irrigation. In the health sector, such as the availability of *posyandu* (integrated health service), sanitation and clean water facilities. Lastly, in the education sector, like the availability of primary schools, or *madrrasah*. (6) Typology of the Jambu village area. Most of the area of Jambu village are hamlets. The occupation of the villagers are dominant in the agricultural, gardening, livestock, and another sector with the same characteristics. The characteristics of the community are still related to local culture, such as, polite behavior, easily suspicious, upholding a kinship, straightforward, and relatively closed in financial, appreciative, always remember the promise, like to work together, democratic, religious, and so on. [7]

Governance is defined as a group of people who manage authority, carry out leadership, coordinate with the central government and organize the development of communities in the institutions where they work. The functions of the village administrations are distinguished in the following:

1. Instructive. This function is one-way. The government as a communicator is the party that determines what, how, when and where the governance is done so that decisions can be made effectively.
2. Consultative. This function is used reciprocally. It is used to determine a decision that requires consideration and consultation with the communities.
3. Participation. In this function the government tries to make the community active both in making decisions and in the implementation. Participation does not mean to act freely, but it is carried out in

a controlled and directed manner in the form of cooperation by not interfering with or taking on other people's business.

4. Delegates. This function is carried out by giving authority delegation to make or establish either through agreement or government approval. This delegation function basically means trust.
5. Control. Control function assumes that effective leadership must be able to deliver the members in a directed manner. Effective coordination allows maximum achievement of shared goals in implementing the control function that can be realized through guidance, direction, coordination and supervision activities.

The tourism village itself is a rural area that offers an overall atmosphere that reflects the rural authenticity both from socio-economic life, socio-cultural, customs, daily life, building and architecture, or unique and interesting economic activities, for example, attractions, accommodation, food, drinks, souvenirs and other tourism needs. [8]

The first tourism village in Indonesia is located in Bali. In 1993, the provincial government of Bali and Bangle regency established Panglipura as an Integrated Tourism Village through the decree of the regent of Bali Number 115, 1993. Through the decree, the Government of Bali promoted Panglipura village as a tourist destination. [9] In 1995 Panglipura Village received an award from the Indonesian Government for its efforts to protect the forest bamboo in their local ecosystem. At this moment, the traditional village of Panglipura has become a popular destination in Bali and has even been well known to foreign countries.

The main components of the tourism village are: (1) Accommodation, some from the local residents and some other from developing units based on the concept of residential areas. (2) Attractions, all the daily lives of the local residents along with the physical settings of the village that enable the integration of tourists such as dance, language and other specific topics. (3) The beauty of nature, the uniqueness and scarcity of the tourism village itself. [10]

Jambu Village is a tourism village located in Kediri. The success of the Jambu village as a tourism village becomes a pride for the residents of Jambu village. The Jambu village government has planned to manage potential in the village since 2014. The planning aimed at managing the human resources through the UMKM, in the form of: planting kelengkeng trees in each house of residents, both in front of the house and behind the house; planting rice and crops; producing food and beverage such as: milk from etawa goats, yogurt, and ice cream. Furthermore, the natural resources are managed as tourist attractions such as, *Kolam Sejuta Ikan* and *Tubing Sungai Niagara*. The plan that was formed in such a way was carried out in 2016 and until now, the government and the villagers can maintain its existence as a tourism village.

It is inseparable from the intention, implementation and agreement between the government and the villagers to make the village as a public concern. The response of Jambu villagers are enthusiastic in welcoming the program that was carried out in 2016. This process certainly involves the community and social institutions such as Karang Taruna, Jambu tourism management preparation team, and the department of tourism. The management provides benefits for all parties, including residents. Residents are a major part of this tourism village who also directly gained empowerments, one of them was planting kelengkeng fruit in accordance with local wisdom which aims to make the tourists get new experience when buying the fruit.

Jambu tourism village, provides approximately 17 tourist destinations that can be obtained from a tour packages, which are accompanied directly by tour guides provided by the Jambu tourism village management team. Since the beginning of the tourism village program until now the village of Jambu has been consistently doing maintenance, guarding and manage continuously while providing new innovations at each destination. From the 24 tourism villages, the Jambu village is categorized as successful and consistent in its program.

In this study, the tourism village program carried out in Jambu village is analyzed through the risk Society theory. The term Risk Society is a term attached to the famous sociology of German Ulrich Beck. The term can actually be seen as a type of industrial society, as most of the risks come from the industry. It happens because the people are in the modern era, even in the form of new modernity. The difference lies in the "classic" stage of modernity that was previously related to industrial society, while the "new" modernity is related to the risk society.

The main point of Risk society can be divided into three things. First, Beck gave an outline of several characters and the consequences of threats and dangers triggered by modernization and industrialization, which focused on how they changed the constitution and the dynamism of the classical industrial society. In short, the process modernization evidenced by the emergence of interpretations of the risks of new disasters, ushered in the risk society to the destructive industrial community.

The second, Beck connects the risk penumbra which is widening and instability with the reflexive modernization process, detraditionalization and individualization on his thinking, family life and his identity. Third, he explores where two interconnected processes change the status of culture and the epistemology of science and its relationship and contemporary political constitution. [11]

Beck uses the idea of risk and danger to refer to social life, risks and disasters that are the same as environmental degradation, so it can be said that these ideas are indeed tested. It is true that danger and disaster always threaten human life. What makes these things risky, according to the Giddens, is the disasters can be predicted or not. Something can be said as danger is one thing, whereas, knowing that someone is in danger is another thing. And knowing that someone is in danger and but we can not do any thing is another thing. Besides the shift from danger to risk, contemporary environmental problems have more specific characteristics that rise to specific political patterns and psychological responses. Responses and requests are a bond that an emergence is arguably said a different form of modernity. At least, there are three forms of argument which indicate that the results and implications of the risk is different in the form of the quality and quantity of the previous risks. [11]

The globalization of the production and consumption sectors has actually brought a new situation: polarisierung und strafizierung der Weltbevölkerung in globalisierte Reiche und lokalisierte Arme (the polarization and stratification of the world's population in the globalization of the rich and the local population of the poor). In other words, global access can only be touched by the rich, while the poor are fragmented in their own problems, without having the power to be actively involved in the progress of the global world. Economic polarization is accompanied by a fragmented world situation. The cause is not only from the shift of the industrial sector towards the consumption sector, but even more powerful is the occurrence of the reasoning consequences of modernity. The consequences of reasoning and the practice of modernity create impacts that are unpredictable. Risk is a keyword to describe the process of damage or cost. Beck in his book "Risikogesellschaft: Auf dem Weg in eine andere Moderne" (1986) calls this process of modernization a "risk society". Individuation is an inevitable process, which lives and be lived by the spirit of modernity.

The change in the Jambu village, which was originally a general village turned into a useful tourism village can not avoid the possibility of risk. This is what is rarely known, even to the anticipated future risks.

The pace of modernity is identical with urban community, then followed by rural communities who made modernity more global. This kind of reality is then used by the village government to explore the village potentials and be organized with a tourism package system. The tourist destinations of Jambu village are as follows:

(1) *Wiwit Padi* tradition *Tubing Sungai Niagara*, (2) Kelengkeng Garden, (3) Education of rice planting, (4) Education of catching catfish, (5) *Wisata Kebun Bibit*, (6) Education of etawa goat milk, (7) Education of producing a yogurt, (8) Education of gamelan, (9) *Jalan Sejuta Warna*, (10) *Sungai Sejuta Ikan*, (11) Education of producing *Rengginang*, (12) Education of wood-craft, (13) Education of bathing cows, (14) Touring the Jambu village by bicycle, (15) Touring the Jambu village by train, (16) Saturday and Sunday market, (17) Education on the introduction of religions, (18) Community Reading Garden (TBM) in Jambu Village.

This tour package is then offered to the general public, especially the citizens with a large theme presented is the nuance of education in the village. According to the explanation presented by the chief of Jambu village, the main target of the visitors of the tourism village are urban communities who want a village atmosphere.

Tourism village are visited by outsiders alternately. It opens up new impacts for rural communities as well as more expert in technology, governance systems, styles that lead to urban life, and more informations. All of them are caused by economic value. The economic value than leads to one's self-coercion to fulfill the growing needs. With the demands of the needs and the progress of modernity, and by utilizing the nuances of the village, Tourism Village is considered a solution to modernity. [12]

Furthermore, is it really a solution to the challenge of modernization or not, this is what we need to realize. Is it true that with such a solution the risk will not occur again? Of course the answer is no, the risk will be even more inherent as Ulrich Beck said about the risk society. The modernity presenting a rapid change and sometimes surprising. This is what we need to aware if the real conditions of the village and the village community are changed by the existence of social manipulation in the form of tourism villages, and this tourism village then creates risks.

First, the tour packages mentioned above do not cover the overall possibility of having visible risks, such as agriculture. Agriculture is the main sector in the village. In agriculture, many farmers work on their fields with the help of farm workers, and to work on the fields must also use special skills. Besides that, the agricultural sector has double roles, to produce food goods and as a tourism space. It means that the process and yields which are managed by the farmers are also not the same as before which only focus on producing food goods. This phenomenon does not only occur in agriculture, in the crafters and ranchers also have these risks.

Secondly, Jambu tourism village was recognized and used as a reference by several other villages. It also does not close themselves to have a comparative study. Some surrounding villages come to Jambu village to learn and find solutions for the development of their villages in order to develop their tourism villages. It increases the possibility of open competition, especially if the village has more unique variety in the village, and has a better system and wider network for market development, because, the market is an essential thing that determines the success of tourism villages, while the number of fixed markets and the number of tourism villages will continue to grow.

Third, modernization and globalization are more touched by the rich, and poor people continue to face problems. The control of the tourism village is held by village apparatus and the village community as the other actors who have an interest in seeking additional income under the control of the tourism village committee, more precisely, the village apparatus as the controller of the tourism village. In summary, the existence of a tourism village is able to change the pattern of routine activities of the local community, as well as tourists, with the availability of facilities and spatial layout that are purely from the villagers. They will also accept the risks that must be faced.

The risks that come are indeed unavoidable, but, can be minimized. One of them is through a tourist guidebook, which will later become a guide for every tourist who comes to minimize the risk, where the guidebook contains Anticipation Guidelines and solutions. Moreover, to face the risk of global competition, village tourism committees can do an open innovation between village areas, which were planted from the start and were sustainable. Finally, to minimize inequality, the shift system as a tourism village committee can be implemented as well.

It can not be avoided that Jambu village is a good village with some innovations, although, it still needs a little escort so that both the villager and visitor feel profitable.

CONCLUSION

The pace of modernity is identical with urban society. Urban society has special characteristics, such as, the industrial environment, population density, and limited green space. In contrast, the village is always identical with a beautiful environment, the local culture, the good solidarity, the majority of the occupation are related to agriculture, livestock, and fishermen. Based on this explanation, Jambu village government proposed and created a tourism village by offering village potential which was considered to give much benefit to the village community.

A renewal will not escape from risks which needs to be anticipated. Some of the risks that arise from the tour include: (1) the mentioned tour package does not cover the overall possibility of having visible risks, thus requiring a guidebook; (2) The existence of tourism villages creates an open competition, it can be minimized by proposing an open innovation between village areas; (3) The existence of economic disparities, this can be minimized by the shift system.

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Empowering Faith Leader To Become Channel of Hope For Child Protection Inter-Denominations and Inter Faith

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Abstract- Violence against children occurs repeatedly with increasing intensity and quality every year, even though Indonesia has ratified the CRC (Convention on The Rights of The Child) and revised the Child Protection Law¹. Based on Information from the Indonesian Child Protection Commission (KPAI) stated that from 2011 to 2014, there was a significant increase in the number of cases. In 2011 there were 2178 cases of violence, in 2012 there were 3512 cases (it means increasing 62%), 2013 there were 4311 (increase 81%), 2014 there were 5066 cases. The fact is representative of significant increase in the number of cases

Keywords: Empowering, Inter Faith

BACKGROUND

Violence against children occurs repeatedly with increasing intensity and quality every year, even though Indonesia has ratified the CRC (Convention on The Rights of The Child) and revised the Child Protection Law¹. Based on Information from the Indonesian Child Protection Commission (KPAI) stated that from 2011 to 2014, there was a significant increase in the number of cases. In 2011 there were 2178 cases of violence, in 2012 there were 3512 cases (it means increasing 62%), 2013 there were 4311 (increase 81%), 2014 there were 5066 cases. The fact is representative of significant increase in the number of cases².

The author tries to look at comparative data through baseline data conducted by Wahana Visi Indonesia (WVI) that there are 56% of the proportion of teenagers who experience physical especially in NTT (Timor Tengah Selatan/TTS³ and Ende, Flores). The percentage of boys and girls who have experience sexual violence is 25,2%, especially in Bengkayang, West Kalimantan and East Sumba, NTT). We can reflect this situation that the children are vulnerable to being victims in their homes and schools. Actually the perpetrators of violence come from among those who are close to children. This fact can be considered a paradox phenomenon because the ideal condition of a circle of influence that an ecological circle that actually must protect children is the parent or nuclear family, school environment (headmaster, teacher, school staff, etc.), religious leader environment or place of worship (church, mosque, boarding school etc.) The stake holders in the neighborhood of RT, RW, Kelurahan, Kecamatan to the scope of Regency / Municipality Government, Province to National are also responsible for Child Protection.

Based on the theory of the ecological circle that religious leaders have a very important role in child protection efforts. Religious leaders and the faith community have a central role as part of a circle that influences child protection efforts. However, it is very regrettable because many religious leaders are not actively involved in child protection efforts due to various obstacles and reasons⁴. More than that there are still many religious leaders who participate in maintaining harmful practices in attitudes, norms, values and practices that contribute to violence against children. The texts of the Scriptures also affirm that God has a heart and concern for children to be loved, protected and valued.

But the "mixing" between interpretation and culture leads to discourses and practices that endanger children, for example about FGM / Female Genital Mutilation, violent punishment, child marriage that is applied in today's modern context. Although laws or legal regulations can hinder practices that harm such children, there are still many religious leaders who

practice and believe such understandings; the legal approach has not maximally changed the socio-religious attitudes or beliefs. Religious leaders have a great influence on culture and behavior that is determined or prohibited in their faith community. COH CP or Channel of Hope Child Protection training addresses the root of this problem, which is a deep belief in child protection. The moral authority possessed by religious leaders is their strength capital to bring about change and influence of the community that can be channeled to deal with efforts to prevent and deal with violence against children and to provide maximum benefit to the welfare of children. The first stage in the Hope Channel Training road map is to catalyze religious leaders, there is the potential to change the entire community for their own causes and better respect, protect and care for children.

REVIEW LITERATURE

Empowerment of Human Resources (HR) Leaders of Religion HR empowerment is generally defined as a planned process to change behavior, knowledge and skills through learning experience to achieve effective performance in an activity. The aim is to develop individual abilities and to improve satisfactory performance at present and in the future according to the needs of the organization and the context around it. The term 'learning experience' is used because it expresses the view that there is no demarcation or clear boundary between education and training because both of them emphasize the integrated nature. Learning transfer in the context of training is defined as an effective and sustainable application by the learner to the performance of individuals, organizations or communities as the responsibility for the results of training activities. Empowerment of human resources actually starts from the concept of empowerment based on an idea of HUMAN elements more as SUBJECTS of their own world. From the results of the literature study on empowerment, it is known that this empowerment process has two trends.

First, empowerment that emphasizes the process of giving or diverting some of the power, strength or ability to the individual. According to Marsden (1984) this kind of empowerment process can be complemented by efforts to build material assets, in order to support independence (those empowered targets) through the organization. This is the first process which is also called the primary tendency of the meaning of empowerment. The second process, called secondary tendencies, emphasizes the stimulation process; encouragement, or motivation so that the person concerned has the ability to determine his life choices. In the process of developing the idea, the second tendency is much influenced by the thoughts of Paulo Friere (1972: 13) namely an education expert from Brazil who introduced the concept of CONCENTRATION in his book Pedagogy of the Oppressed, 1972. This concept contains a charge of thinking about ability individuals in criticizing, and controlling their environment. Critical awareness in a person can be achieved by looking within oneself, then using what is heard, seen and experienced to be used to understand what is happening in the environment. Konsientitation, is a process of understanding the situation that is happening due to interactions between various factors; political, economic, social or cultural. He is able to analyze the problem, look for causes, a set priorities for solutions. This conception is a critical analysis that is internal (i.e. occurs within the individual concerned) that cannot be forced from the outside. Furthermore, the individual is able to analyze the reality and at the same time be able to decide for himself, what he really needs (in accordance with his priorities) and not by others (in this case experts or authorized officials).

In empowering religious leaders to become a channel of hope for child protection, the COHCP Method uses 3 (three) areas of approach through empowerment and transfer learning processes that touch the mind, heart and hands (Our Head, Our Heart and Our Hand). The process to touch Our Head: Sharing information for religious leaders with complete and comprehensive data and information on child protection science. The material presented in the training session to provide information and knowledge is through presenting international, national and local statistical data on child protection issues. Religious leaders are also given the opportunity to discuss and debate in session of agree or disagree on issues relating to child protection. For example: *do children need to be beaten to discipline them. If children's rights are prioritized, will it reduce the authority of parents?*

Our Heart: Every day to start the session begins with devotion which explains 4 (four) symbols. The theme of devotion refers to 4 (four) cluster guiding principles, namely guiding principles for child- themed protection base on Bible (Christians) and Al Quran (Moslem): Children are created in the image of God, beautiful and truly very precious (Gifts from God since human birth), Our Desires (To uphold, restore and respect the dignity and value of every human being). Our Task (To provide children, happy and safe childhood to learn and grow) Our Purpose (Guiding children to find God and make what God planned in their lives). Some Sessions touch the hearts of religious leaders through living stone (taking stones that represent the most vulnerable children in reality around them) and living with realities. This section of the session can describe the condition of children who are most vulnerable to local child protection issues. For example training in Tobelo North Halmahera, found violence against children due to the influence of party culture and liquor, rape, from the number of cases is high.

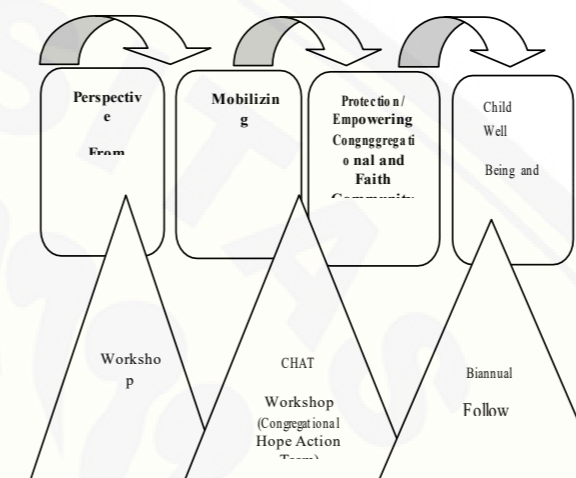
Our Hand: Through interactive activities, balloon games that teach the value of the collaboration of all parties across denominations and across religions to become child protectors. In this training participants were also equipped with 7 (Seven) competencies that the church or faith community needed to build a child protection system through CHAT (congregational hope action team), namely: Responsible leadership, compassionate support and care, comprehensive prevention, meaningful community interaction (being an influential community), the use of scriptures that are relevant and accountable, transformative justice, acknowledging and understanding vulnerabilities. Faith or religious community as part of the community to protect children, it is necessary to be equipped with knowledge, heart and action to build a community-based child protection system (KPAD). CHAT and KPAD have similarities and differences. CHAT based on congregation or community, while community based KPAD. Both are the same in terms of systems or mechanisms that are

managed independently to protect children.

Theory of Change in COH CP

COH is a project model for World Vision International and adapted by Wahana Visi Indonesia, a methodology program that catalyzes religious leaders to solve problems related to child welfare and protection. Transformation is central to the COH process, so the goal is the transformation process in the community of faith and a wider scope, namely in the community. Religious leaders and their congregations are part of the community and have a vital role to make changes by increasing their roles and functions to overcome problems related to child well being and child protection based on the basics of the faith perspective.

The picture / chart below describes the COH CP process:



The welfare and protection of children is the target to be achieved in COHCP which is promoted through strengthening and enabling protection from the family, community to the community in a wider scope.

COH CP Channel of Hope Child Protection (Hope Channel for Child Protection)

COH CP or the Channel of Hope Child Protection is a program methodology that motivates and builds the capacity of the faith community to deal with violence against children including harassment, neglect and exploitation. Equipping religious leaders with information, and enlightening thoughts and guiding principles to become agents of change. COH CP is also part of implementing a holistic approach to building a faith-based child protection system at the local level. By using guiding principles from the Bible and the Qur'an, through interactive activities and activities, to debate on the basis of current knowledge data (for example, information on cases of violence in statistics at international, national and local levels).

COH CP Inter Denomination Church Leader

WVI (Wahana Visi Indonesia)'s Child Protection Channel Training for church leaders across denominations in various places includes: in Tobelo, North Halmahera Regency to 33 pastors and elders of church leaders from various church denominations. Cross-denomination CP COH is also carried out for 40-50 cross church denomination leaders in Palu and 25 people in Wamena Papua. The impact of the training was a change in the mindset and behavior of church leaders to protect children both children themselves, or children who are in the service area of the church or community where the church is located. Some of the problems that have an impact on the problems of the church, one of which is church unity. In the first balloon games session, participants learned about the importance of bringing together various church leaders from various denominational, the awareness that there is a need for cooperation to build a child protection system. As said by a pastor like this: *"The church and religious institutions are too busy thinking about their teachings, they are not busy thinking about issues such as child protection issues. In the COH-CP training sessions, I realize that Islam also loves children. Without cooperation it is impossible to make child protection efforts (Rev. Seprianus, pastor of the Church of GMIT Nekamese)"*

Those are some of the most memorable phrases during the COH-CP training that was attended by Rev. Seprianus, pastor of the GMIT Nekamese Church, has a desire to build awareness in protecting children with Kuanafatu. He also wants to involve with Catholic and Muslim partners and other religions to protect children. He also hoped that the ideas of children's socialization and religious leaders could unite children's understanding so that there would be joint action in the village of Niki-niki, and then expand it to Amanuban and Amanino, then to the District level. Likewise the importance of cooperation was emphasized by Ms. Paulina Pede who said this: *"After participating in COH CP 1 and 2 it really felt within me (which in this case is more focused on the Gender and Women's Empowerment GPP) that the issue of child protection is very important for the cooperation of all parties. We collaborate with WVI Ende, which we always carry out through various activities"*

and programs (Paulina Pedo, Chairperson of the Division of Gender and Women's Empowerment and Child Protection, Chair of the Archdiocese of WKRI Ende). Some participants who experienced a change of mind knowledge and heart and took action were Rev. Roy Candra and Rev. Dewi Agustina who said that: "Changes in knowledge obtained after participating in COHCP 1 and 2 are understanding and knowledge of child protection is an issue or subject that must receive great attention and be strengthened by concrete actions. The change of heart that I have experienced and done is that I prepare every day to pray specifically for the lives of children who are directly confronted with violence, exploitation, neglect and abuse. Not only with prayer, but through the sermon this issue was conveyed". (Rev. Roy Chandra, Pastor of the GKI Papua Sentani Church, Secretary of the Mission and Evangelism Commission).

The other testimony states "Increasing knowledge and expanding the network of cooperation between GKP and partners from churches and NGOs or across faiths. The experience of various regional participants can motivate the actions of both the synod level, the congregation and the community. Add knowledge about child protection with the latest data and progress. The method presented in the training motivated the participants to become speakers. It is very good to do monitoring and sharing between participants on progress made so that the commitment to protect children remains a joint struggle" (Rev. Dewi Agustina S. Si Pastor of the Church of GKI Kampung Sawah-Bekasi, Member of the Synod Council).

COH CP Interfaith Religion Leader (Islam-Christian)

The Training for Child Protection is carried out to religious leaders across religions (Islam- Christian) conducted in Bintaro, Banten Province with participants from 60-70 Christian and Islamic leaders from Aceh to Papua. COHCP Interfaith also was done at the Ministry of Women's Empowerment and Child Protection with 40-50 participants from Aceh to Papua. And to Ustadz and Ustadzah in the Jakarta area, Jatinegara District. Some changes in knowledge, heart and actions of the participants were conveyed, one of which was by H. Amaluddin, S. Ag, a Muslim religious leader, who expressed this: "After attending the COH workshop last year (2017) related to the issue of child protection, I am increasingly sensitive to see and realize that in South Bengkulu there are still many children who are neglected both economically and education. Another thing that also affects is the current relationship. Seeing this condition, I tried to take steps to emphasize the incidence of cases through coaching lectures and also direct counseling with children involved in the case." (H. Amaluddin, S. Ag, Ustad and Moslem leaders from South Bengkulu). Changes in the way of looking at children and giving love to children as religious teachings were also stated by Ms. Khotimatul Husna as follows: "Before participating in COHCP 1 and 2 as educators in the play group and TPQ I felt limited knowledge about children with a perspective of other beliefs or religions. After attending the training I understood better that love for children is the basic teaching of every religious belief so we must work together to protect children. Feeling happy can meet child observers across faiths and hope there will be activities with children across faith" (Khotimatul Husna, Fatayat NU Yogyakarta).

METHODOLOGY

The method of this paper using explanatory qualitative research methods is to explain the Empowerment of faith Leaders for the Protection of Children interdenominations and Interfaiths. This study is focused on religious leaders who have participated in child protection hope channel training and how the impact of change from the head (knowledge) of our head, our heart is the heart (intentions and desires and feelings), and hands (actions and activities) of our hand post training. A total of 8 informants were interviewed through KII (Key Informant interview) and observed specifically related to the learning transfer process. Learning transfers experienced by these religious leaders justify the suggestions put forward by Kirwan (2009), that learning transfer is generally related to changes in behavior and attitudes, so a more suitable program is in the form of experiential learning. Furman & Sibthorp (2013) also reasoned that experiential learning is very suitable for complex education because its content attracts participants to experience changes in knowledge, attitudes and skills and is process oriented.

RESULTS AND DISCUSSION

From the interview results of COHCP participants, it was found that the COHCP methodology was effective enough for religious leaders to experience the addition of knowledge, change to move the heart and stimulate actions to take child protection actions. The initial question to be answered through this research is: Has there been a learning transfer to COHCP alumni and how does COHCP alumni interpret it. The extent to which learning transfers occur and how learning transfers occur in terms of their types. The process experienced by COHCP training alumni shows that learning transfer has taken place, meaning that training does not only produce an increase in insight and knowledge, but also a transfer of knowledge and transfer of value actualized in carrying out the duties of a religious leader.

The meaning, scope and type of learning transfer that occurs in COHCP alumni according to the results of the study are the increasing number of competencies delivered in the COHCP training trigger participants who are religious leaders to act. Actions that are then carried out are the impact of changes or increased insight or knowledge of the importance of protection for children (Head), the growth of intentions and desires of the heart to protect children (Heart) and realize real actions to make changes as a tangible form of results (Hand). The various steps that have been carried out by the Religious Leaders after they participated in the COHCP Training include: Participants from East Sumba: Conduct child protection workshops to schools targeting children and teachers, handling cases of child abuse. Workshop for Pastors to build mutual

unrest, with the aim that the pastors can build a determination to protect children, accompanying children left behind by their parents because of going abroad as migrant workers, Socializing the Rights of the Child through the Children's Faith Party activities, compiling parenting curriculum for parents in which there are also material about child protection in accordance with the principles of Christianity. Participants from South Bengkulu: lectures or sermons on child protection issues through pulpits in mosques and through broadcasts on radio. Participants from GKP (West Java), activities to protect congregation level children through: Sermons, Bible Study, Coaching on child protection both in the church (Pastor, Child Assistance) and in Interfaith Faith activities, Strengthening parenting coaching in the Young Family Commission (KKM). Participants from Wheetabula-Sumba Diocese: Strengthen programs for children that have been made by the Indonesian Pontifical Work Committee (KKI) and Pastoral Center/Puspasthrough: Mentoring Activities (General Education, Animators, Sekami Jamboree, Race, Retreat, Recollection, etc.), Living traditional game.

Participants from Papua: Sharing information with the Church Assembly and Sunday (SM) School caregivers, Church Programs that contribute to child protection include: building a SM building, providing child protection material in family development and pre-marital programs and fostering children in BC that child friendly. Participants from GMT Nekamese (Timor Tengah Selatan): Sharing information through discussions and sermons to children, parents, teachers of children and adolescents, as well as church assemblies as well as in broader forums such as International Human Rights Day celebrations and other church synods (BNKP): Child Protection Campaign through the Nekamese Children's Studio in front of the Regent, Deputy Regent, Chairperson of the DPRD, sub-district heads, village / lurah heads, and other service leaders in the Nekamese Regency Month of Service and also at the HAN Regency celebration. Supporting the Workshop building joint actions for child protection: cross faith and also with the management of the Village Child Protection Committee (KPAD), Involving children in the Assembly of the Church Assembly, Strengthening Children Groups: PAR and Children's Studio Groups by training children's skills, Manse (= pastor's house) being a safe home for children, the Church is used as a safe environment for children. Participants from GMT Pelita Oeoh (TTS): "Giving heart to children" is part of the protection of them, Educating parents so that giving assignments to children does not exceed their abilities (for example in drawing water), Active in handling cases of violence against children and child trafficking, exploring and developing skills for children and families, repairing special devotional buildings for children, utilizing buildings in churches for children's schools, building mini libraries, holding additional tutoring for children (such as reading), providing Deacons to control and assist pregnant women, and visit and pray for the congregation, including children who have birthdays, Conduct mass marriages so that children have birth certificates, Decide in the congregation that married couples must be over 18 years old, Support the Child Protection Committee Village (KPAD) of Neke village.

It is undeniable to realize these intentions and dreams that there are quite a number of challenges faced, including: Church leaders who have not yet realized the importance of giving themselves to children and protecting children. Culture. The view that violence on children is still a domestic matter. There is a stigma: there is nothing to be proud of, children are weak, children have to listen to parents. This stigma is expressed more by parents and traditional leaders. Budget support in conducting training, understanding that protecting children is not an obligation, Difficulty in dividing time, Limited reading books, Limited marketing of skills products produced by children and families. But in the challenge, they still see opportunities to realize the plan: Strong partnership relationship, HR available in each church, involving all potential that exists both inside the church and outside the church, The church is still trusted in many ways, start with small and simple things.

