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School of Multimedia Technology & Communication (SMMTC)

2nd - 4th May 2017



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Hakcipta terpelihara. Sebarang bahagian dalam buku ini tidak boleh diterbitkan semula, disimpan dalam apa cara yang boleh digunakan semula, ataupun dipindahkan dalam sebarang bentuk atau dengan sebarang cara, baik dengan cara elektronik, mekanik, penggambaran semula, perakaman dan sebagainya tanpa mendapat izin daripada Pusat Pengajian Teknologi Multimedia dan Komunikasi, Universiti Utara Malaysia.

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PREFACE

Growing with media

Assamualaikum dan Selamat Datang

First of all, we would like to welcome everyone to the International Conference on Media Studies 2017. This years ICMS 2017 will be addressed comprehensively from the media to social perspectives, aiming at presenting, discussing and disseminating current developments, new approaches, new tools and practical solutions for the media landscape. The conference is targeted to an academic audience (lecturers, researchers and students) and practitioners (media buyer, press and media managers from diverse media organizations).

To introduce the emerging developments of media. Growing with media is essential for every individual. Issues will be presented and discussed in this 360 degrees of media growth.

1. To introduce the importance of media in 360 degrees;
2. To deliberate on the challenges or difficulties associated with the media;
3. To discuss success factors of media;
4. To discuss the future trends of media in 360 degrees;
5. To introduce the state-of-the-art practices in media;

ICMS 2017 seeks high-quality contributions on media academics and practitioners, including theoretical foundations, innovative practices, case studies, experiences, among others.

We would like to extend our gratitude for the overwhelming response from UUM and Universitas Sebelasmaret (UNS), Neville Wadia Institute Of Management Studies And Research, Bansomdejchaopraya Rajabhat University, Hatyai University and Suryadatta Group of Institutes.

Thank you and look forward to seeing you again in Sintok !

The Editors,

Azahar Kasim
Sabrina Mohd Rashid
Norsiah Abdul Hamid

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Batik Motifs as Media in Building Peace

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ABSTRACT. Batik is a masterpiece of Indonesia. Batik has motifs. They sound many problems in human life. Batik motifs voiced a hope, peace, and history. This paper discusses the sound of peace in the batik's motifs. The sound of peace in the batik has reflected in its production. It needs a long process to make a piece of batik cloth. First is drawing motif by a pencil. After that, the motif illuminate by wax. The function of the wax is to block the colour of the material. So it need many times the block the colour material. It truly needs a patience to make a piece of batik cloth. It reflected the patience. Peace must be built in patience situation. Batik motifs reflect the peace. There are many symbols of peace in the motifs. The symbols reflect in the harmonic situation with (1) God, (2) harmonic situation with nature, and (3) harmonic situation with creatures. These situations describe in the motifs. Semen motif is a symbol of harmonic situation with God. Building in the semen motif is in the form of God (deva) palace. It symbolized the human and the God. The Meru building meru imitated in the Javanese palace (*kraton*). The kraton is a symbol the unity of God and human. It is as a symbol of jagad gedhe (big universe). The human is a symbol of little universe (jagad cilik). The people who close the the God, will feel the peace of the world. The peace was formed when the human has harmonic relation with the nature. Batik always describes the nature. Parang motif is a description the unity of human with mountain and ocean. The mountain requires slope to reach the sea. Pereng or parang means slope in Javanese. Sekar Jagat motif (the flowers of the universe) is the image of human in relation to the world or the universe. Truntum motif describes harmony with the night sky, stars and flowers. In motif there are patterns that mostly adopted from nature. For examples, pattern ceplok adopts the flowers in bloom, the pattern of the lereng (slopes) adopt a downhill road, patterns sement adopt a plant in first growing, pattern lunglungan adopt a tree vines, and buketan adopt which adopts arrangement of flowers or foliage. The peace was formed when the human has the harmonic relation with the nature. Batik always describes the nature. It can be concluded that in the motif there is a message to build harmony with the world. Batik is a media in campaigning for peace in life. Peace is illustrated by harmony with God, nature, and each other.

KEYWORDS: batik motif; peace; media

1 INTRODUCTION

Batik has become a world masterpiece from Indonesia. Batik has spread to over the world as beautiful textile art. World has recognize batik as a Representative List of the Intangible Cultural Heritage of Humanity from UNESCO, especially batik from Yogyakarta and Surakarta.

So batik has sound many problems in human life. Batik motifs voiced a hope, peace, and history. Piece of batik cloth has a story that a lot of stories. They have different story each other. The story comes from a variety of cultures that exist in Indonesia. For example, gurdan motif or eagle motif, for example, was inspired by the story Adiparwa sub Garudeya (Garuda story). Other motifs, such as the watu pecah (broken stone) it turns out inspired from the story of the Dutch colonial era sweatshop. At that time, the Java community forced for arranging the stones for road construction. Meanwhile, Pekalongan batik motif raises Hansen and Gratel and Snow White is a narrative of the West due to the influence of Dutch culture. People often refer to it by name Dutch batik (batik Belanda) because it was developed by the Dutch people living in coastal Pekalongan between the years 1840-1940. Hansen and Gratel story, Snow White, or Cinderella are Western stories. They are very popular in the world. The stories fit into the motif

(Sudardi, 2017). This article uncover about batik as media in building peace. This description is about the process of making batik, the motifs and their meaning to build the peace.

2 THE METHOD

We took qualitative research in find the description (Nasution, 1992). The research has taken place around Surakarta, Central Java. The informants are the producers, the worker, academic, family of king, students, and so on. We also have an observation in many places. Documents as books are also as our data source. In analysing data, we used integrative analysis (Miles and Huberman, 1992).

3 MAKING BATIK

Batik is a kind of painting art that need contemplation and composure. Batik can only be made well on peace time. So it can be concluded that batik is a symbol of peace.

The first process in making batik is by making pattern in a piece of white cotton. It needs contemplation to make pattern. The ideas usually are from nature (flora and fauna). There are three kind in processing batik, (1) traditional process, (2) *kesikan* process, (3) *peisiran* process (Doellah, 2002:13).

Principally, the three processes are in the same, but there are some variation and then to be their specific way. The first process is by making pattern with pencil in the white cotton. The pattern then filled with hot liquid wax. The tool to fill the pattern is canthing. Actually, this is the activities called *mbatik* means making batik.

After forming the pattern, the space left to be white area will be blocked by liquid wax. It is called *nembok* (block). The blocked are will be still in white colour at the end of the making batik process.

The next process is to dye or to give basic colour. The cotton with the wax pattern is dyed in the blue liquid colour to make the cotton to be blue. The step called *medel*.

The next step is to choose the space in the cotton that will be in brown colour. Brown is standard colour of traditional batik. Some of the cover wax was scraped. After scraping, the cotton was washing to eliminate the rest of the wax. The step called *ngerok* (scraping). The next is blocking the area that will still in blue by wax. This process called *mbironi* means select the blue area.

After it, the cotton is dyed in the brown colour liquid called *soga*. It is a specific colour in batik. The dyeing will make the cotton dominated by brown colour. The last step is removing all of the wax by hot water. Then, cotton is dried the then be deposited for the next use. The process of making batik by *kesikan* technique is after dyeing with blue colour liquid (*medel*), all the wax was removed. Then, the area that will be in blue or white, these area blocked by wax. This step called *ngesik*, so we call this process as *kesikan*. The last steps are dyeing the cotton in the brown colour liquid (*soga*) and remove all the wax and continued to drying and deposited.

The process of making batik by coastal technique or Pekalongan technique by colouring with special tool canthing colet on the cotton. The tool use to give colour, not by dyeing. So this technique is also called colet technique. The area that coloured by canthing colet then covered by wax. Because it is using canthing colet, so the technique also called colet technique. The area coloured by colet then blocked by wax and then dyed in the basic colour liquid, usually blue. After it, all wax then removed. After all the wax removed. The coloured area and white area blocked again by wax to cover white spot called *granit* area outside the pattern by little circle called *granit*.

So it is 3 way to make batik. All of the way need along time and peace situation. So, making batik is a symbol of peace. Without peace, someone can't make a beautiful batik. It reflected the patience. Peace must be built in patience situation. Batik motifs reflect the peace. Some people said that batik is a media of meditation.

4 BATIK MOTIF AND HARMONY

One aspects of peace is harmony. Batik motifs reflect in the harmonic situation with (1) God, (2) harmonic situation with nature, and (3) harmonic situation with creatures. These situations describe in the motifs. Meru motif is a symbol of harmonic situation with God. Meru is in the form of God (deva) palace. It symbolized the human and the God. Meru imitated in the Javanese palace (kraton). The kraton is a symbol the unity of God and human. It is as a symbol of jagad gedhe (big universe). The human is a symbol of little universe (jagad cilik). The people who close the the God, will feel the peace of the world. The peace was formed when the human has harmonic relation with the nature.

Javanese are a religious people. Before the coming of Islam, Javanese is Buddhism and Hindu. The the traces of these religions are still exist in the Javanese daily life. Wayang which contains Hindu's message is still popular until now. Mahabharata and Ramayana are expressed in many forms of arts, included batik. Batik expressed the harmonic situation with God in many ways. Actually, batik is a kind of figurative picture. According to Islamic law, people not allowed to picture life creatures. So, batik, especially classic batik always describe life creature in figurative style. It is a symbol to make a peace to the God Law according Islam.

According Hindu, Gods live in khayangan or place in the top of Mahameru mountain. There is a form of a picture called Meru in the traditional picture of Javanese.

5 BATIK MOTIF AND PEACE

Batik has a hope. Someone who uses a certain batik motif some times has a hope. For example, there are many kind of *sidomukti* motif. The meaning of sidomukti is to be honoured or become honoured. This motif use in wedding ceremony. By using sidomukti motif, the hope they can gain their idea to honoured couple (Handayani, 2002).

Batik always describes the nature. Parang motif is a description the unity of human with mountain and ocean. The mountain requires slope to reach the sea (Sarwono. 2004). Pereng or parang means slope in Javanese. Actually, this motif is a symbol of inner peace. The motif created by Sultan Agung, the King of Mataram in the 17th century. The background to create it is to honour his ancestor, Panembahan Senopati who has founded the Mataram Kingdom. The inspiration in founding Mataram Kingdom came from the place Parangkusuma, in the South Javanese coastal. One day Panembahan Senopati has a meditation di Parangkusumo. A fairy came to him, she expressed that she had a lower power to him. So the fairy, Ratu Kidul, give up to him and to be his magic wife. Actually, it is as a symbol of self control of Panembahan Senopati how to build a peace. In pupper it called as "*mboten sarana ginebag ing prang hamung kayungyun marganing kautaman*". (not defeated by war, but just falling in love with the honesty". To memorize this meeting, Sultan Agung made a motif parang, from the name of Parangkusuma. It is also symbol of peace between physic and psyche.

Sekar Jagat motif (the flowers of the universe) is the image of human in relation to the world or the universe. Actually, sekar jagat motif is a mixing of many motifs in the piece of cotton. It expressed the beauty of the world. The beauty is in pararell with the peace. No peace no beauty. Actually, the sekar jagat motif is not old motif. It arises in the modern era when batik has flowed outside the wall of the palace. *Truntum* motif describes harmony with the night sky, stars and flowers. In motif there are patterns that mostly adopted from nature. Truntum motif means "grow of the love. There is a romantic story about the arise of truntum motif. The King of Surakarta, Pakubuwana III once day angry to his wife, Raden Ayu Beruk. The wife was so sad about it and decides to go to her parent's house. To loose her sad she made a batik with star and flower in the black ground. It symbolized her sorrow along the night and the day. One day, Pakubuwana knew about the new motif and he asked who has made this motif. Someone told that this motif was from her wife. He was so excited and looses his angry. He asked his wife to finish the batik and then he brought his wife to the palace. The love was growing and the king named the motif *truntum*, the grow of love. The motif became the symbol of the grow of love and people give the motif to use in wedding ceremony.

The other pattern of batik is *ceplok*. The meaning of *ceplok* is a circle. It associated the the circle form of flower. The pattern adopts the flowers in bloom. It is truly to express the beauty and peace situation. *Ceplok* pattern inspired by the blossom of the nature. Pattern *lunglungan* adopt a tree vines. It is symbol of fertility. *Buketan* pattern adopt arrangement of flowers or foliage. The peace was formed when the human has the harmonic relation with the nature. Batik always describes the nature. It can be concluded that in the motif there is a message to build harmony with the world. Batik is a media in campaigning for peace in life. Peace is illustrated by harmony with God, nature, and each other.

Batik motif that inspired by plant is *semen*. It means “grow”. This motif contain ornament formed feet four animal, bird, creep pant, a building, a mountain, and wings of eagle. This motif expressed of harmonic situation to the God. *Semen* has some meaning to the *ilir-ilir* song. The theme of this song is about the grow of rice. It has connection to the agricultural culture of Javanese society. In the other hand, *semen* also has some meaning to the mountain figure in puppet show called “*gunungan*” (mean the imitation of mountain). All of these have fertile themes.

Every ornamental form in the *semen* motif has a symbolic meaning to the belief of the life (Pujiyanto, 2010:46). It has connection to the sacred belief. The elements of the *semen* motif are:

5.1 Plant

Plant is symbol of fertile in the context of agricultural culture. The character of fertile land is many plants grow well. For farmers, fertile land is very important to develop the their job. It be expressed in Javanese idiom: “**subur makmur gemah ripah loh jinawi**” “fertile and prosperous”, in the other idiom “*thukul kang sarwa tinandur, bathi kang sarwa tinuku*” (all plant grow well, all commerce get good profit”. It means that plant build a peace to make fertile and prosperous

5.2 Meru

Meru is abbreviation from Mahameru. It is Himalayan Mountain in India. But, according Javanese belief, Gods had brought this mountain to Java and called Semeru Mountain. Semeru Mountain is place for God. Meru is symbol of peace, high, and good. There is a wellspring in Meru called *kula-kula*. It is a magic wellspring. Someone who drinks its water will not die. There is also *sandilata* tree which can make dead person to live again (Pujiyanto, 2010:47).

5.3 Palace

In the top of Semeru mountain, Gods live in their palace So in the motif we find a building as a symbol of the God Palace called “*kahyangan*”. *Kahyangan* mean “place of Hyang or God”. So, the palace in the *semen* motif describes the peace of the God. The peace of the God imitate to the place of the king. According to the old Javanese, the king is a manifestation of the God. It is called as “**dewa raja**” or “king as a god”.

5.4 Wing eagles

Wing eagles are a symbol of the existence of Garuda. It is a mythological birds in Mahabharata. Garuda is a symbol of the loyalty to mother. Minatare is the mother of Garuda. Winata fallen into slavery. Garuda tried to release his mother from slavery. Many heroic afford took place in his mission. And at the end, Garuda had succeeded in release his mother from slavery. In the one of episodes of Garuda Story, there was a story about Garuda and Vishnu. Vishnu permits Garuda that he want to ask Garuda just a thing. Garuda agree to this and Vishnu said that he ask Garuda to be his vehicle. Garuda was shocked, but he can't avoid it because he had promised to Vishnu's about it. So, the existence of garuda means the existence of Vishnu. According Javanese belief, the king is the reincarnation of Vishnu, the use of *gurdan* motif (wing eagles), mean the existence of Vishnu.

5.5 Birds

Bird is a symbol of upper worlds. Birds are a symbol of beautifulness. Birds are also a symbol of life. In Javanese belief, birds also a symbol of freedom from physical life, symbol of soul ad the nearness to God.

5.6 Four feet animal

Four feet animal is a symbol of forest. It is a symbol of completeness. The God in the mountain and mountain have forest.

The motif that has free style is *alas-alasan motif* (forestry motif). The motif describe about the situation in the jungle or forest. The differences this motif with semen motifs are that the motif painting more animals. In this motif, there are also stylization of ocean, cloud like decoration, and mythology animals. There are many animals in alas-alasan motif. The animals can be divide in three as a symbol of three world according Hindu's doctrine, there are (1) upper world, (2) middle world, and (3) under world. The concept expressed in batik motif as describe in the table below.

Table 1 Three World

World	Symbol
Upper World	Cloud, bird, eagle, butterfly, fire, the chair of the king (dampar), flying animal
Middle World	Tree, meru, building, four feet animal, land animal
Under World	Ship, ocean, fish, snake, dragon

Alas-alasan motif describes the specification of forest. It describes about the harmonic situation di the forest. It means as the symbol of prosperity and fertilization. Although, there are not good animals that destroy or kill other animal as locust and tiger, but there are also good animal as horse, snake, butterfly, and so on. Batik describe all in harmonic situation and no painting about eating each other. Although, in the reality animal often eat other. It is truly of inner concept about harmony, about peace (Sarwono. 1997)

According to Hindu's concept, alas-alasan pattern describe about three world (triloka), water, land, and air. There are many elements in the alas-alasan motif. Each element consist the meaning. Here it is the meanings of every element in the alas-alasan motif as Table 2

Table 2 The Meaning of Elements

No.	Elements	Meaning
	Sawat (the wing of eagle)	A symbol of the sun, upper world
	Meru	A symbol of gods (deva) place, upper world
	Life tree (pohon hayat)	A symbol of life
	Fire	A symbol the power and devotion
	Bird	A symbol of happiness and long life
	Four feet animal	A symbol of happiness and long life
	Ship	A symbol of struggle of life
	A chair of king (dampar)	A symbol magic power, the place of king
	Heirloom (pusaka)	A symbol of divine revitalization, happiness, and peace
	Dragon	A symbol of magic power and fertile
	Butterfly	A symbol of happiness and lucky

6 CONCLUSION

Batik actually is an art with the cotton as its media. Batik is an art full with symbol and contemplation according the owner. Batik expressed a message of peace. It can be concluded from many aspects of batik. The process of making batik needs many steps and some of the steps need a contemplation. The motif of batik expressed a peace world; there is love, contemplation, many symbols of happiness, lucky, and the power of gods. Batik expressed a harmonic situation between god, man, animal, and three. No war or disorder situation in the batik motifs.

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Daya Linuwih, Political Actor Candidate of The Solo Pilkada

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ABSTRACT. Local Leader Election (thereafter called Pilkada) conducted directly provides a wide space for public participation in politics to determine the elected local leader. The elected candidate is not only well-known to the society, but also has extrasensory power (*daya linuwih*). *Daya linuwih* is interpreted as an advantage, excess or strength of the political actors in order to win the Pilkada Solo in 2010. Candidate political actors consisted of Joko Widodo-FX Hadi Rudyatmo and Eddy Wirahbumi-Supradi Kertomenawi couples. Political campaign is conducted to increase the popularity and the electability of political actors. Through its news coverage, media can lead the readers to certain topics to attract their attention. Political actor figure factor is very significant in direct election. The popularity of political actor candidate plays an important role in the vote. Meanwhile, less popular political actor will try to socialize with the public in various ways, including by utilizing mass media. The objective of research was to find out the frame emerging in Solopos media related to the campaign made by the candidate political actor candidates of Pilkada Solo. This research employed a qualitative research method with framing analysis approach. The framing analysis was used to study the text of Solopos daily. The object of research was Pilkada campaign news related to *daya linuwih* pertaining to *andhap asor*, *blusukan* and self-imaging. The result of research showed that Joko Widodo – FX Hadi Rudyatmo belonging to *Andhap Asor* Coalition using *andhap asor*, *blusukan* and self-imaging concept in order to win local leader election (Pilkada) in Solo. It was conducted because it was consistent with the Javanese culture.

KEY WORDS: *daya linuwih*, pilkada Solo, political actors

1 INTRODUCTION

Local Leader Election (thereafter called *Pilkada*) is an election to choose governor and deputy governor for province, and regent and deputy regent for regency, and mayor and deputy mayor for municipal. Thus, the implementation of *Pilkada* is intended to elect the leader at province, regency, and municipal levels. Solo City has conducted local leader election or mayor and deputy mayor election three times, in 2005, 2010, and 2015. There were three candidate couples of Pilkada in 2005: firstly, Joko Widodo – FX Hadi Rudyatmo; Secondly, Achmad Purnomo-Istar Yuliadi; and thirdly Hardono-Dipo Kusumo. The *pilkada* held on June 27, 2005 was won by the couple Joko Widodo – FX Hadi Rudyatmo. Then there were two candidate couples in *Pilkada* of 2010: Joko Widodo – FX Hadi Rudyatmo and Eddy Wirahbumi-Supradi Kertomenawi. This *Pilkada* held on April 2010 was won by Joko Widodo – FX Hadi Rudyatmo. There were 2 candidate couples in *Pilkada* in 2015: Hadi Rudyatmo-Purnomo and Anung Indro Susanto-M. Fajri. This election held on December 9, 2015 was won by Hadi Rudyatmo-Purnomo.

The interesting issue in political dynamics is when Joko Widodo (thereafter called Jokowi) who was still active as Solo's mayor (2010-2015) suddenly participating in the local leader election for Jakarta. Pairing with Basuki Tjahaja Purnama (Ahok) in 2012, Jokowi won and became the Governor of Jakarta. When his tenure has not been completed as the Governor of Jakarta, again Jokowi suddenly appeared as the candidate President of Indonesia pairing with Jusf Kalla. The

people of Solo are proud of JokoWidodo-Jusuf Kalla's winning in national election of 2014 and inaugurating Jokowi as the seventh President of Indonesia. Jokowi's journey began when he was the mayor of Solo, later became Governor of Jakarta and finally become the President of Indonesia, of course, inseparable from Jokowi's personality and mass media's role. Through its function as agenda setting, the media contributes in shaping the public opinion. Media can direct the readers to certain topics considered as important or unimportant.

This research focuses on the implementation of *Pilkada 2010*. It is chosen recalling that the behavior of politicalactors (JokoWidodo-FX Hadi Rudyatmo) plays a very important role in activating, motivating, encouraging and directing the community participation towards their nomination as the mayor and deputy mayor of Solo. In addition, it is chosen recalling the position of Joko Widodo as the President of Indonesia currently. A leader, of course, must have certain advantages rather than the others.

The fundamental problem in *Pilkada* is to elect the prospect leader for the next period. *Pilkada* is a medium of selecting the prospect leader in local areas. *Pilkada* is expected to produce high-quality local leaders. Ideally, *Pilkada* is a means of "screening" the good prospect leaders (Suharto, 2017). In Javanese cosmology, according to Winarko (2016: 4), there is an assumption that the one who can do something more than the others is considered as having *adaya linuwih* (extrasensory power), the power not everyone has. An individual has *daya linuwih* because he is getting *pulung* (flash of light which gives o. power enabling him to be legitimized as ruler).The characteristic of *pulung* is to match the God's wish. A political actor candidate with *daya linuwih* is expected to defeat his/her political opponent and finally to win the *Pilkada*. Solo as a Cultural City is close to Javanese philosophy. *Pilkada* also becomes the battle of Javanese cultural maintaining (*nguri-nguri*) concept between Jokowi-Rudy and Eddy Wirahbumi-Supradi Kertamenawi.

A leader, moreover Javanese leader, should have *daya linuwih*. In this research, *daya linuwih* includes *andhap ashor* (humility), *blusukan* (tacit direct inspection on certain area), and *pencitraan* (self-imaging). *Andhap asor* (humility) behavior is analogized with an intellectual individual, who does not show off his/her intellectuality and otherwise he/she always considers thoroughly (*dugo prayogo*) in order not to hurt others' feeling (Prabowo, 2003: 67). The terms of *blusukan* refers to wandering getting into and exit from one place to another, only to be familiar with a place's state or condition either naturally orculturally (Salman, 2013: 109). Imaging derives from the word *image*. Image is a set of belief, idea, and impression an individual has on an object (Philip Kotler, 2009: 299). *Andhap asor*, *blusukan* and self-imaging can be seen in the framing of news coverage concerning the campaign of *Pilkada* in Solopos daily. For that reason, a Javanese leader should have *dayaliniuwih*, in order to lead the society. *Daya linuwih* in this research can be related to Hastha Brata's leadership constituting one model or type of leadership based on the ancestor's tenet growing and developing in Archipelago. Hastha means 8 (eight), Brata means action, deed. Hastha Brata is defined as eight actions and ways or main actions in leadership. The eight ways of Hastha Brata includes: sun, moon, star, wind, cloud, overcast, fire, ocean and earth ways.

How does the agenda setting such as Solopos daily printed media package the news about *daya linuwih* of political actor candidate inthe couple Jokowi-Rudy has? Considering the observation on Solopos daily, edition of March 26th to May 26th 2010, it can be explained that *daya linuwih* in the couple Jokowi-Rudi had related to *andhap asor*, *blusukan*, and self-imaging in winning the local leader election in Solo. Through *daya linuwih*, the political actor is expected to win the *Pilkada* and to be a leader.

2 RESEARCH METHODOLOGY

The research methodology used in this research was the qualitative one. Data analysis was carried out based on framing analysis. Framing analysis is how the media frame an event or reality in certain construction by emphasizing on issue selection. In this research, the author employed framing analysis to study the media text of *Pilkada* campaign in Solopos daily. In communication perspective, framing analysis was used to reveal the media's ways or ideology during constructing the fact. *Framing* is used in terms of finding out the perspective or point of view the journalists use in selecting issue and writing the news (Nugroho, et al., 1999: 21).

The object of research is the news coverage concerning *Pilkada Solo* campaign in Solopos daily. Solopos daily is selected, because it dominates the market in Solo City and is located in Solo. The subject of research was reality construction, anything written by Solopos daily concerning the news about *Pilkada* campaign and how it presents them, selects the reality or fact, emphasizes on certain part, selects and connects certain parts so that the meaning of event is more memorable and understandable to the audience. The primary data source in this research was news coverage in Solopos daily. In this research, news coverage is defined as the one concerning *Pilkada Solo* campaign in 2010 contained in Solopos daily during March 26th-May 26th 2010 particularly concerning *daya linuwih* the political actor has and *blusukan*, self-imaging, and *andh apasor*. The secondary data included library study, book, and similar reports supporting the research.

3 RESULT AND DISCUSSION

A leader, according to Kartono (2010: 38) is an individual with competency and advantages –particularly in one area– so that she/he can influence others to do certain activities together, to achieve one or some objectives. Thus, in political context, “political leader” can be understood as an individual influencing others to achieve one or some political objectives. To influence people in the campaign of *Pilkada Solo* 2010, a political actor candidate should have ability or power more than others’ or *daya linuwih*. *Daya linuwih* is related to the characteristic and behavior of leader including the goodness that can be seen or known by others. The framing of news in Solopos daily during the campaign period of *Pilkada Solo* 2010 contains the news about *dayalinuwih* in the couple of candidate Jokowi-Rudy in conducting campaign of *Pilkada*, related to *andhapasor*, *blusukan*, and self-imaging.

3.1 *Andhap Asor*

The couple of Joko Widodo (Jokowi) – FX Hadi Rudyatmo created a coalition named *Andhap Asor* in *Pilkada Solo*. *Andhap Asor* coalition was supported by PDIP Party (*Partai Demokrasi Indonesia Perjuangan*), PAN Party (*Partai Amanat Nasional*), PKS Party (*Partai Keadilan Sejahtera*) and a number of other political parties that have declared to Joko Widodo and FX Hadi Rudyatmo as a candidate of mayor and deputy mayor in *Pilkada Solo* 2010 (Anggoro, 2010). The news coverage entitled “*Jokowi-Rudy Ingin Kembalikan Semangat Budaya Solo*” (Jokowi-Rudy want to restore the Cultural Spirit of Solo), explains: Joko Widodo is a figure, who is very familiar to Solonese people’s ears. His familiar name, Jokowi, has ornamented every corner of city since almost five years ago. This 49-year old man was born, lived and grew in Solo. His first debut in politics about five years ago departed from his intention to serve the community. Now, when his tenure almost ends, he will fight again (Solopos, March 05, 2010).

Solonese people needs a leader having *andhap asor* attitude, because this attitude is consistent with Javanese people culture. As Ariefuddin (2015) suggests, *andhap asor* or *lembah manah* (humility) life attitude is an important aspect in Javanese culture. It is indicated with some expressions essentially advising everyone to have humility and humbleness character, such as a statement *aja adigang adigung adiguna* (do not be arrogant for your position, power, and intellectuality), *ngerti empan papan* (understanding situation and condition), *aja seneng lamun ginunggung* (do not be happy with praise), *ora*

serik lamun dihina (do not be angry when you are insulted), *ngalah ora ateghes kalah* (conceding does not mean being lost), etc.

Generally, framing is formulated as the process of selecting and emphasizing on certain aspects of reality as represented in communication text to make the aspect more noticeable, meaningful, and memorable to the audience (Sudibyo, 221).

HidayatNur Wahid as the Cofounderof PKS really supported Jokowi's policy to make campaign with *andhap asor* concept.His party agreed with Jokowi who always prioritizes *andhap asor* (humility) and decorum culture in any occasion. In the news entitled *HNW Siap Kampanyekan Jo-Dy* (*HNW is ready to campaign for Jo-Dy*), furthermore Hidayat Nur Wahid explained:

“Solo people needs the candidate leader, who can be a role model”.

... My idea is the same as Mr Jokowi's: Restraining ourselves, not expressive, and not always want to show off it is me” (Solopos, March 13, 2010, p.III).

Andhap asor is the Javanese cultural value that should be implemented by its people. To create a social relationship, every Javanese individual can behave *andhap asor* or humbly, in both speaking and other behavior. In *andhap asor* behavior, an individual tends to be able to muffle the conflict (Prabowo, 2003: 67). Meanwhile, Santoso, inhis study (2016), explains that this (*andhap asor*) practicehas been done to avoid conflict and to create “social harmony”. Using *andhap asor* concept, a leader's prestige will be obtained.

Andhap asor attitude can be seen from the campaign carried out by the couple of Jokowi-Rudy. These two men are the couple, which born and growing in Solo. This attitude can attract Solonese people's attention. Javanese people, who are authentic, always wishing to maintain harmony and composure have (a) *andhap asor* (humility), (b) *teposeliro* (tolerance), and (d) *ojo dumeh*. *Andhap asor* does not mean inferiority, but humility. The word *andhap asor* is synonymous with *lembah manah* (Javanese Encyclopedia, 2008). A candidate, who has *andhap asor* attitude, does not want toshow off despite his/her ability. Javanese people give high priority to *andhap asor* character in relation to others.

3.2 *Blusukan*

The term of *blusukan* refers to wandering getting into and exit from one place to another, only to be familiar with a place's state or condition either naturally or culturally. With broader and deeper direction and objective culturally, wandering means preserving (*nguri-uri*) the lofty prestige and humane safety, in the attempt of finding what should be avoided or abandoned, what should be maintained and even empowered. *Blusukan* is a term to represent an individual wandering to the places containing unrevealed problems. The transcendental intention of wandering man usually has nuance of *neges kersaning jawata* or confirming the God's wish); to find out the condition and situation of nature or people existing (Salman: 2013: 109).

Blusukan behavior is contained in the campaign made by the couple of Jokowi-Rudy. It can be seen from the framing contained in Solopos Daily entitled *Jo-Dy blusukan slum area*.

The incumbent couple of JokoWidodo-FX Hady Rudyatmo (Jo-Dy), Sunday (21/3), walked around *sum area*,invited the people to clean (*resik-resik*) their kampong. Safari in slum area began at 08.00 a.m. local time to all areas of PDIP's administrators in Bengawan City... (Solopos, March 22, 2010, p.III). In the news entitled *Panwaslu Solo Soroti Massa Jo-Dy* (Solopos, April 11, 2010, p.I), Jokowi-Rudy conducted *blusukan* to a number of traditional markets, such as Sidodadi, Kleco, Jongke, and Hardjodaksino Markets (Solopos, April 11, 2010, p. I). *Blusukan* is conducted to attract the citizens' sympathy in *Pilkada* to be held on April 26, 2010. *Blusukan* conducted by the couple of Jokowi-Rudy was always welcomed in many places in Solo area. Jokowi often conducted *blusukan* in traditional market, bus station, river bank, cultural events, car free day, train station, and a project's location. *Blusukan* conducted by Jokowi in the frame of working for people.Treating exhaustively thetrusteeship loaded to him as the leader, Jokowi is a type of leader who is not satisfied with receiving the report from his subordinate only. He always wants to find out and to monitor the actual condition (Achroni, 2017: 153-154).

3.3 Self-Imaging

In addition to a good leader, the attempt of political actor candidates in order to win the political battle should be supported with self-imaging politics (Bamastia, 2010). Self-imaging politics is made to represent an individual, an official, a party, a society organization, etc as good or bad. The positive self-imaging politics is used to raise the one of her/his group's electability, while negative imaging is used to overthrow his/her enemy or opponent (Heri, 2015).

The imaging of Jokowi-Rudy in Solopos dailyframing can be seen from Jokowi-Rudy who wear *ngejreng* (bright) colored batik shirt with papaya leaf motive when attending the Special Plenary Session of *Dewan Perwakilan Rakyat Daerah* (DPRD) Solo with the agenda of Delivering Vision and Mission of the couple candidate Mayor and Deputy Mayor, while other candidates wore coat and rimless cap (Ihsan, 2010). In relation to *godhong kates* (papaya leaf) batik, Solopos dailygave the following framing:

“Jokowi explained that *godhongkates* motive that he wore is selected as the branding. The process of determining that motive took about six months. This choice is inseparable from the philosophy accompanying it. Jokowi admits that it is such the branding that their party expects. The success in building *godhong kates* batik motive branding with bright color so far known as the clothes to go to the beach, surely contributes to opening the market for batik industry in Solo City. (Solopos, April 20, 2010, p.III).

Robert Enmant (McQuail, 2002b) considers the essence of framing as the selection and salience. Through selection and salience processes, some information becomes more noticeable, meaningful or memorable to the audience. Text salience is conducted through putting, repeating, or relating it to the well-known cultural symbols. Entmant (McQuail, 2002a) also adds that framingcan define problem, diagnose the cause, make moral judgment, and suggest remedies. *Godhong kates* batik motive as an icon is the part of Jokowi-Rudy's campaign, because they want to appear differently and to promote Solo's localproduct all at once. In the news lead, Soloposdaily explains that “*godhongkates* (papaya leaf)-motive batik is very inherent to the figure of candidate mayor and deputy mayor Joko Widodo and FX Hadi Rudyatmo (Arum, Tika Sekar and Ayu Prawitasari, 2010).

Daya linuwih owned by Jokowi-Rudy can attract the people's attention so that this couple can win Pilkada Solo in 2010. Considering the counting of votes held by General ElectionCommission (KPU), Joko Widodo-FX Hadi Rudyatmo obtained 248,243 votes (90.09%) while Eddy Wirahbumi-Supradi Kertomenawi obtained 27,306 votes (9.91%). The election was won by Jokowi, because he has a strong figure, while Rudy has strong mass base, because he is the rulerof *banteng moncong putih* (white-muzzled wild ox) stall, the largest party in this city, having large and fanatic mass base(Satyawati, 2010).

Daya linuwih is very desirable to a leader. Extra power a leader has will make the people appreciate and respect him. In creating a harmonious social relationship, a leaders should pay attention to the culture existing in the society. *Andhap asor* attitude is the Javanese cultural that should be implementing in the society. *Blusukan* is a term to represent an individual wandering to the places containing unrevealed problems. An individual conducts *blusukan* to find out the condition and situation of nature or people existing. Meanwhile, an individual needs imaging to get positive assessment form others. When the three (*andhap asor*, *blusukan*, and self-imaging) elements exist within a candidate political actor, the candidate has *daya linuwih* (extrasensory power), or the more power to win the Pilkada.

4 CONCLUSION

Solopos daily accommodates the frame of candidate couple Joko Widodo-FX Hadi Rudyatmo either directly or indirectly, while Eddy Wirahbumi-Supradi Kertomenawii supported inadequately by media. Joko Widodo-FX Hadi Rudyatmo are the incumbent couple familiar to and event close to Solonese people's heart. During occupying the positions of Solo's mayor and deputy mayor during 2005-2010, Joko Widodo and FX Hadi Rudyatmo have carved many achievements for the Solo city's progress

particularly in cultural, economic, and social sectors. *Andhap asor*, *blusukan*, and *imaging* attitudes are the powerful weapon in campaigning because it is one of Javanese cultural behaviors and *daya linuwih* owned by Jokowi-Rudy couple all at once. The creation of media frame is the result of interaction between journalist norm and habit with various interest groups existing within society. Although, the reporters view the news more from news source's glasses and editor views it from other side, the audience's interest, in interacting with surrounding environment, they represent their media. By reporting about the real condition of campaign conducted by all candidate couples, media can show the suppression to the reader audience.

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The Problems of Malay's Batik as a Cultural Media to Sound Islam

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ABSTRACT. This study assumes that batik originated from Java. Batik in Java is an expression of many things that have little to do with the teachings of Islam. The batik's functions in Java are as media to legitimate. For example batik *parang* is the legitimacy media for the power of the king. Batik also serves as a medium for pray and hope. Batik has been entered into the Malay culture, both in Sumatra and the Malay Peninsula. This research specifically about batik in Sumatra. Sumatran region has 3 batik region, namely Jambi, Bengkulu and West Sumatra. Batik Jambi known as batik Jambi, Bengkulu batik known as *Besurek* batik and batik West Sumatra known as batik batik leak or clay batik. Batik in Malay culture has a meaning far different from Javanese batik. Malay culture is the culture imbued with Islam. Malay proverb says "adat bersendikan syarak, syarak bersendikan kitabullah", means "customs from syariat (Islamic law), Islamic law from Al-Quran). Arabic is one of the characteristics of Islam. Al-Quran is written in Arabic script. For sounding Islam with batik media, then comes the Arabic script or calligraphy in batik cloth. The Arabic script is an excerpt of the verses of the holy Quran. Batik which led to writing verses of the holy Al-Quran is a batik Jambi. This research seeks to understand the background of the philosophy that makes the formation of batik. Which is the focus of research is the problem of the actualization of the concept of Islamic batik in Malay culture, among them the inclusion of the teachings of Islam with their calligraphy on batik and batik use of calligraphy that are only used on the religious sacred activities. This study is a research forum to examine batik Jambi and batik Bengkulu. This research will be conducted a comparison between batik batik Jambi *Besurek* Bengkulu with which both the Malay lands that still maintain the tradition of batik on the island of Sumatra. This research under the umbrella of the studies it is "the study Batik Nusantara".

KEYWORDS: batik; islam; jambi batik; *besurek*

1 INTRODUCTION

Almost whole area in Indonesia has a batik craft with its own identity. Batik is a fabric which is given an ornament by crossway dye technique. Part of cloth that is not given colors is hindered or covered with wax while the fabric which is given color is uncovered. Java is the batik scatter point in Indonesia. Batik in Java was firstly developed in the palaces in Java. Batik makers are women in the kingdom. Some famous batik patterns are created by the king, such as *sidamukti*, *wahyu tumurun*, and so on.

Batik in Java has several functions although those function have not been ruled by Javanese people nowadays. First function of batik is as a marker of social status. For example *parang* pattern, it is especially worn for the King while *sembagi* pattern is designed for the King's servant. Besides related to the social status, certain batik patterns are also used in life cycle ceremonies. Thus, the expected desire in life can be achieved. In Javanese society, life cycle can be distributed into several stages: nativity, towards adult, marriage, pregnancy and mortality. Particularly on nativity stage, the used batik patterns as '*kopohan*' (fabric for the base to mothers who are giving birth) are *kawung*, *parang* and *truntum* pattern. Batik patterns for carrying baby are *sidamukti*, *sidaluhur*, *wahyu temurun*, and *semen rama*. Another, Batik patterns for '*supitan*' (a boy's circumcision) and '*tetasan*' (a girl's circumcision) are *semen*,

sidamukti, *sidaasih*, *cakar* or *grompol's* pattern. In addition, batik patterns for marriage covenant and '*upacara panggih*' (tradition of Javanese which unites the bride and groom after marriage covenant) can be *sidamukti*, *sidaluhur* and *sidaasih*.

The differentiation in using batik pattern in each stage on life cycle relates to prayer, hope and desire which implicates in every batik pattern. *Sidamukti*, *sidaluhur* and *sidaasih* patterns conceive meaning of hope in order to acquire happiness. Batik, with kinds of picturesque patterns and its deep meaning, is originally lived and developing in Java then it spreads out to various areas in Indonesia. The existing of batik in local areas of Indonesia is influenced by social-culture of the society and its each natural environment. This can be found on its batik pattern and the content of philosophical meaning. Due to the differentiation of social circumstance and diverse nature, the local batiks in Indonesia have their own characteristic.

Local areas of Indonesia having batik with its each character need to utter in grabbing the batik's drawing in Indonesia comprehensively. Local areas in Indonesia where there is tradition of batik fabrication are Jambi and Bengkulu. Both, Jambi and Bengkulu, are having closed distance location and power of Islamic influence. However, each batik pattern shows diversity. This research discusses about the difference among the pattern of batik Jambi and batik Bengkulu specifically batik pattern signifying the power of Islamic influence.

2 METHOD

This research used a qualitative research which was proposed by the theories of Nunan (1992), Merriam (1998), Lincoln and Guba (1985), Patton (1990), (Starrus and Crobin, 2003), Charmaz (2000) and Sutopo (2002). In order to preserve the validity, it also used triangulation technique specifically source triangulation (Miles and Huberman, 1992; Denzin, 1997; Denzin and Lincoln, 1994; Sutopo, 2002).

This research was conducted by a case study strategy, a strategy which aims to one characteristic of research activity. Sampling technique used in this research was purposive sampling.

The resource data of this research was document and informant. Technique of collecting data was performed through interview, observation and content analysis. Content analysis technique in this research was interactive analysis comprising reducing data, data presentation and verification (Miles and Huberman, 1992). In this kind of analysis, reducing data, data presentation and conclusion were carried out in interactive way.

2.1 THE PATTENS OF BATIK JAMBI AND BENGKULU

Indonesia cannot be disengaged from cultural product namely batik. Nearly each region in Indonesia has batik fabrication along with its characteristic respectively. Batik becomes featured product of the region where they have batik fabrication. Regions which is having diverse trademark of batik from another are Jambi and Bengkulu.

Batik Jambi has been recognizing since the era of *Melayu Jambi*. Initially batik Jambi was used as a wear when they had royal and religious ceremony (Suhikmah, 2008). The great of Islamic influence in Malay affects the pattern batik Jambi. Batik Jambi was firstly developed by the Kings' family in Jambi. It was undertaken hereditary by relatives and family of the royal palace of *Melayu Jambi*. In the Dutch and Japanese colonial period, the production of batik declined due folks and the palace were in resistance to invaders. Meanwhile, at that time, women were prohibited to do activity out-of-door cause it could endanger themself (Philpsen in Suhikmah, 2000). In 1975, Haji Muhibat, an expert of batik, arrived in Jambi with his family. His arrival made batik of Jambi regrow.

Batik Jambi is stained with coloration from vegetation, either originated from Jambi or Java such as *lembato* wood and *malerang* from Jambi and *nilo* from Java. These substances can produced batik color through combination of red, yellow and black.

In Jambi province, the areas which are well-known as batik production center are located in across Jambi city, they are Pelayangan and Danaulok district. These districts are separated by Batanghari river. Batik never stops growing, even it always changes following the times and the culture of society who made it (Nian Jumena, 1990).

The culture of Jambi as a part of *Melayu* culture could not be dissociated with Islam. Islam approximately came to Jambi in the seventh century and it developed as religion of the empire after the thirteenth century. The Persians (Iran), Turkish (Turkey) and other Arab nations had been on the east coast Jambi (Bandar Muara Sabak) around the seventh century (first of Hijriyah - Islamic lunar calendar). The Islamisation process in Jambi resulted culture heavily influenced by Islam. Islam and Jambi's culture are hardly set apart. According to Judith (1974), the relation among Islam and Malay, including Jambi, happened cause Malay is an ethnic group which the religion's identity and its ethnic are overlap. The religion's identity is as well as ethnic group's identity. In this case, Malay's identity is Islam. Therefore, almost none of Malay people embrace any religion other than Islam.

The difficulty of separating Malay and Islam can be found from '*seloka*' (archaic short witty poem ending in an aphorism) which reflected the relation between the culture of Jambi and Islam, "*adat bersendi sarak, sarak bersendi kitabullah*". This slogan was originally from Minangkabau (Bahrul Ulum, 2019). This '*seloka*', showed that the culture of Jambi was sourced from Qur'an and Hadith, as guidance for the Moslem to run their lives. Aspects for building a culture have been linked with each other to build a unity. Aspect of Jambi's cultures is batik. As a cultural aspect, batik Jambi also reflects the Islamic values which become the origin of Jambi's culture.

Batik owned by the regions in Indonesia has a pattern, function, and philosophical meaning which are not exactly the same. Each has its own characteristic cause it is influenced by their socio-culture conditions and natural environment. The natural environment of Jambi reflected in batik is flora and fauna patterns. Patterns of flora in Jambi are *bungo melati, bungo pauh, duren pecah, bungo sawit, bungo bangkai, bungo nago, daun karet, pohon rotan, manggis, daun melati, daun kangkung, bungo jatuh, kaca piring, bungo bintang, kembang duren, anggur cendawan bungo kopi, bungo tabur, nanas, pucuk nanas* and so on. Meanwhile, the patterns of fauna in Jambi are *kuau berhias, merak ngeram, sisik ikan, siput, angso duo, kerang lepas* and so on. Next, the patterns of natural environment are mountain, sun, *Batanghari* river and so on. Thus the patterns which relate to livelihood are *kapal senggat, perahu layar, perahu, kapal pauh* and so on. The pattern batik Jambi is going to develop as well as the flourish of socio-culture and it will emerge the newly batik pattern.

Pattern of batik Jambi is not a stringing up pattern, each is on one's own (*ceplok-ceplok*). The pattern conferment on batik of Jambi was given in each pattern, such as *bungo pauh's* pattern, *angsa duo's* pattern-two geese's paint, *kapal senggat's* pattern-a lodged ship, and so on. In a batik's drapery, there are several basic pattern while the blank space among the basic pattern is fulfilled with such patterns like *tabor titik, tabor bengkok*, and etc. The naming of batik's pattern is adjusted with its basic pattern. This is distinct from Javanese batik pattern, the naming of batik pattern is based on pattern chain in the drapery.

The pattern of batik Jambi batik contains philosophical meaning related to the local wisdom of the society. Several patterns which is well-known in its society are *durian pecah, tampuk manggis, kapal senggat* and *kuau berhias*. Pattern of *durian pecah* is a painting of split durian, yet the base of stalk is still intertwined. Two-durian painting has its own meaning. The first fissure means the foundation of faith and piety, while the rest means knowledge and technology. Whole meaning of *durian pecah* pattern is that all activities have to be based on faith and piety also supported by knowledge and technology. Pattern of *tampuk manggis* portrays cross section of mangosteen peel that split down in the middle. It exposes the epidermis, flesh of fruit and the nucleus as a whole. Pattern *tampuk manggis* contains a meaning that the kindness of character and behaviour cannot be perceived from the cover.

Pattern of *kapal senggat* is a painting of lodged ship. It means that anyone has to be careful in accomplishing work. He or she has to understand the rule, obeying it, and wide-awake in order not to get an accident. Otherwise their work can be conducted successfully. Pattern of *burung kua'o berhias* describes a kua'o's bird reflecting on the mirror and fluttering its wings. This pattern means that someone

has to know his or her self and always do an introspection. Human being who knows his or her self, the nature also excess and shortage of his or her self can place themselves well.

The meaning of those patterns indicates influence of Islamic values in batik Jambi. It is the Islamic values embodied in batik with patterns excavated from natural environment around Jambi society. The patterns of batik Jambi mostly dominated by flora and fauna are caused the strong of Islam influence on Jambi's society. Islam proscribes to paint animate beings especially animals and human kind. In batik of Jambi, there are some batik patterns with animals' painting such as *kuao's* bird, *angsa duo*, *merak ngeram* etc. This animal's pattern is not drawn as what they are but it has been sterile. As a result it will not resemble its original form. It differs from flora pattern which is painted what they are.

If Jambi has several names of batik patterns inspired by flora, fauna and natural environment, Bengkulu combines patterns of flora and fauna to fulfill batik batik, original batik of Bengkulu with calligraphic motif.

2.2 CALLIGRAPHIC PATTERN OF BATIK JAMBI AND BESUREK BENGKULU

The influence of Islam in batik Jambi is visible in calligraphic batik pattern. Fabric with the calligraphic pattern is used to be shawl and headband. The use of calligraphic pattern is to praise the Quran verses (Djoemena, 1986). It is also applied for clothes top.

Batik Jambi applied calligraphic pattern of Quran verses, when it step in Bengkulu, is not fully admitted by society of Bengkulu. Quran verses for Moslem are honored as a holy and sacred thing. When people of Bengkulu want to create calligraphic batik pattern, they will not admit slowly the way of batik Jambi which directly writes down Quran verses on cloth or headband. People of Bengkulu write calligraphy similar to Arabic letters but it is unreadable (Nanang, 2016).

Batik Bengkulu with calligraphic pattern is called *besurek* batik. Word '*besurek*' in its local language means inscribed, or fabric with Arabic calligraphical motif. However it contains no meaning or unclear meaning. Before the appearance of *besurek* batik which written Quran verses, in Bengkulu there is *besurek* cloth that there is Quran verse. This is a sacred cloth which is used to cover a bier. One of Islam traditions in Bengkulu society is covering a bier with *besurek* cloth which color is green and there is a writing '*laa ilaaha illa'llah*' in Arabic letters. This has some functions. They are: 1) as a reminder for human kind about the death, 2) as a consolation for the family that what happen is God's will, 3) as a preach to convey Islam and to deliver knowledge about treating corpse in Islam's way (Nanang, 2016).

Surek cloth is also used to cover a vacant bier in *tabot* ceremony. *Tabot* ceremony is seized to recall a tragic occurrence of Hasan and Husen, the grandchild of Prophet Muhammad. Based on the story, Hasan was killed by poisoned. Meanwhile Husen was killed in a war disproportionately against Yazid's troops. *Tabot* tradition is a parade of decorated vacant bier then it is thrown away in a graveyard named Padang Kurbala. This ceremony is held every 10th Muharram.

Surek is made by writing or stamping, painted or embroidered. In the following era, *surek* is made as well as producing batik. This causes the emerge of *besurek* batik. As the producing of batik generally, the making of *surek* batik is also produced by writing the cloth with wax then it is plunged into coloring liquid. Calligraphy in *surek* and *besurek* batik has differentiation. *Surek* cloth uses calligraphy of Quran verses, certainly it can be read and has meaning. On the other hand, *besurek* batik applies calligraphic pattern but it has unclear meaning. This is caused by the calligraphy ornament of *besurek* batik using unclear letters and incorrect grammatically in Arabic language. Calligraphy in *besurek* batik is frequently fragments of words so the meaning context is unknown.

In the development of *besurek* batik in Bengkulu, it is combined with local patterns such as flora in its environment. Nevertheless the basic pattern is calligraphy. *Besurek* batik patterns which are fused with other patterns is: *hayat* tree with calligraphy, calligraphy with jasmine flower, calligraphy and *rafflesia* flower, combination with *cempaka* and clove flower, with *kuau* bird, moon, and so on. Calligraphic pattern combined with flora and fauna is called *besurek* batik.

Besurek batik fused with flora, fauna and natural environment has meaning that everything exists in the universe is a creation of God The Almighty also every phenomenon happens has been outlined by The Creator. Besides, calligraphic motif which becomes an element of *besurek* batik is an Islamic constituent which reminds moslem of Bengkulu that Islam is the monotheistic religion and always rule to God (Linda Haryono, 2017). The meaning of *besurek* batik cannot be separated to the Islamic values.

Besurek batik of Bengkulu has differentiation from calligraphic batik of Jambi. Calligraphy in batik Jambi takes from Quran verses. Batik Jambi and *besurek* batik of Bengkulu are used to wear for circumcision as an instrument to raise Islamic values to children. This tradition happens in Jambi and Bengkulu. Besides, calligraphy written in *besurek* batik of Bengkulu is Arabic letters or as similar as Arabic letters which is unable to read and has no meaning. This differs from batik Jambi that calligraphy in batik Jambi can be read and has meaning due it is taken from Quran verses. Fundamentally calligraphic of batik Jambi and *besurek* batik of Bengkulu point out the presence of Islam influence and it is used to introduce Islamic values. However both show different gaze toward the use of calligraphy on batik. Batik Jambi exemplifies its honor to Quran through citing the verses to be written in batik. Calligraphy in *besurek* batik of Bengkulu is unreadable Arabic letters. Even though the pattern is taken from Quran verses, it will be camouflaged so that not many people know the meaning.

Unreadable calligraphy on *besurek* cloth of Bengkulu is also as an honor to the Holy Quran. In Islam, Quran is a scripture which has rule in committing it. In Quran there is verse: "Indeed, it is a noble Qur'an. In a Register well-protected; None touch it except the purified. [It is] a revelation from the Lord of the worlds" (translation of Al Waqi'ah: 77-80).

The Holy Quran as a scripture has to be handled well. Some preachers have a certain view that Quran verses cannot be carried out in filthy places (bathroom/ toilet), casted away, and suppressed with other things. Quran has to be a priority and placed above all (Akbar, 2015). According to the gaze of preachers, calligraphy of Quran verses is actually prohibited by four main concepts in Islam. The setting of calligraphy containing Quran verses or praise for God, with any forms, can cause a humiliation toward Allah or Quran verses. The preachers from any concepts prohibit a writing of Quran verses or dhikr sentence or mentioning the name of Allah, in order not to be displayed in the wall (Nanang, 2016).

According to those preachers' gaze, calligraphy in *besurek* batik which is not taken from Quran verses is a precautionary. Clothes that there is Quran verse will be suppressed if he or she sleeps. Moreover, the calligraphic clothes will be dirty if it is jumbled with other dirty clothes. The use of calligraphy with Quran verses causes difficulties in preserving the holiness. This is different if the calligraphy written in batik or cloth is not taken from Quran verse but it is unreadable and has no meaning. Due the writing is not taken from Quran verse so that *besurek* batik doesn't matter if it is dirty, suppressed and jumbled with other dirty clothes. Calligraphy in *besurek* batik shows the circumspection in handling the Holy Quran. Even though the calligraphy in *besurek* batik is unreadable but it can be a medium to sound Islam.

3 CONCLUSION

Batik that is featured and developing in each regions in Indonesia has its own characteristic influenced by socio-culture condition and its natural environment. Religion of Islam that is embraced by mostly people of Jambi and Bengkulu impacts the featured batik in these regions. The impact can be found on the philosophical meaning influenced by Islam in batik pattern such as flora, fauna and natural environment.

The impact is in the form of Islamic values in batik. Another impact is the pattern and its meaning. This can be featured in batik with the calligraphic pattern. Batik Jambi and Bengkulu (batik *besurek*) have differentiations in understanding the existence of calligraphy in batik. Batik Jambi is written with Quran verses. Meanwhile batik *besurek* does not take Quran verses in its calligraphic pattern.

The calligraphic pattern in batik *besurek* is unreadable Arabic letters due it infringes Arabic language rules. Even though there are differentiations in batik Jambi and batik Bengkulu, those signify the spirit of preaching Islam though batik also introduce Islamic values to society.

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Ruwatan As As Media in Guarding Cultural Identity

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ABSTRACT. Ruwatan is from Javanese word means “free from the suffering or free from the false form”. Ruwatan is a kind of soul purification according Javanese belief. Ruwatan has grown since Majapahir era in 14th century. In Old Javanese, words “ruwat” is close to the word “wwat” that means “bridge or devote”. In New Javanese, ruwat means “free”. So ruwatan means free or free from the dirty (sukerta). The purification is by holding a devotion or ritual ceremony. There are many kinds of people who have to ha a “ruwatan ceremony”. They consider being dirty humans or having bad destinies. Ruwatan has be an institution in Javanese society. The institution was changed according the change of the social and cultural situation. The actor who held the ruwatan ceremony and the people who have to have a ruwatan ceremony have change currently. Now, the things have to be have ruwatan are not always humans, but also building, field, or everything which are considered have to be have ruwatan, for example unsold car or field. The research tries to uncover the function of ruwatan as a media to guard cultural identity in Javanese society in the recent years. The data sources are informants, event, and document related to the ruwatan. Qualitative analysis will be used in this research and we will use integrative analysis. Research show that ruwatan in Javanese society has experience a cultural deconstruction. Ruwatan has many functions; one of them is as a media to guard cultural identity. Javanese consider that ruwatan is their own. It is as a symbol of a struggle according Javanese culture and called “usaha Jawa” or the “Javanese efforts”. Ruwatan is also a cultural nostalgia. It is used as a media to bring old memory about their old culture from their ancestor. Although the majority of Javanese are Muslim, but ruwatan do not depend on their religion. There are a kind of ruwatan according muslim way by add reciting Al-Quran in the ceremony.

KEYWORDS: ruwatan, Javanese, cultural identity

1 INTRODUCTION

A Javanese tradition *ruwatan* or to *ruwat* has already existed and has been practiced as well as thrive in the Javanese since Majapahit kingdom era (Sri Teddy Rusdy, 2012: 2) until today. In the Javanese text entitled *Kidung Sudamala* was told that Raden Sadewa¹ could *ruwat* Dewi Durga after he was possessed by Batara Guru. In the text was mentioned that in *ruwatan* was used "yellow rice" that was spread on the body of whom was being *ruwat*; referring to a spiritual self-cleaning of mistakes.

The word “*ruwatan*” is derived from the Javanese language, which means "*luwar saka panandhang, luwar saka wewujudan kang salah,*" meaning "out of or being kept away of suffers, out of the wrong form" (Poerwadarminta, 1940: 534). The word *ruwat* in the Old Javanese language, is close to the word *wat* meaning "bridge; to present" (Zoetmulder, 2004: 1479; 1480), which means to offer respectfully an apology to the gods. Based on *Baoesastra Djawa*, it was said that the word *ruwatan* means *luwar* or being released (Poerwadarminta, 1940: 214). Thus *ruwatan* word comes from a derivative word *wat* meaning being released, escaped; which means being released from *sukerta* or dirt. This means that

¹ *Raden* is a male nobility title among Javanese

ruwatan refers to purify oneself from *sukerta* or dirt by presenting in the form of ceremonies. There are many kinds of human being who is considered *sukerta*, and in a region is different from the others. *Ngruwat* (to *ruwat*) can also mean being restored or returned to the original condition, but also to refuse disasters that are believed will afflict someone, to neutralize the unseen forces that are considered dangerous.

A *ruwatan* ceremony usually performed until now is a ceremony held as an effort to avoid distress predicted will afflict someone (Koentjaraningrat, 1974: 376). In other words, *ruwatan* is a psychological ecstasy when human in the cultural context feels insecure.

In Surakarta, a tradition of *ruwatan* is growing by variations, has even entered into institutional spaces. It has been formed a *ruwatan* institution with various actors and legitimacy depending on the society condition. So, in Surakarta is often held *ruwatan* ceremonies, either individually, collectively (mass *ruwatan*) and institutionally.

2 METHOD

2.1 Approach

This research is a "descriptive-exploratory" study with variables of *ruwatan* problems. Target of this research was to find recent materials with the aim of finding connections that could be converted into a hypothesis (Vredenburg, 1985: 53). The presented hypothesis was in the form of alternative hypothesis related to *ruwatan* and its changes, and this study used a non statistical procedure (Strauss and Corbin, 1997: 14)

2.2 Location of The Research

This research was conducted in Surakarta region as a region of Javanese culture, and its surrounding areas which until now, the people still practice *ruwatan* ceremonies, whether held by individuals, collective or institutional.

2.3 Sampling

The sample in this study used purposive sampling. The researchers also used internal sampling, the researchers determined informants based on the internal needs.

2.4 The Instrument of Research, Data, and Data Sources

The instrument of this study was the researchers themselves by creating a team to search the required information. Data of this study were all the information that covered two things, namely: (a) the implementing actors of *ruwatan* and (b) the matters relating to the implementation of *ruwatan* (time, place, offerings, the purified, and so on).

Data sources in this study were: (a) **Informants** consisted of *ruwat* puppeteers, *ruwatan* actors, public or cultural figures, and so forth. Ki Manteb Sudarsono was the most prevalent *ruwat* puppeteer. (b.) **Events and actions** related to the attitudes in *ruwatan*, offerings, and daily life associated with *ruwatan*. *Ruwatan* now is also practiced in official institutions, public and private, for example: *Padhepokan Lemah Putih*, Sriwedari, TBS, ISI of Surakarta and RRI of Surakarta as part of their annual activities. (c) **Documents**, they were in the form of records or publications about *ruwatan* in Java. They also included commentaries and articles in newspapers/ magazines/ and internet. (d) **Artifacts**, they were in the form of tourist attractions, temples, artifacts, and so on that contains the records or events of *ruwatan*. (e) **Socio facts**, they were activities related to *ruwatan* like puppet show.

2.5 Data Collection Techniques

Data was collected through 3 (three) ways, namely: (a) Interview was conducted informally (in-depth interview) to the competent informants (Nasution, 1992: 117). (b) Involved and uninvolved observation were done on the events and informant's behaviors adapted to the situation. Artifact Observation was by observing the artifacts related to *ruwatan* ceremonies; and event observation was observing the events related to *ruwatan* puppet show and Javanese folklore. (c) Content analysis was conducted by reading the documents and noting everything in the data display related to the research theme; and non-writing document investigation (photos, recordings, etc.).

2.6 Data Validity

In this study, data validity was tested using data triangulation, in which the researcher uses multiple data sources to obtain similar data (Sutopo, 1988: 31), in order to obtain a comprehensive cross-data understanding. The data validity was also strengthened by peer debriefing (Nasution, 1992: 117). Peer debriefing is done by inviting people who are not involved in a research to provide comments on the research results in a validation seminar.

2.7 Data Analysis and Data Processing

The component of data analysis was presented in 3 (three) things, namely: (a) data reduction, (b) data presentation, and (c) conclusion. In accordance with a model of qualitative approach, the analysis process lasted during the research; even the data reduction process was already conducted at the time we did the limitation and selection of study subject.

The model used in the analysis of these data took an interactive analysis model (Miles and Huberman, 1993: 20), namely the three components of data analysis interact each other during the research. Data processing and data presentation in this study used a constant comparative data technique processing.

3 JAVANESE RUWAT PUPPETER

The word *ruwat* appears in the book *Kunjarakarna* within the phrase "*pamalaku rinuwat mala nyanten i nghulun*" which means "to have my sister's stain abolished" (in Subalidinata, et al, 1985: 11). *Rumuwat* or *mangruwat* means to make powerless, to abolish, to free, to escape oneself away of *sukerta*. In the development of language, the word *sukerta* is understood as the word "*suker*" which means dirt or stains and "*ta*" as the arealis² suffix in the Old Javanese language grammar which means "hopefully the dirt to be cleaned" (Sri Teddy Rusdy, 2012: 2).

By considering the existence of *ruwatan* tradition which has been known since Majapahit kingdom era, *ruwatan* is regarded as a Javanese local wisdom, namely all forms of knowledge, beliefs, understandings or insights as well as customs or ethics that guide human behavior in life within ecological communities (Pettalongi in Sri Teddy Rusdy, 2012: 234).

In *Serat Centini jilid II* there was described the *ruwatan* ceremony (in Kamajaya, 1986: 293-341) in the middle of the 18th century. At that time, the *ruwat* puppeteer named Panjangmas with the author Raden Ngabehi Ranggalasutrasna and Raden Ngabehi Yasadipura II who had a task of collecting information about traditions in Java (Adisasmita, 1974: 11).

² arealis is the suffix -a in the Old Javanese language stating an condition which is "not existed yet", 'expected', or 'asked'

Not all of the Javanese who are still practicing *ruwatan* are Muslims. Yet in a *ruwatan* ritual is usually led by a *kaum* or a *modin*³. In the ritual, a *kaum* atau *modin* recites prayers or spells. The spell recitation typically uses Javanese language mixed with Arabic or Islamic prayers. All people who attend the ritual say "Amen" after the *kaum* atau *modin* recites the prayers. This indicates that the Islamic prayers contained in the mantra recited by the *kaum* and *modin* is as the prayers already arranged in the ritual, no longer as a particular religion values. Rosyidi (2012: 89) said that the position of prayers, especially in the Islamic and Javanese teachings is very important, in this regard to strengthen faith and broaden religious knowledge in the framework of scientific research.

The *ruwat* puppeteer who is trusted by the community to perform a *ruwatan* procession is not just any puppeteer. The *ruwat* puppeteer must meet certain eligibility criteria which then he can be called as *dalang sejati* (the true puppeteer), namely a puppeteer from a puppeteer lineage, both paternal and maternal. Feinstein in his research in Surakarta said that there is an opinion that a *ruwat* puppeteer should be a seventh descendant of his ancestor (Sri Teddy Rusdy, 2012: 42-43).