CONCLUSION

Faith leaders play a very important role in their communities. Through empowering religious leaders is part of Human Resource Development which is understood to be unified and understood in the context of the environment surrounding it, social system, organizational strategy, and mission. So that the empowerment of religious leaders has a strategic role to respond to the issue of child protection because it can be integrated with the church and congregation and the community as a unified system and mechanism that protects children. The involvement of religious leaders from interdenominations and inter faiths opens up opportunities for resource integration to see the issue of child protection as a shared problem that must be addressed by synergy and collaboration. Empowering religious leaders through COHCP opens the opportunity to bridge denominational and religious differences into the handling of child protection as a common problem relating to the roles and responsibilities of religious leaders to protect children. Furthermore, religious leaders are able to develop the capacity to build ecclesiastical, congregational or parental-based child protection systems.

RECOMMENDATION

1. Religious leaders play a very important role in their community. Empowering religious leaders has a strategic role in responding to child protection issues. Therefore cross-denomination and interfaith religious leaders need to take part in the COHCP training and debriefing of ongoing capacity to protect children in the internal and external scope.
2. The establishment of a community or congregation that takes action for the protection of children needs to be formed by involving all components that have competence and heart for the protection of children. Synergy is a necessity because it is the guarantee of success. Continuous development of the capacity of the congregation and people as an effort to enable the community to build a child protection action team. Then there is a need for ongoing CP

COH training that broadens the scope of interdenominational and interfaith.

3. Continuous assistance and capacity building needs to be done because good training is the occurrence of learning transfer that ensures participants apply concrete knowledge, feelings and actions continuously and simultaneously to answer problems according to their context.

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To Vote or Not To Vote : A Framing Analysis of Kompas Newspaper about Non-Participation People in Indonesia's Elections From 1999-2019

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Abstract - This paper is aim to evaluate framing from Kompas Newspaper about non-participation people (golput) in Indonesia's election 1999 to 2019. Kompas as the biggest middle class subscriber in Indonesia, should stand for the people not using political agenda from regimes, 5 articles being analyzed, result found that every election's year, Kompas tend to cover news and articles that suggest and persuade people not to follow non participation people (golput), their news is supported from Leader of Government, political parties, social organization, candidates and educators. Their news and articles tend to warn and threaten people which having thought not to vote. For readers who believed that media is independent and have mission the soul of the people, why such different thought is being neglected.

Keywords : Non-participant people, Golput, Indonesia Elections 1999-2019, Framing analysis.

1. Introduction

Indonesia's Elections 2019 consist of several elect, though the most issues and conversations about to choose the President of Republic Indonesia, which is like déjà vu from 2014 election. Causes of differences on choice and each group thought that their candidate is the best, this separation continues when the election of DKI's Governor on 2018. Mass media from paper, television and online had blown many news showing issues. Social media also had their users characteristic, with meme, conversations, pictures, videos, hash tags which shown conditions that lack of tolerance. This is showing voters with different choice of incumbent or challenger. Now days, non-participation people (non voters=*golongan putih (golput)*) also show their thoughts that will not choose both of candidates. Number of non-participation is increase since 2004 almost 21.6% to 29.1% in 2009 and in 2014 at 30.42.

An article in Kompas newspaper which is opinion section titled *Golput* (Non-voters/Non participation) came from Franz Magniz-Suseno (March 13, 2019) [1]. Magniz known as a professor, philosopher also pastor, triggered discussion and comments in many form in social media. Cited from Facebook @arielheriyanto, he shared the article with caption *who will be harmed with his opinion in Kompas? Don't know. Ironically, this article wont harmed non voters people, but will decrease support for incumbent (candidate no 1)*. For audiences that read the article has their own interpretation, that showing their political thought. People which disagree about Magniz's opinion and being aggrieved with words that used to named the act of *golput* people with *benalu* (parasit), *bodoh* (stupid), *mental tidak stabil* (psycho freak).

In contrast to his media social post, Ariel Heriyanto (2004) has opinion about *Golput* in Kompas article, argued that the name (*golput*) is being outdated and pragmatism concept to name the action of boycott election that has different meanings, the one that non voter in New Order (before 1999) and in Reformation era (after 1999) [2]. As Nyarwi (2009) share his paper about *Golput* separated from the New Order to the Post New Order based on two perspectives, which are political movement and political behavior [3]. History of election in Indonesia, from 1955 the first election that held by President Soekarno, continued with President Soeharto era which is known as New Order (*Orde Baru*) minimized parties to 3 party. After the era is dawn, reformation era held special election on 1999.

Issue about non-voter /non-participation (*golput*) tend to arose when election's day is coming. Research from survey institution, mass media, academician show numbers of people tend will not vote, in many ways. For political parties and candidates, they were losing voters. For government, they were failed to conduct democracy. [6]

In perspectives that media will cover the stories become important. Kompas as the biggest national newspaper and has credibility to make independent news which motto is *hati nurani rakyat* (people's heart), expected to publish news/articles that will not attack others political thought. Peace journalism is the ideology of the media. Discuss about political framing, media and politics have many aspects to be considered such as source, event, media ideology, ownership. According to Giddens, ownership of media has strength position in democracy. Also, ideology of media has significant roles in framing news. [12]

Young voters also play significant roles in democracy in relation with their media habit. Political information that they consumed came from media social and search engine (Said, 2012). Though they no longer become reader of newspaper, when issues become viral, they can consume in others form of news. As 2019 *golput* issues also predict will affect the young voters, cause lack of information about candidates and confuse with candidate competition [13].

Research on Indonesia elections has significance roles to evaluate dynamics of political situations from representative election to direct election of President and Vice President also Local Leaders. Political news about candidates tend to be frame depend on media agenda and ownership, while Siregar (2019) found that in report of President Candidate of Indonesia, Republika newspaper tend to be more independent than Tempo that sided to candidate number 1 (Jokowi – Ma'aruf). Result of selection articles pre-campaign period, campaign period and first national debates [4].

Yanuarti (2014) evaluated that in the New Order era the reasons behind non-voting behavior were political, such as to create victory for Soeharto regime. In 2004 election, numbers of non-voting behavior (*Golput*) increasing because peoples disappointment to political institution, whether parliament or political parties. This differences show behavior and public opinion that their vote is important to legitimate political parties and candidates [5].

Definition and categorizations of Non Voters/Participation in political communication research has diverse background. This phenomena of voter versus non voter, is being study in political research of voting behavior. As Louis Desipio, Natali Masuoka, Christopher Scout (2006) in Nyarwi [3], categorize non voter as 3 types: registered non voted, citizen-not registered and non citizens. Background reasons of non participation people come as problem of conduct, ideological or technical problem (Fatah, 2007).

Rahman categorized non-participation people into 3 categories: radical voters, non-voter, and active non-voter. In his definition, students and middle class stay at non-voter category in 2004 elections in transition government, voters become lack of trust from manipulated political democracy. In this case, to become positive non-voters, Rahman suggest people to be active as citizen, taking part of development even though they weren't using their vote [6].

Frame defined as *an emphasis in salience of different aspects of a topic* (de Vreese, 2014). These aspect that need to be uncover from political news, which examined and identified by the presence or absence of certain keywords, stock phrases, stereotyped images, sources of information and sentences that provide thematically reinforcing clusters of facts or judgments" (Entman (1993) in de Vreese, 2004) [7]. Framing analysis using steps to analyze news from define problem, diagnose causes, make moral judgment and suggest remedies.

Research in political communication has focus on three questions (Pan & Konsicki, 1993): how do the news media set the frame with people (citizen), politician and advocacy group, and process audiences construct meaning [8]. These areas have link news to production and consumption process. In this paper, production of news/articles is being object of the research. Goffman (1974) defines a frame as "the principles of organization which govern events – at least social ones – and our subjective involvement in them". This paper is focus on articles which is covers about election and political behavior of *golput*.

The key to understanding the Aristotelian conception of rhetoric and politic, is to conceive of politics as grounded in citizens' needs and mores and of rhetoric as a tool for symbolically turning citizens' needs and mores into the bases of public policy (Groundbeck, 2004). This persuasive tools also recognize in public interaction between each other, which questioning of who's interest to be fulfilled. The hidden agenda between interacts also part of understanding reason action of rhetoric statement [9].

The concept of media framing (Tankard (2001)) states that is important because it offers an alternative to the old objectivity and bias paradigm, concern on mass communication effects, and valuable suggestions for communication practitioners. While the study found that different in media framing is exist and it's not depend on type of publication. [11]

Refer to Pan & Konsicki (1993), *Framing analysis is presented as a constructivist approach to examine news discourse with the primary focus on conceptualizing news text*. Text analysis is conduct with dimension framing devices of news

(syntactical, script, theme and rhetorical structure) [8].

This paper is aim to analyze Indonesia election and political circumstances from 1999 to 2019 from media framing. Therefore news framing from reputable newspaper would be recognized to independent or sided to incumbent (government power). Media Agenda conveyed what topic is important, how media cover the issues. Would this agenda describe realities or would influence opinion of their audiences? How is the media framing non-participation issue in their news highlight?

II. Research Method

This study is a qualitative research on content of media, using constructivist paradigm. Data collected from documentary of www.kompasdata.id, in search of keyword of *golput*, found 2.552 articles from national to local news. After read carefully title and type of news, selecting sample is taken 32 articles from 1998-2019. This paper unit of analysis consist data from 5 articles from every election year, which is 1999, 2004, 2009, 2014 and 2019. Articles are selected based on pagination, length of article and elites/political leaders as sources.

As aimed of this paper, analyze using framing devices which divided into two categories: rhetorical devices and technical devices (Linstrom & Marais, 2012). Pan and Konsicki also considered about news source, including who, how and where the quote is placed. Tankard suggests the following technical framing devices: headlines; subheadings; photo captions; leads; source selection; quote selection; and concluding statements and paragraphs. [10] Rhetorical devices is analyze content of articles, uses of sentences and words that being emphasized on news, this finding will refer to frame that Kompas had made on their articles about non participation people.

III. Result and Discussion

Data gathered from Kompas archives, select and priming into 5 articles, 1 article represent each year of election which would describe frame on *Golput people* that Kompas newspaper point on and cover stories include trend political behavior on year of election.

Article 1: Election year 1999

Title: *Golput Memudar, Jual Beli Suara Merebak* (Non-voters vanishing, sell & buy voters increase)

Rhetorical devices : Framing issue on non participation people (*golput*) from upcoming election year 1999, show that social and political condition in Indonesia after Reformation in 1998, democracy principles allowed that multi parties could apply, differ from The New Era only 3 political parties. Like a new freedom. Political parties that listed in Justice Department around 141, but only 48 parties meet qualification. This condition predicted some people will sell and buy their vote. Line from source (Arbi Sanit) is voters must be aware that the implication of their right to vote if their uses in right or wrong way, they could suffer for the next 5 years.

Technical devices: Published 5 Maret 1999, length 1137 words, page 7. News sources from political analysis: Arbi Sanit and Nazarudin Samsudin to claim empirically validity on type of *Golput* behavior and trend on this election.

Condition of election year 1999 is held on June 7, supposed to be arrange in 2002, cause of public and political demand of reformation or new government democracy. People being warn of their choices by data and new government is a promises land. Data on non participation number is 7.3%

Article 2 : Election year 2004

Title: *Presiden Megawati: Perkecil Jumlah Golput* (President Megawati, reduce total *Golput*)

Rhetorical devices: Instruction from the President to organizer election (Election committee: *Komisi Pemilihan Umum (KPU)*) to have more effort on socialization of election 2004 in effectively and reduce non voters. This content convey that incumbent in secure, and media pick the line from interview with Head KPU after meeting with President, this point is being stand out on title of the article.

Technical devices : published 11 September 2003, length 627 words, page 6. News source : Nazarudin Syamsudin (Head of Election Committee) quotes instruction from President RI Megawati Soekarnoputri.

This year election has specific differ which is for the first time people choose directly their legislative and executive candidate. Their voice is real counts not their representative to vote President. In contrast that number of participation people is decreased 23.4 % in second row of Presidents election on September 20, 2004. News framing on the essential to participate on election from President Megawati. This year also show that non participation people number has point bigger voice than major party.

Article 3: Election Year 2009

Title : *Partai Politik : PDIP Buat Kode Etik, PKB Haramkan Golput* (Code of ethics from PDIP, Golput is forbid from PKB)

Rhetorical Devices: *Fatwa Haram* (forbid roles) prepared to warn their member who is tend not to vote by intentionally, this roles caused of Abdurrahman Wahid (*Dewan Syuro Nahdatul Ulama* (NU)/Former President RI 4th) threatened to bail out the election. In contrast, others parties concern about their legislative attitude to gain more voters.

Technical Devices: published 1 December 2009, length 329 words, page 2. News source: Head of parties (*Partai Kebangkitan Bangsa* (PKB), *Partai Demokrasi Indonesia Perjuangan* (PDIP), *Partai Keadian Sejahtera* (PKS))

This 2009 election (July 8) show data of winning President election in one round, President SBY won 60.8 % voices of Indonesia people and his party Demokrat become major party. Number of non participation people increased 29.1 %.

Article 4: Election Year 2014

Title: *Forum Rektor Khawatir Golput* (Concern Golput from Forum Rector)

Rhetorical devices: Importance roles to educate and advocate people to participate on election, not only as moral obligation as educators. Their concern come from survey data convey numbers of undecided people is bigger than voters. This forum suggest candidate become more active to discuss their program, than selling popularity.

Technical devices: published 11 Mei 2013, length 337 words, page 2. News source: Head of *Forum Rektor Indonesia* (FRI)

This article is published 1 year before the election, this forum as head of Universities has moral obligation to promote election. Candidate strategy of popularity is important than program and mission, identified to decrease people choice. Data shown this election has non participation people of 29.1%.

Article 5: Election Year 2019

Title: *Golput Menjadi Tantangan* (Golput's Challenge)

Rhetorical devices: Survey from different institution had shown that indicator of non voters is rising. Undecided people or swing voters also detectable. KPU has 2 methods to increase participation people in election, focus on activities in social group and community. LSM said that political condition is predicted to make people not participation such as not conducive competition between candidate and supporters. Closing statement from Prabowo Sandi Team about their strategies to prevent lose.

Technical devices: published 2 April 2019, length 581 words, page 5. News source: Head of RI Police, Survey institution, LSM, Litbang Kompas, KPU, Candidate Team.

This article is construct from differs source background. Issue about safety and polarization of supporters increased. Before this article published, Kompas has published Magniz-Suseno article on Golput. From January to March 2019, Kompas publish 6 articles about *golput*. Result of election 2019 shown 19.2% of non participation people or about 80.8% people stated participate on President Election.

IV. Conclusion

The result of framing analysis on Kompas Newspaper from sampling article every election from 1999-2019, convey that Kompas as media, play role as agent of communication which should do socialization and political education, thus their news tend to sided to Government agenda of public policy. Tend to frame non-voters as people that need to be educated and persuaded. Public debate or oppose with government or offer argumentative reasons to *golput* are tend to marginalized. Moral consequences of this political behavior are being framed as negative behavior to a person or group.

Social construction of democracy is being framed by Kompas that will occur when number of non participation people is reduced. Survey and research on this number of non participation people being published and become headline. Frame on consequences of not participate in election has different effect on different election, ideological of media tend to persistent.

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CYBERBULLYING: IDENTIFICATION OF FACTORS AFFECTING THE QUALITY OF HIGHER EDUCATION IN INDONESIA

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ABSTRACT- *The use of cell phones has undergone a rapid change and will continue to change. When previously used for voice communication in the 1980s, now mobile phones have various functions so that they are known as smartphones. The various functions of this smartphone are not only used for a positive purpose, but also create new problems, such as cyberbullying. Cyberbullying is a type of social abuse by utilizing electronic gadgets such as smartphones. The growing population of smartphone owners among students raises new problems in the classroom. Misuse of smartphone use, especially in the perspective of cyberbullying, can result in disruption of the quality of learning in the classroom and the academic atmosphere on campus.*

This research aims to study the factors why students conduct cyberbullying and the effects of cyberbullying. The results of this research will help higher education institutions to anticipate the impact of smartphone use among students earlier and take appropriate steps or policies to maintain the learning process and quality learning atmosphere.

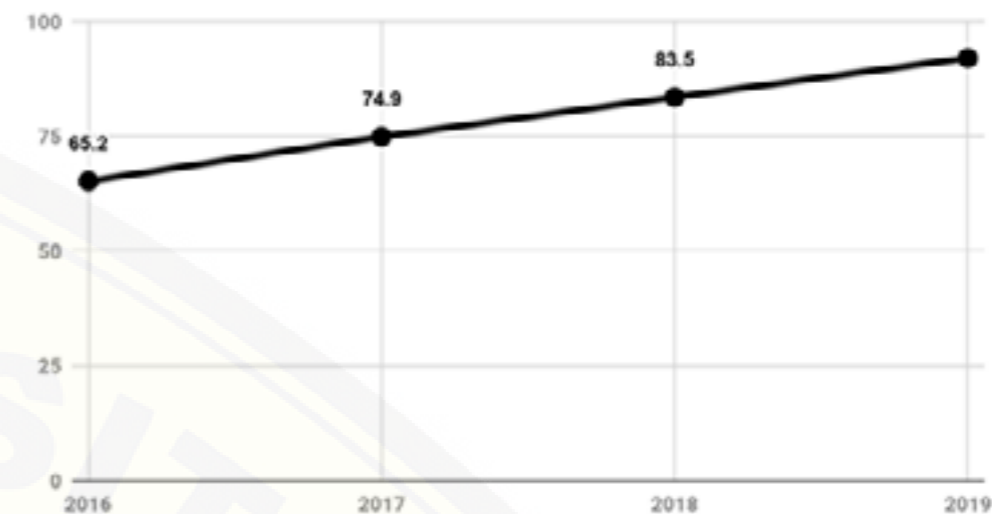
Keywords: *cyberbullying; higher education; cell phones; student behavior*

INTRODUCTION

Information technology has become a part of student life. Laptops, PCs, smartphones, and tablets (such as Apple Ipad and Samsung Galaxy Tab) are used to surf the internet, access e-mail, send SMS, social networking sites, and chat. Research by Tindell and Bohlander (2012) identified 99% of students have cellular phones with the minimum ability to send text messages. A large number of students (95%) said that they always carried their cell phones in the classroom. Another interesting research is that 97% of students realize that they classmates use cell phones in the classroom without being noticed by the lecturer.

The use of cell phones has undergone rapid changes and will continue to change. In the 1980s people used cell phones to facilitate business communication. In the 1990s the use of cellular phones began to be used by families to communicate with each other or family with their friends. SMS (short message service) is a new type of cellular communication that began to be known and then continued in the 2000s with cellular phones and video cameras as a means of exchanging information. The newest generation of cell phones, fourth generation (4G) wireless systems, is not just for talking; it provides multimedia messaging and direct Internet access. This cell phone with various functions became known as a smartphone. Behavior in cell phone use will continue to change along with the increase in smartphone features, especially among young people (Haverila, 2011).

As seen in Figure 1, users of smartphones in Indonesia increases every year. It is reasonable to predict the number of smartphone user will reach 100 million users in the near future. Glenn (2016) found that young people that ages 18 to 25 like to use smartphone for social media, chatting and games. Facebook, Instagram, YouTube, Google+, and Twitter are popular social media among young user. Listening to music and watch movies are other popular usage of smartphone.



Source: katadata.co.id (2016)

Figure 1. Smartphone Users in Indonesia

The growing population of smartphone owners among students raises new problems in class. For example, a study by Obringer and Coffey (2007) found data that the use of cell phones in the school environment had distracted students from the teaching-learning process. Cell phone ringing in class has caused disruption, cell phones are also used to cheat during exams or quizzes, and of course cyberbullying, for example cell phones that have camera features are used to take photos in private areas and then be used as a harassment tool. Cyberbullying is a new form of intimidation among young people.

Research Objectives

There are two types of bullying; traditional and cyber. Although similar, there are several aspects that make cyberbullying different from traditional bullying. Traditional bullying generally occurs in certain locations and the theme of bullying used usually is physical disorders such as being overweight, disabled, and one's unique behavior. Cyberbullying can occur anywhere and anytime. Information about text, photos or videos used in cyberbullying can be delivered directly to the target person (Dilmac, 2009).

The purpose of this research is to identify misuse of smartphone use, especially in the perspective of cyberbullying, which results in and affects the quality of learning in the classroom. This research also aims to study the reasons why students conduct cyberbullying and the effects of cyberbullying. The results of this study will help higher education institutions to anticipate the impact of using smart phones among students earlier and take appropriate steps or policies to maintain a learning process and a quality learning atmosphere.

Urgency of Research

Having a cellular telephone, especially a smartphone type, has become a trend among higher education students. Initial research conducted shows the potential of cyberbullying among students, and if this is not responded to appropriately, it can result a decline in a conducive learning atmosphere at higher education institutions.

Therefore, a comprehensive scientific study is needed to fully understand the influence of smartphone use in higher education on the emergence of student problems, especially on the perspective of cyberbullying. This research is important because the progress of information and communication technology cannot be prevented so identifying changes in student behavior and the learning environment on campus is important.

LITERATURE REVIEW

Smartphone has "interactive communication function includes sending or receiving oral or written messages, sending or receiving facsimile documents, sending or receiving still or moving images, providing access to the internet"

(Horsman & Conniss, 2015). A cell phone has a basic function for making calls and sending text messages. A new generation of cellular telephones, called smartphones, can also be used to send e-mail, video conference, browse the internet, or access social networks such as micro-blogs, chat on social media (Facebook, WhatsApp, Google plus), video and image sharing sites (YouTube, Vimeo, Instagram). Smartphones offer this function for all their owners whenever and wherever they want.

Knowing that the number of people who own smartphones is increasing, the smartphone functions can influence their beliefs, attitudes, and behavior. Students as a community group that generally owns a smartphone, in contrast as a learning tool, can abuse smartphone use. For example to disturb and other inconveniences thing in the classroom (Zalaquett & Chatters, 2014). Almost all students have cellular phones with the minimum ability to send text messages (Tindell & Bohlander, 2012). Students also generally take their cell phones into the classroom and use cell phones in the classroom without being noticed by the lecturer. Study by van Deursen, Bolle, Hegner, & Kommers (2015) revealed that habitual smartphone use is an important contributor to addictive smartphone behavior. People who extensively use their smartphones for social purposes develop smartphone habits faster, which in turn might lead to addictive smartphone behavior.

Cyberbully is a person who intentionally bullying others electronically (Zalaquett & Chatters, 2014). It causes harms such as defamation, public disclosure of private facts, and intentional emotional distress (Watts, Wagner, Velasquez, & Behrens, 2017). There are four smartphone functions that can be used for cyberbullying activities such as: chat rooms, instant messaging, e-mail and sms. Increasing the number of smartphone uses among students can also increase cyberbullying. There are some adverse effects that students get from using a smartphone in class. A student, for example, who is bored paying attention to the teacher, tends to check their smartphone, so they can use social media features from the smartphone to disturb other students. Experiences of boredom can lead to off-task behaviors such as the use of cell phones in class, and because the use of cell phones in class can lead to detriments in student learning, it may be important for scholars to articulate the behaviors that teachers can employ to reduce this negative emotional experience (Bolkan & Griffin, 2017).

There are two types of bullying; traditional and cyber. Although similar, there are several aspects that make cyberbullying different from traditional bullying. Traditional bullying generally occurs in certain locations and the theme of bullying used usually is physical disorders such as being overweight, disabled, and one's unique behavior. Cyberbullying can occur anywhere and anytime. Information about text, photos or videos used in cyberbullying can be delivered directly to the target person (Dilmac, 2009). Cyberbullying is a misuse of electronic gadgets, such as smartphones, against someone who cannot protect himself from receiving electronic messages. Cyberbullying is believed to have a negative impact on student learning performance (Froese et al., 2012). Many studies have found that using a cell phone in the classroom will reduce students' concentration in learning and it will cause bad grades.

A literature by Zalaquett & Chatters (2014) found that based on several previous studies, cyberbullying among college students ranged from 9% to 42%. They also identified that research on cyberbullying, that is, the causes and characteristics of cyberbullying with student population analysis units is still needed. Another literature study conducted by Mishna et al. (2009) also showed a surge interest in cyberbullying research even though a comprehensive survey, support from empirical data, and further analysis is still needed to understand the phenomenon of cyberbullying. There are factors that encourage someone to do cyberbullying such as anonymity, psychological needs, social dominance theory, poor interpersonal child / adult relationships, and other social cues. (Watts et al., 2017). Cyberbullying may make the victim feeling extremely hurt and rejected.

RESEARCH METHODOLOGY

This research consists of stages: first, defining the scope of relevant research in the perspective of cyberbullying in higher education. Second, conduct literature studies to understand the development of current research for the scope of the research set. Third, identify gaps in existing research to create research designs. Fourth and the last stage is to carry out research design. Research design is an activity of compiling and implementing research consisting of making research instruments, data collection, data analysis, making research reports, and publication of research reports.

In accordance with the research purposes and from the results of the literature study conducted, empirical research in the form of surveys is a suitable research instrument to be applied in this study. Empirical research is a popular research method in past studies. For example, Obringer & Coffey (Obringer & Coffey, 2007) surveyed cell phones used in America High Schools, Dilmac (2009) did cyberbullying statistical analysis on College Student, Tindell & Bohlander (2012) surveyed the use and of cell phones abused of college students, and recent study by Bolkan & Griffin (2017) that used surveyed data to analyse student off-task behaviors in class.

Survey-based research is a systematic activity in collecting data, information and opinions from data samples or populations (Filippini, 1997). Surveys are quantitative research methods that use standard formats, such as questionnaires, which are used to define or explain variables, and to analyze relationships between variables (Malhotra & Grover, 1998).

The survey questionnaire prepared in this study will be shared with the main respondents, such as young people aged 19-25 years (students) from a University. The survey data obtained will be analyzed using descriptive and parametric statistical analysis using IBM SPSS to identify dominant factors, see the relationship between variables or factors, and test statistics to get answers to the research questions set at the purpose of this research.

RESULTS AND DISCUSSION

Our data consists of 367 responses from both male and female participants of one private tertiary institution located in South Tangerang. Data analysis from 367 respondents showed that 58.4% use their smartphones to browse the internet, social media, and exchange messages. Only 17.5% use it as a calculator or read e-books. As many as 69 respondents (18.8%) admitted that they had carried out cyberbullying while 105 other respondents (28.6%) doubted whether their actions included cyber bullying. Some of the reasons for cyberbullying include mischievous, joining in, for fun, or because of annoyance. The detail of analysis is discussed as follows.

Table 1 shows gender of respondents. It can be seen that male respondents are slightly more than female, with frequency for male as much as 189 and for female as much as 178. Statistic test of Chi-Square proportion test shows that the difference is not significant or the proportions are the same. Chi-Square value equal 0.33 with p-value (sig) = 0.566, which is greater than 0.05 (critical value). This means that we can do comparative behavior analysis of cyberbullying between male and female.

Table 1. Gender of respondents

No	Gender	Frequency	Percentage	
1	Male	189	51.5%	Chi-Square = 0.330 Asympt. Sig. = 0.566
2	Female	178	48.5%	
Total		367	100%	

There is a diversity of respondents ages ranging from 17 to 22 years. The age profile of respondents suits the unit of analysis in this study, i.e., higher education students. Ages between 18 to 20 years represented nearly 75% of respondents.

Table 2. Age of respondent

No	Age	Frequency	Percentage
1	17	7	1.9%
2	18	106	28.9%
3	19	88	24.0%
4	20	107	29.2%
5	21	53	14.4%
6	22	6	1.6%
Total		367	100%

The purpose of using smartphone in class mostly for social media which is not related to learning, messaging (SMS / Chat), and as a search engine (see Table 3). The search engine itself, is used to find answers from lecturers. Based on

existing data, it is indicated that quite a lot of people use smartphone when in class but are not used for lessons with a percentage of almost 50%. It is interesting to note that men often use smartphone as search engines, while women use more smartphone for messaging (SMS / Chat). For social media, there is little difference between female and male students. From Table 3, it is reasonable to conclude that smartphone is not used for learning.

Table 3. The main function of the smartphone used in the class of respondents

No	Function of Smartphone	N	Percentage Total	Male	Female
1	Calculator	39	10.6%	10.1	11.2
2	Search engine	79	21.5%	23.8	19.1
3	Dictionary	15	4.1%	4.8	3.4
4	E-book	15	4.1%	3.7	4.5
5	Social Media related lessons	12	3.3%	3.7	2.8
6	Social Media is not related to lessons	91	24.8%	23.8	25.8
7	Messaging (SMS/chat)	84	22.9%	19.0	27.0
8	Games	31	8.4%	10.6	6.2
9	Lainnya	1	0.3%	0.5	0
	Total	367	100%	100%	100%

This study finds that almost half of respondents may have consciously or unconsciously committed cyberbullying in class. Based on the data contained in Table 4, it can be seen that respondents who answered that they once carried out cyberbullying explicitly were 18.8%, and for those who doubted as much as 28.6%. We may assume that for those who doubt, they may do not understand cyberbullying. Based on comments in the survey, there are respondents who make cyberbullying consciously and aim to play games, other respondents who did cyberbullying for the purpose of having fun, fad, joke, or humor and carried out consciously.

Table 4. Do Cyberbullying in Class

No	Have you ever done cyberbullying in class	Frequency	Percentage
1	Ever	69	18.8%
2	Doubtful	105	28.6%
3	Never	193	52.6%
	Total	367	100%

The media used to do cyberbullying are social media (30.82%) followed by group chat (27.04%) and personal chat (6.29%).

Table 5 shows that about 25% of respondents have been victims of cyberbullying. The Data also shows that the proportion of men and women who are victims of cyberbullying is relatively similar. One student does not respond to the question whether they have been victims of cyberbullying. Probably for them this is a sensitive question and do not answer because of the possibility of being embarrassed.

Table 5. Victims of Cyberbullying

No	Gender	Frequency	Percentage	Male	Percentage	Female	Percentage
1	Ever	93	25.4%	48	25.39%	45	25.42%

2	Never	273	74.6%	141	74.61%	132	74.58%
	Total	366	100%	189	100%	177	100%

We would like to test null hypotheses whether *victims of cyberbullying* (as dependent variable) can be explained by *frequency of smartphone usage*. A binary logistic regression was performed to find out the effects of smartphone usage on the likelihood of victims of cyberbullying. Binary logistics regression is selected because dependent variable has nominal value (0 = ever, 1 = never). 366 samples (1 missing data) used for analysis.

The result is presented below. The Hosmer & Lemeshow test (Table 6) of the goodness of fit suggests **the model is a good fit** to the data as (sig) p-value=0.242 (>.05). The Hosmer-Lemeshow statistic indicates a poor fit if the significance value is less than 0.05. The coefficient of determination, R^2 - the proportion of variance in the dependent variable associated with the predictor (independent) variables - is approximated with Cox and Snell's R^2 ($R^2 = 3\%$) or Nagelkerke's R^2 ($R^2 = 4\%$). Therefore, the explained variation in the dependent variable based on our model ranges from 3% to 4.

Table 6. Hosmer and Lemeshow Test

Step	Chi-square	df	Sig.
1	5.472	4	.242

Table 7. Classification Table

Observed Victims of Cyberbullying	Predicted		Percentage Correct
	Ever	Never	
Ever	0	93	.0
Never	0	273	100.0
Overall Percentage			74.6

The cut value is .500

The Classification Table (See above) shows the practical results of using the logistic regression model. As you can see our model is now correctly classifying the outcome for 74.6% of the cases or 3 out of 4 cases are correctly predicted.

Table 8. Variables in the Equation

	B	S.E.	Wald	df	Sig.	Exp(B)
Frequency Use of Smartphone	.071	.068	1.098	1	.295	1.073
Constant	.673	.400	2.828	1	.093	1.960

Variable(s) entered on step 1: Frequency Use of Smartphone
The "Variables in the Equation" table shows the contribution of each independent variable to the model and its statistical significance. This table provides the regression coefficient (B), the Wald statistic (to test the statistical significance) and the all-important Odds Ratio (Exp (B)) for each variable category. The Wald test ("Wald" column) is used to determine statistical significance for each of the independent variables. The statistical significance of the test is found in the "Sig." column. From these results you can see that Frequency Use of Smartphone ($p = .295$) > 0.05 means the variable is not significant to the model/prediction.

We would like to test null hypotheses whether *concentration is disturbed* (as dependent variable) can be explained by *frequency of smartphone usage*. A binary logistic regression was performed to find out the effects of frequency of smartphone usage on the likelihood of concentration is disturbed. Binary logistics regression is selected because dependent variable has nominal value.

The Hosmer & Lemeshow test (Table 9) of the goodness of fit suggests **the model is a good fit** to the data as (sig) p-value=0.653 (>.05). The Hosmer-Lemeshow statistic indicates a poor fit if the significance value is less than 0.05. The coefficient of determination, R^2 ranges from 1.3% (Cox & Snell R^2) to 1.7% (Nagelkerke's R^2).

Table 9. Hosmer and Lemeshow Test

Step	Chi-square	df	Sig.
1	2.456	4	.653

Table 10. Classification Table

Observed	Predicted		Percentage Correct
	Concentration is disturbed	No	
Concentration is disturbed	Yes	No	
Yes	134	57	70.2
No	110	66	37.5
Overall Percentage			54.5

The cut value is .500

The Classification Table (See above) shows the practical results of using the logistic regression model. As you can see our model is now correctly classifying the outcome for 54.5% of the cases.

Table 11. Variables in the Equation

	B	S.E.	Wald	df	Sig.	Exp(B)
Frequency Use of Smartphone	-.134	.061	4.757	1	.029	.875
Constant	.687	.368	3.480	1	.062	1.988

Variable(s) entered on step 1: Frequency Use of Smartphone
The "Variables in the Equation" table shows the contribution of each independent variable to the model and its statistical significance. The Wald test ("Wald" column) is used to determine statistical significance for each of the independent variables. The statistical significance of the test is found in the "Sig." column. From these results you can see that Frequency Use of Smartphone ($p = .029$) < 0.05 means the variable is significant to the model/prediction, i.e., Concentration is disturbed.

We would like to test null hypotheses whether do cyberbullying (as dependent variable) can be explained by *frequency of smartphone usage*. A linear regression was performed to find out the effects of frequency of smartphone usage on the likelihood of do cyberbullying.

It can be seen in Table 12 below that the global value of the test (F-test) = 7.109 and p-value (sig) = 0.008 < 0.05 indicates the regression model is a good fit to the data.

Table 12. ANOVA Result

Model	Sum of Squares	df	Mean Square	F	Sig.
Regression	4.205	1	4.205	7.109	.008b
Residual	215.899	365	.592		
Total	220.104	366			

Table 13. Coefficients Result

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
Constant	2.694	.140		19.305	.000
Frequency of smartphone usage	-.062	.023	-.138	-2.666	.008

It can be seen that p-value for independent variable equal to $0.008 < 0.05$ which means enough evidence to reject the null hypothesis, Frequency of smartphone usage can make people do cyberbullying. A negative Beta value of -0.062 means that the more a person uses a gadget less often, the less chance they do cyberbullying.

Table 14 below shows the effect of cyberbullying. It can be seen that the effect of cyberbullying that gets the largest percentage is humiliated by 23%, followed by worried and feel isolated (11%). Half of the respondents also believe that cyberbullying happens when students intimidate other students using the internet. Other ways of doing cyberbullying include: when students send pictures and / or messages that are inappropriate to other students, when students misuse other student gadgets, and use other student names in cyberspace for negative purposes.

Table 14. Result of cyberbullying

No	The Effects of Cyberbullying	N	Percentage
1	Humiliated	39	23%
2	Worried	18	11%
3	Afraid	11	7%
4	Feel Isolated	18	11%
5	Others	82	49%
	Total	168	100%

CONCLUSION

The purpose of this research is to identify misuse of smartphone use, especially in the perspective of cyberbullying, which results in and affects the quality of learning in the classroom. The result of analysis shows enough evidence that there is a misuse in the use of smartphones when in the classroom. It is evident that the highest percentage in smartphone use is for social media and chatting which is not related to lessons or learning in class. Ideally, smartphones are useful in class as a calculator, e-book, and other relevant things.

There is also enough evidence to support that most cyberbullying is done using a smartphone. The reasons for cyberbullying other students consciously are for fun, fad, joke, or humor. Test statistics shows that concentration in class is disturbed can be explained by frequency of smartphone usage. High frequency of smartphone usage increase probability of students do cyberbullying. The negative effect of cyberbullying is mostly feel humiliated followed by worried and isolated.

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The Use of Vernacular Languages in the Communication of Students On Campus (A Descriptive Study on Student Exchange Program of Universitas Sultan Ageng Tirtayasa in Universitas Halu Oleo)

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Abstract— Vernacular languages in the communication between students of Universitas Halu Oleo are still dominant to be used as the communication tool. This condition emerges as a habit brought as the effect of communication and interaction occurred where the students are originated from. This condition has become an obstacle for the exchange students from Universitas Sultan Ageng Tirtayasa to interact with other students. This research was aimed to discover into what extent vernacular languages are used in communication between students of Universitas Halu Oleo, other obstacles between the two students from different universities in communicating, how the exchange students minimize the obstacle in communicating with students of Universitas Halu Oleo. This research used a qualitative-descriptive method, data were acquired through interview and observation. To test the validity of the data used source triangulation. The result of this research has indicated that the usage of vernacular languages during the communication of Universitas Halu Oleo's students are frequently used as the regional identity and lack of knowledge and learning regarding the standard of Indonesian language, the communication barriers between cultures that were experienced include the dominant usage of vernacular languages, high tone of voice, the obstinate stereotype about Eastern Indonesians as well as the facial expression of Universitas Halu Oleo's students that seems less friendly during the communication. The approaches which implemented to reduce the barriers are by using the support of translators and by teaching vernacular languages.

Keywords — Intercultural Communication, Vernacular Languages, Communication Accommodation Theory

I. INTRODUCTION

Human is the social creature who always interact with others. To communicate, human requires language as the tool to be used. During the interaction, communicators have to consider whether the language that being used is understandable or not. Each country or region has its own particularity in language because language is the most important element in communicating. Indonesia as an archipelago state has various different languages for each of its region. The barriers in communicating caused by various backgrounds of vernacular languages can be overcome by the unifying language namely the Indonesian Language/Bahasa. However, based on the Research of Central Statistical Bureau, in general, the majority of Indonesian citizen is still using vernacular languages for daily communication, in reference to the pattern of daily language usage of the community at national scale, each community on each province favors local/vernacular languages as the daily language rather than Indonesian language[1].

Looking at the importance of language especially Indonesian language as the unifying tool of nation, there are unique and different things in some of the regions of Indonesia such as in Southeast Sulawesi. This condition is seen from the usage of Indonesian language which still mixed with the local language, either in non-formal communication or embedded in formal communication.

The people of Southeast Sulawesi own actively-used vernacular languages including Tolaki, Kalisusu, Cilambacu, Moronene, Tolaki Mekongga, Wolio, Kaledupa, Binongko, Tomia, and Cia-cia. Therefore, the habit of using vernacular languages is still attached until today.

Universitas Halu Oleo as one of the Universities in Kendari City of Southeast Sulawesi which was established as a state university since 1981 has become the reference for people who want to continue their educations. In 2016, Universitas Halu Oleo participated in collaborations with some universities in Indonesia. One of them is with Universitas Sultan Ageng Tirtayasa in the form of student exchange organized by KEMENRISTEK DIKTI.

There are many students who come from Southeast Sulawesi and have been accustomed to use vernacular languages during their communication, therefore, it commonly used in a formal environment of campus, although, there are some who use Indonesian language during the communication or discussion with peers from different ethnic groups. This condition becomes a barrier in communicating with other students who come from different cultural and language backgrounds than Southeast Sulawesi.

The exchange students of Universitas Sultan Ageng Tirtayasa with their cultures and habits in the origin campus who use Indonesian language during the communication between students are surely having difficulty with the communication culture in Universitas Halu Oleo. The author observed the communication culture of students in Universitas Sultan Ageng Tirtayasa in which vernacular languages are rarely used as the intermediate language around the campus area.

The author noticed that the exchange students from Universitas Sultan Ageng Tirtayasa experience obstacle in delivering message and interacting with the students of Universitas Halu Oleo. Therefore, the author aimed to conduct this research to discover into what extent vernacular languages are used during the communication between students in Universitas Halu Oleo, then to discover any obstacles experienced by the exchange students from Universitas Sultan Ageng Tirtayasa to be able of interacting with students of Universitas Halu Oleo as well as to discover how exchange students able to adapt with students of Universitas Halu Oleo.

II. LITERATURE REVIEW

A. Intercultural Communication

According to Hamid Mowlana [2], intercultural communication is the communication between people with different cultures (in terms of race, ethnic or social-economic disparities). Culture is the way of life that grows and embraced by a group of people and last for generations. Intercultural communication is performed through 4 (four) stages, namely through negotiation, the exchange of symbol system, as the guidance of cultural behavior, and indicating the function of a group. In the cultural communication, there are functions within its usage, the author observed what occur in the field in which the use of vernacular languages as the communication tool of Universitas Halu Oleo's students is categorized as personal functions that encompass social identity, social integrity, improving knowledge, extricating oneself, and finding the way out.

The model of intercultural communication was implemented in relation to this research, the intercultural communication occurs if the producer of message is the member of one culture and the message receiver is the member of different culture.

According to Worf, in cultural studies, languages are the most important element that cant be ignored as the heart of communication, therefore, language can be categorized as the non-material manifestation of cultural elements including value, norm, and trust because language or event is highly influential such as how someone think and perceive the world[3].

B. Language

Hockett defined language as a productive system because language is channeled culturally within a certain environment through family or formal and informal educations[4].

On another aspect of theoretical review, the author included another function of the language itself, there was another function related to language discovered by the author on the field besides its function as a communication tool in which language is an aspect of human's social life activity because language has a function that can be understood by the speaker or receiver as a communication tool (both oral and written)[5].

Communication as the means of expressing language of an individual toward other individuals, due to that, the existence of language in human life cant be considered as different in one vacant room but exists in the broad major communication of human in which language is used in the transmission process of message and the use of language is determined by people.

C. Interpersonal communication

In a contextual manner, interpersonal communication is illustrated as a communication between two individuals

or few individuals who interacting and giving feedback to each other. Interpersonal communication is the process of delivering specific information, thoughts, and attitudes between two people or more in which the exchange of message occurs either as the communicant or communicator. The purpose is to achieve mutual understanding regarding the issue which will be discussed that the change of behavior is expected as the outcome.

According to Suranto A. W[6], the interpersonal communication components are Source/communicator, Encoding, Message, Channel, Receiver/communicant, Decoding, Response, Noise, and Communication context.

D. Verbal and Non-Verbal Communications

In a verbal communication, language is the main means of communication used to interact with others and also used by culture to channel trust, value, and norm. therefore, language is functioned as the mechanism to communicate as well as the guideline to look into the social reality.

Verbal processes are the main means for the exchange of notions and ideas, however, these processes can be replaced by non-verbal processes. In this context, nonverbal process is the communication process in the forms of sign, facial expression, eyes sight, posture, clothes, space, time, and voice or non-verbal communication is commonly referred as body language.

E. Communication Accommodation Theory

In this research, the author used communication accommodation theory. The purpose of communication accommodation theory is to elucidate the ways of which people who interact could influence each other during the interaction. Communication accommodation theory is focusing on the mechanism in which the social-psychological processes affect the behavior observed during the interaction. Communication accommodation theory also centered on the concepts of specific convergence, invergence, and maintenance.

Accommodation theory states that people have choices during the conversation. They might create a community of conversation which involves the use of similar language or non-verbal system, they might differentiate themselves from others, and they will attempt too hard to adapt. These choices will be labelled as convergence, divergence, and excessive accommodation.

III. RESEARCH METHOD

This research was using a descriptive-qualitative method, the author does not seek or explain the correlation, does not test hypotheses or create prediction but aimed to establish systematic, factual, and accurate descriptions[7].

Through a qualitative research, the author could recognize the subject and feel what they experience in their daily lives. According to this definition, qualitative research produces descriptive data, therefore, it is a detail of a studied phenomenon.

The author meant to present data and to acquire general comprehension regarding phenomena that occur on the field from the perspective of the participant. In this research method, the author acquires the comprehension after performs analyses toward the occurring phenomena, thus, it becomes the research focus which then the conclusion is taken.

The sources of data used in this research include primary and secondary data. The source of primary data was acquired through the interview related to the research namely the students of Universitas Halu Oleo of Kendari - Southeast Sulawesi and the exchange students from Universitas Sultan Agung Tirtayasa of Serang – Banten and other supporting informants required in this research as well as through observation. While books, journals, theses, and notes/documents related to the research were used as the source of secondary data.

This research was using two types of triangulation, the first is the triangulation of data source in the forms of direct observation and interview toward informants and documents that contain data required by the researcher.

IV. RESEARCH RESULT

1. The use of vernacular languages in the communication between students of Universitas Halu Oleo before communication accommodation was performed toward the exchange students of Universitas Sultan Ageng Tirtayasa during the Intercultural interaction at Campus.

"The misunderstanding in delivering messages is sometimes experienced by people with different cultures in the aspect of language because different cultures sometimes has different local/vernacular languages. The use of vernacular languages in the communication of students on campus of Universitas Halu Oleo is still frequently used during the interaction between students, therefore, misunderstanding in delivering messages is much experienced. Language as the means of communication is perceived as the main barrier for exchange students in Universitas Sultan Ageng Tirtayasa to communicate".

2. The use of vernacular languages during the communication between students of Universitas Halu Oleo after performing communication accommodation with exchange students from Universitas Sultan Ageng Tirtayasa

when having Intercultural interaction on campus.

“After the introduction stage, the language has to be adjusted to whom the person is facing. When the process of communication accommodation is running, then, that person has to be capable of finding out, adapting, and studying the language used during the time on campus. The exchange students considered that the use of vernacular languages have been decreasing when the students of Universitas Halu Oleo were interacting with the exchange students, although, the use of vernacular languages cant be fully replaced with Indonesian language during the communication”.

3. The Communication Barriers between Universitas Halu Oleo’s students and Universitas Sultan Ageng Tirtayasa’s students before performing communication accommodation during intercultural interaction on campus.

“The perceived barrier experienced by the exchange students was that they considered the gesture and facial expression shown by the students of Universitas Halu Oleo seemed to be less friendly, high voice tone during a conversation can decrease the mentality that initially established to become less confident in the capability of interacting. Then, the dominant use of vernacular languages became the barrier in communicating aggravated by the minimum proficiency and use of Indonesian language as the means of communication. This condition was confirmed by the supporting informants in which the barrier of Universitas Halu Oleo’s students to communicate with others is due to the habit of students to use their vernacular languages, therefore, their use of Indonesian language is less practiced as the means of communication”.

4. The Communication Barriers between Universitas Halu Oleo’s students and Universitas Sultan Ageng Tirtayasa’s students after performing communication accommodation during intercultural interaction on campus.

“At this stage, the barriers that occurred during the previous stage before communication accommodation is performed were still experienced by the exchange students of Universitas Sultan Agung Tirtayasa. The author noticed that the barriers are not easily disappear due to the interaction toward different students of Universitas Halu Oleo, thus, there is a possibility that a new barrier will emerge.”

5. The means of Universitas Sultan Ageng Tirtayasa’s students in minimizing barriers and adapting with Universitas Halu Oleo’s students.

“Languages used by Universitas halu Oleo’s students when conducting communication accommodation to the exchange students of Universitas Sultan Ageng Tirtayasa during the interaction gone through several stages, i.e. the exchange students of Universitas Sultan Agent Tirtayasa were accompanied by a translator during the interaction and provided with a lesson of vernacular/local languages administered by the campus management”.

V. CONCLUSION

Based on the elucidations of the previous discussion, then, the author can conclude several things related to the use of vernacular languages in the communication of students on campus by performing communication accommodation, described as follows:

1. The use of vernacular languages in the communication between students of Universitas Halu Oleo.

Based on the results of interview and field observation The dominant use of vernacular languages in the communication of students on campus of Universitas Halu Oleo can be caused by some factors, namely the habit brought as the effect of communication and interaction from where the students are originated from, as an identity from where they are coming from, and lack of knowledge and learning related to Indonesian language.

2. The communication barrier between Universitas Halu Oleo’s students and Universitas Sultan Ageng Tirtayasa’s students on Tanah Air Nusantara Student Exchange Program

Effective communication conducted towards the students of Universitas Halu Oleo was difficult. This condition is in accordance with what experienced by the exchange students of Universitas Sultan Ageng Tirtayasa during their Tanah Air Nusantara Student Exchange Program for ± 6 months. The differences in culture, language, background as well as habit in a new environment are often become the obstacle in the adaptation, besides external factors, internal factor such as perception could become the barrier in performing an adaptation. The experienced barriers include the dominant use of vernacular language as the means of communication of Universitas Halu Oleo’s students, awkwardness, high tone of voice, the obstinate stereotype about Eastern Indonesians, facial

expression of Universitas Halu Oleo’s students which seemed less friendly during the interaction as well as the worries of not being accepted in a new environment.

3. The means of Universitas Sultan Ageng Tirtayasa’s students in minimizing barriers and adapting to Universitas Halu Oleo’s students

After the barriers and perception exist during the process of communication accommodation, there are means that can be used by the exchange students to minimize those barriers to manifest effective communication, including increasing intensity of communication to have more knowledge in language vocabulary and the characteristics of the interlocutor, communicating while accompanied by a translator, learning vernacular languages that frequently used by students during the communication.

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Identity Politics of the Hijrah Movement Among Indonesian Muslim Youth

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Abstract—This study examines the identity politics of the Hijrah movement on social media among Indonesian Muslim youth. The Hijrah movement on social media, especially Instagram, turned out to be massive and attracted millions of followers among Indonesian Muslim youth. Through social media, the Hijrah movement invites Indonesian Muslim youth to return to the so-called authentic Islamic teachings and values. Islamic teachings and values in the Hijrah movement tend to refer to the conservative interpretation of the Qur'an and hadith of the Prophet Muhammad. However, within complex and inter-dominated power relations of various interests – ideology, social, politics, economics, and culture – the notion and meaning of hijrah in the Hijrah movement on social media in Indonesia seems to give birth to a new form of religiosity, that is called “visual religiosity.” Visual religiosity in the Hijrah movement is characterized by their dominant visual religious signs and symbols. By utilizing critical discourse analysis to dismantle the phenomenon of the Hijrah movement on Instagram in Indonesia, this study found the emergence of the visual religiosity practices among Indonesian Muslim youth. This study also underlines the dominant role of social media in the construction of religious identity among Indonesian Muslim youth in the contemporary Indonesian society.

Keywords—hijrah, Muslim youth, identity politics, visual religiosity, Instagram

I. Introduction

The #Hijrah movement in social media has become one of the important phenomena in the study of sociology of religion and identity politics in Indonesia today [1]. Literally, hijrah can be understood as moving from one place to another. Terminologically, in Islamic history, hijrah was understood as the moving of the center of Islam from Mecca to Medina, which was carried out by Rasulullah Muhammad SAW [2]. In its recent development, the notion of hijrah does not merely refer to geographical physical displacement, but rather to symbolic displacement, from evil to good. In this sense, hijrah, for example, can manifest in the practice of individuals to change the physical appearance that previously did not use hijab to use hijab [3].

The #Hijrah movement in Indonesia has been spearheaded by public figures, artists, celebrities, young ustaz and social media activists. A number of names of celebrity activists in the #Hijrah movement on social media include Arie Untung, Teuku Wisnu, Dude Herlino, Fenita Jayanti, and Peggy Melati Sukma. A number of names among young religious figures include Hanan Attaki, Feliz Siau, and Oemar Mita. More specifically, Instagram is one of the most widely used social media as a medium for spreading hijrah messages to Indonesian Muslim youth. With its prominent visual character, through photo and picture narratives, Instagram seems to be the right place to showcase the new religious identities for those who are active in the #Hijrah movement on social media in Indonesia. In this sense, in this article, the author proposes the thesis that the ideas and meanings of hijrah carried out through the #Hijrah movement on social media have given rise to a new religious character that can be referred to as “visual religiosity” [4]. Visual religiosity can be understood loosely as a religious understanding and practices that highlights the important role of visual aspects, external appearance, physical appearance, through religious signs and symbols that are easily accepted by others [4]. Because of this prominent visual character, the #Hijrah movement through social media, especially Instagram, is effective and attracts millions of Indonesian Muslim youth followers in Indonesia [5].

This article tries to explain how the process of religious identity construction among Indonesian Muslim youth who follows the #Hijrah movement on social media in Indonesia. This article also highlights the important role of the “visual religiosity” character in the identity politics of the Indonesian Muslim youth in Indonesia today.

II. LITERATURE REVIEW

The #Hijrah movement which spread through social media in Indonesia began to emerge in the 2000s [1][2]. The development of information and communication technology became one of the enablers of the proliferation of hijrah movement through social media, especially Instagram. A number of studies have showed that democratization

after the Reformation Era played a role in encouraging the birth of new religious movements in Indonesia [6][7]. In addition, on the other hand, the phenomenon of “conservative turn” was believed to be an important factor in increasing the #Hijrah movement to go “back to the Qur'an and the Sunnah of the Prophet” which is often narrowly understood [8].

Hijrah was originally understood as a physical movement from one place to another. In Islamic history, hijrah occurred when Rasulullah SAW moved the center of the Islamic da'wa from Mecca to Medina in 622 [1]. In its development, hijrah was also commonly understood as a non-physical, mental, and spiritual movement from evil to goodness. In the #Hijrah movement on social media, hijrah then finds different meanings. The dominant interpretation is that hijrah is an effort for someone to improve themselves, to make changes from a bad condition to a better one. Another interpretation is that hijrah is understood as an attempt to form a new religious identity as an obedient Muslim, following the commands and prohibitions of Allah SWT [8][9]. In this sense, #Hijrah movement is an identity politics practice by its followers. Besides that, hijrah in the #Hijrah movement can also be understood as a new religious practice that is intertwined with the current trends and lifestyle of the Indonesian Muslim youth. The #Hijrah movement on social media, especially Instagram, has attracted millions of followers of Muslim youth in Indonesia. The characteristic of Instagram as a visual social media has influenced the practice of spreading the message of hijrah in the #Hijrah movement [10]. In many cases, the messages conveyed by the movement activists #Hijrah on Instagram are in the form of images, photos or videos. Written text becomes secondary, or written in the form of images. Physical appearance and visual appearance, such as clothing models, hijab models, robe clothing models, become the dominant way of attracting the followers of the #Hijrah movement. In this sense, it seems that hijrah as if has been degraded solely as a change in physical appearance, or changes in dress style, changes in the model of the hijab or robe [11].

A number of studies have found that the da'wa movement through social media, such as the #Hijrah movement on Instagram, plays an important role in the process of forming religious identity among young Muslims in Indonesia [1][2][7]. The closeness of young people with social media, makes any message delivered through this media become more effective and targeted. The large number of followers of the #Hijrah movement on Instagram, for example, are indicative of the effectiveness of using social media in shaping Muslim identity among young people in Indonesia.

On the other hand, the widespread use of social media in the practice of distributing hijrah messages has given rise to a form of religious practice which are dominated by appearance. This religious practice that emphasizes religious signs and symbols is the main sign of visual religiosity [1]. In fact, religious signs and symbols seem to defeat the substance of religious teachings. The practice of visual religiosity that is developing today, theoretically, can be seen as a practice of establishing Islamic religious identity politics amid the criss-crossing interests - religion, ideology, social, politics, economics, and culture - in contemporary Indonesian society.

III. METHODS

This research uses critical discourse analysis method. The critical discourse analysis method is one of the new methods in social and cultural sciences research. Three important postulates in this method are: it is an interdisciplinary approach; it seeks to demystify ideology; and it is reflective and critical of data and research objects [12]. According to Fairclough [12], the method of critical discourse analysis includes three dimensions: text, discursive practices, and social praxis. Text in this case includes speech, writing, stories, pictures, films and others. Discursive practice is all forms of textual relations of production and consumption. In this dimension there is a subjective interpretation process. Finally, social praxis is an action taken based on discursive inter-textual understanding [13].

In this study, the author utilizes data in the form of visual texts (including speech, writing, stories, pictures, photos, films, etc.) in social media related to the identity politics of the #Hijrah movement in Instagram. Approximately 300 texts in various forms and media are used as data in this study. Furthermore, this visual text in social media is then sorted by themes of visual religiosity and contents based on the interpretation of the meaning of hijrah by Indonesian Muslim youth.

The social media chosen in this study is Instagram. The selection of this social media platforms is because Instagram is the most visual media among other social medias that was heavily used by millions of the #Hijrah movement in Indonesia. Through studying the #Hijrah movement among Indonesian Muslim youth in Instagram, it is hoped that the ongoing identity politics and the rise of “visual religiosity” in the case of the #Hijrah movement can be described and analyzed appropriately.

IV. DISCUSSION

This study found a number of interesting findings related to the phenomenon of visual religiosity in the #Hijrah movement on social media among young Muslims in Indonesia.

1. The #Hijrah Movement and the Rise of Identity Politics in the Digital Age

This study found that the phenomenon of hijrah and #Hijrah movement on social media that is currently spreading in Indonesia is not an isolated phenomenon. This means that the #Hijrah movement in Indonesia was born as part of

the global phenomenon of the rise of identity politics that occurred almost simultaneously in many countries [2]. A number of events that encourage the emergence of the phenomenon of the rise of identity politics include the Arab Spring movement, Occupy Wall Street, the victory of Donald Trump in the 2016 US elections, the Brexit event, and the Black Lives Matter movement [14]. This series of events, directly or indirectly, has raised awareness of the need to strengthen the primordial identity - ethnicity, race, religion, sex, gender - in many places in the world. It is in this context that the emergence of the #Hijrah movement in Indonesia can be understood and interpreted; namely as part of a global phenomenon of the rise of identity politics that spread throughout the world.

Furthermore, the emergence of the #Hijrah movement among Muslim youth in Indonesia cannot be separated from the development of information and communication technology today [1][2][4]. The emergence of social media, it must be admitted, has led to the “disruption” of religious practices among young social media users. With the presence of Instagram, for example, the #Hijrah movement has now become one of the major movements that target young Muslims effectively. Young people now get more religious knowledge from social media, rather than from school or family. A number of young Muslim preachers were immediately popular and attracted many followers because they mastered the technique of using social media to convey religious messages in simple language, interesting visualizations, and on target. In other words, this study found that the #Hijrah movement cannot be born without a new technology platform like social media that have changed the way we communicate.

2. Visual Religiosity and #Hijrah Movement on Instagram

The second important finding in this study is the birth of a new form of religious practice, namely visual religiosity. Visual religiosity is a religious practice that emphasizes physical appearance, through religious signs and symbols. Through social media, especially Instagram, the #Hijrah movement uses images, photos and videos to convey the hijrah messages. Many religious signs and symbols are displayed such as clothing (hijab syar'i, shirt, ankle-toe pants), ways of communicating / language (use of terms in Arabic), visual messages (quotes from scriptures in the form of pictures or videos) to religious activities (video lectures, recitation).

On the one hand, with its visual strength, visual religiosity has succeeded in attracting the attention of young Muslims to hijrah, making changes in a better direction. Images, photos and videos have proven to be effective in targeting young Muslim users of Instagram [1]. One popular example is the change in the way in which Muslim young people dress comfortably using syar'i clothes that cover their aurats.

However, on the other hand, the phenomenon of visual religiosity has also given rise to some negative excesses of religious understanding which tend to be superficial. Religious practices are understood to be limited to the use of artificial religious signs and symbols. The model of the hijab syar'i clothing, for example, was suddenly popular and even transformed into a new dress style trend among Muslim youth in Indonesia. Unfortunately, this new religious understanding is often not followed by a mastery of Islamic knowledge as a whole and in depth.

3. Social Media and the Construction of Muslim Youth Identities

Finally, this study also found and underlined the fact that social media today has a very important role in the process of forming religious identity of young Muslim people in Indonesia. The fact that the #Hijrah movement succeeded in attracting millions of followers on Instagram - and is still growing - is one of the proofs that social media is very effective in influencing the religious identity of young people in Indonesia [1][2].

Data shows that the penetration of social media use among young people in Indonesia reaches 80% compared to other users. This means that religious messages delivered through social media will indeed be more accepted by young people. Consequently, the construction of their religious identity will be largely determined by the role of social media in shaping religious images and identities.

V. CONCLUSION

The politics of religious identity in the #Hijrah movement in Indonesia took place by utilizing social media, especially Instagram. In contrast to the previous eras, preachers are currently actively using social media to spread religious messages. Penetration of the use of social media among young people in Indonesia is one of the enabling factors for the rise of the Islamic movement, including the #Hijrah movement, through social media.

This study revealed at least three major themes in the phenomenon of the #Hijrah movement among young Muslims in Indonesia. First, that the #Hijrah movement is not a single phenomenon that just happened. On the contrary, the #Hijrah movement is actually part of the phenomenon of the global revival of identity politics that is rife today. Second, that the #Hijrah movement has encouraged the emergence of visual religiosity, which is the practice of religion which emphasizes outward and physical appearance rather than substantial and deep understanding of Islam. However, visual religiosity proved to be more easily accepted among Muslim youth in Indonesia. Third, that social media has an important role in the process of forming religious identity among young Muslims in Indonesia. Data in the field shows that many young Muslims in this study receive Islamic knowledge through social media.