According to Ki Suro, a *ruwat* puppeteer from Wonogiri who confessed to be a *ruwat* puppeteer because of ancestry factor and has received permission from his ancestors said that an ordinary puppeteer who wants to transform into a *ruwat* puppeteer should fast for one hundred days (Interview, 05/01/2015). Indeed, this becomes a barrier that is quite difficult to be carried out by any puppeteer today.

4 THE CHANGE OF ACTOR IN RUWATAN

In Surakarta today there is a change of *ruwat* puppeteers or actors in *ruwat* and offerings; which at first was the Ki Panjangmas-descendant puppeteer. The changes are, for example, about differences in the performance time among regions, the offerings used, the rules for the person who was to be *ruwat*, the choice of place for the ritual, the manner when reciting the spells is that mike should be turned off, and the spells used.

In Klaten, a renowned puppeteer who is a descent of famous puppeteer but not a *ruwat* puppeteer frequently received invitation to perform *ruwatan*; and after *meruwat* (to do *ruwatan*) the puppeteer often got sick and spent a lot of cost until he died (Ki Panadi, interviews, 10/7/2015). This was also experienced by a puppeteer from Wonogiri, after performing *ruwatan* in Prangwedanan Mangkunegaran Sala; soon the puppeteer suddenly died (Ki Hadi Sujarwo, interviews, 24/5/2015). The offerings for *ruwatan* and the kinds of *sukerta* people between one region and another are different.

The practice of mass *ruwatan* is also often carried out in the society (Sriwedari, ISI, RRI Surakarta, TBS) and showed that those who are purified are not limited to children, many adults who are considered having mistakes or serious negligence, thereby they make others suffer. They are included in the *sukerta* list that should be purified with *Murwakala ruwatan* so as not to be Dewa Kala's prey. The ceremony is considered very sacred, so it should be taken seriously. At this stage it is clear that the influence of myth is very entrenched in the people's mentality. And philosophically, humans seek the conditions of peace with "time" that has been considered a major threat to the survival of human life.

In the 1990s, the *ruwatan* tradition once became a life style within the Javanese. Moreover, it can be said that the *ruwatan* tradition is a mass culture that had been wrapped by cultural myths. The *ruwatan* tradition which can still be found today is a product of the Islamic Mataram dynasty by Sultan Agung's initiative, which was originally performed by *wayang beber* replaced with *wayang kulit* (Pigeaud in de Graaf, 1986: 24).

The realm of Javanese's thought mostly still in the level of mythical thought (Peursen, 1988) made the position of *ruwatan* procession and its perpetrators in sacred area. The phenomena within a certain timeframe made the *ruwat* puppeteers' position to be a kind of logo centrism almost untouched by critical mind.

³ *Modin* is a traditional spiritual leader in the Javanese society

5 PEOPLE'S RESISTANCE ON THE ORDINARY RUWAT

Wayang kulit (shadow puppets) show, especially *ruwatan* is a visual art that integrates with Javanese lifestyle. Style is a system of configuration with meaningful quality and expression that reveals the personality or general view of a group. All human beings are the subject of style, so that people's tendency can be analyzed through style spectrums. The phenomenon of *ruwatan* tradition in Java is clearly a system of lifestyle configuration in the society (Alfathri, 2006: 166).

Varied ideologies received by the Javanese result in a cultural sentiment for a group of the society over the recent incoming values. A lot of cultural resistance efforts undertaken by the conservative group to maintain quo status of Javanese traditions, one of which is through the preservation of *ruwatan* ceremony. In the perspective of cultural studies, there is no concept of a center as the grand narrative. In other words, there is no single truth in culture.

The cultural resistance has its ups and downs following the cultural awareness. The Javanese *Ruwatan* as a form of cultural resistances has undergone major changes from time to time. The changes in turn trigger the emergence of resistances from other cultural elements. Javanese cultural resistances are mostly done by a way of integration or dialogue. In principle, a cultural resistance is to maintain traditions within a society which are still considered relevant by the society based on cultural logic. In other words, the actual case is an autonomization of intellectual production and art correlated with the formation of categories for socially distinctive artists or intellectuals, but lack of admitting the rules besides the specific rules of intellectual traditions or arts inherited from their predecessors, which serve as the starting point or the ending point (Bourdieu 2010: 138).

Ruwatan resistance confronted with two problems at once, both internally (puppetry community) and externally (religious community and modern intellectuals). Of course, this makes the efforts of *ruwatan* resistance become a greater burden for the adherent society and then the consequence was a philosophical modification on the ins and outs of *ruwatan* which also still leaves internal tensions.

6 CONCLUSION

As far as the researchers' investigation and exploration; *ruwatan* cultural resistance in Java, especially *ruwatan* in Surakarta, has undergone four (4) symptoms; namely: cultural deconstruction, cultural simulation, cultural nostalgia, and cultural intertextuality.

Cultural deconstruction is a cultural strategy in the form of code, marks disbursement or disassembling or cultural conventions, in particular the codes of binary oppositions that form a culture; like the extension of meaning on the classification of *sukerta* people. At that time, the bankrupt employers were considered or deemed *sukerta* which means they must undertake *ruwatan*.

Cultural simulation was like the representation of *sukerta* figures in the show were always considered suitable to the conditions of people who were *diruwat* (taking *ruwatan*). Cultural simulation is the concept of making something look like something else.

Cultural nostalgia is a condition when the culture turned human's face to the past, through a tendency of borrowing elements of past cultures, which of course is contrary to modern culture.

Cultural intertextuality is a concept of viewing culture between the form and the meaning which are considered fixed, static and never changing.

In the story of *ruwatan* Murwakala, almost everyone became *sukerta* and become Bathara Kala's prey; this implies that: (1) Kala means time or age, that everyone will die swallowed by age. (2) Bathara Kala's appearance is a terrifying giant, is a symbol of evil deeds or anger. This means that in their life, humans are likely to be easily influenced and do evil, cruel, anger and greed. (3) In the religious dimension, Kala is the epitome of demon or devil that is human's real enemy. So, only the people who are always close to Vishnu (*wis manunggal*), those who have united with the God; ie the God's lovers (prophets, apostles) to beat Bathara Kala.

Ruwatan story essentially also means an effort to clean someone's spiritual which was damaged and not pure anymore because he or she often erred of violating laws of the God, the country, and the customs; so that the spiritual could not return to the divine God.

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Reinforcing The Students' Patriotism Character Value Using Pancasila And Civic Education Learning With Folklore Media

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ABSTRACT. This research aimed to describe the reinforcement of the students' Patriotism character value using Pancasila and Civic Education Learning with Folklore Media. This study was a qualitative research using case approach. The methods of collecting data used were observation, interview, and documentation. Technique of analyzing data used was an interactive one consisting of 3 steps: data reduction, data display, and conclusion drawing. The result of research showed that the students' patriotism character value can be reinforced through Pancasila and Civic Education Learning with folklore media in the following procedures: determining the Core Competency and Basic Competency, choosing the folklore related to the Core Competency and Basic Competency, telling the story expressively, involving the students during storytelling, using role model and dramatization methods, asking the students to comment. The conclusion was that folklore can be the media of reinforcing the patriotism character value through Pancasila and Civic Education Learning.

KEYWORDS: patriotism character value and folklore

1 BACKGROUND

Pancasila and Civic Education subject contributes very considerably to creating a smart personality as citizen. Therefore, it should be packaged well, with the learning model consistent with the students' thinking development level. Nevertheless, different education unit has different learning model.

In reality, Pancasila and Civic Education subject is often underestimated and seems to be less attractive even boring because it is monotonous. This phenomenon should be dealt with seriously by Pancasila and Civic Education Educator community. It should be the challenge in developing Pancasila and Civic Education subject from some aspects pertaining to its learning process, material, method, media and packaging.

The failure of Pancasila and Civic Education learning is indicated with many deviating behaviors and deeds the students do at home, at school and in society environment. At home, the example is the attitude of resisting the parents, always staying up and talking all night, drinking, and making the family anxious. At school, it includes smoking at school, truancy, resisting the teachers, defacing wall, annoying another sex, and asking friend compulsively, and quarreling with school friends. In society, it includes free sex, breaking the norms of living within society, driving at excessive speed, not wearing helmet, drug addiction, and creating gangs. These problems should be solved because they will impact on safety, comfort, and peace in living within society, nation, and state.

These problems should be dealt with seriously, so that the effective development or actualization of Pancasila and Civic Education is required to achieve its objective. The conventional learning paradigm conducted by the teachers so far should be changed into the modern one. One requirement of modern learning model is the one supported by media. As Fauzi (2015) suggests, the attractive and joyful learning should be supported with the use of compatible media with teaching material delivered. In contrast, Mawardi (2016) said that the Pancasila and Civic Education learning media should not use IT but it may use other alternative choice; the important thing is that the teacher should have maximum ability of using it. This view is confirmed by Pranowo (2016) concluding that IT learning model has not

ensure the teachers' success in Pancasila and Civic Education if the teachers cannot use it maximally, but even non-IT media can be maximal when the teachers have maximum ability of using it. Furthermore, Bambang (2017) concluded that many types and forms of non-IT media can be chosen by teachers in Pancasila and Civic Education learning, for example: figure, chart, scheme, direct media, museum media, and even folklore can be used for Pancasila and Civic Education learning. Budi (2017) concluded that the use of folklore media in Pancasila and Civic Education learning has two advantages: firstly, it can preserve heroism values in local area and secondly, it can grow the patriotism character value effectively.

This research focused mainly on the patriotism character value and folklore media. For that reason, this research will study in-depth how to reinforce the patriotism character value through using folklore media in the students of SMP Negeri 1 Boyolali.

2 METHOD

This study was a qualitative research. The qualitative research was the one not using mathematic, statistic or computer models. Bogdan and Taylor define "qualitative methodology" as research procedure resulting in descriptive data in the form of people's written or spoken words and observable behavior. Meanwhile, Kirk and Miller define that qualitative research is certain tradition in a social science fundamentally dependent on the observation on human beings in their own area and related them in the term of discussion and terminology.

The research process started from developing basic assumption and thinking rule to be used in this research. The qualitative research was the one in which the author does not use number in collecting data and in interpreting the result. Qualitative research method is often called naturalistic one because this research is conducted in natural setting and also called ethnographic method because this method was originally used widely in cultural anthropology area.

The methods of collecting data used were observation, in-depth interview and documentation. Technique of analyzing data used was an interactive model of analysis. The analysis technique used in the field was Miles and Huberman's model. Data analysis was conducted in 3 (three) steps: data reduction, data display, and conclusion drawing/verification. Meanwhile, Miles and Huberman illustrates the cycle of entire data analysis process in the scheme below.

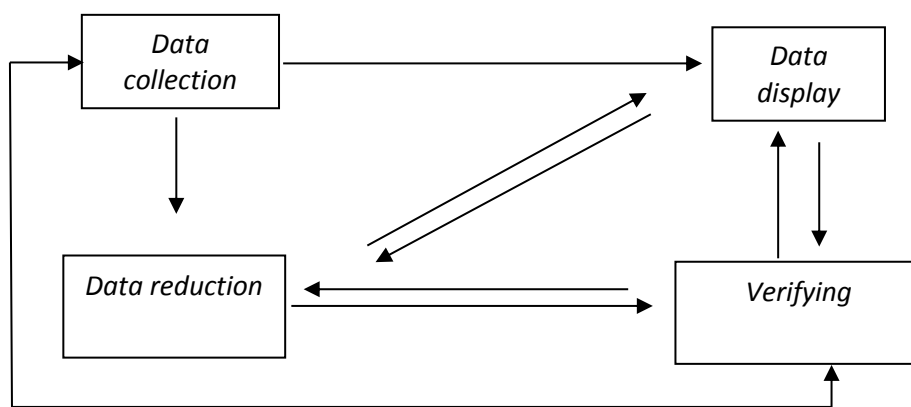


Figure 2. The components of Data Analysis: Interactive Model (Miles and Huberman, 2007: 20).

3 RESULT AND DISCUSSION

3.1 Result

One of important components in Pancasila and Civic Education is media use. The learning using media can avoid the students' verbalism, so that the learning material will be understood more clearly and more easily by the students.

Character education is inseparable from learning process. In other words, character education is closely interrelated to learning process. It means that character can be created through learning process (Abidin, 2013: 57). In a learning process, there is learning material to be taught to the students. This learning material should be adjusted with subject (course), curriculum, and education level of the students to be taught. The learning material should be preplanned before the implementation of learning process.

The 2013 curriculum requires the targeted achievement of character value in learning. So does the Pancasila and Civic Education learning. The Pancasila and Civic Education learning is underestimated by the students so far. It is because Pancasila and Civic Education learning does not belong to the subjects tested in the National Exam. More severely, the teachers of Pancasila and Civic Education subject are less motivated in implementing the Pancasila and Civic Education learning so that they seem to fulfill the formal obligation to get teacher certification benefit only. The result of observation on the teachers of Pancasila and Civic Education in Junior High Schools of Boyolali Regency shows that the learning tends to be conventional and the teachers only pursue the targeted material. Meanwhile, the Pancasila and Civic Education learning itself has a heavy duty of creating the students' personality in order to be good citizens with Pancasila personality. Thus, when

Pancasila and Civic Education learning is conducted not seriously or haphazardly, it will lead to the students' less good attitude, behavior and deed including asking compulsively, stealing, truancy, smoking at school, inter-student quarrel, drinking, gambling, drug addiction, free sex, robbery, raping, and even murdering. Considering these phenomena, the conventional paradigm of Pancasila and Civic Education learning should be changed into the modern one. The modern Pancasila and Civic Education learning needs some requirements: student-centered learning, teacher serving as facilitator only, using both electronic and non-electronic media, attractive and joyful learning.

Considering such the condition, a real attempt should be taken to prevent the condition from being more worrying. The internalization of character values into formal education should be improved. Therefore, the teachers should set out the targeted value to be achieved in every learning process.

To realize the internalization of value into Pancasila and Civic Education learning, the application of social interaction learning model should be combined with modified behavior (ISOMOKAKU). Combining these two models is very reasonable because each of them has their own strength and weakness, so that they can be overlapping. This model application means the empowerment of students in learning, so that the learning runs dialogically, the teacher serves as facilitator, the students play an important role in learning. To maximize this application of learning model in Pancasila and Civic Education learning, the teachers should use the selective learning media. It is very important because not all media are appropriate to be the means of explaining the learning material. Therefore, folklore media is more appropriate and suitable to use in the attempt of reinforcing the patriotism character.

Through folklore, teachers describe the patriotism characteristics in a local area, so that through storytelling, they can grow the strong emotional bond within the students to keep being ready for dealing with the colonials. Thus, the alertness will grow to deal with the emergence of phenomena threatening the Republic of Indonesia state circumstance.

In relation to the reinforcement of patriotism character value through folklore media, there are some opinions and ideas from many scholars, expert, and practitioners. As Nurul Innayati (2015) concludes, the condition of students' character value at secondary education level has been very worrying; therefore the government's policy emphasizing on character education becomes one of solutions to it. Similarly, Yekti (2015) concludes that at primary education level, particularly in Junior High School, the

character value of students is very worrying to the schools, parents, and society; therefore, to solve it, there should be synergy between school, family, and society. This is confirmed by Joko Mursito (2016) concluding that the attempt of helping deal with the students' less good character can be taken through a *pramuka* (boy scout) movement, because *pramuka* movement always reflects on the character values. In an international journal named Center for Communication & Civic Engagement (www.engagedcitizen.org) University of Washington, Seattle, USA, edition July 2008, a research entitled *Young Citizens and Civic Learning: Two Paradigms of Citizenship in the Digital Age* written by W. Lance Bennett, Chris Wells, and Allison Rank concludes that creating strong character value can be done through internalizing the national identity into an attractive and joyful Civic Education learning, one of which can be done using digital media. Furthermore, an international journal name JOCI a study entitled *Civic Education in the NCLB Era: The Contested Mission of Elementary and Middle Schools* written by Elizabeth R. Hinde Arizona State University concludes that the most important thing in growing democratic character value is teachers' role model in Civic Education learning process through real/direct media meaning that the students are invited to witness the democratic process at village, sub district or regency and province level. Similarly, in journal of peace education and social justice Volume 6 Number 1 (2012): 1-25, a study entitled *Civic Education and Global Citizenship: A Deweyan Perspective* written by Moses Chikwe University of California at Los Angeles concludes the importance of civic education in creating a responsible citizen for the sustainability of democracy and human family. Therefore, its learning process should use an attractive media corresponding to the students' age level. Particularly, to implant patriotism value, folklore media existing in individual areas can be used.

Considering the result of some studies above, there are similarity and difference compared with our research. The similarity lies on the focus of civic education learning related to one character value, while the difference lies on the emphasis of use media in civic education learning process in order to be attractive and joyful. In this context, the character is defined as the typical characteristics or personality an individual has in the form of disposition, behavior, character, personality or noble character distinguishing one individual from another. The character is applied to goodness value, action or deed to live and to cooperate within family, society, nation and state. Thus, character education, in this case, is defined as the process of guiding the students to be an intact human being, having character in heart, thinking, physical, feeling, and wish dimension (Wiyani, 2013: 27-28).

In the context of patriotism character value, Fitri (2015) in her study concludes that the reinforcement of character value can be done with any media dependent on whether or not there is a compatibility of media to teaching material, teacher and student's ability of using media, and etc. In contrast, Sabar (2016) concludes that particularly for reinforcing the patriotism character for the students of Junior High School, teachers can use electronic and non-electronic media. Meanwhile, Wartuyem (2014) concludes that folklore media is more appropriate to use by the teacher in reinforcing the nationalism and patriotism character values.

From the result of research, above, it can be found that the reinforcement of patriotism character value can be done by applying ISOMOKAKU learning model supported with the use of folklore media.

4 CONCLUSION

Considering the discussion of research, the following conclusions can be drawn. The prior condition of patriotism character values among the Senior High School students before the use of ISOMOKAKU learning mode with folklore media is very worrying. It can be seen from the students' limited knowledge and understanding on nation heroes and their historical struggle. In addition, the students do not care about the heroic holidays, and respect and appreciate poorly the merits of national heroes.

After the teachers have applied SOMOKAKU learning mode with folklore media in Pancasila and Civil Education learning, the patriotism character value is getting stronger. It can be seen from the students' ability of retelling the history of national heroes' struggle. The students care about the heroic

holiday by holding some social activities and other activities such as flag ceremony, visiting the heroes' grave, and making reflection in heroic holiday.

The use of folklore media reinforce (strengthen) the students' emotional intelligence to defend nation and state from various threats, challenges, disruptions, and constraints threatening the intactness of Republic of Indonesia, either internally or externally.

Through folklore media, the students want to imitate the struggling values the heroes who have died in the battle field for defending the nation and state.

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New Creation of *Bedhaya* Dance as the Expression of Modern Art Creativity

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ABSTRACT. *Bedhaya* is a dance originating from the Court performed by nine dances. As the time progresses, the *bedhaya* dance work that was formerly sacred, magic, religious and intended to ritual ceremony as the King's coronation ceremony in the court and conducted once a year now becomes a work intended to be a profane performance (show) now. Dance work is inseparable from artist or choreographer's idea, thought and creativity. It is well established that in globalization era, the time development affects the traditional art, particularly in Indonesia. Creativity is poured into a modern *bedhaya* art. Modern *bedhaya* was created in Surakarta during 1990-2016 including *bedhaya du-du*, *bedhaya welasih*, *bedhaya silihwarna*, *bedhaya parangkencana*, *bedhaya silicon*, *bedhaya ceki*, *bedhaya wahyu katresnan*, *bedhaya bengawan*, *bedhaya sepuluh*, *bedhaya tigawelas*, *bedhaya pitulas/Proclamation*, *bedhaya sengkuni*, *bedhayapuja sinangling*, *bedhaya wahyu ekobuwana*, *bedhaya angon-angin*, *bedhaya persojo*. New *bedhaya* creation work is the manifestation of an artist's creation to make create freely without the fear that the *bedhaya* dancework he/she creates breaks the *pakem gerak* (movement norm). Creativity can be made by changing the number of dancers from nine into ten, eleven, or seventeen. It can also be made in the form of dance property, fashion, accompaniment, stage layout, make-up, and theme or message conveyed to the spectators/ art observers. *Bedhaya* dance created can be categorized into a product of modern art work.

KEYWORDS: *bedhaya*; creation; creativity, artwork; modern and classical.

1 INTRODUCTION

The present development on art field in Indonesia, likewise a dance has long been happened before time or prehistory, history, the era of Hindu, Islamic era up until the modern era as we see in the present time. The idea of civilization may not only be created for a while, on a temporal time of one to two years. However, it is the product of a hundred of years. Developments in Indonesian culture and social aspects are quite visible things. At least, significant transition beginning from 1990 to present time was the mark for a globalization era to the Indonesian inhabitants (Barker, 2005: 114). The openness in thinking and bearing oneself to embrace the world changes leading the emergence of new and diverse ideas at the local work creativity. People of primitive culture around the world are easily influenced by modern tendency, things such as clothing, hair, lifestyles and even to the attitudes in dealing with artworks. Dance works are in various kinds, which involve traditional folk dance (dance that developed in the common people) in the form of *tayub*, *jathilan*, *reog* etc. while dance whose existence no one in the kraton and outside the kraton. Dance works in the palace in the form of group dancing couples, *wireng* (military), and single dancer as found in *Srimpi*, *Bedhaya*, *bondoyuda*, *bondoboyo*, *retno pamudyo*, *bambangan cakil* etc. A dance piece with an outgrowth of the dance tradition generated a new creation dance. The new creation is the work that is evolving from a traditional dance with the addition and development in terms of the motion, the pattern of the floor, cosmetology, dressmaking even accompaniment system, lighting and stage design (Jennifer L, 1991: 62).

Classical dance of Javanese Palace 'kraton' such as *Bedhaya* dance, is a sacred dance whose whereabouts remain preserved. It is the dance inspired from classical *bedhaya*, but the presence is outside of the kraton 'the Javanese court; which evolved into a newly work of *bedhaya* dance. *Bedhaya* new creation is a form of dance groups consist of 4-9 is not even limited in number with the arrangement pattern of the floor, motion, accompaniment, stage design, makeup and costumes of all

customizable by theme to be presented in the artwork performance. The function was no longer an accompaniment to worship likewise the classical *bedhaya* but only for the reasons of art performances and aesthetic beauty in the current art tendency. The aim is, therefore, to fulfil the needs of entertainment, entertaining and thus profane in nature (Personal Interview, Wasi B, January 9, 2017).

Relevant studies related to the cultural critique of art dance in Surakarta conducted by Tomioka (2005, 2007) identified court dance developed in PKJT (art Center of Central Java) has evolved and revitalized with compaction (contracted) on the nuances of the dance (Tomioka, 2005a). PKJT as a center that houses various arts at central Java was initiated by Gendhon Humardani (1923-1983) head of the Academy of Arts musical Indonesia (ASKI) Surakarta in 1970s. At the time of Humardhani, the art performances, especially the art dance of *Bedhaya* and *Srimpi* have been revitalized (Tomioka, 2007). Humardhani did not only shorten the duration of the performance but also transformed the composition of dance, including musical instrument, to apply the concept model of Western dance on the dance palace. Important changes to the dance palace built and revitalized in PKJT include; (1) compression of time (contraction of time), shortening the duration of the appearance of up to a quarter of its original appearance (15 minutes), (2) tempo dance is further accelerated by changes in motion that is more dynamic than its initial form, and (3) the dance movement has been synchronized with the Western dance *corps de ballet* (ballet dance group). Based on the information extracted Tomioka (2005b: 39) on some of the dancers in PKJT, compaction and the transformation of the palace dances (*Bedhaya* and *Srimpi*) since the 1970s managed to attract public attention in Central Java and the community of arts observers feel proud of the changes. However, these changes did not pass without criticism; Sal Murgiyanto, SD Humardani, Soemardjo, and Bagong Kussudiardjo are among the names of the critical figures of the local dance development (Suara Merdeka, 2008). Sal Murgiyanto criticized a dance performance brought by PKJT performed in Jakarta in 1979 which he identified that *Srimpi* dance with which last about 10 minutes seem to rushed and less appreciated when applied in the context of the metropolis because of the many shades of identity (Murgiyanto, 1993, p. 76-78).

2 METHODS

The *Bedhaya* dance developments in the context of contemporary culture outside the palace beginning from 1990 to 2013 in Surakarta. To strengthen the ideological assumptions on the development of *Bedhaya* dance in Surakarta in the global culture, the data were collected through techniques of observation and interviews. Data findings were observed to obtain a deeper understanding of the terms of form, function, meaning and purpose of the innovations undertaken by choreographers, dancers, musicians, fashion, stage layout and all the parties involved to know in depth the work was created and functioned. The detail of this research is done by observation. All study participants (dancers) are required to show the art of *Bedhaya* dance with multiple criteria; (a) shows the overall appearance of dance version *Bedhaya* and *Bedhayan*, (b) all the dances featured in classic tempo, (c) each participant dancers maintain *wiletan* 'individual style'. The above categories are designed to allow the researcher to analyze, understand and know deeper about how the essence of *Bedhaya* dance in the court of Mangkunegaran, Surakarta and development in the community. The inference is done by holding the interpretation on the purposed problems using the hermeneutics theory. The results of the data analysis contain a description of informal and formal. Informal description presents the results of the analysis in the narrative, while the formal description presents the results of the analysis in the form of pictures or charts to support the quality analytical inference of the results.

3 RESULTS AND DISCUSSION

3.1 Modern Artwork *Bedhaya* Dance

3.1.1 *Bedhaya du-du* Dance

Bedhaya du du dance often performed as a test media for Bachelor students of Artdance department in the Institut Seni Indonesia Surakarta [ISI Surakarta]. Movement and fashion as well as the accompaniment is no longer there as a kraton dance of Surakarta. *Gendhing* or musical accompaniment, has therefore, to adjust to the motion made by artist / choreographer. *Bedhaya du du* dance created by a Student of Bachelor degree in art dance, Sri Sunarmi. Defining the dance *du du* is not intended that the dance as should be. The expression of creativity dance *du du* is in the idea of the dancers composition no longer 7 to 9, the motion was not adopted as the dance movement but it has been transformed by the artists themselves, has no absolute grip *pakem gawang montor mabur, jejer wayang*. However, the movement solely according to the motion pattern of the floor one wishes to present in accordance with the desired theme of an artist / choreographer, makeup style does not like *dhodhot ageng bedhaya*, fashion style use *kemben* 'traditional like tank-top suit' with jarik batik. Creativity as a theme based on the idea that the artist's perception towards the dance, in which the *Bedhaya du du* as a Javanese modern dance is a new generated dance along with the musical instruments, cosmetic use, fashion, up until the stage attribute accompaniment, its standard importance lays on aesthetical concern which should be presented in an artwork dance.

3.1.2 *Bedhaya* Dance *Tigolas (Tiga Belas)*

Bedhayan Tigowelas artwork dance composed and created by Hadawiyah Endah Utami, S.Kar.M.Hum, she is a lecturer of Dance Art at the Art Institute of Indonesia Surakarta (ISI Surakarta). The *Bedhayan Tigowelas* work is staged on the 13th of Javanese calendar, once ever staged at the Kasunanan Kraton of Surakarta, the number seven in Javanese culture is deemed to be associated with magical realm. The *Bedhayan Tigowelas* dance is identical with numbers of the dancer; all of them are thirteen of women. The event was conducted to celebrate the thirteenth day of the magical artist / choreographer and the dance was a form of the artists' creativity (Interview, Hadawiyah, January 15, 2017). The dance sequences of *Bedhayan Tigowelas* employed *Maju beksan, Beksan, Mundur Beksan* but no longer intact and it only lasted 25-30 minutes. *Gawang* or the floor pattern reflects no grip, which is different from the original form of *Bedhaya* dance. Beautiful make up and does not use *pesaeen ageng*, the accompaniments of the dance does not apply *dhodhot ageng*. Beautiful make up decorations but all the dancers does not wear *pesaeen ageng*. The accompaniments are all remain the same; all the dance equipments remain traditional and are adjusting to the tradition of dance movement.

3.1.3 *Bedhaya Pitulas* Dance

Bedhayan 17 (Pitulas) Dance is the work of a Lecturer Institut Seni Indonesia Surakarta (ISI Surakarta) Hadawiyah Endah Utami, S.Kar.M.Hum. This type of *Bedhayan* dance is staged to commemorate the Indonesia's Independence Day at that time was performed in Jakarta, a show supported by the Directorate General of Education and Culture. *Bedhayan Pitulas* dance work was created especially for the event staged in Jakarta. Having performed with 3-month training process carried out by a number of dancers who many in need of good management practice. Professional and creative ability honed in every work created, along with different types of makeup and costumes. The *Bedhayan pitulas* dance does not use *samparan* instead it uses *kemben* of specific nuanced, there was a motive of a red and white colour to reflect the Indonesian flag to illustrate the nuances of Independence because it functioned as a commemorating the National Independence day

3.1.4 Tari Bedhayan Puja Sinangling (Pengkukuhan Danar Hadi)

Bedhayan Sawung Sinangling dance is a creative dance work of dance composed by a Lecturer of the Institut Seni Indonesia Surakarta (ISI Surakarta), Endah Hadawiyah S.Kar Utami, M. Hum. This type of *bedhaya* dance for commemorating the inauguration Empu 'master' of Batik Danar Hadi. Thus, this type of *Bedhaya* was once only functioned for such the Inauguration event. It lasted approximately for 15 minutes with the makeup and identical dress of *kemben* strapless and gorgeous makeup specialized for Danar Hadi Batik. The accompaniments were adapted to the motions of the atmosphere in combined for the solemn inauguration. This dance work was made to indicate both high creativity and maturity in the work. Bedhayan works Sawung Sinangling is a modern art cultural product for its function was aimed at entertaining media of performing arts.

3.1.5 Bedhayan Persojo Dance (Persatuan Seniman Sukoharjo)

Persojo Bedhayan dance work is a dance work of the Community of Sukoharjo Artist PERSOJO located in Sukoharjo district. Persojo *Bedhayan* dance is the work of Teguh S.Sn, the alumni of Institut Seni Indonesia Surakarta (ISI Surakarta). Persojo Bedhayan dance created to commemorate the Anniversary of the artist fraternity of Sukoharjo "PERSOJO" of its first anniversary. This type of dance functioned as a loyalty and professional dance artists and introduced the work of the community groups. Dance Bedhayan Persojo in traction by five (5) dancers, two men and three women. No theater performances are also dikolaborasi with bedhayan. Dance lasted about 15-20 minutes of no movement grip *Maju beksan*, *Beksan*, *Mundur Beksan*, "progressive and backward moving dance". Makeup and Clothing adjust the dance movement, thus the dancers use three costume in one stage of this dance. Gorgeous makeup style, because in this dance, the dancers are the men that put bun in their heads. Modern accompaniment performed initially when the show begun to open, the music accompaniment use western stream of music, the *srisik* dancers entered at the stage.

3.1.6 Bedhaya Bengawan Dance

Bedhayan Bengawan dance inspired from local folklore which recounts Dewi Sri (the goddess of rice) that have been believed to poses power and capabilities in addition to master Java's relationship with agriculture (Interview, Djarot B Lim 11 January 2017). *Bedhayan Bengawan* took about 25-30 minutes performance with of 7 dancers. Dance performances are no longer using standard dance with the concept of *Maju beksan*, *Beksan*, *Mundur Beksan*, "progressive and backward moving dance" at the time of staging emphasizes the aesthetic sense of the dance. Seven dancers used to form a pattern of the floor that is believed to give aesthetic sense of the beautiful floor. The *Bedhayan Bengawan* dance movement remains in collaboration with the local tradition and modern concepts. Moving pattern used cover the movement of *srisik*, *jengkeng* 'kneeling', *sindhetan*, but no longer use the grip pattern of dance movement with *gawang* (the floor) *jejer wayang*, *gawang montor mabur* pattern tailored to the needs of dance aesthetic (beauty). Accompanying mengkolaborasikan adjusted to elements of dance such as the use of Javanese *keprak* (small) of gong small and borneonese with a large *gendhang* and percussion.

3.1.7 Bedhayan Angon Angin Dance

Bedhaya Angon-angin dance philosophically was named after its literal translation which means a shepherd of wind. Angon Angin is a metaphor for human life journey that continues to grow. The *bedhaya Angon Angin* integrates between the wind motion in the theater and the vocal use as disclosure accompanied by theater performances. Djarot B Darsono presenting this work is not in the form of dance, but in the form of dance theater. The dancers are usually only do the gestures demanded to conduct a dialogue amid their dance performances, may we never saw during performances Puppet People. Djarot to reinforce the dialogue presented in the text of the dance theater performances. As for the dance movement

itself Djarot using motion models of *Bedhayan*.

Bedhaya Angon-angin dance characteristically different from other types of *Bedhaya*. The slow motion design of dance with holding the stick that numb-wipe off just like someone's whipping things with a whip. Dance movement and silent circumstance, tranquil atmosphere of *gamelan* or traditional music orchestra. The situation suddenly turned to be so buzzing. Percussion was used as a accompaniment of the dance, in which the dancers' movements turned faster and faster. Rapid movement, thus the dance patterns remain complicated. The performance acted in precarious situation and not conducive.

3.1.8 *Bedhaya Silikon Dance*

Dance performance work is a creation of choreographers' creativity in expressing ideas through the medium of motion. The dance generates expressions of the human spirit in beautiful and rhythmic motions (Sedyawati, 1986, p.73-74). A dance performance work is solely created for the choreographers' objectives. *Bedhaya Silikon* was originally the work of Fitri Setyaningsih, an alumnus of the Indonesian Art Institute of Surakarta (ISI) who currently resides in Yogyakarta. Her artistry career as a dancer has begun in the early time when she was a school student in Surakarta Secondary School (SMK 8) from which she has been struggling with the traditional arts. Performing a well-established traditional dancing mode made Fitri to create a work that comes out of the grip of the tradition. The desire to work with freedom to innovate has finally been realized into a new trend of dance work called *Bedhaya Silikon*. The inventory of this new trend of dance was apparently emerged in the community because the former traditional dance was perceived to confront with saturation point (Prabowo, 1991, p. 5). Philosophically, *Bedhaya Silikon* dance deemed as a fine art which is inspired from current cultural problems among the lives of women ranging from the problem with money to the issue of women's equality over the men in the age of globalization. In the one hand, globalization evokes individuals to explore their minds and ideas in seeking to express the actual situation in the ground. People's exploration of deep thinking and reasoning generated a new nuance of dance which becomes

3.1.9 *Bedhayan Ceki Dance*

Ceki is one of the names of a game card developed by the Javanese society. The game is also very popular in the neighborhood employees of the palace court 'kraton' and is often played as a time filler when performing the task *tungguk*, picket duty during the night. The form of the game is said to come from China and therefore the type of card called *kertu cina* or a china card. Cadence patheten floated deliver nine dancers of *bedhayan* that emerged from the two-directions, five people from the right and four on the left, moving slowly together to form one formation in the middle of the gazebo. Dance choreography *bedhayan ceki* in the groove reflect two meanings at once, the depiction of the trip meanders Uwa Sri as a court employees of *bedhaya* and systematic flow Ceki card game that is analogous to the philosophy of the journey of human life from birth to death. The composition begins with the formation of gods as an appetizer (Personal Comm., Mulyani January 17, 2017).

3.2.0 *Bedhayan Sepuluh Dance*

Bedhayan Sepuluh, literally means 'ten' is a work of Hadawiyah Indah Utami, S.Kar.M.Hum a lecturer of Surakarta Institut Seni Indonesia (ISI Surakarta). A dance piece created to maintain the existence of a dance artist in developing the artistic creativity. The work of ten dance experiment lays on the idea that *bedhaya* should not be restricted on 9 number of dancers, since the number of dancers tend to be prioritized in terms of the aesthetic sense. This dance work functioned to entertain and excites the audiences. *Bedhaya Sepuluh* applies *dhodhot*, *samparan*, and makeup use created the beautiful princess of kraton but in terms of the dace patterns, the motion and accompaniment are no longer the same as *bedhaya* inside the palace.

3.2.1 *Bedhaya Silih Warna Dance*

Bedhaya Silih Warna dance is a work of Sunarno, S.Kar.M.Hum who composed the dance work based on his experience as a dance master who has already been familiar with the work of *Bedhaya* Dance. Expertise in the field of dance provided an idea to create a new masterpiece of *Bedhaya* work. *Bedhaya Silih Warna* dance work performed at the Institut Seni Indonesia Surakarta (ISI Surakarta). Creativity on the use of musical accompaniment, makeup and fashion contribute *Bedhaya Silih Warna* dance produces messages to the observers of art that the work should proceed properly which should not be fear to express in the work.

3.2.2 *Bedhaya Parangkencana Dance*

An artwork dance *Bedhaya Parangkencana* was composed by a dance artist named Begud Purnomosidi. The artwork *Bedhaya Parangkencana* was inspired from female mystical figure or Southeast Coast Princess called Kandjeng Ratu Kidul. The dance work composing a group of female for an art show staged at the hall of Regency Wonogiri. The art creativity was supposed to be created to enable a person to perform the artwork dance in a group. The primarily purpose of this dance was aimed at solely perform to concern as an artwork along with the aesthetic aspect. People regard this type of dance for an art show which excited them to introduce an art.

Technical Attributes of the Modern and Classical Types of *Bedhaya* Dance

Classical *Bedhaya*

Technical Terms	: <i>Bedhaya</i>
Themes	On the order of the King,
Musical Instrument	:Traditional musical accompaniment, gamelan.
Attributes of style and Make up	:The Javanese classical look of female, completed with the <i>paes</i> , <i>dhodot agung</i> , dance properties such as <i>sampur</i> , <i>gendhewa</i> , <i>panah</i> , <i>cundrik</i>
Places of Events	:Art center, Javanese mansions called Pendopo Sasana Sewaka.
Objectives	:Oriented towards ritual dance for the enactment of the King's rule ' <i>Jumenengan Raja</i>

Modern *Bedhaya*

Technical Terms	:Angon Angin, Silikon, Sepuluh, Pitulas, Sinangling
Themes	According to the cultural phenomena, product offers, socio-political critics
Musical Instrument	: Percussion of mix modern and traditional instrument, some may employ completely modern music instrument.
Attributes of style and Make up	:Adjusting to the themes, such as costumes dressed in black, <i>kemben</i> , and head scarf, etc.
Places of Events	:Art center, Javanese mansions, audience hall, in a dried swimming pool, public street, and stage.
Objectives	:A profane entertaining media, aesthetical concern on the artwork dance

4 CONCLUSION

The new created work dance of *Bedhaya* comes into existence as a result of the artists' creativities. Ideas and themes are the manifestation of a thought realized in the art dance movements, dance grips and floor patterns. These new created dances motivated by sorts of phenomena, life experiences, even the request of numerous social and state institutions. The new creation of *Bedhaya* dance along with the motivations behind the creation, have been adjusted to the needs and functions of the existence. The change in *Bedhaya* dance supposed to concern the aesthetic of art for the art observers. The aim of those new artworks concern the entertaining aspects of the art, and the beauty, which tend to be more entertaining and serve more professional performance supported by the technological advancements, therefore, the art observers would feel appreciated and satisfied as well. The musical accompaniment and lighting devices,

properties as well as other accompaniments, the costumes and cosmetic use to enhance the beauty of the dancers.

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Top-down or Bottom-up? Which Approaches are Favored by the Malaysian Media and Environmental Non-Governmental Organizations (ENGOS) in Environmental Communication?

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ABSTRACT. The media and environmental non-governmental organizations (ENGOS) are known as two of the most powerful and influential stakeholders of environmental communication in Malaysia. This study, therefore, sought to understand the types of approaches usually preferred by the Malaysian media and the ENGOS organizations for environmental communication activities in Malaysia. For the purpose of this study, 24 interviewees, encompassing 13 media interviewees from two media organizations, namely *The Star* and *Utusan Malaysia*, as well as 11 ENGOS interviewees from two ENGOS organizations, namely the World Wide Fund for Nature (WWF) and the Malaysian Nature Society (MNS) were interviewed. The result of this study shows that the top-down approach is more exercised in the media and ENGOS organizations for environmental communication activities which is in line with the Organizational Role Theory (ORT), where the individual in organization will habitually accept the roles given by the top management. Under the top-down approach, most of the media and ENGOS interviewees claimed that they need to obey instructions given by their senior management, including the editor for the media and Head of Department (HOD) for the ENGOS. On the other hand, there few media and ENGOS interviewees also revealed that bottom-up approach is also practiced for environmental communication in their organizations. For instance, both media and ENGOS organizations hold regular meetings and discussions between the employee and the senior management to discuss about their tasks and roles in environmental communication. As a whole, it is safe to conclude that both the Malaysian media and ENGOS organizations still favored top-down approaches compared to bottom-up approach and this is proven that environmental communication has less influence towards the approach favored by both organizations.

KEYWORDS: malaysia, environmental communication, media, ENGOS, top-down, bottom-up

1 INTRODUCTION

Environmental communication is recognized as one of the pivotal tools used to attain sustainable development goals in Malaysia. This could be due to the strong influence of the Malaysian government regarding the importance of sustainable development in this nation. Like many other Asian countries, the wave of sustainable development has hit Malaysia after the introduction of the Brutland Report of 1987 and the Earth Summit in 1992. Since then, Malaysia has shown great interest in achieving sustainable development and has introduced a sustainable development policy in its holistic Seventh Malaysia Plan (1996–2000).

In Malaysia, media and ENGOS have been recognized as two of the most active and powerful stakeholders in environmental communication (Mohamad Saifudin, 2016). Media outlets communicate environmental issues i.e. air pollution, landslide, atmospheric haze and more, through their news article, feature write up and advertorials while the ENGOS mostly utilize their newsletters, magazines, websites and social media for the same purpose. At the moment, most prior studies i.e. Nik Norma (2007) and Rohani et al. (2010) focused on the types (representation) of environmental issues communicated by the Malaysian media and ENGOS and it is hard to find a study on the approaches used by the media and

NGOs in managing environmental communication activities among the journalists and NGOs staffs. In this light, there are two common types of approaches for organizations' task management styles, which are the top-down and bottom-up approach. Top-down approach can be understood as the coordination or intention made by the central authority in order to achieve certain targets or outcome (Kim & Arnold, 1996). Meanwhile, the top-down approach in general, is in line with Katz & Kahn's (1966) Organizational Role Theory (ORT) where employees' roles in an organizations' roles is determined by the top management. In contrast, the bottom-up approach, or also known participatory approach focuses on the more prominent and active role of employee in an organization. The organization is applying the bottom-up approach if they provide the opportunity for low level employees to voice up their opinion, in aspects such as budget planning (Florin, 2011). Considering these two main types of approaches are used for task management in organizations, this study seeks to explore how the Malaysian environmental non-governmental organizations (NGOs) manage their environmental communication activities. Next, the Organizational Role Theory (ORT), which is related to top-down approach will be explained.

2 ORGANIZATIONAL ROLE THEORY (ORT)

To begin with, an organization can be understood as a social unit that is structured and pursue certain goals or objectives. Katz & Kahn (1966) defined an organization as an open social system (Miner, 2011, p. 167) that is alive, organic, dynamic, and complex. An organization usually consists of two main groups of people, which play the sending role (employer) and the receiving role (employee). In more general term, the word "role" frequently can be explicitly defined as "one or more recurrent activities out of a total pattern of interdependent activities, which in combination, produce the organizational output" (Katz & Kahn, 1966, p. 179). Within the context of this study, it is crucial to note that the roles of employee, like the journalists and NGOs staffs, are usually determined and allocated by the sending role (employer) or organization.

Based on ORT, Katz & Kahn (1966) clearly stated that individual or organization could have "different" roles according to the goals of the organization (Biddle, 1986). Interestingly, the allocations of the roles among employee are pre-planned, task-oriented, and hierarchical based on the organization (Biddle, 1986). In this regard, within the context of this study, it is assumed that the top management of media and NGOs organizations, such as the Head of Department is the one who responsible in giving the journalist or NGOs staff tasks for environmental communication. However, there are possibilities that the journalist and NGOs staff are the ones who actually voice out their opinion for environmental communication activities, which indicates a bottom-up approach. Therefore, this study intends to discover which approaches are mostly used for environmental communication activities among both media and NGOs. The proceeding section will detail the methodology used for this study.

3 METHODS

In-depth interviews were chosen as the main method of this study. In-depth interviews were conducted with 24 interviewees from two selected mainstream media organizations, namely *The Star* and *Utusan Malaysia* and two NGOs in Malaysia, the World Wide Fund for Nature (WWF) and the Malaysian Nature Society (MNS). It is worth to note that media interviewees were chosen from *The Star* and *Utusan Malaysia* due to the fact that these two newspapers have high daily publication circulations, where *The Star* recorded the circulation of 288,916 copies while *Utusan Malaysia* had the circulation of 178,211 copies per day for the period of July to December 2012 (Audit Bureau of Circulation Malaysia, 2012). Similarly, the NGOs interviewees were selected from WWF and MNS as both NGOs are recognized as two most active NGOs organizations in Malaysia in three main areas, which are research, education and conservation along with *Sahabat Alam Malaysia (SAM)* (Rusli & Sheikh, 2005). All of the interview data were analyzed using Braun & Clarke's (2006) thematic analysis approach. The next section discusses the results of this study.

4 RESULTS

The first part of the results will be explained on the demographic profile of the interviewees in this study. There are 24 respondents in this study and six of them were from *The Star*, seven from *Utusan Malaysia*, six from WWF and five from MNS. All of the interviewees were labelled using identification codes, such as EJ1, EN1 and so on for anonymity. In general, this study found that there is an equivalent number of interviewees who used English or Malay language during the interview. The interviewees' language preference was made by them in accordance with the language that they are comfortable with. Some of the interviewees, like those from *The Star* and WWF preferred to talk in English as their organizations medium of communication are in English while those from *Utusan Malaysia* preferred to use Malay as they are working with a Malay medium newspaper. However, some of interviewees also used code switching of English and Malay during the interview session, which is quite common among English and Malay speakers in Malaysia.

Moreover, it is worth to highlight that a majority of interviewees in this study are females (17 out of 24 interviewees) and a majority of them only have 1-5 years of working experiences (14 out of 24 interviewees). This could be due to the fact there are smaller numbers of journalists and ENGOs staffs that have acquired more work experiences. This is because a majority of them are not editors or ENGOs managers. Out of the 24 interviewees of this study, 23 of them have the qualification of at least bachelor degree and only 1 interviewee from *Utusan Malaysia* do not have a university degree. In fact, two of the interviewees have a Master's degree; one was from a media organization and one was from an ENGO. This shows that the Media and ENGOs staff in Malaysia belong to the professional and elite group with higher education. On the other hand, most of media interviewees graduated with degrees in communication and journalism background, while those from ENGOs came from various backgrounds including science, environment, sustainability, as well as other fields such as business and education. The next section presents the result of interview.

4.1 Result Of Interview

In general, this section reports the views of the ENGOs and media interviewees' on how their roles in environmental communication are managed by their respective organization. There are two emergent themes identified under the tasks and roles management among the Malaysian ENGOs and the media organizations including: (a) Top-down approach (b) Bottom-up or participatory approach, as explained as follow.

4.2 Top-Down Approach

In many organizations, it is acknowledged that the top-down approach is more common, where the employer or the top management will occasionally decide the roles of the employees. In the case of Malaysian ENGOs, their senior management (ID EN10), including the Head of Department (HOD) (ID EN1, EN4, EN7, and EN9), Manager (ID EN3, EN11), and the Chief Executive Officer (CEO) (ID EN4), mostly decide the roles of the ENGOs officers.

"...Of course the HOD needs to sign off..." (ID EN1).

"...Oh here? Mostly my task is decided by EN8, my manager..." (ID EN11).

Moreover, for the ENGOs, the majority of media interviewees (12 out of 13 interviewees) collectively agreed that their roles are decided by their editors or sometimes, known as assignment editor, news editor, desk editor or chief news editor (ID EJ1, EJ2, EJ3, EJ4, EJ5, EJ7, EJ8, EJ9, EJ10, EJ11, EJ12, EJ13).

“...Our job scope usually decided by the news editor...” (ID EJ12).

In addition, for the journalists and ENGOs, their tasks and the scope of task will be mainly dictated by the top management who instructs the topic of coverage and others. As mentioned above, in the media system, the editors usually have the decision making power while for ENGOs, the HOD or the manager, usually give instructions to their staff.

“...It is just like you know, the editor be like ‘ok you cover this’, or like ‘hey, I want to cover this, ok go cover that’...” (ID EJ6).

“...So Head of Division normally will give us a direction, what to do and things like that...” (ID EN8).

On the other hand, unlike the media, ENGOs usually have a long-term working plan that is totally dependent on the budget or funding that is allocated for them for a certain period. One of the interviewees revealed:

“...So if we have a particular project where we have funding for one year, then we plan it, and sometimes we are lucky enough to have donors who will fund us for two or three years, so then the work plan will be longer...” (ID EN6).

In contrast to ENGOs, the nature of media’s working system is solely based on they daily plan, as they need to give regular updates and report environmental news for the newspapers. Thus, every journalist has his/her own daily schedule based on environmental event(s) occurring in Malaysia. However, some events can be known a week or month before, for instance, through press conferences or journalists working on feature articles.

“...Everyday we have a specific amount of, we will say assignments that we need to cover...” (ID EJ1).

4.3 Bottom-Up (Participatory) Approach

In contrast to the top-down approach, where the top management has more power in deciding the tasks and roles of ENGOs staffs and journalists, some interviewees (5 media and 2 ENGOs) confirmed that they have also been given an opportunity to make decisions on which task they would like to do, for example, choosing the topic of coverage in the newspapers or newsletters. Both ENGOs and the media agreed that their organizations emphasized on participatory approach by having regular discussions and meetings before making any decision regarding their tasks and roles in environmental communication. During the discussion journalists or ENGOs staff has the opportunity to voice out their opinions about the tasks assigned to them. In fact, through the discussion, both ENGOs and journalists can sit down together with their senior management and exchange knowledge or ideas, like new topics of coverage, new angles of discussion and etc. One of journalists from The Star noted:

“...There is more of an interaction between editor and journalist you know discussing themes and stories and you know having a bit more discourse about the kind of coverage that you want, so there is more free flow of information...” (ID EJ6).

5 DISCUSSION

Like in many other organizations, two common approaches undertaken by the Malaysian ENGOs and media organizations in deciding and managing the roles and tasks in environmental communication are

the top-down and bottom-up approaches. However, both ENGOs and media interviewees from this study expressed that the top-down approach is more practiced in their organizations, in line with the Organizational Role Theory (ORT) proposed by Katz and Kahn (1966), where the individuals in organization habitually accept the roles given by the top management. As such, it is unquestionable that the top-down approach is also associated with the authorization held by the employer or the senior management, like the CEO. In this regard, in the organic organizational system, if one employee agrees to work under one particular organization, it means he/she must ready to receive any roles and tasks given by the employer (Koplowitz, 2008).

In addition, under the top-down approach, it is evident that most media and ENGOs interviewees need to obey the instructions given by their senior management. At an appropriate condition, the ENGOs officer usually receives the instruction from their manager, HOD or the CEO whilst the journalists obtain instructions from their respective editors. In regard of the ENGOs, they have long-term plans which span one to three years, that are usually based on budget allocation for the projects while the journalists' works especially for those who work under the news desk, are based on their daily schedule.

Despite the dominance of the top-down approach, there are a few interviewees from this study that mentioned that the bottom-up, or also known participatory approach is practiced by the Malaysian ENGOs and media organizations. In contrast to top-down approach that usually associated with passive employer, the participatory approach is often associated on the importance of dialogic communication, where the employee(s) are recognized as active participants as they have opinions on any changes or decisions (Russ, 2008). Inherently, the participatory approach has always been considered as a better approach than top-down approach as it is more 'flat' and 'non-hierarchical' (Koplowitz, 2008) and more diplomatic and democratic compared to top-down approach that is more autocratic. In fact, the top-down approach often demonstrates the lack of consideration on the employees' ability, interest and needs (Page, 2011), while the bottom-up approach is more driven towards the 'learning' approach (Panda, 2007). However, it could potentially create a disagreement among the employees particularly towards tasks or mission given by the higher managements (Gau & Gaines, 2012).

Thus, exercising the bottom-up or participatory approach that usually encourages the practitioner to discuss with an open mind (Panda, 2007), the Malaysian ENGOs and the media organizations from the interview revealed that they have regular meetings and discussion between the employee and the senior management. Some organizations have daily, weekly or even monthly meeting to discuss about the tasks and roles in environmental communication. Past researchers like Nordby (2015) had found that managerial interaction between the top management like manager with the employees is especially through a regular meeting undeniably crucial to discuss things together. Through this kind of meeting, some media and ENGOs interviewees confirmed that they have been given an opportunity to reasonably voice out their opinion to their senior management like the types of environmental issues they interested to cover and many more. This is consistent with Allen et al. (2012) who found that their respondents always looks forward for the meeting as it allows an information sharing between everyone. In fact, having a free flow managerial communication could help to minimize the social gap between the employees and the senior management (Abugre, 2012), and most importantly lessen negative feelings like dissatisfaction among employees that usually occurred due to poor communication (Proctor & Doukakis, 2003). By realizing the pivotal role of bottom-up approach and disadvantages of top-down approach, both media and ENGOs organizations are advised to consider the expansion of bottom-up approach in their organization for a better environmental communication activity in the future.

6 CONCLUSION

It is safe to conclude that in term of roles management, the overall results showed that the media seems to be focused on more short-term plan (daily basis) compared to ENGOs that have long-term working plan (one to three years). The working plans for the ENGOs totally depend on the availability of the budget while the nature of media's work particularly those who work for general news desk need to report the

environmental news on the daily basis, therefore, they would have daily schedule. As a whole, the result of this study clearly shown that environmental communication is less influenced by the approach favored by both organizations.

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The Implication of Communicative Performance Principle In Developing Teaching Materials Based on Character to Increase Civic Responsibility

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ABSTRACT. This study, is a study of the development of teaching materials developed for character education in universities. Making teaching materials need to consider the drafting principles, the selection principles, the selection step, coverage, and scope of teaching materials. Methods used in this research and development which is combined with data triangulation analysis, conducted at Universitas Slamet Riyadi Surakarta, involving faculty and students who participate Citizenship Education courses. The results showed that the implication performance communicative principle in character education is everything that allows the learning event that may include communicating, observing, practicing, exercising or reflecting on the impact of nurturing effect of learning, which is related to the improvement of civic responsibility that is part of citizen's competence. The results of this study are expected to lead to the improvement and development of life skills which is realized through the achievement of students' competence, to survive, adapt and succeed in life. Instructional Materials based on character values believed by the nation of Indonesia, contributed to the development of the government model policy in implementing character education in universities.

KEYWORDS: performance communicative, teaching material, character, civic responsibility

1 INTRODUCTION

Teaching materials can give significant benefit for lecturers. Teaching materials can lighten the lecturer's task, the lecturer does not need much time and many lesson to teach. The Lecturer only informs necessary things regarded its function as a facilitator. Another benefit is that the lecturer will be able to give lecturing effectively and efficiently because most of his time is used for steering, guiding, and helping students to learn.

For the students, teaching materials can be used as references and additional resources, complementary or comparison book to other information that is already owned. Material used by lecturers in Higher Education is desirable not from the references of instructional materials and impose cognitive aspects only. They will be quite burdensome for students. Even more, the the important point for teaching materials the content must include the establishment and strength of students character as part of the core competencies development that include honesty, behavior, discipline, responsibility, manners, caring, confidence, patriotism, independence, cooperation, democratic, and creative interaction with the environment surrounding communities. Characters will be part of the competence learners' achievement who are able to have a sense of responsibility as citizens and their environment, have the intelligence in accordance with their attitude.

Not only that, Civic is one of the compulsory subjects that make up the students character. The characters development within the individual is a function of the human individual whole potential (cognitive, affective, conative, and psychomotor) in the context of cultural social interaction (in the family, the education unit, and the public) and last a lifetime. Characters configuration in the context of the psychological process totality and socio-cultural can be grouped into heart exercise (spiritual and emotional development), thought exercise (intellectual development), sports and kinesthetic exercises (physical and kinesthetic development), and feeling and intention exercises (affective and creativity development) (Ministry of Education, 2010).

Based on previous research conducted by Revell and Arthur (2007) states that: Student teachers' behavior in the UK to character education and experience of the values and character education in teacher training program and practice of teaching experience in schools needs values education. Training teaching needs to implement character education. It needs an attempt to influence and encourage students behave and act appropriately to character education. The teacher should be a role model, the role of teachers is to encourage students to apply moral, and the teachers should be involved in the process of character education.

The quantity and quality of teaching materials that already exist need to be increased maximally so, it can improve teachers' consistency to develop teaching materials used. The expectation is the 40% improvement that is already got will be rising more sharply. The improvement is to provide the basic knowledge, skills, learning experiences that build social integrity and realize the character national. In accordance with the quality improvement realization and education relevance which should be done thoroughly, the improvement covers the development of Indonesia fully human dimension, namely moral aspects, attitude, manners, knowledge, skills, health, arts and culture. Development of those aspects lead to the life skills improvement and development which is realized through the student competence achievement, to survive and adapt and succeed in life.

The quality of teaching materials is determined by four main indicators, namely formats, concepts or content, language and illustrations. Teaching materials used by teachers or lecturers must meet eligibility requirements. BSNP (2008) has issued a feasibility criteria textbook (teaching materials). There are four aspects of the eligibility criteria that must be considered in the selection of teaching materials, namely the feasibility of the content, presentation, language, graphic arts (BSNP 2008). Besides the four criteria, there is another criterion, namely the vision of the nation's character. Teaching materials are an important role to information obtained by the reader. The media have an important role in learning that must be definitely there. The learning method used by lecturers will affect the atmosphere of communication in learning which level of approaches theories application. Thus, it is clear that teaching materials can be used as one means to develop and implement a character education.

2 LITERATURE REVIEW

The development of teaching materials requires some analysis to some principles include the principle of preparation, the principle of selection, the selection step, coverage, and teaching materials scope. Preparation principles need to consider the concept of communicative performance. This is associated with communicative competence. Communicative competence distinguishes the language component into two parts, namely competence and performance or presentation. Furthermore, these two parts are distinguished in two versions, namely the weak version and a strong version. What is meant by a weakened version is the distinction ability competence for performance in a person. In other words, a person's language competence does not give effect to his language performance or vice versa.

Linguistic knowledge related to speakers knowledge on language as a system and it is a potential capabilities within the speaker. Through this potential ability, speakers are able to create utterances, usually in the form sentences. Therefore, it can be said that linguistic competence is an impetus for speaking creatively. With the teaching materials, students can overcome or cope with the dependence of students to lecturers as the only source of information so, if there are no lecturers they can learn and review course materials themselves.

Related to this, students can learn anytime and anywhere. Students can learn inside and outside the lecture. They can also learn in the morning, afternoon or evening. Students can also learn flexibly, students can regulate their learning patterns, their intention, way, time, and place as well. Students may think or thought of the lecture material carefully and deeply. They can develop their mindset based on the information that has been received creatively because students can study it deeper after the course is completed, so that student learning interest can indirectly increase.

According to Majid (2006: 173), teaching materials are all kinds of materials that are used to assist the faculty in carrying out lectures. Teaching materials is the information, tools, and text that required teachers (lecturers) for the planning and review of implementation lectures. Teaching materials are also defined as the knowledge, skills, and attitudes that students must be assessed in order to achieve competency standards have been determined. In detail, the types of learning materials consist of knowledge (facts, concepts, principles, procedures), skills, and attitudes or values (MONE 2006: 1). Another opinion on the definition of teaching materials expressed by Astra. According to him, teaching materials are media containing subject matter which is written by the applicable curriculum breadth and depth of the material has been adapted to the demands of the curriculum (Astra 2007).

According to Dick and Carey (1996: 229), teaching materials is a set of materials or substances subjects that are systematically arranged, showing the figure as the whole of the competencies to be mastered by students in lectures. Similar opinion to above opinion is that the teaching materials are materials arranged in a systematic lecture used lecturers and students in the lecture (MONE 2006: 6).

Civic in Indonesia has also important contribution in supporting Indonesian Government objective. Civic is a systematic way to realize the function and the goal of national education based on Pancasila and the NRI 1945 Constitution. Civic is related and it goes hand in hand with the national development pattern. Civic is an integral part of idea, instrumentation, and the life praxis of society, nation and state of Indonesia (Udin Winataputra, 2008). It is also said that based on our national education, essentially, a civic education aims to create a good quality of Indonesia citizens in the social and national disciplines, the work ethic, the productivity of labor, the intellectual and professional ability, the responsibility of society, nationality, humanity and the moral, the character and personality.

Civic in anywhere basically aims at forming good citizens. However, the concept of "good citizens" is different and often changes along the development of the nation. In the context of national education goals today, good citizens who incorporate with civic are the responsible, democratic citizens (Article 3) and the citizens who have the spirit of nationalism and patriotism (article 37 of Law No. 20 of 2003), It can be concluded that the purpose of civic education in Indonesia is to form democratic citizens who are responsible, have spirit of nationalism and patriotism.

Brown, Chamberland and Morris (2007:2) said "Character is made up of core ethical values that incorporate ones thought process, emotion and action". Furthermore Brown, Chamberland and Morris said that there are eight basic characters that can be developed covering honesty, courage, respect, responsibility, perseverance, cooperation, self-control, and citizenship.

According to Margaret S. Branson, et al. (1999: 8) in civic education, there are three main components: 1) knowledge of citizenship (civic knowledge), 2) the skills of citizenship (civic skills), and 3) the characters citizenship (civic disposition). This is in line with the development of this nation's character that led to the creation of a democratic society that puts Indonesia in the life of the nation as a central point. In the process of character development that the back felt as an urgent need and requires a pattern or a new paradigm. Civic task to develop a new paradigm of democratic education has three basic functions, first, developing citizens' intellectual (civic intelligence), second, maintaining citizens' accountability (civic responsibility), and third encouraging citizens participation (civic participation).

3 RESEARCH PROBLEM

The teaching material can be considered as the material having language qualifications if it has 1) the appropriateness to the level of development of the target readers, 2) communicative, 3) the language accuracy, and 4) sequential and unity idea. Furthermore, the teaching material can be considered having communicative qualifications if the language used in the teaching materials has readable language level. It means that the content written is attractive, simple, clear, effective, it does not cause ambiguity and prevalent in oral or written communication. It is expected that the results of this study can be applied to solve the problem on a national scale that is associated with producing Civic Education material prototype based on the character and development policy model of the

socialization process, implementation, and evaluation to establish a national policy, support the achievement of the objectives of civic education is to create good citizens those are responsible citizens, who know, willing and able to implement everything that becomes their right and obligation. It is expected that they are to be citizens who are skilled in overcoming the nation problems. Another benefit is to provide recommendations at the national level to develop implementation policy models, character education evaluation in universities, in particular through the development of teaching materials.

4 RESEARCH METHOD

Phase I: Analysis of Theoretical and Practical

This stage consists of activities in examining relevant literature sources theoretically and practically. The investigation is carried out theoretically on a wide variety of books and literature relating to the research topic, namely the theory of teaching materials, character, and civic education. Practical assessment is conducted to examine the existing teaching materials and conducting relevant research results.

Phase II: Needs Analysis

Activities undertaken at this stage is to identify the students and lectures need for a character-based instructional materials in teaching civic education courses. The need was focused on the needs of civic education teaching materials based on the characters in the lecture and orientation of expected teaching materials. The results of this need analyzes stage can be considered in the preparation of the character based teaching materials prototype.

Phase III: Preparation of Prototype

After students and lectures need analyzes investigation for character-based teaching materials was identified, the instructional materials prototype for teaching civic education was created. The prototype was created not only based on the needs analysis results, but also on theoretical studies and practical.

Phase IV: Expert Test

The developed Product is still in the form a Civic Education character-based that have been prepared and then it was evaluated by the civic education experts and the technology development and education experts. The experts were asked to evaluate a civic education character-based material prototype based on valuation point form. In that valuation form, score valuation number, suggestion column, and expert feedback were used as improvement point.

Phase : Prototype Revision

In this stage the activities conducted is revising the civic education character-based material prototype. Revision was carried out based on feed back and suggestion given by the civic education experts and the technology development and education experts. The result from this stage is the civic education character-based material prototype to enhance civic responsibility is arranged.

Phase VI: The Subjects Effectiveness Test

After the civic education character-based material prototype was revised based on expert test, the next stage is the subject effectiveness tes. This test was conducted in University of Slamet Riyadi in Surakarta to the second semester students divided into the experiment group and the control group.

Phase VII: Manual Book and Product Construction

At this stage the researchers constructed manual book and civic education character-based teaching materials. The manual of civic education character-based teaching materials contains theories about how to make civic education teaching materials in universities. This is for students' college who take Civic Education courses at Overall Lecture in general or as Civic Department Students in particular. So that, they can be prospective teachers who have knowledge, creative thinking skills, and behaviors that can be followed by their future students.

Phase VIII: Dissemination and Implementation

After the theory of the research formulated, the researcher conducted dissemination and implementation. This activity was carried out by constructing manual book and civic education character-based teaching materials, conferencing, or publishing them on journal or the internet.

5 RESEARCH RESULT

In making teaching materials, the teachers need to consider drafting principles, the selection principle, the selection step, coverage, and scope of teaching materials (MONE 2006). There are seven principles that need to be considered in preparing civic education teaching materials, namely the principle of meaningfulness, authenticity, coherence, functioning, communicative performance, contextual, and assessment. The principle of meaningfulness related to the conformity of teaching materials and students' needs. The principle of authenticity rests on the selection and development of language training materials. Principles of integrity rest on the arrangement of teaching materials. The principle of functioning can be seen in the selection of methods and techniques of learning. The principle of communicative performance is everything that can make learning activities possible. It can be language activity, observe, practice or contemplation. Contextual principle related to the selection and media utilization also learning resources. The principle of assessment is with regard to the measurement of student learning outcomes.

5.1 Steps of Selecting Teaching Materials

Steps of selecting teaching materials are four. The first is to identify the aspects contained in the standards of competence and basic competences as the reference or recommendation in the selection of teaching materials. The second is to identify the types of teaching materials. The third is to choose the appropriate teaching materials or relevant with competencies standards and basic competencies that have been identified earlier. The fourth is to choose the source of teaching materials.

5.2 Scope or Range Of Teaching Materials

According Suparman (1993), component or parts contained in teaching materials is a review of courses, chapters, bibliography, and list. Each of them contained subcomponents introduction, presentation, and closing. Based on these components, Basuki (2008: 3) argues that the main components that need to be present in any teaching materials is a review of the course, introduction to each chapter, the presentation in each chapter, cover each chapter, bibliography, and lists. The dissenting opinion expressed by Kosasih (2010: 50), namely that the components of the teaching materials can be viewed from two aspects, namely the components of the entire contents of teaching materials and teaching material component of each chapter. Components of the overall content of teaching materials consist of a title, preface, table of contents, instructions for use, the main contents, bibliography, glossary, and index; while the components of teaching materials each chapter consists of a chapter title, learning objectives, a concept map (apperception), description of materials, exercises / assignments, summaries, evaluations, and reference.

Five eligibility criteria aspects of teaching materials selection are the feasibility of the content, presentation, language, graphics, and sound character of the nation. The quality of teaching materials is determined by four main indicators, namely formats, concepts or content, language and illustrations. Teaching materials used by teachers or lecturers must meet eligibility requirements. BSNP (2008) has issued a feasibility criteria textbook (teaching materials). There are four aspects of the eligibility criteria that must be considered in the selection of teaching materials, namely the feasibility of the content, presentation, language, graphic arts (BSNP 2008). Besides the four criteria, there is one other criterion, namely the vision of the nation's character.

National character will be described further in the responsibilities of citizens (civic responsibility) as part of teaching materials content that have relevance with the content and language style that is shown as part of the communication principle. Citizens responsibilities, among others, can be exemplified: implement the rule of law; respect the rights of others; has information and attention to the needs of society; control over their elected leaders in carrying out their duties; communicate with representatives in schools, local government, national government; vote in an election; paying taxes; be witnesses in court; willing to follow the conscript, and so on.

6 CONCLUSION

Implication of communicative performance principle in character education is everything that can make learning activities occur; it can be language activities, observation, practice or brood associated with the impact of the learning companion, which is related to the improvement of civic responsibility as part of the citizens' competence. The study on the development aspects of the instructional materials are expected to lead to the improvement and development of life skills which is realized through the achievement of student competence, to survive and adapt and succeed in life.

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The Role of Poetry as Media in Teaching and Learning Writing

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ABSTRACT. The objective of this study is to know that poetry has an important role in teaching learning Writing. It can be a good media in teaching learning English especially in Writing skill. It can help students to be more active and easier in learning writing activity. The research method used here was descriptive qualitative research. The procedure of this qualitative research involved collecting data, reduction data, display data, and drawing conclusion or verification. These procedure was based on Miles and Huberman's interactive model of data analysis. The place of this research was in Surakarta especially in English Department, Teacher Training and Education Faculty, Slamet Riyadi University. The research result showed that Poetry as a good media has a big contribution to help students to learn writing. The teacher can use this media to teach students in writing class easier and fun. Through poetry as a media, students are not only taught how to read a poem beautifully and how to appreciate a poem well but also through poetry they can practice how to organize a poem; how to use grammar well; how to use punctuation, spelling, and mechanics; what content is being discussed; and how to use an appropriate vocabulary in a fun way. So, it can be said that poetry has an important role as a good media in teaching learning writing because it can make students to be more active in writing activity. It also can build students' confidence in producing successful poems. Beside that, it can help a teacher to attract students' attention and to increase their motivation in learning writing. Poetry writing activities can be immensely satisfying for the students precisely because they can express themselves at a much deeper level than in other writing activities.

KEYWORDS: poetry, teaching learning speaking, descriptive qualitative research.

1 INTRODUCTION

In learning English, there are four language skills namely listening, speaking, reading and writing. One of the important skills that must be learnt by students is writing. Harmer (2004:3-6) states that writing is in part because although almost all human beings grow up speaking their first language (and sometimes their second or third) as a matter of course, writing has to be taught. By mastering writing skill, students can express their ideas, their feelings, and their dreams through a writing activity. There are four main processes in writing such as pre writing, drafting, revising, editing and publishing and sharing. In teaching learning process, especially in teaching learning writing, the use of media is very important to increase students' motivation and their ability to learn subject matters. Briggs (in Sakti, 2015:) said that media are physical means which are used to send messages to the students and stimulate them to learn. Poetry can be used as one of a good media in teaching learning writing. According to Harmer (2004:69), poetry is one of media that allow students to express themselves in a way that no other genre does. Something that really meaningful and powerful can be written in a much shorter space and time than a report, narrative, or essay might take. Writing poetry also can allow students to play with new vocabulary in a way that other genres do not. There are two steps to make a writing using poetry media successfully, such as 1) sentence by sentence, and 2) dictogloss. Poetry is a good media which can be applied in a writing class because it can improve students' motivation and they also can get a joyful learning. Poetry also can increase students' writing skill because it can train them to write a sentence using figurative words. In the third semester of English Department in Slamet Riyadi University, the lecturer has implemented the poetry media in teaching learning writing to the students. The lecturer strongly believed that poetry could improve students' writing skill and used it in a writing activity in her classroom. Through this qualitative

descriptive study, teaching and learning writing activity in the third semester of English Department in Slamet Riyadi University would be studied. This study wanted to see how far the role of poetry media in teaching and learning writing so as to improve students' writing skill and can also increase students' motivation.

2 RESEARCH METHODOLOGY

The research type is a descriptive qualitative study. Nawawi (1995:63) states that *metode deskriptif dapat diartikan sebagai prosedur pemecahan masalah yang diselidiki dengan menggambarkan atau melukiskan keadaan subyek atau obyek penelitian pada saat sekarang berdasarkan fakta-fakta yang tampak atau sebagaimana adanya*. It means that descriptive method can be defined as a procedure in solving the problems by describing the subject or the object of the research based on the real fact. Sugiyono (2010:01) also added that qualitative research is also called as a naturalistic research which is used to research the natural object and the researcher is a key instrument.

This research was conducted in the third semester of English Department in Slamet Riyadi University Surakarta, Central Java, at Jalan Sumpah Pemuda No. 18 Kadipiro, Surakarta, Central Java, Indonesia, 57136. This research was done from November 2016 until January 2017, 2016/2017 academic year.

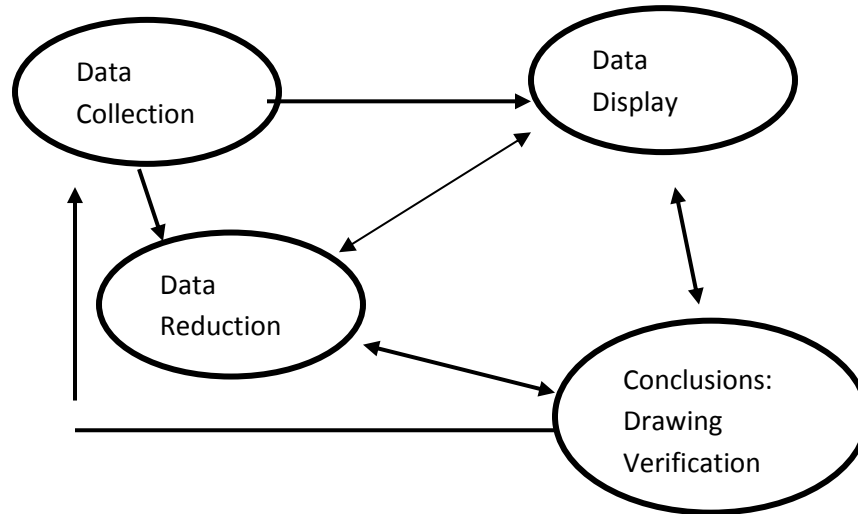
The data sources are obtained from many sources and they can be grouped into four groups of data sources. They are 1) informants: an English lecturer, subject matter, head of English Department, English Department students of the third semester (28 students); 2) events or activities: teaching and learning writing process and students' writing activity; 3) Documentation and archives: lesson plans of writing skill, lecturer's agenda in teaching and learning, the archive of students' score in writing. Besides those data sources, this research also tried to use another data source which was obtained from internet.

In data collecting, the researchers use: 1) Observation; 2) interview (in-depth interviewing); 3) documentation and archives; and 4) questionnaire.

The technique of sampling in this research was selective and it used considerations. The considerations were based on the theoretical concepts, the researchers' eagerness to know, and empirical characteristics. So, in the technique of sampling, the important thing did not represent its population but it tended to represent its information or usually it was called internal sampling. The technique of sampling used purposive sampling and criterion based selection because this technique tried to choose an informant that knew more about the information and the problems.

Data validity was used to guarantee the research result. There were some ways to develop validity of research data. The ways were: 1) Triangulation, in this research, they were data triangulation and method triangulation; 2) Review informant; 3) Arrange 'data base'; and the presence of the researchers in the location.

Data analysis in this research is qualitative research. There are four main components in qualitative research, they are collecting data; reduction data, display data, and conclusion or verification. The step of interactive data analysis is:



Picture 1. Technique of Data Analysis (Miles & Huberman in Sugiyono, 2010).

3 DISCUSSION

Writing skill is one of the language skills that must be mastered by the students who learn language. Writing is used for a wide variety of purposes. It is produced in many different forms. As Flynn and Stainthorp (2006:54) stated that writing is an example of human information processing in action. Writing is described as a process which shows continuous changes in time like growth in an organic nature. Bailey (2003:8) said that writing deals with the key skills that are needed for all types of assignments, such as making definitions and giving references and is organised alphabetically. In a writing activity, there are also some problems in it. According to Harmer (2004:11-12), one of the problems in the activity of writing is that it takes time. Over-planning can take up too much time and sometimes restrict spontaneity and creativity. Working intensively on second and third draft also requires periods for reflection, editing, and rewriting. If this is being done conscientiously it can be quite a long process. There are also some solution to overcome the problems in writing activity (in Harmer, 2004: 11-12), such as: 1) The way we get students to plan; 2) The way we encourage them to draft, reflect, and revise; and 3) the way we respond to our students' writing.

In teaching and learning writing, a lecturer should use an appropriate media and method in order that students can understand and comprehend the learning material well. One of the way which can be used by a lecturer in teaching and learning writing is the use of Poetry as learning media. According to Mackey and Duff (1989:14) the use of poetry is to provide a worthwhile content which has personal relevance for the learner and to generate and sustain an integrated series of language activities. Harmer (2004:69) added that poetry allows students to express themselves in a way that no other genres does. Something really meaningful and powerful can be written in amuch shorter space and time than a report, narrative, or essay might take. According to Mackey and Duff (1989:12-14) in many people's mind, poetry is equivalent to a special register of English. This register is characterized by archaism, peculiar inversions, hightened vocabulary, and so on. But this is no longer the kind of language used by most poets. While it is true that we would expect to find a concentration of certain language features even in a modern poetry (rhyme, rhythmic, patterning, unusual collocations, etc). Modern poetry does not necessarily use special language features; what it does is to foreground ideas by putting them in a poetic frame. The function is to form the centerpieces of a whole series of language activities which are more, or less, closely connected with language of the poems themselves. That is, the poem is not treated in isolation, it is integrated with other language work. There are 4 benefits in teaching and learning writing using poetry as media, such as 1) It offers many opportunities for genuine interaction between students as

they formulate ideas, discuss and improve draft and edit each other's material; 2) it requires learners to adopt a 'hand on' approach; 3)

it builds learners confidence; and 4) it helps and gives them a feel for what is involved in the constructions of poems (in Mackey and Duff, 1989:112). Harmer (2004:69-73) said that there are some types of writing poetry performance, such as : 1) Acrostic poems or alphabeth poems; 2) stem or frame poems; 3) metaphor generators; and 4) model poems. In teaching and learning wriring, a lecturer of English Departement in Slamet Riyadi University used Stem or Frame Poems as learning media because she said that it was easier to be used for the students of the third semester. A Lecturer believed that poetry can be very useful in the teaching and learning writing process. The use of poetry can make the students more creative and enjoy in writing activity. Moreover, by writing a poem, the students could improve their mastery in vocabulary.

For the third semester students of English Department, a lecturer gave them a poem entitled 'Fruit', 'Animal', 'The Name of Singer or Band', and 'The Title of Song'. These poems were simple and sounding fun for the students. They could understand clearly about the messages from those poems and they also participated actively in a writing activity. They could write a frame poetry well after they learnt how to make a Frame Poetry after practising it every time. The students were able to explore then organized their ideas, to produce the correct grammar, to choose the right vocabulary and to use mechanism in their writing activity. When the students were asked to make a frame poem by the lecturer, it seemed difficult for the first time. But they tried over and over to make good sentences in poetry by writing notes and opening dictionary. By using this media, the class also became alive, fun and active. They did not only write a poem in the type of Frame Poems, but also presenting and reading it in front of the class. It made them so confidence and motivated to do that. It was true that poetry media can help students to improve their writing skill. It also helps the lecturer to teach writing easier and fun in different way. Poetry could improve students' creativity. Before the lecturer implemented poetry media in the classroom, the students were passive. They did not show their interest in writing activity. After the lecturer used poetry media in teaching and learning writing, the condition in a classroom became better than before. The students were active and creative. They also did the task carefully and well. Poetry writing activities can be immensely satisfying for the students precisely because they can express themselves at a much deeper than in other writing activities. Besides that, by using poetry as media in writing activities, it can also develop students' character and sympaty to others. The role of poetry as media in teaching and learning writing is so important and very useful for the lecturer who teach writing.

4 CONCLUSION

The use of Poetry as media in teaching and learning writing is so important for improving students' writing skill. It can help students to explore their ideas, to write in a their writing activity. Students have made their own poem by using one of the type of poetry, that is a Frame poem. The students became more active in asking and answering the lecturer's questions and also giving ideas for their writing work. Poetry as media also helps a lecturer to teach students easier and fun because poetry allows students to express themselves in away that no other genre does. Then, writing is often our representation of the world made visible, embodying both process and product, writing is more readily a form and source of learning than talking.

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The Implementation Of Experience Based English Learning Model As A Media To Improve Students Reading Comprehension Through Vocabulary Enrichment At Senior High School

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ABSTRACT. The article describes the implementation of an Educational Research and Development on developing an experience based English learning model at high schools in Surakarta in order to enrich students vocabulary through giving examples. The research tested the effectiveness of the learning model being developed in the previous stages, involved 416 students. In addition, a set of questionnaire was also distributed to the students to analyse how various activities in the class benefited the students. The findings showed that: 1) learning model yielded significantly more effective than the students in the control group in terms of students vocabulary, building vocabulary, and vocabulary use; 2) students responses to the open-ended questionnaires revealed that the learning model was more acceptable, since they regarded that was a challenging way of learning, promoted benefit on vocabulary building; and helped students better in enrichment of students vocabulary. The significant result of the model is motivating to be used by other teachers, especially to make use of experience in stimulating students to learn. This study has shown that the model can be a promising approach to teach vocabulary, as long as teachers are able to utilise students experiences to activate the vocabulary building to support the enrichment of students vocabulary.

KEYWORDS: learning model, experience, reading comprehension, vocabulary.

1 INTRODUCTION

One of the performance of a language is vocabulary (Nessel & Dixon, 2008). As one of the four English language components, vocabulary is very important to be mastered. The importance of vocabulary can be observed at the daily activity. The same case with the purpose of science and technology, it must be done and practiced. The effective process of learning English is how to find the meaning and to know the classification of word. By analyzing we will get the knowledge and information especially the meaning, the function, and the usage of words. As much as we learned and get the information, we will absorb the meaning of each word.

Explained by Nessel & Dixon (2008) our vocabulary is the store of words we know. We actually have four kinds of vocabulary: listening, reading, speaking, and writing. These comprise, respectively, the words we understand when we hear them, the words we understand when we see them, the words we use in speaking, and the words we use in writing. Ordinarily, our speaking and writing vocabularies are smaller than our listening and reading vocabularies, that is, we understand more words that we hear or read than we use when we speak and write (Kamil & Hiebert, 2005). In addition, the depth and extent of our knowledge of word meanings varies within and across individuals. For example, we may be able to define a word but not be sure of how to use it effectively in a sentence, or we may use a word but not feel

confident that we fully understand its meaning. Furthermore, we invariably know some words that our friends and associates don't know, and vice versa. Such variation in vocabulary is equally true within and across ELLs. In general, however, the larger the student's English vocabulary, the better the student's expressive skills and capacity to comprehend (Baumann, Kame'enui, & Ash, 2003). Students at all levels of English fluency need to increase their English vocabularies while becoming adept at identify (decoding) words when they are reading. These two skill areas develop in tandem with one another and reinforce one another, but to examine them in depth, we consider them separately (Nessel & Dixon, 2008:92).

The problem which is existed at Senior High School, how to comprehend the reading text the students still have difficulties and to answer the questions given, because the student just had the low and poor vocabulary. Based on the result of the National examination of senior high school in Solo in 2011/2012, the average results is too low. Just 7,39 for Science program (IPA), and 7,25 for Social program (IPS) and the language program just reached 6,55 (Depdikbud Kota Surakarta, 2012). Based on the information, actually at senior high school needs a new model or a new strategy how to increase the student reading comprehension.

As we know, the language Experience Approach, has the possible way to do it excellently. The Language Experience Approach can be simplified by LEA. It is an effective approach and it has had considerable success through the years, teaching students to learn and to increase the students vocabulary and it has helped many teachers use LEA method in their own classroom (Nessel & Dixon, 2008). This Approach to be particularly effective with English Language Learners (ELLs) because it is so responsive to the needs of these students including their varying levels of English Particularly and the unique experience and perspective.

Vocabulary and word recognition are integral components of an LEA program. Instruction in these areas is most effective when it relates closely to students' work with dictated stories and other-author texts. To focus on basic principles for students at all levels of English proficiency, we have organized the information in this separate chapter, but we show throughout how the instruction is connected to the work with dictated accounts. (Nessel & Dixon, 2008:91).

There are four classes of vocabulary teaching such as : 1) vocabulary versus word recognition, 2) building vocabulary, 3) building skill in word recognition, and 4) a balanced approach to vocabulary and word recognition (Nessel & Dixon, 2008: 110).

Building vocabulary reports several research-based principles of vocabulary instruction for native speakers of English that are relevant for ELLs. First, students benefit from explicit instruction in vocabulary, especially when it is closely connected to their reading of texts containing the words. Next, students also learn words incidentally (e.g. by hearing words in conversation). In addition, when students see a word many times in different contexts, they are more likely to comprehend and remember it. Finally, active engagement in vocabulary learning yields the most effective results; activities requiring only minimal involvement and response are much less effective. In related research, Pavlenko and Driagina (2007) have found that the extent of "conceptual equivalency" also affects vocabulary learning in a new language. For example, *casa* in Spanish and *house* in English are conceptually equivalent. In contrast, Russian does not have a word for frustration, so Russian-speaking ELLs may have more difficulty understanding and using the word.

Based on the survey at the early stage of this research happened on April 2013, applied on three senior high school in Surakarta (ICER, 2013). We had the results of the students motivation in studying and learning english. Such as 62% of them had high motivation in studying and learning english but only 32% of the students just appreciate and were not be active at the studyng and learning English in their classrooms. So the researcher think, how to motivate the students to be active at studying and learning English at Senior High School.

By absorbing the above information, the researcher offers The Experience Based English Learning Model as an effort to increase the student motivation through applying a good method in order to increase and enrich the students vocabulary (Nessel & Dixon, 2008).

2 METHOD OF THE RESEARCH

The Design of Research is included as the Research and Development (R & D). The research aims to develop a certain kind of model, although as the hardware also the software (Borg & Gall, 2007) such as:

Educational Research and Development (Educational R & D) is an industry – based development model in which the findings of the research are used to design new products and procedures, which then are systematically field-tested, evaluated and refined until they meet specified criteria of effectiveness, quality or similar standards.(page 589)

Borg and Gall (2007:589) described that product just not only based on the material objects, such as books, texts, film, and etc, but also the process and the procedure such as learning method and methodology of the research, in order to organize the learning process. As far as we know that, Research and Development and certain research which has the purpose to build and create a model which can be used as the new model which was applied systematically at the field (Senior High School), and the product which was evaluated excellently and revised, so it can fulfill at its effectiveness, qualified and standard. It can be resulted that R and D applied at the reserach is the final result of the new model and specific, different to the others.

The Procedure of This research has 10 steps (Gall and Borg 2007) such as: 1) research and information collecting, 2) planning, 3) develop preliminary form of product, 4) preliminary field testing, 5) main product revision, 6) main field testing, 7) operating product revision, 8) operational field testing, 9) final product revision dan 10) dissemination and implementation. The procedure and the development of this research aims to 1) develop the product, 2) the evaluate the effectiveness of the product and in order to development to create the new model. The above steps are devided in to three equations of research such as : early study, model development, and evaluated model. Based on the equations of the research, equation (1) is early study, it is consisted of three stages such as reference study, field survey, and the arrangement of draft of product. Equation (2) is model development, it is consisted of two stages such as limited evaluation and larger evaluation. Equation (3) is evaluate model, it is consisted of three stages such as pre test, threatment and post test.

Figure captions should be centred bellow the figures as shown in Figure 1.

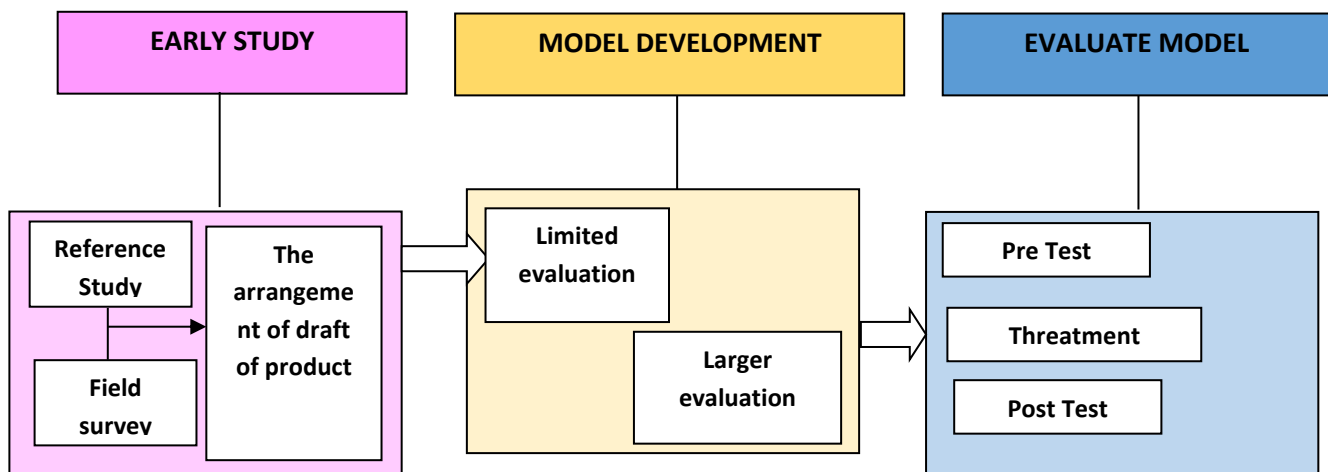


Figure 1: The steps of research (Nana Syaodih Sukmadinata, 2015)

3 THE RESULTS

After the limited and the larger evaluation, the researcher did the normality and homogeneity evaluation both at the limited evaluation and also the larger evaluation. The limited evaluation was done four Senior High School in Surakarta the result can be shown at the following tabel Such as :

The following result was taken before the experience based English learning model applied at the classroom, the conventional method was applied at this pre-test activity.

Table 1: The Result of Pre-test

Level	Score	Number of student	Prosentase
A	81-100	34	8.20%
B	61-80	206	50.00%
C	41-60	152	36.40%
D	0-40	24	5.40%
Total N = 416		416	100.00%

Based on the above table can be shown by the following graphic.

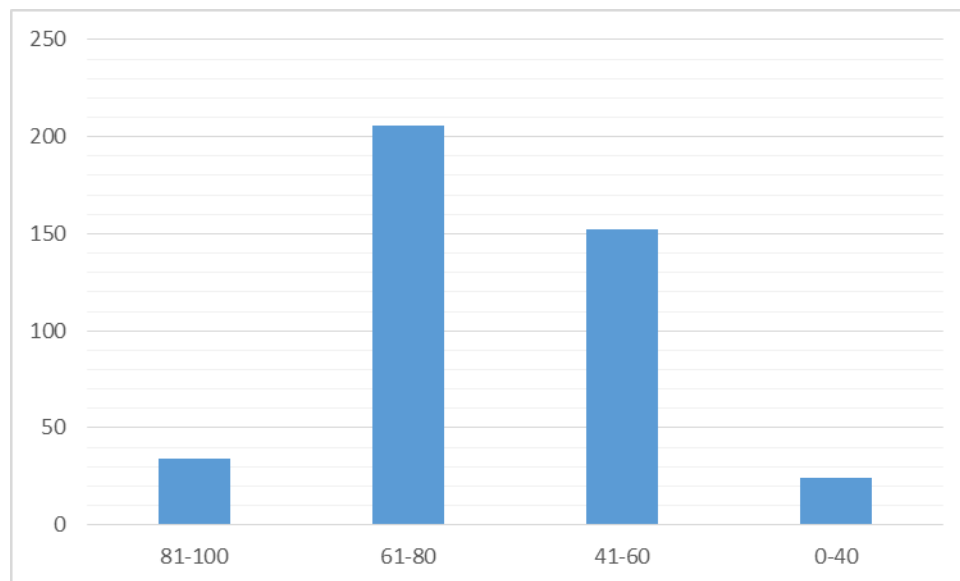


Figure 2 : The Results of Pre-test

Based on the table and the graphic of pre-test we know that the total number of students is 416 Students. The students who reached the level A (81-100) is 34 students, the students who reached the level B (61-80) is 206 students, the students who reached the level C (41-60) is 152 students, and the students who reached the level D (0-40) is 24 students.

After the researcher had the pre-test activity, the students accepted the post-test activity. By applying The Experience Based English Learning Model to increase the student vocabulary through giving examples. The result can be shown by the table such as:

Table 2: The Result of Post-test

Level	Score	Number of student	Prosentase
A	81-100	188	45.20%
B	61-80	148	35.50%
C	41-60	64	15.40%
D	0-40	16	3.90%
Total N = 416		416	100.00%

Based on the tabel the data can be shown by the following graphic:

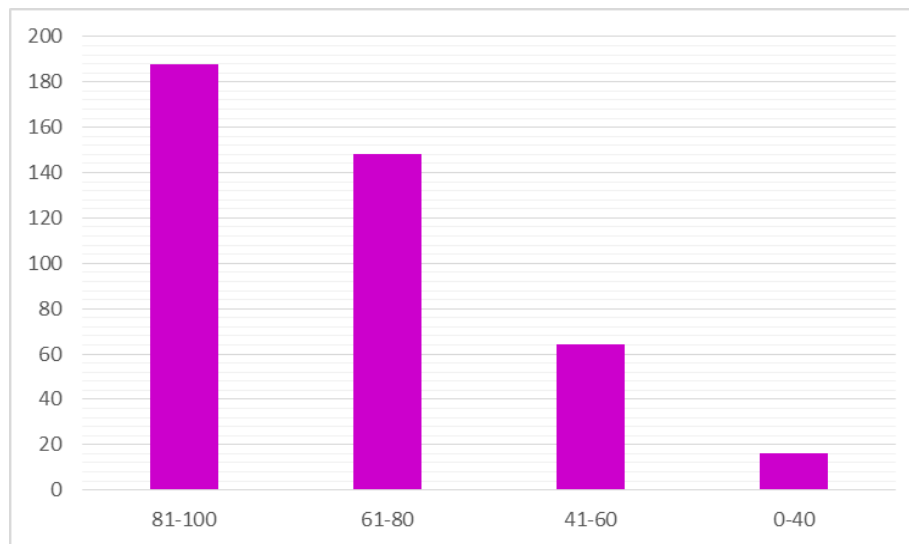


Figure 3: The Result of the Post-test

Based on the graphic of the post-test we know that the total number of the students is 416 students. The students how reached the level A (81-100) is 188 students, the students how reached the level B (61-80) is 148 students. The students how reached the level C (41-60) is 64 students and the students how reached the level D (0-40) is 16 students.

4 DISCUSSION

Based on the results of the research can be explained such as the following information:

At the pre-test activity which had 416 students, are consisted of the students who get A level and B level is 240 students can be performed by 58% while the students who get C level and D level is 176 students can be performed by 42%. The same case at the post-test activity the students who reached A level and B level is 336 students or 81%. And the students who reached C level and D level is 80 students or 19%. Based on the previous information we can conclude that the increasing of the students result between the pre-test and the post-test activity who get level A and B is 96 students or 23%, and the reducing result between the pre-test and post-test activity who get level C and D is 96 students or 23%. We can conclude that the increasing of the result is significant. The Experience Based English Learning Model to increase the students vocabulary through giving examples can be applied at Senior High School activity. Based on the significantly result of the model is motivating to be used by other teachers, especially to make use of experience in stimulating students to learn. This study has shown that the model can be a promising

approach to teach vocabulary as long as the teachers are able to utilise students experiences to active the vocabulary building to support their classroom activity.

5 CONCLUSION

The Experience Based English Learning Model is an innovative teaching method as a media to improve students reading comprehension, because it uses experiences in stimulating students to learn. It is timely for us to use The Experience Based English Learning Model in our teaching; this is to answer the needs of the Senior High School in Surakarta. Professional teachers and students in the activity of preparing the students to increase the students vocabulary through giving examples. The major challenge for teachers is how to carefully develop the experiences in order to increase the students vocabulary. Another issue of concern is student capability towards the use of The Experience Based English Learning Model in the classroom. This is because students acceptance of The Experience Based English Learning Model is still low most of them are still used to the conventional way of learning.

In the newest Curriculum, The Experience Based English Learning Model was a new approach to be introduced it to the Senior High School in Surakarta in the first semester, 2016/2017 session. Although a new method, The Experience Based English Learning Model seems promising as an effective methodological approach. We came to this conclusion on the basis of our analysis of the results of the students at the end of the semester as well as their feedback about the benefits of the activities in class. In general, the results showed that students in the The Experience Based English Learning Model class outperformed the students in a non The Experience Based English Learning Model class. From the survey on the perceptions of the students, we found that the students had agreed that The Experience Based English Learning Model enhances their presentation, teamwork and vocabulary. Based on the students comments in the open-ended question, we found consistent agreement that The Experience Based English Learning Model helps them to improve their soft skills. Most of the students however, felt that although The Experience Based English Learning Model offered many benefits, it was a challenging way of learning. This new method demanded more effort, contributions and participation from the students. Based on the pre-test of 416 students, they reached the result of the average score 63.42 and the post-test the result of the average score 91.45. So, the increasing score is 28,03. Based on the previous data we can conclude that their is a significant increasing at the result.

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Media Highlights on Terrorism Issues: A Study on Terrorism Issues in Malaysia and Indonesia from the Perspective of the *Wall Street Journal*

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ABSTRACT. The symbiotic relationship between Islam and media is inevitable. The frequent of media coverage about Islam has been researched by many especially since the remarkable incident of September 11 in 2001. From that moment, Islam has been viewed and labelled as negative by the Western media specifically to the Muslims living in America and those in the Middle East countries. This phenomenon has been contagious to the Muslims in Southeast Asian countries such as Malaysia and Indonesia as these two countries are believed to have a connection with recent terrorist groups such as Islamic State of Iraq and the Levant (ISIL) and Islamic State in Iraq and Syria (ISIS). Therefore, this study is conducted to see the frequent coverage of terrorism issues as reported by the *Wall Street Journal* (*WSJ*) and to explore the news themes that emerged in the news reporting. To realize this study, the researchers applied both quantitative and qualitative analysis to analyse the online news articles found in *WSJ* from year 2012 until 2014. The qualitative software was used in this study namely QSR Nvivo 11 to help and assist the researchers to store, manage and codify the news and also the quantitative software which is SPSS to calculate the frequencies of the reporting. The findings revealed that *WSJ* reported news related to terrorism in Malaysia and Indonesia frequently but it seems that Indonesia received higher percentage compared to Malaysia. From the aspect of news themes, the results found four major themes that are very much related to terrorism issues such as terrorist attacks, suspected as terrorist and robbery.

KEYWORDS: media and terrorism; terrorism news reporting; news themes on terrorism issues; terrorism in southeast asian countries

1 INTRODUCTION

The September 11 attacks were not a starting point that has made Islam being associated with terrorism but it has actually triggered the long hatred against Islam and Muslims by western society (Hashim, 2009). However, the incident of September 11 attacks has initiated massive accusation of US about Islam and Muslims in the media. For example, that incident has been successfully manipulated in the media by giving negative stereotypes of Islamic countries such as Afghanistan and Iraq (Noor Mayudia et al., 2010). In reality, the incident of September 11 attacks has worsened the image of Islam and Muslims globally and finally made Islam grows with terrorism connotation. Previously, most of the previous studies have concentrated on how western media portrays and represents Islam as associated with terrorism or the image of Muslims right after the Sept 11 attacks, yet these researches were done in a very limited time frame. Therefore, in this research context, the focus is given to the media's objectives which is the *Wall Street Journal* on related terrorist issues in Malaysia and Indonesia. The researchers investigate the frequency of the reporting issues related to terrorism and finally look into the themes that emerged in the news reporting within three years of coverage (2012-2014).

2 DEFINITION OF TERRORISM

The relation between media and terrorism is inevitable. In fact, there are several views about media and terrorism which have been discussed before. According to Mc Quail (1995), media provides way to the government to deal with terror issues. For example, media giving a negative label or name to the terrorist groups and be able to generate panic situations to frighten the terrorists through spreading the information. By definition, the word terrorism has been specifically defined in media since 1960s in the labelling and framing some issues or events. Terrorism is becoming common in news coverage and sometimes becomes an exclusive genre both in televisions and newspapers (Mc Quail, 1995). Apart from that, Severin and Tankard (2001) categorize terrorism as one of the seven propaganda devices which is classified as 'name calling' that gives an idea and a bad name, used in rejecting or threatening without investigating based on given evidences. However, Laqueur (2002) added that the terrorism must be related with religious movements, political revolts as well as social uprisings. In 2003, Andrew Silke defined terrorism as the term used to show a violated act which is considered as violated and violent due to its nature which is against the norm and human's rights. Cassidy (2008) claims that the war on terrorism will have lasted for years, making it much longer than the American Civil War or World War II.

3 METHODOLOGY

The quantitative and qualitative of content analysis were applied in order to organise this research. According to Seale and Tonkiss (2012) this methodological approach focuses on several aspects such as words or categories, number of lines, amount of space and different themes while also focusing in the reproduction of underlying meanings. Therefore, in this study, the researchers analysed news articles on terrorism issues related to Islam and Muslims as reported by *WSJ*. The use of news articles as the main subject in this research is followed by Neuman (2014) who said that many social researchers use reports in newspapers as a data source to analyse the content of the articles and count key events by identifying words, meanings, pictures, symbols, ideas, themes. Hence, this study collected news articles related to this issue from 2012 until 2014 through subscribing to the news organisation. The selection of the related articles was based on several keywords such as "terrorism in Malaysia", "terrorism in Indonesia", "Islam in Malaysia" and "Islam in Indonesia". A total of 99 news articles have been collected from *WSJ* within three years. However, only 29 news articles have been analysed with the use of QSR Nvivo 11 in which related to the theme of terrorism.

4 FINDINGS

This article examines *WSJ* representing the issue related to terrorism in Malaysia and Indonesia from three consecutive years (2012-2014). All news articles were subjected to both quantitative and qualitative content analysis through selected news articles with regard to determine the frequency and the themes of the news. To ensure the consistency of the news articles being selected, the technique of composite week sampling technique have been employed. This is to avoid of having bias and focusing on the similar issue. Findings of the coverage shows that *WSJ* was prone to cover terrorism issues in Indonesia compared to Malaysia. The analysis of this articles were reflected to three main themes which are; terrorist attacks, suspected as terrorist and robbery.

4.1 The Frequency of News Reporting Using Quantitative Analysis

Table 1: News Articles in WSJ according to Year

Newspaper	Year	News Focus	Total
WSJ	2012	Malaysia	13
		Indonesia	19
		Other	0
	2013	Malaysia	14
		Indonesia	20
		Other	1
	2014	Malaysia	9
		Indonesia	22
		Other	1
Overall			99

Table 1 presents the news articles collected according to year. Since this research studies news from a certain period, 2012–2014, the researcher has itemized the news samples according to year. For *WSJ*, it is apparent from Table 1 that within the three-year period the greatest number of news articles collected was in 2013 (N=35: 35.35%), with similar numbers collected in 2012 and 2014 respectively at 32 news articles in both years. From the viewpoint of the researchers, the numbers of news collection from *WSJ* signalled that the US newspaper has given loads of coverage related to Islam and Muslims issues both in Malaysia and Indonesia. however, in terms of total news collection Table 1 showed that Indonesia received higher coverage compared to Malaysia in three years in the row.

4.2 Open Coding Analysis

In conducting this research, the qualitative analysis procedure has been applied which means the open coding analysis and axial coding analysis. In the open coding analysis, the researchers developed the categorization of the news and basic themes of the news. From the analysis, there are 12 news themes were found under the theme of terrorism. From a total of 99 news samples collected, there are 36 news articles were found and related to the theme of terrorist. The theme of bombing and riot were found high which constitutes 9 news articles. It has been followed by the theme of attack/terrorist attack at 5 news. The other themes such as cyber-crime, killing, suspected terrorist and white collar crime at 2 news respectively and the others such as crime, immoral, kidnapped, link with terrorist and robbery were found only one news each.

4.3 Axial Coding Analysis

The objective to develop the axial coding analysis is to search for a connection or relationship among themes. This study found that 36 news reporting on terrorist or terrorism issues has been classified into three sub-themes which are terrorist attacks, suspected as terrorist and robbery.

4.4 Theme 1: Attack/Terrorist Attacks

Past research has proved that the theme of Islam, violence or any theme related to terrorism must be included when researching issues surrounding Islam and Muslims. The researchers believe that the theme of Islam and violence would be a very popular theme emerging in any study relating to Islamic issues. However, in this present study, the researchers found that the theme of Islam and violence as reported in *WSJ* received very little coverage. This showed that *WSJ* did not put this theme uppermost when reporting the issues related to Islam and Muslims in Malaysia and Indonesia. In this analysis, however, several issues such as killing, bombing, attacking, public demonstrations etc. are among the examples of how

issues related to Islam/Muslims have links to violence. To compare the coverage between Malaysia and Indonesia, it can be seen that Indonesia has more coverage relating to Islam and violence compared with Malaysia.

On 28 October 2012, *WSJ* reported extensively on the issues relating to attacks and suspected terrorists. The news excerpt below reported that Indonesian police had arrested 11 suspected terrorists who planned to attack the US embassy in Jakarta. *WSJ* reported:

Indonesian police arrested 11 people suspected of planning terrorist attacks on targets across the country, including U.S. diplomatic missions, in the latest in a series of crackdowns on small suspected terrorist groups in the world's largest Muslim-majority nation (WSJ 2012: 12, W26_I).

The group was planning attacks on the U.S. embassy in Jakarta, the U.S. Consulate in Surabaya, and a building near the Australian Embassy in Jakarta that is also an office of the Indonesian arm of U.S. mining giant Freeport-McMoRan Copper & Gold Inc. The terrorists were allegedly also targeting the Central Java headquarters of the police mobile brigade, police said (WSJ 2012: 19, W26_I).

In the news report, the Indonesian authorities confirmed that the planning of terrorist attacks as reported in 28 October was due to commemorate the tenth anniversary of the Bali attacks which occurred on 12 October 2002 and killed 202 people including foreign tourists. The police spokesman added that the suspected terrorists were known as a group named Haraqah Sunni for Indonesian Society, or Hasmi.

The other issue that appeared frequently under this sub-theme is about the conflicts between Buddhists and Muslims in Myanmar. This issue has gained the attention of *WSJ* which reported on the issue of killing and protest. In a news report dated 6 June 2013 it was stated that eight people were killed after a fight between Muslim and Buddhist refugees from Myanmar. *WSJ* reported:

At least eight people were killed after Muslim and Buddhist refugees from Myanmar fought pitched battles at a detention camp in Indonesia in April, spurred on in part by violence between ethnic-Rohingya Muslims and Buddhists in western Myanmar that claimed over 160 lives last year and an outbreak of similar rioting in central Myanmar that killed at least 43 people in March (WSJ 2013: 15, W46_M).

The conflict has caused worry to the government of Malaysia as Malaysia is a close neighbour of Myanmar. It was reported by *WSJ* on 6 June 2013:

Malaysian authorities worry that ethnic and racial tensions in nearby Myanmar are spilling over into their country after a series of clashes between Myanmar nationals near Kuala Lumpur left at least four people dead (WSJ 2013: 9, W46_M).

On top of that, *WSJ* on 9 December 2013 reported that an Indonesian had been detained relating to the issue of bombing the Myanmar embassy in Jakarta. *WSJ* reported:

A 29-year-old Indonesian admitted building a bomb intended for Myanmar's embassy in Jakarta this year, the first confession in what police call a plot against Buddhists who have clashed with Muslims in Myanmar (WSJ 2013: 12, W64_I).

Based on the example of the excerpts above, the researchers found that the news related to attacks or terrorist attacks were found mainly in Indonesia. The terrorist groups have targeted several important places such as the US embassy in Jakarta, the US consulate in Surabaya, and a building near the

Australian embassy in Jakarta that is also an office of the Indonesian arm of US, and also targeting the Central Java headquarters of the police mobile brigade. According to the website of Risk Management Solutions (2012), the Bali bomb attack in October 2002 was one of the world's deadliest terrorist attacks of the last decade. Historically, the attack by Indonesian suicide bombers killed 202 and injured 350 people from more than 22 countries. The attack was believed to have done jointly by Al-Qaeda and Jemaah Islamiyah (JI) to avenge the US-led coalition intervention in Afghanistan.

4.5 Theme 2: Suspected Terrorist

WSJ reported that the government of Indonesia was afraid that groups might have been planning attacks targeting dignitaries who were on the resort island of Bali on 12 October to commemorate the tenth anniversary of the Bali bombing. On 22 July 2013, WSJ also reported on the issue of suspected terrorists. It quoted:

Indonesian police shot and killed two suspected terrorists with links to the country's most-wanted militant (WSJ 2013: 11, W50_I).

As stated in the news, the police officer said that all of them were believed to have been involved with Santoso, leader of the militant group Mujahidin Indonesia Timur. Mr Santoso is a former member of JI, the Southeast Asian branch of Al-Qaeda, which was responsible for the 2002 Bali bombings, Indonesia's worst-ever terrorist attack.

Other than that, WSJ reported on 8 May 2013 that Indonesian police had killed three suspected terrorists who were believed to be part of a group that plotted to bomb the Myanmar embassy in Jakarta. WSJ stated:

Antiterrorism police on Wednesday killed three suspected terrorists and arrested a fourth believed to be part of a group that plotted to bomb the Myanmar Embassy in Jakarta last week, the latest reverberations of a sectarian conflict in Myanmar that has galvanized radical Muslims in Indonesia (WSJ 2013: 13, W43_I).

Malaysia was also reported to be having issues relating to terrorism. WSJ on 28 October 2012 reported that two Malaysians were also involved:

Malaysia said Sunday that Lebanese authorities arrested two Malaysian citizens in Beirut on suspicion of having links with the al Qaeda terrorist organization. Malaysia's foreign ministry said the suspects were brought to the Military Court in Beirut and unspecified charges were read against them Thursday. Lebanese authorities were continuing to investigate the case and the two men were to appear in court again Monday, the ministry said (WSJ 2012: 15, W26_I).

The involvement of Malaysian Muslims with terrorism activities was reported in a Malaysian newspaper, *The Star*, on 31 January 2016 which stated that the government of Malaysia was worried about the continuous numbers of Malaysians travelling to Syria to join the "Islamic State" (IS). Therefore, the Malaysian government has taken stern action by monitoring their family members and also sought a new strategy and new laws to tackle these threats.

4.6 Theme 3: Robbery

Apart from that, WSJ has also reported that there are some suspected militants/terrorist who dare to steal money to fulfil the needs of their organization to fund their activities. However, the sub-theme of robbery is found only in one example on 15 March 2013 WSJ reported:

Indonesian antiterror police killed three suspected militants and arrested four others Friday, police said, in the elite squad's first major operation in the capital this year following a rise in robberies believed aimed at financing terror activities (WSJ 2013: 13, W39_I).

5 DISCUSSION AND CONCLUSION

The above examples of news excerpts show that the most central issues discussed were about terrorism activities and also the conflicts between Muslims and Buddhists in Myanmar. To discuss the issue of Myanmar's conflict, the previous study has proved that even though Muslims living in Southeast Asia have been living peacefully with other non-Muslim communities the religious tensions which involve ethnic and racial tensions can also contribute to the violent conflicts such as in Myanmar (Fealy & Hooker, 2006). From the researchers' point of view, the issue of Rohingya has contributed much to this conflict.

Meanwhile, the coverage of terrorism in this newspaper is not surprising. This is because the issues reported, such as about the Al-Qaeda organization and suspected terrorists in Indonesia, have become a common topic in the media everywhere. However, the involvement of Malaysian Muslims going to join "jihad" in Syria and Iraq seems to pose a new threat to the Malaysian government. The researchers believe that Indonesia faces more challenges in facing security threats than Malaysia due to the existence of an extremist "jihad" legacy for a long time in Indonesia such as JI. This is in line with the literature which reports that the number of Malaysians who have joined the terrorist groups are still small as compared with Indonesia.

The analysis showed that *WSJ* had presented quite much coverage on issues related to Islam and Muslims in Malaysia and Indonesia. This outcome shows that the US media pay attention to reporting the news about Islam and Muslims in Malaysia and Indonesia. This point to the study by Ali (2008) that the US print media reported massively about political turmoil, unrest, law and order, inflation, deficit and economic conditions, especially in Indonesia, which led to a negative impression of the country. When comparing the coverage between Malaysia and Indonesia, the findings from this study revealed that Indonesia received more coverage than Malaysia. This disclosed that terrorism occurs frequently in Indonesia and this issue has attracted international attention and reporting in news media. This is in line with Dafrizal et al. (2013) who had outlined the history of terrorism incidents in Indonesia and how it has led to the greatest coverage of that particular issue. Therefore, the findings of Dafrizal et al. are in line with the present finding that Indonesia received more coverage from *WSJ* and *TT* than Malaysia especially on issues related to terrorism. Lastly, the findings of the study indicated that the news coverage on terrorism contributed to the effect of media framing. By highlighting the frames of terrorist or terrorism it shows that the major attention was paid by the journalist to emphasizing terrorist or terrorism frames to the audiences.

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The Learning Media using Comics Based on The Folklore to Introduce The Javanese Culture to The Students of Bahasa Indonesia for Non-Native Speakers

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ABSTRACT. This study aims to (1) describe about folklore that containing the value of Javanese cultural wisdom; (2) describe the learning media using comics to introduce the value of cultural wisdom to the students of *Bahasa Indonesia* for Non-Native Speakers. This study belongs to qualitative descriptive research using content analysis technique. The data source is in form of events, informants, and documents. The data collection technique is through observation about the origin of the folklore, interviews, and document analysis. The data validation is using triangulation research and triangulation method. The data analysis is using Miles and Huberman interactive analysis technique. The result of the study showed: (1) the folklore that containing the value of Java cultural wisdom consist of myth, legend, and fairytale. The most used was the legend folklore about the origin of a place. (2) Based on the finding of the study, the use of comics as learning media has never been used to teach the students of *Bahasa Indonesia* for Non-Native Speakers. The learning media using comics was used to introduce the folklore and the the value of Javanese cultural wisdom to the students of *Bahasa Indonesia* for Non-Native Speakers. Comics as the learning media was completed with interesting pictures, understandable story and using the language that appropriate with the competency of the students of *Bahasa Indonesia* for Non-Native Speakers. This learning media made the the students of *Bahasa Indonesia* for Non-Native Speakers attracted and learned enthusiastically. The role of the interesting learning media has been contributing to make the Indonesian culture be known globally, especially the Javanese culture because the students of *Bahasa Indonesia* for Non-Native Speakers was from some countries in Asian, Europe, Australia, and Africa.

KEYWORDS: learning media, folklore, the students of bahasa indonesia for non-native speaker.

1 INTRODUCTION

Bahasa Indonesia for non-native speakers (BIPA) is an issue in learning *Bahasa* in Indonesia. BIPA learning is used to teach the non-native speakers in learning *Bahasa Indonesia* as their second language (Taftiawati, 2014:2). The BIPA committee are in domestics or overseas universities, and most of the non-native speakers show their interest to learn *Bahasa Indonesia* as their second language. The appearance of BIPA learning was in accordance with the ASEAN free trading or the government project called MEA (*Masyarakat Ekonomi Asean*) /Asean Economic Community. The appearance of MEA and the development of BIPA was according to the *UU No. 24 Tahun 2009* that: (1) The government increased the function of *Bahasa Indonesia* as an international language gradually, systematically, and continuity; (2) The enhancement of the function of *Bahasa Indonesia* as an international language based on the number 1 coordinated by language foundation; (3) More requirements regarding to the enhancement of the function of *Bahasa Indonesia* as an international language based on the number 1 was set by the goverment's rules (*UU No 24 tahun 2009* about national flag, national language, national symbol, and national anthem).

Based on those conditions, *Bahasa Indonesia* has important rules internationally, especially for the MEA. *Bahasa Indonesia* is needed by the non-native speakers to get job in Indonesia. Beside MEA, the non-native speakers should learn about four skills in *Bahasa Indonesia* when they want to continue their study in Indonesia. Some of the non-native speakers learn about *Bahasa Indonesia* to study about Indonesian culture, travelling, and others. It is in line with Suyitno (Wardani, 2017:5) that stated about the aims of BIPA learning which correlated with (1) the need of job, (2) the need of training program, and (3) the need to study.

Usman (2017:42) stated that *Bahasa Indonesia* for non-native speakers has been learned in some countries: Japan, Korea, Singapore, Malaysia, Australia, United States, France, China and others. Gani (2015:58) is in line with Usman, he stated that *Bahasa Indonesia* has been learned by 45 countries: Australia, America, Japan, Korea, Singapore, and some countries in West Europe. Based on the data Ministry of Foreign Affairs, *Bahasa Indonesia* has the five-biggest native speakers in the world around 4.463.950 Indonesian peoples are in other country (Kompas.com in Wardani, 2017). Some research showed that *Bahasa Indonesia* is included in ten most-learned language in the world and learned by more of 45 country in the world. Based on the data by The Education and Cultural Ministry in *Darmasiswa* program in the year of 2018, there are 4.118 foreign students from 83 different countries learn about *Bahasa Indonesia* in 35 Universities in Indonesia (www.darmasiswa . kemdikbud . go .id).

The aims of BIPA learning are the non-native speakers can master the four language skills: listening, speaking, reading, and writing. Based on those language skills, the students can be taught about mastering the active language using speaking and writing skills.

Beside the language skills mastery, the BIPA learning also has aim to introduce the Indonesian culture, especially the local culture where the students learn about *Bahasa Indonesia*. The foreign students are the bilingual speakers that come to Indonesia to learn both of Indonesian language and Indonesian culture.

Muhajir, the Secretary of Language Section in Education and Cultural Ministry said that the weakness of BIPA learning is not having the text book and the learning media supplementary to teach *Bahasa Indonesia* to the non-native students (www.harnas .com in Wardani, 2017). The weakness in learning media is the less innovation from the teachers to attract the non-native students' interest to learn about *Bahasa Indonesia*. The learning still used the conventional media such as: map, the picture of traditional clothes, the picture of traditional foods, etc. The teacher also should use the learning media that more interactive and attractive so, the foreign students can be more interested to learn about *Bahasa Indonesia*. BIPA learning is not only to teach about the Indonesian language, but also to teach them about Indonesian culture. So, the learning media used was the folklore. The folklore will be arranged in form of comics using understandable sentences for the foreign students. Learning about *Bahasa Indonesia* using folklore-comics will attract the students' interest to learn.

Folklore is a traditional story that well-known in the society. The story in folklore are different one place to another. The story becomes the characteristic of the country/city it belongs to. The story is about the origin or the various culture or history. Folklore usually tells about how a place or a city can be made. Folklore that containing the cultural value should be introduced to the foreign students as a local culture.

2 RESEARCH METHODOLOGY

This study used descriptive kualitative with content analysis technique. The analysis was aimed to: (1) describe the folklore containing moral value of Javanese culture; (2) describe the learning media using comic to introduce the Javanese folklore to the non-native speakers. The data sources in form of events, informant, and document. The data collection technique used the origin of folklore observations, interview, folklore, and document analysis. The data validity was using triangulation of data resources and triangulation methods. The data analysis was using the analysis interactive technique by Miles and Hubermann.

3 RESULTS AND DISCUSSION

3.1 Folklore That Contain About The Javanese Local Wisdom

Folklore was a society's expression using spoken language that related to some cultural aspects such as: art, language, social values of society, etc. (Dananjaya, 2007:5).

Folklore is traditional story using spoken language and be known by peoples' talking. Therefore, some folklores have plot that the plot is almost the same such as: the story of *Panji Asmarabangun* (Javanese folklore) has the almost-same plot with *Kleting Kuning* (Center Java folklore), *Panji Kuda Wanengpati* (Kalimantan folklore), *Ken Tambuhan* (Sumatra Folklore), etc. The story was using spoken language so, it spread and be some stories that almost the same.

Folklore was inherited from generation so, some peoples believed that it was a true story named mythe or legend. However, some others believed that folklore is only a fairytale story. Pudentia (2015:2) said that oral tradition do not only contains myths, and legends, but store complete indigenous cognate system, to name a few: histories, legal practices, adat law, medications. Ergalieva dalam Sultanova (2016:48) stated that tradition has breathed its potential, understanding, and values in the professional art. This factor contributed to the reservation of the cultural memory of people, to the survival of traditions.

Dananjaya (2007:3) stated that folklore has some characteristics: (1) folklore was inherited using spoken language from generations; (2) folklore has almost the same story plot; (3) folklore has some versions; (4) anonim; (5) folklore has some various patterns; (6) folklore has some functions in the society; (7) belongs to the society Bascom (2000:4) stated that folklore consists of (1) mythe is a folklore that believed as a true story by the society; (2) legend is a folklore that believed as a true story but not considered as a sacred story; (3) fairytale is a story that believed not as a true story, the figure on a fairytale was pictured as a human having super power. The opinion by Bascom was in line with Haviland (2003).

Mythe usually told about the origin of a place, the special characteristics of a place, natural phenomena, etc. Mythe was believed by the society as a true story that ever happen. Mythe also related to the traditional culture as stated by Hutomo (2001:63) that mythe related to the human living and its activities such as the believe of goddess of farming, Dewi Sri as a goddess of agricultural land fertility. Djarmanis (2003) said that mythe usually related to the history.

Haviland (2003) stated that a legend was a semi-historical story telling about the national heroes in a region and the local culture. The function of a legend story was not only to entertain but also teach about sosial cultural value in a society to make them proud of their family and tribe.

A fairytale was a traditional story that be known by society using the spoken language and inherited by generations. Fairytale was not only entertaining but also teach about the moral value that in the story. Folklore had some important function in the society such as: (1) a media to know about the ancient history; (2) a media to know about the ancestors' kindness; (3) a media to know about the family relations; (4) a media to know about the origin of a place; (5) a media to know about the culture; (6) a media to know about the heritage (Sugono, 2003:126).

Based on the results of 20 researchs about folklore in Surakarta including the Surakarta state and the region of Sukoharjo, klaten, Karanganyar, and Sragen that there were 18 folklores in those regency in form of a origin story and contained the local wisdom. The told about the origin of a place like a city, a village, and certain area.

The 18 folklores were the origin story of *Surakarta*, the origin story of *Jurug Village*, the origin story of *Karangasem Village*, the origin story of *Sondokoro*, the origin story of *Karanganyar*,

the origin story of *Sambung Macan Village*; the origin story of *Mojogedang Village*, the origin story of *Dandang Village*, the origin story of *Sukawati Village*, the origin story of *Sukoharjo*; the origin story of *Kenep Village*, the origin story of *Waduk Jatimulur*; the origin story of *Banmati Village*; the origin story of *Gawok Village*, the origin story of *Jatisaba Village*; the origin story of *Klaten*; the origin story of *Sendang Tirto Sinongko*, and the origin story of *Wedi*. Those folklores consisted of 2 myths, 12 legend stories, and 4 fairytale stories. When a folklore was a myth or a legend, it would be believed that it was a true story. However when the folklore was a fairytale, it would be believed that it was not a true story.

The 18 folklores had some local wisdom value such as: mutual cooperation, mutual respects, self-control, responsibility, careness, courage, and tolerance. The local wisdom value was really suitable to be taught to the BIPA students. The folklore will be made into a comic using simple narration in some sentences using some coloured pictures so, the BIPA students will be more attracted to learn about *Bahasa Indonesia* and Indonesian Cultures.

3.2 The Learning Media Using Comic To Introduce The Folklore Containing Local Wisdom Value for BIPA Students

Gerlach and Ely (in Arshad, 2007:3) stated that media was human, materials, or event that make a conditions where the students can get some knowledges, skills, and attitudes. Meanwhile, learning media was a media that brings messages or informations giving instructions and containing some teaching (Arsyad, 2007:4). Arsyad (2007:29) differentiated into 4 groups of learning media: (1) printed media; (2) audio-visual media; (3) computerized media; (4) printed and computerized media.

Comic was a artworks using pictures that arranged to make a story. Comic usually was printed and using simple sentences. Comic can be published in form of a comic strip in newspaper, magazines, or even be compiled into one book. Comic was really famous and evolved in a society. Comic was being a visual-art using some pictorial elements. McCloud in *Understanding Comic* (2008: 12) described about comic was an arrangement picture in a sequence to deliver the messages and esthetic values. Eisner (in Darmawan, 2005: 242) stated that comic was a sequential arts. Comic was an arrangement of some pictures and sentences to tell about something sequentially. Comic was differentiated into two, comic-strips and comic-books. Comic-strip is a continuing comics published in a newspaper. While comic-books is a compiled comics which has some different story or theme, usually called as *buku komik* in Indonesia (Setiawan, 2002: 24). As a visual product, comic also has the function to tell the informations. Comic as a communication media usually be used for some purposes (Setiawan, 2015: 21). Lubis (in Boneff, 1998:99) said that comic is one of mass communication media to give education to the childrens or adults. With the segmentation targets, comic got a lot of attentions and delivered the messages containing in it. Darmawan (2005: 170) stated that comic is a good journalism.

Besides as a media to deliver messages, comic has another functions. McCloud (2008:10-11) mapped the potentials of comics into nine: (1) comic as an artworks; (2) comic as an art; (3) comic as a comics' rights control; (4) comic as a inovating business industries; (5) comic as a tool to make the society's perceptions; (6) institutional ;(7) comic as a prove of gender stability; (8) comic as a representation of minority; (9) comic can show some various genre. The form or the kind of comics were differentiated based on the form or the publication that are:

a. Caricature comic, only consist of pone panel combine with sentences about humor, critics, or sarcasm. For example the caricature on a news paper. The comic strips consist of three till six panel that arranged into short story plot. Comic strips can be just one story, daily, or even weekly i.e. Panji Koming comic in Kompas;

b. Comic-book, it was an arrangement of some comics compiled into one book. It can be

consisted of one story or more and published based on the series, i.e: comic books published by Elex Media, M&C!, Level Comics, and others;

c. Online comic or web-pcomic is a comic published by a person or a group using the internet, i.e: www.tapastic.com.

This learning media was using comics book that told about the exploration of a folklore. It consisted of one myth, five legend stories, and one fairytale. The comic-book was arranged using onwards plot and the local wisdom value in the story. The moral value was written explicitly in the end of the book. The purpose of writing it was to attract the foreign students to learn about *Bahasa Indonesia* and also to introduce the Indonesian culture, especially the Javanese local wisdom value. The Javanese local wisdom value should be known by the BIPA students. This learning media using comic was completed by coloured pictures and simple story that can be understood by the BIPA students easily. The learning media was made attractively in order to make the BIPA students has more interest and enthusiastic in following the *Bahasa Indonesia* learning activity. The role of attracted learning media has been contributed in making Indonesian culture be known, especially for Javanese culture into the world because BIPA students came from some countries in Asia, Europe, Australia, and Africa.

4 CONCLUSION

1. The folklore that containing the value of Java cultural wisdom consist of myth, legend, and fairytale. The most used was the legend folklore about the origin of a place.

2. Based on the finding of the study, the use of comics as learning media has never been used to teach the students of *Bahasa Indonesia* for Non-Native Speakers. The learning media using comics was used to introduce the folklore and the the value of Javanese cultural wisdom to the students of *Bahasa Indonesia* for Non-Native Speakers. Comics as the learning media was completed with interesting pictures, understandable story and using the language that appropriate with the competency of the students of *Bahasa Indonesia* for Non-Native Speakers. This learning media made the the students of *Bahasa Indonesia* for Non-Native Speakers attracted and learned enthusiastically. The role of the interesting learning media has been contributing to make the Indonesian culture be known globally, especially the Javanese culture because the students of *Bahasa Indonesia* for Non-Native Speakers was from some countries in Asian, Europe, Australia, and Africa.

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Religious Tour in Mount Kawi as Media For Cultural Commodity

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ABSTRACT. Mount Kawi is a mountain believed to have supernatural powers. By the existence of Imam Soedjono and Eyang Djugo as historical figures, pilgrims often come to pray in search of blessing. Pilgrims coming to Mount Kawi are not only Javanese, but also Chinese. The presence of the ethnic Chinese community influences the cultural distinction in the site. A large number of visitors coming to the Mount Kawi brings several shifting elements. To attract the attention of pilgrims, the locals create religious-cultural tourism in Mount Kawi as compelling attraction. The shift plays a serious impact for the socio-cultural dimension. This appealing creativity serves as commodity for the tourist. Cultural commodity in religious tourism is supported by the interests of the authorities. Thus, the purpose of this study is to reveal the emergence of commodification in Mount Kawi. This study uses qualitative descriptive method to describe the causes of commodification. The data are obtained from the field, observation, and interviews through informants. The narrative are employed instead of numeric data thus the data are organized, classified and criticized. Hence, to reveal the cultural commodities in Mount Kawi, the commodification theory and hegemony are applied.

KEYWORDS: religious tourism, commodities, culture, capitalist, mount kawi

1 INTRODUCTION

Mountain has a significant hierarchy for the Javanese. Mountain for Javanese is imagined as the throne of supernatural beings, home of the gods, bridging human world and the spirit world (Prastowardoyo & Anam, 2009, p. 3). Mount Kawi is a mountain that is believed to have supernatural powers. Mount Kawi is located in the district of Malang, East Java. Approximately less than 40 km from the city of Malang. Mount Kawi is popular due to two prominent propagator's cemetery of Islam in the region, namely Eyang Djoego dan Imam Soedjono. Both figures are also known as healers, community leaders and role models, as well as loyal soldiers of Pangeran Diponegoro while fighting against Netherlands in 1825-1830 (Prastowardoyo & Anam, 2009, pp. 27-28). The existence of their cemetery or *pesarean* invites pilgrimage to come and pray. Having the two figures buried in mount enhances their mythical figures. The crowded mountain is certainly influenced by the charisma of the two, supported by the belief that mountain is a sacred place.