This study underlined a major change in various fields of life, including in the religious life, as a consequence of technological developments. Disruption of technology has changed the ways of conventional religion towards the use

of technology, one of which is the use of social media. In addition, the meeting of the interests of ideology, social, politics, economics, and culture, has encouraged the emergence of new forms of religious practices such as visual religiosity.

The #Hijrah movement that took place through social media among Muslim youth in Indonesia is one example of the widespread visual religiosity. It is the responsibility of the stakeholders to anticipate the negative impacts of the phenomenon of visual religiosity, so that its future developments can be more beneficial to the Muslim community in Indonesia.

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CONVERGENCE AND THEIR EFFECT ON RADIO LISTENERSHIP

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Abstract— Radio convergence that conducted by mainstream media sees the potential and uses new media as a support for broadcasting activities. The results of previous studies indicate that there are several forms of convergence carried out by radio stations in Ponorogo, namely the use of streaming radio, streaming video, websites, youtube and social media (Facebook, Twitter, and Instagram). Furthermore, this study aims to study people's responses to media platforms in the convergence strategy. The researcher answered the question about the interest of the audience listening to the radio and analyzing it. The results of the study showed that what the community wanted for radio did not increase significantly. Media convergence cannot change the habits of the audience to listen to the radio again. In fact, radio convergence is not able to build awareness or create a radio communication community in Ponorogo. There needs to be a step further to develop the convergence radio strategy that has been carried out. This research is expected to contribute to the development of the science of media convergence and broadcasting and become an evaluation material for the implementation of radio convergence in Ponorogo
Keywords— Convergence, Listenership, Radio

I. Introduction

The media is moving quickly in accordance with the shifting information culture that continues to change as well. The development of the internet into a computer network in 1989 by Timothy Bernes Lee experienced its peak development when it could be connected by the dot.com bubble with the ability to reach audiences to millions but at a very low cost. The internet media platform continues to grow and the most phenomenal is the social media platform that even changes the current social order.

The social media that we are witnessing today is another development of internet-based new media. In 1978 a bulletin was found to upload or download information including allowing users to use electronic mail even though they still use modems. The development is increasingly rapid with the discovery of Geocities, Friendster, Linkedln sites, including Facebook

The development of the information media is because the development of information technology is becoming a challenge for mainstream media, both paper and electronic based. This new internet-based media presence has caused managers of mainstream media businesses to think of new strategies to defend themselves. The Kompas newspaper transforms itself using a media convergence strategy called 3M, which is multimedia, multichannel, multiplatform [1]. Radio Suara Surabaya also conducts media convergence by combining three concepts at the same time in broadcasting on On Air, Online and Nonair [2]

The broad range of capabilities, through space and time and the high speed that the radio has is no longer a helper for the radio industry in the era of new media because radio also has weaknesses that are only auditory while people today are more interested in complete information namely audio, visual at once and can be accessed anytime and anywhere. Another disadvantage of radio is that the message character of the radio is fleeting, not detailed and detailed as a barrier in the industry, including the noise factor because signal interference is the complaint of the audience who finally decides to leave the radio.

The more audiences who switch to accessing new media rather than radio make the radio industry continue to decline. In the past, radio competitors were television with audio-visual power, so in this era, new media became a giant competitor that was very difficult to conquer. From the data habit media released by Nielsen, it was seen that the trend of listening to radio continued to decline even in 2015 at the figure of 15.77%, inversely proportional to the internet trend which was penetrating at 37.845%. The presence of the internet also continued to erode spending on radio advertising. Therefore, facing the new media era, radio is required to be creative and innovative. So synergy and integration are the choice of the radio industry rather than stay away from or hostile to the new media. Radio currently chooses to conduct media convergence, namely integrating with new media in all forms of radio broadcasting. Media

convergence has been carried out by many radios, especially in big cities and has a significant impact on audience market expansion and radio ad spending, referring to research on Swaragama radio FM, Geronimo Fm, and Prambors FM, it is known that the reach of the third radio audience extends to foreign countries, namely Europe, America, Russia, Hong Kong and Thailand [3]

Radio convergence is not only carried out by large radios in urban areas but also radios in regions including Ponorogo. From the previous research conducted by the author with the title "Analysis of the Application of Media Convergence to Radio in Ponorogo" it was found that around 90% of official radios in Ponorogo had converged media. Some media platforms used in the framework of Convergence are websites, radio streaming, android, youtube and social media applications [4]. To complete the research, it is necessary to conduct further research to find out how the effect of the application of media convergence is to the level of the listener's desire to listen to the radio (listenership radio) in Ponorogo. The difference between this research and previous research is on the purpose of the research. If the previous research researchers analyzed how the application of radio convergence in Ponorogo, then this study aims to determine how the influence of media convergence applied by radio stations in Ponorogo on radio listenership in Ponorogo in 2019.

I. Research Method

This research was conducted in the city of Ponorogo from May to November 2019. The respondents used were the people of Ponorogo as the audience of radios in Ponorogo, a total of 270 people with a proportion of 6%. Respondents came from almost all ages, dominated by teenagers and adults aged 16 to 40 years. The researcher collected data by distributing questionnaires to the respondents to find out the extent of the knowledge of the Ponorogo community to the convergence of the radio stations in Ponorogo, especially how it affected their desire to listen to the radio.

II. Result and Discussion

Convergence is the incorporation or integration of existing media to be used and directed in one specific destination point. The word media integration is commonly used in the development of digital technology, the integration of text, numbers, images, videos, and sounds. Media convergence is not only a technological shift but also a shift in the industrial, cultural and social paradigms that encourage consumers to seek new information. This is consistent with Henry Jenkins' statement in the Convergence Culture "Where Old Media and New Media Collide", that media convergence is a process that occurs in accordance with cultural developments in societies influenced by media technology.

Media convergence according to Henry Jenkins is the flow of content across multiple media platforms, a collaboration between several media industries and migration behavior of media audiences[5]. While Terry Flew in An Introduction to New Media defines media convergence as a result of the slice of three new media elements, namely the Communication Network, Information technology, and Media Content. This statement is better known as the concept of 3 C, namely Computing (entering data into a computer), Communication (communication), and Content (content material)[6]

The key word for convergence is digitalization because all forms of information and data are converted from analog format to digital format and sent in units of `bits (binary digits). Because the information sent is a digital format, convergence leads to the creation of applicable products capable of both audiovisual and computing functions. For example, now computers can function as television sets or mobile phones that can receive sound, writing, data and three-dimensional (3D) images.

Computers have become human mediators to be able to communicate and interact with other computer users in different places at the same time called computer-mediated communication. In this context, Computer-Mediated Communication (CMC) is seen as the integration of computer technology with our daily lives. As John December stated, CMC is an interaction between humans through computer technology and is interrelated in the process of forming media for diverse purposes. According to Joseph Walther and the Malcolm Parks, there are several forms of internet technology that tend to be interesting in CMC, namely email, mailing lists, weblogs, and instant messaging [7]. The internet can be seen as mass media that add one-to-one relationships (applied via e-mail), many-to-many (applied to listservs), and many-to-one (corporate websites that are usually blog-based). In other words, the internet as a mass media has helped explain several aspects of events online.

One important channel in the communication process that sets a certain point in the dissemination of information through space and time from one agent to another. Is the mass media. Therefore the diffusion model assumes that mass media have different effects at different time points, ranging from generating tofu to influencing adoption.

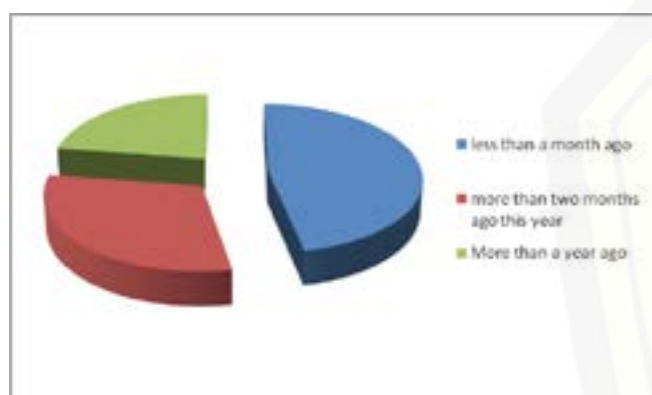
According to Rogers, innovation is an idea, way or object that is considered as something new. Innovations or ideas, actions or items that are considered new by someone. The novelty of innovation is measured subjectively according to the views of individuals who receive it. If an idea is considered new by someone then it is an innovation for that person. The concept of 'new' in innovative ideas doesn't have to be new at all.

Communication channels are tools for conveying messages of innovation from sources to recipients. In choosing the communication channel, at least one must pay attention to several things, namely the purpose of the innovation and the characteristics of the recipient. If communication is intended to introduce an innovation to many audiences and is widespread, the communication channel that is more precise, fast and efficient is the mass media.

Time period. The process of innovation decisions from a person knows to decides to accept or reject it, and the confirmation of confirmation is closely related to the dimension of time. The dimension of time is at least seen in (a) Innovation decision-making process, (b) Innovation of a person, and (c) The speed of adoption of innovation in the social system.

Social system. A collection of units that are functionally different and are bound in collaboration to solve problems in order to achieve common goals. Meanwhile, the stages of the innovation decision-making process include (1). Stage of the emergence of knowledge when an individual is directed to understand the existence and benefits and how an innovation functions. (2). Persuasion stage. when an individual or other decision-making unit form a good or bad attitude. (3). Decision stage. arises when an individual or other decision-making unit is involved in an activity that leads to the selection of adoption or rejection of an innovation. (4). The stages of implementation, namely when an individual or other decision-making unit determines the use of an innovation. (5) Confirmation stage, which is when an individual or other decision-making unit seeks reinforcement of the acceptance or rejection decisions of innovations that have been made previously

Fig 1. The last time people listen to the radio



source: processed researcher

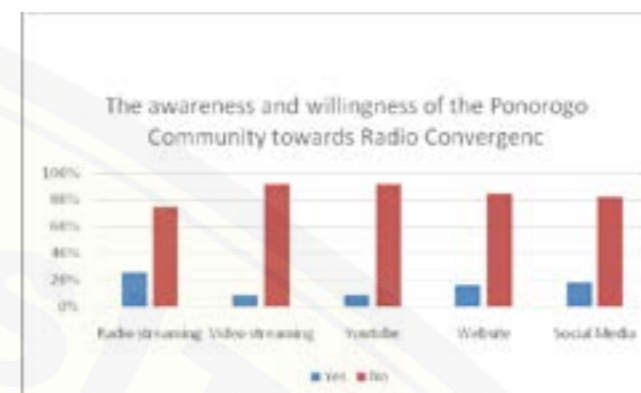
From the questionnaire distributed to 270 Ponorogo people, it was found that 98.5 percent of the Ponorogo community knew about radio. However, although the level of knowledge of the community towards the radio is still quite high, their proximity to the radio is still lacking. This can be seen from the data that shows that the last time the Ponorogo community accessed the radio was far enough. 46.3% claimed to listen to the radio more than a year ago, 30.% listened to the radio more than two months ago and the remaining only 22.2% claimed to listen to the radio less than a month ago. It is a concern considering that in a day people can access the gadget many times while accessing the radio less than a month ago, only 22.6%. in another words radio is has not become a part of people's daily lives

The decline in the trend of people accessing mainstream media, especially radio has become a necessity since the presence of the internet in the midst of society. The presence of the internet in the early 20th century continued to capture the attention of the public, especially since the booming social media that made the community a part of the global village. The internet character that can be accessed anytime and anywhere and makes it far to be close to being the belle of the digital age community. Many mainstream media that suffer losses even go bankrupt, especially paper-based media such as newspapers, magazines, and bulletins. In line with radio, only major radios that are still influential can still survive in this digital era, especially big-city radio stations that rely on driving time as prime time broadcasts with traffic information content. Some smart mainstream media address the presence of new media (internet), namely by not hostile to it but synergizing, combining itself with digitalization itself. So media convergence is also carried out.

Convergence is the incorporation or integration of existing media to be used and directed in one specific destination point (Briggs and Burke, 2000: 326). Some forms of radio coverage that have been carried out include the presence of radio streaming media platforms, video streaming, websites, radio on demand, youtube and on social networks. In a previous study on the application of radio media convergence in Ponorogo, it was known that the average radio in Ponorogo had converged using several media platforms. However, the efforts of convergence by radio stations in Ponorogo have not even been able to build public awareness of the presence of radio convergence itself. This can be seen from survey data which shows that the Ponorogo people do not know and do not access the new media platform which is a form of radio convergence, namely 74.4% do not know and do not access radio streaming, as well as video streaming 91.4%, youtube radio 91.3%, 84.4% radio websites and 81.7% also did not access social media of radio in

Ponorogo.

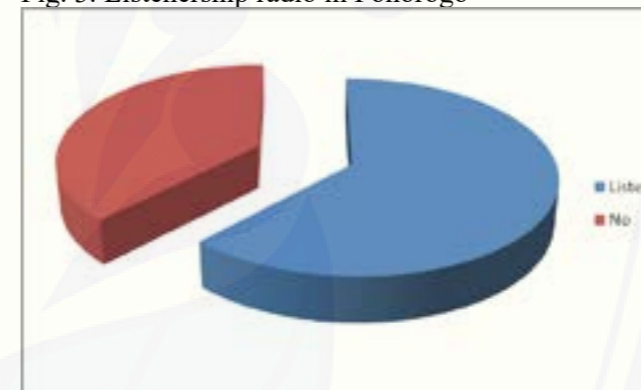
Fig 2. The awareness and willingness of the Ponorogo people towards radio convergence



source: processed researcher

The ideal of radio convergence is to return the public to listen to the radio was not as expected. According to Errol Jonathan Managing Director of Suara Surabaya, convergence, in essence, aims to return the public to listen to radio [2] but the survey results on 270 communities show that 61,5% of Ponorogo people do not want to listen to radio despite the availability of various convergence media platforms.

Fig. 3. Listenership radio in Ponorogo



source: processed researcher

III. Conclusion

First, the radio has not become part of people's daily lives. This can be seen from the results of data processing which shows that in everyday life Ponorogo people rarely listen to the radio. If the radio was always the center of information and entertainment that existed in every house, it was no longer happening at this time. Survey data shows that the Ponorogo community does not access the radio every day. Ponorogo community accessed the radio was far enough. 46.3% claimed to listen to the radio more than a year ago, 30.% listened to the radio more than two months ago and the remaining only 22.2% claimed to be listening to the radio less than a month ago.

Second, the convergence awareness and willingness of Ponorogo people is low. Ponorogo people do not know and do not access the new media platform which is form radio convergence, namely 74.4% do not know and do not access radio streaming, as well as video streaming 91.4%, youtube radio 91.3%, 84.4% radio websites and 81.7% also did not access social media of radio in Ponorogo.

Third, the convergence is not to increase the desire of the Ponorogo people to listen to the radio. Survey questions were made to lead the public to the core questions about their willingness to access the radio with the radio convergence strategy. And the result is 61.5% of Ponorogo's people don't want to listen to radio despite the availability of various convergence media platforms.

Acknowledgment

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MARKETING COMMUNICATION STRATEGIES OF CERAMIC SME ENTERPRISES IN FACING INDUSTRIAL REVOLUTION 4.0

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Abstract-*This study aims to find a marketing communication strategy for ceramics Micro Small and Medium Enterprises (MSMEs) in the face of the 4.0 industrial revolution. This study uses descriptive quantitative research that combines quantitative research with qualitative research. The purpose of using this combined method is to provide clarity on the meaning of the research results. The method of collecting data used observation, documentation and literature techniques. The results of this research are in the form of the communication strategy for marketing ceramics MSMEs in the center of the ceramic industry in Plered, Purwakarta Regency. The communication strategy for MSME marketing in the Industrial Revolution era 4.0 is that ceramics MSME entrepreneurs mostly use personal sales, direct sales and marketing promotions that are adjusted to the capital they have and make sales only from interactive communication on the internet and social media forums. The rest of the other marketing communication strategies are not utilized properly*

Keywords, *Strategy, marketing communication, marketing communication strategy, the industrial revolution, Small and Medium Enterprises (SMEs)*

INTRODUCTION

Micro, Small and Medium Enterprises (MSMEs) ceramic large developing a dream of MSMEs ceramic Sentra Ceramic Industry Plered so that their products better known by the public, whether local, national or internasionalak but due to limited funds and resources sometimes be a factor inhibitor for SMEs ceramic flourish, because it needs to develop a strategy of marketing communication, especially in the face of the industrial revolution 4.0 is required. Because the MSME sector has a great opportunity to enter the industrial era 4.0. Committee on National Economy and Industry (KEIN) Expects its SMEs are able to apply digitaliasi to be able to compete efficiently and effectively. KEIN chairman, Sutrisno Bachir said industrial era 4.0 requires SMEs must understand and master digitaliasi in various

industrial sectors. This mastery is important so that efforts could be growing forward. "With digitalisasi the SMEs can operate effectively and efficiently, as well as good quality products and value-priced to compete," he said in Economic Democracy Dialogue entitled Strengthening SMEs face the Industrial Age 4.0 <https://www.liputan6.com> > Regional > Central Java - DIY

The foregoing is important considering the development of technology and information in the digital age makes ceramic MSME business easier and faster to transact with consumers. This is consistent with that proposed by G. Todorova (2015) who argued that In the era of mass communications and emerging mobile technologies, an organization must build an adequate mix of marketing communications, in order not to Drown in a sea of information. This will be made in a relation with the good interaction of objects and forces, Influencing the management outside the company, and marketers ability to establish and maintain successful corporations with the target customers. Marketing communications of an organization is a complex of measures, techniques and methods by roomates information about goods,

However, according to Wheny Khristianto in his writings on the Use of Information Technology in Small and Medium Enterprise (2012) states that until now can be seen that the adoption of IT by SMEs in Indonesia is still very low. AMI Partners research institute revealed the fact that only 20% of SMEs in Indonesia which has a computer (Wahid, 2007) to support its business activities. Besides this, the adoption of IT in SMEs are also constrained by the characteristics of the organization, in this case the SMEs themselves (Kartiwi & MacGregor, 2007). Similarly, the results of research conducted Ruliana, (2016) showed that the behavior of ceramic MSME entrepreneurs do not understand how to use the media being used as a tool used for marketing communications ceramic products, due to various factors, among other factors as well as education and economic resources also factor dipergang tradition terghub by SMEs ceramic industrial revolution amid 4.0 but some of them have a computer. In addition, the results of research conducted Khalsiah about Influence Marketing Innovation Based Digital Craft SMEs in Aceh (2016) have shown that lack of knowledge, lack of information resulted in many benefits to switch to the other party, and this is very detrimental to businesses and marketing techniques. Digital-based SMEs in Aceh. The situation is almost the same as the conditions of the SME entrepreneurs in the Center Industrial Ceramic tile Plered. Khalsiah results of research conducted on the Influence of Marketing Innovation Based Craft SMEs Digital In Aceh (2016) have shown that lack of knowledge, lack of information resulted in many benefits to switch to the other party, and this is very detrimental to businesses and marketing techniques. Digital-based SMEs in Aceh. The situation is almost the same as the conditions of the SME entrepreneurs in the Center Industrial Ceramic tile Plered. Khalsiah results of research conducted on the Influence of Marketing Innovation Based Craft SMEs Digital In Aceh (2016) have shown that lack of knowledge, lack of information resulted in many benefits to switch to the other party, and this is very detrimental to businesses and marketing techniques. Digital-based SMEs in Aceh. The situation is almost the same as the conditions of the SME entrepreneurs in the Center Industrial Ceramic tile Plered.

Based on the above mentioned problems, SMEs currently can not just walk in the conventional course, but also had to walk abreast digital era in order to continue to survive and thrive. Not to mention competition in the digital era be completely horizontal, all have the same opportunity to progress and develop even today we know with the term digital marketing communication becomes important to boost sales and increase brand awareness efforts that we have. Therefore. it should be studied in depth how the marketing communications strategy through digital media can change the behavior of SME entrepreneurs Ceramic Industry Ceramic Sentra Plered, Purwakarta.

RESEARCH METHODS

The method used in this research is quantitative descriptive research that combines quantitative research with qualitative research. The purpose of using this combined method is to clarify the meaning of the results (Bungin, 2009), in this case the marketing communications strategy through digital media SMEs Industrial Ceramic tile Sentra Plered, Purwakarta in the face revousi insutri 4.0. The population in this study are ceramic MSME entrepreneurs, amounting to 221 people. To determine the size of the sample, 10% of the population in order to obtain 23 MSMEs ceramic as respondents. Data collected through observation, questionnaire, interview and documentation. Qualitative or quantitative analysis techniques in this study is basically a process change research data in tabular form, making it easily understood and interpreted and implemented

Discussion

The industrial revolution was first introduced by Klaus Schwab, Founder and Executive Chairman of the World Economic Forum, in his book. It says that the era of the Industrial Revolution 4.0 will change most of human life. This revolution gave birth to super computers, vehicles without a driver, smart robots, neurotechnology developments and digital world the other is automatic. Now the reality of the world can connect to the virtual world through the help of the internet. This led to various changes in human life, especially in the business world. The technological advances

in it makes the face drastically changed the world industry, including small and medium enterprises (SMEs). The Ministry of Industry (Ministry of Industry) state innovation center is an important element in entering the era of the Industrial Revolution 4.0. Moreover, innovation is also the implementation of the Road Map Making Indonesia 4.0. Thus, Indonesia is ready to tread the digital industry in terms of both infrastructure and human resources (HR).

Indonesia is currently exploring the industrial era 4.0. It is characterized by life-oriented digitalization and automation. Not all elements of society aware of the logical consequences or impact of the changes it caused, ternasuk indurtri changes ceramics in ceramic industry Plered centers. Society even began to familiar with online shopping system that allows us in a virtual shopping or without face to face. When the conventional transport means that now has turned into a completely online and practical, stating in fact Indonesia is already a part of the industrial revolution 4.0.

In connection with the above description, the SME Ceramic Sentra ceramics industry Plered, demanded readiness in the face of changes due to the influence of the development of the era of the industrial revolution was 4.0 which is marked by changes in the design of ceramic products, adosp technological innovation in the manufacture of ceramics and understanding how to use a computer skillfully so that they can create a page on social media forums to market their products, so it can be said the SMEs ceramics using technology to market ceramic products as a marketing tool or medium of communication. According to Kotler and Keller (2012: 498), marketing communication is the means used by the company in an attempt to inform, persuade and remind consumers both directly and indirectly, on the products and brands they sell.

Union of European countries or the EU (European Union) through Commission mendefinisikan European SMEs as follows: 1. Usaha Micro, is a business based on labor <10 people with an annual turnover ≤ € 2 Small juta. 2. Usaha, a business based workforce < 50 people with an annual turnover ≤ € 10 juta. 3. Usaha Medium, a business based workforce <250 people with an annual turnover ≤ € 50 million (Mohammad Rizal and Saifullah, 2015)

The meaning of the strategy is the planning and management made in achieving certain goals. So the marketing communication strategy is a combination of communication planning in order to achieve the objectives that have been defined. In marketing communication, strategy is a combination of communication planning guide with marketing communications management. This strategy is also known as integrated marketing communications. Integrated marketing communication itself is a strategy that is aimed at consumers. The preparation of this strategy will require thinking that takes into account a variety of factors supporting and inhibiting. It should also be noted that the components in the marketing communication can support the process later.

ideally a blend of marketing communications as a specific combination of elements: advertising, personal selling, sales promotion, public relations and direct marketing companies use to implement their targets in the marketing of products as claimed by Kotler (2006) and McCharty (1998, in Cordova, 2015) say that *the mix of marketing communications as a specific combination of elements: advertising, personal selling, sales promotion, public relations and direct marketing that companies use to implement Reviews their targets for advertising and marketing. All communication activities must be well prepared and conducted in good order through the comprehensive management.* However, the results showed that the respondent or ceramic SME entrepreneurs by 57% generally use marketing communication strategy in the form of personal selling or personal selling directly to buyers who come directly to the ceramic shop. Personal selling is done by MSME entrepreneurs ceramics using interpersonal communication in the process of selling ceramic products where the transaction between the seller and the buyer takes place directly face to face (face to face communication) and the result was a price agreement so that customers buy ceramic products, selected in accordance with the wishes of the customer.

Sales promotion undertaken by several MSMEs ceramic that is equal to 35% who participated in the exhibition organized by the West Java provincial government or local authorities, namely the Department of Cooperatives, SMEs and Perindag Purwakarta and internationally such as Jakarta Expo IFEX in the Jakarta Fair arena, the aim is for their products are better known in the international world has a high appeal to the fore of different product design in terms of shape, color and texture of the lure. However, not all SMEs participate in exhibitions or other events, the reason being they do not have the capital to pay for the exhibition and the funds are better to buy raw materials ceramic production and a more expensive price to pay employees' salaries to be paid weekly.

If sales of personal attempt to approach the buyer directly and the effect can be seen in the form requested pemesana ceramic products according to customer wishes. While the results of other studies indicate that SMEs a ceramic one is using a strategy of marketing communications through direct promotion in the amount of 43.48% using direct marketing (direct promotion) undertaken by a ceramic MSME entrepreneurs to utilize digital media to create a page on sosail media, such as facebook utilized ceramic MSME entrepreneurs to offer their products directly to customers also measured the results are more accurate because it is interactive and can build long-term relationships with customers. Internet is their choice to promote their products because the internet can break boundaries of space and time opened up new opportunities to work remotely in conducting business transactions. However, they lack an understanding of how to create a website and how to use the website by using payload messages that have appeal so

that consumers are interested in. Because of these limitations, the SME entrepreneurs ceramics, with phone calls and emails to consumers who order products. Unfortunately the ceramic product does not own the copyright of the product delivery even without the use of a label or brand, MSME entrepreneurs have found an important ceramics sold and generate a profit so they can pay employees who work in the shop or in the ceramics gallery at their disposal. From the sale of the product, then their evaluation in the form of a sales meeting.

CONCLUSION

Based on the results of research and discussion can be concluded that the marketing communication strategy undertaken by SMEs penngusahaan ceramics generally they use personal selling to give discounts to customers. While the sales promotion is done by following a seminar organized by the provincial government or local authorities as well as to follow the international exhibition. Then the communication strategy in the form of direct promotion of SMEs carried out by most entrepreneurs ceramics by utilizing digital media, but not all SME entrepreneurs Ceramic Industry Ceramic Sentra use or utilize digital media to market ceramic products, impressed even passive. Therefore, Marketing communications strategy proposed by Kotler and McCarthy turned out to be only personal selling, sales promotion, and direct promotion used by MSMEs Ceramics Advertising and Public Relations, while not used by the ceramics SME entrepreneurs ..

Strategies undertaken by the SME entrepreneurs in the ceramics industry Sentra Plered, Purwakarta district strives to provide the optimal distribution of any marketing communication tool, not an easy thing because considering the effectiveness and impact of each of the different instruments. In practice some communication tools sometimes overlap (overlap) with other marketing communications tools. The role of each element in a program of marketing communication strategy depends on whether SMEs strategy Ceramics using push or pull strategy. Pull strategy relies more on consumer demand rather than a private sale for the product to go from the manufacturer to the end user.

SUGGESTION

It needs a communication approach persuasive of opinion leaders (opinion leaders) are considered to have credible to influence the MSME entrepreneurs ceramics Sentra Ceramic Industry Plered, Purwakarta that digital media has a very important role in the marketing of ceramic products so that the need for a workshop on the training website for if the SMEs are able to optimize social media in their business activities, it will grow a lot of SMEs to compete in the global market competition and can make guerrilla marketing without draining too much cost.

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Domestic Violence's Survivors Found Social Support in Virtual Community

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Abstract—this research is about social life in Facebook Virtual Community of Anti Pelakor (Anti Usurper of Men) that formed by women, the victims and the survivors from domestic violence in order to obtain social support. Although, the term of Usurper of Men in Indonesian's context has crossing position against feminism due to its unfriendly nature to women, however, this research puts more emphasize of perspective that women who joint the Community of Anti Usurper of Men are placed in a larger discourse, for example; they had / has violence experience from their spouses before their spouse cheated with other women. In the Community of Anti Usurper of Men, they made community practices for their members by sharing stories and experiences as a form of social support. Therefore, women of domestic violence's victims have strategic choice to overcome pressure from their husbands and handle problems in their households. Even, to some cases, the members of Community altogether make social movement in helping other members solving the problems.

Keywords— domestic violence, virtual community, Facebook group, social support

I. Introduction

Women, who have experienced domestic violence in Indonesia, mostly hesitate to submit report to legal line and they prefer to keep quiet because many of them felt that they will open family disgrace if they press charges. Lely Setyawati Kurniawan (2015) stated that the number of Domestic Violence's case is an iceberg phenomenon, which is only 10 percent successfully exposed to the surface. The rest is covered because of taboo. The discussions are only a matter of internal thing in the family because it is considered a disgrace to that family. Victims have no room or clear information whether their problems are eligible to be reported to the police or send complains to the Defender Institution for Women and Children. Poerwandari (2008) exclaimed that, women in Indonesia who told violence that they experienced would make them embarrassed and worried. Of those two reasons, they eventually choose to keep quiet.

Whereas by reporting their domestic violence experience, women will have adequate ability to overcome their problems. The effort of women in facing the pressure is also an attempt to deal with this painful or threatening condition is known as coping. Coping according to Lazarus and Folkman (1984) is a 'constantly changing cognitive and behavioral efforts to manage specific external and/or internal demands that are appraised as taxing.

With coping, survivors' well being and psychological condition are properly kept even though in a challenging situation. Those, who active to do something in order to solve their problems, will move from victim condition to powerful condition called survivor (Poerwandari 2008).

One of the strategies in facing this domestic violence problem is by asking social support from people. Social support according to Siti Rohmah Nurhayati (2010) will help women of domestic violence victims to choose effective and constructive strategy in dealing with violence in their households.

The advancement of Information Technology gives new opportunity to Indonesian women in choosing coping strategy and receive social support from social media. For instance, Facebook, according to Hootsuite until January 2019, there are 57.2 million of Facebook accounts in Indonesia who claimed themselves as women.

One of the rooms for women victims of domestic violence seeking social support in Indonesia is Facebook Virtual Community of Anti Usurper of Men. Usurper of Men or "Pelakor" in Indonesian is an acronym of women who stole someone else's husbands. This term was emerged and popularized by the media when there were persecutions conducted by wives to other women labeled as Usurper of men. From the point of view of feminist, the term "Usurper of Men" is the marginalization of women. In the context of affairs, women had social punishment by putting them

a label as "Usurper of Men" or the thief who stole other women's husbands. While, men are walk free with no punishment at all. However, preliminary observation from the researcher, in several women, victims of cheated by men (who gave label of "Usurper of Men" to other women) experienced domestic violence. That's why the focus of this research is to find out how the women, victims of domestic violence handle their household problems through Facebook Group of Anti Usurper of Men.

The amount of Facebook Group of Anti Usurper of Men in Indonesia had significant increase since 2017. Until, December 15th 2018, researcher found approximately 56 groups of Anti Usurper of Men with members of both men and women with total members if they both united up to 85.837 accounts. This Facebook Group of Anti Usurper of Men is growing bigger from the number of members also from the variant of groups, in line with more connected of Indonesians with the internet. It was recorded that until December 15th 2018, there are 56 of Facebook Groups of Anti Usurper Men, of national scale such as Indonesia's Anti Usurper of Men with members of 47.024 women, and Group of Anti Usurper of Men's Eliminator with members of 2677 women from all over Indonesia. In province's scale, there is a Forum of Anti Usurper of Men Bangka Belitung and Forum of Household Care East Borneo Indonesia, and also Women's Heart Sharing (Anti Usurper of Men) of South East Celebes. While in the country and city scale, there are Group of Anti Usurper of Men's Palu City, Community of Anti Usurper of Men 's Makassar City and Group of Women of Anti Usurper of Men's Manado. Even, this community has also formed in the county's scale such as Facebook Group of Anti Usurper of Men's Cikalong County which on its description unites mothers of Anti Usurper of Men in Cikalong County, Cianjur, West Java.

This group had significant growth because offering place for victims of domestic violence to share their problems, find and share solutions to other members from domestic violence experience. Support given is not only from psychological side, but also the members of Anti Usurper of Men frequently moved together to make social movement in cyber space to help its members, for example, viraling the domestic violence case that hit other members, make online petition, and influence mass media such as infotainment in order to broadcast the domestic violence case that suffer their members. Eventually, this social movement gives concrete law action and social punishment to the husbands who committed domestic violence and of course the Usurper of Men. From the explanation above, this research will investigate how virtual community of Facebook Group of Anti Usurper of Men can give social support to their community members?

II. Literature Framework

A. Domestic Violence.

The definition of Domestic Violence on The Law of the Republic of Indonesia number 23rd year 2004 about the Elimination of Domestic Violence says: "Domestic Violence is every action toward someone, especially to women that make bitter consequences such as; misery, physical, sexual and psychological suffering, and / or abandon the household including threat to seize, force, or grab the freedom against the law in the scope of household" (Article 1, Verse 1).

B. Online social support.

Social support has been defined as 'the companionship and practical, informational and esteem support which the individual derives from interaction with members of his or her 'social network', including friends, colleagues, acquaintances and family members (Cooper et al., cited in Neetleton et al., 2002:179). Stewart (1993) summarizes that social support has been operationalized as the number of connections available in a person's network and a quality of support, as well as utilization, meaning, availability and, satisfaction with support. Network of social support appear to perform significant role in woman's live (Hurdle 2011). Social Networks can provide crucial information and encouragement to use particular coping strategies (Mitchell and Hodson, 1983), There has been increased interest in the opportunities that the internet presents in helping victims of domestic violence identify warning signals that the violence of the man is becoming naturalized, and offering social tools for gradually moving out of abusive relationship (Finn and Banach, 2000).

Cutrona and shur define a social support category system, which involves five general categories of social support: (a) informational, (b) emotional, (c) esteem, (d) social network support, and (e) tangible support. Informational support refers to messages that include knowledge or fact, such as advice or feedback on action. Emotional Support is related to the expressions include caring, concern, empathy, and sympathy. Esteem support defined as the messages that help to promote one's skill, abilities, and intrinsic value. Social network support is defined as the message that helps to enhance one's sense of belonging to a specific group with similar interests or situations. Finally, tangible support is conceived as physically providing needed goods and services to recipients.

C. Virtual Community

Virtual community is a number of people with the same interest and purpose who interacts using communication technology. (Dennis, Poothari & Natrajan, 1998) Rheingold defines community virtual as a social aggregation came up from the internet when lot of people doing long public discussion with the feeling as human being in order to build

personal relationship network in the cyber space.

This virtual community according to Rheingold, its function is the same with community in the real world that formed based on equality of hobbies or interests, regular interaction, identification and identity, special focus upon one thing, integration or equality between the content of discussion with the ongoing communication, and the issue of discussions must be the same with the topic in that community and also openness of an access for information.

According to Waktins DC (2013), online social support group is a virtual community. In a virtual community, they share same intention with face to face group; however, online group gives numerous anonymities which possibly will not be experienced by someone in face to face group. Anonymity gives probability to initiate discussion about topic that has shameful potency or taboo things, increasing potency in self-expression, and encouraging honesty and intimacy among the participants when they discuss topics that have potency to provoke stigma such as; things that related to mental health. The advantages of social support in virtual community compare to face to face community are: 24 hours access, affordable cost, no geography limitation, and perhaps more fruitful than face to face interaction.

Siapera (2012) also explains several characteristics owned by virtual community. In a virtual community, members have more freedom in expressing their identity without fear or alienated. Furthermore, virtual community can also form rules and norms suitable to members' behaviors. Online community also tends not to set up the group's chief. It shows that online community is more egalitarian and democratic than offline or organic community. Other thing that becomes comparative advantage from online community is its openness to the new members and easiness on creating it. Virtual community tends to be more open, very friendly and happily welcomed new members. If someone couldn't find virtual community that willing to accept him, he can easily make a new virtual community of his own (Castells, 2004).

III. Method

Method used in this research is ethnography. This method is specialized to understand society's cultural aspect by using any available and possible data and information so that this method helps researcher who wants to conduct cultural study, able to comprehend human behavior in their social context. In order to conduct this method, researcher must apply: (1) Immersion. Researcher integrated herself into the researched community became part of the community so that able to describe culture from agents' perspective. (2) Embodied. Researcher directly felt their experience. And (3) Holistic.

Ethnography research generally focuses on small community and describes cyber space live holistically. Doing ethnography on the internet involves availability to learn how to live in cyber space and how to count activity there from time to time. It is done in order to show that identify behavioral patterns is an important feature of an ethnography, and life patterns and social relation must be gradually studied, and also long time direct contact with members of social group (Hymes, 1996; Johnstone and Marcellino, 2010).

After observing, researcher chose Facebook Group of "Usurper of Men's Eliminator Group". This group was established on December 21st 2017 and until May 7th 2019 already had 3824 members. This group has a goal as a place for women, victims from domestic violence to share their problems and receive support from each other. Second, researcher had easy access in this group and became a member for the last one year. Third, this Facebook Virtual Group of Usurper of Men's Eliminator is able to describe how each member participates, interacts and shares social contexts of violence issues in their households. Primary data obtained from posting and comments in Facebook Group.

Method used by researcher by looking at the members' discussion columns from January 1st 2018 until June 31st 2019. Because of its definition, the type of Facebook Group in this group is "member only", and then in order to obtain data, researcher used keywords "types of domestic violence" through search engine facility provided by Facebook Group. Furthermore, researcher took three samples of most popular postings and comments given by other members. Those comments were analyzed to see what type of social support given by members. Besides that, researcher has also conduct an interview with moderator and members of Eliminator Group of Usurper of Men.

IV. Research Outcome and Discussion

Facebook Group named "Group of Usurper of Men's Eliminator" or 'Group Pembasmi Pelakor', was established by two women, they're MR and IR who lived in two different locations. Mrs.MR lives in Malang City, East Java as an entrepreneur, while Mrs. IR lives in Bekasi as a housewife and also as an online shop seller. In the beginning, they joint with other Anti Usurper of Men community with caring motivation toward the difficulty of women in getting help when they have domestic problem, especially the case of their husbands cheating with other women. However, due to incompatible system in that group, then these two women made new group that more accommodative and more expressing community practice. The content of discussion is not merely about handling psychological violence from husbands, but also focuses on children. Because according to Admin, children are the most vulnerable victims from divorce.

This is a closed group, made it that way because discussions about domestic violence are very privacy. To be accepted as a group member, someone needs to have a Facebook account and apply for a registration. Then,

Administrator and Moderator will give questions to new candidates of member that need to be filled. Conditions to be member: must be a woman, if already married, must be a legal wife. If someday, one member found as a man, he will be kick out of the group. If one female member busted as a "Usurper of Men", she will be viralized and kick out of the group. The accepted account in this group at least made at the end of 2018. The newly made account in the beginning of 2019 will not be accepted. Currently, this group has 5 Administrators and Moderators that all of them are married women who had experienced of domestic violence. Admin and Moderator domiciled in different provinces. MP domiciled in Makassar, IR in Bekasi, WH in Surabaya, MR in Malang, and JR didn't expose her domicile.

On December 15th 2018, the member of this group is amounted to 2677. Six months later, exactly on June 11th 2019, members increased into 4034 women. Member of this group come from many cities in Indonesia whether from big cities until small towns and even from remote villages. They come from different religions, varied educational background and different professions from housewife, lawyer, civil servants, teachers, entrepreneurs, until medics like doctors and nurses. Language used in the posting is Indonesian. They use "mother or bunda" as a friendly word to greet to each other. And it also has several terms such as "Paksu" means husband, and "Valak" or Usurper of Men as a third person which is the mistress of the husband.

Most of the thing discussed in the group is about problems in the household of members. In order to avoid hoax and law suits, this group has rules for members who want to share their story and need help to solve their domestic problems. Those rules are; members must make chronology of their domestic violence and attach official proof as a legal wife such as KTP or Citizen I.D. Card, letter of marriage, photographs of wedding and of course the evidence of betrayal committed by the husbands in a form of video, pictures of their affairs or screen shot of conversations between the husband and his mistress. In his page, Admin also reminds the members by saying: "I remind the member do not post someone's face without evidence because the group of Usurper of Men's Eliminator is not a game or trial arena. Second, all photos except photos of Usurper of Men or pictures that have no connection to the case of husbands cheating their wife's must be blurred. Third, it is forbidden to post toddlers or children from the Usurper of Men because kids know nothing and need no involvement. Fourth, write crystal clear chronology that easily understood. Fifth, irrelevant postings asked by admin to be deleted must be deleted immediately.

Posting of Ask for Help and Comments to Give Social Support

The majority of posting in this group is the sharing from members who become victims of domestic violence and they expose problems in Facebook Group's discussion. The given comments are mostly texted in the form of social support given by members. Those comments from members needed as an alternative solution to end their domestic violence. Since, January 1st 2018 until June 31st 2019, researcher found 3 forms of domestic violence in group's postings such as; physical violence, psychological violence, and household abandoned. While, sexual violence cannot be found because is quite difficult for members to posting evidence the occurrence of sexual violence. The following is posting from domestic violence's victim in Eliminator Group of the Usurper of Men.

1. Physical Violence

RR on March 27th 2018 posted, "Last night, I caught red handed my husband in Usurper of Men's house, but I was tortured in front of people. No one helped me. *"He instantly got out of his mistress's house and grabbed my hair until I got shocked."* RR said that at that time she screamed asking for help. Neighbors just saw her and no one even helped her Even when she was chased by her husband, she asked help from her neighbors to hide, but they didn't open the door. That incident left traumatic experience for her child at that time saw what his father did to his mother. After seeing that incident, the next day, the child was just totally silence in school. RR's posting responded by 108 comments.

Other member named LM on February 2019 posted WhatsApp's' screenshot about her husband's cheating and threat when coming home from migration, she will come to her. *"She threats me that tomorrow she will go home and something bad will happen to me. We're neighbor, Moms. Going and coming home from work are always passing the alley and passing my house too. I feel scare because my husband easily hit me when he is angry"*. This fear felt by LM because she frequently received violence acts from her husband. When I was pregnant I used to be grabbed or pushed by him because I often hide his smart phone, sometimes his charging battery, and even I almost being kick out of the motorcycle". This posting from LM replied by 83 comments.

Another one, AM on April 16th posted that herself that almost beat up by her husband because seeing his WhatsApp application where there is evidence about the cheating. *"Hold me, Moms, yesterday I accidentally saw my husband's smart phone and WhatsApp message from his girlfriend who told him dirty words ... I asked him explanation he answered me with anger ... at first he went to high school's reunion ... after that, he was more enthusiast to communicate with smart phone than communicate with me and children... I never suspicious to him, Moms because I trust him that he'll never do such thing, but the fact was not like I thought... I replied the chat from that "aunty" ... made him furious and he almost beat me up, Moms... he said that I was jealous. Is it wrong, Moms, If I look into husband's smart phone?"* This posting form AM received 26 comments.

After posting the physical violence, the following table is the percentage of social support given by members of the group.

Table I : Social Support on Physical Violence.

Type of Social Support	Survivor Physical Violence		
	RR	AM	DW
Information Support	52 %	75%	54 %
Emotion Support	40 %	25%	46%
Tangible Support	0	0	0
Network Support	8%	0	0
Esteem Support	0	0	0

- This information support is suggestions to file a report of violence committed by husband to his wife to the police in a form of report management and law suit that submitted, and also information about managing the divorce.
- Emotional support such as abundance of emoji, sympathy and prayers given by other members, like **RR** commented by other member with an initial "**HJ**: who confessed that she experienced the same situation when he busted her husband cheated with other women, her husband beat her up, she asked for help, but neighbor who saw her didn't give any help to save her. In addition, **AM**'s posting was also commented by **DH** who told her experience same with her when she checked her husband's smart phone and she frequently kicked by her husband.
- Social network support, such as help from members to victims. This was found on **RR**'s case in column of discussion said three members intended to help **RR** if next time want to catch her husband cheating because the "crime scene" is close to the house of those three members.

2. Psychological Violence

On the report of psychological domestic violence, members exposed that they were betrayed by their husbands with their affairs with other women or they got married without asking permission.

Posting about psychological violence are the big number posts compare to other types of violence. From January 1st 2018 until 31 June 2019, researchers found 50 postings about psychological violence with keywords such as: cheating, married, and illegal married in the *Eliminator Group of the Usurper of Men*.

In posting seen by a member named **QS**, a mother of two little children on March 24th 2019. She wrote: "Hug me "mother", I feel so weak when I heard news from my friend that my husband already got married with "Usurper of Men". **QS**' writing was followed by WhatsApp's screenshot from her friend who told her that her husband illegally married with other woman. **QS**' posting was commented by 17 comments, with contents of sympathy, empathy, and prayers with writing what is felt by her was also felt by others.

Other member, initial "**TR**" on April 18th 2019, confessed that she was sad because she just knew that her husband remarried. "And finally I know that my husband committed illegal married with the Usurper of Men. I was badly hurt." **TR**'s posting replied by 200 comments, mostly emotional support and from those comments, 16 members shared the same experience about left by their husbands because they married with other women.

Another one, **NF** posted a screenshot photo of her husband cheating with other woman with initial **AR**. She asked for help from the group because her husband was terrorized by Usurper of Men. "O Allah, I don't get it with the chat's contents. I shook the first time I read it and my child was hospitalized at that time. Pray for me, Moms hopefully the problem will be solved because my husband made unclear relationship and he didn't want to sue that bitch from the start. I knew that he slept with many women everywhere." **NR** also sent message to other members to be careful to the sales promotion girl who sold motorcycle in Bandung who seduced her husband while showing the photos of the cheating. **NF**'s posting was replied by 207 comments. The majority of comments contain of coordination to warn the Usurper of Men in her Facebook profile not to bother **NF**'s marriage. After being warned by the members of this virtual community, eventually the Usurper of Men didn't seduce **NF**'s husband and also she didn't ask money from **NF**'s husband.

Table II. Social Support upon Psychological Violence

Type of Social Support	Survivor Physical Violence		
	QS	TR	NF
Information support	21 %	13 %	9%
Emotional Support	73 %	79%	37,5%
Esteem Support	0	0	0
Tangible Support	0	0	0
Network Support	6%	0	62,5%

Emotional support is widely found in psychological violence case. Comments given are mostly sending prayer to **TR**, wishing her better marriage. On contrary, comments given are about the same experience among them. While, information support given in the form of advice to divorce or ask victims to find the truth first if the husbands married with other woman.

3. Type of Violence in Abandoning the Household

The Reports of domestic violence in abandoning the household were submitted by members and they said that they didn't get financial support from their husbands. Researcher found 26 postings about household abandon.

In group of *The Eliminator of Usurper of Men*, **RA** on April 19th 2019 posted that her husband no longer gave her financial support. She said that: "how can I move on from being betrayed. He betrayed me since I had 6 months pregnancy. He even sadistically said that the child in my belly was not his child. He cheated with women on Facebook by transferring them money. As for me and my child, he didn't give even a penny. Since the early weeks of my pregnancy, all the costs were paid by my parents and he divorced me. Now, my baby is 15 months, I want to move on but still hard. My ex already had a girlfriend from Facebook, his cheating woman. What you guys think? He divorced me and didn't want the child from my belly even though this child is his." This posting from **RA** was responded by 39 comments that sympathized and asked her to look into the future and focus to get a job to support her child.

Additionally, **EE** on May 13th 2019 sent posting. She said, "Moms, is it right that I am not officially divorced, but my husband did illegal married with the Usurper of Men behind my back. His secret was leaked because that bitch got pregnant for 6 months. The things that makes me really mad is he didn't support the kids, but he married with other woman". **EE** received 22 comments in the form of emotional support asked her to be patient and focus on children.

Do not have financial support was also happened to Mom **A**, a 29 years old woman from Pematang with 2 children age 3 and 5 months. She said that her husband no longer gave her financial support. "The name of the betrayer is **Mr A**. He's just a labor who viciously betrayed me in my 6 months pregnancy and since that he never sent money for his children. And this traitor chose a Usurper of Men called Kurniati, a widow with one kid from Pematang but she came from different village. This heartless traitor divorced me from WhatsApp message. My youngest child had never seen his daddy. And the eldest is always crying when she remembered her daddy. I'm asking your prayer and support, Moms. Pray for me and my kids are always healthy. Also for pray for me that I can get a decent job to support my children. Mom **A**'s posting was replied by 139 comments contain of social support in the form of sympathy and prayer for her to be strong in raising her children and get a job in order to financially supported them.

V. Conclusion

In this research, it can be concluded that Facebook Virtual Community of Anti Usurper of Men might become a space for women of victims of domestic violence in Indonesia to ask for help. In the real world (off line), household things are personal matters, and unknown upon information makes victim afraid to report to the Law Council and Children's Protection.

In virtual community, victims of domestic violence can find other women who currently being tortured or ever experience domestic violence. They gathered to solve problems by sharing their experience. The stories of their experience become capital for victims to choose what strategy that suitable in solving the domestic violence

To solve victims' problems of members from virtual community, simply just write the chronology, evidence of domestic violence, and posting them to the page of Facebook Group. The posting from the victims will be responded by other members whether by emoji and comments such as information and sharing experience from other members. Respond and comments from other members are the form of social support such as informational support, emotional support, and social network support that become solution for victims to overcome their problems. Meanwhile, tangible support and esteem support in this virtual community can't be found.

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Hoax and the Crisis of Health Communication-PublicSphere

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Abstract—*Digital Media Development makes easier for everyone to share information. One of visible characteristic is change of audience role to be more active in convergence era. At this point, hoax comes, such as vaccine danger which massively spreads at 2017-2018. The hoax case content is about kinds of concern, such as health clinical sense, work of digital media, to religious dogma. The paper tries to study vaccine danger polemic in 2017-2018, from the kinds of hoax appearance to the crisis of health communication-public sphere in digital era. This study finds that: First, new media offers people more personal communication space where they can be a consumer and producer of information at once. Second, clinical sense of health becomes a claim for being right that makes people trust scientific logic and eliminate critical attitude to manipulative works. Third, health information gap and lack of people understanding of medical and technical terms makes it as active consumer who looks for information independently through digital media. Fourth, people concern for health information needs so they pay attention to see, read, even share information. Fifth, hoax with certain interest tends to purpose on fake news that spreads in social media massively. Sixth, insufficient digital literacy in society makes them lost in mass information in the new media era.*

Keywords: *hoax, public space, digital media, vaccine polemic, health communication.*

I. INTRODUCTION

Vaccination is a process to produce immunity, which is often also called immunization. Immunization itself has been known in Indonesia since the Dutch colonial era. In June 1804, smallpox vaccine came first in Batavia [1]. Based on the Civil Service Regulation of 1820, the immunization program has been carried out routinely every week under the supervision of an inspector. Initially, Indonesia had to bring in vaccines from Europe, which have very limited coverage of immunization. Of course the pattern is not perfect. In 1884, *Dr. Schuckinik Kool* successfully developed a research study using cattle as a breeding place for vaccines. Since then, the local educated people, namely the elites of Bumiputera, make improvements to the smallpox vaccine. In fact, at the beginning of the establishment of Javanese medical education in Batavia, *School tot Opleiding van Indische Artsen* (STOVIA), a high school level institution, educated its students become *medisch vaccinateur* (smallpox nurses) with a two-year education period [2].

Until now, vaccination has become an official government program which aims to suppress the growth and expansion of dangerous infectious diseases in Indonesia, such as BCG, DPT, Hepatitis B, Measles and Polio vaccines. Various successes of this program began to be found. As reported by the World Health Organization [3], in 1974, Indonesia was declared free of smallpox. In fact, the Indonesian government only found one of the last polio cases in 1995.

Although various success of the vaccine program has been well and widely informed, as WHO claims, the discourse on eradicating infectious diseases has re-emerged as the government intensified the *Measles Rubella* (MR) immunization campaign in Java since August 2017. Various reactions come from the community, both those which fully support the program to reduce the risk of child mortality and reduce birth defects due to congenital rubella syndrome, to those which reject the vaccines that are considered as not in line with religious teachings, as well as a 'coercive' implementation of health programs.

The act of rejecting the vaccine did not appear suddenly. Since the 1880s in England, an assistant of natural researcher, Alfred Russel Wallace stated that he had never doubted his belief that the use of smallpox vaccine was not beneficial and even harmful to health [4]. This movement eventually led to various reactions from other scientists to change the general 'figure' of vaccination, not only based on statistical achievement of program success, but also through development of innovations which were not limited to the domain of laboratories and pathologists.

Over time, anti-vaccine tensions in Indonesia have increased and culminated as the Deputy Secretary General of the Indonesian Ulema Council (MUI), Sholahudin Al-Aiyub stated that the MR vaccine is unclean according to the Islamic Law, because it contains *trypsin* and *gelatin* enzymes come from pigs [5]. Mega Indah Tomeala is an example of parents who actively reject vaccination programs. Through her social media account, Tomeala states zero tolerance for pigs [6]. Various other reactions rejecting the vaccine programs have also emerged in social media. They deliver various messages such as 'dangerous immunization', 'containing pig enzymes', 'ethyl mercury vaccine is not safe', 'MMR vaccine causes autism', 'vaccine made in America', 'death caused by vaccine', 'vaccine weakens the nation', and 'herbal supplements are able to replace immunizations'. Through digital media, the anti-vaccine discourse seems to be more massive.

On the other hand, the pro-vaccine claimed that the refusal action did not have a fundamental reason and could not be scientifically proven so that it was considered incorrect, or often considered as 'fake news' (hoax). The hoax label cannot be used injudiciously, because it is not a meaning could be generally understood [7]. In the 'fake' label there could be various interests. This is because individuals have a psychological process of selective exposure to reduce dissonance by consuming, choosing, and processing information which in accordance with their beliefs and attitudes [8].

The Indonesian Ministry of Health finally took an action. By utilizing digital media, the Ministry of Health posted several facts of immunization through social media accounts to deliver new discourses [9]. It is hoped that various controversial messages will soon subside. But, in fact, the vaccine controversy still to be a dominant debate in digital media spaces, at least until the end of 2018.

Through this paper, the authors want to expose the study on the polemic of the dangers of vaccines in social media in the period of 2017-2018, since the emergence of various hoaxes to the occurrence of the crisis of the health-public space in the digital era, in several points of exposure. First, the myth of modernity constructing a single truth claim where various interests reside. Second, convergence as a form of new media development which has an impact on health public space. Third, a critical reflection on the development of health-public space in the digital era, as well as various recommendations to the studies.

II. RESEARCH METHOD

This research method using a literature study to analyze critically the kinds of hoax appearance to the crisis of health communication-public sphere in digital era. This study was conducted in September – Desember 2018.

III. RESULT AND DISCUSSION

The Myth of Modernity

Health is one of the basic needs of human life. Everyone certainly hopes to be free from the risk of illness. In order to survive, humans must also be able to overcome the problem of illness and disease. It could be said that this dimension developed throughout the evolution of human civilization. The system of development, technique, tradition, belief or all the values of health is a living reality which continues to develop in the community. The way humans deal with the problems of illness and disease has developed since the traditional societal culture. In a traditional society, illness can be interpreted as a form of karma or a curse, even as God's punishment associated with the sins. This myth lives in traditional societies and continues to transform.

The period of modernity characterized by the development of the reason of knowledge and technology, brings people to a process of emancipation of reason. Human rationality is increasingly developing, and constructing a 'scientific culture'. In the modern era, human beings are understood as subjects of thinking and complemented by a higher rationality. In the end, all the life dimensions produced by scientific reason, constitute an absolute truth claim which cannot be debated, and become a dogma. The public trust toward the work of health institutions increases. As a result of the success of this scientific reasoning work, the community increasingly abandoned their traditional beliefs.

Humans are increasingly dependent on all elements of modernity, such as modern health lifestyles which make people regarded as 'healthy humans'. The health dimension has even become a contested strategic business commodity. The presence of a beauty clinic has become a primary need in a modern lifestyle. Healthy is no longer meant as mere a freedom from disease, but also regarded as something related to social identity. The reason for modernity which originally carried out a mandate of emancipation of reason so that humans do not fall into dogma, actually creates new dogma. This reasoning work can also be seen through health advertising and propaganda, the use of scientific words, hygienic and clinical trials, and various foreign medical terminologies which make many people believe in the work practices of scientific reasoning, and the dominance of technical-instrumental reasoning referred to as the 'making scientific'. This work potentially ignores 'practical work', namely an inter-subjective communication process for achieving understanding [10].

The early thinkers have complained about this method of work. The reason which originally constituted the ethical effort to promote human thinking come to a paradoxical condition in themselves. The reason of scientific knowledge

is often used for manipulative work in the name of scientific truth dogma. Jurgen Habermas considers this condition as a symptom of the inability of modern society to distinguish between 'practical' dimensions and 'technical' dimensions [10]. It is precisely this 'technical reasoning' dimension which dominates human relations. The act of communication tends to be an effort to achieve certain goals and interests, rather than as an effort to achieve mutual understanding.

This kind of reasoning in Weber's terms is often referred to as 'objective rationality' or by Frankfurt thinkers such as Herbert Marcuse, Horkheimer and Jurgen Habermas also commonly referred to as 'technological rationality' or 'instrumental rationality', where the process of communication has become an instrument to achieve goals [10]. In the end, the decisions took place in the lives of modern society become a process of 'automation', which worked like mechanical machines, and lost the critical aspects of society. As a result, information using health labels is considered a truth claim.

The development of digital media has become a new alternative space for human life to always be connected to others beyond physics, space and time. This digital media channel makes it easy for anyone to get and distribute health information. It is at this point that dogma of health will be increasingly massive as digital media become a space to distribute ideas, so they can create hoaxes of health. Advertisements of the health treatment delivering promise of definite cure are the examples. Medical professionals themselves claim that medicines are used to suppress or relieve pain, not to cure illness.

Circulation of hoaxes can also manifest in various contests of interests. At least, during the past two years (2017-2018), the vaccine debate on social media has become a content that the public pay their great attention to. Of course, this tension is not a new issue in the world of health. It is the same as the debate about traditional versus scientific medicine, which still arguing with each other. The polemic about vaccines can be a real portrait of the new formula of negotiations between the scientific claims of modern health, the advancement of the digital era, and religious dogmas which are interwoven and mediated by digital technology.

The Crisis of Public Space

Digitizing information media brings a new 'face' to the health communication space. Given its history, the science of communication develops along with the emergence of communication technology across the times. The invention of the printing machine by Johannes Gutenberg in the 15th century was a sign of the historical movement of the revolution of human civilization [8]. Following this was the discovery of telegram, telephone, radio, television and the internet. This internet is regarded as a sign of the birth of a major change in the study of communication, namely the emergence of media convergence.

This era of media convergence has a significant impact on the ease of getting information. In fact, personal nature of the speed and breadth of coverage is a new paradigm in producing and consuming information. Negroponte in argued that the internet raises the digital revolution paradigm, as the internet will replace all types old media [11]. However, what happened then was that all the media actually complemented each other and did not negate each other, which was called convergence:

By convergence, I mean the flow of content across multiple media platform, the cooperation between multiple media industries, and the migratory behavior of media audiences who will go almost anywhere in search of the kinds of entertainment experience they want. Convergence is a word that manages to describe technological, industrial, cultural, and social changes depending on who's speaking and what they think they are talking about [11]

Jenkins in his presentation emphasized that media convergence has several characteristics. First, the development of connected communication technology. Second, interaction among platforms or the media industry. Third, the active audience and the social changes accompanying it. In this case, emphasizes that the audience can be both consumers and producers (*prosumer*) [12]. Being 'active' can be understood as some efforts to meet their needs to develop strategies for institutional competition, legitimacy and increasing income [13]. It is hoped that the convergence can open the flow of ideas and content for a more participatory audience. The activeness of audience to search for the latest information from various types of media and to distribute it independently is a necessity.

The easiness to get information is indeed regarded as one of the benefits in the era of convergence. The public can easily access and produce information on one occasion. Indeed, the internet in the digital era allows audiences to be able to connect anywhere and anytime [12]. This pattern allows audiences facing a risk of easily 'slip' in the shallowness of the information stack [14]. The logic of the speed of receiving information coincides with their failure to distinguish between information and knowledge. Often, unwittingly, audiences easily share information without discerning first.

On the other hand, the development of digital media technology also brought about quite dramatic changes in the communication activities of health institutions. The communication process that was originally carried out in one direction has evolved into a broad dialogue process between institutions and the public [15]. Even now, the socialization process can have a wide range, directly and quickly reach stakeholders and audiences. Visits to public health institutions can also be done through video conference classes, audio conferences, telemedicine, and webcasting. In fact, the use of Facebook accounts and other social media platforms to create public awareness and positive attitudes towards institutional social responsibility programs [16].

Digital media technology has indeed been transformed into an effective 'vehicle' to carry out institutional interests [17]. Institutions are able to control more dynamic communication by involving many channels and changes of new capabilities. The process of institutional communication involving the internal - external public, and involving many functions such as relations with the media, investors, government, public relations, corporate philanthropy, institutional reputation and public communication, can be connected digitally.