The phenomenon of the swarming visitors has its own appeal. The visitors are diverse, Chinese and non-Chinese, with the purposes of praying, doing ritual, religious activity or just sightseeing. It shows that the visitors have various motivation. The chinese ornament on the building also plays significant attraction as it brings multicultural atmosphere to the *pesarean*. The number of visitors increases especially in Suro and Besar (Javanese calendar) because the dates are considered as blessed month.

Legi Friday night, night 1st Shura, Shura March 1st, and the 12th of Muharram mark the born days of Imam Soedjono where many performances are held, such as, puppet show, tahlil or reciting Quran, hadrah play, javanese art shows, as well as Barongsai performance. In addition, there are offerings and procession for Sengkala or Bathara Kala statue. In this case, indeed, the religious value have been

abandoned for the essence of a spiritual ritual. This cultural-religious attraction leads cultural commodity to commodification.

2 METHOD

This study aims to understand the commodification in Mount Kawi. Therefore, this study used a qualitative research design to understand the phenomena experienced by subjects in a more holistic manner through description in the form of words and language in a natural context (Moleong, 2014, p. 5). Understanding the phenomenon experienced by the subject of the research is to explore and to understand the meaning that comes from the social environment (Cresswell, 2014, p. 4). The efforts of exploration and understanding are to determine the commodification in Mount Kawi. This study is built on a set of assumptions (paradigms) advocacy, where the research is expected to give change to the lives of the participants and the institutions (Creswell, 2007, p. 21). This study focuses on the needs of socially marginalised group, the group that became the victims of the interests of capital in the commodification of folklore in Mount Kawi. In other words, this study is emancipatory research to liberate the marginalized and to correct the injustices caused by the commodification of folklore in Mount Kawi. The approach used in this study is critical ethnography. This approach is consistent with the objectives of this study. Commodification by the capitalist in mount Kawi has an impact on the marginalization of communities and individuals who do not have power but strong interest in cultural products.

Data in this study is the phenomenon of cultural commodities that lead to the commodification of the Mount Kawi and some supporting writings such as History of Mount Mount Kawi, journal articles and media about Mount Kawi. The research data sources are informants, events, and documents. Informants in this study, the caretaker, the Head of Tourism and the Department of Tourism staff Malang, Chairman of the Foundation Ngesti Gondo, visitors and the local community. Events and reality in Mount Kawi are the source of data in accordance with what happened truly in the community when researchers were conducting the research process. The events are the ones related to the commodification of Mount Kawi. Documents used as data for this study derives from books, journals, newspapers, magazines, writing on the Internet, as well as research report related to the research objectives, namely the commodification in Mount Kawi.

3 RESULT AND DISCUSSION

3.1 Result

The number of visitors to Mount Kawi is influenced by the notion that the two figures are considered sacred and have supernatural powers. Therefore, the visitors make the tomb as a means to pray that connect people with God. This belief is influenced by Javanese mystics to travel in search for spiritual needs (pilgrimage), such as pilgrimage at the tomb of the ancestors to show their devotion to their predecessor (Endraswara, 2003, p.28). They pray for Imam Soedjono and Eyang Djugo. When praying at the tomb, they are led by a cemetery caretaker enchanting Islamic prayers. Visitors who pray at the tomb of the two figures are not only native but also Chinese.

The chinese visitors in Mount Kawi came after the arrival of a chinese named Kie Tan Yam (Pek Yam) for pilgrimage in Mount Kawi in 1931. Mr. Yam found peace in Mount Kawi, and decided to settle in Wonosari to serve Eyang Djugo and Imam Soedjono by building a road from pesarean to the bottom dekata stamplat. The existence of Mr Yam in Wonosari is encouraging Chinese people to visit Mount Kawi. Moreover, Ong Hok Liang known as the founder of tobacco companies Bentoel is close to Kie Tan Yam as brothers. When Ong Hok Liang and his wife visited Kie Tan Yam, they met mbah Djuwul and they were given two bentul seeds (a type of mountain plant),then the seeds came as inspiration to make cigarettes with bentul stamp. His efforts eventually succeeded up to now. The news Ong Hok Liang success is spread to everywhere, thus it inspires many Chinese to visit the Mount Kawi.

The number Chinese visitors who came to Mount Kawi similar to the procedures of pilgrimage, it gave the idea to build worshipping place for Chinese. Sunardi, et al (1977, p. 52) explained in 1940 Kie Tan Yam suggested mbah Kasiyo and Mbah Djuwul to build a house of worship for Chinese by the name of Pat Kwa Teng. The ritual is equipped with a pal or fate Ciamsi. The ciamsi bring more crowd for the Chinese to visit Mount. If their prayers are answered, they give souvenirs and some even take off their vow. They perform shadow puppets, salvation, giving the wall clock, wall hangings, lamps, and others. All gifts are accompanied by the writings of the Chinese letter. Consequently *pesarean* space is decorated distinctively with Chinese touch. Besides the temple, the mosque also stands as a place of worship of Muslims. The Islam-Chinese mix brings complexity to Mount Kawi. Multiculturalism appears as the cultural diversity and tolerance could go hand in hand. Pagoda Building, ciamsi, and the mosque are the creative practice of the respective creator. This is in line with Willis in forming a common cultural practice based creative consumption (Willis in Barker, 2004, p. 44). The establishment of the building as a place of religious activity certainly adds the cultural creativity in the ritual performed by the visitors in Mount Kawi.

Cultural diversity and religious tolerance in Mount Kawi are characteristics of religious tourism in Mount Kawi. Mount Kawi as a place of religious tourism invites the attention of government to implement entry fees, parking lot, admission ticket, and tour guide services. In addition, the foundation Ngesti Gondo also has authority to regulate for safety services, puppets shows, as well as visitors to pray at the tomb. With the role of government and private (foundations Ngesti Gondo) and community support, Mount Kawi becomes increasingly well-known, and attracts more attention for tourists and pilgrims.

3.2 Discussion

Mount Kawi as cultural commodity is supported by three elements, namely the government, the private sector (foundations Ngesti Gondo), and the community. In this case, the government's role is managing the access in Mount Kawi. One that has been done is to build the road leading to the tourist area. Construction of roads gives access to the *pesarean* area Eyang Djoego and Imam Soedjono. In addition the government also provides parking tickets, retribution and tax for the sellers in the cemetery. The existence of the tourist area is used as a commodity for the rulers's interest. It raises the form of commodification. The emergence commodification is through capitalism. This capitalism can be said as hunger for money, so that the idea of materialism is attached to the capitalists. In this case Marx believes people in various places in the world, at various times in history organize the production of material goods (Jones, 2010, p. 78). The production of material goods encourages people to change something to have a function or value. Therefore, the modification is process of change to have value, use value and convert something to be valuable. This is confirmed by Habermas (Barker, 2004, p. 42) that the increasing commodification of the world lives by huge corporations which will change people from the figure of citizen as rational people to consumers who are not rational due to the decline of social existential questions into merely a question of chasing money.

Commodification conducted in Mount Kawi is an attempt to change things to have use-value and can be sold to the public. Capitalist productive forces have been able to create false needs. Therefore, people can unconsciously make peace with the capitalist system, and ensure the continuity (Strinati, 2010, p. 104). Through various means and supporting roles performed by a number of people and communities, they provide various facilities as form of essential needs to support the ritual. Pilgrimage rituals are actually carried out only for prayer and rituals at the tomb but now it is expanding to more complementary means. The cultural industry has formed tastes and trends of the masses so that they create awareness and desire for the false needs (Strinati, 2010, p. 107). The culture industry has affected the visitors in Mount Kawi to complete themselves before doing the rituals before praying at the tomb. This is done by the capitalist society to the culture for them to be obedient before the laws of capitalist commodity, so the cultural industry is intended only for mass production based on the mechanisms of power producers (Piliang, 2003, pp. 94-95). Society considers it important because they feel there is something not yet complete. In view of Gramsci's theory of hegemony, this expressed the view that the subordinate groups

accept the idea of value, as well as the leadership of the dominant group not because they are asked physically and mentally, but for a reason that is created by the dominant group to secure the ideology implanted. Culture in Gramsci's theory is placed in the concept of common sense. Common sense is a way of understanding a person who is not critical and are often not aware of the world (Simon, 1991, p. 64). Unconscious of the world causes people to follow this existing flow.

Industrial culture is created to have an impact on the existing socio-cultural aspects. The diversity of visitors in Mount Kawi create cultural diversity and establish interaction between one another despite ethnic differences. Increasing buildings nuances of Chinese, the Goddess Kwan Im, mosques around the tomb and the diversity of activities performed in the month of Suro and Maulud show the impact of commodification. Commodification is a process that is closely associated with capitalism, that is the object, quality, and signs become a commodity whose purpose is to be sold on the market (Barker, 2004, p. 28). Their ritual activities in Mount Kawi is inseparable with the socio-economic system. With the ritual attended by many visitors bring plenty of sustenance impact on the florists, food vendors, souvenir sellers, puppeteers, visitors, parking attendants, as well as other service seller. This can improve the local economy and increase government budget in Malang regency.

4 CONCLUSION

Mount Kawi as *pesarean* for Eyang Djoego and Imam Soedjono has attracted wide public attention, both ethnic Chinese and non Chinese. Building diversity and a wide range of performing arts held in Mount Kawi give emergence of cultural industries wrapped by the idea of religious tourism. The existence of this religious tourism encourages government, private, and community to produce commodity. Cultural commodity in Mount Kawi is inseparable from the role of the ruler who applies use value and sale value to the community. Capitalist also plays in this process of commodification. Capitalism is based on prioritizing profit for their idea of materialism. Government policy towards religious tourism in the area of Mount Kawi thus is a must. People who visit the Mount Kawi are required to pay for retribution which also goes along with the idea of commodification by the capitalist. Commodification in Mount Kawi can be profitable for the three elements that play their role very well, which are Malang government, private (Ngesti Gondo Foundation), and the local community.

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Perception of Student Faculty of Social and Political Science on Tagline "Leading In Learning Base On Local Wisdom " in University Swadaya Gunung Jati Cirebon

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ABSTRACT. Given the increasing number of Private Universities (PTS), implications for competition between universities (PT) in getting prospective students. Other research method using descriptive qualitative. The results showed that 1. Characteristics of Students Fisip in this study came from various regions with the background of the school of its own country. 1. Last Educational parents mostly high school graduate (high school). Unswagati good credibility in their eyes they are perceived only building still less orderly., 2. The tagline "leading and learning base on local wisdom" is the tagline that can be recommended for use by the College, 3. The tagline "leading and learning base on local wisdom" used Unswagati shows that Unswagati very caring and upholds the will of local wisdom although implementation is still not maximized.

KEYWORDS: perception, tagline

1 BACKGROUND

Limitations of the government in providing education facilities and the inadequate number of institutions of higher education, encourage the private sector to establish institutions of higher education. Increasing number of Private Universities (PTS) implications for competition between universities (PT) in getting prospective students. Some colleges grow and become large, so as to have the prestige and achievement, but many were not able to compete. Therefore, Colleges are required to be able to market the institution to the community, so it will receive interest and be able to attract prospective students. Thus, in choosing a college, a lot of factors that affect college students to decide the one with a tagline

College as an educational unit to organize higher education is expected to produce graduates who contributed significantly to the ability of him making progress in various fields. Universities must have a quality learning system and has a positive image in the community, so the goal of this research is : How do the characteristics of students in choosing a college?; How can students perceptions on the tagline "leading and learning base on local wisdom" ?; How does the perception of non-university students at the mountain identity with the tagline "leading and learning base on local wisdom" ?.

2 RESEARCH METHODS

The approach used in this study is a qualitative approach with descriptive-qualitative types and uses in-depth interviews with key informants using. The validation data using triangulation techniques with the source data analysis process are interviews, observation, which has been written in the field notes, personal documents, official documents, images, and so forth.

3 RESEARCH RESULTS

3.1 Characteristics of Students in Choosing a College

Informants in this study are all located on the seventh semester, so they are more active on campus as well as thoughts about campus activities. They are relatively young ages, although they were in a position to lecture the final level on the bench, did not rule out the possibility they are more knowledge able about Unswagati. As for the homelands they live not too far away, they still come from three Cirebon region, namely from Cirebon, Indramayu and Losari.

Characteristics of Students Based on interviews that have been conducted, nearly all respondents aged 21 (twenty-one), with male gender, while their school of origin came from high school (SLTA) from their respective homelands. As a parent education students largely to high school (SLTA). Here is their assessment of the credibility Unswagati :

Credibility Unswagati for students Fisip about the reputation and quality rated as good, with affordable tuition fees, as well as geographical location right in the neighborhood located in the city of Cirebon, while the physical attraction that in this case the building or campus buildings for students assessed to be less organized.

Unswagati considered good reputation because it is known as the oldest universities in Cirebon region. Governmental University Gunung Jati (Unswagati) was established on January 16, 1961 aims to assist local governments in implementing the development, especially the development of human resources through higher education. It was felt very necessary, because at that time many high school graduates in Cirebon who go to big cities like Jakarta, Bandung and Yogyakarta to be able to follow higher education.

Therefore Unswagati opportunities to all elements of society Cirebon to continue to play an active role to provide input in order to build Unswagati be the pride of the community in creating a cadre of featured nation in the future.

3.2 Student Perceptions On The Tagline Of "Leading And Learning Base On Local Wisdom".

Includes sensory perception of sensation through the tools of our senses (the sense of touch, sense of sight, sense of smell, sense of taste and auditory), attention, and interpretation. Sensation refers to messages sent to the brain through sight, hearing, touch, smell, and taste. Attention inevitable before we respond or interpret events or stimuli anything, we should first pay attention to the event or stimulus. The most important stage in perception is the interpretation of the information we get through one or more of our senses. (Mulyana, 2007: 180). Here's a translation of perception:

3.2.1 Sensation

Based on interviews with informants, sensation tagline "leading and learning base on local wisdom" is best used as a tagline in college because college is a place of learning younger generation as the nation's future, so it is necessary to implant a sense of pride to always keep the assets of local culture diverse, therefore the psychological sensation tagline "leading and learning base on local wisdom" very helpful in shaping the personality that adhere to the values and norms of the nation. "(interviews with AR, 13 September 2016)

The tagline "leading and learning base on local wisdom" for VJ: "Giving a suggestion that in implementing and creating a leadership and learning the local culture, it is advantageous that someday may form a personality that adhere to the values and norms of a culture"

The tagline "leading and learning base on local wisdom" for the LP :

"As a media how to improve the behavior of local wisdom in building, that will create desire and civilized behavior."

All informants give a positive perception will tagline "leading and learning base on local wisdom" as an effort to maintain and create a generation who has not forgotten his ancestral heritage and is proud of its own culture.

3.2.2 Attention

Attention is the perception of the effects, impact or response inflict on informers. The results of the interview stated that the attention of the tagline "leading and learning base on local wisdom" can remind people to be proud and draw on the local culture and can adapt to the existing culture. Also according to AR "very help ful in creating a philosophical system that adheres to local wisdom, so that the tagline is indispensable as a form of ownership and proud local culture.

3.2.3 Interpretation

Interpretation of the results of processing the information obtained informant at an object or stimulus that is observed and accepted. The results of interviews with informants, the tagline "leading and learning base on local wisdom" is expected to be spawned by the discipline and harmony in the current global situation that hit all nations, therefore, in our daily lives are expected to still strong local culture that ultimately the preservation of local culture stay awake. Preservation of local culture should essentially be done by the next generation in which they are situated. In the era of globalization students still want to maintain a consistent local wisdom.

3.3 Perception of Students at the University of Governmental Mount identity with the tagline "leading and learning base on local wisdom" ?.

3.3.1 Sensation

YD says that:

"Tagline leading and learning base on local wisdom used Unswagati has been good, although we are entering the era of AEC (Asean Economic Community), but we do not forget their own culture, in the sense that Unswagati in the eyes of students wanted to create a learning process that would become leader independently with based on the Local power "(interview results : September 9, 2016) Unswagati in the eyes of students concerned about the local wisdom. It is also in accordance with the existence Unswagati which is outside the city rich in cultural potential, so as to develop the potential and local businesses.

The potential that can be seen in Unswagati about local knowledge, informants see the intimacy between the academic community, by the time they meet greet each other, shake hands, and orderly in their daily life. It also can be seen from the use of batik on certain days that used Unswagati academic community. The tagline is imprinted on promotional media YD says: "tagline mediated promotion in order to further enhance the creativity in creating harmony with the contents pesa other and most importantly apply the tagline that is in accordance with reality" Moreover AR argues as follows: "leading and learning base on local wisdom "can stimulate the public side, because the tagline prefer the culture."

VJ also said that: "leading and learning base on local wisdom" to good use as a tagline in Unswagati for Cirebon very thick with the culture. "Added by LP: that tagline is just used by Unswagati as the University is the oldest in the region Cirebon". YD said that" psychologically tagline can be accepted with

sincerity to implement it, because there is a push to advance the fields there, so the tagline leading and learning base on local wisdom on campus Unswagati can walk properly. "

3.3.2 Atensi

The preferred YD with the tagline leading and learning base on local wisdom in the media campaign Unswagati is media campaign as a basis to determine the philosophy of the institution, especially in new admissions promotional flyers . In contrast to the VJ stated that he was not paying attention or love the tagline for the media campaign in media promotions such as VJ reasoned Unswagati not native to the area of Cirebon. As for the preferred environment with the tagline Unswagati VJ would like environmental conditions and enthusiastic students Unswagati. "Tridharma" relation to college, teach students to be honest, tenacious, patient and responsibilities to achieve what is expected, as well as the opinion of AR "This tagline as a form of Unswagati will preserve the culture by learning, so that, can result in culture local much appreciated, community can trust Unswagati in an effort to improve the quality Unswagati, passion and hard work of the students is also in realizing the tagline. The events that can be seen in the neighborhood Unswagati, according to VJ their "batik mega mendung" almost every room of the campus, acceptance of the use of language Cirebon, but there is no regular agenda for student use clothes depicting the culture of Cirebon. Hope that the adoption of the tagline in Unswagati to do with its participation in the preservation of local culture with the joint cooperation of other institutions. The other thing that is seen and it is expected that the decoration of buildings VJ not only use mega cloudy but no decorations shrimp as in local government because of Cirebon is known as the city of shrimp, exposing about Unswagati promotion should be accompanied by animated figures typical community Cirebon. To "tridharma" where courses on Pancasila better practice.

3.3.3 Fostering

A sense of care for the interpretation of culture by behaving that is based on local culture, for newcomers (outside the region) can adapt to the existing culture, what looks interesting will always be interpreted in everyday life are not only carried out around campus, but also do off campus. The interpretation of the "Tridharma College" can be interpreted in a subject that needs to be developed further as well as in extra curricular activities Students, local culture needs to be reproduced and published as the work of students, so the meaning is base on local wisdom more leverage and very strong even blend with the campus environment Unswagati both in personality, learning, and leadership in the management of Unswagati.

3.4 The Use Tagline "Leading and Learning Base on Local Wisdom"

Ultimately tagline "leading and learning base on local wisdom because most students believed Unswagati already implementing these taglinenya stay maximize them. There is also the informant who still lack confidence because they are perceived informant look less application. Nevertheless all informants stated that Unswagati able to realize the tagline "leading and learning base on local wisdom" to good, with awareness, acceptance and implementation of the academic community to the fullest. Through unity, ideals that are expected to be more easily achieved. Student perceptions positively on the tagline "leading and learning base on local wisdom" used Unswagati.

4 CONCLUSIONS

1. Characteristics of Students Fisip in this study came from various regions with the background of the school of its own country. Last Educational parents mostly high school graduate (high school). Unswagati good credibility in their eyes it's just that the building they are still perceived less structured.

2. The tagline "leading and learning base on local wisdom" is the tagline that can be recommended for use by the College.

3. The tagline "leading and learning base on local wisdom" used Unswagati shows that Unswagati very caring and upholds the will of local wisdom although implementation is still not maximized.

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Digital Books Design of Sangiran Sites as Learning Media of Prehistoric Relics For Vocational Students of Computer Engineering

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ABSTRACT. Sangiran is one of the largest archaeological sites that have the most comprehensive collection of fossils of ancient life in Java. This site established as a place to learn about the historical relics particularly of ancient life. However, students are now less keen to visit the site, because the place is considered as a boring place. So, people, especially young people have limited knowledge about ancient life. Therefore, the reseach aims to create an alternative media of digital books to be used as a learning media of prehistoric relics. This reseach uses qualitative approach by observation, interviews, documentation, and literature to obtain the data to support the design of the media. Data were analyzed using multiple stages, namely data reduction, data presentation, and conclusion. The data analysis results in the concept of "effectiveness" and "efficiency". The concept of "Effectiveness" is indicated by a learning process that is not only focused on the results achieved by learners, but how an effective learning process is able to provide a good understanding, intelligence, perseverance, opportunity and quality and can deliver behavioral change of lives. While the "Efficiency" is indicating the optimal of resources by displaying a variety of media sources of learning through digital book containing the prehistoric sites of Sangiran. Results of digital book production is expected to be an alternative media of learning to attract students about the historical relics particularly of ancient life.

KEYWORDS: digital books, prehistoric site, learning media

1 INTRODUCTION

Sangiran is an archaeological site located in Sragen. Sangiran site is a combination of several other archaeological sites that in the process of the development, Sangiran site designated as a World Cultural Heritage site (No C 593 by UNESCO) as the region The Sangiran Early Man Site, with consideration of the importance of historical value contained in the Sangiran site in December 1996.

Studying prehistoric relics can be done by visiting historic sites directly, one of which is the Site and Museum. Museum is regarded as a place that holds many historical relics. Museum is an institution that is destined for the general public. Museum serves to collect, maintain, and present and preserve the cultural heritage of society for the purpose of study, research and pleasure or entertainment (Direktorat Museum, 2009: 20).

Most students assume that the museum is a place that is dark, austere and full of old objects that already dusty. So that makes students reluctant to visit the Museum. It makes the students much less know about the history. In addition to the direct visits to the museum, studying history can be made through the book. The book is a print media that can serve to educate for all.

Digital books are considered to have a special attraction for students is to present a visualization of images and video that can be displayed digitally and can be read and accessed anywhere with the help of internet. Digital books, also called e-book is a publication that consists of text, images, or sounds and

published in digital form that can be read on a computer or other electronic devices. Digital books created by giving the development of digital media on every page so that it can create a sense of interest for students when they open from one page to the next page.

2 DESIGN METHOD

This design uses a qualitative research methodology, which is based on the postpositivisme philosophy . This method is used to examine the condition of natural objects, where the researcher is a key instrument. Sampling data was done by purposive and snowball. While data collection techniques done by triangulation (observation, interviews and documentation). The data analysis in this study is inductive / qualitative based on the facts found in the field and then constructed a hypothesis or theory. Qualitative research results further emphasize the significance rather than generalizations (Sugiyono, 2009: 15).

2.1 Data Collection Techniques

Qualitative research, the data collection is more likely to participan observation, in-depth interviews and documentation (Sugiyono, 2009: 309).

2.3 Data Analysis Techniques

Research using qualitative methods, the data analysis carried out since the beginning of the study and during the research takes place. Data was obtained through interviews, observation, and documentation. Then the data is processed systematically. The procedure in analyzing qualitative data, according to Miles and Huberman (2014) in Sugiyono (2009: 91-99) is the reduction, data presentation, and conclusion

3 DISCUSSION

3.1 Preliminary Study

Analysis of preliminary studies in this design refers to the observations that have been made to the object , books and brochures ever made by the managers of the Site and Sangiran Museum which contains environmental and discovery collections around the Sangiran.



Picture 1: Gate of Sangiran Museum
Source : Personal Documentation, 2017

Preliminary study were obtained from observations in the form of written data and observations. From the observations, it can asses environmental site and obtained a book about Sangiran and a brochure contains of collection Sangiran Museum which distributed to visitors at the Museum



Picture 2 : Book of Sangiran Prehistoric
Source : Personal Documentation, 2017

The first book of Sangiran, has advantages in terms of information. This book covers in detail about Sangiran. Not only about the museum or fossil ever found, but it also talks about the layers of soil and rock in the area.



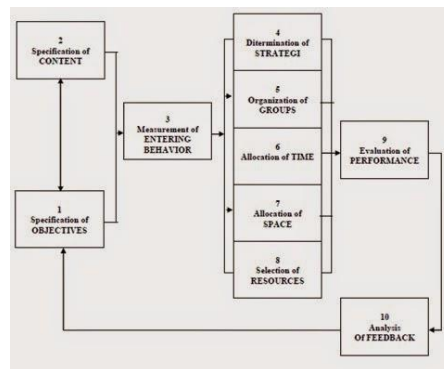
Picture 3: Sangiran Museum Brochure
Souce: Personal Dokumentation, 2017

For the second, in the form of Guide Utilization Sangiran Museum brochures which contains Sangiran Museum plan, a list of collection in the exhibition space, the museum facilities, BPSMP office services and schedule of visiting hours in Sangiran Museum.

From the two examples of books and brochures at Sangiran Museum, the material is good and relate to the subject matter of students in the school of prehistoric times, but the lack of socialization of Sangiran Museum Managers and not attractive used by students as a guide to the use as a utilization guide of the museum collection. Therefore, it is impressed that Sangiran Museum less desirable.

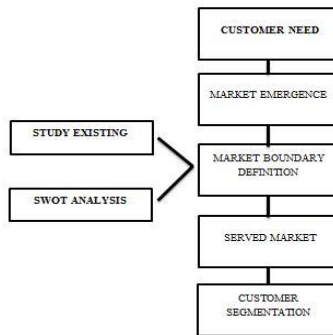
3.2 Keyword Analysis

The selection of keywords from Digital Book Design Sangiran Sites have been chosen by refering to data analysis that has been done. Determining keywords is taken based Learning Model Gerlach and Ely.



Picture 4: Learning Model
Source: Gerlach dan Ely, 1971: 11

Gerlach and Ely Model assign the usage of educational technology products as the media in conveying the material. In this case the selected media is digital books. Media selection is determined by the response of students agreed, so its function not only as a student learning stimulation stimulus. Determining keywords is also taken by market identification.



Picture 5: Market Identification
Source : Jain, 2000: 107

The results of the procedure of determining the learning model and market segmentation can be concluded that the keyword in the design of this digital book is the "effectiveness and efficiency".



Picture 6: Keyword Analysis of segmentation result
Source: Researcher Draft Result, 2017

3.3 Creative Strategy

Creative strategies used to Design Digital Book of Sangiran Sites is used as a medium of learning are:

3.3.1 Ideas or concepts:

The concept to be raised in this book is the "effectiveness and efficiency". Description of "effectiveness" is a learning process that is not only focused on the results achieved by learners, but what an effective learning process is able to provide a good understanding, intelligence, perseverance, opportunity and quality and can deliver behavioral change and apply it in their lives. While the "Efficiency": optimization of resources by displaying a variety of media sources of learning in the digital book that studies the history including something that optimally utilize a variety of media, namely by making their pictures and video in disseminating information on the contents of this book.

3.3.2 Making E Book with Sigil Applications

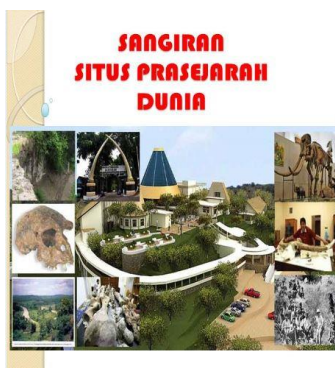
Digital development allows realizing the book "paperless" book even "virtual" is easily carried and stored as well as easy to read as necessary. The text to be the essence of the book can be stored in digital form. Digital books is able to change a text file format into digital books, even add pictures and video and voice in the book Applications used to make digital books with ePub. Application ePub editor that is Sigil Application. Sigil is an editor for ePub software that is open source.

3.3.3 Digital Book Cover.

Digital book cover illustrations created using human and prehistoric culture that ever lived in Sangiran. Also based on the concept raised, the cover of which is used also to be made effective. As for digital book illustration content using images and videos by maintaining an efficient concept. Digital book cover made attractive so make the students love it.

4 RESULT

4.2 Digital Book Cover of Sangiran Sites



Picture 7: Digital Book Cover of Sangiran Prehistoric World
Source: Researcher Draft Result, 2017



Picture 8: Digital Book Cover of Human Culture Sangiran
Source: Researcher Draft Result, 2017

The concept of digital book cover selected based on the target vocational students who've grown. Cover is made with real illustration based on the character of students who are able to understand ancient human and ancient culture in fact of the field.

4.2 Book

On the illustrations of picture and humans video and ancient culture in the digital book will be brief and short adjusted important information so that knowledge of ancient humans and animals will be effective in their delivery. With the effective delivery is intended to give the impression that digital books will educate readers with interesting and exciting media.



Picture 9: Digital Book of Culture Human Sangiran
Source: Processed Results of Researcher, 2017

While the concept of efficiency is the optimization of the resource by displaying a variety of media sources of learning in the digital book that studies the history including something that optimally utilize a variety of media images and video in the delivery of digital book material of Sangiran museum.



Picture 10: Digital Sangiran Book of World Prehistoric Site
Source: Processed Result of Researcher, 2017

4.3 Digital Book with SIGIL Application

Digital books, also called e-book is a publication that consists of text, images, or sounds and published in digital form that can be read on a computer or other electronic devices. Sigil is an editor for epub software that is open source. To download the sigil can access their website at <https://code.google.com/p/sigil/>.

5 CONCLUSION

Making digital book medium of learning about prehistoric remains, requires more attention from the public, because this science is the science that has begun to fade and become less known by the community at large. Application of media development techniques in the digital book is displayed as the main contents of the book, with addition by some support pictures and video which explains object of Sangiran Prehistoric Site.

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The Relevance of Pictures as Media in Thematic Learning Book with Pluralism Values in Indonesia

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ABSTRACT. Indonesian people are very plural in ethnics, races and religions. In Indonesia, there are about 931 ethnics, 731 local languages, and 6 religions. This situation may cause horizontal conflicts in Indonesia. Historically, there were some outstanding communal conflicts in Indonesia, happening in Ambon, Maluku, Poso, Kalimantan, Sampang Madura, Cikeusik Banten, Papua, Nusa Tenggara, Talang Sari Samarinda, etc. Education has a strategic role to prevent the conflicts among people by implementing the pluralism values to students. This study aims to investigate the relevance of pictures in the thematic learning book for the first grade students of elementary school with the pluralism values in Indonesia. This is a descriptive quantitative research. The objects of this research are pictures as media in the thematic learning book used by the students in the first grade of elementary school. There are 222 set of pictures. Picture in one page is considered as a set of picture. The data are analyzed in a descriptive statistic way using percentile formula. The findings of this research show that there are 128 (57.66%) pictures in the learning book are relevant to the values of ethnic and religion plurality. They are pictures of human and pictures of things. The relevant pictures of human among other are 1) pictures of human hair, 2) picture of human clothes and 3) pictures of human names. While the relevant pictures of things are 1) pictures of traditional music instrument, 2) pictures of traditional houses; 3) pictures of prayer rooms/buildings.

KEYWORDS: pictures as media; textbook, thematic learning; plurality; pluralism values

1 INTRODUCTION

Indonesian people are very plural in ethnics, races, religions and languages. Taum (2006:1) states that Indonesia has the characteristics as multiethnic country. In Indonesia, there are about 931 ethnics and 731 local languages. On the other hand, Widiastuti (2013:10) argues that in Indonesia, there are more than 1.128 ethnics spreading all over thousand of islands in Indonesia from Sabang to Merauke. Ethnics with great number of people are Javanese, Sundanese, Madurese, Malay, Balinese, Minangkabau, Batak, Dayak, Bugis, and Chinese. The government recognizes six official religions, they are Islam, Protestantism, Catholicism, Hinduism, Buddhism, and Confucianism.

The plurality of the Indonesian may cause conflicts among ethnics, religions, races or other social groups which might threaten the integration of the country (Najwan, 2009: 195; Widiastuti, 2013: 8). Several works have reported the existence of any conflicts in Indonesia which were caused by religion and ethnic differences. There are three outstanding communal conflicts happened in Indonesia. Firstly, it is a religious conflict between Muslims and Protestants in Ambon and Maluku. Secondly, it is still a religious conflict which happened in Poso, Sulawesi. The third conflict is an ethnical conflict between Dayak and Madurese in Kalimantan. Beside those three big conflicts, there are also several minor conflicts, among others are conflict in Sampang Madura, Conflict in Cikeusik Banten, conflict in Papua, Conflict Nusa Tenggara, and Conflict in Talang Sari Samarinda (Humaedi, 2014:150, Kusuma, 2014:1; Ruslikan, 2001:1; Bahari, 2008:1)

Ethical and Religious conflicts can be driven by several factors. Koentjaraningrat in Widiastuti, (2013:11) argues that there are at least five factors driving the ethnic conflicts. They are 1) competition among ethnics in finding jobs; 2) cultural coercion among ethnics; 3) religious coercion among ethnics; 4) one ethnic threatens other ethnics with political domination; 5) custom conflict among ethnics.

Ethical and religious differences may cause cultural differences. When there are differences on the cultural values, sociocultural values and psychocultural values, there will be potential prejudice from one ethnic to other ethnics. Soeleman in Bahari, (2008:3), argues that there are several conditions which cause the raising of prejudice. They are 1) competition among communities; 2) community with tense and poor relationship; 3) there is one group underestimate other groups; 4) frustration which might cause a particular ethnic is blamed for something; 5) there is a conflict about standardized moral or norms among ethnics; 6) there is a situation where the major ethnic underestimates minor community.

Many times, ethnic and religious conflicts are caused by cultural differences which ended in miscommunication (Kusuma, 2014:1-2). One example is a conflict happened in Talang Sari housing. This conflict was steered by difference in ideas, misunderstanding in communication, the existence of affected group and the sensitive feeling. The way to communicate is much influenced by one's culture such as the language, the norms and the customs.

It will be ineffective to resolve ethnic and religious conflicts in Indonesia through formal law legalized by the government (Bahari, 2008:4). According to Azar in Humaedi, (2014: 152), one solution to stop conflict is by respecting the identities of other communities, regardless whether they are major or minor communities. In addition, it is also necessary for those communities to have an open accessed dialogue from the grassroots. Humaedi, (2014:160) adds that almost all conflicts steered by ethical issues are related to the spirit of narrow ethnocentrism. Ethnocentrism is way of thinking which places their own community as the center of everything and becomes the benchmark in assessing other communities. Every community is assumed to build their own pride and esteem. Then, they feel superior and think that their own community is the right one and underestimate the others.

To prevent the ethnic and religious conflicts caused by ethnocentrism, teachers can implement the pluralism values to students. Understanding about plurality in learning will not only prevent conflict but also to ease students to adapt to other ethnics. Pawanteh (2015:515) and Ahmad et al (2015:390) state that students having other cultural identity need to be negotiated strengthened in daily communication.

Some scholars define the concept of plurality and pluralism differently. Pluralism is also different from the concept of diversity. According to Kamali (2009:28), "Pluralism is not the same as diversity. People of different religious or cultural backgrounds may well be present in a place, but unless they actively engage with one another, there is no pluralism. Similarly, pluralism does not simply aim at tolerance of the other but entails active effort to gain an understanding of the other".

According to Ryandi. (2013:253), there are two definitions of pluralism. Firstly, pluralism is the existence within society of diverse groups, as in religion, race, or ethnic origin, which contribute to the cultural matrix of the society while retaining their distinctive characters. Secondly, pluralism is "No view is true, or that all view are equally true". From the first definition, it can be seen that tolerance is still held by the community who believe in their own principles. On the other hand, from the second definition, pluralism deals with relativism.

The implementation of pluralism values to students needs an appropriate media which may influence on how to shape the students' attitude and behavior. According to Oso & Akhagba (2014:177), media is not free from values. In addition, Awang and Khambali (2015:48) argues that media is one aspect of communication which is very crucial in human life. Therefore, media can influence human behavior, life and norms, thus media is an important factor in shaping human way of thinking, behavior and norms. Dealing with this, Awang and Khambali add that things included as media are film, video, radio, pictures, poster, etc.

Students in elementary school level are easy to understand a concept through pictures. Ma (2016:34) argues that pictures have positive effects for students in learning because by looking at pictures, students will understand a concept of a thing easily and they will remember the pictures easier than remember a string of words as a concept. Thus, the implementation of pluralism values in Indonesia will be more

effective if the materials in the teaching learning process are visualized through pictures. It shows that pictures as media in the textbook have strategic role in the implementation of pluralism values in Indonesia. This current research, however, investigates the relevance of pictures as media in the thematic learning book used in the elementary schools with the pluralism values in Indonesia.

2 RESEARCH METHODOLOGY

This is a descriptive quantitative research. The objects of this research are pictures as media in the thematic learning book used by the students in the first grade of elementary school. The thematic learning book used is based on Curriculum 2013 published by the National Education Department. There are 222 set of pictures. Picture in one page is considered as a set of picture. The investigated pictures cover pictures of human and pictures of things which are assumed to be relevant to this research. Pictures which are considered irrelevant are pictures of numbers, letters, boxes, animals, and plants. It is why these sorts of pictures are excluded as the object of this research. The data are analyzed in a descriptive statistic way using percentile formula.

3 RESULTS AND DISCUSSION

The findings of this results show that among the 222 pictures as media in the thematic learning book used by the students of the first grade in elementary schools, 128 pictures (57.66%) are relevant to the values of ethnical pluralism and religious pluralism. Pictures which are relevant to those values includes pictures of humans and things. Further discussion about types of pictures is discussed in the next section.

3.1 Pictures of Human and Pluralism Values

Pictures of humans are relevant to the values of ethnical pluralism and religious pluralism. Pictures of human which represent those values are 1) pictures of human hair, 2) pictures of human clothes, 3) pictures of human names, 4) pictures of traditional dance.

3.1.1 Pictures of Human Hair

Pictures of human hair can be used to identify one's ethnic in Indonesia. There are 95 (42.79%) pictures out of 222 show the shape of human hair. The shape of the hair shows their identity, for example, a person with straight hair is a Chinese, while a person with curly hair is possibly from East Indonesia, such as Ambon and Papua. A person with wavy hair is possibly the Javanese. Thus, it is clear that the shape of hair shows one's ethnical identity in Indonesia.

3.1.2 Pictures of Human clothes

Pictures of human clothes in this research are limited to the traditional clothes which are usually worn by different ethnics in Indonesia. That is why, human clothes can be used to identify their ethnical characters. Among the 222 pictures in this reserach, there are 7 (3.15%) pictures show the traditional clothes. Also, there are 68 (30.63%) pictures of clothes here can also be used to identify one's religion. For example, a person with veil is identified as female Muslim, while a person with squared head cover is identified as female priest. Also, for a person wearing yellowish clothes with bald head, he is a Buddhist.

3.1.3 Pictures of Human Names

Hamid, Abu, & Zulkifley, (2015:171) report that in communication between Malay and Non-Malay students, different personal pronouns were used. Such a case is also possible to happen among the Indonesian students. The finding of this research shows that different pronouns or names may show

different ethnics. For example, a student from Batak might call their Batak friends using their ethnical name (*marga*). Also a student from Bali has their own names (e.g. *Wayan* and *Ketut*) base on the order of children in their family. Similarly, a Javanese student might call their friend using different way of the Batak or Balinese do. Thus, it is clear that the use of human names is possible to give identification for a certain ethnic in Indonesia. In this research, there are 7 (3.15%) pictures showing human names in the thematic learning textbook.

3.1.4 Pictures of Traditional Dance

Traditional dance can show a particular ethnic in Indonesia (Sustiawati, 2011:134). For example, the Javanese has a famous traditional dance *gambyong* while the Balinese has *Kecak* as the popular traditional dance. In this research, there are 5 (2.25%) pictures showing traditional dance.

3.2 Pictures of Things and Pluralism Values

Pictures as media in the textbook of thematic learning used by the students of the first grade in Elementary schools are also relevant to the values of religious and ethnical pluralism. The relevant pictures includes 1) pictures of musical instrument; 2) pictures of traditional housing and 3) pictures of prayer rooms/buildings

3.2.1 Pictures of Traditional Musical Instruments

Pictures of traditional musical instruments are also relevant to the ethnical and religious pluralism values in Indonesia. Almost every region in Indonesia has a distinctive musical instrument which differentiate them from other region. For example, the Javanese has *Karawitan musical instruments* which becomes the identity of the Javanese. In this reserach, there are 7 (3.15%) pictures showing the traditional musical instruments.

Beside showing the ethnical identity, pictures of musical instruments also show the religious plurality. In Islamic musical arts, there is a set of *Terbangan* which other 5 religion do not have. However, the number of such a picture in this research is only one (0,45 %).

3.2.2 Pictures of Traditional Housings

Almost every ethnic in Indonesia has their own traditional housing. It gives identity to which ethnic they are. Thus, it can be said that traditional housing becomes the one identity of ethnical plurality in Indonesia. For the Javanese, they have *Joglo* as the traditional form of a house with a particular architecture. Different from Javanese, in Padang, the housing is called *Rumah Gadang* which is totally different from the architecture of *Joglo*. In this research, there is only one picture (0.45%) showing a traditional house.

3.2.3 Pictures of Prayer Rooms/Buildings

In Indonesia, prayer rooms or buildings have different architecture which show the identity of the religion. Thus religious pluralism in Indonesia. In this research, there are 2 (0.9%) pictures out of 222 showing the prayer rooms or building.

4 CONCLUSION

In conclusion, this reserach has successfully shown that there are 128 (57.66%) pictures as media in the thematic learning book for the first grade of elementary students are relevant to the ethnical and religious pluralism values in Indonesia, while 94 (42,34 %) pictures are not relevant. The relevant pictures includes

picture of human and pictures of thing. Pictures of human which are relevant to the values are pictures of human hair, pictures of human clothes, pictures of human names, and pictures of traditional dances. While pictures of thing which are relevant to the values are pictures of traditional musical instrument, pictures of traditional housing and pictures of prayer rooms or building. The most frequent pictures showing ethnical and religious pluralism values in this thematic learning book are pictures of human hair 95 (42,79 %), while the least frequent are picture of traditional housing 1 (0,45 %) out of 222 pictures.

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Increasing Understanding of Politeness Level in Javanese Language With Socio Drama Media in Sma Karanganom Klaten

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ABSTRACT. Nanik Herawati, 2017. 'Increasing Understanding of Politeness Level in Javanese Language with Socio Drama Media'. Sebelas Maret University. Lesson of politeness level in Javanese Language being practised in **State Senior High School (SMA)** in Klaten has purposes that students have courage and habit speaking with Javanese language correctly in many situation. One of the ways to increase the understanding of politeness level in Javanese language is by doing the socio drama. This media can mediate and simplify an activity to achieve the goal. Socio drama is one of the media where the students do the activity in the classroom by performing the drama. Politeness in Javanese language can be classified into two groups: (1) *Basa Ngoko* 'impolite language' and (2) *Basa Krama* 'polite language'. The problem formulation is: can socio drama media increase the understanding of politeness level in Javanese language of students of SMA Karanganom? The objective of this research is to know whether socio drama media can enhance the understanding of students in politeness of Javanese language. This research uses the design of class action. The data collection technique is done by observation, questions, and notes. The data will be analysed with descriptive technique, that is, by describing the increasing of speaking ability in performing the drama. The speaking ability can be valued after the students make the scenario and perform the drama. The increasing of the ability is reviewed in lexicon choice of *Basa Ngoko* and *Basa Krama*. Before performing the drama, the lexicon choice has many mistakes. But after performing the drama twice or three times, the mistakes in lexicon choice decreases.

KEYWORD: politeness in Javanese language, media, socio drama

1 PREFACE

1.1 Background

Javanese still use the Javanese language in communication with other Javanese. Communication among them undergo development and change in the language. At this time Javanese language still has strong user. According to Hermadi (2010) Javanese language is daily used, especially in Central Java. Although, it originates from Central Java, East Java, and Yogyakarta. It is well used in society and in schools. Javanese language is one of the lessons in Primary and Junior High Schools; and it is local content lesson in Senior High School.

It is stated in the UUD 1945 that the government must respect and maintain the local language (Alwi, 2000). That is why it is appropriate that people, including students, take good care the Javanese language as a means of communication. Javanese people usually educate their children since they are still in the pregnancy. That is why a pregnant woman should not say rude words; she has to speak politely to others; sing good songs containing prayer and hope for the fetus.

There are three basic function the Javanese language. They are as (1) means of communication (2) educational tool (3) cultural function. As a means of communication, people can use the language for communicating in the family, schools, and in the society. In this function, the politeness and ethics in using the language is included. Politeness and ethics in Javanese language is arranged in the *unggah-ungguh* 'level of politeness'. Basically, there are two levels, that is, *ngoko* 'impolite level' and *krama* 'polite level'. Further about the level of politeness, the Tata Bahasa Baku Basa Jawa (1991) standardized four levels, they are *ngoko* 'impolite', *ngoko alus* 'gentle impolite', *krama* 'polite', and *krama alus* 'respectful polite'. Language as educational tool means that by speaking right Javanese language, students

can gain Javanese norm to form their character. Many things can be delivered to students concerning the level of politeness in Javanese. As cultural function, people can learn Javanese culture through the language; there are many teaching and thought that are contained in the Javanese language.

Teaching of Javanese language in SMA is based to the local curriculum in order that the students are familiar with their local language. One of the ways to teach Javanese language is by doing the socio drama. It is done in SMA Karanganyar. The goal is that the students have the courage and habit to speak Javanese rightly in whatever the situation. Socio drama is teaching media in the classroom where the students perform the drama, acting as themselves or others using the language being taught (Holden, 1987: 1). Holden meant that the socio drama is thoroughly planned and done in the classroom by doing the drama performance using Javanese language with appropriate level where the students act as themselves or others. It can be said that the research entitled INCREASING UNDERSTANDING OF POLITENESS LEVEL IN JAVANESE LANGUAGE WITH SOCIO DRAMA MEDIA IN SMA KARANGANYAR KLATEN is increasing the ability in using the politeness level in Javanese through role play media, acting as themselves or others.

Classification of level of politeness in Javanese language is also done by Antun Suhono (1952:12) which divided the levels in three, they are (1) *Basa Ngoko* 'impolite language' (2) *Basa Madya* 'gentle impolite language' (3) *Basa Krama* 'polite language'. According to Antun Suhono (1952) the whole levels of politeness in Javanese language are: *ngoko lugu*, *ngoko andhap*, *madya ngoko*, *madya krama*, *madyantara*, *mudha krama*, *krama desa kramantara*, *wreda krama*, and *krama inggil*. They range from very impolite to very respectful level. Language that having levels of politeness portrays the social levels. The Javanese which has many levels of politeness actually can be simplified as two levels: *ngoko* and *krama* 'impolite and polite'.

Based on the observation, people in Central Java – especially in Klaten – use Javanese language for communication among them. Communication between parents and their children usually use *ngoko alus* 'gentle impolite' such as in this sentence:

Asri: Bu, apa suk Minggu estu tindak Solo?
'Mom, will we go to Solo on Sunday?'

The usage of the gentle impolite sentence can be frequently found in communicating to older person who should be respected. Such communication can also be found in school between a teacher and the students, and among the students and friends.

Laras: Bu Niken, kula benjing nyuwun pamit boten mlebet sekolah.
'Mrs Niken, I request your permission for tomorrow I can't go to school.'

Andi: Budi, aku nyilih garisanmu, yo?
'Budi, can I borrow your ruler, please?'

Wati: Bu Endro, sesuk mangkat senam ora?
'Mrs Endro, will you go to aerobic tomorrow?'

Javanese is one of local language and asset owned Indonesia. Almost every region has local language; and it can enrich the national language.

Many words, phrases, expression, proverbs in Javanese are adopted to Indonesian. They are merged in the society.

1.2 Problem Limitation And Problem Formulation

In order that the writer has sharp focus, the problem is limited as follows: increasing understanding of politeness level in Javanese language with socio drama media in SMA Karangnom Klaten.

1.3 Research Goal

The goal of this research is: via role play teaching, students can increase the understanding of politeness levels in Javanese language in SMA Karangnom Klaten. The result of this research can increase the knowledge of politeness level in Javanese language so that they can communicate in Javanese language correctly.

1.4 Literature Review

The Javanese people know about levels of politeness in Javanese language in communicating with others. Poedjosudarmo (1979: 3) said that speech levels are language variation determined by the politeness level of the speaker and to whom he speaks.

Speech level is product of social life in society. It can be summarized that social structure in Javanese is key factor in forming the level of language. The more complex is speech level of the language, the more complex also is the social structure (Moedjanto, 1987: 60). The speech level of language also describes the status in the society. For example, Javanese people who have higher social status talking to someone having lower social status, they will use *basa ngoko* 'impolite language'. If he is older but having lower social status compared to whom he talks to, he will use *ngoko alus* 'gentle impolite language' when talking to someone younger and having higher social status. People having lower social status will use *krama inggil* 'polite language' when they talk to someone having higher social status. The choice of politeness level used in communication is determined by (1) level of familiarity (2) social status (3) age (4) situation and condition (5) habit.

Antun Suhono (1952: 12) divided the level of politeness in Javanese language into three; they are (1) *basa ngoko* 'impolite language' (2) *basa madya* 'gentle impolite language' (3) *basa krama* 'polite language'. According to Antun, there are two kinds of *basa ngoko* 'impolite language'; they are *ngoko lugu* 'simple impolite' and *ngoko alus* 'gentle impolite.'

1) *Basa ngoko lugu* 'simple impolite language'

In *basa ngoko lugu* all words and affixes are simple and impolite. This type of language is usually used in communication (1) between older people to the younger (2) among the same age people (3) between superiors and subordinates; teachers to students; older brother to younger brother. Example: *Saben esuk aku gawe wedang*. 'I make tea every morning.'

2) *Basa ngoko alus* 'gentle impolite language'

Ngoko alus 'gentle impolite language' is mix of impolite level and polite level. The type of language is used to respect to whom the speaker says. Example: *Ibu apa sesuk estu tindak Solo?* 'Mom, will you go to Solo tomorrow?'

3) *Krama lugu* 'simple polite language'

Krama lugu has more polite words than impolite word. Only some certain words are impolite. Example: *Sampeyen napa siyos dateng peken, Bu Darmi?* 'Mrs. Darmi, are you confirmed to go to the market?'

4) *Krama alus* 'respectful polite language'

In *krama alus* all words and affixes are polite. Example: *Bapak benjing tindak Jakarta nitih sepur*. 'Father will go to Jakarta by train tomorrow.'

Not all Javanese people can use this type of language correctly. Very often they have wrong diction.

1.4.1 Students of SMA are Teenager

Students of SMA are teenager. They still have labil emotion and very often undergo agitation in their daily life. They can not use the level of politeness in speaking Javanese at home or at school and sometime they afraid to make mistake in speaking. But, actually they have the ability to try something new including speaking in Javanese correctly. They more often they speak Javanese in socio drma at school, their ability to use the politeness level in Javanese will increase. Students of SMA as teenager with their labil emotion realize that they have something more compared to the condition at younger age. At the teenager, they realize how important it is to take part in many activities in society so that they begin to develop themselves to enrich the norms and the level of politeness in speaking Javanese. They can differenciate which one is correct and incorrect, and they have the willingness to learn many things by way of trying (Sri Rumini dkk, 2000).

1.4.2 Media

Media is intrument used to transform information or message that stimuli the mind. The word media came from Latin word meaning 'intermediary' or 'conveyor', and is the plural form of the word medium. Many experts give explanation about the word media, as follows.

According to Syaiful Bahri Djamarah (1995: 136), media is a tool which can function as distributor to gain the goal. The explanation of Djamarah is in accordance with one of Latuheru (1988: 14). Latuheru said that media is material, tool, or technique which is used in teaching in order that educational interaction communication can take place and useful. The material, tool, or technique here can be visual media, audio media, or audio visual media.

There are many kinds of media; some of them are (1) visual media that is intrument which can be seen, can be read, and can be touched such as photo, picture, poster, magazine, and book; (2) audio media that is the instrument which can be heard such as music, sound, radio broadcash, CD, etc; (3) audia visual media that is the combination of visual media and audio media such as media drama, internet, film, television, kethoprak show.

1.4.3 Socio Drama

Socio drama is an activity by role playing to perform ourselves or others according to the imagination. Holden (1981: 1) explained about socio drama method as the students do the performance in the classroom by playing the role as they themselves or others in a imaginary situation. The socio drama should be performed at least two characters to perform the dialog in Javanese both polite and impolite.

2 RESEARCH METHODOLOGY

This study uses the technique of class action research which content actions to increase the result of students' leaning in Javanese language. The process involves students and teachers; and the students should be active.

Socio drama method

Suryobroto (1986: 67) explained that socio drama method is a role play performed to determine the solution of social problem.

3 DISCUSSION

Students of SMA Karanganom Klaten use Indonesian language and Javanse in interaction with the teachers everyday. As the native speaker of Javanese language, the teacher of Javanese language is very

upset to see that many students can not speak Javanese correctly, especially the use of politeness level in Javanese. When they talk to teacher or to older students, they still have mistake to use the diction. Example:

Student: Pak guru, kula benjing izin badhe tindak Solo.
'Sir, I request your permission; I will go to Solo tomorrow.'

The word 'tindak' is polite word and actually only for older and respected one.

The execution of Javanese language teaching via socio drama method can be done in some steps. Steps I are (1) the planning; covering making plan the material for the socio drama, choosing the socio drama method in teaching Javanese (2) the action; covering explaining students about the level of politeness in Javanese, giving demonstration how to play (3) observation; in this step teacher observe how the students play the role (4) reflection; covering evaluation about the performance and the dialog in the performance.

After steps I are finished, then steps II begin; it cover the planning, executing, observation, and reflection; the same as steps I. All done in steps I are performed again in steps II, and the results are compared.

The achievement of mastering the lesson can be seen in steps I and steps II. Can teaching Javanese language with socio drama increase the understanding of students to use levels of politeness in Javanese? Notes should be taken to evaluate their performance such as the mastering the levels of politeness, dialog, and pronunciation.

The execution of socio drama in SMA Karanganyar in teaching Javanese language can be described as follows. In order that students are able to use Javanese correctly, they use socio drama as the media of teaching. Students are requested to make group and to make the scenario of the socio drama in Javanese. Before that, teacher gives the topic which will be discussed. The scenario should be submitted to the teacher who will evaluate the use of politeness level in Javanese. The scenario is handed back to the students. Every student has responsibility to learn the part. Then, they practise the drama by reading the scenario.

After they are ready, the students perform the drama in accordance with their part. They play as the parents, students, teachers, brother, or sister. At the first steps, many students lack of confidence and have some mistakes in the usage of words; such as they use the polite word for themselves, they use impolite words for the teachers, some students can not memorize the dialog.

The performance of the drama is done several times so that students can see the increasing the usage of politeness level in Javanese. Teachers always observe while the students do the drama in order that teachers can give suggestion about the lexicon exactly.

The dialog between teachers and students at the moment of evaluation should also use Javanese. If there is mistake done by the students, teachers correct it at the same time. By doing the dialog using Javanese, students enrich the vocabulary, and they learn the correct place for words.

The increasing knowledge of politeness level of the students XI SMA Karanganyar can be seen and can be felt by teachers and parents at home. This can be proved when students have the dialog with teachers and their parents as follows:

Student: Bu Wati, dalam badhe ngaturaken serat titipanipun ibu kula.
'Mrs Wati, my mother has a letter for you.'

Student: Bapak, benjing punapa estu tindak dateng Semarang?
'Pa, are you confirmed to go to Semarang tomorrow?'

Student to the neighbour: Mbak Nani, apa Ibuamu sesuk awan estu tindak Klaten?
'Nani, is your mother going to Klaten tomorrow?'

The explanation above shows that socio drama can increase the knowledge of students in learning Javanese.

4 CONCLUSION

Socio drama as teaching media can increase the knowledge in learning politeness levels in Javanese. This can be seen by teachers or parents at home. The usage of lexicon for impolite words and polite words is correct after students do the drama several time.

Socio drama is one of media in teaching Javanese for students of SMA Karangnom which before are very bad in using Javanese. After performing the socio drama, they have more courage and more skilled in mastering the lexicon of Javanese. By doing the socio drama in Javanese language, students find it easier to memorize the levels of politeness in Javanese and the application at school or in the society.

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Using Local Culture Documentary Movie of Social Science to Improve Students' Critical Thinking Ability of Seventh Graders In State Junior High School in Madiun

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ABSTRACT. This research is meant to describe the implementation of Local Culture documentary movie as Social Science teaching media to improve students' critical thinking ability especially for seventh graders in State Junior High School in Madiun. This is a qualitative research with case study approach. The documents are collected through observation, documentation and interview. This research uses interactive data analysis technique which consist of three main steps namely reduction, display, and conclusion. The movie used in this research are those relevant to the main competence I) and Basic Competence as well as the content of local culture. The next step is to construct a syntax using the movie as media as well as learning evaluation. Based on the result, there are 82% of students from upper group schools, 78% of students from medium group schools, and 75% students from lower group schools, gain significant improvement in their critical thinking ability. This improvement happened due to some reasons namely:1) The teaching is more fun when it is done through documentary movie as the media, 2) the social condition analysis activities are able to motivate students to think more critically about the social condition.

KEYWORDS: teaching media, documentary movie, critical thinking, social science, junior high school

1 INTRODUCTION

Education is a conscious and planned attempt of realizing learning circumstance and learning process to make the students develop their self-potency actively in order to have religious spiritual power, self-control, personality, intellectuality, noble character, and skill they, society, nation, and state needs (Education System Law No. 20 of 2003). The objective of education organization is to make the students develop actively the potency existing within them in order to be high-quality human beings. Creating high-quality human resource is the ideal of all nations and states in the world. High-quality human resource is the product of high-quality education institution.

Education can be said as high-quality when the planned, programmed learning activity is implemented within it using innovative, varying learning model, appropriate evaluation and media relevant to science and technology development. It is just like what is included in Standard Content of Appendix National Education Minister Regulation's Number 22 of 2006 stating that national education serves to develop ability and creating prestigious nation character and civilization useful to intellectualize the nation life, aiming to develop the students' potency to be faithful humans who have piety to the One and Only God, noble character, is healthy, have knowledge, is competent, creative, independent, and to be democratic and responsible citizen.

The objective of education has been defined firmly in Indonesian legislations; therefore every subject contributes to achieving such the education objective. So does Social Science subject, playing an important role in creating the human beings with noble character, healthy, knowledgeable, competent, creative, independent and democratic and responsible citizens. To achieve such the objective, there should be an effective strategy, one of which is to provide the learning making the students more challenged to explore and to develop knowledge through a series of learning process passed through. The learning can

be implemented, one of which is to use media in the form of movie. Documentary movie media can optimize the students' critical thinking ability (Anitah, 2013). In addition, documentary movie is also used as a means of regenerating the local wisdom values existing in Madiun City, so that in addition to critical thinking ability, the students also acquire local knowledge that can improve their character in line with education objective in Indonesia.

Considering the result of preliminary observation on Public Junior High Schools in 2016, it can be found that Social Science learning outcome is still low. In prior condition, the mean score of Social Science daily quiz for the 7th graders is 65.38%, while the minimum passing criteria (KKM) is 75. It is because almost 61.9% of students understand and master poorly the learning material. From the result of interview with teachers and students of the 7th grade in SMP N 1 Kota Madiun, it can be found that the low learning outcome of Social Science is due to some factors affecting the learning process.

Those factors are: learning method the teacher uses is still conventional (teacher centred), students' enthusiasm in Social Science learning is low, and no learning media is used. During Social Science learning process, the learning sources used are only textbook and student worksheet (LKS) only. No learning media used during learning process. Thus, the students' activities include writing, reading, and listening to the teacher's lecture only. As a result, the students become less interested in the learning and have low motivation learning.

The problems above should be dealt with and solved appropriately and immediately. Teacher should make learning innovation. One of innovations done is to use learning media. In this case Dick & Carey (in Lamudji, 2005: 34) states that one of most important decision in designing learning is the use of appropriate media in the attempt of delivering learning messages. The use of learning media in learning orientation stage will very helpful to the effectiveness of learning process and message information and lesson content delivery at that time. It is in line with Indriana's argument (2011: 47) stating that media serves to direct the students to obtain various learning experience. Learning experience is dependent on the interaction between students and media, and the media appropriate to learning objective will improve learning experience so that the students can enhance their learning outcome.

Learning media is useful to complement, to maintain, and even to improve the quality and process of learning; the use of learning media will improve learning outcome, student's activity, and learning motivation. In addition to generating the students' motivation and interest, learning media can also help the students improve understanding, present attractive and credible data, facilitate data interpretation, and compress information (Arsyad, 2013). So, the presence of documentary movie learning media can result in a joyful, creative, innovative and not-boring learning process becoming the appropriate choice for the educators.

2 METHOD

This study was a classroom action research. This research was conducted by designing, implementing, reflecting action collaboratively and participating aiming to improve the learning process in the classroom through an action in a cycle.

The subject of research was the 7th graders of the first semester in the school year of 2015/2016, consisting of 21 students. Meanwhile, the objects of research were learning motivation and learning outcome of students in Social Science lesson in community's economic activity material.

The research procedure was conducted in repeated cycle, each of which consisted of four stages: planning, acting, observing and reflecting (Iskandar, 2011:113).

The methods of collecting data used were test and not-test. Test method was used to obtain data about learning outcome. The instrument in this method is the learning outcome test in each of cycles, either pre-test or post-test. Pre-test was used to find out the prior mastery of reading competency material thoroughly, while post-test was used to measure the achievement level after the treatment. Non-test method included questionnaire, observation, and in-depth interview. The questionnaire was used to find out the students' motivation in Social Science learning before and after attending learning by applying documentary movie media. Observation was conducted by the author by assessing the students' learning

activity and the performance of class teacher. Interview was conducted with the prominent students. The result of interview was used to confirm the data obtained through other data collecting method.

Technique of analyzing data used in this research was Miles and Huberman's interactive analysis model in Kunandar, 2010: 102). Iskandar (2011: 75) in an interactive data analysis process, three measures were taken by the author: (1) data reduction, (2) data display, and (3) conclusion drawing or verification.

Data validation was carried out using triangulation. This research employed data triangulation and method triangulation. It can be explained as follows: a) Data Source Triangulation. In this research, the author obtained data from various sources: teacher of the 7th grade of SMP N 1 Madiun City and the 7th graders, result of observation on Social Science learning by applying documentary movie media, data of value in pre-cycle, post-test data in each of cycle. b) Method triangulation. In this research the author employed research method in the form of observation on the teacher performance and student activity in the 7th grade of SMP N 1 Madiun City.

3 RESULT AND DISCUSSION

3.1 Result

Considering the result of reflection on cycle II and the mean score of student sin cycle II, it can be concluded that the Social Science learning in community's economic activity material achieves successfully the targeted indicator of performance, in which the students' learning motivation and learning outcome achieves more than 80%. The result of research shows that there is an increase in the students' learning outcome as indicated with the increase in the mean score of class from 60.38 in prior condition to 72.14 in cycle I and 83.09 in cycle II. The lowest score increases from 50 in prior condition to 60 in cycle I and to 65 in cycle II. The highest score increases as well from 76 in prior condition to 90 in cycle I and to 100 in cycle II. In addition the percentage classical learning passing or the number of students achieving $KKM \geq 70$ also increases from 38.1% in prior condition to 66.7% in cycle I and to 90.47 in cycle II. The critical thinking ability in Social Science increases by the application of documentary movie media from 67.43% in cycle I to 84.23% in cycle II. Thus, the author did not need to continue her research to the next cycle, and it can be concluded that the application of movie documentary media can improve Social Science learning motivation and outcome of the 7th graders of SMP N 1 of Madiun City. The summary of research result can be seen in the table and histogram below.