Messages personally packaged in social networking media, online journals (blogs), micro-blogging, media sharing, social bookmarking, and content media, are mutually contesting to produce virtual reality. The public is forced to consume information continuously without enough time to break and to discern it properly. The continuous exposure

of the media, bring the community which have not enough knowledge and digital literacy, to the limit between factual and virtual reality [18]. At this point hoaxes have been produced, consumed and massively distributed by producers and consumers. Hoax as an expression combining two conflicting ideas to create a certain effect/oxymoron [7].

Information or false news does use mass communication channels to foster false beliefs or conclusions by the recipient. Walsh writes that hoaxes had developed since 1808 [19]. At that time, hoaxes tended to be a means of the community to criticize and prove something. First, to qualify as a hoax, the sender of the message must aim to make the community or audience believe in the message. Second, hoax aims to entertain rather than to deceive the public. Third, hoaxes need a mass communication channel to reach the goal. Fourth, the rise of hoaxes is largely due to the presence of various new media information sources and the ability for anyone to post online content which can reach out wide audiences. Hoaxes are different from fake news as hoaxes aim to entertain or educate people, while fake news have fraud as their goal [19].

Data released by the Ministry of Communication and Information in 2017 shows the number of public complaints related to negative content on the site, social media accounts, and smartphone applications increased to 900 percent compared to 2016 [20]. The Antara news website also stated that hoaxes on health issue achieved the first position [21]. In general, the emergence of many hoaxes on health issue is related to information on food consumption, malignancy, alternative medicine and lifestyle. Hoaxes is considered successful when they are able to influence the mass consciousness, namely fear of the risks endangered the body. For examples, the impact of drinking cold water triggers cancer, HPV vaccine causes menopause, eating chicken wings and claws causes cancer, *kolang-kaling* is an anti rheumatic drug, to consume energy drinks can increase stamina and confidence, and about the dangers of the vaccine itself.

Information circulating on social media last June 2017 was horrendous because of the statement of an American doctor, Dr. Bernard Mahfouz stating the dangers of vaccines. This information is uploaded in an Instagram account posting website page links and has been viral on social media. Some pro and counter opinions on vaccine began to re-emerge in the media. After being investigated, the information did not contain the truth at all (hoax). In fact, the photo used in social media, figuring a doctor, is an adult movie star, Johnny Sins. In the same month, a private television show has also become horrendous news because it reported a child in Central Java who had suffered paralysis after being injected with the MR vaccine. This information is also viral on social media and has a negative impact on the sustainability of the national vaccine program.

This narrative wants to show that the various news present in this digital era make the position of journalists as providers of public information also at risk of drowning in a misinformation (disinformation and misinformation). This error was allegedly able to discredit the journalist profession who always worked in harmony with journalistic standards and ethics to form a public trust. Public concerns about false news appearing in the media can reduce their trust to the actual media report [7].

IV. CONCLUSION

The development of digital media does make it easy for anyone to become a consumer and even an information producer. In fact, the presence of new media is expected to reduce or eliminate the gap in health information. However, various offers for the easiness of the digital era have created new problems, such as the massive spread of the hoaxes of health on social media, especially those related to the pro and counter of vaccination programs launched by the government. Of course, to study hoax in the era of new media requires a different reading method, because the potential for its emergence is stronger.

Hoaxes of health are indeed considered very dangerous, because they are related to life and human rights. This study found that hoax of health care is increasingly prevalent and consumed by the community due to several aspects. First, new media offers a more personal communication space where people able to be consumers and producers of information. Second, clinical health reasoning has become a truth claim of knowledge which shapes people's trust in scientific reasoning and eliminates a critical attitude towards manipulative mechanism. The formula of hoaxes starts working using reason of fear, the concept of human health, and the opportunity to provide alternative information. Anything uses the words 'scientific' or 'health', 'clinical trials', and various other scientific discourses is regarded as if they cannot be debated. At that point the hoaxes equipped with manipulative mechanism and supported by the development of new media make it easy to breed.

Third, the gap in health information and the lack of public understanding of medical and technical terms makes them active consumers who seek to find health information independently through digital media without adequate health literacy. In this case the community has the opportunity to consume hoaxes of health consciously in their unconsciousness. Fourth, hoaxes are consumed because the community cares about the information shared. Concern for healthy living, which is a necessity of society, is actually able to draw attention to seeing, reading and even spreading information. Fifth, there is a tendency that hoax consists of certain interests leading to fake news circulates massively on social media. Sixth, the absence of adequate health literacy and media literacy in the community, makes it easy to 'slip' in a stack of information in the new media era.

Regarding the complexity of the problems of hoaxes related to health issues in the era of new media, it is time for activists on the communication issue even for public relations as the information 'Frontline' of health institutions to have the ability to package scientific information to be more communicative and educative for ordinary people. In fact, in this texts era, writing skills have become mandatory competencies of public relations professionals. First, to make the dissemination of health messages can be packaged in popular languages to help health interventions in public spaces. Second, to ward off hoaxes of health issue. However "faucets" of institutional information in the digital era which are wide open able to be a public commodity. It is time for health institutions provide information as a reference for truth, to strengthen health literacy and open an egalitarian health-public space, to implement the public knowledge emancipation of health.

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It is proper to say that there are many weaknesses in this study, especially those related to the study of vaccine history, as well as the development and analysis of existing discourses. It is important that the future studies pay attention to various aspects of history to more deeply find out the development of vaccine discourse in particular and health discourse in general. This study is also still limited to the analysis of the vaccine discourse appears in several cases on social media. In the next study, it is important to analyze the health political economy as a grand background in looking at the problems and polemics that are still debating in every government vaccine program. Especially, I would like to thank the Department of Communication Science at Faculty of Social and Political Sciences UGM and Faculty of Medicine, Public Health, and Nursing UGM for their support in this research opportunity.

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LOCAL E-DEMOCRACY RADIO MANAGEMENT (Study on Mayangkara Radio “Lang-Lang Kota” Blitar)

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Abstract-These studies aimed to find out the local E-democracy radio management on Mayangkara FM radio “Lang-Lang Kota Program” in Blitar. The city center is a radio program owned by Mayangkara FM radio to facilitate the public to speak out for public services and accommodate the aspirations of the people of Blitar City and its surroundings. The method of approach used in this study is a qualitative approach by extracting data directly to the Mayangkara FM radio management team. The results of this study indicate that Mayangkara FM radio has carried out management functions through broadcast programs that have been carried out which include planning functions, organizing functions, implementation functions and monitoring functions in the program directly broadcasting the local political e-democracy city of Blitar.

Keywords-Management, E-Democracy, Local Radio

I. INTRODUCTION

Local media have different roles with national media. Media locality will be more prominent than national media. The culture and local wisdom of a region can be useful information as a form of preserving local wisdom in the area. Local media reflects the diversity of the community, especially in the dimensions of the region, politics, religion, ethnicity, culture, and local wisdom, including providing appropriate access to minorities Radio Mayangkara FM.

Challenges arise when technology and globalization are able to shift the cultural news space in local media. The phenomenon that appears now is that culture is part of the local wisdom of an area increasingly marginalized and inferior to foreign cultures. The space for cultural news is getting smaller because it is beaten by more interesting political, economic and entertainment news. Nevertheless, local media is still used as an information base because it has deep power presents issues related to the locality of an area. The presence of local radio makes Mayangkara FM radio more rooted in the community or listeners.

Local media have differences with national media, namely local media have closeness to local audiences. Local media has advantages because it can lift the potential that exists in the area, including the culture and local wisdom that exists in the community. However, in reality issues regarding culture and local wisdom are rarely the focus of coverage in the media. If you look at one of the functions of mass media proposed by Laswell [1], namely the existence of sustainability or transmission of cultural heritage makes the media provide space for the distribution of existing local values, especially for local media. The function of mass media is to express dominant culture, understand the development of new cultures and sub-cultures and encourage and maintain values.

Mass media is part of the reality of human life in the form of public media that can develop and increase knowledge, especially for connoisseurs of mass media so that the presence of mass media is expected to improve the lives of the people properly [2]. Openness also has a big impact on society which facilitates people to carry out state activities. With openness, people can access information faster. The government,

in line with the progress of the times, must be active and provide excellent service to the public regarding information systems in all fields. In addition to providing comprehensive information, the government must also be able to control and filter information shared to avoid public misunderstandings [3].

Radio Mayangkara FM has its own media management which includes media management related to the functions of planning, organizing, scaling and supervision. Every mass media has a strategy as an effort to reach the company’s target. The strategy itself is an active and rational role for achieving organizational goals [4]. Stages of management ranging from planning, organizing, mobilizing, and monitoring in the process can occur small and fatal errors that result in the entire broadcast program. A management process is needed to be able to manage and control the course of the broadcast, starting from planning broadcast activities, organizing reliable people in their fields as needed, mobilizing the resources they have, and overseeing all activities in the process of broadcast implementation. From the background above the researchers were interested in conducting research in the mass media by raising the topic “What is the management function of Mayangkara FM radio in a city-wide program”

II. RESEARCH METHODS

This research was conducted from January to April 2019 in Blitar City, East Java Province. More precisely this research was conducted on one of the commercial radios in Blitar City, namely Mayangkara FM radio which is located at Jl. Ciliwung No. 32 A Blitar City. This research was conducted because researchers often heard the term city slides on local radio, namely Mayangkara FM radio. Lots of information is conveyed on the program. Therefore, researchers are interested in conducting research on Mayangkara FM radio regarding Mayangkara FM’s radio management function in the city walkthrough program.

The method used by researchers in this study basically uses scientific methods to obtain data with specific purposes and uses. This study uses a qualitative method with a phenomenological approach. Qualitative research is a research procedure that produces descriptive data in the form of written or oral words from people and observable behavior [5]

This study uses a qualitative research method with a phenomenological approach on the grounds that the focus in this study is the radio management function on Mayangkara FM radio related city walkthrough programs. Meanwhile, the phenomenological approach aims to describe the meaning of life experiences experienced by some individuals about certain concepts or phenomena by exploring the structure of human consciousness. So, here the researcher wants to know the meaning of the experience experienced by the actors in Mayangkara FM radio related to radio management functions through this phenomenology study.

The focus of the research conducted by researchers lies in the direct program of the city of Blitar as the object of e-democracy research on local issues. The method used in extracting this data is a method of direct observation and interviews with the Mayangkara FM radio management team. Interviews were carried out by researchers in depth to get actual information from informants. In addition, researchers also use the concept of data triangulation to obtain research results that can be accounted for.

III. RESULTS AND DISCUSSION

Mayangkara 101 FM Blitar was founded on July 3, 1987 and became the first private radio in the city of Blitar which airs, as an electronic media for radio news and information and entertainment with local cultural content. Music Formats: Indonesian Pop, Dangdut, Oldies and Second Hits Manca. The superior programs of Mayangkara 101 FM in Blitar City have a number of programs which include the Lang Lang Kota program, Do You Know, Mayangkara Information Track, Vocabulary, Direct Reportage, Interactive Dialogue, Headline News, Rethinking, Criminal and Legal Info, Sports Trails, and Live broadcast.

The word program comes from English, namely “program” or if translated in Indonesian spelled into a program that has the meaning of an event or plan. Broadcasting laws in Indonesia do not use the word program for events but use broadcast terms. In this context, the program is interpreted as everything the broadcasting station displays to meet the needs of its audience [4].

The word “program” is more often used in the world of broadcasting in Indonesia than the word “broadcast” to refer to the understanding of the event [2]. Radio programs are the most important element of broadcast management, where when programs are made and presented attractively, the existence of these media will be maintained and increase the rating of the media and will have an impact on the media economy itself.

The radio broadcast media on Mayangkara FM was expanded and developed, so as to be able to present a more interactive form with other means of communication where the broadcast will be created and present the reality. Broadcasts that rely more on word broadcasts can make it appear as if the broadcaster presents

an interactive form of face-to-face communication by providing an opportunity for information sources to receive the opportunity to do a conversation back and forth by radio players. This certainly can change radio players who only act as recipients of messages that passively become the target of active message recipients.

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Mayangkara FM's broadcast media on radio can provide facilities in the form of communication technology facilities that are used as Mayangkara FM's radio listeners as a channel for people's aspirations in voicing local issues that develop in the community very quickly and their implications directly related to the lives of individuals and communities. through this communication technology, the community becomes brave to respond to every issue related to the situation and condition of the city, and real events in the environment around listeners can be conveyed through communication technology facilities ranging from road and traffic conditions, public bureaucracy service, public service institutions (for example, PLN and PDAM), crime events, to political discussion issues and local political aspirations. This statement is in accordance with the results of interviews of researchers with Ms. Reta as follows.

"Radio Mayangkara FM has online PSTN and GSM facilities. It's like a telephone facility. The regular telephone is PSTN. Then the online GSM mobile phone can be interactive, such as SMS, WhatsApp, Facebook and Instagram. Three of the four facilities were included in the social media facilities used by Mayangkara FM radio. For example, like yesterday, I took an example on Instagram that there were people who complained about the road in the Kanigoro area because the road was hollow. Initially, there were people who sent to us via whatsapp in the form of pictures of the way to tell us what conditions were like that. If there are reports like that, we go to reporter friends. The reporter friends will go to the office but those in the studio usually contact to confirm the PUPM service. In addition, reporters usually follow up later. Well after that, we will block up, this is the problem, but when we get the direct information we don't immediately block it up. We do flow up first "(Reta, 2019)

The involvement of listeners in providing traffic information reports about the current situation and road conditions turned out to be beneficial for other listeners. Road users can choose alternative roads to avoid traffic jams. Information that has been received by Mayangkara FM radio related to highways is usually updated from time to time because the information that is accommodated by the radio comes from listeners who see first hand the real situation in the field. In fact, any event that is considered interesting is always informed by listeners to Mayangkara FM radio.

This is in accordance with the statement from the Mark Poster cited by [6] in the new media concept, that broadcasting is included in the first media age in which the means of interactive technology and network communication (the second media age) especially those related to social media and cyberspace will be able to change society. In this new media there are two views, namely the approach to social interaction and social integration. In fact Mayangkara FM radio has grown and developed in both concepts of big views.

The view of social interaction distinguishes media according to how close local media is to face-to-face interaction models. This form of broadcast media is actually more focused on disseminating information for the purpose of reducing opportunities for interaction. However, Mayangkara FM radio has successfully practiced a radio broadcast concept that facilitates interactive communication with talk-through interaction where the interaction is not only laden with traffic information, but also interactions related to political discussion, political services, culture, and problems. others in the community to find a solution together. Every problem is not always found a solution. However, with a rational debate through an interactive program it will be able to open a discourse that is more weighty and smarter to its listeners. In addition, this concept can provide public interest to participate as a supplier of information, as well as provide optimal public services to the public through broadcast content emphasized to the public regarding public needs and activities. One example of Mayangkara FM's radio broadcast program that can be used as a bridge to

find solutions to problems that exist in the community is the serious market problem. The following are the results of direct interviews conducted by researchers with Ms. Reta as the informant.

"The srengat market condition has become the focus of our portraits in the weekly program, especially for cases that we have adopted. So we have raised almost three or several times related to that focus, but the regional government seems powerless. So, many times they are orderly but later come back again or repeat again. There, there were morning traders and merchants at the kiosk. That morning is like the templek market. They are for example at 7:00 so it should have been disbanded but this is not. They have been reminded once and succeeded, but the next day they will repeat again. The Satpol PP has put it in order, but they keep repeating again and finally the merchants inside this place are now empty of their stalls. So, they are like nothing. The solution for us as a media for public servants, we will usually bring the community of the social market. Almost the same as the Legi market. This is certainly a community where in the community there will be representatives to speak out. Well, what we invite later is from the council and from the government. From the government it is usually ACTED. So we are the representatives. Then, we invite the ones who represent up to the morning they will come or not, but usually the ones who often come to the case are the traders at the kiosk "(Reta, 2019)

Media management here has the function of planning, organizing, scaling and supervision. Every mass media has a strategy as an effort to reach the company's target. The strategy itself is an active and rational role for achieving the goals of an organization (Morissan, 2011). The strategy management applied to Mayangkara FM radio is 4, namely:

1. Planning (Planning)

Planning on Mayangkara FM radio includes planning related to policies, vision and mission, broadcast programs and broadcast procedures needed to achieve the goals of Mayangkara's own radio. The vision and mission of Mayangkara FM radio is to become the leading, best, trusted radio in entertainment and information and to cultivate quality public services. Some of the programs that Mayangkara FM radio has include the lang lang city program, you know, the path of mayangkara information, vocabulary, direct reportage, interactive dialogues, news headlines, footage, criminal and legal info, sports tracks, and live broadcasts. The broadcast program also has its own broadcast schedule. For example, on Mayangkara radio the broadcast was conducted 24 hours non-stop. The opening of the broadcast began at around 04.00 with the adhan Tarhim broadcast. Then, at 05.00-06.00 the radio broadcast program was in the form of an Imron Jamil recitation. After the recitation, it was just opened with the broadcast of Indonesia Raya songs. The radio broadcast continues until 8:00 p.m. with the city program. After that, starting at 20.00-24.00 the program program format is like cool rocking. Well, at 12:00 a.m. to 4:00 a.m. that morning typing. That is, the program is like a song but on the radio. The song typing is various. Starting from pop songs, tasters to dangdut.

2. Organizing (Organizing)

Organizing on Mayangkara FM's radio broadcast program is in the form of division of tasks and authority in accordance with the skills of each individual. Organizing on Mayangkara FM radio can include the recruitment of employees in accordance with the skills of each individual who applies and the results will be adjusted to the fields needed in the broadcasting institution. Fields that oversee employee recruitment are usually related to the field or department of human resources (human resources).

3. Actuating

Penggerak on Mayangkara radio management is a mobilization process that starts from the planning, organizing and monitoring functions. This function has a role to move the workforce on Mayangkara radio so that they are aware and willing to be responsible for the tasks that each individual has carried out to achieve the goals set by the broadcasting agency.

4. Controlling

Supervision of Mayangkara FM radio management is the action of workers on Mayangkara radio to assess, supervise, and control activities that lead to achieving the goals set by the broadcasting institution. This function is obeyed and applied to Mayangkara FM radio because it is to assist devices from the broadcasting institution in preventing or correcting errors, irregularities, frauds or other programs that are not according to the plan of the broadcasting agency's objectives.

Opportunities

Management analysis on the elements of opportunity that Mayangkara FM radio has includes:

- a. The increasing number of broadcasting institutions in Blitar City, makes Mayangkara FM radio motivated to make the best broadcasters in Blitar City.
- b. The very rapid technological development can be used by Mayangkara radio to increase relations both with the government and with loyal listeners of Mayangkara FM radio.

4. Threats (Threats)

Management analysis on the threat element that Mayangkara FM radio has had is that many broadcasters in Blitar make competition between institutions increasing rapidly so Mayangkara radios must strive to implement accurate strategies to create the leading, best and reliable broadcast programs by civilizing and implementing public services quality.

IV. CONCLUSION

Based on the discussion above, it can be concluded that the broadcast media on Mayangkara FM radio can provide facilities in the form of communication technology facilities that are used as Mayangkara FM's radio listeners as a channel for people's aspirations in voicing local problems that develop in the community very quickly and their implications directly related to life individuals and society. through this communication technology, the community becomes brave to respond to every issue related to the situation and condition of the city, and real events in the environment around listeners can be conveyed through communication technology facilities ranging from road and traffic conditions, public bureaucracy service, public service institutions (for example, PLN and PDAM), crime events, to political discussion issues and local political aspirations. The involvement of listeners in providing traffic information reports about the current situation and road conditions turned out to be beneficial for other listeners. Road users can choose alternative roads to avoid traffic jams. Information that has been received by Mayangkara FM radio related to highways is usually always updated from time to time because the information that is accommodated by the radio comes from listeners who see first hand the real situation in the field. In fact, any event that is considered interesting is always informed by listeners to Mayangkara FM radio. There are 4 strategy management strategies in Mayangkara FM radio, namely planning, organizing, mobilizing and controlling. The implementation of the 4 management was carried out using a SWOT analysis.

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Construction of Indonesian Culture in Wonderful Video of Indonesia

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Abstract

This research is to look for signs of Indonesian culture that are represented in extraordinary Indonesian videos from 2016 to 2018. The research question is how cultural construction is displayed to portray a diverse Indonesian culture? The method used is interpretive qualitative with Roland Barthes's semiotic approach by analyzing videos and conducting document and library searches. The results of the study show that there is a strong relationship between cultural identity and tourist sites that are often visited by tourists. Emerging signs such as people, traditional clothing, buildings, and music have meaning for the target of tourism as an attraction. Cultural construction, displayed by displaying local wisdom combined with natural expanse.

Keywords: Culture, Wonderful Indonesia, Semiotic

Introduction

Today's technological developments have also changed various models of people's lives from the traditional to digital systems to the era of context. Not a few new media such as Instagram, Facebook, Youtube, and Twitter, are used to attract users' interests for business and promotional purposes. Technology also provides new opportunities in the business world such as the emergence of various forms of startup companies that grow into giant companies. Chanel Youtube Indonesia Travel presents a tourism advertisement video providing tourist information, with a target to target of tourist visits around the world. It was noted that social media Youtube in Indonesia ranked third in the most popular sites visited by Google and tribunews.com sites and second place in the world under Google (www.alex.com). The existence of internet technology, distance and time that has been a slow obstacle is slowly being overcome. With a population of 265 million in 2018 (www.databoks.katadata.co.id), Indonesia has a huge potential of growing social media users. With more than 1,340 ethnic groups with 300 ethnic groups, the BPS 2010 data provides diversity and uniqueness. Now ethnic groups are not limited to cultural heritage but have turned into a fascination for certain interests, such as tourism. The reality that is built is part of the dominant social relations, the meaning of what is displayed from a video advertisement is a result of interaction with the environment. How can a nation with cultural diversity be constructed in a video of no more than ten minutes?

Peter L. Berger and Thomas Luckmann introduced a concept of constructivism as a theory described in the book "the social construction of reality, the treatise in the sociology of reality" with assumptions - assume, communication is voluntary in that the communicator makes choices and does not liberate because inside there are morals, roles, and rules. Knowledge of social products, their meaning is not found objectively but through social interaction. Knowledge is contextual in that the meaning is generated at the interaction of a place and time, so that knowledge will continue to change. Theory creates a world of meaning theory is not an objective way of expressing truth, but on knowledge. Scientific activity is a condition of the value of what is observed can be explained by theory, (Karman, 2015). Basically social reality construction theory sees communication as a process of expression, contraction, and influence, the meaning of which requires an interaction between individuals to form reality and knowledge. Bungin (2008) mentions the existence of individuals both in reality and outside having an important function of the formation of meaning because basically reality comes in subjective individuals move objectively, meaning individuals construct social reality and reconstruct a world of reality that starts from individual subjectivity to social institutions, (Kosicki, 2017). Through the construction, media reality is highlighted so that it will be easily recognized and understood. traditional and new media have constructed a reality to create knowledge. The use of language and objects that are close to the community will make that knowledge easily accepted. social media Youtube in its development will shape the future of mankind through a constructed content.

Social media is Youtube growing very rapidly. The starting point began when everyone competed to provide interesting content to get the attention of the audience. Initially, this media as an entertainment media has become a new industry that promises income. The survey We are Social mentions that the Indonesian population actively playing social media (social media) reaches 150 million people. Of the various types of social media, Youtube is the most widely played, especially for playing music (www.katadata.co.id), so it is very effective if used as a venue for promotion and business.

Semiotics as a sign science as well as an analysis method, seeing what is displayed in a text has a sign system that has meaning. The signs can be in the form of pictures and sounds. The word "semiotics" itself comes from Greek, Semeion which means "sign" or semeion, means "sign interpreter". Roland Barthes calls semiotics

to learn how humanity uses things. Signifying this case cannot be mixed with communicating (to communicate). In semiotics, signs and meanings are an integral and interconnected part. Barthes has a model of analysis in expressing the meaning called "two order of signification" or two-stage significance. Denotation is the first level meaning or the actual meaning of a socially agreed upon text based on reality and closed meaning. Whereas connotations, meanings that are open, and allow new interpretations, in other words when signs meet with feelings or emotions from users and values in the culture. The connotation cannot be separated from ideological oppression called myth. Barthes calls myth a dominant value that applies in a certain period. Ideology as a false consciousness that makes people live in an imaginary and ideal world, even though the realities of their lives are not so (Herwendo, 2014). For young meanings to be understood, signs are represented in various forms. Danesi (2011) states that representation is an activity of forming knowledge in the form of signs (images, sounds, etc.) to connect, describe, photograph, or produce something that is seen, sensed, imagined, or felt in certain physical forms, (Rucirisanti, Panuju, & Susilo, 2017). This concept is often used to describe the relationship between media texts and reality because representation is an important practice in the formation of meaning, (Kolly, 2013).

Advertising as a form of communication that displays information for commercial purposes has a strong influence in forming a consumer consumptive pattern. Social media has been present in providing a new container in offering a product. With trust and friendship, advertising grows rapidly on social media. Like Indonesian tourism advertisements that use social media youtube to attract local and foreign tourists to visit designated places. Through Indonesia's wonderful brand, the Indonesian government has consistently posted tourist information on Youtube in the form of culture and nature. BPS noted that foreign tourist arrivals reached 15.81 million visits, up 12.58 percent compared to the number of foreign tourist visits in the same period in 2017 which amounted to 14.04 million visits (www.bps.go.id). In general, humans communicate according to their culture, when, with whom, how many things are communicated is very dependent on the culture of the individual who interacts. But Alex (2001), in a society that is different in culture, there will still be shared interests for communication (Marta & Rieuwpassa, 2018).

The method used is interpretive qualitative research with Roland Barthes's semiotic approach by analyzing videos and conducting document and library searches. Interpretative is used to observe the sign as a whole. Data analysis techniques are carried out by categorizing videos by year, then analyzing and conducting research. Barthes has a model of a meaning framework, namely denotation, and connotation.

Results and Discussion

In this case, the video was taken from Chanel Youtube Indonesia Travel, as the official account of the Minister of Tourism of the Republic of Indonesia. The account created on August 23, 2013, has uploaded a lot of videos about Indonesian tourism as many as 250 videos and received 89,423 subscribers. The dominant video categories, such as adventure, recreation, art, culture, heritage, culinary, health, nature, charm, and daily activities. The focus of the observations was on the category of rounds of art, culture and historical heritage. This is so that observations can run systematically. Videos are observed from 2016 to 2018. Observations are made by looking at a comparison of the meaning of cultural construction elements of knowledge systems, living tools, livelihood systems, and arts. Look forward to being the identity of the nation that is displayed, in other words, the videos observed represent a particular year period.

The videos analyzed in 2016 are Love (Japanese Version) published March 30, 2016, with 18,959 views, like 217, dislike 9, comments 22, this is because in the same year the list of rounds of art, culture, and historical heritage is seen most.



Figure 1



Figure 2



Figure 3

Figure 1: depicts the conditions around the coast, in the image seen in a blue sea, beach and rock cliffs give the impression of a location that has not been touched by human hands, and offers an exotic nature that pampers someone. The dominance of blue from the sea gives the impression of calm. Figure 2 shows the scene of a person who was working giving the batik seen by a pair of tourists. Taking images landscape shows the overall location that looks very simple. With the dominance of brown from wood, Gentong, and tile, giving a traditional impression. Figure 3 shows a pair of tourists who sat chatting with a gamelan player who drew gamelan for tourists. There are many trees and Borobudur temple background. Besides being used for gamelan dance, it is also often used to welcome guests. As an island nation with a coastline length of 99,093 km, coastal tourism cannot be separated, as one of the tourist attractions. Exploration is not only the coastline, but the sea that stores wealth, especially in coral reefs, 245 sites (22.96%) good conditions and 70 sites (6.56%) very good categories on November 28 2018, in 2015 7.01% in good condition, and 5% is very good, meaning that underwater tourism progress will continue to develop. Images of white beaches and blue seas with natural conditions always appreciate the series of video scenes, this is intended to introduce Indonesian beaches that have not been touched by humans, although in fact, not all beaches are in a natural condition, damaged beaches caused by a large amount of garbage from the activities of the number of tourists. increase and damage to coral reefs due to industrial activities. On the other hand, the picture of a hut with wood as the main ingredient gives an idea of the condition of Indonesian society which is still very traditional far from the modern world. Special batik craftsmen, it is still produced traditionally and at home like craftsmen in Pekalongan that are recognized worldwide as creative cities with categories of craft and folk arts. Figure 3 gives the meaning that a visiting tourist should be served well. In the past history of migrants (Europeans) to eastern countries always treated like kings who must be fulfilled their needs and comfort. They (western people) always get what they want when they go to eastern countries. The Javanese Gamelan instruments, aside from being accompaniments of puppet shows and dance performances, are now developing as musical performances with Sinden sounds and are part of cultural tourism along with Borobudur Temple which is always present in every tourist advertisement. As one of the tourist destinations in Central Java, Borobudur has become an important part of the Indonesian tourism sector, with foreign tourists visiting 250 thousand to 2019. Dependence on this temple is seen by the many adverts and special treatment narratives, even though Indonesia has various types of temples Buddhist and Hindu relics.



Figure 5

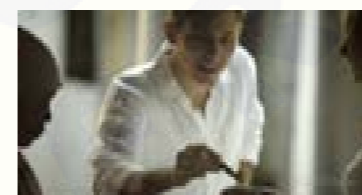


Figure 6

Figure 5 shows a tourist is using Cating for batik. It seems that a friend is focusing on watching and the mother is watching. The angle of shooting close-up, gives the impression of attention to the batik process. Figure 6 shows an old man dancing a mask with flexible strands of hands, using batik clothes with background natural. With the angle of shooting from below, giving the impression of power over the object. Figure 7 shows a collection of people who are throwing salt up and others see. The impression of the scene depicts intimacy. Costumes worn by salt farmers depict

daily life in work with heat-protecting hats and wood for salt pulling.

Binding is an activity that is routinely carried out by Javanese people in their daily lives. Initially batik was used for royal events, developing as religious attire. Printed and printed batik has experienced rapid development, both from motives and uses. The demand is not only among the elderly people used for formal events, but shifts to the folk of young people with the emergence of the present fashion trends. The description of an old woman with activities to brighten up, by not presenting the young generation of Indonesia, gives the impression that outsiders are more interested in the culture of batik. Likewise with the scene of a Mask dancer who played an old figure with a single dancing. The development of mask dance cannot be separated from the existence of two courts in Yogyakarta and Surakarta so that the existence of this dance is only exhibited in limited and certain events, although the spread of mask dance is not only in the scope of Central Java, but also to East Java and West Java. different. Things are different when, salt farmers are one part of tourism that is promoted, togetherness and atmosphere are happy when doing work activities seen.