Table of Action Result Summary

Criterion	Pre Cycle	Cycle I	Cycle II
Mean	60.38	72.14	83.09
Lowest Score	50	60	65
Highest Score	76	90	100
Successfully Learning Passing	38.1%	66.7%	90.47%
Critical thinking ability	45%	67.43%	84.23%

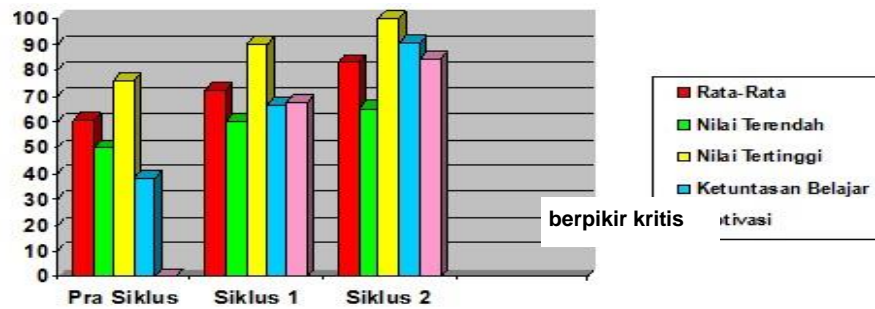


Chart of Learning Improvement Comparison for each cycle

3.2 Discussion

The result of data analysis shows that learning media affects the students' learning motivation and outcome. More specifically, the learning outcome of Social Science applying documentary movie learning media is better than that of the one still applying conventional learning (teacher-centred). It is because the learning outcome is the result of teaching-learning action interaction (Nasution, 2006:36). The result of teaching-learning interaction can be learning media use, learning method choice, and etc. It is in line with Baharuddin and Wahyuni (2008, 19-28) stating that there are external factors of non-social environment affecting the learning outcome including natural environment, instrumental factor, and learning material taught to the teacher.

The application of documentary movie for the community's economic activity learning has been appropriate and consistent with the learning objective that in turn will improve the learning experience so that the students can enhance their learning outcome; it is in line with Indriana (2011: 47). The use of interactive multi-media learning has been able to provide a very satisfactory social science learning outcome. Documentary movie in Social Science learning in the 7th graders of Junior High School the author has applied is one of multimedia learning that is simple to operate, understandable, and presents complete information, so that it is an alternative that can be used by the school to improve the Social Science learning in the 7th graders of SMP N 1 Madiun City. This documentary movie is consistent with the definition of multimedia suggested by Munir (2012) that multimedia is an agent or something used to deliver or to carry something. This documentary movie delivers the learning material of Social Science for the 7th graders.

Documentary movie applied can attract the students' learning interest and motivation, thereby encourage their critical thinking ability, and make them understand the material easily. It is in line with Arsyad (2002) stating that movie aims to present information in joyful, attractive, understandable, and clear form. In addition, this multimedia is equipped with text, audio, figure, animation, interactivity, and based on ICT. It is in line with the definition of documentary movie in learning suggested by Constantinescu (2007:2) that movie media can build the students' critical thinking ability through a series of thinking conducted by the learning with documentary movie media.

The critical thinking ability has the following characteristics:

1. thinking actively using intelligence, knowledge and skill to answer the question
2. exploring situation thoroughly by questioning and trying to answer the relevant question
3. self thinking by examining some ideas thoroughly and arriving at a thoughtful conclusion
4. seeing situation from different perspectives to develop in-depth and comprehensive understanding
5. discussing idea in organized way to exchange idea and to explore others' idea. (Miller & Babcock in Potter and Perry, 1997).

Critical thinking ability can be acquired more easily when an individual has disposition and ability considered as the properties and characteristics of critical thinker. Critical thinking can be achieved easily when an individual has motivation or tendency and ability considered as the properties and characteristics

of critical thinker. Critical thinking can be achieved easily when an individual has motivation or tendency and ability considered as the properties and characteristics of critical thinker. An individual thinking critically has special character that can be identified by seeing how he/she treat a problem. Information or argument of the characters can be seen in acting, arguing habits and utilizing his/her intellectuality and knowledge. The followings are some opinions about the characteristics of critically thinking individual. Facione states that there are six main critical thinking competencies in critical thinking process. They are interpretation, analysis, evaluation, inference, explanation and self-regulation.

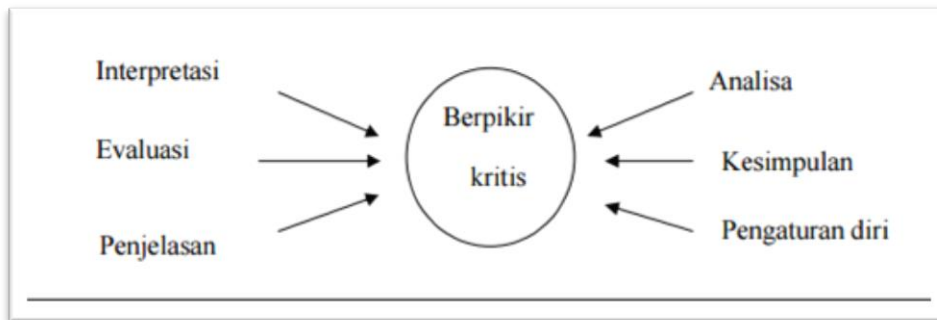


Figure. Chart of Critical Thinking Competency

The six main critical thinking competencies are described as follows. (a) Interpretation is to understand and to express the meaning or significance of experience type, situation, data, events, assessment, habit or custom, belief, rule, procedure or criteria. (b) Analysis is to identify the intended inferential and actual relationship between statements, questions, concepts, and descriptions. (c) Evaluation is to appraise the credibility of questions or representations constituting the report or description of perception, experience, assessment and opinion and to appraise the logical power of inferential or intended relationship between questions, description or other representation forms. (d) Inference is to identify and to obtain the reasonable elements, to formulate hypothesis and to infer the consequence of data. (e) Explanation is to represent the results from an individual's explanation and reasoning in the form of strong arguments. And (f) Self-regulation is to monitor an individual's cognitive activities consciously, the elements used in the activities, and the results obtained, particularly by applying the competencies in analysis and evaluation for inferential assessment and research by considering the question, conformation, validity or correcting the reasoning or results. Critical thinking skill competency measured with parameter above is the achievement of Social Science learning media use with documentary movie media.

Documentary movie provides environmental interaction so that the students will get representation quickly about the experience possessed before with contextual learning theme. The long term memory encourage the students to explore in-depth due to their ever increasing curiosity as the part of critical thinking skill developing process.

4 CONCLUSION

The result of research shows that there is an improvement of student's learning motivation. The proportion of students' motivation to learn Social Science using documentary movie media is 67.43% in cycle I and increases to 84.23% in cycle II. The result of research shows that there is an improvement of student's learning outcome as indicated with the increase in the mean class score of 60.38 in prior condition to 72.41 in cycle I and 83.09 in cycle II. The lowest score increases from 50 in prior condition to 60 in cycle I and 65 in cycle II. The highest score increases from 76 in prior condition to 90 in cycle I and 100 in cycle II. The proportion of students achieving $KKM \geq 70$ increases from 38.1% prior condition to 66.7% in cycle I and to 90.47% in cycle II. The two variables in this classroom action research have

met the successful criteria research qualification, in which the students' learning motivation and successfully passing achieves 80%.

Learning motivation and learning outcome of students in Social Science in community's economic activity material increase due to the improvement of learning process conducted by the teachers and author in two cycles in 4 actions and 4 meetings. In addition, documentary movie can facilitate the students in learning to obtain authentic educative information anywhere and any time corresponding to the objective of learning. The students are encouraged to perceive the information independently in understanding and inferring the learning. Documentary movie has also provided material, quiz, educative, animating and attractive game contents thereby facilitating the students in understanding the material and improving their motivation to learn impacting on the expected improvement of learning outcome, in which 80% of students successfully achieved KKM score ≥ 70 .

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Form and Function of Pendhapa (Traditional Javanese Hall) as Social Communication Media

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ABSTRACT. Pendhapa in this paper is traditional Javanese hall. Form and function of Pendhapa have a characteristic. The discussion of Pendhapa in this paper is more emphasis on form and function as visual communication media. Pendhapa generally shaped Joglo, and is the only house that is owned by the noble persons. Joglo is in square a with four -poster as the main pillar. The four pillars support the roof towering in the middle. The main pillar in the Joglo house often called Saka Guru. And the roof in the middle of Joglo house is called the roof Brunjung. Pendhapa initially serves as a gathering place and deliberation. Pendhapa in the place of social interaction between citizens to know each other. In Traditional Javanese house, Pendhapa often called front home and serves as a living room. Pendhapa often also called open room or public room. However, in its development Pendhapa can function as a social communication space or can also called as a social communication media. It is associated with the development of the culture and lifestyle of the people in the open society.

KEY WORD: pendhapa, form, function and media.

1 FORM OF PENDHAPA

Pendhapa generally formed *Joglo*, and is the only house that is owned by the noble persons. *Joglo* square and four-poster as the main pillar is often called *Saka Guru*. The four pillars support the roof towering in the middle is called the roof *Brunjung*, The slope of the roof is sharper than the pyramid roof. On development, *Pendhapa* formed *Joglo* house has undergone many changes, so it has diverse forms. Here is some form of *Pendhapa Joglo*: *Pendhapa* home '*Joglo*' is building the house. Traditional Java has the most complex formed. Basically pendhapa home '*Joglo*' square four and only four-poster called '*saka Guru*', So just a form of the middle course of form Home '*Joglo*' growing up now. Subsequent developments occur additions to parts of the skies so that the poles increases according to the needs. *Pendhapa* home '*Joglo*' is a form of Javanese traditional house that has full-loaded most ideal for use as a meeting room. Judging from the structure of the building, houses '*Joglo*' also has a more complete structure compared with other forms of Javanese Traditional Home. Houses '*Joglo*' has a shape that is very flexible, because if you want to expand the space can be done simply by adding a 'porch' around him, so that the poles and the structure became increasingly complete. Houses '*Joglo*' is a building that has a comprehensive plan space. Houses '*Joglo*' is used as 'Pendapa' which serves as a meeting place and a place deliberation. So the house '*Joglo*' is only one form of various forms of traditional Javanese house. Houses *Joglo* "has a roof towering in the middle. which is referred to as the roof *Brunjung*. The roof is on the bottom is supported by four pillars called *Saka Guru*. Roofs '*Brunjung*' in house '*Joglo*' has the same shape on the sides facing each other, but in the front-rear side has a different shape to the left and right side. On the front-rear side of the trapezoid-shaped roof, while the left and right side of the triangular tapered top. Roofs '*Brunjung*' in house '*Joglo*' has a different shape when compared with be roof '*Brunjung*' in house '*Limasan*' and House *Tajug*. At Home '*Joglo*' shape of the roof "*Brunjung*' higher and has a roof slope sharper than the roof '*Brunjung*' in house '*Limasan*', While the roof '*Brunjung*' in house

Tajug' has four equal sides are triangular shaped tapered top and have fee same inclination angle with *the* roof *Brunjung* in house *Joglo*.

In addition to the roof '*Brunjung*', forms the roof '*Joglo*' has several different layers of roof slope angle between the shape of each other. In ihe second tier under the roof *Brunjung* is called the roof 'Responder' with a slope angle of the sloping roof over the angle of the roof '*Brunjung*'. In the third and fourth tier respectively called the roof *Penitih* and *Peningrat*. Both forms the roof of the same has a-more gentle shape of the roof compared to the slope of the roof 'Responder'¹ and roof '*Brunjung*'. House roof shape '*Joglo*' has several types based on their shape and the number of types of the roof of which form two-layered, three-layered or four layers. The more layers in the form of the roof, the more complete and perfect form of house '*Joglo*' is. Type houses *Joglo* which has the form of a coated roofi four Houses '*Jogio** the most perfect types, such as Houses '*Joglo Stoom damp*' and House '*Joglo Hageng*'. An example is '*Pendhapa Court*' Pura Mangkunegaran which is a type of house '*Joglo Hageng*'.



Bentuk '*Pendapa Agung*' Pura Mangkunegaran Surakarta.



Bentuk '*Pendhapa Dalem Suryohamijayan*' Surakarta.

2 FUNCTION OF *PENDHAPA*

Pendhapa was the home front that point to receive guests, breaks or other purposes, but not a place to stay (family bed). In general, *Pendhapa* always open meaning there was partitioned space. Home front or *Pendhapa* must *pemidangan* beam with a length of rodents, reduced the number of number is a multiple of 5 (five) remain 2 (two). For example, beam 17 feet long, was reduced $3 \times 5 = 2$ feet; *pemidangan* rodents

12 feet *minus* $2 \times 5 = 2$ feet. All the numbers were reduced multiples of 5 (five) remain 2 (two) called a 12-foot fell designation *Kitri* called home. Home front or *pendhapa* should measure falls *Kitri*. *Pendhapa* is radiant cultural values of ethnic Javanese. His is evident in its physical manifestation, such as the shape, the structure and the decoration. *Pendhapa* physical form, in addition to paying attention to the aesthetic values, are also bound by the cultural values prevailing in the Java community. Spatial systems always refer to the non-physical aspects that customs and beliefs that they profess. Therefore, *pendhapa* can blend with the natural environment and culture of the people. Uniqueness always appear on *pendhapa*, for example: the symmetrical shape of the building, roof shape and *Lirnasan Joglo*, has the main poles, has a facade and a different side and facing south. *Pendhapa* is a building in the Java architecture located on the front.

Pendhapa building adjacent to *Pringgitan* and *Griya Ageng*. *Pendhapa* function is as a living room, interact with others, as well as a gathering place and deliberation. The shape and setting of the building that symbolizes *pendhapa* meaning of harmony between the occupants and the surrounding community.

Javanese cultural life in the city of Surakarta is a Javanese civilization rooted in the Kingdom. This civilization has a history of literature that has been there since four centuries ago, and has the art developed in the form of dance and sound art *Kraton*, and characterized by a religious life that is highly syncretistic, a mixture of elements of Hinduism, Buddhism, and Islam. This is especially true in the city of Surakarta, who developed into dozens of contemporary religious movement, called *As movement psychotherapy*. Regional palaces of Java is called *Negarigtmg* (Koenfjaraningraf, 1984: 25). Javanese culture centered on the Mataram kingdom before it breaks into *Kraton* Surakarta. Given that in Central Java of yore is a cultural center that is the palace, the Surakarta in Bother discussion is considered to represent Central Java, it is based on the premise of the palace as a cultural center for the surrounding community. Culture that grew up in the surrounding regions, basically strongly influenced by the culture palace. Javanese way of life is inseparable from the role of King and power in the Kingdom. Given the position of the Palace as the center of the universe, then setting the buildings within the palace can not be separated from efforts to harmonize the Site of the king *Kraton* community with the universe. Position cannot be separated from the power authority has, also related to the spiritual concept which is presumably due to the influence of Indian center (Darsiti, 1989: 3). Traditional culture is no longer a social status symbol, to anyone who could take away her economically, socially, and intellectually can be part of a noble culture. There is also a new pattern in the traditional art of professionalism. Apprenticeship in artistic inheritance pattern is replaced with the institutions of art. Formalism old palace of culture was replaced by formalism plural of the institutions of art (Kuntowijoyo, 1987:29).

Human life in the cultural environment of Java, basically stated on the basis of four areas or scope of the belief, that confidence, social, personal expression (personality) and problems or meaning. The four will affect the pattern of thought, action and his work. In terms of work, in which applies where the artificial environment or place of residence or work of architecture as part of the cultural life (Arya Ronald, 2005: 3). The settlements in the urban concept of Java is an extension of the palace to the region *Negari Dalem Agung*. There are some of the terminology used to describe a place to stay. The concept of territory *Dalem* means a world where the family originated. Physically called dwelling or place of residence of the Javanese in *Dalem* terminology that is inside the fence where the house was built. One's own words Human close to understanding the ancient Javanese language means the floor is liveable. This means that in Javanese culture, the concept of the house was not referring solely to the physical building, but within the person and his family lived, it is not permanent in the house may be closely associated with the idea of a place to stay as a home, not a building. Social cohesion which give a sense of security and territoriality pages recognized by the community as its *Dalem* is the main structure of the residential concept (A. Good P. Wiryomartono, 1995:60).

In the Java community, the arrangement of the house within a family consists of several houses. In addition to special homes for shelter (bed) family, no home of its own as *Pendhapa* for hearings or receive guests. Home to the family bed (*Dalem*) is called back home, while *pendhapa* called home front. Among the house back and front of the house there is a home interlace called *Peringgitan* derived from

the word meaning Anggit Ringgit or puppet. The house is usually to hold puppet shows, while the audience sits in pendhapa or home front. The house is one of culture. Cultural development of the past very nature IOatori centric, so that the house in the residential area or neighborhood (Kraton) family can not be separated from the provision of the palace. The meaning of the provisions of the court does not mean the shape and structure of the house on their families and most people have to mimic the shape and composition of *the* court, even on the contrary, there is a ban mimic certain home arrangement {Fibre Kawruh Kalang, Pethikan Griya Jawi: 79}. Java home building structure is an arrangement of spaces that reflect the distinctive buildings such as: pendaapa, Peringgitan, Dalem. Pavvon. Gaiidbok. and Cadri. Relation between this arrangement is an arrangement of space / building process of its realization highly influenced by mythology and cosmology Java (Suhardi, 2004:28).

Java House manifestation is a manifestation of a way of Kfe (trust, knowledge, ethics and aesthetics) Javanese, it is as the elaboration of the concept of the relationship between humans Java with its natural surroundings. Basically Java architecture consists of five kinds of shapes, and front views each have a symmetrical shape. The concept of building pendhapa more laid benchmark on nature, environment, people, culture and cosmology that they profess. Meanwhile, one very important factor in the design of buildings pendhapa is the scale and size of the building. The unit of measure used in buildings pendhapa in different Java architecture with buildings pendhapa thriving today. Bangunann pendhapa in Java architecture using a unit of measure that is derived from human limbs Java, such as asta (arm), halibut (foot), Tebah (width of the palm of the hand), span (the distance between the tip of the thumb to the little finger when the hand is stretched) and so forth. The use of human scale like this can produce works of building design is more reasonable and consistent with the physical needs of people's daily life of its inhabitants. Units in the building pendhapa rather refers to the natural and human environment. In the design of buildings pendhapa, appear to have the maturity of the design of integrating the elements of culture with aesthetic elements. The elements in question represents the union between the transcendental element of trust in the context of cosmology. Thus there are elements that are contrary to the concepts of trust, such as the look of the building, the direction / orientation of the building, the architecture, system layout and the structure and construction of the building. View from the front view and a side view of the building, seen (hat it shows kesetangkupan Building Java {symmetry) on each perejudannya. Meanwhile, when building Java viewed from the front it can be recognized by their kiwa section (left) and section tengen (right), Kiwa section is part of the building which is located on the left side direction toward the occupant, as docs tengen section {right). Both pans are no different from those commonly known as a side of the building, as is the case with ngajeng parts (front! and part wtngking (rear) which has elements similar construction. In other words, part-wingking ngajeng buildings, many associated with the direction of building Java pamanjang; while part-tengen kiwa associated with panyelak direction. (Josef Prijojomo. 1995: 25).

In the present values developed in the community more diverse and open (open society). In such societies, diversity of values caused by the growing needs of an increasingly diverse members of society as well. The values of a diverse society provides an opportunity to the changing values of Javanese culture. Likewise, functionality and value pendhapa ihat developed in diverse and open society like this are likely to undergo change and development. Therefore, based on the development needs of the community at the present time, there is also a change in the function and *value* pcixlhapa in Java architecture.

3 PENDHAPA AND SOCIAL COMMUNICATION MEDIA

Building *Pendhapa* rectangular-shaped floor plan and has the main pillars in the middle of the room. In its development, *Pendhapa* experiencing widening by adding pillars supporting its edges in accordance with the needs of the space. In addition, the expansion *Pendhapa* also done by expanding toward the four sides to form a lobby called overhang. Therefore, *Pendhapa* can be used as a meeting room or space where deliberation among citizens in the surrounding community. In the development of the cultural community, *Pendhapa* also functioned as a commercial space.

In the Java community, spatial concepts in Java Architect consists of several spatial arrangement. Besides *Griya Ageng/Dalem*, as a family residence, There is also a front room called *Pandhapa* which serves as a reception room. The space serves as a femiij room called *Griya Ageng/Dalem* or *Omah mburi* (back home), while the space *used* as a living room or *Pendhapa* called *Omah ngarep* (front of house). Among the house back and front of the house there is space interface called

Pringgitan. *Pringgitan* word comes from the word *ringgit* means puppet. *Pringgitan* generally serves as a venue for staging puppet. Puppet audience directly in *Pendhapa* is space generally consists of men. While the *Wayang* shadow can be seen from space *Dalem* is usually done by women.

Javanese cultural life in the city of Surakarta is a Javanese civilization rooted in the Kingdom. This civilization has a history of literature that has been there since four centuries ago, and has the art developed in the form of dance and sound art *Kraton*, and marked if a religious life that is highly syncretistic, a mixture of elements of Hinduism, Buddhism, and Islam. This is especially true in the city of *Kraton Surakarta*, where growing dozens of contemporary religious movement, called the movement psychotherapy. Regional palaces of Java is called *Negarigung* (Koentjaraningrat. 1984: 25). Javanese way of life can not be separated by the King's role and power in the palace. Given the position of the palace as the center of the universe, then setting the buildings within the palace can not be separated from efforts to harmonize the king's palace to the community life of the universe it. Position King can not be separated from the power of the authorities, to do it is with spiritual concepts that may be due to cultural influence from India (Darsiti, 1989: 3). Traditional culture is no longer a social status symbol, to anyone who could took away her economically, socially, and intellectually can be part of high culture. There are also new patterns of professionalism to the traditional arts. Apprenticeship in artistic inheritance pattern is replaced with the institutions of art. Formalism old palace of culture was replaced by formalism plural of the institutions of art (Kuntowijoyo, 1987: 29).

Java community is not a collection of individual human beings connecting with one another as well as individu the one with lie community, but a unily that bound between each other by the norms of life based religi. The tradition as well as a community foundation that is mutual cooperation. The system of family life in Java reflected in customary law. As the smallest unit society is the family life. A family can live together in the community to create the life of the most little known village communities. Several hundred villages which are geographically incorporated in an area, such as *Surakarta*, turns each have a social life norms are different. Therefore, people who live in these areas is a family community called regional community (Badiono Herusatoto, 1991:42).

Architecture Java House is determined by the culture and attitude of the human life of Java. Therefore, in the embodiment. Java House is a home that reflects the welfare of the world. In principle, Java House is a house that refers So the environment, the religious environment, family environment and socio -cultural environment. This is because the Java house moved from the concept of tradition that exists is that the human being is one the element of natural world, so humans should fee united with God. Man cannot be separated from nature, man must unite with nature, and human beings must also be united with his Lord. Thus, the purpose of life is to follow nature, enhance and maintain the natural realm to the welfare of the world. Java house consists of a wide variety of physical forms architectural, among others: *Joglo*, *Tajug*, *Limasan*, *kampung* and *Panggung-Pe*, *Joglo* is one of the few forms of Java House. *Joglo* has a different shape and form the most perfect among other forms of Java House. Compared with other Java area, the form *Joglo* growing in the region of *Surakarta* has a specific character. In terms of the shape and structure of the building. *Joglo* is a building ihat has a high value concept, in most of ttie Java community, *Joglo* building functioned as *Pendhapa*. Physical form *Joglo* as building *Pendapa*, in addition to paying attention to the aesthetic values, are also bound by the cultural values prevailing in the Java community, such as the system layout always refers to the non-physical aspects that customs and beliefs that they profess . Therefore, *Joglo* as *Pendhapa* buildings can blendwith the natural environment and culture of the people. Uniqueness always appear on the building *Joglo*, as well as symmetrical shapes that symbolize balance awl all farmal-an, roof towering malambangtan charismatic nature and the authority, has four *Saka Guru* who symbolizes strength or robustness and power, have a look-face different side-rear symbolizes less open attitude and a south-feeing building that symbolizes the populist (protector of the

little people) .Most traditional buildings, has charts arrangements which are often based on things that are holy or sacred, because religion and ritual is the center. This is because the traditional view of society is religious (Rapot, 1979 Wondoamiseno, 1991:7). Similarly, the traditional houses of Indonesia cannot be separated from the values of sanctity *and* also often has value as a type or symbol For example: Java House, the symbol of the sanctity centered in the middle *senthong* (*krobongan/pasren/petanen*), homage is addressed to *Dewi Sri* as a protective emblem of fertility or a bride who will forward the human generations. *Dewi Sri* denoted as rice seeds to be planted back in. While the statue *Loro blonyo* generally placed in front of this symbol *Krobongan*. By expected, the occupants will get a sense of ease and happy in her house. Thus, a sense of ease and happy in the house one of the background purposes Javanese life. Besides home symmetrical shape or alignment represents the balance to be achieved in life. In Traditional Javanese house, *Pendhapa* often called front home and serves as a living room. *Pendhapa* often also called open room or public room. However, in its development *Pendhapa* can function as a social communication space or can also called as a social communication media. It is associated with the development of the culture and lifestyle of the people in the open society.

4 CONCLUSION

Based on the description of the form and function *Pendhapa*. The authors can conclude the following: Java community in Surakarta is the Java community that has *a view* of life which can not be separated by the king's role and power in Keraton. *Pendhapa* growing in Surakarta, most have the characteristic form of Joglo. Joglo square form and has four main pillars called Saka Guru. The four pillars support the roof towering in the middle, and the roof is called roof Branjung. *Pendhapa* in Java House serves as a gathering place, deliberation and social interaction between citizens. While in development, function *pendhapa* shifted into a public space for commercial purposes. *Pendhapa* can function as a social communication space or can also called as a social communication media.

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Asynchronously Engaged: Consuming Religious Messages through Text Messaging in Contemporary Indonesia

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ABSTRACT. The proliferation of information and communication technologies has strengthened the practice of computer-mediated communication (CMC), which generally has changed the patterns of communication, including religious communication. Conveying religious messages which were initially carried out face-to-face as physical interaction in a specific place has changed. Nowadays, the delivery of religious messages become more flexible and mediated by the computer via text messaging technologies such as SMS services. This phenomenon does not only give birth to a new pattern in religious messages delivery but also in the pattern of religious message reception that is more asynchronous which at some point has brought a new kind of religious engagement.

KEYWORDS: religious messages, text messaging, religious engagement, asynchronous

1 INTRODUCTION

Information and communication technology (ICT) have been significant changing our everyday lives. Through the latest media, we enjoyed the entertainment, information, interact with colleagues, and mingle with the family, even we conduct religious practices in different ways as showed in accessing religious messages in da'wa (a generic term for Islamic preaching) context. As an effort to transmit religious teachings, da'wa is concerned to accommodate these changes. Changes in the da'wa pattern and activities that were previously done face-to-face to mediated da'wa have long been underway. However, characters of the new media which demonstrated by CMC is quite different. They are more interactive, digital and convergent and even have changed our understanding about what is the medium itself. On the other hand, da'wa as religious messages delivery has been facing the same phenomenon. In other words, *mad'u* (the audience of da'wa) in very recent days has different characteristics which are more informational.

This phenomenon is seen as an opportunity by K.H. Abdullah Gymnastiar who well-known as Aa Gym. Through mobile phones, Aa Gym launches SMS Tauhiid program that is religious content services via free SMS referred from verses of the Quran, Hadith and *tausiah* (religious messages) by Aa Gym itself. Personally, Aa Gym is one of the popular preachers in Indonesia as described by Hoesterey (2008) as a person who has successfully appealed Indonesian people with marketing messages about *Manajemen Qolbu* (Management of Heart) or *MQ* through books, lectures and training seminars. Aa Gym represented the contemporary celebrity preachers all over the Muslim world who have made claims on religious authority through the innovative use of cutting-edge media technology so the use of technology in da'wa (religious preaching) is nothing new for Aa Gym.

On the other hand, da'wa is an important form of religious engagement both for the preacher and the audience. Traditionally, conveying religious messages usually conducted in specific areas such as mosques or certain places and framed in a religious context. By doing so, consuming religious messages via text messaging those are accessible via mobile phone is a new experience of religious engagement and is certainly interesting to be explored.

2 TEXT MESSAGING AND RELIGIOUS ENGAGEMENT

As relatively a new phenomenon, the study of phenomena and socio-cultural dimensions of mobile phone development emerged around the 1990s those are more revealing on people's experiences on mobile phones as a new technology (Wood, 1993; Rakow and Navarro, 1993:). Later, the growing number of users and the extension of its impact, other studies reveal the growth of the increasing mobile phone market in line with the growth of people's lifestyles (Christoffersen, 1992). Meanwhile, other reveals about the meaning and symbols contained in a mobile phone, either as a display as well as a technology that alliance with the body (Fortunati, 1997).

Meanwhile, other researchers more focused on mobile phones effect in the socio-cultural life. The conversations is more widespread and diverse perspectives, for example, aspects such as; cyberspace or cellular (Fortunati, 1997), coordination created by mobile phones (Haddon, 2000; Ling and Yttri, 2004), as well as mobile phones and its role as a social control and family (Haddon, 2000). And especially, studies on mobile phones also have touched other social aspects, including political aspects (Rao and Desai, 2008), culture (Ling, 2004), and religion (Bunt, 2010).

As a specific feature of mobile phones, SMS has also been widely studied by social researchers, among others; SMS is able to create a channel to express thoughts and feelings in a more elegant (Ling, 2008) and the ability SMS in a form a collectivity, or even build identity and national policy in the Philippines and Indonesia (Barendegt and Pertierra, 2002). As well as a new media, mobile phones have many differences comparing with another medium, especially in creating patterns of new interaction. Ling (2007: 2-3) revealed that mobile communication has strengthened friendship and family. Mobile phones and other wireless devices have affected the social life.

In addition, Katz and Aakhus (2004: 2) outline three important things. *First*, mobile phones as a technology that affects people's life. *Secondly*, mobile phones as a technology that able to shape and adorn life because it allows us to discover many aspects of the communication process that may escape from our attention. *Third*, they introduced new communication phenomenon in terms of mobile communications. Mobile communication technology has been modifying, strengthening and replacing patterns of communication that previously existed (Katz and Aakhus, 2004: 4). Specifically, SMS has enabled interaction in an asynchronous way in the sense that the senders are not bound to the full attention of the recipient to communicate and vice versa. Furthermore, senders can prepare, renew the messages before they send the messages. On the other hand, the recipients may leave a response or show his/her concern when he/she has time to read the messages (Ling and Yttri, 2004).

Asynchronous interaction is one of the interactions types that appear in the phenomenon of computer-mediated communication (CMC). In this context, computer-mediated communication (CMC) is seen as the integration of computer technology into our daily lives. Wood and Smith (2005: 4) confirm that the CMC area examines how human behavior materialized and modified especially in the context of exchanging information through the machine. Fundamentally, asynchronous communication is a form of communication that is not synchronous so, in practice, although could be done very quickly, this exchange of text messages never really rated as a conversation. Some example of this type is text messaging, email or newsgroups operated in a particular network.

On the other hand in Sociology, Durkheim (1965) sees religion as a social fact that has the power to affects individuals in society. Nevertheless in globalization era, religion is almost difficult to be an inspiration to people's lives as before. This is due to the increasing options offered by global life. Globalization characterized by differences in life has prompted the formation of a new definition of various terms and bring diverse life practices, including religion. This is not only due to the contextualization of religious experience but also caused by how culture contextualizes religion within the framework of a global culture (Abdullah, 2009: 107).

Thus, religion in this context should be understood as a social practice. In this sense, the concept of "lived religion" offered by Roof (in Hoover, 2006: 39) might be worth considering. "Lived religion" is a religion practiced in everyday life. Using this concept, it offers a model that integrates formal fashions, popular and therapeutic of religion. Religion as a social practice usually involves three important aspects. *First*, the holy book which viewed as a set of symbols that imaginatively able to describe the world and an ideal life. *Second*, the practice or means by which people relate and put themselves in the frame of reference

that is both symbolic. *Third*, a human agent or a person's ability to actively bond in the realm of religion they want to create.

This view is basically focused on three interrelated parts. *First*, the question of symbols or sacred texts that appeared in the media environment, or can be referred to as “symbolic inventory” where a person obtains religious or spiritual meaning. *Second*, the practices of consumption, interaction, and articulation through which meanings are accessed, understood and used. And the *third*, focusing on the experiences of the individuals who consume and acquire meaning (Hoover, 2006: 55-56). Thus in general, “lived religion” could be described by how people engaged with their religion as symbolic discovery, consumption practices and experience of individuals. Practically, Glock and Stark as cited by Azizy (2000: xi) defined religious engagement as religious involvement which explained in five dimensions, namely; ritual involvement, ideological involvement, intellectual involvement, experiential involvement and consequential involvement. *First*, ritual involvement, which is the practice of religion as direct contact with God. In this respect, an individual acting as a subject that is personally and directly perform ritual worship. *Second*, ideological involvement, namely with regard to aspects of human affection that he seeks to defend his beliefs and has certain ideas in accordance with the belief that it holds. *Third*, intellectual involvement, which deals with aspects of human cognition that can be seen through a desire to be involved in studying the religion to improve religious knowledge. *Fourth*, experiential involvement, the behavior of someone who is intuitive or on the body believed to be a religious experience that is unique and spectacular. And *fifth*, consequential involvement, which is related to the suitability of the teachings which he believed to social behavior in everyday life.

In general, the practice of da'wa (Islamic preaching) illustrates the strong bond between the agents (actors or institutions) with the audience so that the appearance of a particular medium can imply certain changes. Related to this, the characteristic of SMS that is able to create asynchronous communication has been a particular challenge for da'wa as one of religious practice. Islam considers that delivering religious messages is a religious duty so the use of a specific medium in da'wa is basically not a new, nevertheless, the characteristics of SMS and mobile telephony has allowed religious communication patterns that are completely new.

3 METHODOLOGY

As a qualitative research, this study is more emphasis on the process. As noted by Creswell (2002), qualitative research is a research process to investigate the social problem or human problem, where the researchers built a complex picture and holistic by analyzing the words, reported the detail views of informants and conduct in a natural situation. To obtain the data, this study conducted several techniques, among others; (1) Participant observation was done by direct observation in the field to get a valid picture. Objects observed in this research including actor, activity, act, and feeling; (2) In-depth interviews were conducted toward SMS Tauhiid subscribers; and (3) to collect documents including; drawings, writings, or monumental works associated with the object of research on SMS Tauhiid.

4 SMS TAUHIID: NEW MEDIA, NEW RELIGIOUS ENGAGEMENT

It can be said that SMS Tauhiid is a response to technological developments. At least, there are two things that make Aa Gym launched this program. Aa Gym noticed that the trend of today's society cannot be separated from a mobile phone, a media that he expressed as “embedded” to the modern people. In addition, SMS has the characteristics to build personal and asynchronous communication. SMS has allowed interaction between individuals personally, regardless the locations of the users. While the asynchronous nature is characterized by the SMS phenomenon that can work without requiring the full attention of the recipient to access the information are presented in text messages, means that people always have the opportunity to access the text messages even not the same time as the SMS was received.

4.1 SMS Tauhiid Contents

Religious messages in SMS Tauhiid content are generally can be categorized into two major categories. *First*, those are directly from Aa Gym as religious leaders or religious agent who has religious authority. *Second*, those are cited from the Quran and Hadith, the main sources of Islamic taught and the greatest religious authority in Islam.

The word “*aagym*” and “*smstauhiid*” at the beginning of each content are functioned as keywords that are most easily recognized that the content was originated from SMS Tauhiid service. The passage of the Quranic verses or Hadith is usually in a reflective style, while the messages are originated from Aa Gym is more practical advice that is both motivational and reflective. As the name implies, both verses of Quran and Hadith, as well as Aa Gym's preaching, are more emphasis on *Tauhiid* (Tawheed) teaching which practically conveys to improve the noble character such as honesty, sincerity, simplicity and so on. Here are some examples of SMS content sourced from Aa Gym,

Aagym: HONESTY is not aimed to be likable, neither in order to sell merchandise, or not to be given the position.. HONESTY was aimed to be loved by God.

Aagym: My dearest friends, different opinions are common, but when filled with anger, it is not defended its opinion anymore, but defended the lust.

Above examples use of the word “*aagym*” at the beginning of each content to indicate that the message comes from Aa Gym personally which are more oriented towards the establishment of a positive character and usually are more situational. Similarly, both contents sourced from Aa Gym and verses of Quran or Hadith have generally the same pattern in the case that the verses or hadith quoted are more therapeutic and strengthening the noble character than the formal aspect (*fiqh*, Islamic law) or any other aspect those are formalistic ones. Here are some examples of SMS Tauhiid content sourced from the Quranic verses and Hadith,

Smstauhiid: Unquestionably, by the remembrance of God, hearts are assured (QS.13:28)

Smstauhiid: Rasulullah SAW said: “make it easy, do not complicate. And build a happy atmosphere, do not tense” (H.R. Muslim).

The use of the word “smstauhiid” at the beginning of each content indicates that the content is not originated from Aa Gym, but with permission or direction Aa Gym. Most of the content presented in this category are also more provide some sort of reminder to always be close to God rather than to reveal the ways of worship those are usually formalistic. In other words, the content is more emphasis on things that are a more noble character in nature and religion and how to interact with others.

4.2 Engaging Religious Experience

Religious phenomenon is a manifestation of religious belief and empirically shapes as an emerging social practice as religious engagement. In general, religious engagement can be understood as an “external” measure represents the behavioral counterpart to religious commitment, includes behaviors such as attending religious services, praying, religious singing/chanting, and reading sacred texts. In this context, SMS Tauhiid is one form of virtualization of da'wa context that was originally held face-to-face and in physical contact as Islamic preaching.

Delivering religious messages is functionally conducted by religious leaders towards an audience that aims to provide a deeper understanding of religious knowledge and is assumed as behavior that reflects religious commitment. When the delivery of the religious message has “moved” virtually such as SMS contents, of course, not only have implications for the characteristics and the implementation of da'wa itself but also implies the emergence of new forms of religious engagement, particularly in how people consume religious messages.

By using two out of five religious dimensions as formulated by Glock and Stark as a form of religious involvement that is ritual and intellectual dimensions, could be identified that people (subscribers, audiences) have demonstrated that SMS Tauhiid is one form of religious engagement in two terms. *First*, on the ritual dimensions, people who subscribe SMS Tauhiid feel that contents have also encouraged them to improve the

practice of worship to God. Religious messages they received have the same function as da'wa in terms of motivating them to improve the quality of religious rituals. Here are some of their statements,

"... The (one of the) benefit is when prayer time, we receive SMS Tauhiid, so we feel constantly reminded to always draw closer to God ..." (Interview with Afifuddin, April 2013).

"Thank God... SMS Tauhiid makes me feel more to be reminded to do good and focused in carrying out the teachings of religion ..." (Interview with Ruhiyat, 6 April 2013).

The above narrative implies that SMS Tauhiid has allowed them to stay connected with religious messages those originated from religious agents (texts, actors, places). They enjoyed every religious message obtained via text messaging that they receive at least twice each day. Religious messages that are normally only can they access in preaching activities or religious lectures in Islamic study groups, now they can access instantly by text messaging. In fact, they can choose when they open the SMS they received so that the Muslim people always connected with the activities of religious speech as a religious ritual that is not synchronic.

Second, the intellectual dimension or engagement, most of the informant revealed that SMS Tauhiid have an important impact on the religious knowledge that they have so it has the opportunity to add or replace a way to access religious knowledge. As depicted in the following statement,

"What is clear... SMS Tauhiid helped me to keep istiqamah (constant) in conducting worship since the messages always motivate and encourage me to always draw closer to God ... And of course, my religious knowledge is increasing..." (Interview with Supriyadi, 4 April 2013)

"Thank God... I feel any contents of SMS Tauhiid always remind me to get closer to God and every time I receive the content, my religious knowledge is increased ..." (Interview with Siti, 5 April 2013)

Religious knowledge is one of the basic capital in maintaining religious quality. The main goal of Islamic preaching or any religious lectures is not only to improve religious knowledge but also as religious services or religious engagement. In this context, SMS Tauhiid not only expand religious teaching to other realms including the media but also represents the birth of a phenomenon of religious engagement that is asynchronous since audiences (people who receive the messages) do not have to be always involved in any form of communication which is spontaneous.

5 CONCLUSION

SMS Tauhiid probably not the only forms of religious communication that are asynchronous but can be one model for understanding the phenomenon of communication that is not synchronous. Due to the nature of mobile phones, particularly SMS is highly personalized, the language style used in the SMS contents are usually very persuasive, so recipients feel more motivated to comply the messages. This phenomenon of interaction between the sender and the recipient is as if replacing the da'wa practice that was originally made in specific places that bound with space and time.

In SMS Tauhiid context, the relationship between religion and the media is in how they transforming forms each other, especially how religion utilizes SMS technology and mobile phones with various advantages and disadvantages. In general, it can be said that SMS Tauhiid has been implicated in the emergence of new patterns of attachment to religion, especially in ritual and intellectual dimensions. However, in contrast to previous patterns that involve places such as mosques or other places and conducted in the context of face-to-face communication, SMS Tauhiid religious communication has opened up opportunities that occur are not synchronous. However, people feel bound and connected with religious messages as those they experience in physical interactions.

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Establishing a Polite Communicative Competence

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ABSTRACT. This article represents the effort to construct a brief model of a polite communicative competence through a procedural research. The model itself belongs as the application used in classroom learning environment in order to elevate the students' communicative potentials. This article consists of two parts. The first one states aims to give the theoretical description, relevant previous studies conducted by other researchers regarding the same topic and framework of a polite communicative competence in particular dialogues. It emphasizes on the urgency of how a polite communicative competence can be defined. The competence meant covers the area of speakers' knowledge and comprehension toward linguistic principles (norms) and context. A language use is effective when the speaker speaks based on its functions, thus the language conveyed can be comprehended by the listener involved in a communication. The speaker needs to consider some aspects which determine whether the language use is polite or not. The aspects regarded consist of dictions related to the topic, context, situation and meaning. The second one states its application in the context of learning to motivate and elevate the students' communicative competence. The communicative method used includes the communicative design and communicative teaching procedures. There needs the integration of the linguistic competence and politeness principles to involve into a conversational interaction. Therefore, the elevation of linguistic competence must be synchronized with the appropriate learning model to afford the aim in creating the students' polite communicative competence.

KEYWORD: communicative competence, language use, politeness

1 INTRODUCTION

This article is an early effort belonging to the literature review of the model development to elevate the students' polite communicative competence. The literature review was conducted to collect the data and information needed, related to the concept of communicative competence, politeness and learning model by scrutinizing the documents such as written scripts, digital files, scientific journals, references, literatures, encyclopedia and others. All of the resources of materials must be selected relevantly regarding to the topic.

This study was begun from the communicative based learning theories. A communicative learning activity sees a second language learning process as the medium of language acquisition to do some particular communicative functions in daily life. Widdowson (1978) stated that a communicative action is as the basic ability to use language in many kinds of urgency. Canale and Swin (1980) further explained that there are four aspects of communicative competence, consisting of: grammatical, discourse, sociolinguistic and strategic competence. While, Bachman (1990) limited the explanation that competence's scope includes: language, strategic and psychological competence.

The literature review was conducted by exploring some references using systematic approach, which is explained as follows: identification, arrangement, selection and review. Through the process of reviewing, comparing and synthesizing, there will be able to develop a constructive model of a modified communicative competence. The next step is conducted by holding a document analysis and study exploration, especially toward the communicative competence model integrating politeness inside.

2 COMMUNICATIVE COMPETENCE

Communicative competence refers to the ability to use language in the process of social interaction communicatively, by understanding when the most appropriate time is to start a conversation and how the process will be run, besides what topics are mostly liked to discuss in such particular situation or condition,

and how it will be conveyed, interpreted and responded in speech such as greeting, complement, apology, invitation and others (Azies, 2015). Communicative competence belongs to the general ability to use language accurately, appropriately and flexibly. It includes three elements, consisting of: grammatical, sociolinguistic and strategic competence. The grammatical competence involves the use of words and the language structure accurately. The sociolinguistic competence is the ability to use the language appropriately that helps the learner to distinguish the context covering the situation. While, the strategic competence is the ability to manage the information effectively and overcome any kinds of difficulty (Yule, 2015).

The characteristics of communicative competence (Savignon, 1983) are explained as follows : (1) it is as a dynamic concept, based on the negotiation of meaning, occurring between two persons or more having the same grade of knowledge, or simply stated, it is as the interpersonal of the intrapersonal ability; (2) it happens in a particular context, thus the use of language communicatively will provide some choices in using register and style based on the situation where the communication takes place; (3) competence is what a person can do. Therefore, a competence performance of a person can be elevated, maintained and evaluated. Communicative approach becomes the most effective one in the second language acquisition. It is based on the concept that functional meaning can be brought out as the social meaning. It is important to comprehend the linguistic patterns, potentials of communicative functions and social meaning. A learner should be able to interpret such particular functional meaning conveyed by a speaker by connecting non-linguistic form of knowledge (Littlewood, 1980). The basic methodology of communicative competence needs to be established to accomplish some particular tasks. The aspect of linguistic knowledge creation comes from the learner professional mastery in forming a communicative competence (Gulzhahan et al, 2013). A good teenager is the one who is able to convey the chain of communicative actions based on the theoretical and practical competences. The interpersonal competence makes the learner able to use the competence creatively (Kazan, 2015). In compliance to Bodalev (1996), he stated that the skill is needed to communicate by understanding what others feel, the knowledge of orientation, needs and urgency based on the aspiration or expectation (Bodalev, 1996).

The communicative function in the context of social status is needed in the process of interaction (Levitan, 2001). There are three characteristics in communicating: (1) practical verbal and non-verbal communication which connects the expressive function and pragmatic; (2) the ability to modify the communication process using gesture; (3) the forming of communication based on the language used and norms agreed in society.

3 POLITENESS

Using language communicatively means using it based on the communicative functions to make the listener and reader easy to understand what the meaning conveyed. A learner needs to develop this skill. The principle used in this way is to keep the listener or reader in convenience. Brown and Levinson (1987) discovered that politeness relates to positive and negative mimic. The positive mimic shown in communication becomes the expectation of every person involving in the process of communication. Everyone wants things that they do can be appreciated by others as something interesting, worthy and other good things. While, the negative mimic will affect the listener become in a shame position. AsimGunawan (1993) stated that an interaction needs to be completed by the politeness in speech by considering what and how things can be conveyed, thus can show an appreciation to others. Watts (2003) defined a polite behavior is as a social action considered 'true'. Leech (1983) explained politeness into maxims, consisting of tact maxim, approbation maxim, generosity maxim, modesty maxim, agreement maxim and sympathy maxim

4 POLITENESS TEACHING

A learning instrument should have attached by the communicative politeness aspect in the part of authentic materials to make the conveying easily accepted by the learners. The sensitivity toward the cultural and social knowledge is needed in every single activity of communication, where the politeness must become the focused phenomenon. The cultural and social aspect must be developed through an exercises in classroom activities. By the politeness applied in cross-culture understanding, there will be able to elevate the communicative competence of Spanish as the foreign language (Gonzales and Martin: 2014). Dastmalchi (2014) in his research of the influence of politeness teaching strategy based on the model from Brown and Levinson (1987) and Leech (1983) explained that it gives a significant impact to the ability of writing letter.

There was found out a high consideration of the politeness. That indicates that the learners are able to select many kinds of appropriate words used in communication.

The combination of pragmatic knowledge in the learning instrument was ever studied by Gholami (2015). He analyzed an English learning instrument for senior high school students relating to speech act, politeness principles, lexical classification and syntactic focus. The discovery of his research was stated that there are still little combination of pragmatic in developing the learning instrument. Thus, the author suggests that the development of the learning instrument should cover more pragmatic knowledge. Besides, Jaben (2014) conducted an implementation research using communicative approach applied in classroom. The recommendation given relates to the implementation of communicative approach, including: (1) it must be applied in all school; (2) it must be conducted in fine manner in gradual steps from lower up to higher stage of knowledge; (3) it must be optimized in a communicative teaching by considering the total of students involved in classroom activity.

5 CONCLUSION

Elevating the communicative competence by integrating the politeness principles should be done in the learning process. The communicative politeness aspects must be conveyed in an authentic activity to make the learners easy to understand. In order to improve their polite communicative competence, they should be given a chance to interact as an individual. The use of polite language form must be conducted by applying the knowledge and practice to reflect the materials gained. The combination of the politeness strategy can be done through the development of learning model and learning instrument.

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Javanese as Foreign Language: The Use of Local Culture-Based Learning Media through Scientific-Thematic Approach

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ABSTRACT. Javanese language is included in the languages with the number of speakers that cause many foreigners' interest in learning Javanese language, not to mention the Javanese culture, which is very rich and diverse, that comes along with the language. This research is related to the development of media in learning Javanese language for foreign speakers by using local culture-based learning media through Scientific-Thematic approach. This research is aimed to improve the competitiveness of Javanese language and culture. . The research related to the development of media in learning Javanese language for foreign speakers by using local culture-based media learning through Scientific-Thematic approach. This research aimed to improve the competitiveness of Javanese language and culture in the world culture. Generally, foreigners learn Javanese language as they are also interested in Javanese culture. Using Javanese culture as a medium of learning will help them to get to know the language and culture of Java as well. This research is conducted at the colleges where Javanese language are spoken everyday, like the province of Central Java, East Java, and Yogyakarta. The data in this research is in the form of qualitative data and data sources used in this study are documents and informants. The sampling technique used is purposive sampling. Purposive sampling enables the researchers to acquire the complete data in diversity. The Javanese as Foreign Language Program which is the object in this research is the one of the programs in Malang State University (East Java), Surabaya State University (East Java), Sebelas Maret University (Central Java), Semarang State University (Central Java), Gadjah Mada University (Yogyakarta) and Yogyakarta State University (Yogyakarta). The technique of collecting the data is done by examining the documents or records by using the content analysis technique. This technique is used to determine the forms of instructional media in Javanese as Foreign Language Program in Indonesia. Another technique used is interview with some students and lecturers to obtain data related to the factors that influence the teaching materials in language learning Javanese for foreign speakers. In addition, the interview is also conducted with lecturers to know the development of Javanese learning media for foreign speakers. This study uses theory triangulation, method triangulation, and informant review. The results shows that the use of local culture-based learning media through scientific-thematic approach can be used to help foreign students to comprehend Javanese language and culture.

KEYWORDS: javanese as a foreign language, learning media, local culture, scientific-thematic approach, foreign student

1 INTRODUCTION

Javanese language is one of the languages with the number of speakers that reach approximately 75,5 billion speakers. This resulted in Javanese language to be positioned in the eleventh position of languages with a number of speakers in the world (Wedhawati cited in Sulaksono, 2016). Javanese language is a regional language used in daily life, specifically by people who live in Java (Central Java, East Java and Yogyakarta). Javanese language has a special features compared with another language (Wessing, 2015). These features become a matter of interest and challenge for foreign students in Java, especially the foreign students who study in Sebelas Maret University. In 2015, the number of foreign students who study in UNS reached into 191 students and added 44 students in 2016, who came from 18 countries, such as Holland, Poland, Filipine, Mexico, Timor Leste, Thailand, Nigeria, Madagascar, Vanuatu, Ethiopia, Ghana, Laos, Tanzania, South Korea, Vietnam, Tiongkok, Turkmenistan and Malaysia (www.uns.ac.id).

Before the foreign students study intensively in campus, first they need to be trained about local language to make the communication easier (Zhao, et.al, 2013; Kobayashi, 2013; Sook Wang, 2003). An association where the students study Javanese language as second language in university is intergrated in association called BIPA. Learning materials used in teaching Javanese language as second language are varies, depending on the

association. It is often for the associations like BIPA in universities to create their own learning materials or modules like the one in Yogyakarta State University, Malang State University, and others.

Today, there is no fixed curriculum concerning the ways to teach Javanese language as second language to foreign students. Besides, there are many learning materials that is found unintergrated with cultural learning. This is obviously contradict with what Xing (2006) says about the need to learn the culture while learning the language. This statement also supported by his research on Javanese in an environmental education (Saddhono and Rohmadi, 2014; Suryadi, et. al, 2014). This makes the lecturers have to study more so that they can introduce the culture to the foreign students. Another problem is also found in practicing language directly in vacation spots or historical spots where the foreign students tend to act passively while listening to the explanation from the tour guide. The limited amount of known vocabulary, the grammar difficulty, and the limited amount of local knowledge resulted into the foreign students' difficulty in interacting and communicating when they are in the field.

Due to the factors mentioned above, the need to develop the culture-based learning materials to bridge the need to understand the culture and improving communication skill in Javanese language for foreign students who study about it. A systematic and thoroughly-planned learning will make the students become more prepare and able to understand the materials easily (Erlar & Macaro, 2011; Wang, 2003; and Siegal & Okamoto, 2003). The learning materials is developed with the recordings of Javanese cultural events as background knowledge for the foreign students who study Javanese as second language. Besides, the modules for students and lecturers are also provided during the learning process.

Javanese culture is chosen as one of the learning materials in BIPA because it provides with unique local value and elements like arts, beliefs, tradition, language and literature, which are different from one region to another (Koentjoroningrat, 2004; Sutardjo, 2010). This study describes Javanese language due to its uniqueness, is perfect to be analyzed, to be discussed and developed into an intergrated learning materials for the foreign students. This will also help the students to adapt the lifestyle in Java, taking into account that Javanese culture and language is dynamic (Smith and Hefner, 2009).

The new aspect in this study is the intergrating Javanese culture in Javanese language learning material for foreign students by using scientific-thematic approach. Its purpose is to give more knowledge to foreign students concerning language, culture and knowledge that is required for practicing communication in the field (Saddhono, 2015). Research about intergrating culture as learning media can also improve learning and the result of the study indirectly. Learning materials used in this research is specifically for intermediate foreign students. In learning Javanese language, there are certain classifications for students' level in learning foreign language (Kramsch, 2000).

Next is the reason why Javanese culture is used in learning materials because learning the culture is one factor why tourists and foreign students love to come to Indonesia. Indonesian culture is multicultural dan different in each region. In Java itself there are many different cultures, starting from Central Java, East Java and Yogyakarta.

2 RESEARCH METHOD

The type of this research is developmental research, to develop the learning materials by using media and culture-based. the data used is in this research is qualitative data and are taken from several documentations and informants (Miles & Hubermann, 2009). The setting in this research are done in 3 provinces, Central Java, East Java, and Yogyakarta. The sampling technique used is purposive sampling, referring to the sample needed based on the purpose of the research (Sutopo 2002). This sampling is suitable for a research with data diversity. The data are collected by taking into the account the universities that open the Javanese language course for foreign students, such as Malang State University (Central Java), Surabaya State University (Central Java), Sebelas Maret University (Central Java), Semarang State University (Central Java), Gadjah Mada University (Yogyakarta) and Yogyakarta State University (Yogyakarta). The data collected are documents and records taken and then analysed by using content-analysis technique. This technique is used to determine the learning media in learning Javanese as second language program in Indonesia. This research also use triangulation techniques, such as data source-triangulation, methods triangulation, and reviews from informants. These are done to preserve the data originality.

3 DISCUSSION

Learning Javanese language for foreign speakers have different forms from what is usually learned by local speaker that causes the lecturers to use certain technique dan strategy in order to design the learning process, alongside the learning materials, methods, and media. (Akbulut, 2007; Matsumoto & Okamoto, 2003). This is done in such a way in order to optimize the learning output.

It is also a must to pay attention to the background of the foreign students (Cohn and Ravindranath, 2014; Zentz, 2014). Although the main purpose is to develop the foreign students' language skill communicatively and in pragmatic, the way to choose the materials must be more specific and detail and have to fit the learning purpose (Kobayashi, 2013; Saddhono, 2015). One alternative is to design the materials by using scientific-thematic approach, by scientifically integrating Javanese culture with certain themes in learning materials for foreign speakers.

The development of Javanese culture based-materials must point to the interrelation between media and learning materials along with Javanese culture that is applied in daily life. Javanese people live alongside their culture, including speaking with the formal norms of Javanese language. (Adelaar, 2011; Jan, 2011). Multicultural and intercultural learning are designed to give materials to foreign students in order for them to grasp the information both in linguistics and culture.

Integrated learning with scientific-thematic approach are divided into several stages. They are, 1). Identifying the cultural themes. These themes are an important parts to be identified in learning process. It can be done, for example, by giving some texts related to Javanese culture. 2). Displaying any cultural phenomenon related to the identified theme in form of pictures, slides, movies, audios, dan written texts. 3). The students are assigned to make report about activity related to Javanese culture phenomenon that has been presented before. 4). The 4th stage is the language transition. In this stage, the foreign students must be able to state the vocabulary related to the cultural phenomenon presented before. 5). Learning the language and its aspects and components referring to the theory and its implementation in practical communication in reading, paying attention, speaking, and writing. 6). Verification on cultural perspective. In this stage, the students judge and test every learning source by using mastered language competence to build and modified first perceive perception both linguistically and culturally. 7). Realizing cultural consciousness after doing all the learning activities and the students are expected to have new cultural perception suitable with the cultural context given and are able to practice the language and cultural competence. 8). Evaluating on language and cultural competence (Saddhono, 2015).

In particular, the first learning process is starting from paying attention, when the movies or videos related to cultural phenomenon in Java are presented to the students. Then, the students are asked to make questions about the video. The questions are related to Javanese culture. When the students ask a question, it can improve their speaking and thinking skill. After that, the students are guided to try or practice their skills. This practice is related to four language competence, such as paying attention, speaking, reading and writing in Javanese language. However, the learning process focuses more on speaking competence for communicative purpose (Hokanson, 2000).

In learning speaking, the students are guided to describe and giving explanation about Javanese culture. The phenomenon also happened in variative Javanese language user (Ewing, 2014; Yustanto and Mohamad, 2016; Vander Klok and Matthewson, 2015). First, the students are presented with the pictures and videos about cultural phenomenon. After that the questions are given to the students about the videos. In the final session, the students are expected to retell the videos or pictures provided by the lecture by using their own words. Finally, the lecture will give comments and evaluation on students' speaking skill. These steps are also carried out for other competences.

4 CONCLUSION

In learning Javanese language for foreign students, the learning process must be designed in such a way to fulfill the learning process, aided by scientific-thematic approach. The main purpose in learning Javanese language for foreign students is to able to possess the good language competence (for communicative purpose and pragmatics), and also a good knowledge about culture. Learning materials and media used must be based on local culture to give more information for students concerning on language information, cultural information and other aspects needed in communication practice. Learning materials given are not only discussing about

language elements and competence, but also by integrating cultural aspects and the real examples of cultural phenomena in Java. These materials will improve the students' comprehension for learning the language and practice the culture are interrelated process.

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University Press as a Media Publishing Innovation for Publishing Higher Education Intellectual Asset in Indonesia

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ABSTRACT. The present study explains university press management innovation in Indonesia for publishing intellectual assets of university. The approach used is descriptive qualitative. The subjects of research is Publishers Association of Indonesian Universities (APPTI), university press in Indonesia and the personnel involved in the university press. The sources of data include informants, events and documents. The techniques of collecting the data are questionnaires, interviews observation and content analysis. There are three research finding. First, university press originally is built with the spirit and intent to promote the implementation of *tri dharma* university, especially in publication. Second, the publication is expected to accelerate the implementation of the first *tri dharma*, namely education and teaching, the textbook of faculty member teaching. The lecture and student work is expected to be published openly. The publication also encourages the successful implementation of the second *tri dharma*, namely research. Third, books of popular science on practical skills has benefit in accordance with the third *tri dharma*. University press in relation to the implementation of *tri dharma* university has a responsibility to publish intellectual assets to society. Published book is expected to contribute to science development, so the innovation on professional management publishing is required.

KEYWORDS: university press, *tri dharma*, publication, book, intellectual asset

1 INTRODUCTION

Publishing a scientific work is important especially for university degree. The academicians produce scientific work such as book, journal, monograph, etc in order to spread their thought and idea to society moreover the access is open (Ramirez et. al., 2013). In particular, book is assumed as an effective means to increase intelligence in case condusive environment takes place. Hence, book is posed as input and output of collective intelligence and the role of university publisher is to produce a good quality and beneficial book (Hill, 2016). University publisher (commonly known as university press) is built to succeed the implementation of university *tri dharma* (Saddhono, 2009)

The paradigm of university press management as learning organization hollistically and sistematically needs to fulfil some important aspects of publication (Trevitte and Henry, 2007). There are covers publication as an effort to build science-based society, publication as an effort to anticipate uncontrorably science, and publication as university pillar (Brown, 2012).

Globalization leads some changes in relation to accessing science which simultaneously affects univesity press management (Lockett and Speicher, 2016). Due to technology development, society can access knowledge from many diciplines online. It seems to decrease society dependence of conventional book (Howard, 2008). This phenomenon becomes a big problem for university press in case of science-society based formation. University press needs to inform society to seek knowledge. Moreover, book makes society realize science development (Brown and Holzman, 2010). Meanwhile, university press is able to produce a small number of book in which its appearance is not quite good and its promotion range is limited. The result from this situation is that the market of book published by university press is lower than other publishers. As a solution, university press sells book to customer directly and builds a relationship with mass media in order to popularize it (Alexander, 2014). A major reason for this is that society is aware about mass media due to the need of information. If the information about book is available in mass media it will lead society to buy it (Eve and Willisky, 2015).

The 21st century is symbolized by a huge social transformation which makes university role required to be a knowledge service provider being adequate with for society need (Gresco and Aiss, 2015). Society believes that

university can give knowledge and increase society life quality decently. An individual which has no knowledge is assumed not to get a decent life. As a consequence, society argues the 21st century as the age of knowledge. Apart from the weaknesses, university should withstand as knowledge server to maintain society enthusiastic in seeking knowledge. Therefore, society maintains their effort in seeking knowledge wherever they are and they will struggle to obtain it.

Before maintaining society enthusiastic, university is required to maintain its member especially lecturer and student to seek knowledge. University should encourage lecturer to be a resource for student in relation to science outburst in western. University should urge lecturer to write book in university publisher (Saddhono, 2011). If university can anticipate science outburst, it will become famous in society as knowledge server. It also gives the impact which hopefully be able to maintain society enthusiastic in seeking knowledge (Schonfeld, 2016).

The role of university press as scientific institution doesn't seem bad in running for profit of published book. However, the profit is not allowed to rub its aim out as university pillar (Sutton and Chadwell, 2014). It is not only the implementation in producing book but also the policy. The policy should be organized well, so university press keeps being a university pillar. Then, the policy can be promoted to be a program. The program concern on publishing books which increase university image in terms of a wide and narrow market. Conversely, there are also another book which doesn't increase university image with wide or narrow market.

An effort to publish the first type of book is to recruits a good writer, to carry publishing process out perfectly, and to organize a good content. University press should be considered as a reliable publisher and cultural and educational institution. As a consequence, university press can publish a good quality book which can increase university image like Yale University Press (Parrot, 2010).

2 RESEARCH METHOD

Research method is descriptive qualitative. It is conducted by describing university press development model in Indonesian universities. Besides, Focus Group Discussion (FGD), seminar, workshop and training takes place. Research subject includes institution related to university press such as Pusgrafis (university press instructor in Indonesia) and publisher association in Indonesia – University Press Association of Indonesia (AUPI) and Publisher Association of Indonesian Universities (APPTI), university press in Indonesian universities (Djamarra, 2007) and personnel involved in university press such as chief university, lecturer, chief university press and staff, and student. Data sources are informants, events and documents referring to written information such as university press publication, university press management activities device and work mechanism, and transcribe of interview resulted from informants. Technique of data collections are questionere, interview, observation and content analysis.

3 DISCUSSION

University press in Indonesia has different and various organizational structure based on chief university policy. Role of university press is chief university consideration. In general, university press will have the similar vision, mission, aim and function of university press with university. It implies that organizational structure of university press must be placed on organizational structure of university. There are some organization type in Indonesia including technical organization, CV, institution and business establishment. It seems different with university press in foreign country managed professionally (Parrot, 2010). University press in foreign country also fully supports university for instance Oxford University Press, Cambridge University Press, Yale University Press, etc. It is quite different with university press in Indonesian.

As a study conducted, the success of university press relates to university press place, chief university and university press manager. This phenomenon occurs in foreign country university press with some perspective related to digitalization era (Howard, 2007; Rayner, 2016). In addition, university press management has four aspect including human resource, funding, facilities as well as market and production. Conversely, commercial organization management uses functional theory of management evolution known as management by function. It focuses on the operation of each function, for instance the process from input to output occurs as quality target achievement is reached. Indeed, it needs to be supported by innovative university management. A good and innovative university has operational management covering editorial management, production management marketing and distribution management as well as administration and finance (Das, 2015).

Chief or director becomes a prominent aspect of university press management (Sagun and Luyt, 2016). Being chief university press faces many challenges such as how to face writer, how to face science and technology development, etc. Chief university press must have a big dream about publisher managed in terms of internal and external orientation. A good chief is a person who always have inovative ideas facing book publication shift from conventional to e-book due to information technology development (Bailey, et. al., 2015; Schonfeld, 2016). This phenomenon is similarly occur in university press in foreign country in which the access of published book is open (Sutton and Chadwell, 2014). Therefore, chief university press need to have a strong entrepreneur soul although university press doesn't looks for commercial benefit.

University press is a media to connect university and society (Missingham and Kaneloppulos, 2014). It indicates that university press as scientific society house in university should be able to give best effort in producing book in terms of content, appereance and language. The book published by university press must pass through a long and complicated process. In case of finding some mistakes such as spelling, grammar, written mechanism or language used, the chief university press must take responsible. Accordingly, chief university press should have sense of editorship in order to assure that the book published has a good standard and worthy. University in Indonesia has published some books in various fields. it also has a good quality and can compete commercial publisher. It implies that book published by university press is physically able to compete national and international publisher.

The important figures in succeeding university press in Indonesia are lecturer and student as book writers. Writing book for lecturer in university is exactly considered as necessity because his activities can never be separated from the existance of book (Saddhono, 2011). It is supported by government policy about requirement of academic promotion for lecturer which oblige lecturer to create scientific book, research an dedication. The low productivity of scientific work in Indonesian universities likes a tree without fruit. University should be like a tree with fruit. In fact, university in Indonesia is still not productive enough. University is not only facilitate student to graduate but also to develop idea and to carry out a deep study and research. Therefore, if university doesn't publish book written by lecturer it is considered that university doesn't complete main task (Holzman, 2012; Chadwell et. al., 2016).

Writing steps which is always by university in Indonesia is a good strategy in developing university press. This book is expected to inspire lecturer in writing research or dedication (Herubel, 2016). On the other hand, book should be organized with an interesting and communicative language style. Language style affect book quality. Language use must be easy to be understood. It can be accomplished by having a good reading comprehension and reading various sources.

Besides, writing needs totalization since the writer is the expert of book published becuase it can give a deep discussion. Still, it is needed to put 'thing' to increase book market such as illustration or inspired story. The combination of text and illustration can also stimulate left and right brain working simultaneously. It is in line with the assumption that book is not only to persuade but also to educate. As a consequence, university press will be a good sources and give unlimited benefit (Greco and Aiss, 2015)

4 CONCLUSION

University press is the most important pillar of Indonesian universities *tri dharma* implementatuon. It also has a fundamental role in publishing and distributing university intellectual assets to society. A good and inovative management leads to a professional university press. The important aspect of university press management are editorial management, production management, marketing and distribution management and administration and funding management. Management university press study in Indonesia shows that a good and inovative management gives a possitive impact for university. Writing program become a first possitive way. The program needs to be evaluated and to be updated since a negative impact takes place.

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Indoglish Phenomenon in Facebook Social Media: Sociolinguistics Study on the Use of Students' Language in Indonesia

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ABSTRACT. Indoglish is a term which often used for English language that is still cultural and Indonesian-oriented. This research study focused on the use of Facebook language among tertiary students in educational environment. The data of this research were many kinds of utterances obtained from Facebook which is used by the students in educational environment, especially in universities in Java, Madura and Bali in which there are forms of language linguistically mixed between Indonesian and English. The locational data source were students in educational environment in universities in Java, Madura and Bali. The basic assumption for determining the locational data sources (college) were the consideration that the students have variation background on social, economic, and cultural which was expected to describe the society. Universities which used as research sites were in (1) Sebelas Maret University (UNS) Surakarta, (2) University of Indonesia (UI) Jakarta, (3) Institute of Technology 10 November (ITS) Surabaya, (4) Sultan Ageng Tirtayasa University (Untirta) Banten, (5) Trunojoyo University Madura, and (6) Udayana University Bali. The collection of data used observation method. The analysis of the data used distributional method. Analyzing the data was done after the data collection was properly classified. Furthermore, the researcher interpreted the data, then the results presented informally. The result of analysis was formulated in the form of ordinary words, not formulated in the form of certain symbols because the results of this study do not require the formal presentation models. The results showed that the use of Indoglish among tertiary students is quite dominant. This is due to the strong influence of Facebook among students which includes the effect of foreign language especially English. Indoglish phenomenon indicates a phenomenon of English adaptation on culture and Indonesian. Indoglish phenomenon shows that among tertiary students have a distinct language when communicate in Facebook.

KEYWORDS: indoglish, tertiary students, facebook, culture, the use of language

1 INTRODUCTION

Indoglish is a term often used as English use in Indonesia cultural (Saddhono et al, 2016). Indoglish is unique and exclusive form of language in which the merger between English and Indonesian occur. Indoglish becomes a special form because it is often used by certain communities in society. The combination of Indonesian and English gives exclusive and distinctive impression in particular community in this case is students who are generally attached with academic state and high intellectual.

Based on the observation conducted, one of the emerging forms of Indoglish background is as a form of prestige. This phenomenon is commonly used by the celebrities in Indonesia, especially in infotainment events. It is prestigious that speakers feel due to Indoglish use. Therefore, Indoglish used by infotainment figures then imitated by public in general, especially the students. Teenagers in general will find it prestigious to follow the trends shown publicly by celebrities, one of which relates to the use of the language. Students occasionally use Indoglish forms either orally in the daily conversation or in social media, one of them is facebook. It is caused by a need to socialize through facebook in students' daily life (Mitchell, 2012). Concretely, Indoglish has three specific characteristics. First, distinctiveness lies in the pronunciation of English word or phrase which pronounced in Indonesian accent by Indonesian native speaker. Second, Indonesian native speaker who utters Indonesian word and phrase, but accented English. Third, foreign speaker who utters Indonesian, but accented English. If the all three characteristics happens in during speaking it is possibly said the Indoglish phenomena happens between speaker and listener. The other background that motivates the emergence of Indoglish by students in social media facebook term because Indonesian has not undiscovered proper form to express. Facebook is a social media that can be used as a means to express

opinions and ideas expressively by the owner of the account (Bellin, 2012). So the language that appears on the facebook is various, one of them is the emergence of Indoglish phenomenon.

Indoglish phenomenon occurs when teens from various backgrounds communicate. Indoglish use in society dominated by young people or teenagers. This is because they are in process of seeking identity in a variety of ways to express themselves, one of it is the language. These range of ages are found in school or college environment and often use facebook as media to express feeling and thoughts (Craig, 2015). Thus, the Indoglish linguistic phenomenon form is commonly found in facebook.

As a social media, facebook users also come from various social background and the different regions and languages. It is possible to find multilingual user in Facebook. Based on the hypothesis, the use of Indoglish in Facebook is not solely as a form of prestigious, but also because of the academic demands, adding up writing appeal, and establishing intimacy with relatives through social media (Nielsen, 2014). Language development is very fast due to the rapid information exchange on education environment, science and technology so there is no available word to describe the advance situation in Indonesia. Therefore, research related to the form, background and determinants of Indoglish use on Facebook, particularly written by students is very important to identify the emergence of Indoglish. The benefit of this research is to give a clear understanding regarding to existed linguistic phenomena. A good understanding related to the use of language that then will give a good impact to interaction. This is very important because the use of language in Facebook will sometimes give extensive effect (Luo, 2010). Status as student, stereotypically viewed as group of intellectual and academic, use good and proper language. If the use of language is good then it is assumed as good person or the otherwise. Therefore, the result of this study is expected to be a self-reflection and further for students who use Facebook. With this effort, the use of Indonesia will be more dignified and become pride of its people as expected.

2 RESEARCH METHODS

Studies on this phenomenon Indoglish is qualitative descriptive research. The realization of research data derived from a variety of written language obtained from students who used Facebook as a means of social and socialized with other fellow students in which there were forms of Indonesia and English mixed. The forms of 'Indoglish' language is the target object of this study. The source of the data of this study was footage variety of authentic writings taken from the use of language in the realm of social media Facebook. Data collection was by observing and noting method as commonly used in linguistic research. Observation done by looking at the languages used by students while writing status or ideas in facebook in which there were forms of 'Indoglish'. Data analysis was performed by applying distributional method. The method of analysis conducted after the data in Indoglish study used by students in facebook was already collected and classified properly. Furthermore, the interpretation of data was conducted, and the result was presented informally. That is, the analysis results were formulated in the form of regular words, not in the certain form of symbols for the results of this study does not demand models.

3 DISCUSSION

Facebook has become one of the social media which has many users around the world, one of is Indonesia. Cited from *Kompas.com* that Facebook users in Indonesia in the second quarter of 2016 has reached 88 million. This indicates that Facebook is still popular in Indonesia.

Facebook users has amazingly widened every level of society, children, teenagers, adults, and the elder. The activities carried out in social media are also varied, to communicate, to tighten friendship, to sell, to add insight (Ward, 2010), and so forth.

Facebook as a social networking media are already known for having many positive functions. Facebook can be used as a medium of education (Aydin, 2012; Roach and Beck, 2012), culture exploration (Bellin, 2012), development of culture (Buchner and Zaniewska, 2012), to improve relations between children and parents (Nielsen, 2014) and as means of communication between students and lectures, staff education, and society (Eikenberry, 2012).

Language becomes a key tool in social media, including Facebook. Many Facebook users are young generation and express self-expression through their account. It evokes comments between friends by using language variety or generally knows as youngster language (Smith-Hefner, 2007). Facebook users among teenagers is what often emerges language variations. Language variety is slang, jargon, and Indoglish.

Sociolinguistics is study of identifying the language phenomenon because related to language use in society. When the language has been applied in society directly then this phenomenon inevitably is occurred by the emergence of social background and environment, one of them is Indoglish phenomenon (Saddhono, 2012). The formation of Indoglish comes from lexical borrowing. This theory explains that the presence of lexical borrowing used to other languages so it changes the semantics system in a small scales (Hassal, 2010). That is, when there is a borrowing from other languages it will affect the whole language system attaching as long words are entangled. In addition, lexical borrowing can also serve to form an elitist code. This motivates why lexical borrowing of western term becomes more prestigious (Rahardi, 2014) and the prestigious (Moriyama and Budiman, 2010), although this is only a secondary motivation. However, the lexical borrowing occurs based on undefined meaning of words or phrase of language so the speaker needs to use another form of language (Rahardi, 2014). Students, happen to be young generation, use Facebook as means of communication. Within various friendships possibly make various languages (Bun Lee, 2012) in updating status or chatting, including the use of Indoglish to show students status.

Depending on the context there are so many variations in expressing status. Contexts underline status updating are, (1) education, (2) hobbies, (3) friendship, and (4) trading. Student's status is inseparable with educational context, or in the case of study. Many students express their feeling about what they have experienced in campus into their Facebook account. Observe the following data!

(1a) **A C C_T U G A S A K H I R**,,ALHAMDULILLAH,,

(1b) Lelah rasanya 19 tahun sekolah terus, pengen rasanya cuti ^u/ fokus masalah rumah tangga! **LOL** :-))

(1c) Kok badanku terasa panas ya?? Mana **paper pop culture**nya durung selesai lagi...!! Ya Allah, aku butuh bantuan...**laf U...my Lord**... ^_^ Jangan² karena besok mo balik ke Solo...uhm...

Indoglish occurs in data above and are about academic matters. Data (1a) contains student's expression to have his/her thesis approved after long time (*acc*) - which in English is *accord* - from thesis advisor. The use of capital letters also implies the expression of satisfaction of having approved (*acc*) thesis after doing maximal effort. Data (1b) Indoglish occurs the shortening of *LOL* (*Laughing Out Loud*). This happens because there is not available Indonesian word yet to express laughing out loud. Data (1c) shows two Indoglish phenomenon, namely *paper pop culture*nya and *laf U my Lord*. Paper pop culture actually refers to the task of popular culture paper. But since lecturer orders task of pop culture then students use it as prestigious motivation on Facebook. The next phenomenon is the term *laf U my Lord* that the correct writing is *love you my Lord* means that expression of love to his Lord.

Hobby is one of the most likeable topics to talk to between the same groups of hobby. Hobby can be vary, sport for example. A students who love sport also express their feeling through Facebook. Look at the following data.

(2a) latihan hockey kapan lagi niy....??? dah ga sabar....tapi gw belum ngirim foto lagi...heee...**pi**ss ya bang...!!!

(2b) jgn cuma pada mikirin **MU**..ini bencana..ikut prihatin semuanya!!

There are two data of hobby context. Data (2a) is an expression of invitation of the same hobby to practice hockey but at the end cannot make it and express apology by stating *pi*ss which refers to peace. Data (2b) shows *MU* term that refers to the English league football team Manchester United. This happens because the term of *MU* more frequent and easier to pronounce than Manchester United.

Facebook, which is used as a platform to establish friendship connection from various background has an important role in bridging the friendship. Many students use status on Facebook to seek the attention of Facebook friends. Look at the following example.

(3a) **OMG**,,mau maem tpi lupa bwa dompet. Ada yg mau **delivery** buat ak ngk y,,,???

(3b) PerUt saKiiiiiiiiittttt minta ampun! Ga bs bgun..**SOS**..

(3c) 14 jm 10 menit lg...**i wish all d'best 4 me**...amin...

(3d) **Part 5** : ngantor trz sorenya ngumpul brg tmn"kampuz. **Work hard play hard**.

(3e) Sblm mndiii, **OL** dlo' yg pntg :)

Status on Facebook is very likely to attract sympathy and even empathy for other users (Blattner and Fiori, 2011). Term of *OMG* in data (3a) refers to *Oh My God*. This expression is as form of surprise after having his/her wallet left behind. There is also delivery word refers to food delivered terms. Data (3b) has a term *SOS* means *Save Our Souls* or asking for help. Data (3c) there is a sentence I wish all d best 4 (for) me, which means the hope of Facebook users in order to get the goodness within 14 hours and 10 minutes later. There are two Indoglish in data (3d), namely *Part 5* and *Work hard and play hard*. *Part* means sequence of activities section of the Facebook account in one day, while *Work hard play hard* shows a term to describe him at the time, that is working and plating in same portion which does not waste energy. Data (3e) *OL* stands for *online*. The term online in the Indonesian language as in the network, is not fit well to express the user logs in to social media account.

Facebook has become one of the most accessible and users is also used for online shopping. Some users, including students also use Facebook to promote goods or services in Facebook. Look at the following example.

(4a) Pagi *sist.*, mampir yuu., belanja belanja.. .

(4b) Bukan masalah harga bisa di nego / tidak...

Tapi dari awal sudah ada kesepakatan harga "**DEAL**" dan barang sudah disiapkan, diantar, di pasang kok pas mau bayar masih dinego?

Makanya kalau belom **FIX** harga kesepakatan jgn maen pesen aja broo...

Deal itu adalah harga nett ya :D

Many terms that arise in terms of online shopping. Some of these are shown in the data above. Data (4a) shows the shortening of *sist* from *sister* or *sista* which means female sibling. The term is often used by online women sellers to greet customers as well as the form of kindness of women. Data (4b) also has some Indoglish term, *deal* and *fix* to express disappointment of seller about the cancellation of trading (*deal*). Furthermore, *fix* which refers to agreed price between seller and buyer in negotiating the price.

4 CONCLUSION

Linguistic phenomenon among Indonesian students in Facebook is a linguistic phenomenon which is prevalent in many countries. The exclusiveness that appears in the language used in Facebook by students in Indonesia is the emergence Indoglish. Indoglish is the mixing between Indonesian and English in which acculturation occurs and the adaptation of English into Indonesian culture. Indoglish phenomenon emerges as a form of self and identity seeking of adolescents who have a curiosity and experimentation, including the use of language, especially in Facebook.

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The Strategic Management and the Adjustment of ASEAN Radio Broadcasting Organizations

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ABSTRACT. The research objective of The Strategic Management and the Adjustment of the Radio Broadcasting Organizations in ASEAN was to study 1) the management of the radio broadcast media organizations in ASEAN, and 2) the adjustment of the radio in the ASEAN countries. The qualitative study of three countries in ASEAN, including Lao People's Democratic Republic, Republic of the Union of Myanmar, and the Republic of Indonesia. The methods of data collecting were interviewing staff and stake holder of the radio stations.

The study found that the radio station in Southeast Asia, the Laos P.D.R., Republic of the Union of Myanmar, and the Republic of Indonesia established in the aftermath of the ideology conflict between the countries and the colonialism during World War II, including the countries of the bipolar: Union of Soviet Socialist Republics (USSR), and United Kingdom (UK) and United States of America (USA). For the structure of the broadcasting system of the three countries, determined the different of radio management in each country. Laos P.D.R. and Myanmar radio station were under control of the authorities of the state, while Indonesia was free from dictation. For the management of radio stations in all three countries have managed the organization by a duty-based principle. The executives always have done well to organize each department, put a man to the right job, coordinating, leading, and conducting an evaluation in by means of management.

The main factors impacted the radio stations and staff to implement and adapt all tasks were the changing of global society emerged by communication technology. So it should be great if ASEAN radio stations intend to create and exchange the radio programs or any professional development programs as well, along with the ASEAN Community's goal.

KEYWORDS : 3 keywords; mass media management; radio broadcasting organizations; asean

1 INTRODUCTION

Each type of mass media from each society is consisted of different characteristics and qualifications. In addition, with related factors, it also has different promptness or ability level to perform its duties under different scopes. Similarly, political differences also affect to different operation of each mass media.

Although the operation of mass media in each country is different, most of them emphasize on the term, "Rights and Freedom of Mass Media". This is considered as the legitimacy that is often used by mass media as the standard of their practice without any control of any international organization. Based on some information from "Freedom House" that is an international organization creating the Index on Freedom of Mass Media 2010 covering 196 countries throughout the world. It was found that the overall picture on freedom of world media had been worse continuously for 8 years. When comparing with 10 ASEAN countries specifically, Thailand was ranked last place after Philippines and Indonesia because Thailand had some parts of mass media with freedom.

In the ASEAN Summit No. 9 held during October 7th - 8th, 2003, in Bali, Republic of Indonesia, ASEAN leaders mutually signed in the Declaration of ASEAN Concord II or Bali Concord II to approve establishment of "ASEAN Community" in 2020 consisted of 3 pillars including ASEAN Security Community (ASC), ASEAN Economic Community (AEC), and ASEAN Socio-Cultural Community (ASCC). Accordingly, the researcher considered on the importance of understanding on mass media organizations of ASEAN countries in order to study on guidelines and methodology for operating businesses of mass media

organizations, the roles of mass media towards society, and problems solution or adjustment of mass media organizations for responding to the future world.

As a result, this research was conducted as the comparative research for obtaining information that may be useful for creating database and connection in seeking for cooperation to create some activities or programs on mass media in the future among ASEAN countries.

2 OBJECTIVES

2.1 To study on the management of the radio broadcast media organizations in ASEAN.

2.2 To study on the adjustment of the radio in the ASEAN countries.

3 RESEARCH METHODOLOGY

The researcher uses the qualitative methodology for studying through 20 key informants, i.e., some representatives of some private and public radio broadcasting organizations in 3 countries including Lao People's Democratic Republic, Republic of the Union of Myanmar, and Republic of Indonesia. Data were collected by conducting in-depth interview via tape recorder, transcription, comprehension, interpretation, meaning checking, classification, and content analysis.

4 RESULTS

The result of the study conducted through in-depth interview with some persons related to radio broadcasting organizations (including administrators of public radio stations, entrepreneurs of private radio broadcasting businesses, DJs of public and private broadcasting organizations, audiences, and scholars) in those three countries showed that:

4.1 Management and Adjustment of Radio Broadcast Media Organizations in Lao People's Democratic Republic

“Laos National Radio” is the mainstream media of this country with history on battle against overseas countries who were trying to rule this country under their colony. This media has been used by many generations of its leaders to arouse their people to fight with foreigners until they have been successful in expelling foreign enemies from their country. Subsequently, Laos National Radio has become the major organization in broadcasting and publicizing news of public sector under supervision of Ministry of Cultural and Tourism Advertisement and News that is the organization emphasizing on controlling news of public sector. However, with special characteristics of radio media that can access to people extensively with cheap cost when comparing with another electronic media like television, income earned from business advertisements are inserted in management because income is returned to be the budget for developing media and society further. Since some parts of Laos' radio stations are under Ministry of National Defense and Police for controlling national security, its management is operated upon the policies of public sector mainly. Its employees have to be patient highly because its reward is low. However, working for government is considered as such a stable job although they may be required to seek for additional income upon abilities, experiences, and popularity of people.

For developing or adjusting management of radio stations in the future, government specified and created development plan of these radio stations periodically upon its duties. The direction of this development is under economic situations including updating radio stations, sending personnel to be trained and continue their study in other countries or network organizations providing support on updating with current stream of the world. Since economic status of Lao People's Democratic Republic is quite poor, it is necessary for its public sector to ask for cooperation and support from its association countries and national network by emphasizing on

asking for cooperation from association countries with similar administrative system such as China, Vietnam, etc.

For private radio broadcasting business, they obtain concession from public sector to purchase or charter period or subcontracting. Such private organizations must be able to accept the conditions on broadcasting that mainly depend on news of public sector. This subcontracting of private sector shall be operated at the site of the radios possessed by government.

To survive the program, besides creating content to catch audiences' interest, characters of DJ or host are also important. They have to be active and always seek for knowledge with style and language abilities for attracting and building relationship with audiences because culture and society of Laos is looking after and getting together like real relatives as well as having radios as their friends. Moreover, Laos's society is also simple and under the control of the rulers, therefore, movements in this country lack of power causing everyone perceive that they have to accept government's conditions to live safely and peacefully.

Radio broadcasting occupation in Lao People's Democratic Republic is honored because radio media was started by national leaders who were members of the royal family. They used raid media as a tool for freeing their country from invasion of colonial countries successfully. This success has been originated with establishment of radio establishment of this country. Most Laotians feel similar with contents or policies motivating them to cooperate in freeing their country.

4.2 Management and Adjustment of Radio Broadcast Media Organizations in Republic of the Union of Myanmar

There were some limitations on contacting for interviewing with representatives of radio broadcasting media of public sector in this research because it was conducted while the government was announcing the president election. Consequently, the researcher was be able to access some data sources that were not owned by public sector from 8 informants and they all had the same opinions on freedom of media that must present the truth without being the tool of the government. Previously, radio broadcasting of Republic of the Union of Myanmar was under the control of the military government solely while private radio broadcasting media was inspected and arrested if they had any idea that was inconsistent with the operation of military government. Accordingly, all of scholars, journalists, and DJs had explicit opinions towards news driving by specifying that the government should present extensive and true news as well as billing some laws on media properly and accept the operation of mass media groups equally.

While conducting this research, although Myanmar government relieved strictness on supervising media, mass media still requested the government to accept changing of the world. Giving knowledge or opportunity allowing people to give their opinions and understanding towards administrative system appeared in the forms of "illegal radio stations" or "radio station broadcasting from other countries" broadcasting true news that were opposite with that presented by the government. Moreover, broadcasting news from radio station located in other countries became specific characteristic of Myanmar radio media using frequency to broadcast their voice to all people in their country. Their goal was giving all people in Myanmar some opportunities to perceive the truth thoroughly and equally.

Accordingly, adjustment of radio broadcast media organizations in Republic of the Union of Myanmar emphasized on presenting true news and accept the truth and they believed that media was able to lead democracy to Myanmar society. In addition, they have also hoped that this action would lead to changing that was truly consistent with people's demands. Simultaneously, private media were trying to find some channels to develop their own media to meet with proper stream as supported by foreign countries.

4.3 Management and Adjustment of Radio Broadcast Media Organizations in Republic of Indonesia

Republic of Indonesia has representative democracy as its administrative system leading to openness of provision on radio broadcasting business. In addition, we could see that radio stations of public sector were trying to control other radio stations in Indonesia.

Although public sector has been trying to control mass media to be under regulations according to broadcasting laws by suing licenses their tools, such control is impossible because its landscape as an island. Accordingly, private sector has used the gap of government's control to operate broadcasting business since the period before national revolution by claiming on benefits of remote communities who had no opportunity to perceive news of government, for example, educational radio for religion, etc. Accordingly, Indonesian radio stations were established and spread extensively.

Simultaneously, after establishment of several radio stations, especially private radio stations and community radio stations, some of them were unsuccessful due to higher expenses compared to income obtained from advertisements hindering its operation from being populated among audiences. As a result, when the government was unable to supervise these radio stations, the network of radio broadcasting business was established in order to mutually operate radio broadcasting business and develop personnel and tools to broadcasting news and information extensively in national and international levels. Private sector has been trying to create radio programs and radio broadcasting innovations for attracting people and sponsors continuously, for example, KBR Radio Station or Smart FM, etc. Consequently, they have received several international and national prizes finally. These programs were admirable and beneficial for society and adjustment of daily life of people.

Adjustment of radio broadcast media organizations of Indonesian government emphasizes on enabling radio broadcasting to access more amount of people on investment as well as distributing the scope of radio broadcasting. Simultaneously, private sector was trying to use coverage of its business network to expand its scope and cover all kinds of media in the form of the large community. On the other hand, small media must adjust itself on creating radio programs to be consistent with its audiences living on islands in order to gain sufficient income for surviving.

4.4 Discussion

After data collecting and analyzing, the researcher found that management and adjustment of radio broadcasting stations in 3 countries including Lao People's Democratic Republic, Republic of the Union of Myanmar, and Republic of Indonesia could be analyzed as follows:

4.5 Background of Radio Broadcasting Station

Radio broadcasting stations in these three countries were the result of battle for controlling people for the benefits of colony as well as arousing people to agree with two administrative systems of the great power in the World War II, i.e., socialism and democracy.

Lao People's Democratic Republic utilized radio broadcasting as a tool for publishing and motivating its politic guidelines of the Liberation Party in the Colonial Resistance Movement making their people to rise up to free themselves from U.S.A. in 1960 and save their country until they gain complete victory and destroy US democracy completely. They have been free from being the colony of all foreign countries permanently. Subsequently, Lao People's Democratic Republic was established on December 2nd, 1975 or after four decades of being the colony.

While Republic of the Union of Myanmar was receiving freedom from UK in 1948, the government of such period established a radio station to broadcasting news and information to people by using the guidelines for managing radio broadcasting of BBC. In 1962, when coup d'état was made by the military, this country stopped using mass media in democracy system.

Radio broadcasting in Indonesia was started in 1940 when the first radio station was established in the mid of colonial resistance movement against Japan. After surrender of Japan against the Allies on August 14th, 1945, the fighters of Indonesian radio broadcasting grasped this opportunity to announce their freedom. On September 11th, 1945, Radio Republik Indonesia (RRI) was formally established for revisiting colonization of Holland.

In conclusion, these three countries started to utilize the influence of radio media for political benefits in similar period, i.e., from 1940 and henceforth. This was consistent with the occurrence of the world's radio media, i.e., the situation when publications were hard to be reached and paper was lack and while the ideology of two leading countries with different administrative systems was seizing people upon their doctrine.

4.6 Structure of Radio Broadcasting System

According to presentation of Vipha Utamachant (2006) specified that different social factors determines different situation on media management of each country or region. In this research, it was found that management of radio broadcasting stations of Lao People's Democratic Republic, Republic of the Union of Myanmar, and Republic of Indonesia had both similar and different characteristics as follows.

Management and control of radio broadcasting stations in Laos and Myanmar was under dictatorship operated by the government under politic and economic systems of socialism, i.e., Laos National Radio was the spokesperson of government party and the stage for expressing opinions of people. It played the role in advertising and publishing the policies of the government party. For Republic of the Union of Myanmar, although it was classified as the media controlled by the government as same as Laos, Myanmar media similarly said that Myanmar seemed to have the significant sign of developing to be the democratic media due to an effort of its government to develop and restore its country to be consistent with changing of the world's society. In addition, if former laws were terminated and Myanmar government opened their country increasingly, its media freedom would be improved. As a result, this was considered as the important changing point of Myanmar media on adjustment, for example, Toe Zaw Latt that was the mass media that was able to establish its branch office in Myanmar, etc. We had to keep an eye on proving whether the mass media that always resisted against Myanmar military government would played any role and developed themselves as the professional media further. They would play a new role in cooperating with the government for compromising or chose to cooperate with domestic media for strengthening media institutions as well as how they would be able to negotiate with capital sources for develop themselves to be professional media.

For Republic of Indonesia, under the democracy system, radio broadcasting was commenced by the government with the effort to establish the policy on assigning all media to present RRI news. However, with the weaknesses of broadcasting and distributing news via government media that was unable to reach 200 million people on 17,000 islands with 583 languages, the government had to relive its strictness in controlling broadcasting media according to "Act no. 24" by emphasizing on benefits of communities and businesses mainly.

The concept of media management under democracy system in the perspective of Kanchana Kaewtep (2013) was that radio broadcasting media in Indonesia was classified under Libertarian Theory and it was established for resisting Authoritarian Theory. Consequently, media could be controlled by 2 methods including self-censorship of media and legal control. The result of this libertarianism concept was freedom of the media leading to ownership of business. Many major businessmen purchased business of the small media entrepreneurs until there were only a few large media left in this business. Indonesia was facing with this problem as mentioned by RRI officer that there were only five major private entrepreneurs operating businesses covering all fields of media.

Since it was important for Indonesian government to give more freedom to radio broadcasting media, there were several private radio stations broadcasting directly to communities in remote areas. In addition, there were also some concerning dangers, i.e., people may prefer programs of private sector and foreign companies that were more entertained with better production. Consequently, it was impossible for the government's radio

stations to ignore this changing. On the other hand, it was important for them to accelerate development and adjustment in order to compete with private sector and expand their reliability to regional level increasingly.

It could be seen that politics played an important role in structuring broadcasting system in three countries studied in this research from the beginning to every changing commencing from management upon structure and administrative system of each country to proposal of guidelines or basic format of media management from colonial countries. As a result, it could not be denied that different histories, backgrounds, culture, internal environment, and policies of leaders of three countries affected to adjustment and self-changing in different directions. Consequently, mass media and society is considered as the mirror reflecting each other.

4.7 Adjustment and Development of Radio Broadcasting Media Roles

According to managerial structure and system of radio broadcasting stations of those three countries as mentioned above, it was a factor influencing on development of mass media's roles in each country, i.e., adjustment and development of radio broadcasting media in Lao People's Democratic Republic and Republic of the Union of Myanmar had the structure of media management in the forms of socialism or authoritarianism under communist party and military government making personnel of radio broadcasting stations to perform their duties under the policies of the government mainly. Consequently, it was hard to create or develop programs beyond those planned programs. Employees who were government officials often performed their duties daily because they earned low income therefore they had smaller creative roles. Even private DJs with concession or subcontracting with the government, they also had similar characteristics with low level of creativity or adjustment. Most of them emphasized on satisfying audiences mainly as mentioned by a DJ in Mandalay that if he had an opportunity, they would develop news programs to be more lively because there was only news from the government mainly.

Around 1970s, radio broadcasting media in Republic of the Union of Myanmar used to resist the ownership structure that was monopolized by Hegemony and requested for independent operation. However, they were arrested and deported from the country causing Myanmar media to adjust and become the illegal radio stations forcing them to broadcast from the stations outside their country. This kind of stations was collectively called "Pirate Station". From the beginning to broadcast from sea location or outside the country under secret and open operation by using small signal transmitter with low power, moderate technical standards, and low expenses, these illegal stations played the important roles in motivating audiences who were left by the mainstream media.

According to the survey on opinions of Burmese people and working in foreign countries of Aye Chan Naing and Mrs. Kam-ing, it showed the response on consuming news from radio stations located in other countries and evidence confirming that utilization of pirate stations by a group of Myanmar media for presenting different issues from the government gave positive effects reflecting that Burmese audiences demanded public space for different news and opinions, especially on political movement.

For adjustment and development of the roles of radio broadcasting media in Republic of Indonesia with the structure of media management in the form of democracy, it was found that there were larger amount of private radio stations than those two countries with high competition for building reliability among audiences and sponsors because advertisements were the main income for driving and surviving the operation of mass media. According to information of the President of Smart FM Company and KBR Company, it could confirm that building reliability of radio stations that were considered as the large business in Indonesia was important because it was not only helping to build stability of the business, it was also able to be the supporting factor to assemble as the network of media business in other fields.

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Teachers' Beliefs And Practices In Deploying Instructional Media to Activate Students' Background Knowledge In Reading Activity

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ABSTRACT. Students' background knowledge is believed to be able to facilitate text comprehension because it acts as a mental hook for the lodging of new information and as the basic building block of content and skill knowledge. One of the strategies to activate the background knowledge is the use of instructional media. This research explored teachers' beliefs and practices in deploying instructional media to activate students' background knowledge in reading activity. It focused primarily upon the types of the instructional media teachers deployed in the teaching of reading and the enactment of the use of those media to activate students' background knowledge to enhance students' text comprehension. To investigate these issues, document analysis, in-depth interviews, participant classroom observation, and focus group discussion were used as data collection methods in this explorative case study. Five male and five female English teachers participated in this study. The research finding shows that the teachers made use of visual instructional media (pictures) provided in the coursebook and digital media in the form of YouTube. The teachers used the media in the beginning phase of their teaching (the first 10 to 15 minutes). They followed the following procedures: (1) asking the students to observe the activities in the picture or YouTube, (2) having the students answer questions related to what they observe, (3) guiding the students to predict what they will learn, (4) guiding the students to jot down new and unfamiliar words taken from pictures and YouTube, (5) confirming whether the students get ready to learn new texts. It is evident that the use of instructional media to activate the students' background knowledge could increase the level of their comprehension. It is recommended, therefore, that the teachers make use of some different types of instructional media effectively.

KEYWORDS: media, background knowledge, reading comprehension

1 INTRODUCTION

Students' background knowledge is believed to be able to facilitate text comprehension. It acts as a mental hook for the lodging of new information and as the basic building block of content and skill knowledge (McKeown et. al, 2009; Kostons & Werf, 2015). It refers to all experience in students' mind that can help them connect new information with what they already know. It includes life experiences, educational experiences, knowledge of how texts can be organized theoretically, knowledge of how one's L1 works, knowledge of how L2 works, and cultural background and knowledge that the students bring to a text (Dionne & Anderson, 2013; Kostons & Werf, 2015). By tapping into what students already know, teachers can assist students in understanding the new information.

One of the most effective strategies that can activate students to think about what they already know about a topic in reading comprehension is by deploying instructional media (Aini, 2013; Coffindaffer, 2010; Taiwo, 2009). The deployment of instructional media can (1) help gain attention and maintain student interest in the theories and concepts under discussion, (2) hone their analytical skills by analyzing media using the theories and concepts they are studying, (3) enable students to see concepts and new examples, and (4) facilitate the students experience worlds beyond their own, especially if the media is sharply different from their local environment, and (5) enhance students' independence and autonomy to build their knowledge and skills in life (Taiwo, 2009).

The research needs to be conducted to identify the types of the instructional media teachers deployed in the teaching of reading and the enactment of the use of those media to activate students' background knowledge to enhance students' text comprehension. This is due to the absence of research focusing on the practice of those media in the classroom. There have been some researches focusing on the use of different types of instructional media in teaching reading, however, they do not examine the enactment of those media to

activate students' background knowledge enhancing text comprehension. They focus on the use and role of different types of instructional media in language learning such as pictures, graphic organizers, computers, video, and other types of instructional media (Aini, 2013; DeWitt et.al. , 2013; DiGiulio, 2012; Liu & Breslin , 2013; Lin, 2014; Omar and Bidin, 2015; and Taiwo, 2009; Zakas et. al, 2013).

Based on the issues above, this study intends to explore the teachers' beliefs and practices in deploying instructional media to activate students' background knowledge in reading activity. It emphasizes primarily on the types of the instructional media teachers deployed in the teaching of reading and the enactment of the use of those media to activate students' background knowledge to enhance students' text comprehension

2 RESEARCH METHOD

This research is a case study focusing primarily upon the types of the instructional media teachers deployed in the teaching of reading and the enactment of the use of those media to activate students' background knowledge to enhance students' text comprehension.

The research was conducted at Islamic Senior High Schools in Solo Raya, Indonesia. The participants of the case study include five female and five male English teachers. They have specific qualifications, namely: (1) they have at least four years formal education at a university level (strata 1), (2) they have been teaching at least for five years, (3) they have been certified as professional teacher, (4) they teach at public school in regencies, and (5) they will cooperate with the researcher to have participant classroom observation.

There are three data sources in this research, namely: informants, events, and artifacts. In this context, informants refer to the English teachers who are considered to have enough knowledge, beliefs, and practice on the use of instructional media.. Events refer to the process of teaching reading done by the teachers in the classrooms. Artifacts refer to the document the teachers use in teaching, such as teaching lesson plan, teaching materials, and instructional media.

In collecting the data, the researcher first analyzed the teachers' documents in teaching reading comprehension comprising of teaching lesson plan, teaching materials, and instructional media. Then, the participants were interviewed orally and individually based on the interview protocol. The whole interview guide was first read by the participants since knowing the questions in advance helped them to answer what was asked more accurately. Both document analysis and in-depth-interviews were intended to identify the types of instructional media teachers deployed in the teaching of reading. Next, participant classroom observation was conducted. It was to observe the enactment of the use of instructional media the teachers deployed to activate students' background knowledge to enhance students' text comprehension. Using observation sheet, the researcher observed, identified, analyzed, evaluated, and jotted down how the process of teaching was performed. The researchers also took photograph and recorded the teachers' practice in the classroom. Finally, focus group discussion (FGD) was done together with all participants. The researchers re-interviewed some of the participants to confirm some key information to avoid the inaccuracy of data.

To validate the collected data, the data source and method triangulation was applied to make the final results more reliable (Wilkinson & Birmingham, 2003). The process of triangulation took several and constant revisions in order to end with meaningful and accurate information for this research (Mackey & Gass, 2012; Richards, Steven & Seedhouse, 2012)

In analyzing the collected data, the researcher applied interactive model. The component of data analysis of the interactive model includes for stages, namely (1) collecting the data, (2) reducing the data, (3) displaying the data, and (4) drawing conclusion.

3 RESEARCH FINDINGS AND DISCUSSION

The research findings and discussion focuses on two aspects, namely (1) the types of the instructional media teachers deployed in the teaching of reading and (2) the enactment of the use of those media to activate students' background knowledge to enhance students' text comprehension. They are described in the following sections. The description is based on the result of in-depth interviews, document analysis, and participant classroom observation, and FGD. The research findings and discussion are explained in the followings.

3.1. The Types of Instructional Media Teachers Deployed in the Teaching of Reading

All interviewees (English teachers) are aware that all types of instructional media should be deployed in the teaching of reading. However, they only use two types of instructional media, namely: visual (picture) media and digital media.

The first type of instructional media the teachers deploy in teaching reading is visual media in the form of pictures. They refer to non-photographic and two dimensional materials which is utilized by the teachers to convey messages to the students. This kind of material basically not only includes pictures but also drawings, charts, and graphs. The teachers only use pictures because they are easy to find and practical. They like using pictures because they can help students learn better and get several benefits, namely: (1) the use of pictures enables the students to learn and memorize the materials easily, (2) the use of pictures can improve the students' interest and motivation, (3) the use of pictures can improve the students' participation, (4) the use of picture can improve the students' self-confidence, (5) the use of picture can improve the students' personal relationship, and (6) the use of picture can improve the students' attitude and behaviour.

The teachers' reason for deploying the pictures is that that they offer several benefits to the teaching of reading comprehension (Coiro & Dobler, 2007; DiGiulio, 2012). They have can help students understand various aspects of foreign language. They have motivated the students and made the subjects they are dealing clearer. They also can illustrate the general idea and forms of an object or action which are particular to a culture. Accordingly, the teachers are advised to consider the following principle when using those media. First, picture is easy to prepare. It is very easy for the teacher to prepare a picture as teaching media. It only takes a little time to prepare the picture but teacher can use it many times with different classes and even different topics. Once teacher has built up a picture library it is usually not difficult to prepare the activities suggested in the book. Second, picture is easy to organize. It is easy to organize in the classroom. Activity using a picture does not require much organizational time and energy. Third, picture is interesting. Picture is usually interesting to the students and the teachers. In this way, the teacher should be wise to consider the activity which is worth doing by using pictures. Fourth, picture is meaningful and authentic. The language and the way the teacher wants the students to use the picture is authentic and intrinsic to the activity. Fifth, picture provides sufficient amount of language. The activity by using picture will give rise to a sufficient amount of language in order to justify its inclusion in the language lesson.

The second type of instructional media the teacher uses in teaching reading is digital instructional media in the form of YouTube. It refers to video that can be transmitted over internet or computer network. The teachers utilize it for teaching narratives, exposition, and explanation texts (Ambard & Ambard, 2012). There are some digital media but the teachers like using YouTube best, because it can get students energized and engaged in the hands-on learning process. Using sight and sound, YouTube is the perfect medium for students who are auditory or visual learners. YouTube stimulates and engages students creating interest and maintaining that interest for longer periods of time, and it provides an innovative and effective means for educators to address and deliver the required curriculum content.

Besides that, YouTube can take the teachers' position as the facilitator. The use of YouTube can (1) help students in retaining the subject content learnt, (2) help to contextualize learning, (3) stimulate the cognitive aspect of learning in ESL classrooms, (4) engage ways to present ideas and concepts that will increase the interest and motivation of students to participate in a given topic; (5) increase the ability of students to view media for more than just entertainment value alone (5) serve as a strategy to create an experiential learning environment where students feel emerged in the events or situations they are learning about (Bannick, 2009; DeWitt et. al, 2012; Crook & Mauchline, 2012)

3.2. The Enactment of the Use of Instructional Media to Activate Background Knowledge to Enhance Students' Text Comprehension.

The results of participant classroom observation show that the teachers made use of visual instructional media in the form of pictures and digital media in the form of YouTube. The teachers used the media in the beginning phase of their teaching (the first 10 to 15 minutes). The phase refers to pre-reading activity. They followed the following procedures: (1) asking the students to observe the activities in the picture or YouTube, (2) having the students answer questions related to what they observed, (3) guiding the students to predict what they would learn, (4) guiding the students to jot down new and unfamiliar words taken from pictures and YouTube, (5) confirming whether the students get ready to learn new texts. These procedures seem to be rigid since they

teach the students classically instead of in small group which can facilitate the students to share ideas in social interaction.

The teachers' practices in activating background knowledge sometimes blur the objectives. The objective in activating and building background knowledge changes to be a warmer as ice breaker. This is caused by the lack of teachers' beliefs and skill in planning the activities using those media. Accordingly, the teachers should consider some principles in the enactment of instructional media to activate students' background knowledge (Bannick, 2009; DeWitt et. al, 2012). The principles include the following description. First, **before learning the concept**, show the media in the discussion and it will give students an image to which they can compare the topics under discussion. Second, **after a brief introduction and before learning the concept is done**, a brief explanation of what media is about is given. It helps to focus attention while watching the media. Third, **after learning the concept** shows the media and the description of a theory or concept that allows the instructor to use the scenes as a case study. Fourth, repeating the media is especially helpful when trying to develop student understanding of complex topics. Utilize the media before the discussion to give students an anchor. Guide students through a description or discussion of the topics. Rerun the media as a case study and ask students to analyze what they see using the theories and concepts just discussed. Also punctuate the rerun with an active discussion by asking students to call out the concepts they see in the scenes. This method helps to reinforce what they

4 CONCLUSION

Instructional media serves as an effective strategy to activate students' background knowledge enhancing text comprehension. It refers to whatever the teachers deploy to help them teach more effectively and enable the students to learn more readily. There are several types of instructional media but the teachers prefer deploying visual and digital instructional media in the form of pictures and YouTube. They believe that using instructional media **engages students, aids student retention of knowledge, motivates interest** in the subject matter, and **illustrates the relevance** of many concepts. Effective instructional media builds bridges between students' knowledge and the learning objectives of the course. It is recommended that the teachers deploy some types of instructional media in activating students' background knowledge enhancing text comprehension. Students learn new, novel and abstract concept easily when they are presented verbally and visually, in multimedia.

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The Integration of Cultural Load in Teaching Reading for EFL's Students

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ABSTRACT. Learning about cultural diversity is based on democratic values for the preservation of cultural pluralism which is owned by communities and maintains the continuity of the interdependence that exists in this world. Cultural learning serves as a means of education in a global vision to improve the spirit of peaceful coexistence in the cultural differences, either individually or in groups in a society. It is clear that the foreign language educators should integrate the cultural material in teaching English in the classroom. The objectives of this research were: to find out the students' reading comprehension towards cultural diversity in learning English and to find out the implementation of cultural load in teaching reading comprehension for senior high school students. In collecting the data, the researcher used qualitative data, namely: observation, interview, and questionnaire. The sources of data were the English teachers and students of Senior High School in Solo Raya. It is hoped that the result of this research can build better communication, and responsiveness to the developments of the outside world. Finally, this study is expected to be used as a basis for designing EFL learning materials based on cultural diversity.

KEYWORDS : Cultural Load, Teaching Reading, English as Foreign Language (EFL)

1 INTRODUCTION

Indonesia has a society with high heterogeneity and plurality. People who live and work in it occupy thousands of islands with diverse customs, way of life, values, language, and spiritual life .Culture that grew in society is still maintained as the identity of a society or social group, where the values of the local culture believed by the local community. Cultural values are reflected in the concept of social solidarity in their activities.

Education in a global vision need to prepare our learners to become good citizens who appreciate the cultural heritage of the various regions and able to participate with different groups. As explained by Suarez Orozco and D.B .On Hillard (2004: 18-24) “ Children growing up today will need to develop—arguably more than in any generation in human history—the higher order cognitive and interpersonal skills to learn, to work, and to live with others, which are increasingly likely to be of very different racial, religious, linguistic, and cultural backgrounds”.

Cultural values are embodied in the curriculum 13 that has been applied in Indonesia. It's clearly visible on the basic competencies at the tenth grade of Senior High School namely: (1) Living and practice the teachings of his religion, (2) Living and practicing honest behavior , discipline, responsibility, caring (togetherness, cooperation, tolerance, peace), polite, responsive and pro-active and demonstrate behaviors as part of the solution to various problems in interacting effectively with social and natural environment as well as in placing itself as a reflection of the nation in the association world, (3) Understand, implement, analyze factual knowledge, conceptual, procedural, based on curiosity about science, technology, art, culture, and humanities with the insight of humanity, national, state, and civilization-related causes of phenomena and events, and applying procedural knowledge in the field of study that is specific to their talents and interests to solve the problem, and (4) processing, reasoning, and associated with the development of knowledge that had been learnt at school independently, and able to use methods appropriate based on the rules of science.

The basic competencies of English for Senior high school are as follows: (1) Grateful for the opportunity to learn English as the international language, (2) Develop polite behavior and care in carrying out inter-personal communication with teachers and friends, (3) Develop honest behavior, discipline, confidence, and responsibility for implementing a communication transactional with teachers and friends, (4) develop responsible behavior, caring, cooperation, and peaceful, in implementing functional communication, (5)

Understanding spoken and written text to response the correct and incorrect answers, praise, and show concern (care), as well as response, understanding the purpose, the structure of the text, and elements of the language features, (6) Understanding the purpose, the structure of the text, and element of the language of spoken and written text in the form of message or simple text, (7) Understanding the purpose, the structure of the text, and elements of the language of descriptive text, about people, sights and famous historical building , (8) Understanding the purpose, the structure of the text, and elements of the language for recount text, about the experience / activities / events / event, (9) Understanding the purpose, the structure of the text, and elements of the language of narrative texts, (10) Understanding the message in the song, (11) Develop a spoken and written text to express and responds on correct and incorrect answers, , (12) Preparing spoken and written text, to mention the characteristic, the purpose, the structure of the text, and the elements of language, (13) Develop a simple specific spoken and written text such as congratulatory message, the purpose, the structure of the text, and the elements of language, (14) Constructing a descriptive text about people, tourist attractions, and famous historical building, the purpose, the structure of the text, and the elements of language, (15) Capturing the meaning of descriptive text, (16) Develop a recount text about experience / activities / events / events, taking into the purpose, the structure of the text, and the elements of language, (17) Capturing the meaning of recount text, and (18) Capturing the meaning of narrative texts .

Based on the description above, it can be said that English is one of the International Language that can serve as a means of education in a global vision to improve the spirit of peaceful coexistence in the cultural differences that exist, either individually or in groups in a society, Tochon (2009) emphasizes that “World languages are the key to global understanding. World language education research aims to shed light on one major challenge to education systems around the world: how to foster communication, peace, and well-being across the community of nations”. English has a strategic role in preparing students to become citizens who can appreciate the diversity of cultural heritage and are able to participate and compete in the global era. It can be achieved by integrating the cultural diversity context in teaching and learning English. As emphasizes by Brooks & Brooks (2004) that “Culture-based learning approach can provide opportunities for learners to create meaning and reach a unified understanding on scientific information obtained, as well as the application of scientific information in the context of the cultural community issues”.

In order to get the students have better understanding about the value of cultural diversity, students can read a passage containing elements of culture. Choudhury (2014) states that “Literature, in a foreign classroom where direct contact with the target culture is missing, can serve as rich resource of authentic language showing interaction between culture and language”. Beside that, Cai (2002) also emphasizes that, “the main goals for incorporating and using multicultural literature in the curriculum are “to challenge the dominant ideologies, affirm the values and experiences of historically underrepresented cultures, foster acceptance and appreciation of cultural diversity, develop sensitivity to social inequalities, and encourage transformation of the self and society”’. (p. 134)

Therefore, the student’s ability to comprehend the reading’s material through English literature based on cultural diversity is one of important point in Learning English, because it can help students to develop the knowledge, skills, and their experiences so that students become more competent readers and enthusiastic. As stated by Bank (2004),“ An important aim of education should be to help students develop global identifications. They also need to develop a deep understanding of the need to take action as citizens of the global community to help solve the world’s difficult global problems. Cultural, national, and global experiences and identifications are interactive and interrelated in a dynamic way “.

These views can be used as a basis for defining the role of English in the curriculum, which is as a tool for students to carry out various functions necessary to increase intelligence and creativity, and the cultivation of character values.

The objectives of this research were: to find out the students' reading comprehension towards cultural diversity in learning English and to find out the implementation of cultural load in teaching reading comprehension for senior high school students. The research finding is expected to be useful as learning materials that integrate cultural diversity in order to enhance the spirit of cooperation, togetherness, openness to

one another, build better communication, and responsiveness to developments outside world. Finally, this research can be used as a basis for designing EFL learning materials based on cultural diversity.

2 METHOD

This research method used a Qualitative Research. It was applied at the tenth grade students of Senior High School in Solo Raya. The number of students was 220 students from different schools of Senior High School. The data were collected through, interview, questionnaire, and document,. In analyses the data, the researcher used qualitative data analyses.

3 RESEARCH FINDINGS AND DISCUSSION

3.1 The Student's Reading Understanding Toward Cultural Diversity in Learning English

Based on the result of interviews, and questionnaires at several high schools in Solo Raya, there were some points that made the students could not comprehend the materials especially in learning Reading, namely: (1) students still have difficulty in finding the "main idea" in a passage, (2) the students still have difficulty in finding "detailed information" in a passage, (3) the students were difficult to find the meaning of "implicit" and "explicit" in a passage, (4) students were still lack of vocabulary, (5) students still have difficulty in drawing conclusions, (6) the students did not understand the values contained in a passage, (7) the student has not been able to relate and analyze the information in the readings with current issues, and (8) students still found difficulty in understanding the elements of the cultural diversity that is contained in a passage.

There were some indicators that used by the researcher to find out the student's understanding toward cultural diversity in learning English, namely: (1) Student's are able to identify the main idea from the text, (2) Student's are able to Identify the detail information from the text, (3) Student's are able to Identify the implicit and Explicit meaning from the text, (4) Student's are able to draw conclusion about the culture's values of the text, (5) Student's are able to connect and Analyze the culture's information from the text with the current issues, (6) Student's are able to comprehend and analyze the elements of cultural diversity from the text, (7) retrieve explicitly stated information, (8) make straightforward inferences, and (9) interpret and integrate ideas and information

The result of the student's reading comprehension toward cultural diversity in learning English can be seen from this following table.

No	Reading Process	Capable	Incapable
1.	Identifying the main idea from the text	90	130
2.	Identifying the detail information from the text	65	155
3.	Identifying the implicit and Explicit meaning from the text	57	163
4.	Drawing conclusion about the culture's values of the text	35	185
5.	Connecting and Analyzing the culture's information from the text with the current issues	15	205
6.	Understanding and Analyzing the	25	195

	elements of cultural diversity from the text		
7.	Retrieve explicitly stated information about cultural diversity	10	210
8.	make straightforward inferences about the information of cultural diversity	15	205
9.	interpret and integrate ideas and information about cultural diversity	20	200
10.	Identifying the general idea from the text	75	145
	Total	407	1802
	Rata-rata	40,7	180,2
		18,5%	81,9%

Table.1

From the result of the questionnaire, it can be seen that from 220 students, 81,9% were lack of reading comprehension toward cultural diversity in learning English. Those problems were caused by several factors: (1) textbooks used by teachers was limited, (2) the teaching materials used by teachers is still limited to the material found in textbooks , (3) the reading material did not relate the current issues, (4) the unavailability of textbooks and other teaching materials that link the elements of cultural diversity in language, (5) Learning English was still limited to the method of lecture and discussion to the questions in textbooks, answering student worksheet (LKS) and translating the text, (6) the discussion of issues is still limited to the level of "remembering" and "understanding", (7) there was no visualization-based technology to facilitate students in understanding the text. Those problems bring the impact of the lack of student's understanding and the lack of reciprocity in the learning process.

3.2 The Implementation of Cultural Load in Teaching Reading

Education is closely related to culture, because as we all know that there are many cultures within the cultural values that we need to preserve. Through education we can keep and pass on their own national culture because education is one of the most effective media with all its components (including teachers) have a strong bond with the culture that grew in an order of society.

Culture determines the direction, content and process of education. Making students aware of the important traits in the target culture help them to realize that there are no such things as superior and inferior and there are differences among people of distinctive cultures, as well (Wang, 2008:4). Kramsch (1993) argues that a foreign culture and one's own culture should be placed together in order for learners to understand a foreign culture. Learners' interaction with native speakers or text will require them to construct their own meanings than having educators simply transfer information about people and their culture.

This allows them to identify other cultures that have the same mindset and background. The cultural heritage can provide a sense of unity and belonging to a group and allow us to understand the history of the previous generation and where we came from. Moreover, what educators should always have in mind when teaching culture is the need to raise their students' awareness of their own culture (Straub, 1999) and 'the target culture' (Wei, 2005:55). In a broad sense, cultural heritage does not just include tangible properties. Various artistic activities passed on from generation to generation, anthropological heritage, folklore, law, traditions and lifestyles can all be included in the category of cultural properties. In other words, everything that represents

the essence of the national ethos is regarded as cultural heritage. Susan A. Colby, Anna F. Lyon (2004) Using multicultural literature in the classroom has become a focus in recent years as classrooms have become more diverse. While offering teachers and students many opportunities to gain broader understandings about the world, the use of multicultural literature also presents challenges. The challenge is not only obtaining high quality multicultural texts, but the greater challenge may be creating awareness among teachers of the important role multicultural literature plays in the lives of children. Therefore, In the classroom, the English teacher can integrate the cultural load through the type of text, such narrative text, descriptive text, recount text, procedure text, report text, and etc.

Through the student’s perception toward the implementation of cultural load in teaching and learning English, it can be seen that most of the English teacher did not integrate the cultural load with the material. The English teacher did not connect and invite the students to analyze the culture’s information from the text with the current issues.

Option	Result	Percentage
Very Often	0	0 %
Often	0	0 %
Seldom	65	29,54 %
Never	155	70,46 %
Total	220	100 %

Table.2

These following were the result of interview with the students: (1) Most of the English teachers did not the archive of documents on cultural studies in learning English, (2) The teachers did not connect the content of the text with the culture from the various regions in order to easily deliver a variety of reading materials, (3) The English teachers did not describe the cultural diversity and ritual in it, (4) The English teachers did not relate the various types of text with various sources of the custom, (5) The English teacher did not explains the importance of studying the cultural diversity, (6) Schools were lack of books about the cultural diversity of different regions, (7) English teachers did not convey the importance of preserving cultural diversity and its rituals.

4 CONCLUSION AND SUGGESTION

It’s very clear from the above discussion that most of the students were lack of information about the cultural diversity .This brings the impact of the lack of understanding that received by students and the lack of reciprocity in the learning process. It is very important for the English teacher to connect the current information with the Cultural learning. It will foster social harmony awareness of learners; develop empathy, tolerance and respect for cultural differences between regions, which in turn foster mutual appreciation of the differences in the social reality of learners, and the integration of culture from various perspectives to help students to think outside the representation of one dimension of other cultures and recognizes that culture is not monolithic or static.

Cross-cultural understanding will provide mutual appreciation of the differences that exist between their own cultures with other cultures. Thus foreign language learners will be more accustomed to diversity of cultures such as perspective and habits that are owned by a region and other countries. Tolerance can be honed through this cross-cultural understanding. Social and cultural factors have a close relationship with the language. Every time we teach a language, we also teach a complex system of cultural habits, values, way of thinking, feeling, and acting (H. Douglas Brown, 2000: 65).

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Javanese Speaking Skills of Private University Students in Central Java

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ABSTRACT. Evaluation of oral expression (*micara*) course shows that students who speak Javanese are frequently influenced by Indonesian. The use of improper '*unggah-ungguh*' (speech level) from grammatical variety of '*krama inggil*' (high speech level) is also often found. A positive attitude on Javanese is required in order to succeed in mastering Javanese speaking skills. Another supporting aspect in speaking activities is the logical thinking ability. The speaker should be able to identify messages, ideas, and thoughts, and then deliver them properly and coherently, in a well-organized way. The objectives of this research are to find the strength of the correlation of the students' logical thinking ability, Javanese speech level mastery, and attitude on Javanese language to Javanese speaking skills both individually and collectively. It was carried out at several Javanese language and literature education departments of private universities in central Java namely: PBSJ-FKIP Bantara Veteran University of Sukoharjo, Muhammadiyah University of Purworejo, and PGRI Institute of Teacher Training and Education of Semarang. The samples of the research were 90 students and were taken by using the purposive random sampling technique. The data of research were analyzed by using the correlational model of analysis. The results of research show that: (1) there is a positive correlation between the students' logical thinking ability and their Javanese speaking skills; (2) there is a positive correlation between the students' Javanese speech level mastery and their Javanese speaking skills; (3) there is a correlation between the students' attitude on Javanese language and their Javanese speaking skills; and (4) there is a simultaneously significant correlation of the students' logical thinking ability, speech level mastery, and attitude on their Javanese language altogether with Javanese speaking skills. Thus, the proposed hypotheses are verified.

KEYWORDS: logical thinking ability; Javanese speech level mastery; students' attitude on Javanese; Javanese speaking skills

1 INTRODUCTION

Javanese language has been long since becoming the mother tongue of Javanese people who live, especially in the provinces of Central Java, Special Region of Jogjakarta, and East Java. In the North Banten, Lampung, near Medan, and transmigrant areas in several islands in Indonesia, live also Javanese people speaking Javanese language (Poedjosoedarmo, 1979:1).

The purpose of Javanese language teaching is to improve the quality of the local language teaching in such a way so that the speaker has: a) local language skills, b) good knowledge of the local language, and c) positive attitude on his/her language and literature. Moreover, local language teaching also acts as a mean to: a) support the nurturing of national cultural element, b) direct the language and region development, and c) standardize its varieties (Halim 1976: 13; Unal, 2013).

Oral expression/ *Micara* as a learning course is intended to give the student knowledge and ability on speech techniques, on speech text making, and on giving various kinds of speeches. The learning course topics are, to name a few, *pranatacara* (master of ceremony) and *pamedhar sabda* (orator) for various necessities: (1) Traditional Javanese ceremonies such as *pernikahan* (wedding), *tingkeban* (seven months of pregnancy), birth (*sepekenan* / five day after the birth, *selapanan*/thirty five day after birth), *supitan* (circumcision), *tumbuk alit* (eight times four = thirty two years of age), *tumbuk ageng* (eight times eight = sixty four years of age), and death. (2) common speeches such as those in public holiday and observance/remembrance days ceremony, KKN/students' community

work activities, seminar, organisations in the community, and many others. The course activities are in the forms of lecturing, speech practices, and field studies on various Javanese traditions (Sayuti, 2004: 226; Bhaskar: 2013).

The Teacher Training Faculties of Bantara Veteran University, Sukoharjo, Muhammadiyah University, Purworejo, and IKIP PGRI, Semarang as the Education Institutions for the Education Personnel/*Lembaga Pendidikan Tenaga Kependidikan (LPTK)*, have both directly and indirectly given enough skills so that the students have adequate speaking abilities. In all aforementioned universities and institute, Oral Expression course/*Micara* is given so that the students will be really able and skilled in conveying concept, idea, thought, and information to the listener through oral means. Speaking skill is productive, generating, giving, and receiving. Speaking is not merely fast producing words out of speech organs. Its main purpose is to deliver the main ideas cohesively, in various local languages, as pursuant to the functions of communication (Jolly, 2004:2; Durer et al., 2013).

When talking, a person uses his/her physical factors, namely his/her speech organs to produce the sounds of the language. Moreover, other body parts such as head, hands, and facial expressions, are all used when speaking something. Psychological factors plays notable role in the speech eloquence. Emotional stability, for example, does not merely influence the speech material coherency. Other psychological factors such as the fear and diffidence that are felt by almost all students when they have to talk also influence the speech delivery fluency. It corroborates the research result of Power (2005:3), who states that the fear that some persons have when talking in front of the public is greater than what they have when facing death, thus causes many persons to feel reluctant and lose their confidence when they have to speak before a number of persons. Therefore, the role of the teacher is needed to improve the students' skills and to share strategies that can be used to overcome the problems (Romero, 2009: 86; Bhaskar et al., 13).

However, up to now their speaking ability has not reached the expected level. As it was already proven from the course evaluation results of oral expression/*Micara*, that when speaking Javanese the students are very much influenced by Indonesian language. Grammar deviations such as mistakes in pronunciation, dictions, word order, and even in stringing sentences happen. Improper uses of *unggah-ungguh ragam krama inggil* (more polite forms of language) are also present (Suryadi, 2014; Witek, 2015).

In the process of speaking, there are several basic points to consider, such as the problem of attitude (Harjasujana, 1993: 14; Kashef et al., 2014). Other aspect that supports the speaking activity is logical thinking ability. The speaker has to be able to identify message, idea, and thought to be conveyed (Prulbul, 2011). Moreover, he/she has to recognize the speech organization that is spoken by the speaker; whether it is systematic, organized, and coherent. To get to that level, the ability to think logically is needed, using a number of evidences such as words or sentences in the speech or by connecting parts of speeches with his/her knowledge and experiences, in order to be able to transfer the message, idea, and thought (Pornsawon, 2012).

Other than the aforementioned variables, the language attitude also cannot be ignored in the process of speaking, since it affects a person's speech skill quality. Thus, a positive attitude on Javanese language is needed to be able to successfully mastering the speaking skills (Unal, 2013). It seems that in all Javanese Language and Javanese Literature Education Programs of all three universities and institute, namely the Teacher Training and Education Faculty, Bantara Veteran University, Sukoharjo, the Teacher Training and Education Faculty, Muhammadiyah University, Purworejo, and IKIP PGRI Semarang, those three aspects mentioned above have not got serious attention yet, especially in the subject of oral expression / *Micara*, let alone be researched. The estimated answers offered above have not yet been verified empirically. Therefore, to test the presence of positive relation between logical thinking ability, speech level mastery, and the students' attitude on Javanese language with Javanese speaking skills, the researcher is interested to do this research.

This research is intended to discover 1) whether there is a correlation between the students' logical thinking ability and their Javanese speaking skills, 2) whether there is a correlation between the students' speech level mastery and their Javanese speaking skills, 3) whether there is a correlation between the students' attitude on Javanese language and their Javanese speaking skills, 4)

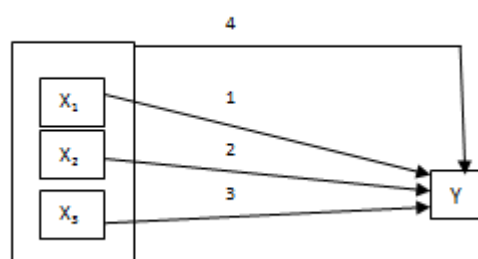
whether there is a correlation of those three, namely: the students' logical thinking ability, speech level mastery, and attitude to Javanese language to their Javanese speaking skills.

2 RESEARCH METHOD

This research was executed at the Javanese Language and Literature Education Programs of three private universities and institute in Central Java province namely: those of PGRI Institute of Teacher Training and Education of Semarang, Muhammadiyah University of Purworejo, and Bantara Veteran University of Sukoharjo. The selection of the private universities as the research sites, bearing in mind that as far as the idea goes, was because there was never any related research executed at the Javanese Language and Literature Education Programs in private universities and institute. The students of private universities are also lacking in the Javanese speaking skills, especially in the use of *ragam krama* (Javanese polite language forms). The research was conducted in semester I in Academic Year 2013/2014.