The 2017 video edition makes 3 major sections that tell of the dominant tourist spots that are frequently visited, such as Buleleng Festival 2017: The Power of Buleleng, Wonderful Indonesia: Experience The Cultural Journey of Yogyakarta, and Wonderful Indonesia: Experience The Spectacular Journey at The Enormous Crater Lake Toba with 11,591 views, 208 likes and 8 comments, so decided to see the construction in the video



Figure 7



Figure 8



Figure 9

Figure 7 shows when the sun rises with the condition taken from a hill. Visible tents and activities of people in extracting the morning, exotic and natural impressions are seen in this picture. Picture 8 a group of people dancing Tortor dance with the background of a balloon house which is the home of the Batak people, especially around Lake Toba. Picture 9 a woman is weaving a typical Batak Ulos found on Samosir island, with typical Samosir blood clothes. Shooting from above focuses on the weaving process.

The exotic mix of lakes surrounded by hills with local culture makes traveling to Lake Toba a mandatory thing that cannot be abandoned. Data from the Samosir Tourism Office records tourist arrivals increased from 378,649 people in 2018. This is what makes Lake Toba a part that cannot be seen from tourist destinations in Indonesia. now, outdoor activities have become a new style of millennials, besides being a form of entertainment, it is also used as an ingredient for photos of self-existence that will later be uploaded on social media. Places such as Paropo, Bukit Gajah Bobok, Siadtaratas, and Gunung Pusuk Buhit are customers to enjoy the sights and activities of nature. Not to forget, Tortor Dance is an integral part of Lake Toba, along with the statue of Sigale Gale it has become a magnet. Although the main function of this dance is for traditional purposes, it is now shifting to being used to uproot tourists. The thing is different when parents who are dancing give the impression, the younger generation is not taking the role. Similar things are also displayed in the form of weaving, rarely seen young people enthusiastic in learning to weave, besides requiring a long time in workmanship, special skills are needed in completing a woven fabric. Weaving has become a part of Indonesian culture, not only in the vicinity of Lake Toba, but throughout Indonesia, with a variety of distinctive techniques and patterns.

In the 2018 video, I decided to see the construction in The More Feel The More Know video with 50,915 views, 2.3 thousand views, likes, and 22 comments.

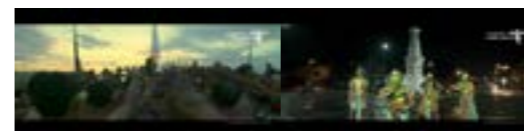


Figure 10

Figure 11



Figure 12

Figure 13

Figure 10 shows a young female mask dancer who performs a dance with a half mask opening scene in front, surrounded by 2 male and 1 female dancers, and a picture of a Jogja monument at night which is an icon of Yogyakarta known as a city. cultural tourism. Figure 11 shows a group of Kecak dancers who raise their hands with their fingers open. Taking pictures from below shows hands and sky with the impression of beauty. Picture 12 a man screaming in a cave while bare-chested, a cloth in his hand, clenching rattan and a head covering. The impression of the image focuses on the facial expressions of the toughness and dignity of the parents. Figure 13 shows a puppeteer playing a puppet with a child on vacation, wearing Javanese boxing, namely Belangkon.

Art has become an expression of society. Apart from its main function as entertainment which has special spiritual meaning and philosophical meaning, it has now developed as a means of entertainment and adhesion to public relations. Almost all tribes in Indonesia have their own characteristics in dancing, not infrequently dance has formed an inseparable life trend. No wonder the country that has culture makes dance a side that is not released as an attraction. Mask dance, Kecak dance, Peresean and Wayang dance have been used as one of Indonesia's tourism icons. This is because the existence of such artiness is one of the tourist attractions. Yogyakarta, Central Java, Bali and Lombok besides having cultural heritage, this location is supported by exotic nature. But in video clips such as culture such as weaving, batik, pounding rice still shows parents in representing activities. In looking at the look on the face of the old mother showing the unique side of Indonesian women, it was seen as an attraction.

Conclusion

Cultural diversity in Indonesia provides a uniqueness that can provide a benefit and also a split. Injustice is often experienced by various forms of culture that exist. Such a limited space of knowledge of certain cultures, so that knowledge is built on one culture continuously. In the wonderful advertisement of Indonesia, construction that is built includes culture as an object to support certain tourist attractions, meaning there is a strong cultural connection with tourist destinations. So that the cultural ideology that is constructed forms knowledge of the nation in general. Media as a medium that forms knowledge of reality that displays the role of the focused knowledge, so that it will be embedded in the knowledge of people who watch. No wonder foreigners will often hear certain cultures and certain places for Indonesia. Barthes calls Ideology (the production of the meaning of the text) a false consciousness and does not reflect something real. Basically, ideology works through a social interaction derived from individual subjectivity not on objectivity. The meaning of the construction of reality that is built is of a certain cultural nature in forming a piece of knowledge. but the nature of knowledge will always evolve as the interaction of someone who experiences development. the idea of construction that leads to tourist destinations such as Bali, Yogyakarta, Central Java, West Nusa Tenggara, and North Sumatra has always been an important part of Indonesian tourism advertising, which continues to be built as part of knowledge. Places such as Borobudur Temple, Lake Toba, Malioboro, Komodo Island, Kuta Beach Bali are one of the most important places to contribute to the country's foreign exchange from the tourism sector, meaning the representation of tourism advertisements will highlight the place, and become an Indonesian tourist icon.

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Study of the Effects of Listening to the Quran, Classical Music, and Memory

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Abstract Memory is very important for students in the learning process. A number of studies have proven that listening to murottal Al-Quran and classical music can provide calm and improve short-term memory performance. This study aims to determine the differences in listening effects of Murottal Ar-Rahman and Mozart's Classical Music on short-term memory performance in students. The subjects were 30 students of the psychology study program at Sunan Kalijaga UIN Yogyakarta who was randomly selected using a cluster sampling technique. This study used the experimental method of multiple group design, subjects were divided randomly into three groups, namely, experimental group A, experimental group B, and the control group. Memory performance measured using meaningless syllables as in the Wechsler Bellevue Intelligence Scale (WBIS). Data analysis using paired sample t-test and one way ANOVA test. Analysis of differences in memory performance with one way ANOVA test obtained P value 0.435 ($P > 0.05$), meaning that there were no differences between each group. Based on the analysis test, it can be concluded that murottal Al Quran and classical music have no influence on short-term memory performance in students.

Keywords: Memory, Murottal Al-Quran, Mozart Classical Music

1. INTRODUCTION

Memory is a very important thing in human life. Memory is an information processing system that is owned by humans. Memory helps humans learn from experience and adapt to environmental changes. Atkinson and Shiffrin (1968) stated that there are three stages of information processing, namely sensory memory, short-term memory, and long-term memory. At the sensory memory stage, information that gets selective attention will be further processed into short-term memory [1]. Short-term memory is a temporary information storage system that is active with limited capacity. Short-term memory holds information temporarily when someone does cognitive tasks [2]. Information in short-term memory only lasts a while, so a rehearsal technique is needed to keep information longer. Rehearsal techniques enlarge information to last long in short-term memory and are transferred into long-term memory for more permanent storage [3].

Concentration is the main thing in the information processing process. Concentration is needed when receiving, storing, and when retrieving information [4]. Concentration is the concentration of mental awareness of an object that is done intentionally [5]. Concentration will increase selective attention, thus increasing the chance of information to last long in short-term memory [2]. The best quality concentration occurs when a person is in theta wave conditions (3Hz - 7Hz). Long term Potential (LTP) will be produced by the brain in the form of theta waves [6]. Long term Potential (LTP) plays an important role in the process of remembering and learning [7]. Theta waves are often recorded in the parietal cortex

and temporal cortex in children. This theta wave is produced during various religious activities [8] [9].

Islamic teachings teach various religious activities that have been scientifically proven to have benefits for human life. Al Quran can be used as a therapeutic medium by reading or listening to the chanting of the holy verses. A number of studies have shown that reading or listening to the Al Quran can provide a relaxing effect, improve mental calm, reduce depression [10] [11]. This can occur because the frequency of reading waves of the Koran has the ability to rearrange, increase, and balance brain cells [12]. In addition, listening to the verses of Al can stimulate alpha waves, which have frequencies ranging from 8-12 Hz, very good for conducting learning and remembering information [13] [14] [10]. Julianto's research (2011) also shows an increase in theta and delta waves in the parietal lobe area. This proves that when reading the Koran, there are thought activities that involve emotions and deity activities [8].

On the other hand, there is a growing belief in the community about the effects of classical music that can improve concentration and memory abilities. Music can produce rhythmic stimuli that can improve language skills, creativity, concentration, and memory [15] [16]. According to Lozanov, rhythms, beats, and harmony in classical music affect human physiology, especially brain waves and heartbeat, and are also capable of arousing feelings and memories [17]. In addition, slow rhythmic music like classical music can also improve mood [18] [19]. According to Maltin (1998), mood (mood) is very influential on the memory process, memory performance will be better if the mood when encoding information in harmony with the mood when recalling the information [20].

One type of classical music that is believed to improve concentration and memory is classical Mozart music. Mozart's classical music has a soft tone that can stimulate alpha waves that have the effect of calm, comfort, and tranquility [21]. According to Campbell, Mozart's music is able to stimulate and give positive power to creative and motivated areas in the brain and in accordance with the pattern of human brain cells. Mozart's classical music can affect the brain to improve listening, speech, health, emotions, and mental alertness skills [15].

Based on the description above, it is known that listening to the verses of the Qur'an and classical Mozart music is thought to be able to improve short-term memory performance, so the researchers were interested in comparing the effects of listening to the Holy Qur'an and Mozart's classical music to short-term memory performance in students. The hypothesis in this study is that there are differences in memory performance in individuals who listen to murottal Al-Quran and classical music.

METHOD

Research design

This research method is quantitative with experimental design. The type of experimental design used is a randomized experiment, with a multiple group design research design. The research design used was multiple group design, because in this study there were more than two groups and each group was given a different treatment [22].

Subject Identification

The subject of this study was the psychology student UIN Sunan Kalijaga in the year 2016. The number of subjects in this study was 30 people. Subjects will be divided randomly into three groups, namely experimental group A, experiment B, and control.

Research Instrument

This study uses a test that refers to the Wechsler Bellevue Intelligence Scale (WBIS), a test used to measure intelligence. In this case, the researcher used 15 meaningless syllables, namely a series of three letters whose composition consisted of consonant-vowel-consonant letters, for example RIF, WAH, SER, and SOL [23].

Research procedure

The first stage begins with selecting 30 subjects from the psychology study program, Sunan Kalijaga UIN 2016. The subject signed an informed consent sheet to approve the willingness of the subject to take the research to completion. Subjects were divided randomly into three

groups, each group containing 10 people. Each group will get a different treatment. Murottal Ar-Rahman's experimental group A will be heard, the experimental group B will be played Mozart Classical Music, and the control group will not be treated when remembering and writing syllables is meaningless. The time given when memorizing syllables is meaningless for five minutes, while when writing syllables it is meaningless for three minutes.

Data analysis

The data analysis technique used to find out the results of this study is one way ANOVA statistical technique to test differences between groups and can see whether there are differences in meaning between the treatments given [24].

RESULTS

Description of Statistics

TABLE 1. DESCRIPTION OF STATISTICS

Grup	N	Mean	SD
Experiment A	10	9.70	2.751
Experiment B	10	11.60	3.062
Control	10	10.00	4.422

The mean in the experimental group A was 9.70, in the experimental group B it was 11.60, and in the experimental group, it was 10.00. These results indicate that the experimental group B given the listening treatment of Mozart's classical music had the highest mean value.

Test Assumption Normality Test

TABLE 2. NORMALITY TEST

P	P > 0.05	Status

0.200	$P > 0.05$	Normal
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Based on the results of the analysis of the data, the data are normally distributed with a significance value of 0.200 ($P > 0.05$).

Homogeneity Test

TABLE 3. HOMOGENEITY TEST

P	$P > 0.05$	Status
0.333	$P > 0.05$	Homogeneous

Based on the results of the analysis of the data, the data were declared homogeneous with a significance value of 0.333 ($P > 0.05$).

Hypothesis Testing

TABLE 4. HYPOTHESIS TESTING

P	$P < 0.05$	Status
0.435	$0.435 > 0.05$	Not significant

Based on the analysis test using one way ANOVA, the F value is 0.858 and the significance value (p) is 0.435. The significance value shows that $P > 0.05$ which means there is no difference in memory performance in each group given different treatments.

DISCUSSION

The results in this study indicate that there is no difference in short-term memory performance in the group given treatment to listen to murottal Al-Quran, Mozart's classical music, and not given treatment. These results indicate that murottal Al Quran and Mozart's classical

music have no effect on short-term memory performance in memorizing words.

There are two factors that cause information loss or forgetfulness, namely encoding and recall failure [2]. The first factor is an encoding failure. It is possible that the subject does not work seriously on the storage process so that the information encoded in the encryption process cannot be stored properly. The encoding process can occur when there is selective attention to information. Information will fade and disappear if you don't get attention [1]. Subjects do not do rehearsal techniques when remembering words, so information cannot be stored in long-term memory [3].

The second factor is the recall failure. The causes of recall failure include information problems in storage, time effects, and brain conditions. Disorders are considered as one of the reasons for the loss of information [25].

Disturbance theory (interference theory) states that people forget not because memories are lost from storage, but because there is other information that prevents them from remembering. Disturbance theory (interference theory) states that remembering other things or doing other tasks can cause forgetfulness [26]. Based on the theory of interference (interference theory) it is clearly stated that the cause of loss of information in short-term memory is the presence of other information received by the brain or other activities besides remembering. In groups 1, 2, and 3, in addition to having the task of remembering the word also given another task, namely listening to murottal or classical music, so that there is a possibility that activity is disturbed by the activity.

In addition, research by Cassidy and MacDonald (2007) states that the type of music that is not liked by the subject can make brain performance not optimal in carrying out information recall [27]. In another study of the influence of music and noise on human memory performance,

Eiras and McNeil (2010) research revealed that a quiet atmosphere is more effective in improving memory performance than when given a musical setting. After the research took place, a number of subjects said that when music was playing, they lost concentration [28]. In fact, concentration is needed when receiving information, storing information, and when retrieving information [4]. Concentration will increase selective attention and simplify the process of encoding information. Concentration can also increase the chance of information to last long in short-term memory [2].

Factors that have been explained, such as lack of attention and repetition (rehearsal) at the time of coding information, interference from other activities during the process of remembering, listening to unwelcome music, and losing concentration due to listening to music during the recall process, can be something that interferes with performance memory so that the information that has been received cannot be stored properly in memory.

CONCLUSION

Based on the results of data analysis, obtained an F value of 0.858 and a significance value (p) of 0.435. The significance value indicates that $P > 0.05$, which means there is no difference in short-term memory performance in the group given murottal Al-Quran listening and classical music. These results indicate that the hypothesis in this study was rejected.

SUGGESTION

Based on the results of the study, there are suggestions given to the next researcher. Future researchers are expected to control extraneous variables that affect short-term memory performance, such as the type of music preferences, air temperature, and noise.

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interreligious harmony construction built by the Javanese community interesting to study more deeply? This will be a focus of the research questions on the article.

II. THEORITICAL FRAME WORK

In Indonesian, the word *rukun* as an adjective means to be suitable, harmonious, harmonious, and not at odds (Poerwodarminto: 1954). Etymologically, the phrase “harmonious”, comes from Arabic which means pole, foundation, and sila (Lubis, 1924). In English it is equivalent to “harmonious” or “concord” (Echols and Hasan Shadily, 1994). Thus, harmony means social conditions that are characterized by the existence of harmony, compatibility, or disputes (harmony, concordance). In the social science literature, harmony is defined by the term integration (versus disintegration) which means: “the creation and maintenance of diversified patterns of interactions among autonomous units” (Wallace, 1990). The term *rukun* quoted Mulder’s opinion as “overcoming differences, cooperating, accepting each other, calm hearts and living harmoniously” (Mulder, 1984). Whereas Franz Magnis Suseno from Hildred Geertz (Suseno, 1988) said that *rukun* means removing signs of tension in society or between individuals, so that social relations still look harmonious and good.

In terms of the definition of harmony, the above refers to peaceful conditions which are characterized by the absenteeism of conflict in social life. Harmony is a product of a social interaction that involves relationships between individuals and individuals, individuals with groups and groups with groups. On the other hand, the social world is categorized unequally from one another as a result of plurality itself (Turner, 1981). So harmony becomes very dynamic as part of efforts to form a peaceful social life

Indigenous Psychology is part of a scientific tradition that advocates multiple perspectives but not multiple psychologies, trying to find psychological knowledge rooted in cultural contexts (Kim, Yang & Hwang, 2010). Individuals are no longer regarded as machines that do not understand and experience, but as agents for their actions and collective agents through their culture (Kim, 1999, 2000, 2001). Agency functions have placed individuals as entities that are free to choose their choices and are able to apply them in life. The agency process in the individual is valued and placed in relation to the response to the stimulus from the environment and how behavioral expressions occur. It is this basis that distinguishes Indigenous Psychology from Psychology in general which places more emphasis on biological aspects as determinants of individual and collective behavior.

Borrowing a psychological perspective in seeking harmony in inter-group relation related to religious communities there are three aspects that need to be considered, namely: (1) reducing cognitive bias and empathy, (2) making contact between groups, (3) categorizing. According to Hewstone, et al. (2004) cognitive bias is found in group situations where each member has a strong identification of the group. This condition will lead to in-group favoritisms, out-group homogeneity and infra-humiliation as a predisposition to the emergence of conflict. On the other hand, to create harmony, affective aspects must be fostered, namely empathy for out groups (Tam et al, 2008).

On the other hand, researchers assume that cognitive and affective variables will be mediators of the influence of contact between groups. Tam et al. (2008) obtained empirical support for the theoretical model of contact between groups reducing bias and increasing empathy. Contact between groups is not something new. This idea was first raised by Allport (1954) in his book entitled Prejudice. Social psychology research is finally being done to uncover this. Sherif, Harvey, White, Hood, and Sheriff (1988) show negative attitudes and hatred of out-groups can be reduced after individuals participate in collaborative activities with other groups. On a broader scale, Kamise and Hagiwara’s study (2003) states that 70% of respondents stated that the relationship between Korea and Japan had changed positively after carrying out joint activities by the body, although it can indirectly improve relations between the two countries. The study can illustrate that collaboration between groups can reduce conflicts that lead to the generation of descent. Moreover the construct of cognitive variable have been tested by Branscombe, Slugoski, and Kapen (2004) and Wohl and Branscombe (2005). They tried to explain the emergence of the negativity of new group members towards new members of other groups because history in the past was a victim of another group. Branscombe, et al. (2005) argued that one important reason is that group members who are victims always associate ancestors as perpetrators with new members through the similarity of membership categories.

Categorization is a cognitive strategy popularized by Fiske (1998) which aims to obscure the boundaries of inter-group relations by making a superordinate category that is more prominent than the group category. The categorization model is carried out by transforming dichotomous group members’ thoughts, namely “in-group” and “out-group” towards more openness to “us”. In this case the categorization has a positive impact on increasing the interest of group members outside of the group members inside.

Base on the above argument harmony in a psychological perspective will formulate the category of superordinate categories among religious people based on existing localities. The process of inter-group contact consisting of dialogue, discussion, deliberation or other media that can bring together different groups can be interconnected and work together is an indigenous psychology model of religious harmony.

Research on the harmony of religious people in Indonesia has become a fertile field for researchers. Some studies related to harmony are studies from Haidlor Ali Ahmad (2013) which describe the conditions of harmony in Dongo,

The Javanese Indigenous Dimensions of Interreligious Harmony

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Abstract— Harmony is the most requirement to achieve peaceful in multicultural contexts. Cultivating it will create people’s ability to manage pluralism in diverse area. Using indigenous psychology perspective, this research aims to find out about the Javanese indigenous dimensions of interreligious harmony among religious group in Yogyakarta’s contexts. The data collection used observation and interview by 30 respondents. The result of research shows that dimensions of interreligious harmony in the indigenous Javanese have five attributes which are (1) *Tepo Seliro* (difference recognition), (2) *Srawung* (mutual interaction), (3) *Roso* (empathy), (4) *Yakin* (trust), and (5) *Ngajeni* (respect). Respect is the most important dimension of interreligious harmony which is being social capital for social integration continuity. Furthermore trustworthiness can support social contact that reduce intergroup anxiety in interreligious encounter. Therefore combination of personal, relational and cultural dimension such would have been creating intergroup contact intensively which is important factor for maintaining of inter religious harmony in Yogyakarta’s contexts.

Keywords— *interreligious harmony, Javanese dimensions, social contact*

I. INTRODUCTION

According to Kompas survey (2015) there was a decreased public appreciation on one year Jokowi’s government related to political issues entirely, particularly conflict management coming from plurality and diversity. There were three indicators which are (1) government’s ability in speech freedom, (2) differences recognition, and (3) managing social disintegration. These indicators cause problem leading to unexpected interreligious relation in Indonesia. (Kompas, 20/10/15). For instance religious incidents that occurred in Tolikara Regency, Papua was allegedly contributing to the collective memory of the community toward increasing governance in supporting the plurality of this country. In addition another religiously violent inter-clash took place in Aceh Singkil District, Aceh.

Some literatures that discuss the relationship model between groups are related to the strength of social identification of each group members (Hogg, 2014). The stronger the identification of the group’s member causes the emergence of negative perceptions to other groups (out group derogation). Social identification itself is related to the psychological nuances of someone who feels much attached to his group (Tajfel & Turner, 1979). The tendency that occurs in individuals will reveal discriminative attitudes towards other groups. Instead it will consider the group better (in-group favoritism).

The psycho-social conditions of religious groups in Indonesia are certainly dynamic both internally and externally. Given that there are 6 official religions recognized by the government, namely Islam, Christianity, Catholicism, Hinduism, Buddhism and Confucianism with Islam as the majority religion (CRCS, 2010). In the end the practice of religious harmony became a challenge in creating a harmonious religious life in Indonesia. The forms of religious harmony policies have been rolled out since the inception of Indonesia.

In the New Order era, religious harmony was maintained, where the government not only exercised control but also pressure on religious people to reduce their influence in public activities. Unfortunately, the strategy was not able to maintain the harmony of the religious community, in fact there was a human tragedy after the collapse of the New Order (Banawiratma & Bagir, 2011). Therefore, on the case above managing harmony is not only limited to the policy line at the elite level, but the problem of security will also be more comprehensive if pursued by the grassroots level or the local community. How to understand the imagination of the local community about sustainable harmony management needs to be pursued. Given that the principle of seeing society is not just a collection of individuals without meaning (Banawiratma and Bagir, 2011).

The Indigenous Psychology approach is interesting to try out in exploring aspects of local wisdom related to the model of religious community. Given that indigenous psychology fits the context of Indonesia as a pluralist country with a variety of different religious models and interacting with each other (Faturochman, 2015). In order to explore the experience of local people in managing plurality, it requires a deep understanding of the aspects of culture, language and beliefs that underlie collective ties between those who are different (Kim, Yang, Hwang, 2010). *How is the*

Bima, West Nusa Tenggara. The purpose of this research is how people use local wisdom as an effort to maintain harmony, win and overcome conflicts through revitalizing local wisdom. The results of his research explain the Donggo community, using local wisdom, among others: a) The Donggo community as a patronage community is still very talented parents advice; b) Maja Labo Dahu, feeling shy and afraid of wrong behavior; c) Mbolo weki (collective consultation), if there are problems discussed together; d) Tekar nee (discordant); e) The persistence of adat (local laws) (resolved by LASDO) if customary resolutions are immediately resolved by adat and conflicts can be avoided. Harmony in a psychological perspective will formulate the category of superordinate categories among religious people based on existing localities. The process of inter-group contact consisting of dialogue, discussion, deliberation or other media that can bring together different groups can be interconnected and work together is an Indigenous Psychology model of religious harmony.

Anis Rahmadani (2001) about Local Wisdom: Wetu Telu Islamic Marriage Tradition as the Adhesive of the Bayan Society Harmony. Marriage according to the Wetu Telu (three times) teachings uses 3 (three) ways, namely the marriage, mepadic lamar, and selarian by completing it through processions such as cornering, repeating, true, selabar fertilizers, marriage contract, sorong serah, nyongkolan and behind onos nae. In hers conclusion it was explained that the marriage procession according to the Wetu Telu teachings has the potential as an adhesive in strengthening the harmony of religious people in a multicultural society.

Based on several studies of research on harmony among religious people who have been there, the emphasis is on a mono disciplinary approach, namely the qualitative-anthropological method. Whereas in this study will use the Indigenous psychology approach which prioritizes interdisciplinary perspectives in uncovering the phenomenon of harmony between Muslim and non-Muslim religious communities in Javanese's Yogyakarta. As Boulding (1980) said that in scientific societies there is a large diversity of methods and to avoid epistemological errors need to embrace all of them to obtain comprehensive knowledge.

Interdisciplinary perspectives on conceptual aspects emphasize a broad study of harmony by involving all relevant scientific branches. While in the practical aspects use quantitative and qualitative methods in collecting and analyzing data. This is done to draw a generalization from inductive facts towards the universalization of research results. In addition, this research model is directed at the development of theories that reflect the character of psychology in the context of Indonesia. This research is the first step in creating a construct of harmony theory characterized by Indonesian through the exploration of local wisdom in society.

III. THE JAVANESE INDEGINOUS DIMENSION OF INTERRELIGIOUS HARMONY

Based on interviews with 30 subjects who lived in Yogyakarta, the psychological model of Indigenous interreligious harmony can be explained as something dynamic.

The psychological construction of harmony is a condition in individuals, the community / citizens can coexist peacefully, harmoniously, respect each other and have a high tolerance for celebrating differences (W III, 11-13).

Harmony contains: (1) Recognition of differences as the following interview.

Harmony is an attitude of mutual recognition, respect, high tolerance among religious people in a multicultural society so that religious people can live in harmony, peace and side by side (W, XI, 300-302)

The subjects realized that to get along it needed to recognize the existence of differences in religious communities. Each party may not exclude other parties for any reason. Conditions that must be accepted by religious people that in life together is multicultural so that recognition is needed for differences in order to live in harmony.

The second dimension is reciprocal interaction, as the following interview:

The intertwining of reciprocal relationships between community groups can support each other. They have one common goal: peaceful and peaceful life, so that individuals respect each other, respect each other and help each other (W, XX, 202-204)

The subject said that reciprocal interaction is part of the inter-religious harmony. This can occur if there is contact between religious adherents such as cooperation at the individual and group level. Mutual interaction or contact needs to be improved in order to achieve a common goal, namely harmony itself. Inter-religious contact will bridge different understandings so that there is no suspicion among religious adherents. The atmosphere of the relationship between groups becomes more interactive and dynamic because each party is no longer afraid to express themselves

The third dimension is empathy as the following interview:

A condition where humanity cares for each other and is fair with care to another people, by upholding togetherness (XIX, 100-101)

According to the subject, the dimensions of harmony are related to empathy, which is a manifestation of the individual's ability to feel what others feel. In practice, religious people will be kind to other religious people to get good treatment from different religious people. Empathy is not only a matter of placing a balanced attitude towards something outside of itself but also accompanied by concern for the fate of other religious people. In this case the majority group does not act arbitrarily to other diverse minorities.

The fourth dimension is trust as the following interview:

Harmony is peaceful; there is no commotion and quarrels, harmonious life, mutual trust (WXXX, 439-440)

Trust is an important dimension of harmony between religious people considering that social relations are difficult in nature. So that it is needed from each group to trust each other to build common goals. Religious people who are more like being in their group will have a perception that is less trusting compared to religious people who like to interact with other religious people. The subject of long interactions will produce an interfaith belief even though they differ from one another.

The fifth dimension of religious harmony is mutual respect as the following interview:

In my opinion, harmony is aligned with the situation or situation where among members in the community respect to one another. This attitude of mutual respect and respect creates harmony and harmony in life in society (WXIX, 390-402)

Respect among religious people is the basis for creating harmony between Muslims and non-Muslims, where appreciation is one of the social needs. Mutual respect grows and develops along with the level of intensity in relationships. Therefore close relations are always accompanied by mutual respect for one another. Do not impose on other parties and accept openly with inconsistencies found by others. With the principle of mutual respect there will be a harmonious situation in the lives of religious people.

Tolerance is a tangible manifestation of mutual respect between religious people. The existence of tolerance is needed to foster harmony in the aspects of life together. Without this there will only be conflict and conflict between religious groups. Respect among strong religious people will be able to stem all kinds of negative actions from certain groups to other groups. This existence must always be fostered by conducting an enculturation of respect in family life, school and community environment.

IV. DISCUSSION

Based on a survey of 30 subjects who are Muslim and non-Islamic, it can be seen also the frequency of the five dimensions of harmony in Muslims, there are as many as 60 subjects emphasizing the dimension of recognition of differences. There are 30 Muslims emphasizing the dimensions of reciprocal interaction in harmony. In the dimensions of empathy and dimensions of trust there are 15 Muslims who consider it part of harmony. Finally, there are about 40 Muslims who say that the dimension of appreciation is part of harmony. While the dimensions of harmony according to non-Muslims for recognition of differences and dimensions of reciprocal interaction as many as 60 people. As the dimensions of trust and empathy comprise as many as 30 people. As illustrated in the table below

Table I

The Percentage of Javanese Harmony Dimensions

Harmony dimensions	Percentage	
	Javanese Muslim	Javanese-non Muslim
Tepo Seliro (Recognition of differences)	40 %	20 %
Srawung (Mutual interaction)	20 %	20 %
Roso (Empathy)	10 %	10 %
Yakin (Trust)	10 %	10 %
Ngajeni (Respect)	30 %	40 %
Total	100 %	100 %

The dimensions of the psychology of religious harmony based on findings at the field consist of: recognition of differences, reciprocal interaction, empathy, trust and respect. The five dimensions of harmony between Muslims and non-Muslims can be categorized as relational aspects that are interrelated with each other. The relational aspect in collectivist culture occupies an important role because it becomes the center of self (self) in the personal and social world. This is different from the individualist cultural model which emphasizes personal quality as the center of self. Borrowing a psychological perspective in seeking harmony in inter-group relations related to religious communities there are three aspects that need to be considered, namely: (1) reducing cognitive bias and empathy, (2) making contact between groups, (3) categorizing. According to Hewstone, et al. (2004) cognitive bias is found in group situations where each member has a strong identification of the group. This condition will lead to in-group favoritisms, out

group homogeneity and infra-humiliation as a predisposition to the emergence of conflict. On the other hand, to create harmony, affective aspects must be fostered, namely empathy for out groups (Tam et al, 2008).