The research method being used was the survey method as proposed below:

4



Notes: 3
2

- X₁ : Students' Logical Thinking Ability
- X₂ : Student' Speech Level Mastery
- X₃ : Students' Attitude on Javanese Language
- Y : Javanese Language Speaking Skills.
- 1 : The correlation between the students' logical thinking ability and their Javanese speaking skills
- 2 : The correlation between the students' speech level mastery and the students' Javanese speaking skills
- 3 : The correlation between students' attitude on Javanese language and their Javanese speaking skills
- 4 : The correlation of the students' logical thinking ability, speech level mastery, and attitude on Javanese language altogether to Javanese speaking skills

Population is all data that concerns the research in the appointed scope and sphere (Putrawan, 1990: 5). The research population was all students of the Javanese Language and Literary Education Program in all private universities in Central Java, who have already taken oral expression / *Micara* course in the academic year of 2013/2014. They all amounted to 430 students. Those private universities involved in the research were PGRI Institute of Teacher Training and Education of Semarang, Muhammadiyah University of Purworejo, and Bantara Veteran University of Sukoharjo.

Sample is part of population (Putrawan, 1990: 5). There are many ways to determine the extent of the sample, and to ensure that the chosen sample represents the population (is representative). Arikunto (1991: 170) states that if the objects are less than 100, all should be taken in which make it a population research. Matra dan Kustro as cited by Singarimbun states that for samples that are classified as large samples, at the very least, 30 cases should be taken. Based on Arikunto's opinion, the research took 86 students as samples (20%).

Because of the researcher limitation to investigate the whole population, sampling is commonly done in the research (Purwanta and Sulistyastuti, 2007 : 37).

Sampling that was used in this research was Purposive Random Sampling, which means that the samples were taken randomly for specific purposes. The sampling was executed on students who had already taken Oral Expression Course. Both Bantara Veteran University of Sukoharjo, and Muhammadiyah University of Purworejo, each had 5 classes while PGRI Institute of Teacher Training and Education of Semarang had 3 classes. The total classes were 13. For the sampling, 6 students were taken from each class in Bantara Veteran University of Sukoharjo, and Muhammadiyah University of Purworejo, while 9 students were taken from each class in PGRI Institute of Teacher Training and Education of Semarang.

There were four variables used in this research. The data collections in this research were gathered using both test and non-test. The test was employed to gather data on the logical thinking ability and Javanese speech level mastery variables. Questionnaire was used to amass data on the students' attitude on Javanese language. Performance test was used to get the data on the Javanese speaking skills. The data gathering was planned for two days in each university.

The data in this research were in the forms of scores of logical thinking ability, speech level mastery, students' attitude on Javanese language, and Javanese speaking skills.

The scores of logical thinking ability and Javanese speech level mastery were gained through instruments in the form of objective test. The scores of the students' attitude on Javanese language was acquired using questionnaire/attitude scale, and the scores of Javanese speaking skills were obtained using performance test.

The instruments used to obtain the research data should meet certain quality. The instrument quality is generally indicated by two kinds of indicators, namely: (1) validity and (2) reliability. Validity refers to how far the instrument items measure what is being measured and should be measured, while reliability is connected with how far the instruments has the degree of consistency in the measurement (Tuckman, 1978:160).

Each item of the instrument is considered valid, so all can be used. Therefore, an empirical item analysis needs to be done by correlating each item score with the total score. To do so, two kinds of correlation techniques are being used, namely: (1) the product moment correlation technique and (2) the point-biserial correlation technique. In this research, product moment correlation technique from Pearson (Popham, 1981: 87-93) was used to correlate each item score with the total score on the attitude scale instrument (questionnaire), because the item score of the attitude scale instrument was a continuum (1-5). Meanwhile, to correlate each item score with the total scores on the logical thinking ability and the Javanese speech level mastery test instruments, point-biserial correlation technique was applied since those two instruments scores were discontinuum / dichotomous (1-0) (Djaali dkk, 2000: 122).

The reliability of each instruments are described as follow. The calculation of instrument reliability involves two things; the one that: (1) relates to the consistency of the answers of the measurement objects and (2) relates to the consistency of each instruments item. Thus, the reliability coefficient calculation for (1) logical thinking ability and (2) Javanese speech level mastery was executed using KR-20 formula. KR-20 formula was implemented because those two instruments were dichotomous (Popham, 1981: 143), which meant that each correct answer got 1 and each incorrect answer was scored 0.

The test instrument of students' attitude on Javanese language (attitude scale) was in the form of rating scale whose answer choices were polytomous. The reliability calculation was executed using Alpha Cronbach formula (Popham, 1981:145). The reliability rating formula was used to calculate the reliability of the performance instrument of Javanese speaking skills.

Regression and correlation analysis techniques, both simple and plural regression and correlation were implemented to test all four research hypotheses. Simultaneously, regression analysis was used to find out the functional relation or the form of the correlation between the variables (Sudjana, 1992: 310). Correlation analysis was used to find out the degree or the strength of the relation between the variables (Sudjana, 1992 : 367).

3 RESEARCH RESULT

Theoretically, the scores for the Javanese speaking skill that could be gained were between 100 and 300, each as the lowest and highest score. But empirically, the results of the data collecting and

processing showed that out of ninety respondents (n = 90), the scores spanned from 195 as the lowest score, to 300 as the highest score. From that value distribution, the mean score was 243.861; the median was 246.25; and the modus was 222.5; while the standard deviation was 26.814, with the variant of 718.983.

The variable data was in the form of the logical thinking ability score of those ninety respondents (n = 90). Theoretically, the scores that can be gained are from 0 to 33, each as the lowest and the highest score. Yet empirically, the results of the data collecting and processing showed that the lowest score gained was 21 and the highest was 33. Out of that value distribution, the mean score was 28.92; the median was 30.00; and the modus was 30; while the standard deviation was 3.184 with the variant of 10.140.

Thirty six respondents (40.00%) got lower than average score, thirty three respondents (36.67%) gained above the average scores, while the other twenty one respondents (23.33%) were placed exactly on the interval class of the average score.

The data of the speech level mastery was also in the form of scores gotten out of ninety respondents (n = 90), which theoretically would span from the lowest score of 0 up to the highest score of 31. Yet empirically, the results of the data collecting and processing showed that the lowest score that had been gained was 21 and the highest one was 31. Out of that value distribution, the mean score was 26.66, the median was 27.00; and the modus was 26. The standard deviation was 2.884, with the variant of 8.318

Theoretically, the data of the students' attitude on Javanese language variable can reach from the lowest score of 37 to the highest score of 185. Nonetheless, empirically, the results of the data collecting and processing showed that out of all ninety respondents (n = 90), the lowest score that had been gained was 126 and the highest score reached was 180. The mean score was 155.92; the median was 158.00; the modus was 160; and the standard deviation was 12.535 with the variant of 157.129.

Recapitulation of the statistical data which were gotten out of the research respondents (n = 90) is presented below to clarify the result of the descriptive analysis related to research variables expounded previously.

The procedure of the data processing in this research involved the calculation of the descriptive statistic of each variable, requirement analysis testing, and hypothesis testing. The result of the descriptive statistic calculation is presented in table 1 while the results of the requirement analysis which encompass normalcy tests and variance of homogeneity tests were presented in tables 2 and 3.

Table 1: Recapitulation of the statistical data of each Research Variable

Data Types	Y	X ₁	X ₂	X ₃
	90	90	90	90
Mean	243.861	28.92	26.66	155.92
Median	246.250	30.00	27.00	158.00
Modus	222.5	30	26	160
Standard Deviation	26.813	3.184	2.884	12.535
Variance	718.983	10.14	8.318	157.129
Range	105	12	10	54
Lowest Score	195	21	21	126
Highest Score	300	33	31	180
Total	21947.5	2603	2399	14033

Table 2: Normalcy Test Result

Linear Equation Error	L ₀	L _{table}	Note
\hat{Y} and X ₁	0.063	0.093	Normal
\hat{Y} and X ₂	0.077	0.093	Normal
\hat{Y} and X ₃	0.087	0.093	Normal

Table 3: Variance of Homogeneity Test Result

The Variance of Y on	X_{count}^2	X_{table}^2	Note
X_1	8.519	21.026	Homogenous
X_2	7.201	18.307	Homogenous
X_3	17.006	46.194	Homogenous

Notes:

Y = Javanese speaking skills

X_1 = logical thinking ability

X_2 = speech level mastery

X_3 = attitude on Javanese language

4 DISCUSSION

The results of the analysis and hypothesis tests show that all four hypotheses proposed in this research were accepted. This finding meant that generally, for the students of the Javanese Language and Literature Education Program in the private universities in Central Java, namely: IKIP Institute of Teacher Training and Education of Semarang, Muhammadiyah University of Purworejo, and Bantara Veteran University of Sukoharjo, there are a positive correlation between the students' logical thinking ability, speech level mastery, and attitude on Javanese language to their Javanese speaking skills, either individually or jointly (simultaneously).

First, on the analysis on the correlation between students' logical thinking ability and their Javanese speaking skills: There is a positive correlation between these two variables, which means that the better the students' logical thinking ability, the better their Javanese speaking ability is. Since the degree of the strength of correlation is 0.327 and coefficient of determination is 0.107, it can be stated that about 10.7% variation of the students' Javanese speaking skill can be rationalized by their logical thinking ability. In other words, logical thinking ability contributes about 10.7% to the Javanese speaking skill scores.

After controlling the other two independent variables, the speech level mastery and attitude on Javanese language simultaneously, the coefficient of the second order partial correlation is 0.239, which means that there had been a 0.088 decrease in correlation coefficients (0.327 – 0.239), followed by a decrease in contribution percentage on the scores of Javanese speaking skills variable.

Second, on the analysis on the correlation between the student' speech level mastery and their Javanese speaking skills: The research hypothesis that stated that there is a positive correlation between the students' speech level mastery and their Javanese speaking skills was accepted, which means that the better the students' speech level mastery, the better their Javanese speaking skills are. Since the correlation coefficient is 0.365 and the determination coefficient is 0.133, it can be stated that about 13.3% variation of the students' Javanese speaking skill is determined by their speech level mastery. In other word, the speech level mastery contributes about 13.3% to the Javanese speaking skill.

Third, on the analysis on the correlation between the students' attitude on Javanese language and their Javanese speaking skills: As the value of the strength of correlation is significant, which is reflected by the correlation coefficient of 0.398, those two variables are clearly positively-correlated. It means that the better the students' attitude on Javanese language, the better their Javanese skills are. The students' attitude on Javanese language variable gives a contribution of 15.8% to the score variations of the Javanese speaking skill, since the coefficient of determination is 0.158.

By controlling the other two independent variables, the students' logical thinking ability and the speech level mastery, there is a decrease of the correlation coefficients, from 0.398 to 0.376. After its significance was tested using t-test, the 0.376 coefficient of the second order partial correlation was deemed significant. It shows that the students' attitude on Javanese language is proven to be a predictor for the variable of Javanese speaking skills.

The fourth discussion is related to the correlation of the three independent variables to Javanese speaking skills. The acceptance of the research hypotheses which state that there is a positive correlation between the students' logical thinking ability, speech level mastery, and attitude on

Javanese language to Javanese speaking skill means that those three independent variables undoubtedly act as predictors for the Javanese speaking skills.

Since the multiple correlation coefficient is 0.561 and the multiple determination coefficient is 0.315, the contribution given by the students' logical thinking ability, speech level mastery, and attitude on Javanese language to their Javanese speaking skills is about 31.5%. The rest, about 68.5%, is determined by other variables.

Of those three, it was found out that the biggest contribution was given by attitude on Javanese language and the smallest was given by the logical thinking ability.

The 31.5% joined contribution of those three independent variables was smaller than the whole contribution of each independent variable; about 39.8%. Apparently it was caused by the presence of inter-correlation between each independent variable, which caused a tug of war between. As a psychological phenomenon, it is difficult to control although theoretically those three independent variables are considered independent.

5 CONCLUSION

The result of the hypothesis tests shows that all four hypotheses proposed in this research (H_1) were accepted and the null hypothesis (H_0) was rejected. It means that: (1) there is a positive correlation between the students' logical thinking ability and Javanese speaking skills; (2) there is a positive correlation between the students' speech level mastery and their Javanese speaking skills; (3) there is a positive correlation between the students' attitude on Javanese language and their Javanese speaking skills; and (4) there is a positive correlation of the students' logical thinking ability, speech level mastery, and attitude on Javanese language to Javanese speaking skills. The detailed conclusions of the research are as follows:

First, even though other independent variables were individually and jointly controlled, the logical thinking ability (X_1) was positively correlated with Javanese speaking skills (Y). It shows that logical thinking ability correlated consistently with Javanese speaking skills. It also means that the higher their logical thinking ability, the better their Javanese speaking skills are.

Second, even though other independent variables were individually and jointly controlled, speech level mastery (X_2) was positively correlated with Javanese speaking skills (Y). It shows that speech level mastery correlated consistently with Javanese speaking skills. It also means that the higher their speech level mastery, the better their Javanese speaking skills are.

Third, even though other independent variables were individually and jointly controlled, the students' attitude on Javanese language (X_3) was positively correlated with Javanese speaking skill (Y). It shows that the students' attitude on Javanese language correlated consistently with Javanese speaking skills. It also means that the better their attitude on Javanese language, the better their Javanese speaking skills are.

Fourth, logical thinking ability (X_1), speech level mastery (X_2), and attitude on Javanese language (X_3) as a whole had positive correlation with Javanese speaking skills (Y). It means that the students' Javanese speaking skills can be improved through the improvement of the students' logical thinking ability, speech level mastery, and attitude on Javanese language as a whole. In sequence, the contribution of the independent variables on the dependent one from the largest to the smallest are: firstly, the students' attitude on Javanese language (X_3), secondly, speech level mastery (X_2), and thirdly, logical thinking ability (X_1).

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Communication Pattern of Indonesian Journalist With News Source In The Internet Era

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ABSTRACT. Indonesia is one country that cannot escape from the development of digital communication that is able to bring the Internet to the public. People now become easier in accessing Internet anytime and anywhere. The easiness is utilized to showed online journalism like the same as newspaper, radio and television journalism that is searching, collecting, processing and publishing news to the society. Development of online journalism becoming a threat and challenge for newspaper, radio, and television journalism. All journalism media that exist previously compete each other to become the first in providing information to the society, so that the competition between journalist cannot be avoided, especially in searching information from news source. In order to it, sometimes view journalists using the way that violate the rules. The question are, how the views of Indonesian journalists to the news sources, and how the communication patterns of Indonesian journalists with news sources based on the views of Indonesian journalists themselves? In order to answer those questions, we enrolled the research using a qualitative approach. Through interviews to Indonesian reporters as informants the results show, are news sources in view of Indonesian can be categorized into three variants, those are primary sources, secondary and special, while the patterns of communication between Indonesian journalists with news sources can be categorized into five variants: mutualism, parasitism, commensalism, epigonism, and neutralism.

KEYWORDS: Journalism, Sources, Mutualism, Parasitism, Commensalism

1 INTRODUCTION

Indonesian society is getting more easily to get internet access nowadays. That easiness is used to bring online media journalism as practiced as newspaper, radio and television search, collect, process and publish news to the public.

The presence of online media becoming a threat both a challenge to newspapers, radio, as well as electronic journalism. Newspaper, radio and television compete to become a leading role in fulfill the needs of information to the public, so that competition among journalists in the search, collect, process and publish a work of journalism such as news, is inevitable.

Based on data from the Press Council of Indonesia, during 2015 the amount of newspaper in Indonesia are 321 media, which consisted of 117 published on a daily, weekly and 32 112 published monthly. The amount of radio are 674 and television are 523 while the number of online media are 68. (Council Press, 2015). The intense competition among journalists in the search, collect, process and publish news provides an opportunity to journalists to violate professional ethics, because the will of a journalist to be the first in finding, collecting, processing and publishing news that is being awaited community.

Indonesian mass media compete and compete to be the front leader in providing the information to the community, so that competition among fellow journalists cannot be avoided, especially in the contact and dig up some information from news sources. Journalists willing to wait a long time just to get confirmation of the source of news, sometimes even journalist are not responded, abused, insulted even violate the rules just to get the news source, to write the news.

News source for journalist have a very important role and major in creating work of journalism. News sources becoming the primary and essential because without source of news reporters will have difficulty to write the news. The success of the reporter to get news directly

from the sources become one of successful indicator in presenting the information to the community and success in winning the competition between journalists from various media.

The question are, how the views of Indonesian journalists to news sources, and how the communication patterns of Indonesian journalists with a news source based on Indonesian journalists view themselves?

2 THEORIES

Social action theory of Max Weber is one of the leading theory in this study. Another theory is the phenomenology theory of Alfred Schutz, symbolic interaction theory of George Herbert Mead. These theories are used to explain how the reality of the behavior patterns of communication between news reporters and the source subjectively when reporters and news sources interact to form communication pattern between them.

Behavior that related to communication pattern between Indonesian journalists with a news source can be seen by social action theory by Max Weber because the theory of social action more emphasis on subjective meaning shown individually. Weber in Mulyana defining social actions are all human behavior when people give a subjective meaning to such behavior (Mulyana 2003: 61).

Another theory that leded this research is phenomenological theory of Alfred Schutz. Phenomenological also interested in the subjective meaning becausefor Schutz, the main task phenomenological analysis is to reconstruct the world of "real" human life in the form of their own experience, thus he view of phenomenology is suitable to be applied and to describe the communication patterns of Indonesian journalists to a news source because in this research provides freedom for journalists to express his views based on the experience as journalists while on duty.

The theory of symbolic interaction of Herbert Blumer will also help explain how the Indonesian journalist sees communication patterns as a journalist by his own and others. Symbolic interaction theory assumes: (1). Humans react to something on the basis of the meanings that those items have it for them. (2). Meaning it is the result of social interaction in human society. (3). Meanings are modified and handled through an interpretive process that is used by each individual with signs that it faces (Craib, 1994).

3 METHOD

The method of this research used is descriptive method with qualitative approach. Qualitative approach essentially observing people in their environment, interact with them, trying to understand the language and their interpretation of the world around (Nasution, 1996: 4). Creswell define qualitative as "... an inquiry process of understanding based on distinct methodological traditions of inquiry the explore a social of human problems. The researcher builds a complex, holistic picture, analyzes words, reports, detailed, views of informants, and conducts the study in a natural setting "Creswell (1998: 15). The Creswell description gives the sense, a qualitative approach is focus on issues that were examined, thus everything related to the behavior of journalists in Indonesia are more suitable to be approached with qualitative research.

Data collection techniques in this study followed the advice of Creswell that said, in a qualitative study, there are four data collection techniques, namely observation (ranging from nonpartisipant to partisipant), interviews (ranging from semistructured to open-ended), document (ranging from private to public), audio-visual materials (including materials such as photographs, compact discs and videotapes) (Creswell, 1998: 120).

4 RESULT

Based on the interviews to reporters Indonesia which is also an informant shows, news sources in view of Indonesian journalists are all things that could be the work of journalism ranging from news and other journalistic product. According to the informant, news source in

journalistic activities could be living or inanimate objects related to journalistic work. The news source is everything that was in the presence of journalists to serve as a source of information. There are still many other definitions interviewee about the source of news, but in the opinion informants news sources can be categorized into three groups, namely, primary sources, secondary sources and specific source.

According to the informant, the primary news source is all the news sources that are directly related to the work of journalism that will be made journalists. That is, everything in the first circle on a problem. Secondary news source is all the news sources that are completely unrelated to the work of journalism that is being addressed reporters, but one day the news source is needed with regard to the news he made. Special news sources are sources that intentionally requested although not directly related to the events that are journalist being made. Special news source is a source associated with its domain expertise.

While the communication patterns of Indonesian journalists to a news source in the internet age showed a relationship that carried journalists to a news source based on the interests of the complex to produce news and other journalistic work. Based on the interviews to reporters Indonesia, patterns of communication established between Indonesian journalists with news sources can be categorized into five patterns of communication, namely mutualism, parasitism, comensalisme, epigonism, and netralism.

4.1 Communication Pattern of Mutualism

The pattern of communication that exists between journalists and news sources cannot avoided because between journalists and news sources need each other. That is, reporters need a source of news, as well as news sources requires the presence of journalists, thus the pattern of communication between journalists and news sources are mutualism, which are interdependent and profitable.

Mutualism communication patterns that occur between Indonesian journalists with news sources more suited termed partnership relationship or partnership, so that between journalists and news sources form a pattern of mutual tolerance, empathy, understanding and have the same position in conveying positive information to the public.

According Wida NS, informants from Newspaper of Seputar Indonesia, mutualism communication patterns showed reporters and news sources consider it necessary a cooperation between them by applying pressure to the positive side aspects. That is, the reporter did not have a negative intention to impose a news source even supports every move made by a news source that is based on the basis of mutual support.

Wida statement similar to the Herick from Global TV. According to Herick, mutual communication patterns built reporters to a news source based on the equality between each other, so that the relationship between the two based on the harmony. Wida and Herik argued, journalists Indonesian relations with news sources concerned with a long relationship so that a news source easily contactable at anytime and anywhere. The other side, the news source also got a positive image of society because a written message reporters are positive.

Wida and Herick statements supported by Aceng Abdullah who said, a positive image appears because the message content is positive, and the person or institution likely to please if itself or institution appears in the mass media with a positive image. While the negative image arises because the message that emerged was negative, and people were reluctant to reported negative. (Abdullah, 2004: 5).

4.2 Communication Pattern of Parasitism

Communication patterns of parasitism is a communication pattern opposite to the communication pattern of mutualism. If the communication patterns of mutualism based on the harmony between Indonesian journalists with news sources, then the communication patterns of parasitism based on the discrepancy between journalists and news sources, but they cannot avoid relationship.

Communication patterns of parasitism that occur between journalists and news sources when one of them feels aggrieved. The losses can be experienced by journalists and news sources or both, resulting in negative communication patterns.

According to Andre, informants from Sindo Radio FM, communication patterns between journalists and news sources are not always located in the corridor desired by journalists and news sources, thus the communication patterns are somewhat forced so that one feels aggrieved. Andre's statement is similar to the Haryawan opinion from online media *wibawanews.net*. According to Haryawan, patterns of communication that occurs between journalists and news sources are sometimes guided by the inconvenience and are difficult to reconcile, but the acquisition of information from news sources must continue to meet the needs of information to the public.

Andre and Haryawan both argue that communication patterns of parasitism that occur between journalists and news sources will occur when reporters and news sources have a different meaning in some information that will support the realization of a story or work of journalistic product, consequently journalists and sources have their own opinion, and have implications for the pattern of negative communication because reporters saw news sources will proclaim negative about him so that he would refuse if asked to confirm by journalists.

Andre and Haryawan's statement is supported by Aceng Abdullah who said they were not familiar with the journalists because they feel enough with the negative news that ever happened to him or institution. (Aceng, 2004: 34)

4.3 Communication Pattern of Commensalism

Commensalism communication patterns that occur between journalists and news sources, in contrast with the pattern of communication mutualism and parasitism. Communication patterns of commensalism, occur between journalists and news sources are not based on profits and losses experienced by journalists and news sources.

Communication patterns of commensalism based on the pattern of communication that the parties but does not harm the other party. That is, the reporter could have had the advantage after the pattern of communication was awakened with the news source, but news sources do not feel disadvantaged or the opposite, news sources have advantaged from the relationship, but journalists will not be harmed.

Technically in the field, communication patterns of commensalism occur between journalists and news sources are tentative. This means that introductions or patterns of communication between journalists and news sources is only temporary, allowing not know each other before so that the communication pattern happens right away.

According to Sharif, the informant from Antara News Agency, when reporters contacted the news sources did not mind how to get a benefit but how to get information from news sources ready to be published to the public. The implications of delivering information to the people that turned out to be a positive impact to the news source is not a concern or responsibility of journalists.

Journalists have a duty and responsibility to publish information to the public but does not have the duty and responsibility to make the news sources get an assessment of positive or negative from the community, so the implications of the news and journalistic work more dependent on people's judgment, so that could be news, and works have positive implications for news sources.

4.4 Communication Pattern of Epigonism

Journalists when carrying out a task, usually have a goal to be achieved. That is, when reporters collect facts and data that is an implementation of an action that has been planned, but many journalists who ignore the element of planning even think how to rely on the findings in the field even rely on colleagues so in writing news, as well as journalistic work do not based on personal considerations or on the basis of the assignment from the boss, but rather depends on many journalists peers, so that it can be termed the word epigonism.

Communication patterns of epigonism that built by reporters and a news source is different from the communication pattern of mutualism, parasitism, and commensalism. Communication patterns of epigonism are journalists do not have the planning, have not desire to maintain good relations with news sources, all rely on most of the journalists who become their friends.

According to Ayi, the informant from Spirit Newspaper, planning is one of important factor in supporting the performance of journalists in the field, because the planning is directly related to journalistic product that made by journalists. Planning related to communication patterns built by reporters and a news source, for the communication patterns could determine how much information can be obtained from news sources.

Indonesian journalists who build communication patterns epigonism argues, that relationship with the source of the news is not really a major factor so that the pattern of communications made with a news source is only tentative and ignore harmonious

Ayi statement supported by Zelpi the informant from Tribun Jabar. According to Zelpi, every journalist has their own characteristic in treating the news source. There are journalists who maintain good relationships with news sources there are also journalists who totally disregard harmonization with news sources, and the most important thing is to get information from news sources in various ways, including relying on friends of the profession.

4.5 Communication Pattern of Neutralism

Communication patterns of neutralisme have distinctive characteristics compared with the communication patterns of mutualism, parasitism, commensalism or epigonism. Communications pattern of netralism are constructed of Indonesian journalists with a news source based on the neutralism, do not determine profit or loss, but was built based on the professionalism of each.

Indonesian journalists and news sources consider it necessary to have relationships that can build positive of communication patterns, but never one meaning because each has its own limitations. Indonesian journalists and news sources have different hit points and methods in providing information to society, so that the position of the two is opposites.

In the communication patterns of neutralism journalists described as the good, a hero who wanted to liberate the masses in fighting for their rights are threatened, deprived and assist people in finding clarity of information, press coverage is always filled criticize, while the source of the news, especially coming from government described as ruler feared, with the power to do whatever he pleases. Reporters and news sources take a neutral stance. Both operate independently. This means that the press left to take care of themselves and competing with the other press, while the government does not rely on the press to broadcast the results of development. (Abrar, 1995: 12).

According to Hilman, the informant from Bisnis Indonesia newspaper, journalists certainly require the presence of news sources because the news that produced by journalists coming from news sources so that the relationship between journalists and news sources is inevitable, but the pattern of communication between journalists and news sources allow occurred not in harmony because reporters and news sources have a variety of different interests so that each prefers neutral.

Rais, the informant from Galamedia Newspaper support Hilman statement. According to Rais, journalists will select a neutral relationship than to have a very close relationship with a news source because the closeness to news sources could interfere with the neutrality of the performance of journalists.

5 CONCLUSION

Based on this description, it can be concluded that the pattern of communication between Indonesian journalists with news sources can be categorized into five variants namely, mutualism parasitism, comensalism, epigonism, and netralism.

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Nationalist and Islamic/st (?) Discursive Contestation of Joko Widodo's Image in Social Media

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ABSTRACT. The image of Indonesia's current President, Joko Widodo (Jokowi), has arguably been framed as the nationalist populist figure with the constructed positive attributes, such as honest, trustworthy, clean and polite. This image construction has been challenged and contested, especially in the pre-phase of the 2017 Gubernatorial election of DKI Jakarta, when Jokowi's image has been juxtaposed with the incumbent Jakarta's Governor, Basuki Tjahaja Purnama (Ahok), his long-term ally as well as his former vice Governor prior to his presidency. This contestation can overtly be seen in the social media sphere, where the sharp polarisation occurs between the so-called nationalist (in this case Jokowi/Ahok's supporters/volunteers?) and Islamic/st (their opponents?) camps. This paper aims at investigating the written and visual expressions of the discursive contestation between the two camps represented on the memes they produced and/or their statement on their wall of their social media account as well as investigating the election regulations, especially pertaining the political/social/religious hoax issues. Deploying the social semiotic developed by Gunther Kress and Theo van Leeuwen to scrutinise the memes, systemic functional linguistic (SFL) postulated by M.A.K. Halliday to analyse the written texts of the memes and the statute approach to analyse the regulations, the preliminary result shows that the discursive contestation between the two camps is in a similar congruent proliferated form as in the 2014 Presidential Election.

KEYWORDS: Jokowi's image; Nationalist versus Islamic/st (?) discursive contestation; memes; election regulations

1 INTRODUCTION

The amendment of Legislation Law no. 10/2008 article 214 that enabled the public to direct voting marked the amplification of the construction of political image, especially on the outdoor media advertising (Leiliyanti, 2013). This political trend has been shifted to the virtual political campaign, especially when the number of internet users (the urban middle-class society, Sen and Hill, 2007, p. 194) in Indonesia rapidly increases (Nielsen Media Center recorded Indonesia had 71 million of internet users in 2014 (Sosemedtoday.com). In Lim's lens (2003, p. 274) internet as "a convivial medium" has broader range for freedom, autonomy, creativity and collaboration of its users compared to the conventional media (Lim and Kann, 2008, p. 82). Sen and Hill (2007, p. 194) further notes that the presence of Internet [and social media] at the end of Soeharto's regime marked the virtual politic that influenced public involvement in the political liberalisation. This involvement, in Russell's view (2008, p. 45), forges participatory culture that signifies amateur product in the form of "different" [communication] trend [with conventional participatory trend], collective network to produce and disseminate culture, and moment utilisation and certain group's interest.

This phenomenon in Fatal's lens (2012, pp. 885-891) also signifies the virtual landscape of cyber space. Fatal (2012, p. 888) continues that this landscape in the social media [in this case during the pre-phase or the campaign period of the 2017 Gubernatorial election of DKI Jakarta, 26 October 2016 to 11 February 2017] is seen as "ambient militancy", i.e. "the way the political actors [in this case the candidates or the supporters/volunteers of Jokowi/Ahok-Djarot's camp versus their opponents (Anies-Sandi's camp and Agus-Silvi's camp)] engage with the virtual co-presence" of other supporters/volunteers and/or the detested groups/people. This virtual co-

presence which generates (in) direct communication from the periphery (the participants do not share a 'real' physical space) plays an important role in determining the social life (Ito and Okabe, 2005, pp. 257-276; Komito, 2011), as well as the (overdetermined) political change (Fatal, 2012, p. 886). The attribute "overdetermined", as Fatal continues, stems from the interwoven multiple forces, such as "...the histories of political contestation, geo-politics, demographics and the ethno-religious fissures...". This paper, however, focuses on investigating the political contestation of the two dominating camps (they both synthesised and contested the Nationalist versus Islamic/st strands in constructing the candidates' political images) on the memes the supporters/volunteers produced illustrating Jokowi's image, especially during the campaign period of the Gubernatorial election of DKI Jakarta). The examination of election regulations discussed the legal aspects pertaining the political/social/religious hoax issues circulating on the social media.

1.1 The Nationalist/Islamic (/st?) Strands in the Political Images of Indonesian Presidents

The historical contestation of the Nationalist/Islamic (/st?) strands in Indonesia has been widely discussed since Soekarno's era to Reform era (Dahm, 1969; van Wichelen, 2006; Ajidarma, 2009; Adityawan, 2008; Leiliyanti, 2013; Roosa, 2014; Subijanto, 2014; Leiliyanti and Diyantari, 2017). Dahm (1969), for instance, investigated Soekarno's nationalist image as Princess of Justice (*Ratu Adil*) in Indonesia prior to and in the beginning of Independence. Adityawan (2008) examined the mechanism Soeharto (the second President) constructed his self-image as the (authoritarian) father of development by adopting Soekarno's image who positioned himself as the King of Java. Van Wichelen (2006) found that the image of Megawati (Soekarno's daughter and Indonesia's fifth President) was seen at the intersection of nationalist (Soekarno's daughter), feminist ("*mother of the nation*"), and Islamic (nominal Muslim) codes. In the Reform era, Indonesia's President who overtly represented himself as Islamic Nationalist figure) in order to win the election in the 2004 and 2009 elections was Susilo Bambang Yudhoyono (Ajidarma, 2009). However, Nugroho and Setia (2014, p. 4) positioned SBY's victory as the result of his "political fans". Leiliyanti (2013) read the narration of the legislative candidates' image construction in the 2009 legislative election through billboards and found that their images that represent their political and cultural disposition were the product of the synthesis as well as contestation of Islamic /st (?) and Nationalist stands circulating on Indonesian political sphere.

Roosa (2014) and Subijanto (2014) investigate Jokowi's vs Prabowo's image construction during the 2014 Presidential election and found that both represent themselves as nationalist figures adopting Soekarno's (Indonesia's first President) nationalist trademark. Roosa (2014) and Subijanto (2014) argue that the differences between them lie on the nationalist attributes borrowing. Prabowo showed himself as a figure who fully employed Soekarno's nationalist attributes, such as white safari suit, black *peci*, microphone, polonia's house, and suffix "-ken" Soekarno fondly employed (Subijanto, 2014). Jokowi was perceived as more selective in borrowing the attributes. He merely adopted Soekarno's independent concepts, called Trisakti – in his lens this concept is still relevant (Roosa, 2014). Although Jokowi and Prabowo wanted to demonstrate themselves as nationalist figures, Prabowo was seen closer to Islam, whilst Jokowi began to demonstrate his Islamic credentials, by conducting *umroh* at the end of the campaign days.

In alignment with Roosa and Subijanto, Salamah (2015) found on selected printed newspapers Jokowi's brand equity was higher than other candidates in the 2014 Presidential election. This was due to public exposure towards the media logic in constructing Jokowi's (nationalist) brand awareness – Jokowi was attributed with populist, friendly and honest labels, or adopting Mietzner's language (2014, p. 116) "he was a regular fixture on TV and news sites on the internet" and prototypicality (Jokowi=his electorates'social identity). Nonetheless, in contrast to Salamah, however, in close relation with Roosa and Subijanto, Arianto (2014) investigated the phenomenon of Jokowi's groups of supporters/volunteers as Jokowi's cyber

electoral machines and found that the supporting/volunteering act produced positive contribution in building this extra parliamentary democracy. However, examining this phenomenon Piliang (2008) possibly argue that this model of democracy merely built on the basis of “netocracy”, i.e. the democracy of seduction system, where individuals (read: electorates/(groups) of supporters/volunteers) navigated themselves in network pyramid in order to gain legitimation. In this sense, image construction produced and contested by the cyber army (read also: the supporters/volunteers/loyalists) plays crucial role.

In the 2017 Gubernatorial Election Jokowi’s image construction proliferates in a close correlation with Ahok. Leiliyanti and Diyantari (2017) found that the image parallelism of Jokowi and Ahok is due to the patronage-based system that circulate in the realm of (both actual and virtual) political sphere. This juxtaposition itself is exigent, as in the lens of their supporters/volunteers Jokowi’s-Ahok’s image is seen (if not celebrated) as the suitable candidates for the 2019 Presidential election (Rudi (2017, March 15). This paper, however, examined the synthesis and contestation of the Nationalist/Islamic(/st?) strands on the memes the supporters/volunteers produced and circulated as well as their statements on their social media accounts as the response and/or construction of Jokowi’s image.

1.2 The 2017 Gubernatorial Election of DKI Jakarta

The first round of the 2017 Gubernatorial election of DKI Jakarta was conducted on 15 February 2017 with three pairs of candidates: Agus Harmurti Yudhoyono (Agus)-Sylvina Murni (Silvi), Basuki Tjahaja Purnama (Ahok)- Djarot Saiful Hidayat (Djarot), and Anies Baswedan (Anies)-Sandiagana Uno (Sandi). Leiliyanti and Diyantari (2017, p. 8) argues that the patronage-based system behind the candidates (Agus-Silvi were nominated by the nationalist party, *Partai Demokrat* (PD), the Nationalist Islamic-based parties, *Partai Amanat Nasional* (PAN), *Partai Kebangkitan Bangsa* (PKB) and the Islamic party, *Partai Persatuan Pembangunan* (PPP); Ahok-Djarot were nominated by the nationalist parties of Golkar, PDI-P, Hanura and NasDem; Anies-Sandi were nominated by the so-called Islamist party, *Partai Keadilan Sejahtera* (PKS, Shihab and Nugroho, 2008, pp. 233-267), and the nationalist party Gerindra). This supporting formation arguably resonates with the historical polarisation and contestation of Nationalist/Islamic (/st?) strands in Indonesian political/religious/cultural sphere.

Referring back to the Gubernatorial election, prior to the announcement of the official result, the news regarding the malfunction of *Komisi Pemilihan Umum* (KPU) DKI Jakarta’ server due to computer hacking was massively circulated (Ramdhani, 2017, February 16; ; Rozie, F, 2017, February 16). Another incident followed when KPU DKI held its plenary meeting inviting the two pairs of candidates, who succeeded in their first-round nomination: Ahok-Djarot and Anies-Sandi, to present at the official announcement of the election result – Agus-Silvi gained 17.06% votes, Ahok-Djarot 42.96%, Anies-Sandi 39.97% (Hasil Hitung TPS (Form C1) Provinsi DKI Jakarta, n.d) – and determine the candidates for the second round election, Ahok-Djarot decided to leave prior to the commencement of the meeting. They argued that the committee was not professional, as they had been waiting for one hour (Rudi, 2017, March 4; Rozie, 2017, March 5).

Notwithstanding the incidents, the 2017 Gubernatorial election of DKI Jakarta, prior to and during the campaign days of its first round (26 October 2016 up to 11 February 2017), arguably marked the political heat haze, especially when the blasphemous action allegedly conducted by the incumbent Governor, Ahok, in Pramuka island, Seribu archipelago, on 27 September 2016 (prior to campaign days). Ahok was alleged to discredit Al Qur’an and *ulama* on youtube (TyoJB, 2016, September 28), as he explicitly stated on the official video issued by the office of the provincial government of DKI Jakarta about the employment of Al Maidah verse 51 as the “deceiving” (if not manipulating?) tool (arguably conducted by the *ulama*?). This, in Ahok’s lens, aimed to hoax Muslim electorates, so that they could not allow to vote non Muslim candidate (Ahok is the first Christian Sino-Indonesian Governor). This sparked the opponent groups’ reactions. They staged a series of demonstration (14 October 2016; 4 November 2016 (411 action); 2 December 2016 (212 action); and 11 February 2017 (112

action)), as in their perspective, Ahok, had trespassed Islamic religious discourse, a discursive arena in which he had no sufficient knowledge about. This paper does not concentrate on the system of representation, identity, production, consumption and regulation of the demonstrations as a religious, socio-cultural and political discourse, but on the textual analysis of the selected memes circulated (in this case in relation to Jokowi's image) as well as the response of the supporters/volunteers on their social accounts, especially during and/or in the aftermath of 411 and 212 actions (read also: demonstration). Why such relation is needed? Jokowi's image can be perceived as far-reaching political role figure, especially in the government. And as his close ally that shared similar cyber electoral machine (this electoral machine has been proliferated into many forms, such as *Jasmev* (Jokowi Ahok Media Volunteers) in the 2012 Gubernatorial election of DKI Jakarta, *Jasmev* (Jokowi Advanced Social Media Volunteers) in the 2014 Presidential election, *Teman Ahok/Badja* in the 2017 Gubernatorial election of DKI Jakarta), Ahok's image has been framed in parallel with Jokowi's. Due to this, the analysis section is organised based on the analysis of the memes circulated in the demonstrators' camp and the statements of the Jokowi's/Ahok's supporters/volunteers/loyalists/followers made on their social media account Jokowi's/Ahok's camp.

2 METHODOLOGY

Judgement sampling was deployed to select the data. Four memes were analysed in this case study: two memes or statements circulated in Jokowi/Ahok's supporters/volunteers social media accounts whilst two memes or statements in the opponents' supporters/volunteers' accounts representing the discursive contestation of the nationalist/Islamic(/st?) strands, especially pertaining the alleged blasphemous action of Ahok. This study deploys Hallidayean transitivity system in the realm of systemic functional linguistics to scrutinise the written expressions of the memes/statements and social semiotics to analyse the memes' visual expressions/photos existed along with the statements. The focus of the analysis of the written expression is on the clause level as the clause constitutes the smallest unit in the language which represents the flow of events or goings-on (Halliday and Matisse, 2004, pp. 168-305). The analysis is based on the six processes in the transitivity system: material, mental, relational, verbal, behavioural and existential. As for the analysis of meme/photo, in the lens of social semiotics, the grammar of the written text is seen congruent as the grammar of the visual texts as they both share similar logonomic system (Hodge and Kress, 1988, p. 4). The statute approach was employed to examine the regulations, especially pertaining the political/social/religious hoax issues.

3 DISCUSSION

3.1 Memes circulated in the social media accounts of the opponents' camp



(source: facebook)

No.	Conj	Clause	Ellipsis	Process
1.		<u>Terdakwa naik mobil RI 1</u> carrier Pro attribute		Relational
		<u>Jokowi kebablasan bela Ahok</u> Actor cir of manner Pro Goal		Material

The meme focuses on two different processes that are closely related to the action the meme represent. The first clause concentrates the relational process that emphasises on the circumstance of place element, i.e. the place where Ahok as the defendant (Ahok is still on trial process due to his alleged blasphemous action) is on the same car with Indonesia's current President. The verb "*naik*" that ostensibly represents an action verb does not represent the actual "get-on-the-car" process. In this sense, the clause "TERDAKWA NAIK MOBIL R11" merely illustrates the place Ahok sits on.

The second clause "JOKOWI KEBABLASAN BELA AHOK" concentrates on the action/material process of defending Ahok along with the circumstance of manner "kebablasan" (excessively) that modifies the action. Relating the two clauses in a syntagmatic chain, "*Terdakwa naik mobil R11; Jokowi kebablasan bela ahok*" (The defendant is on the president's car; Jokowi excessively defends Ahok) connotes that, arguably in the lens of the opponent's camp, this exemplifies the political superfluous action the President conducted. Seeing this in a deeper perspective, the action can be seen in twofold: First, in the opponent camp's perspective, the action arguably indicates not only the political disposition of these two ("nationalist"?) figures, but that also demonstrates an intended publicity gimmick (if not an overt intended political exhibitionism?) that possibly reinforces their image correlation and parallelism. Secondly, from the lens of the supporting camp, this plausible gimmick, possibly indicates the reinforcement of their political intimacy, albeit Ahok's legal status. However, at the same time, this act can also be seen as commodifying their intimacy, i.e. their supporters/loyalists will see this as a textual political integrity that potentially reinforces their supporters'/volunteers'/loyalists' political adherence.

As for the visual text, the left-to-right reading pattern suggests the one-fourth portion of Ahok's image (Ahok is depicted from the slanted angle) on the meme demonstrates that Ahok is positioned as the focus of the text. However, the attire Ahok dons and the situation he is depicted dilute his current legal status as the defendant. Next to him is Jokowi who seems busy conversing with a journalist. This spatial proximity and their facial expression (though direct interaction between Ahok and Jokowi did not take place when the photo was taken) amplifies the aforementioned textual political intimacy that arguably disregards the opponents' sentiment. The car they ride on the visual text also indicates the car's enigmatic status. However, the written text "*mobil R11*" (the President's car) seems to unravel the enigma based on the perspective of this meme's producer. In this sense, this publicity gimmickry visually communicates the political disposition of the President and the incumbent Governor of DKI Jakarta.



(Source: facebook)

No.	Conj	Clause	Ellipsis	process
1.	Saat	Rakyat dibutuhkan Phenomenon pro	[senser/Jokowi]	mental

2.		<u>-aksi lompat kesana kesini (sic.)-</u> Pro cir of place	[actor/Jokowi]	Material
3.	Saat	<u>Rakyat dibutuhkan</u> Phenomenon pro	[senser/Jokowi]	Relational
4.		<u>-aksi berlari kesana kemari (sic.)-</u> Pro cir of palce	[actor/Jokowi]	Material
5.	Saat	<u>Rakyat dibutuhkan</u> phenomenon pro	[senser/Jokowi]	Relational
6.		<u>aksi salam 2 jari disanasini (sic.)</u> pro cir of place	[actor/Jokowi]	Material
7.	Tapi saat	<u>rakyat yg (sic.) butuh</u> senser pro	[phenomenon/Jokowi]	mental
8.		<u>-malah ditinggal pergi-</u> Cir pro	[actor/Jokowi]	Material
9.		<u>Dulu kesannya</u> Cir of time pro	[phenomenon/Jokowi]	mental
10.		<u>gentlemen (sic.),</u> att	[carrier/Jokowi] [process/adalah (is)]	Relational
11.		<u>sekarang ketahuan</u> cir of time pro	[goal/Jokowi]	material
12.		<u>cemen (sic.)</u> Att	[carrier/Jokowi] [process/adalah (is)]	Relational

This meme has six interrelated boxes attached to one another. The left-to-right reading pattern of the first box on the first row shows that the action Jokowi did (possibly) during his campaign for the 2014 Presidential election. From the low angle, the picture shows the presence of Jokowi, who is running on the stage (one of Jokowi's leg seems to float on the air whilst the other step on the stage) and greeting, by lifting his right hand, the crowd of his supporters, who don the same flannel motif as his with red, white and grey colours (the motif does not arguably resonate with the colours that usually employed to represent political nationalist strand, such as red and white. This motif is perceived by Jokowi's/Ahok's supporters/volunteers/followers representing the working class (Argo, 2017, March 17).

The circumstance of place depicted on the visual text is possibly Gelora Bung Karno stadium. The combination of the low angle and the setting of the place suggests the magnitude of his image (read also: the depicted campaign activity). The second box illustrates similar action of running. However on this box, Jokowi is depicted running whilst leaving the cheering crowd. Unlike the first box, the high angle is deployed on the second box. The act of running and the high angle amplify the magnitude of the event (read also: Jokowi's image). The medium shot picture on the first box of the second row positioned Jokowi at the center. Jokowi dons a white polo shirt and lifts his right hand along with the forefinger and the middle finger lifted, whilst the other fingers folded. His visibility is higher than the crowd. The white tower as the background of this picture suggests the setting of place (Monas). The next box demonstrates similar action as the previous one, but Jokowi (who dons a formal black suit) lifted his two hand on the air in the middle of a crowd. However like the previous meme, his position is depicted higher than the crowd. Jokowi's image was absent on the third and fourth boxes of the second row. The third box also arguably displays a different crowd. The donning act of white attires and the afternoon prayer this crowd did afternoon prayer along with two persons wearing different attires (the first one dons black clothes whilst the one wears police uniform) suggest it. The next photo is taken from a high angle depicting a massive white crowd with the national flag floating above them.

However, the correspondence between the visual and written texts discloses how these visual texts were framed to associate with the intended meaning of the written texts. The image of the crowd (either wearing the flannel motif or white attire) refers to the word "*rakyat*" or people. Thus, the sentence "SAAT RAKYAT DIBUTUHKAN-AKSI LOMPAT KESANA KESINI (sic.)-" (when people is needed; jumping action- here and forth) on the first box of the first row, or "SAAT RAKYAT DIBUTUHKAN -AKSI BERLARI KESANA KEMARI (sic.)-

” (when people is needed; running action here and forth) on the second box of the first row, or “SAAT RAKYAT DIBUTUHKAN -AKSI SALAM DUA JARI DISANA DISINI (sic.)-” (when people is needed; two-finger-greeting action here and forth) on the first and second boxes of the second row, or “SAAT RAKYAT YANG BUTUH- MALAH DITINGGAL PERGI-” (when people need [you]; [you] instead leave them behind”) on the third and forth boxes of the second row, plausibly control the reading of the visual texts. Jokowi on the written texts, especially the first and second boxes of the first row and the first and second boxes of the second row, is represented as the person who denotatively prefers to do the process of physical action/verbal action (“jumping”, “running”, “greeting”, “leaving [the crowd/people] behind”) in order to gain the public consent. On the secondary level of signification, these actions were perceived as connoting political maneuvers, especially the massive crowd that don similar attires as his. The act of jumping, running and greeting were positively framed on the written texts, albeit they correspond with the passive form sentence that negates Jokowi’s presence linguistically. This is arguably due to the type of crowd (as the phenomenon) attended the events. In this light, Jokowi is visually depicted actively correspond to the crowd (read also: his electorates) he prefers with merely. This can be seen from the donning of similar attire on the visual level. When confronting with different type of crowd (the written text does not make a linguistic segregation of the crowds) in the third and fourth boxes (the active form sentence is used to indicate the constructed people’s exigency), Jokowi is depicted absent on the visual text (his absence is framed in the clause with the action verb along with the circumstance of manner “instead leave them behind” (“*malah ditinggal pergi*”) on the written text). On this stage, the meme ostensibly plays as a covert visual black campaign. However, a close examination of the setting of place of the third and fourth boxes discloses the actual absent of Jokowi during the 411 Muslim demonstration towards the alleged blasphemy case of Ahok. By this, the meme criticises the President’s political disposition towards the case.

The last clause (“DULU KESANNYA GENTLEMEN (sic.); SEKARANG KETAHUAN CEMEN (sic.)” or [he] used to appear as a gentleman, but recently [people] saw him pathetic) is located horizontally on the bottom part of the meme. This last clause plausibly concludes the producer’s [of the meme] impression and/or represents his/her personal evaluation towards Jokowi’s image (read also: political disposition). However, the distribution and circulation of this meme at the same time also entails the reaction of the opponent groups or the groups that are ideologically in line with the producer. The following exemplifies the reaction.

3.2 Jokowi/Ahok’s Camp Reactions towards Muslim Demonstrations

This section analyses the reaction of Jokowi’s/Ahok’s camp in forms of their statements on the wall of their Facebook accounts. This is purposely selected as the statements they made represent their personal response as well as inclination towards the case. The frequent employment of the news from mainstream media or the portal news they construct and adhere to becomes one of their basic foundations to counter the circulating religious/political issues/critiques from the cases involving their role political model(s).



(Source: facebook)

No.	Conj	Clause	Ellipsis	process
1.		<u>Pakde emang keren sekaligus kejem</u> (sic.) Carrier cir att		Relational attributive
2.		<u>MUI gagas rujuk nasional,</u> initiator pro goal	[actor]	material
3.		<u>Jokowi: Yang berantem siapa?</u> Sayer reported		Verbal
4.		<u>Yang berantem siapa?</u> Pro verbiage		Verbal

Four clauses were used on this statement. The personal statement (in form of evaluation/judgement?) lies above the link from the electronic media s/he refers to. Employing relational attributive process, the producer attempts to define and frame Jokowi's image with the word "pakde" (Javanese calling for the father's elder brother) as the carrier of the attached attributes "awesome and at the same time vicious". This signifies a personal act that arguably represents the self-constructed/perceived intimacy and the qualities s/he adores from the current President (awesome and vicious).

The next clause that stems from the news ("*MUI gagas rujuk nasioanl, Jokowi: Yang Berantem Siapa?*") or Indonesian council of *Ulama* initiates national reconciliation, Jokowi: whos' fighting?) of news.detik.com (an electronic mainstream media portal) arguably modifies the quality of Jokowi's personalities (framed with the adjectives "awesome" and "vicious"). The initiation plan and the Jokowi's question represents contradictory actions that modify the quality attached to the President as awesome and vicious leader. The question (in the form of reported speech) can be seen as the way the media framed the President's political response towards the initiation plan proposed by MUI, the council that arguably endorses the positioning of Ahok's statement in Pramuka Island as blasphemy case (Sasongko, 2017, January 18). Reading the interwoven relation amongst the initiation plan, the so-called Jokowi's question, the Jokowi's/Ahok's supporter/loyalist's reaction of the news arguably entails threefold reading contingencies: firstly, this can be perceived as Jokowi's contention towards MUI's reaction that arguably endorsed the opponent camp's stance in positioning Ahok's action as blasphemy. Secondly, Jokowi's reaction might suggest that he disagreed with MUI's effort to propitiate the religious/political turmoil resulted from Ahok's action, as he positions it as the day-to-day religious/political/social friction – part of Indonesian values of pluralism (this might entail Jokowi's position who is arguably against MUI's religious/political endorsement). Thirdly, Jokowi might see that no religious/political turmoil exists in the aftermath of Ahok's action, so national reconciliation is not necessary as the current friction is seen as everyday religious/political practices. Relating these with the personality qualities attached to Jokowi, the "awesome" quality seems to derive from his political preference (read also: disposition), as a simple reponse in a form of a question might dilute the aforementioned hypothetical exacerbation. The same response also leads to the second constructed quality (vicious), i.e. this simple response also represents a soft politicking that is able to strike the opponent's camp atrociously. The setting of a place on the visual text is possibly on the palace's back porch. Jokowi was captured sitting next to Muhaimin Iskandar, the chairperson of a nationalist Islamic party, *Partai Kebangkitan Bangsa* (PKB), when issuing his response/statement.

aksi 411 yg melejit Jacket Jokowi, skrg aksi 212 malah Payung Biru yg jadi trending topic, artinya sosok Jokowi sangat Warbiasak....



(Source: facebook)

No.	Conj	Clause	Ellipsis	process
1.		(sic.) Aksi 411 yg melejit Jacket Jokowi, Cir of place pro carrier	[actor]	material
2.		sekarang aksi 212 malah Payung biru yg jadi trending topic, cir cir of place cir carrier pro att	[initiator/author]	material
3.		Artinya pro	[carrier/(that)]	Relational
4.		sosok Jokowi (sic.) sangat warbiasak... carrier att	[process/merupakan (is)]	relational

Two material clauses were deployed to construct and maintain Jokowi's nationalist/populist image. As material process is deployed to explicate the focus of the above statement, actor (of the subject in the non functionalist grammatical perspective) becomes the central entity framed in the verb "melejit". The verb also plays significant role in constructing the goal (or the object, adopting the non functionalist grammatical viewpoint), i.e. Jokowi's (dark green) bomber jacket, as the latest constructed cultural emblem produced/resulted from Jokowi's visibility on the mass media in order to respond to the 411 Muslim action. The phrase "trending topic" which is employed in the twitter account, does not limit the proliferation of the construction on other social media account, such as facebook. This phrase signifies an attempt to position and disseminate the emblem as a soft political/cultural maneuver to divert the crucial issue at that time, i.e. the absence of Jokowi during the 411 Muslim action in Istiqlal mosque and in front of Merdeka Palace. Jokowi was reported (Setiawan and Rahmat, 2016 November 11), inspecting the construction of terminal 3 of Soekarno-Hatta airport, instead of meeting the demonstrators.

Unlike the 411 action, in 212 action (2 December 2016) Jokowi decided to meet the Muslim demonstrators albeit it rained (Payung Jokowi Ketika Salat Jumat di Aksi 212, Monas Mencuri Perhatian Media Sosial, 2016, December 2). Jokowi's/Ahok's supporters/volunteers/followers then twitted Jokowi's gesture in holding the blue umbrella by himself (1000 times). The news, the tweets, the statements pertaining Jokowi's act and umbrella can arguably be perceived as an attempt to reinforce Jokowi's populist/nationalist image or make the umbrella as another cultural/political fetish object. This is imperative as this is to show the public that behind the religious action on 2 December 2016, Jokowi successfully demonstrated his populist, nationalist and religious quality. The President's spokesperson, Johan Budi, reinforces this by conveying that the President finally perceived the 411 action as representing the silent majority who is disconsolate about the blasphemy issue (Kuwado, 2016, December 6). On the other hand the opposite perspective will suggest that the camp followers fetishised the umbrella or positioned this fetish object as part of political/cultural hocus-pocus, in this case by way of constructing trending topics (Jokowi's jacket and umbrella). However, apart from the contradictive viewpoints, Jokowi arguably presents a soft politicking praxis. This, in the lens of the writer of the statement, connotes

Jokowi's extraordinary quality (in a form of an attribute in the relational process). However, this quality cannot be detached from the supporters/volunteers/camp followers that construct, maintain and safeguard Jokowi's image.

However, from the perspective of the demonstrators' camp, in the 411 action they planned to meet the President in order to seek justice towards Ahok's alleged blasphemous case (the President defied to do so), whilst in the 212 action, they did not make a political request (if not demand) to meet the President, as they claimed that their action (assembled themselves massively centered on *Monas* doing the Friday prayer) was intended to seek God's help, especially for the case (Alim, 2016, December 2; Ajuz, 2016, December 1). The President himself perceived the 212 action not as a demonstration, but as "*doa bersama*" or "pray-together-act" (<https://news.detik.com/berita/d-3357739/mui-gagas-rujuk-nasional-jokowi-yang-berantem-siapa>). Seeing this in the perspective of the 212 action demonstrators, Jokowi's political decision to meet and pray the Friday prayer with them arguably signifies the President's response towards the demand (the President conveyed his political speech for more or less one minute after conducting the Friday prayer together with the 212 action's participants (Prihantoro, 2016, December 2) <https://news.detik.com/berita/d-3360946/ini-pidato-lengkap-presiden-jokowi-di-panggung-aksi-2-desember>).

3.3 Regulation Analysis

The possibility of the memes or the statements produced and circulated on the social media to represent sensitive and controversial issues pertaining the 2017 Gubernatorial election of DKI Jakarta is high. The Law no.11/2008 regarding Electronic Information and Transaction arguably constitutes as one of the legal regulation instruments that safeguard the nation harmony. The written and visual texts might breach circumspection, benefit, good faith principles stated based on article 3 of the law no. 11/2008. Others defy article 4 regarding the use of information and technology that aims to educate the people of the country, to improve prosperity, to improve public service effectiveness and efficiency, and to give the feeling of security, justice and legal certainty. Article 27 paragraph (1) is violated by meme containing sacrilegious visual scene. And the offender shall be punished with imprisonment of 6 (six) years and/or a fine of 1,000,000,000.00 (one billion rupiah), as stated in Article 45 paragraph (1).

Article 27 (3) was violated by a meme that has a charge of insult and/or defamation. And the offender shall be punished with imprisonment of 6 (six) years and / or a fine of 1,000,000,000.00 (one billion rupiah), as stated in Article 45 paragraph (1). While memes that spread information intended to cause hatred or hostility individual and/or a particular group of people based on ethnicity, religion, race and intergroup are a violation of Article 28 paragraph (2). Violators shall be punished with imprisonment of 6 (six) years and / or a fine of 1,000,000,000.00 (one billion rupiah), which is regulated by Article 45 (2).

Based on the aforementioned law, the regulation and the punishment are stated clearly, nevertheless, a body to detect the occurrence of the violation mentioned above. The discussion on establishing of National Cyber Body (Badan Cyber Nasional/BCN) appeared on public news in Indonesia since March 2015. The government believes that the particular body is needed as there are huge number of cyber attacks to Indonesian's sites, such as governmental sites and also banking sector. Eventhough Indonesia has Cyber Crime Directorate (under Police of Indonesia), unfortunately, they can only turn a finger when someone files a report (Siahaan, 2015, September 8). However, with the latest situation of the Indonesians' activities on social media which is considered as situation which could cause harm for the country, the government believes that the urgency of the establishment of BCN is very important. One of the duties of this body is to filter news and hoax (Sutari, 2017, January 4).

4 CONCLUSION

Similar to Susilo Bambang Yudhoyono (SBY), the sixth Indonesia' president, who won the presidency by constructing his soft political image, his successor, Joko Widodo, also constructed soft political image. This soft maneuver is imperative, as in the system of "Pancasila-based" democracy, the position of political role model is arguably overarching, albeit the state ideological system adheres to the nationalist principles of *gotong-royong* (sharing burden/mutual assistance) and *musyawarah untuk mufakat* (deliberation in order to reach he consensus) that ostensibly dilute the position of the role figure as people is placed on egalitarian position. Though the principles ostensibly reflect the nation's cooperative values (*gotong royong*, *musyawarah*, *mufakat*), this does not negate the cardinal function of a role model. S/he plays crucial role in the deliberation and consensus process, by way of empowering all the participants in order to reach the consensus (read also: consent/legimation). Relating this with the case of political image construction, the electoral machine (in this case the cyber electoral army) holds a critical, momentous position to deliberately construct, maintain and safeguard the network pyramid or matrix (in the form of sharing information/news/burden or mutual assistance in building and safeguard the commodity (i.e. the political image). This is conducted to achieve the public consent (read also: legimation) through this systemic "netocracy". However, this study limits itself on the discursive contestation of nationalist/Islamic (/st?) strands represented on Jokowi's image, especially in the campaign period of the 2017 Gubernatorial election of DKI Jakarta. This means that the cyber troops (the supporters/volunteers/loyalists/followers) of Jokowi/Ahok's camp and the opponent's camp focus on the mechanism of how this virtual *gotong royong* and deliberation operate effectively, especially in facing the virtual strikes of the opponents, especially in relation to the ideological discursive contestation (nationalist/Islamic(/st?) strands).

Jokowi/Ahok display themselves as nationalist "duo" (?) as their image have been constructed in parallel (if not identical?) since the 2012 Gubernatorial election of DKI Jakarta. The opponent's camp, in this case the ones, who also succeeded in the nomination of the first round, Anies-Sandi, have been perceived as representing the Islamic(/st?) groups, albeit they are nominated by nationalist party, Gerindra, and the so-called Islamist party, PKS.

The most controversial religious/political issue during the campaign days of the first round of the 2017 Gubernatorial election of DKI Jakarta is the alleged blasphemy case of Ahok (in which the case made Jokowi, the President, as the plausible authoritative figure that is often alleged to have political preference towards Ahok). Each camp attempted to contest and at the same time safeguard the positive image of their candidates and counter the negative image constructed by the opponent. For instance, the visibility of Jokowi/Ahok's image as close ally has been framed in the attribute of political intimacy which in the lens of their opposite camp, the intimacy merely functions as ostensible publicity gimmickry. The gimmick is important as the consumers need a product sample prior to making a voting decision. The loyalists will see the image (read also: gimmick) as a fetish entity, that one should firstly establish self-constructed intimacy (represented, for example, by the endearment Javanese calling "*pakde*"), so that the fetishising process can be internalised.

When a strike comes from the opposite camp, the supporters/volunteers/followers/loyalists will safeguard the image by, in the selectedaforementioned statements, conveying soft politicking praxis to dilute for instance the hypothetical exarcebation derived from the blasphemy case. As for the strike, it comes in the form of linguistic convolution (both in the visual and written expressions), in which the meme deploys the word "*rakyat/people*" that corresponds to the visual image of a crowd wearing flannel clothing and a different crowd wearing white attire. However, this does not mean that the word "people" cannot represent these two types of crowd. The punch lies in the linguistic capacity of the word "people" that in this case fails to make any segregation to disreminate the two. This mechanism explicates, replicates and at the same time exemplifies (not in the symmetrical form of analogy) the operation of the task's cluster of the Jokowi's cyber electoral army in the 2014 Presidential election, i.e. "promoting the candidates on social media,

organising the support networks, building on social approach to the public and maintaining the social communication and interaction with the public” (Mietzner, 2014, p. 119) and countering the political strike from the opponent(s).

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Social Media as Creative Marketing Medium For Indonesian Muslim Fashion Products In Beteng Trade Center Solo

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ABSTRACT. Muslim fashion grow fastly to the top in the recent of two years. Fashion industry especially in muslim line have produce sustainable collection for hijabers (words to calls stylish and fashionable moslem) in Solo. Growth factor dominated by creative ways that entrepreneurs do to promote their products trough social media. Simple, practice, efficient, fast and minimum risk become a reason for them to used social media to sell and buy the recommended product they need. This object examined knows to the answers of several questions are: (1) the roles of social media in case to promoting Indonesian muslim fashion products in Beteng Trade Center Solo; (2) entrepreneurs creativity format to promote their product with using social media; (3) the advantages and the disadvantages used social media for creative marketing media. The data collected by random interviews asked to informans that qualified as an entrepreneur who did trading activities used social media. The documents gathered from big media social sites that running special activities to promote muslim fashion products with international customers. The evidence shown by international expedition services that listed in the ordering and payment column. The results shows that social media brings big changes and increased the income generate of Indonesian muslim fashion entrepreneurs, because of short cut administrative regulation. The advantages values from media social used for creative promotion is more than disadvantages one. It can be called 'fast fashion'. There is fashion items with chemical and industrial process that completely use fast media to promoting and market it. Not only fast in produce, but also soldable because the power of social media. It's proof that social media is the right answer and fastly ways to use for marketing muslim fashion products and most of all daily need.

KEYWORDS: social media; marketing; creative; muslim fashion; Indonesia

1 INTRODUCTION

In the recent of years can declare to be a golden years of social media, since internet invented in 1974. All the public activity related with dissemination, propaganda, promotion, branding, and marketing use all forms of social media (Hanson, 2016). One example of the use of social media for political activity is the role of BlackBerry Messenger (BBM) which is able to deliver Barack Obama became the 44th President on the United States in 2009, despite having served the use of social media networks is restricted for security reasons. He was named the active updater to follow the social networking development and communications technology progress (Choney, 2009).