Researchers assume that cognitive and affective variables will be mediators of the influence of contact between groups. Tam et al. (2008) obtained empirical support for the theoretical model of contact between groups reducing bias and increasing empathy. In this case it will be used to create harmony. The dimension of trust is the most important social capital in supporting the sustainability of a social system. Trust is a form of desire to take risks in relationships that are based on feelings of confidence that other people will do something that is expected and will not act to harm themselves and their groups (Putnam, 1993).

The award dimension is also an important part in creating harmony between Muslims and non-Muslims. As stated by Maslow (2000) that individuals are motivated to gain appreciation for themselves as individuals and social beings. Therefore, individuals must develop themselves more broadly than existing social categories. The principle of respect will emerge if individuals are able to develop the concept of categorization in social relations, recategorization is a cognitive strategy popularized by Fiske (1998) which aims to obscure the boundaries of relations between groups by making a superordinate category that is more prominent than the group category by transforming the thoughts of dichotomous group members namely "in-group" and "out-group" towards more openness to "us".

Based on the explanation above, the indigenous psychology model of Javanese interreligious harmony can lead to create in harmony from perspective of indigenous psychology. Furthermore, according to indigenous perspectives a strong dimension in creating interreligious harmony between Muslims and Non-Muslims is contact between groups, trust and respect. The dimensions of trust and appreciation are a kind of precondition for creating a group contact. Furthermore, effective contact between groups will create harmony between interreligious groups between Muslims and non-Muslims in Java

V. CONCLUSION

Striving for harmony in inter-group relations related to religious communities there are three aspects that need to be considered, namely: (1) yakin (trust) (2) *Srawung* (making contact between groups), (3) *Ngajeni* (respect). Dimension of trust is the most important social capital in supporting the sustainability of a social system. Trust is a form of desire to take risks in relationships. Furthermore, contact between groups becomes an important medium in developing empathy and reducing cognitive bias. Trust and appreciation are a kind of precondition for creating contact between groups. Furthermore, effective contact between groups will create harmony between religious groups between Muslims and non-Muslims.

The conducted research still uses a simple model in understanding the framework of interreligious harmony. It is expected that the next research will use a factor analysis approach to investigation Javanese interreligious dimensions that have been found in this study. So that it can be determined carefully how the relationship between dimensions can investigate through empirical data in the form of quantitative approach

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The Role Of Media In Forming Negative Opinions Of Society Related To LGBT Community (Gay, Lesbian, Bisexual And Transgender) In Indonesia

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Abstract— Lesbian, gay, bisexual and transgender (LGBT) people are always underestimated and even discriminated by society. Many Indonesian people have not been able to accept and assume that LGBT is a dishonorable thing and violates the norms of religion and society. This view was caused by the many Indonesian media that reported negative news about LGBT. The media heralded the adverse effects on society, especially effect on children and adolescents who often use mass media. Although the media can give a big influence on society about the LGBT, but here the media is too extreme to discriminate against LGBT. LGBT behavior themselves do not always show frontal and do not always persuade even though there are now many same-sex couples who have publicly announced their relationship in the media. For example the gay community has its own way of looking for a partner called the gay-term of an instinct when finding someone who is also gay. There are also those who have joined a special community that indeed accommodates gays and for some who are still discreet, or do not declare themselves as gays among the public tend to choose to find friends on social networks specifically for them. In other words, not all LGBTs intend to influence and threaten the development of children and adolescents, but in some aspects of the media that are too excessive and the community is wrong in using media.

Keywords— Media, LGBT, society, social construction theory

I. INTRODUCTION

The Lesbian, gay, bisexual and transgender (LGBT) community are always underestimated and even ostracized by society. The Indonesian people have not been able to accept and assume that LGBT is a dishonorable thing and violates religious norms and society, so that its existence develops clandestinely. Gadpaille states that modern society tends to be negative towards LGBT. This negative view of LGBT causes LGBT tend to be not accepted by the community, vulnerable to discrimination, ridicule and other social sanctions [1]

Before going further it would be better if we limit the notion of sexual homosexuality itself. Homosexuality is widely imposed on someone who interested both physically and emotionally to another person who has the same sex, so that understanding can be applied to gay, lesbian, bisexual, transgender, and intersex or commonly abbreviated as GLBTI [2]. Another definition offered by Dr. Dadang Hawari in his book "Pendekatan Psikoreligi pada Homoseksual", he mentioned that homosexuality is one form of deviant sexual behavior, characterized by feelings of attraction (affection, emotional and / or erotic relationships) to the same sex, with or without sex with mouth (oral sex) or rectum (sodomy / anal sex) [3]

A number of reasons have caused people to regard LGBT negativity as the reason for community norms, sexual health, mental health and primarily for religious reasons. Homosexual stories themselves are also written in the scriptures of the two largest religions in the world, namely in the Gospels (Genesis, 18-19) and the Qur'an (Hud, 82-83). Both mentioned that the Sodom were a group of people who lived during the time of Prophet Lut / Lot. It was told that these people were hated by God that they were destroyed because they committed homosexual behavior. This is often the basis of public hatred of LGBT people.

LGBT tends to be at risk of experiencing discrimination in his work and social life [4]. The social sanctions given by the community generally vary, ranging from ridicule, persecution, to the death penalty as happened in western countries. The rejection and discrimination of society against homosexuals in the form of demands to become heterosexual in all aspects of life lies behind the decision of some homosexuals to continue to hide their sexual orientation from the community so that people who have homosexual orientation choose to cover their sexual orientation.

The explanation above shows that the background of LGBT to cover up their sexual orientation is because of the social construction of the community. Social construction is defined as a social process through actions and interactions where individuals or groups of individuals, create continuously a reality that is owned and experienced together in a subjective manner. This theory is rooted in a constructivist paradigm that sees social

reality as a social construct created by individuals, which is a free human being. The individual becomes a determinant in the social world that is constructed based on his will, which in many cases has the freedom to act outside the limits of the control of the structure and social institutions. In social processes, humans are seen as creators of social reality that is relatively free in their social world [5].

Social construction in the community that views LGBT in negatives way is exacerbated by negative news that delivered in the Indonesia mass media and social media. The media heralded the adverse effects on society, especially children and adolescents who often use online media. Elisabeth Noelle-Neumann has seen mass media have a strong influence on the media audience or mass audience and can intentionally change or control people's behavior [6]. According to him the audience is described as being the target of the process of injection of information fired by the mass media and the public cannot avoid or reject the injection carried out by the mass media.

Although the media can have a big influence on LGBT behavior, but media coverage extreme discriminates against LGBT. LGBT behavior do not always show frontal and do not always persuade even though there are now many same-sex couples who have publicly announced their relationship on social media. News in the media or called cybernews is too marginalizing LGBT, the news also directs the public regarding the views of LGBT people. Of the several texts contained in the news in cybernews, the author wants to analyze what texts are in the media and how the media marginalize LGBT people.

Media views on LGBT

The media often preach the atrocities and sadities of LGBT people, especially those who are in a relationship. If we remember the serial murder cases carried out by Ryan from Jombang, it might make us think what made them do that, is it true that the public assumption that homosexuals have jealousy over a heterosexual person. The study entitled Sex Differences in Events that Elicit Jealousy among Homosexuals conducted by Dijkstra et al (2001) from the University of Dutch Groningen, may answer the question above. The study was conducted by giving a questionnaire that contained an overview of partner infidelity given to homosexuals (in this study gay and lesbian). The results show that gays have a greater degree of jealousy than lesbians. Unfortunately this study did not include a control or heterosexual group as a comparison.

Bad perceptions do not necessarily materialize in bad behavior, as Gabriel et al [7] in his journal entitled Perceived Sexual Orientation and Helping Behavior, which was conducted in Switzerland and US showed that a person's helping behavior towards homosexuals was quite high (77.5%). This research was conducted by using a telephone by calling a number at random, to find out what the response was from someone when asked for help (in an emergency such as an accident), whether willing to continue the call and intend to help or reluctantly help. This shows that humans, especially heterosexuals, are still able to put aside sexual orientation in helpful behavior.

These things indicate that even though the media often provide content that is properly related to LGBT behavior, sometimes they are too excessive in presenting the news. Such as news of murder and persecution carried out by homosexuals, often the report continuously and repeatedly, so as to be able to form negative thoughts in the community.

The media also labeled LGBT people, some examples of terms to label LGBT people include[8]:

1. Butchy: which means a masculine figure with features like a guy. In the world of lesbians, butchy aka buci acts as a guy in a relationship (GF).
2. Femme: Feminism with characteristics like a girl. In the lesbian world, femme acts as a girl in a relationship.
3. Top: gay men who are often portrayed as masculine figures in men's relationships.
4. Bottom: gay men who are often portrayed as feminine in male relations
5. Andro: Andro's label is still divided into two groups, Andro Butchy (AB) and Andro Femme (AF). andro femme (AF) usually has a tomboyish appearance but still looks girly (his heart is still femme and acts as a femme). It's different from andro butchy (AB) AB which usually looks like butchy but still has a girl's character and acts as a butchy (half-butchy).
6. No Label: LGBT people who do not use Femme, butchy, and andro labels, but the media still consider no labels to be labels labeled for sexual orientation who like same-sex

Abnormal and Deviant views for LGBT

The normal concept for marriage couples in Indonesia is marriage between men and women, this is clearly embraced by Law No. 1 of 1974 [9] concerning Marriage. Marriage according to Article 1 of the law, only between men and women. So same sex marriage is contrary to Indonesian law

LGBT people are considered to be abnormal by society and widely reported in the media as a norm. So from that it deserves to be considered negative because it is not in accordance with social and religious norms. So that it can have a negative impact on children especially LGBT who appear in mass media and social media. Children are not considered to be screening programs that are good for consumption and which are bad.

According to the theory of hypodermic needles, the message in the media is described as a magic bullet that enters the child's mind. This theory also explains how the media controls what the audience does as children see and what they hear. According to this theory, the effect of media on mass audiences is direct or delayed in the future. Therefore the presence and appearance of LGBT in the mass media and social media can have a direct impact. Thus the children will be able to emulate the LGBT behavior that he saw and heard in the media.

So far the media have not seen how LGBT psychology understands their identity. In making a decision to become an LGBT, you need full support from the group. Getting more attention, feeling comfortable, and the

instinct to become transgender bisexual or homosexual as a whole is another driving factor that makes sure you make your choice

The psychological experience of the perpetrators in accepting the LGBT conditions they experience is certainly very diverse and through a long process. Emotional psychological adaptation and low self-esteem. Humiliation, filth, even a sinner often overshadows daily life. Upheaval in themselves which often rejects the conditions of sexual deviation.

How media preach the adverse effects of LGBT people on children, which can make the community that did not have a problem with it, it will be very worrying if the news is true. But LGBT victims in the media are not explicitly told. In other words, the media only sees negativity from social construction in society and corners LGBT without seeing humanity.

Bad perceptions that are formed against homosexuals seem to not only have an impact on homophobia but also anxiety about homosexuals. In a psychology journal entitled *Homosexuality Anxiety: A Misunderstood Form of OCD* written by Monnica Williams [10] states that many people who are actually not homosexuals because of their fear that they are homosexual, this condition is called OCD (Obsessive Compulsive Disorder) Homosexuality Anxiety. This is different from homophobia which tends to hate homosexuals, which often manifest in words and behavior. This situation is possible because their perceptions of homosexuality are too bad, this situation is experienced by many people with strict moral standards and someone with high religious beliefs.

Bad perception in the community also leads to discrimination against LGBT. Like factories and companies tend to reject homosexuality for fear of being able to disrupt the work atmosphere, especially in neighborhoods where all workers are male or female. Homosexuals are accepted to work in salons and beauty treatments (it has been proven that they are good at masculine makeup to look feminine). The United States Armed Forces have a homosexual rule, which is "do not tell and do not talk." Homosexuals may become soldiers as long as they do not talk to other people that they are gay. Other people including their commanders should not ask "are you gay?" So that he does not need to answer such questions.

Pelangi is an LGBT community in Indonesia commenting that the media can help break the public's perception through news that does not discredit LGBT. Arus Pelangi expects greater exposure to things that show LGBT as victims. The rainbow current expects news that further highlights how LGBT in other countries is upheld. because, all regulations concerning prevention, eradication and prevention of community diseases. This can have a bad influence on LGBT [11]

Inconsistency in the KPI Law

The rise of LGBT (Lesbian, Gay, Bisexual, Trending) news on television made the Indonesian Broadcasting Commission (KPI) issue a Circular Letter Number 203 / K / KPI / 02/2016 which regulates hosts, talent or performers both cast main and supporting so as not to appear in the style of feminine clothing, feminine make-up, feminine body language, feminine speaking style, promotion of male justification for feminine behavior, displaying men's greetings with femininity, as well as typical terms used by female men. The Circular appeared to be discriminatory but in reality the circular letter received positive support from the television managers so that it had a positive impact on the reduction in impressions of female TV show performers.

The Indonesian Broadcasting Commission (KPI) is a commission that is given a high mandate by Law No.32 of 2002 [12] as an Independent Institution that regulates the regulation of television broadcasting both content and operating permits. Then it can be said that the KPI is one of the state-owned strategic institutions with the obligation to guard, morally, culturally and ethically nation from the bad influence of television shows, according to KPI's tag line, which is to provide "healthy shows for the people".

Aside from operational problems, the KPI is currently still not harmonious with the Film Censorship Institution (LSF). for the standard rules used in assessing the feasibility of television shows. On the side of the television broadcasting practitioner, suppose the number of Censorship Escapes from the LSF is sometimes not in accordance with the P3SPS standard from KPI.

Cybernews, Tirto.id reported on the impact of LGBT from mass media broadcasts: in its broadcast, it was reported that KPI assessed shows that campaigned for LGBT violated P3SPS. KPI published P3SPS in 2012. Various rules made with the aim of protecting the interests of the public were included starting from the appearance of sexual scenes, violence, regulations around advertising, respect for religious values, culture, politeness and moral values, and protection of certain community groups.

Chapter XI article 15 paragraph 1 letter b P3 includes the obligation of broadcasters to pay attention to and protect the rights and interests of people and / or groups with certain sexual orientation and gender identity. SPS article 36 related to Classification A or impressions for children, letter g, includes the prohibition on the appearance of romance between the opposite sex and same sex.

An example of media inconsistency in Indonesia

There is no news about the direct impact of LGBT behavior in the mass media or online media. as for example, the question of upin ipin which saves LGBT elements played by godly men, whose role is as men who resemble women. The ipin effort is still running in Indonesia and there is no warning from KPI.

Spongebob is also a show of children who contain LGBT elements that remain aired on Indonesian media. Even episodes that clearly contain LGBT elements are when spongebob and patric find a shell that they consider to be their child, patric as their father and spongebob acts as his mother who works in the krastricrap.

The inconsistency of the law that shows the broadcast and the absence of news about the direct impact in Indonesia will only corner LGBT people.

II. CONCLUSION

Lesbian, gay, bisexual and transgender (LGBT) people are always underestimated and even ostracized by society. The Indonesian people have not been able to accept and assume that LGBT is a thing that is not praised and norms of religion and society. This view is caused by social construction that occurs in the community. And with the development of media in Indonesia that preaches negative news about LGBT. Even though the media can have a big influence on LGBT behavior, but here the media is too extreme to discriminate against LGBT actors. The media does not pay attention to the psychological state of LGBT people.

The Indonesian Broadcasting Commission makes regulations regarding shows that are in the mass media, limiting shows containing LGBT elements, but there are still shows for children who contain LGBT elements. Cybernews does not report on shows in Indonesian mass media that have a real impact on children.

III. Suggestion

Research is conducted on the extent to which the shows that are considered to influence LGBT behavior in children in Indonesia, so as to become a reference for screening KPIs and the adverse effects that occur in America.

It is recommended for LGBT people to remain enthusiastic in living life even though conditions are different from others do not be discouraged and experience social isolation against the negative stigma of society.

Health workers are advised to provide information on health, especially regarding psychological health in order to improve the degree of mental well-being and avoid the risks of self-harm with complex problems faced by LGBT actors

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INSTAGRAM OF SOCIAL INSTRUMENT COMMUNICATION

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Abstract- Uploading photos to give meaning to yourself becomes easy when Instagram. The desire for self-presentation has been presented by Instagram in its service. Instagram does digital work so as to produce *retouched* photos to make the photos look beautiful increasingly match the manual work. Sometimes it comes to a stage where Instagram users no longer feel the need to know how the app works and feel no need to know or feel they don't care anymore about the hassle of manual work. This research uses descriptive qualitative method to see Instagram activities and abilities that present users to forget manual work. Instagram users are just ready to be stylish, no need to understand the technicalities of the photo anymore. Instagram makes users comfortable in the process of working, comfortable with the results of photos that have been educated by Instagram so as to produce beautiful photos to be presented to other users in the network of friends.

Keywords: Instagram, Photo, Self-meaning

I. INTRODUCTION

Revolution in the field of communication technology offers social and cultural order in society, the earth is flat, Thomas L Friedman (2007: 7) describes the development of communication technology with the metaphor that the earth is flat because this progress. Allows anyone, and everywhere, to be able to interact and compete in various ways so that the earth is as flat as a plate. Each new technological development promises to expand convergence to create a media system that is able to reach distant distances but also provides a large number of opportunities for specific goals. Communication technology and media activities are increasingly easy to move, not bound by space and time, easy to carry anywhere (*mobile*).

Activities using the results of current technology in the form of cell phones in communicating with others is a daily life that we meet. Cellular phone culture has revolutionized everyday culture in creating communication and meaning, even identity (Setiansah & Udasmoro, 2015). The provocation of mobile technology with all its applications blends with human activities, spaces are increasingly narrowed *-time space compression* and *time space distortion, breaking* thus down the boundaries of conventional space and time. In this phase, a generation is born who always in their lives use telephone devices *mobile*. This generation has the expertise to use new technological devices and communicate with each other to form networks with intermediaries of this new technology, this generation is referred to as "*Digital Native*". As stated by McLuhan that every advanced modern society is formed by a variety of media technologies available to the community. For McLuhan, the media is an extension of our own extension, even technological deterministic thinking holds that technology determines and influences the environment of human life. Arnold Pacey opposes this opinion, technology is not only a tool, it contains destructive potential (Pacey, 2000: 6), "*The application of scientific and other knowledge to practical tasks by ordering systems that involve people and organizations, living things and machines*". According to Pacey the general idea is that technology is *value free* or *value load* which shows that the development and use of technology is conditioned by many factors, namely political and cultural and economic and scientific factors.

II. RESEARCH METHOD

This research is qualitative research using a phenomenon that occurs within the scope of the mosque organization. Basically there are three important stages that someone will do when doing research. The three stages are; preparation of research design, data collection and processing and preparation of reports. For this reason, the preparation of research design is an activity that cannot be missed (Martono, 2015: 70).

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III. LITERATURE REVIEW

Cell phones with a variety of applications in them, especially social media applications, are bringing new activities in the encounter of human life. Social media presents a certain understanding (Culture, Hridaya Bhakti, Paradiza, Alkaf, & Irwansyah, 2018). *On social media, various social activities in different social roles that belong to our behavior in systems and are mapped to single profiles* (Fuchs, 2007: 50), social activities in the form of collaboration, communication, exchanging ideas for users of social media. Even shared user privacy is no longer a taboo, they even share it with community friends on social networks (Walrave, Ponnet, Vanderhoven, Haers, &

Segaert, 2016: 107). Even in Brandimarte's research (2010) it was revealed that social media users voluntarily share identity data, some experiments on students to be offered the possibility of providing personal data online on the new social networking system of the University. Resulting in that there are two reaction groups to the offer: the first group, students are told that their data will be publicly available online. The second group, only 50% of personal data will be shared publicly. The results showed that compared to the second group, students in the first group preferred to provide content of personal data *online* to share. This first group believes that they are brave enough to reveal more personal data because they have the belief that they still have great control over personal data when the data is shared with other students.

IV. RESULTS AND DISCUSSIONS

Instagram as a social media that was investigated in this study, works by dividing users' personal data through uploaded photos. Users voluntarily share their photos by following the "" rules *Instagram Terms of Use and Instagram Community Guideline* ". Instagram as social media shows the ranking of the four social media that are preferred in Indonesia, and third in the world. Instagram opens space for users to share their private spaces on the network without hesitation (Yang, 2016). With 53 million Instagram users, Instagram does offer different social media than other social media, Instagram can share their photos around the world, with Instagram users reaching one billion users overall (WeAreSocial.net, June 2018). Beautiful and artistic photos as something that Instagram users can present, reinforce symbolic capital that offers material forms of capital in the user's activities. Debord added that in the end the definition of the real world turned into a collection of simple images in the form of photos when on Instagram, simple images became a reality and effective motivation of hypnotic behavior. The world is formed from a simple image, Instagram users identify themselves as someone who is inherent with real products idealized by commodities. However, the process of self-projection of something offered by a commodity will never occur or as Lacan has stated about "Subject" (Olivier, 2004: 2), that it will not achieve *wholeness*, which is integrated, exactly with the commodity product offered, accepting symbolic inevitability, subjects are falsified through language that forms into assumptions that are believed to be real.

Affirmation of *Distinction* Instagram From Various Social Media

Middle-class who want to always present symbolic prestige, status of authority, and social honor in their activities, as revealed by Bourdieu "*knowledge and recognition-name, renown, prestige, honor, glory, authority, everything which constitutes symbolic power as a recognized power*" (Bourdieu, 1984: 251). Different desires in these circles were actually captured by Instagram by actually producing features that were different from social media before, because the Instagram platform which initially required a cell phone was above average. In early 2011, in its initial version, Instagram had 15 effects that users could use when they wanted to edit a photo. These effects consist of: X-Pro II, Lomo-fi, Earlybird, Sutro, Toaster, Brannan, Inkwel, Walden, Hefe, Apollo, Poprocket, Nashville, Gotham, 1977, and Lord Kelvin. But right on the last September 20 Instagram has added 4 new effects namely; Valencia, Amaro, Rise, Hudson and have removed 3 effects, Apollo, Poprocket, and Gotham from within the feature. In applying the effects even users can also remove the photo frames that are included in the effect. Another feature in the editing section is Tilt-Shift. This shift-shift functions the same as the camera effect via Instagram, which is to focus one point on a photo, and the surroundings become blurry. In its use the Tilt-Shift application has 2 shapes, which are rectangular and also round. Both of these shapes can be set large and small, also the desired focus point. Tilt-shift also adjusts the appearance of the photo around the focus point, so users can adjust the blurred level around the focus point in the photo.



Picture 1. Filter photo examples on Instagram

In June 2013, Instagram released version 4.0 by presenting the technology to record and share moments the user has gone through in the form of videos with a maximum duration of 15 seconds, this technology requires sufficient memory on the user's mobile phone. After the video feature has been running for more than a year, Instagram launched the feature *Direct*, a feature that has a personal nature and is specific to users to send text messages, pictures and videos privately to friends who are wanted by Instagram users. Even the value of prestige as a symbol capital was introduced by Instagram for users who have a large number of followers or in Instagram follower terms in the form of *verified badges* to find out which accounts are genuine and fake. This feature is also widely used for celebrities, athletes and even trademarks (Simply Measured, 2014). Video as material that can be shared with fellow Instagram users is so well-liked that users can be seen from the increase in Instagram users in 2015 reaching 400 million, 75% came from Asia and Europe, Instagram extended the video duration to 60 seconds in March 2016. This rapid development, Instagram

is aware that they present a new lifestyle. The use of computer technology and new communication technologies have resulted in a form of cultural expression that has an impact on the formation of new cultures in society (Bell, Loader, Pleace, & Schuler, 2004: 48), digital forms of communication have an impact on the emergence of virtual communities that enable people in it is not just communicating in an instant global, but they can organize and manage content. But McLuhan argues that the emergence of media technology has an impact on cultural change in the middle of society that often depends on the media itself (McLuhan, 1995: 7).

In May 2016, Instagram made an all-out comparison of appearance, framework for feeds, and logo-icons. The big change was due to the number of photos and videos shared on the Instagram service reaching 80 million uploads of photos and videos every day, meaning that as much as Instagram users' activities in communicating through Instagram. So in August 2016 it was very convincing Instagram to add stories, the form of features used by most young people to upload something can be in the form of videos or images of short content, which will disappear within 24 hours and can be done "live" So that precious moments from Instagram story content can be stored on personal Instagram.



Figure 2. InstaStories Features on Instagram

use of Instagram as a social media to tell the user's daily activities is becoming a matter of course to its users, so this popularity is also used for business purposes. This Instagram presents a dynamic space. Because it provides more accessible space, both in terms of time, speed of interaction, and more specifically because of the algorithmic system. The space and features provided are various, so they can be used for various purposes. When referring to Gramsci, Instagram's hegemony on its users is a strategy in combining social norms, power relations and capital power systematically (Mosco, 2009: 206). Hegemony is so dominant, Instagram users really need and are increasingly bound. In the developments in 2016, there were almost one million business accounts using *business profiles* in Indonesia to greet consumers, even more than one million advertisers actively engaged in *feeds* Instagram user. Business interests increasingly coexist with the activeness of Instagram in matching users, so that in April 2017 alone in less than 4 months (January-April) the number of users reached 100 million overall.

Online Behavior and Typology of Social Media Users

Understanding how users treat social media can provide an understanding of the "outlook" of users in treating production and consumption in cyberspace. What they think about their posts on social media such as activities in giving a "like" or "dislike" rating to other people's posts, understanding what they present on the social media homepage they have. Online traces can be traced to how users create content for themselves the way they like and the different desires of the social media display they have from other users, the activity of sharing "themselves" with other users online, and how social media users browse other people's posts in a (*network society network society*). Online user behavior is also different when they use different social media platforms, because each social media media has different operations in producing content, how often it consumes and the frequency of user activity in this social media space. Media behavior is defined as the totality of human behavior in relation to the use of new media including the level of participation in the frequency of use and preference for content or activities in the use of media (forms of their use) (Brandtzæg, 2010).

From 2000 several studies were carried out to parse typologies of social media users such as the Office of Communication which produced typologies of social media users and share them with certain labels; *Alpha Socializers*, social networking users use it as a tool to find friends, soul mates and even entertainment. *Attention Seekers*, to seek attention and comments from other parties, by posting photos and also updating profiles (*status updates*), *Followers*, use it to always maintain friendship, *Faithfuls*, use it to find old friends, *Functionals*, use it for certain purposes (Ofcom, 2008). This description is drawn from the conclusion of examining 39 social network users as well as 13 non-users including adults and children through in-depth interviews and how they use social networks. Whereas Brandzeg's research explained that social media users were divided into 5 typologies of research results in Norway in 2007 in 5233 adolescent users using an online survey with the results of typology sharing; 19% are *sporadics*, social network users who rarely engage in activities but always monitor what's on their social networks. *Lurkers* 27%, the largest social network user group and they use the online community mainly to spend time even they are involved in a number of activities for a small level of activities. *Socializers* 25%, used to socialize and even use it to *chat* with some friends. *Debaters* 11%, social networking is used for discussion, spreading writings that users make, and looking for news information to respond to. *Actives* 18%, actively involved in social networks and even actively producing for friends in networks on social networks (Brandtzaeg & Heim, 2011). The identification of typologies of social media users in research conducted by the Office of Communication and Brandtzaeg tends to be simplified, there

are dimensions that have not been heeded. such as the social implications that generate social capital for each user of social media, then different cross-cultural typologies because culture influences lifestyles. Whereas lifestyle can influence the way of communicating and interacting with social media users with the help of new media technology.

For Rich in his study interpreted the typology that there is only a classification system, not a theoretical framework (Rich, 1992). Typology is the classification of schemes, comparing an organization and grouping them into similar categories, even McKelvey defines typology as something essential, abstract observations of simple categories (McKelvey, 1982), no one really explains a framework for understand the process of user activity when mediated on social media. The decomposition of typology by media users of social media forgets the social implications so that it does not only focus on technological artifacts but develops on the complexity of media systems and digital disparities and not only on the conceptual collection of social media users and the salient points of the behavior under study. Social media users can be divided into two classifications, first as *the interacting* and *the interacted users* because at the same time they can be users *addicted* in exploring whatever is presented by the internet, but can also be so selective in sorting out what they consume especially things - things they like (DiMaggio, 2001: 307).

V.CONCLUSION

Instagram is a social media where a community of people socializes in the form of photos, videos, captions to support the upload and column facilities for commenting. Instagram also provides additional filters in editing photos and gives a professional touch when taking and editing photos for later uploading and sharing on the network, reinforcing the tastes of users. Because taste is not something that comes naturally. It is not a free "choice". It is not an individual's prerogative. Taste, according to Bourdieu, is a product of social construction that is formed (Bourdieu, 1984: 2). This Instagram facility that makes Instagram as a social media application outperforms other social media applications, where other social media are not serious to bring seriously the addition of features to edit photos so that uploading other social media photos seems to look plain without touch. For this, Instagram solidifies its social media with features to make artistic and beautiful photos and share moments of Instagram user activity. This service is not owned by other social media that presents photos uploaded by users without editing and plain. *Seize the moment and share it with the whole globe*, Teyon (2018) argues in commenting on how Instagram works to serve its users, which strengthen the class so that middle-class users increasingly strengthen their class. According to Baudrillard, consumption activities are basically not carried out for reasons of need, but rather for symbolic reasons: honor, status and prestige. So it is clear that social reality in today's consumption society tends to prioritize signs and symbols as the main motive for consumption activities. Commodity objects are bought because of the symbolic meaning that is in them (Baudrillard, 1998: 10), in Instagram a photo is able to present artificial or superficial reality created through the help of simulation technology and imaging engineering that takes over the natural world of reality as well as filters.

Photos presented on Instagram are no longer documentation or reflection of reality but instead become their own reality or even become more real than reality itself. Consuming Instagram is basically not done for reasons of need, but rather for symbolic reasons: honor, status and prestige. Social reality in consuming Instagram tends to prioritize signs and symbols as the main motive for consumption activities, so they are so sensitive to the background of their photos. The object of the commodity is bought because of the symbolic meaning that is in it. Sharing photos is part of a high concern for self-presentation. Millennial children see as an emotional escape and an intimate "free space", free from supervision, they assume in social media that the self is more open about sharing feelings, opening the way for "more" self-presentation practices to be distributed through sharing photos (DE, 2014).

The symbol system is a medium that mediates Instagram users in interpreting things, producing and changing meanings. The symbol system is able to do everything because it operates as a representation system. Through symbols (can be language, discourse, images, and the like) Instagram users express thoughts, concepts, and ideas about something. The meaning of something really depends on how you look, how you present (Bourdieu, 2014: 21).

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