Basically, social media are both flexible and dynamic. Community could easily use it as a creative medium to build the network in a variety of ways. It can be regarded as a new form of communication by utilizing systems and internet-based applications. Full interaction occurs in the virtual space (Merriam-Webster). Utilization and how the users to present content information every year changes and developments. Even the smallest social relationships within a family sphere can be affected by the use of social media. The nuclear family becomes rarely discussed because social media can be considered a solution on individual members, when they status up dating then responded by virtual friends to provide solutions through the comment column. It is effective considered to solve the problems. So the dinner table as a daily discussion space is replaced with a discussion forum on social media (Wok, et. Al., 2016).

In the beginning status update only use a series of words or citing a party. Currently satire and protest presented with a form of memes. It's a kind of visual presentation in addition to the sentence or word that is usually used to satirize a strange condition (Milner, 2012). Meme considered as a variant of new 'virus' in popular culture. It was able to present a protest in an entertaining way and spread quickly became a world web trending topic (Coleman, 2004).

Maximum results and faster from social media uses are to influence the masses captured well by businessmen. Among them are the spotlight industry in Indonesia and even the world, that is called muslim fashion. The reason behind topic review is an interesting side social media uses for creative promotion by entrepreneurs and resellers muslim fashion in Indonesia. They have a distinctive way of visual presentation to attract shoppers by sharing it on social media.

Not all types of social media used by muslim fashion online vendors in Indonesia for several reasons. Furthermore, the promotion of muslim dress provoke to consumers, it was affects the number of muslim women who decide wear hijab or event vice versa. The number of Indonesian women in hijab has increased due to creative promotional influence from merchants through social media. Alternatively, the two issues are not related. In addition to the specific factors that cause employers use social media to promote their products and other types of social media are often used by the businessmen and there's some reasons behind it. May they do significantly affect the buyers as voters when supporting Obama.

This research was conducted using qualitative method. Interviews were applied randomly by multiple sampling sellers and resellers in BTC. Locations have been selected in a shopping center area that becoming biggest barometer for muslim fashion; with the largest online sales system in Indonesia (Gamis, 2016). Data in the form of archives and documents contained in social media networks are used to complete the analysis.

2 CREATIVY IN SOCIAL MEDIA USES FOR MARKETING

“The marketing industry increasingly uses Social Media related communication tools to drive traffic and consumers to a website destination.” (Taylor, et. al., 2017). The content of creativity products presenting become the first critical starting point. The next step followed by a good network, the target market, the response, and ended with the creation of opportunities of buying and selling. It often happens that strength dish beat the quality of products (look at Figure 1). Many consumers are hypnotized to buy such goods, but does not require or not an urgently need.

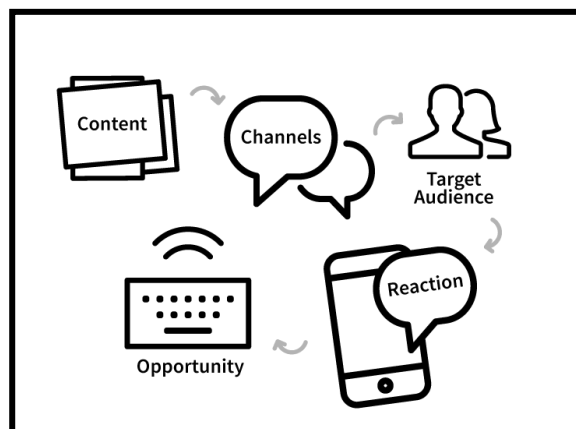


Figure 1. Social Media Marketing Steps to Influence Consumers

An interesting study and research was says that the creativity and entrepreneurship are not related. Creativity is the result of the implementation or idea execution. While entrepreneurship is a condition or ability of a person to have the willingness to cultivate a product to be presented or commercialized (Tsang, 2015). Creative people often do not have

the entrepreneurial spirit. The opposite is entrepreneurship spirit sometimes not equipped with creativity.

Social media uncorrelation connect to solve problems between entrepreneurship and creativity. All user Easily create even stimulate to make new forms of social media by instant application. They sometimes just adding and completing the existence of design (look at Figure 2). It's happen in Muslim fashion product marketing case. Sellers learn about consumer behavior that have loyalty in specific style and price (Hoyer, et. Al, 2013).



Figure 2. Marketing Poster of Muslim Fashion Online Shop Reseller with Majority User Social Media in Indonesia, such as WhatsApp, BlackBerry Messenger, Instagram, and Facebook

3 MOSLEM FASHION SELLING PROSPECT WITH SOCIAL MEDIA

“The mainstream fashion industry could not turn a blind eye to this trend that these individuals started on social media. It was to their realization that a hundred billion dollar in spending power market according to Thomson Reuters had been overlooked all along. Recently, the mainstream fashion industry has pitched in this promising trend going on. H&M had their very first ever model wearing a hijab and the world responded with appreciation. Tommy Hilfiger, Mango and Zara came up with modest collections during Ramadan. Celebrities are also supporting this phenomenal new trend. This all began on social media, with very few people and now the big brands are increasingly getting involved.” (Mvslim, 2016).

Discusses the rise of muslim fashion products in Indonesia can not be separated from Dian Pelangi figure (look at Figure 3, in the next page). She started to open up markets and create a network for trendy muslim women dressed called hijaber. Dian have several ways to products marketing and build an international network as a role model for the next muslim fashion designer. Using the well-known artist as clothing brand for each different theme managed to attract customers. The role of social media is quite big here. Not only the product being sold, even daily, and gossip about the designers were sold for public consumption. Sometimes scenario deliberately blow up the story on social media to boost sales. And it succeeded.



Figure 3. Dian Pelangi is a fashion designer, trendsetter, chief of Indonesian hijabers community, and muslim fashion entrepreneur

4 BETENG TRADE CENTER SELLERS COMMUNITY RULES

Sellers and resellers in beteng Trade Center make rules in a community format (look at Figure 4). The regulation is designed to prevent unfair competition. Some traders are not willing to join this community. It will usually meet obstacles. If the stock runs out, the merchant community members did not want to lend even capital stock (Administrator, 2017). Interesting things happen and determine the success of a businessman in the muslim fashion here. They will know the community members in violation of the rules of promotional display items on social media. Because, there are dialogue activity of question and answer in the comments field. Usually they avoid it by pushing buyers to ask and answer via inbox or private line.



Figure 4. Front of Beteng Trade Center or BTC Area

There are special characteristics to package promotional display products in the online muslim fashion (look at Figure 5). They create a photo collage with the instant application. In an image displayed examples of products that use by model. The series name or theme the following products in large writing special code, for example BM0637. It's also displayed variants or other color with the same shape as an optionional products. Usually, the clothes worn by the models is the most soldable. It is caused by visual imagery factor. When worn models, it will be more interesting exhibited. Everyday, certainly appears almost 360 new models sold by online sellers in Beteng Trade Center, with estimation is one merchant selling at least 2 products. Sales activities here is very solid, because it does not only serve buyers in the domestic or local and even directly from Malaysia, Brunei also Hong Kong.



Figure 5. Muslim Fashion Product Promotion that Post in Social Media
Made by BTC's Seller

5 CONCLUSION

Dish and the moment became a magnet for sales success through social media in Beteng Trade Center. Although social media has provided a promising basis for large sales. Creative administrator that present quality content is the success factor of sales. Employers' ability to read the trends and directions of consumer interest into a success. One interesting example of the new trend of muslim fashion in Indonesia is creating a new fashion models with the inspiration of the main character in a soap opera or a religious film. It is quite effective, even the member name of the product in accordance with the role in question, such as Zaskia headscarf, Amira robe, and Hanum abaya.

Sellers creativity to market their muslim fashion products through social media is not main reason of hijab users increasing number in Indonesia. But the entrepreneurs creativity always to create a new model for kind of tastes variety and became of factors that cause the women began to realize to dressing accorded to the Islamic religious laws guidance do not hinder them to still look fashionable and confident. The ease of online transactions also make them interested in products buying offered through social media. Using popular artist for products brand is a selling points. Dian Pelangi was endorsed Inneke Koes Herawati, Laudya Cinthya Bella, and Marshanda as brand image.

Types of social media are predominately used by sellers and resellers in Indonesia to market their products among others, Facebook occupies the first position, followed by BlackBerry Messenger, Instagram, and WhatsApp for the last. The main reason Facebook was still become the favorite one for use as the number of users the most large in Indonesia, 88 million are Facebook abilities to present data such as application images, video, sound, and easier operations in accordance with the character of Indonesian people who like to socialize, love to share stories, open, and practical. BlackBerry Messenger ranked in second position and the last was Instagram. For this type of social media the last-mentioned, in the past year become a favorite way replace Facebook and BlackBerry Messenger. The reason is the Instagram abilities to present images more exclusive and the wider international network than Facebook, that sometimes it's very private so impacted to limitation of the consumers number.

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Health Communication Campaign in Social Media
(Analysis Of Social Learning Theory on Breast Feeding Campaign
By Indonesia Breast Feeding Association (Aimi) In Twitter)

Topic Of Interest : New Media

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ABSTRACT. As known, Social Media is part of new media era has been very utterly attached to our live in this media convergent era. Most of people from different of age to the elders all across the globe has used social media as a dairy needs. We also seen communication campaign in social media, one of those is breast feeding campaign by Indonesian Breast Feeding Mom (AIMI). This is a community organization who educates Indonesian woman to actively and enthusiastically do this breast feeding for atleast for the first 6 month of the birth. AIMI was born from those who concerned about the lack of government attention to the matter, and the same thing also comes from the society in general and the private sector, though we know breast feeding is vital base to create a great nation. AIMI does a very massive campaign through twitter. Today, @aimi_asi has thousands of followers, and leads to form another breast feeding community but this time is for the father to support the mother; @ID_ayahASI (father who concern about breast feeding) was formed as a total support form the husband to his wife in breast feeding. The positive respons of the society has become a very interesting subject to be analyzed through social learning perspective theory of Albert Bandura (1986). The point of this theory is modeling. This paper will show you how AIMI successfully carrying out its mission by implementing a five health campaign strategy in new media. Observational learning finally result in behavior memprodukasi various interesting information mothers (follower @aimi_asi) and simultaneously mermotivasi follower to repeat that behavior through interaction in social networks new media as a hallmark of technological determinism.

KEYWORDS : health communication, campaign, social media, aimi

1 INTRODUCTION

1.1 Background

Mother's Milk (ASI) is a right that must be accepted by every newborn child until he reaches a minimum of 6 months of birth received sufficient intake with breast milk alone. But it turns out the fact that many infants who can not get right to the full breastfeeding from his mother because of several factors, mainly because of the motivational factors for breast-feeding mothers are less due to busyness and health problems.

Of course, very unfortunate if the baby finally getting formula intake in its development. In addition, there are many mothers who do not know that breastfeeding not only have short-term benefits, but also the long-term for the baby. Breastfeeding is very important for physical and mental health of the mother.

Various advantages of breastfeeding is that today many disseminated by various groups concerned with breastfeeding for infants. No wonder the campaign more intensively promoted exclusive breastfeeding in Indonesia. Exclusive breastfeeding campaign is run not

only through the print media, as well as directly elektronik, but now has a lot of advantage of social media over the Internet (new media).

As known, the era of convergence is faced today led to the merging of telecommunications services, information technology, and broadcasting. An integration of the increased digitization, content of different types (data, audio, voice, video) is placed in a similar format and transmitted continuously through the variation of technology (computers, mobile phones, television) so multiple products simultaneously under one product with all its advantages, has caused many implications in human social life. Changes in lifestyle, career, business, culture and so present in the joints of life today that is not found and developed previously.

People who care with exclusive breastfeeding one of which is the Nursing Mothers Association of Indonesia (AIMI), which is a nonprofit organization based breastfeeding peer group with the aim of improving knowledge, information about breastfeeding and the percentage of mothers breastfeeding in Indonesia. AIMI is currently located at Jl. RS Fatmawati 39, Kebayoran Baru, South Jakarta.

For AIMI social media is believed to help the campaign to breastfeed for almost all people, especially mothers in Indonesia are active users of social media such as facebook, twitter, instagram, path and so forth. Submission of information through social media is seen to give effect in the form of motivation / interest of a mother to breastfeed her baby.

Thought AIMI to capitalize on social media in campaigning activities pemeberian program of exclusive breastfeeding for infants fueled by a passion for raising figures for infant health and intelligence. Through social media variety of information about breastfeeding and permasalahannya will be faster deployed in wide range, especially for mothers in Indonesia who may still very rarely get valuable information about breastfeeding.

Of course, this effort is the result of a process of social learning as Albert Bandura states in the formulation of social learning theory that the learning process in humans is intended to apply themselves well in life. Human behavior is not purely automatic eflaks and stimulus (S-R bond), but also due to the reactions that occur as a result of interaction between the environment and human cognitive schema itself. (Shah, 2005).

Indonesia as a potential population of Internet users, who accessed social media, and mobile smartphone users as well as the largest in Asia make ASIMI make social media as an additional channel for effective public communication by means of communicative and informative. This means that humans can not break away from its dependence on technology so that the presence of technology can transform human culture. As revealed by Marshall McLuhan in the theory of technological determinism that: "We shape the equipment to communicate and eventually the equipment to communicate that we use it to form or influence our own lives". (Nurudin: 2012)

Social Media is an online media, with users able to easily participate, share and create contents include blogs, social networks, wikis, forums and virtual worlds. Blogs, social networking and wiki is a form of social media that is most commonly used by people around the world.

Social Media is an online media that supports social interaction and using web-based technology that transforms communication into interactive dialogue through direct response and comments can be seen by the account owner who wrote the social media / disseminate information. Andreas Kaplan and Michael Haenlein define social media as "a group of Internet-based applications that build on the ideological and Web 2.0 technologies, and that enable the creation and exchange of user-generated content"⁴.

Social media offers the ease of capture and develop introductions and friendships become attractive for application associated with the activity of dissemination of information about breastfeeding and breastfeeding. Social networking is social media such as twitter been AIMI as a forum to contribute and get feedback openly in a short time and infinite. One of the advantages twitter selected by AIMI in campaigning for breastfeeding program is chirp restriction status updates on twitter facilitation of only 140 characters, so the information will

⁴ <http://repository.usu.ac.id/bitstream/123456789/42287/4/ChapterII.pdf>

be shorter and easier to read, update faster timeline, and friendship is not limited. Collaboration and social learning theory of technological determinism in analyzing case by AIMI health campaigns through social media twitter, linked to **"How AIMI strategy to provide information to its members in order to campaign for exclusive breastfeeding program through twitter"** be an interesting thing to study.

Thus, this study aims to describe the process of providing information about breastfeeding, breastfeeding and the problems faced by many mothers in Indonesia by AIMI through twitter as a form of social learning.

1.2 Theoretical Study

This study uses Social Learning Theory (Social Learning Theory) of Albert Bandura and Technological determinism theories of Marshall McLuhan as a research base that will be associated with the movement of breastfeeding campaign through social media

Social learning theory known as the theory of observational learning, 'learning observational / observations'. Bandura looked at human behavior is not purely automatic efleks and stimulus (S-R bond), but also due to the reactions that occur as a result of interaction between the environment and human cognitive schema itself (Shah, 2005).

Based on the observations of others-social phenomena-the viewpoint taken by Bandura is often called social cognition approach of learning (Bandura, 1999.2004 cit Feldman, 2012). Bandura says that observational learning includes four elements of attention (attention), storing information or impression (retention), result in behavior (production) and motivated to repeat the behavior.

While the theory of determination technology has the basic idea that the changes that occur in a variety of ways to communicate will shape human existence itself anyway. Technology shaping how people think, behave in society, and the technology ultimately leads people to move from one century to century technology other technology.

Mc Luhan think that our culture is shaped by how we communicate. At least there are a few steps worth listening to, namely: 1. inventions in communication technology led to changes in culture, 2. changes in the types of communication ultimately shaping human life, 3. as Mc Luhan said "We shape the equipment to communicate and ultimately equipment to communicate that we use it to form or influence our own lives ".

We learn, feel, and think about what we will do for the received message communication technologies provide for it. That is, the communication technology to provide messaging and form our own behavior. What is given of the media will get into the feeling of every individual and affect our daily lives. Furthermore, he will use it again and again and again. Mc Luhan concluded that the medium is the message itself. Media is a tool to strengthen and expand the functionality and human feelings. (Nurudin: 2012)

Social media is a product resulting from the digitization technology through new media, namely the Internet. Digitalization is an effort to overcome the limitations and inefficiencies in broadcasting (Harry, 2014: 3). Hardware-based digital technology evoke mass production which will then reduce the cost of production. So now in a digital human grip tech devices capable of surfing the global access to information and creating a variety of network interactions.

Health communication is a study of learning how to use communication strategies to disseminate health information that may affect individuals and communities so that they can make informed decisions related to health management.⁵ The scope of health communication includes disease prevention, health promotion, and health policy.⁶

Social media presence that brings about changes in consumption culture media in society, as well as the demands on the improvement of public health issues tertutama of the right baby to get exclusive breastfeeding, make AIMI participated use in the context of

⁵ <https://nursyaifahhaslim.wordpress.com/2013/11/11/komunikasi-kesehatan/>

⁶ Alo, Lilliwari.2008. Dasar – Dasar Komunikasi Kesehatan. Yogyakarta: PustakaPelajar.

campaign health communication about breastfeeding and breastfeeding to the community / public so that creates a variety of strategies campaign dilancarkan by AIMI through his twitter account.

2 RESEARCH METHOD

The paradigm of this research is postpositivis with a qualitative approach, based on the consideration of the purpose of research (exploratory description) and also because the researchers wanted to know in detail about the strategy of the campaign carried out by ASI AIMI through social media.

The method used in this research is a case study.

The method used in this case is the intrinsic case study on the grounds that the research done to understand fully the case without having intended to produce concepts / theories or no attempt to generalize (Poerwandari, 2001: 65).

Data were collected by interviewing the AIMI activists who are still active as well as with the study of literature either through the original literature and online, publications and so forth

Data analysis was done by way of interpretation through the provision of meaning, by basing the statements of informants.

To avoid subjectivity researchers, the analysis will be done based on the viewpoint of the informant. Data is presented in narrative form descriptive and systematically arranged based on the process and the sequence of events to facilitate understanding.

3 RESULTS AND DISCUSSION

Health campaign for breastfeeding program conducted by the Nursing Mothers Association of Indonesia (AIMI) through social media twitter showed positive results with the number of followers that has amounted to 95 213 followers. AIMI twitter account is @aimi_asi and contains pink logo with a blue stripe roadside picture of a mother breastfeeding her baby. The pink color in the logo signifies the love of a mother to her child through breastfeeding provides coolness for both marked with green lines.



AIMI

Asosiasi Ibu Menyusui Indonesia

Figure 1: AIMI's Brand

AIMI's twitter still active post the writings and drawings of various information about breastfeeding, breast milk donor, a variety of activities infromasi AIMI members from different regions, consulting and various experiences. Joined together AIMI will give mothers a lot of convenience associated with breastfeeding.

Breastfeeding initiative to establish an Association of Indonesia (AIMI) was originally born with concern over the lack of support from the government, public and private institutions to breastfeeding. In fact, breast milk is a good start to the national generation of quality.

This non-profit organization facilitating lactation counseling, education classes are also held seminars, visits and hospital visit home visit during delivery and many others. AIMI formation is based on concern for some mothers who are well aware that breastfeeding is important for babies especially for 6 months atai commonly known as exclusive

breastfeeding. Not only that, AIMI also promoting breastfeeding for 2 years after exclusive breastfeeding.

AIMI feel called to care in the success of the Indonesian government health programs since 2012 passed Regulation No. 33 on exclusive breastfeeding. Moreover, the tendency shows that the number of women who choose not to breastfeed for various reasons has increased. It is unfortunate because breastfeeding is good in tackling malnutrition is also the infant mortality rate under the age of 28 days is rife, especially in developing countries, including Indonesia.

Through twitter account also AIMI can always communicate the vision and mission of AIMI with direct reference to the official website at www.aimi-asi.org. Vision AIMI namely: (1) To increase the percentage figures breastfeeding mothers in Indonesia; (2) To raise the percentage of breastfed infants exclusively in Indonesia; (3) For every mother in Indonesia has sufficient knowledge and enough information about the importance of breastfeeding to their babies; (4) For every mother in Indonesia get full support to breastfeed exclusively for 6 months and continue until 2 years or more; (5) That the Government, companies and other third parties are well aware of the importance of breastfeeding with the full support of breastfeeding to infants in Indonesia; (6) In order for the public to get information and knowledge about breastfeeding, and provide support in order to succeed in breastfeeding for babies Indonesia.

Sixth vision is then executed with the mission continues to be pursued through social media twitter @aimi_asi namely by: (1) Providing information, knowledge and support to mothers to breastfeed exclusively for 6 months and continue until 2 years or more; (2) To enter for the government, corporate and private institutions so that they know the importance of breastfeeding, with the aim that these parties can provide support for the success of breastfeeding; (3) Provide environmental education to the public about the importance of breastfeeding to constantly provide the knowledge and the latest information on breastfeeding and (5) Socializing the risk of formula feeding to infants younger than 2 years.

The mission is implemented in several campaign strategies AIMI observed on twitter @aimi_asi such as: account @aimi_asi always regular and active post various things related to breastfeeding and permasalahannya; actively open sharing and reply to the comments of the follower who asked about exclusive breastfeeding and breastfeeding; Active upload poster / announcement about the different activities in different regions AIMI Indonesi; actively raising program announced the ASI donor and donor share the experience of ASI; and participate initiated @ID_AyahASI twitter account in order to motivate the father (husband) to support and help his wife run a program of exclusive breastfeeding.

4 CONCLUSION AND RECOMMENDATION

From the above discussion it can be concluded that the activity AIMI on twitter through @aimi_asi account is the application of the real experience of members who have interacted and have concerns of their various problems associated with the health problems of infants and nursing mothers as a result of the process of social learning, which then actualized through the use of new technologies (new media).

Observational learning finally result in behavior memproduksi various interesting information mothers (follower AIMI) and simultaneously mermotivasi follower to repeat that behavior through interaction in social networks new media as a hallmark of technological determinism.

AIMI successfully carrying out its mission by implementing a five (5) strategies, namely:

- (1) account @aimi_asi always regular and active post various things related to breastfeeding and permasalahannya.
- (2) Account active @aimi_asi open sharing and reply to the comments of the follower who asked about exclusive breastfeeding and breastfeeding.

(3) Account active @aimi_asi upload poster / AIMI announcements about activities in various regions in Indonesia.

(4) Account active @aimi_asi announced raising program and share the experience of donor breast milk donor ation.

(5) Accounts @aimi_asi participate initiated @ID_AyahASI twitter account in order to motivate the father (husband) to support and help his wife run a program of exclusive breastfeeding.

Recomendation can be given as the development of science is the best there is research that can use the perspective of health communication for other social campaigns through the observation of the evaluation planning, process and results of the campaign were guided by a model of Public Relations campaign.

Recomendation for practical development are AIMI should also take advantage of the effectiveness of the use of other social media that have the potential to get big like instagram followers. As well as other oganiasasi there should be community-based with a concern for a variety of social problems.

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Online Joking Style: Studies on Whatsapp Group of Academicians

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ABSTRACT. Joke is everywhere. It is delivered through face to face or mediated communication. Among workers, an online chatting group is one of the media scenes of jokes. This article aims to examine the joke style in whatsapp group among lecturers. Thirty informants from three universities in West Java and Banten, Indonesia, were interviewed. The finding of this phenomenology research revealed that joke topic among lecturers was their colleague's weaknesses, physical and nonphysical. Joke was delivering verbally or nonverbally, direct and indirect. Not all joking objects feel victimized. Some of them feel proud to be the object of joking because it increasing their personal attractiveness and relation, also increasing their popularity. Therefore, some of them develop their own joking style. This research result also indicates that there was some similarity between joke in online chatting group and joke in real live.

KEYWORDS: online joking; online chatting group; lecturer; joke object

1 INTRODUCTION

Our live cannot be separated from humour. Arthur Asa Berger in his book *An Anatomy of Humour*, state that humour, is everywhere. It insinuates itself into every aspect of human lives and sticks its big nose in where people may be do not want it. It is delicious and yet, at the same time, often painful. Humour can be found in daily conversation, in the movies, on the television screen, in books, in newspapers, in magazines, in comic strips and comic books, on the radio, or in the graffiti on bathroom walls. There is no escaping humour and there is no subject, whether it be sex, marriage, politics, religion, education, work, sports, that has not been ridiculed, joked about, and used or abused one way or another (1993:1).

One form of humour is Joke. Joke is something that someone says to cause amusement or laughter. According to Elliot Oring, the characteristic of joke are: 1) it's contain a message that may be far from evidence; 2) joke often establish connection by spurious means that carry no legitimacy in rational discourse; 3) it is unclear how seriously the message is intended; And finally 4) Joke is recognize as a "something other than serious (Oring, 1992:14-15).

Joke not only influence a communication in real live, the conversation in the virtual world also cannot be separated from joke. Joke play an important role in making the conversation became lively and exciting. At least thus drawn from the messages that are exchanged full of laughter. There are so many books written about humour and joke on the internet, such *Humour from the Internet* (Gloria F. Rodriguez, 2008), *Internet Joke Book* (Keith Evans, 2001), and *Web Humour* (LLC Books, 2001). Morkes (Wen 2015) even mention that apparently joke more pervasive when people use computer-based devices (including smartphones).

Jokes also presented and developed in online chat conversation on the smartphone, such as in whatsapp and blackberry messenger group. People use online chat application not only to communicate seriously, but also to share a joke such as create and deploy a funny statement, as well as generating and sharing funny video and image. Joke makes conversation in these groups to be more fresh and fun.

In the online world, Joke has many benefits, including foster interpersonal relationships and attraction, strengthen solidarity and support, as well as increasing individual popularity. Not only that, states that humour and jokes are also develops in cyberspace because it can deliver and enhance the creativity of internet users in creating cuteness both verbally and nonverbally (Wen, 2015:86).

Jokes also exist in online conversation group in workplace, including in a group of academicians. Among any work type, academicians is one who have the highest access to digital media. As an example, In the United States, the average ownership of digital media among lecturers and teachers is higher than the national average. There was 94% of teachers have a cell phone while national smartphone nationwide ownership is 88%, and 93% of them have their own laptop, while the average is 61%. No 78% Teachers who use social media compared to 69% percent of the national figure (Purcell, 2013). In Indonesia, there are no official figures on the ownership of digital media among academicians, but survey conducted by Benny Pribadi (2006) of the 872 respondents from 30 Indonesian State Universities (PTN) showed that the use of computer-based media among lecturers is very high. Digital media is one of their primary needs. They need it not only as tools for communicating, but a proposition to increase the capacity of their teaching.

This paper aims to explain how academicians joking style in online conversation group, consist of the topic of their joke, how they deliver it, and how their reaction in real live.

2 METHODOLOGY

To explore academicians experience in delivering jokes in online conversation group, phenomenology method was employed in this research. This method allows researcher to understand the subject's language and their interpretation over the world. Studies with the phenomenological approach seeks the meaning of life experience a number of people about a concept or phenomenon (Cresswell, 1998: 51). Moreover, this paradigm requires researchers to enter into the conceptual world of the subjects examined in such a way so that researchers understand what and how an understanding developed by those around events in everyday life (Moleong, 1993:9). This means that research with phenomenological approach set in place and time naturally. With all the characteristics of the phenomenological approach, it will get the data holistically about the experience related to joke in online conversation group of the academicians.

There were thirty academicians in West Java and Banten who become the subjects of this research. They were lecturer of Universitas Padjadjaran, Universitas Sultan Ageng Tirtayasa, and Universitas Singaperbangsa. Seventeen male and thirteen female lecturers was chosen purposively. They are lecturer who experiencing not only as the person who make a joke but also experiencing become the object. Researcher using in-depth interview to collect the data about informants experience related to their joke experience.

3 RESULT

The result of this research divided into a) The object of Joke; b) The way they deliver it; c) Their Feeling and reaction in real live.

3.1 The Object of Joke

Aside from using a prevalent joke from many online source as a topic for their joke messages in online group conversation, lecturers also using their colleague conditions as a topic to make funny statements. Below are some parts of the lecturers themselves who becomes the object of joke topic:

1) Unmarried status of lecturer.

There was 23% unmarried informants, four men and three woman. They experienced becoming the object of joke. Their colleagues do not hesitate to clearly posting a funny statement about unmarried male informants, whether this unmarried lecturers were young (under 30 years) or no (over 30 years old). Otherwise, the unmarried female lecturer who experienced of unmarried status is only one young lecturer. This female lecturer said: *"My friend only dare to make a joke about me getting not married until now even though there are two others unmarried women in the group. It was because I'm still young and they now I will not angry"*. In line with that, two other of unmarried female lecturers (over 30 years old) said:

"My friends do not dare to make a joke about my unmarried status, unless I myself started and open myself for becoming the object".

2) Physical condition.

The physical conditions of among male informants which become a topic were their black skin colour, fat body, hair condition (bald or hoar), and bloated stomach. One male informant said: *"My Friend took a a candid photograph of my stomach and posted it to our whatsapp group. Then, all of them sent laugh emoticon"*. For male lecturer, all physical condition, as long as it is not physical disabilities may become the topic of joke. Meanwhile, women lecturer physical condition that can be the topic is only their overweight. The member of group only dare to make a joke about women physical condition, if the women herself laugh about it. *"My skin is black, but only Iwan who become the object of laugh. Nobody dare to make a joke about my skin"* Maya said.

3) Status as a junior in workplace.

There were two category of junior status in lecturers are, junior as an employee and junior as a member of online conversation group. Senior lecture make an employee rank as a topic of joke. In other side, people who recently joined the group will may become a topic of joke by friends who first joined.

4) Silliness behaviour.

Other jokes object of lecturers in online group conversation is a unique behaviour in both the real world and in virtual live. Examples of silliness that happen in the real world is sleep during meetings. *"Don't try to sleep during meetings. Or, you will get your photograph as an laugh object in the whatsapp group"* Tedi Said. Examples of silliness in virtual live is "typo" or misspelling. For example, "makna" but wrote "makan". Other common errors become the object of jokes is sending message to the wrong group (also called the "salah kamar" or "wrong room").

5) Domestic Affairs. Domestic affairs turned out to be the object of jokes, especially for male lecturers. *"Well, we can understand you being late to campus. You must help your wife, washing cloth hahaha"* Mario gave the example of him being the object of laugh.

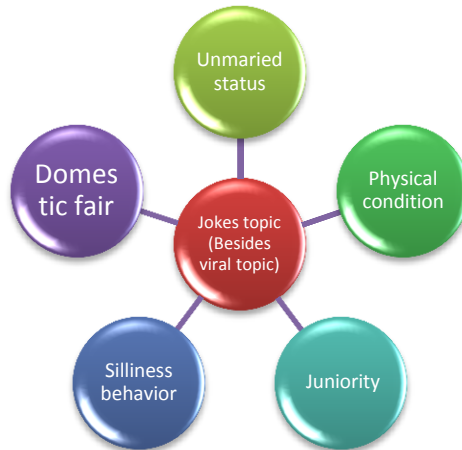


Figure 1: Lecturer Joke Topics

3.2 The Way Joke Delivered

Joke experienced by the informants in a form of verbal communication and some are nonverbal. Verbal joke can be express explicitly or implied implicitly. Examples of explicit joke is *"C'mon Demian, married this year or you will decompose."* or *"It's so dark. I think it is night now, but it just Dani came to this room"*. Meanwhile, examples of joke implied implicitly is: *"People under head of lector (lecturer grade) are not allowed to join, just stay in this room until you getting old hahaha"*

To form a nonverbal joke, forms ranging from memes associated with the informant, photos taken secretly (candid photograph), and edited photograph.

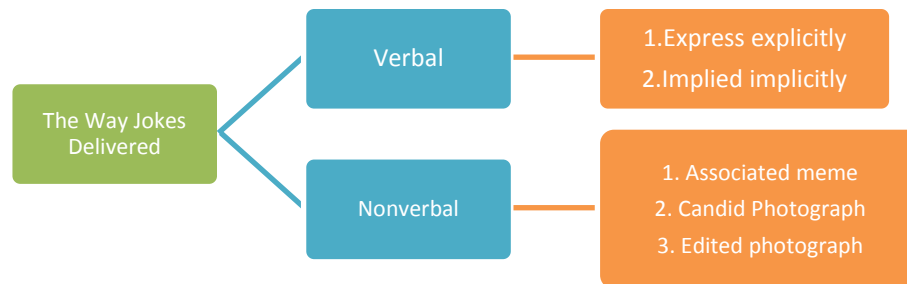


Figure 2: The Way Joke Delivered

3.3 Feeling and Reaction in Real Live

Not all of people feel desperate as they were the object of joke. Two types of emotion felt by a lecturer who become the object of joke are positive and negative. Positive emotions are feeling happy and glad for being the object of jokes. These emotions arise because informants felt that he/she recognized, and he/she exist in the conversation group. Become the object of joke is better than ignored by the whole group. Janitra, one informant even mention: *"negative feedback is better than zero feedback"*. Positive emotions also perceived as informants feel glad and meritorious, with he/she as an object of joke, then the conversation and interaction in the group become alive and bustling. Not only that, due to their reciprocal perceived happiness, members of the group become more

solid in both the real world and in cyberspace. By joking each other, group members feel able to know the character of their colleagues.

Meanwhile, the perceived negative emotion is a feeling resentful. These feelings arise when the catapult jokes are those that position is not aligned. In this case the person who make the joke is high job position people or more senior position and that person do not want when the object make a joke about her/him. It is different if senior make a joke about junior but he/she can accept when the junior make a joke about him/her. It is positive, because the joke may be reciprocal or bidirectional.

Other negative emotions arise as concerns their family members: parents, husband, wife, or child who reads the joke and regard it as something serious. As expressed by Nirina: "*One time, my little sister borrowed my cell phone. She read the incoming whatsapp message. It was my friend joking about my unmarried status. Then she told our parents about it, and then my mother crying*"

4 CONCLUSION

The results of our study show interesting results in line with the results of research Katie Crosslin (2012:26-31), which state that joke run simultaneously, the object of laughter also become perpetrators of joke itself. This supports the idea that there is no "pure" victim or object of joke, but the phenomenon of "object-doer". Joke can only take place "festive" and sustainable if the object of laughter serve the jokes and reply with a joke back.

At first glance, we may see that the lecturers may need more support and help on how to stop joke that hit them. But actually, some of them need it as the prove of their existence in the online conversation group. To anticipate the negative impact, they only need to learn about how to respond to a joke by joke back so that he/she can be accepted, recognized, even its existence anticipated in the conversation group.

The research result correspond to the five assumptions of Fisher (Littlejohn, 2011): 1) human beings are raconteur creatures; 2) A decision on the price of a story based on many reasons and consideration; 3) This reasons and consideration determined by history, biography, culture, and character; 4) The rationality is based on the assessment of the consistency and truth of a story; 5) we experience the world as the world is filled with stories, and we have to choose from the existing story.

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The Effectiveness Of Flipbook To Improve The Students Learning Achievement

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ABSTRACT. *Flipbook* learning media is used very rarely in archiving learning. This research aimed to study the effectiveness of flipbook learning media to improve the students' learning achievement in archiving subject. This study was a research and development with ADDIE model. The population of research consisted of 96 students: 32 in control and 32 in experimental groups. Data analysis used was an inferential statistic data with t-test. The result of research was the use of flipbook learning media could improve the students' learning achievement in archiving subject with the increase in mean score of experimental group by 14.28 higher than that in control group by 5.63.

KEYWORDS: media, flipbook, learning achievement, archives

1 INTRODUCTION

Learning media is an important thing in the world of education. Learning media is software and hardware that can be used to convey the content of the material from the learning resource to students that can stimulate the thoughts, feelings, concerns, and interests students so that the process of learning to be more effective. Advances in technology and information in the world of education makes the media as central position. Instructional media has a role which is important enough to make learning effective and efficient learning.

Archival subjects is one of the subjects of vocational high schools. Existing problems in these subjects was less enthusiastic in following student learning. The teacher has been trying to create learning in order to make students more active, by way of class discussion and work on the task. But when the discussion, only the portion of the students involved in the discussion. Other students are busy with other activities outside of the discussion. Students only receive material from teachers Handbook and the internet. This is certainly being one of the constraints in the study, because the study was not only expecting students get high scores, but students are also expected to be able to interact with fellow friends. The data shows that the average results of midterm archival subjects still under the limit completely. Limit completely for archival subjects at SMK Negeri 1 Surakarta is 75. The average results show that student learning achievement still need to be improved.

Learning media flipbook is starting numerous developed. Especially for archival subjects still very rarely developed. The interest of students towards digital media such as research results Fojtik (2015) which explains that many students interested in digital media and mobile learning. Park, Kim, and Yoo (2012) examines more specific regarding the development of digital media-based issues, the results of which digital media can stimulate independent study centred on the student learning experience and to improve the effectiveness of student learning, so that learning achievement has increased after using the media. Research conducted by Nuryani, Supardi, and Sudarmin (2015) that the media flipbook-based guided discovery can enhance the ability of students problem solving.

Besides research results Rasiman and Pramasdyahsari (2014) with the learning media Flipbook Maker effectively increases the ability of critical thinking students and cultivate students' character values such as discipline, cooperation, honesty, confidence and perseverance. In terms of digital media budgets do not take up a huge cost, Helen

Szeto (2009) that high schools should be developing open source textbooks to reduce school budget on purchasing textbooks. Open source digital textbooks allow teachers to freely choose and compile your own material to meet the objectives of the curriculum.. The reaction of learners towards digital books as research results Jones and Brown (2011) that children become comfortable with e-books and they welcomed it with good technology. But they are not prepared to ignore the printed book. This research proved the importance of the development of digital media like a flipbook in learning, although not directly leave textbooks. The research was supported by research Embong, Mutalib, Noor, Azelin, Hashi, Hezlina (2012) that produces learning that, in not entirely able to escape from a textbook but little by little-affected by the e-book in accordance with the changing times.

How the delivery of teacher who tends to be simple potluck with the media make students tend to be passive, less so enthusiastic to pay attention to the explanations from the teacher. Hence the need for an alternative to make use of sources and the media as a tool the learning process. With the presence of learning more in price with technology-based learning resource utilization such as flipbook at least provided a stimulus for students to focus more to learning so that students easily absorbed material.

Learning media flipbook in learning process will support teachers to deliver more creative learning material to students. Submission of creative learning materials by teachers will make students do not feel bored and receptive to the subject matter. The existence of the understanding of the subject matter by students then belajarpun achievements will experience an increase. Wibowo (2014) with the learning media flipbook can help students understand the material being taught by teachers who are shown with increased student learning achievement it is supported the results of the research conducted by the research, Mulyadi, Wahyuni, and Handayani (2016) that prove that media learning in the form of flipbook can improve learning achievement.

2 METHOD

This research developed a form of learning media flipbook. The model research and development using Research Development model ADDIE & consists of five cycles, namely cycle Analysis, Design, Development, Implementation, and Evaluation. The population of this research are students majoring in Administration offices, X-grade school year 2015/2016 SMK Negeri 1 Surakarta. The sampling technique in this study used random sampling. Test the effectiveness of Pretest-Posttest design with Control Group Design, the control group on XAP class 1 and class 3 XAP as experiments.

3 RESULT AND DISCUSSION

At the stage of the initial observation conducted researcher at SMK Negeri 1 Surakarta known low learning achievement on archival subjects based on the odd semester examination results year lessons 2015/2016. The results of the exam of the semester gasal 2015/2016 indicate that the average grade is still far below the limits of minimum completeness criteria 75. There are still as many as 37 students with percentages 38.54% which is still under the KKM while as many as 59 61.46% percentage of students from as many as 96 students total number of students who are divided into three classes. For learning to take place on the role of teachers is still very dominant. The medium used is only a teacher book package and the student worksheet only. It makes most of the students being passivity and quickly feel bored while receiving instruction. To create an atmosphere of learning a new, innovative, and can motivate students to an avid reader the subject matter then need media use computer technology in learning.

Based on the results of the initial observation, interviewing the needs of teachers and students then retrieved the information of the importance of the presence of the media that interest students. Therefore, researchers developed a media learning i.e. flipbook.

Learning is done with flipbook can attract the attention of students and science students in leveraging technology for learning activities.

3.1 Media Development

Development of the materials of the collection begins flipbook, creation of flowcharts, creation of storyboards, and production of media. Here is a sample media flipbook in picture 1, 2 and 3.



Figure 1. Display Cover Flipbook



Figure 2. Display Instructions

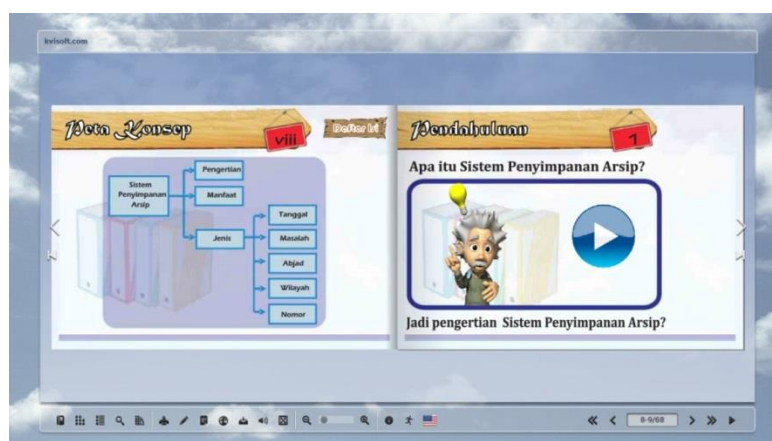


Figure 3. Display Map concept and Introduction

2 The Effectiveness of Media

After implementing the next stage of analysis prerequisite test is the test of effectiveness. At this stage is conducted in three times face-to-face Pretest-Posttest design with Control Group Design. These tests are done on a class X AP 3 AP and X 1. At this stage of learning media flipbook was applied to class X AP3 totalling 32 students as a group while the experiment class of AP1 X 32 as the control group. The selection of the control group and experimental group chosen at random. During testing the researchers assisted by teacher archival subjects to conduct observation and the observation of increased student learning achievement.

Pretest result value class XAP between control group and experimental results showed that the average pretest control group was 72.53 while the average pre-university test experimental group is 70.94. It can be concluded that the average between the control group and experimental group average on the value of early or pretest there is no difference because of small differences i.e. amounted to 1.59. Thus between the experimental and the control group can be defined to have the same level of intelligence and balanced so that treatment can be done next. After having analyzed the test t-test values obtained significance of 0382 by category was not significant, since $> \alpha$ (0.050). This showed that between the control group and experimental group at first did not have difference levels or can be said to have the same level of understanding.

Results of pretest value the achievements of the study class XAP control group and experimental group were also analyzed by t-test formula test. Price t count obtained from pretest control group and experimental group was 0.881, with the price of table t is 1.99. Thus t calculate the t table, meaning $<$ between control group and experimental group at first did not have difference levels or can be said to have the same level of understanding.

The results of the post test learning achievements XAP class value indicates that the experimental group getting an average 85.22, while the control group gain an average of 78.16. After having analyzed the test t-test retrieved values 0.000 of significance with significant categories, since $\alpha <$ (0.05), indicating that the results of the post test experimental group is better than in the control group with a significant difference.

The results of the post test learning achievement value class X AP control group and experimental group were also analyzed by t-test . Price t count of post test control class and a class experiment is 4.173, with prices t the table is 1.99. Thus t calculate $>$ t table, means an increase in the value of the experimental group better than the control group. This suggests that the learning media flipbook further enhance student learning achievement compared with no use learning media flipbook.

4 CONCLUSION

Flipbook learning media effective could improve the student learning achievements on archival subjects. Learning by using flipbook can be one of alternative media that are applied by the archives to improve student learning achievement.

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The Improvement of *Fiqih* Learning Quality through Applying the Cooperative Personal Social Learning (COPERSOL) Model with Local Wisdom Value Media in Madrasah Tsanawiyah in Semarang

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ABSTRACT. This research aimed to describe the improvement of *Fiqih* learning quality through applying the cooperative personal social learning (COPERSOL) model with local wisdom value media in *Madrasah Tsanawiyah* (Islamic junior high schools) in Semarang. This study was a qualitative research using case study approach. The methods of collecting data used were observation, interview, and documentation. Technique of analyzing data used was an interactive model of analysis consisting of 3 steps i.e. data reduction, data display, and conclusion drawing. The result showed that before teacher used local wisdom value media, the result of learning process was less maximal as indicated with the students' less activeness in attending the learning, their low motivation and attention to the subject, the students' stodginess to the subject, and their low absorption on the teaching material delivered. However, after the teacher used local wisdom value media, there was a significant change in which the students attended the learning vigorously, the students were motivated and paid attention fully to the subject, their absorbability improved significantly as indicated with only 12 students meeting the minimum passing criteria before the application of local wisdom value media and 33 students after the application of it. The conclusion was that local wisdom value media could be used to improve the learning quality with cooperative personal social learning (COPERSOL) model in *Fiqih* for the students of *Madrasah Tsanawiyah* in Semarang.

KEYWORDS: *Fiqih*; copersol; learning; local media; mts student

1 INTRODUCTION

Learning is a systematical, planned and programmed, continuous and sustainable process. The learning implementation is aimed at making the students experience permanent change. The change expected in the learning includes cognitive, affective, and psychomotor domains. Nevertheless, the percentage of those domains is different between one subject and another. *Fiqih* learning has larger percentage in change of affective and psychomotor domains implemented in attitude and behavior in daily life. Because the *Fiqih* learning achievement is urgent, it should be improved for its learning quantity and quality.

The result of observation conducted from December 2016 to January 2017 shows that *Fiqih* learning in *Madrasah Tsanawiyah* (Islamic junior high school, thereafter called MTs) in Semarang tends to be conducted conventionally. Some indicators show: teacher-centered learning, students serving as the object only, students less motivated and less focused on the learning, teacher applying one-way communication and having more domination, students responding inadequately to the learning, and having less maximal absorbability as indicated with the learning outcome in which only 12 out of 35 students (34,28%) meeting the minimum passing criteria.

Considering this condition, it was interested to make a change in learning implementation. The change was in the use of learning model and media. For that reasons, the author was interested in an in-depth study of the change of *Fiqih* learning media and model in MTs in Semarang.

Here are the previous researches related to the topic presented. Nurul (2015) concluded that the most important component of *Fiqih* learning is the application of learning model consistent with the student characteristics and the use of media consistent with teachers' ability and students' attraction. Similarly, Abdulah (2016) concluded that the good *Fiqih* learning model is the one that can empower the students in the learning, in which teacher serves as facilitator, while the good *Fiqih* learning media is the one consistent with teaching material and the *Fiqih* taught. The learning media understandable to the students, among others, use local wisdom value media. This finding is confirmed by Aisyiah (2016) concluding that the local wisdom value as the *Fiqih* learning media has such strengths as it can be the means of conserving, culturing, and socializing the local wisdom value existing in the local area to the students, and of improving the efficiency and practicality of learning. Using the local wisdom value as *Fiqih* learning media, the internalization of learning material into students will have higher power.

2 METHOD

This study was a qualitative research using descriptive qualitative approach. The condition of *Fiqih* learning was described as the way it is currently and to project the intended learning in the future. The subjects of research were teachers and students of MTs in Semarang. The object was the quality of *Fiqih* learning through applying Cooperative Personal Social Learning Model (COPERSOL) and local wisdom value media. The media used were:

1. rice flour, a media for practicing *tayammum*;
2. teapot, water dipper, bucket, and manual well as media for practicing wudu; and
3. doll, a media for practicing salat.



Figure 1: rice flour



Figure 2: teapot



Figure 3: manual well

The methods of collecting data used were observation, in-depth interview, and documentation. Technique of analyzing data used was an interactive model of analysis consisting of three steps i.e data reduction, data display, and conclusion drawing.

3 RESULT AND DISCUSSION

3.1 Result

Fiqih in MTs is one of Islamic Education subject studying *Fiqih Ibadah* (worship law), particularly pertaining to introduction and understanding on the way of implementing five pillars of Islam and its habituation in daily life. *Fiqih Muamalah* pertaining to simple introduction and understanding on the provision of *halal* and *haram* food and beverage,

khitan (circumcision), *qurban*, and the way of implementing buying-selling (trade) and borrowing-lending.

One of materials included in *Fiqih* is *shalat* (thereafter called *salat*). *Salat* as one of *mahdah* worship has a very important position. Islam obliges *mukalaf* to do *salat fardlu* (five times) daily. The importance of *salat* implies to the duty of parent to the children. Children should be instructed to do *salat* since they are 7 years old, even they should be instructed firmly when they are 13 years old.

Salat learning in childhood is very important. In addition to be the means of training the children to undertake their duty and obligation to Allah, *salat* also benefits the human's spiritual life considerably. Thus, in addition to be parent's duty, teachers as the substitute for parents in education realm have the same duty and responsibility.

Salat is a communication media between human being and Allah. For that reason, an intensive communication can be a means of controlling the students' attitude, behavior, and deed in daily life. In fact, the advance of information and communication technology affects the implementation of *salat* to the students. It can be seen from many students delaying *salat* and doing *salat* in congregation reluctantly. Many students are enslaved by cellular phones so that they are still preoccupied with their cellular phone despite *azan* sounded. Some others are enslaved by television so that they are still watching television despite *azan* showed. More tragically, they switch to other channel when seeing *azan* show. Such the condition occurs in the students of MTs environment. In addition, some students are found having attitude, behavior, and deed which not reflecting the *Fiqih* subject such as speaking vulgarly, dating openly, writing pornography, and watching pornographic movies in their own cellular phones.

If these phenomena are not immediately dealt with, the students' morality, mentality, and personality would be damaged. For that reason, a solution must be taken to this problem. Many solutions can be taken, but in the context of learning, the solution that can be taken is an evaluation on *Fiqih* learning process so far. From the result of interview with 35 of MTs students, the informations obtained are:

1. the learning is teacher-centered;
2. the students only become the object of learning;
3. only a one-way communication is used and it is dominated by the teacher;
4. the learning does not use attractive media;
5. the teachers give many assignments;
6. the learning runs monotonously;
7. the students are rarely given the opportunity of asking question;
8. the teachers use less clear and elaborate language; and
9. the teachers appreciate the students' opinion inadequately.
- 10.

Meanwhile, the result of interview with 15 teachers of MTs conducted on December 2016 gives the following information:

1. learning material is too much, so that they only pursued the target material;
2. the infrastructure is less adequate;
3. the ability of using actual learning models is limited; and
4. the ability of choosing and using methods is limited.

Considering the result of interview with students and teachers of MTs, it can be found that the factors resulting in the teachers' failure in *Fiqih* learning in MTs are so complex. Therefore, the complex solution should be found as well.

4 DISCUSSION

Considering the condition of *Fiqih* learning in MTs, an alternative way was provided to change the learning paradigm currently, that is, to change the formerly conventional learning into the modern and sophisticated one. One of learning models offered is Cooperative Personal Social Learning Model (COPERSOL). Learning model is a design representing the detailed process and the creation of environmental circumstance enabling the students to interact with each other so that change and development occur within the students. Furthermore, it is stated that the term “learning model” has four typical characteristic the certain or strategy does not have: (a) logic theoretical rationality organized by its designer; (b) learning objective to be achieved; (c) teaching behavior needed in order to implement the model successfully; and (d) learning circumstance needed to achieve the learning objective (Ismail, 2003).

In the learning, teacher is expected to choose the learning model consistent with the material taught. The selection of learning model involves a wide comprehensive learning model approach. The selection of learning model should be adjusted with its program outcomes (competency), for example, observation competency, hypothesis formulation competency, chart development competency, equation mastery etc. Therefore, the models or methods will be varying. Other elements that should be taken into account in choosing learning model are media/tools, teaching material, and student. The media/tool connected to teaching material will be effective so that difficulty level/ability level should be reviewed, and the media/tools connected to the students will realize the efficiency of learning.

In this research, two learning models were combined i.e personal and social. Every learning model has its own strength and weakness, so that combining those two models will make a model's strength complement other's weakness. In addition, to achieve the maximum result in the *Fiqih* learning process with new learning model, it was also combined with the local wisdom value media. The use of local wisdom value media in *Fiqih* learning is based on a reality that religious life in MTs environment is still very strong, and many religious local wisdom values are obeyed and respected by the society. Therefore, it can be used efficiently and practically in *Fiqih* learning. In *Fiqih* learning using COPERSOL model with local wisdom value media in MTs in Semarang, the teachers serve to be the facilitators in new learning paradigm: facilitating books, teaching module, hand-out, journal, research findings (as the learning source), and time. As the motivator, teachers can pay attention to the students, provide the material relevant to the students' ability level and contextual situation, motivate and make the students trust in the learning implemented. Teachers also give tutoring, showing the way/method that can help the students investigating and finding the solution to the problem related to learning material. Teachers should give feedback by monitoring and correcting the students' thinking or work performance in order to achieve the optimum target corresponding to their ability.

Considering the result of interview with 35 of MTs students about their perception on *Fiqih* learning using COPERSOL combined with local wisdom value media, the following information is obtained:

1. the learning is attractive and joyful;
2. the learning is student-centered
3. the teachers serve as facilitators;
4. the students are motivated to ask question;
5. the learning runs interactively;
6. the students focus on the learning; and
7. the achievement of learning outcome improves in which 33 out of 35 students (94,28%) achieve the score above the minimum passing criteria.

Similarly, the result of interview with the teachers shows the perception on *Fiqih* learning using COPERSOL model combined with local wisdom value media indicated with the following information:

1. interactive dialog occurs;
2. many students are interested in and ask question;
3. the students attend the learning vigorously;
4. the students attend the learning actively and curiously; and
5. the students are more motivated, and their absorbability is high so that they compete for answering the questions given correctly.

The result of interview with both students and teachers proves that *Fiqih* learning in MTs using COPERSOL model combined with local wisdom value media affects positively the improvement of students' learning outcomes and the change of students' attitude, behavior and deed, particularly at school, home, and in the society. It is because *Fiqih* learning with COPERSOL combined with local wisdom value media can attract the students into an attractive and joyful learning process.

5 CONCLUSION

Considering the result and discussion, the following conclusions can be drawn:

1. The prior condition of *Fiqih* learning in MTs in Semarang, when using conventional learning, is very worrying viewed from the students' learning activity and less maximal learning outcome.
2. The condition after the use of local wisdom value media in *Fiqih* learning shows the significant change in the term of students' learning activity and learning outcome in which the students can gain the maximal learning outcome.

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Integration of Character Education in Learning History

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ABSTRACT. In the practice of national education today, there is a mismatch between the ideals of national education with social reality occurs, which can be a fight between students, abuse of drugs. This phenomenon can be caused by factors; teachers, curriculum and learning tools. History is one of the subjects taught in high school, while the functions of history courses not only provide knowledge and historical facts to students, but also directed to the formation of personality / character. In order to create the character of students it is necessary to integrate character education in all subjects to realize the noble character of Indonesian society. The integration of character education in the history learning process implemented from planning, implementation, evaluation of learning through history. If the lessons of history associated with character education and delivered by attracting so students will not feel bored even raised nationalism and have a noble character.

KEYWORD: character education, learning history.

1 INTRODUCTION

Education is a very important factor in national development. Education that can support the future development is education that can develop the potential of students, so that students can face and solve the life problems they face. Education is not only concerned with the cognitive potential, but should touch the conscience potential learners. This suggests that education should include all potential learners consists of cognitive, affective and psychomotor developed in whole or holistic.

The opinion was reinforced by Law No. 20 of 2003 which states that the national education serves to develop the ability and character development and civilization of the nation's dignity in the context of the intellectual life of the nation. Therefore, national education aims to develop students' potentials to become a human being faith and fear of God Almighty, noble, healthy, knowledgeable, skilled, creative, independent, and become citizens of democratic and responsible.

Various innovations in order to achieve national education goals as stated in the Law No. 20 of 2003 on National Education System chapter 2 of Article 3, that one form of this innovation is the introduction of a national character education through the educational process. From the functions and objectives to be achieved, character education is not only an educational innovation, but also an education reform should be prepared and implemented properly and involve any parties related to education.

Noble words expressed in the formulation of national education objectives suggest that the Indonesian nation aspires to be noble character to be part of the national character. It is expected to realized through a process of national education is done in stages and sustainable. Character education is supposed to bring students to the introduction of the value cognitively, affective value appreciation, and finally to experience significantly value. This is the the character education plans (moral) called moral knowing, moral feeling, and moral action (Lickona, 2012: 51). Therefore, all of the subjects studied by students in school should be charged character education that led him to become a human character.

Judging from viewpoint of education, the character can be defined as a process of internalization of the main qualities that characterize the specialty of a society that is conveyed to students so that they can grow and develop into adult human in accordance with the values of the local culture. Therefore expected as the internalization of the main qualities desired, then character education should be taught among others by habituation to the education values, which is something that is considered good, widely accepted, and then become the foundation's current behavior with full responsibility.

Related with internalization the values of the character through the process of formal education, the character values can be integrated into all subjects including history courses. Submission history courses to students arranged in Curriculum 2013, which is designed to strengthen the competence of learners in terms of knowledge, skills, and attitudes in a holistic manner.

The curriculum of the history courses at the High School aims to inculcate historical Inzicht to students so that they know all the events in the relationship of history is a process of cause and effect that is sustained (Ismaun, 2001: 88), sustainable means that there are meanings that can be taken and used as reference in taking decisions. Studying at the school level was developed as an effort to prepare the younger generation successor. In this case, the function of school subjects, especially history courses are directed to the formation of personality. Ideally, the curriculum of history education can function optimally, namely as a vehicle to obtain scientific truth, and the truth of thinking learners to patriotism, love for the homeland, and the spirit of nationalism as Indonesian citizens is maintained.

2 RESEARCH METHODS

This article is the result of a review of the literature and library materials, either in the form of textbooks, research reports and articles published in the proceedings of seminars and scientific journals. The first step of writing this article for preparing a framework of thinking on the topic to be written. Literature and relevant library materials collected through internet access, libraries, and private collections of the author. The results of a review of the relevant literature and then processed in the form of sub subject in accordance with the theme of this article.

3 DISCUSSION

3.1 Character building

In terminological meanings of characters according to Lickona (2012: 81) is "A reliable inner disposition to respond to situation in a morally good way". Furthermore, stated that, "Character so conceived interrelated has three parts: moral knowing, moral feeling, and moral behavior. Noble character (good character) includes knowledge about good (moral knowing), and then raises the commitment (intentions) to good (moral feeling), and finally actually do good (moral behavior). In other words, the character refers to a series of knowledge (cognitives), attitudes (attitudes), and motivation (motivation), and behavior (behaviors) and skills (skills).

Another opinion stated, the character is the quality or strength of the mental or moral, moral or manners of individuals who constitute special personality that differentiates it from other individuals (Hidayatullah, 2010: 3). Characters also defined as character, temperament, character, or personality are formed from the internalization virtues (virtues) who believed and used as a basis for perspective, think, behave, and act (MONE, 2010: 3).

Based on the grand design that was developed by the Ministry of National Education (2010), psychological and socio-cultural character formation in the individual

is a function of all potentials of the human individual (cognitive, affective, conative, and psychomotor) in the context of social interaction of cultural (family, school, and society) and last a lifetime. Configuring the character in the context of the totality of social and cultural psychological processes can be classified into: spiritual and emotional development, intellectual development, physical and kinesthetic development, and Affective and creativity development.

Based on some definition of characters above, it is understood that characters is almost the same as the moral, characters the values of human behavior that are universal and covers all human activities, both in order to dealing with God, with ourselves, with our fellow human beings, as well as with environment, which manifested itself in the thoughts, attitudes, feelings, words, and actions based on religious norms, laws, etiquette, culture, and customs. From this it appears the concept of characters education concept of characters (character education). According to Frye (2002: 2), character education can be interpreted as a movement is national in characters with modeling taught at school.

Opinion was supported by the results of research Agboola and Tsai (2012), education / school is very important as a means of internalization character values through given subject in school. The concern of parents and the community is very important in supporting the school in inserting character values to students.

Related with internalization the values of characters, according to Mulyasa (2012: 167) internalization is an effort to appreciate and explore the values, that is embedded in every human being. So the internalization the values of characters is an effective and efficient manner in an effort to live the values of characters to be realized in everyday behavior.

Meanwhile the stages of internalization according to Muhaimin (2012) are: (a) the stage of transformation of values, at this stage the teacher merely informs the values of the good and the less good to the students, which is simply a verbal communication; (B) the stage of the transaction value, which is a stage of education to teach values by path two-way communication, or interaction between students and teachers are reciprocal. In this stage not only provide information about the value of the good and the bad, but also engaged to carry out and give examples of real behavior, and students are asked to give the same response, ie accept and practice the values; (C) trans-internalization stage, that stage is deeper than just the transaction value. In this stage the appearance of the teacher in front of students is not longer a physical, but the mental attitude (personality). Likewise, students respond to teachers not only the movement / physical appearance, but the mental attitude and personality. Therefore, it can be said that trans-internalization of communication are two personalities, each actively involved. So internalization of values is very important in the education characters because character education is values education so that the values of characters can be embedded in the learner. This is due to the challenges of globalization and cultural transformation that must be faced by students, they can deal with it if it has a strong character.

Technique of internalization can be done by (a) imitation; (B) habituation; (C) enforcement of the rules; and (c) motivating. Furthermore it is said that internalization of values can not simply explain or lecture only (Majid, 2012: vi).

According to Krathwohl, Bloom, & Masia (1973) cultivation approach of character values can be reached through the five stages, namely: (1) receiving (listening and receiving); (2) responding (response); (3) valuing (appreciate in value) .; (4) organization,; (5) characterzation, or characterization of value. So the technique of internalization of the character can be pursued through the stages of character values approach consisting of five stages. The five stages are receiving, responding, valuing, organization, and characterzation.

In order to strengthen the implementation of character education in the educational unit, identified 18 values derived from religion, Pancasila, culture, and national education goals, namely: (1) religious; (2) to be honest; (3) tolerance; (4) discipline; (5) hard work; (6) creative; (7) independently; (8) democracy; (9) curiosity; (10) the national spirit; (11) love of the homeland; (12) the achievements; (13) friends / communicative; (14) love peace; (15) likes to read; (16) concerned about the environment; (17) social care; (18) responsibility (MONE, 2010: 9-10).

3.2 Learning History

The role of education history as one pole or the main foundation for social studies education (Wiriaatmadja, 2002: 12), especially for the cultivation of values such as the introduction of identity, empathy, tolerance, which will foster a sense of belonging and a sense of solidarity. These values are very necessary to establish a national identity. The formation of the values of in the formation of national identity in the era of globalization, a lot of challenges, one of them is the cyber medium. Opinion is in line by Winneburg (2001), that education and learning history is a process of internalization of values, knowledge, and skills of a series of historical events that are designed and arranged in such a way as to influence and support the learning process of students.

Those opinions are relevant to the research results Akinoglu (2005), the teaching of history and identity formation of a nation there is a very significant connection. The linkage is given when teaching history in schools, while the identity is constructed from the past, so that identity can be formed by the teaching of history. Learning history is not just memorizing the facts history or history periodization, but more important is making of values of the events in the past.

3.3 Integration Character Values in Learning History

Character education is integrated in the learning process of history education is the introduction of values, facilitation gained awareness of the importance of values, and the process of entering the values into the behavior of students daily through a learning process either takes place inside and outside the classroom on the subjects of history.

The strategy of integration of character education in history teaching carried out from the planning, implementation, and evaluation of learning history.

3.4 Integration planning of Character Education in the learning of history.

Of planning carried out by analyzing the KI / KD, syllabus development, the preparation of lesson plans, and the preparation of teaching materials. Analysis of KI / KD carried out to identify the values of the characters in substance can be integrated on KI / KD concerned. The development of the syllabus can be done by revising the syllabus by adding a characters column next to the column of Basic Competence (KD). In the column filled character values that will be integrated in the teaching of history. Then, learning activities, indicators of achievement, and assessment techniques, adapted by adjusting the characters to be developed. In preparing a lesson plan in order to the integrated character education in history, done by revising the existing lesson plan. In the assessment, the revision is done by changing or adding assessment techniques that have been formulated. Assessment techniques have been selected so that the whole of these techniques to measure the achievement of students within their competence and characters. Among the assessment techniques that can be used to determine the character development is observation, peer assessment and self-assessment. Values are expressed qualitatively.

4 CONCLUSION

Curriculum 2013 is a curriculum that promotes comprehension, skill, and character education. In the 2013 curriculum students are required to understand the material, active in discussions and presentations, as well as having good manners and discipline. History is a subject taught in secondary school (high school) and has a function as the formation of personality / characters. Character education is integrated into subjects of history. The integration of character education is done in the learning process implemented from planning, implementation, evaluation of learning through history

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The Cross-Cultural Communication Media with Pragmatic Approach to Increase The Communication Skills in Indonesian Language for Foreign Students

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ABSTRACT. The position of Indonesian language in international level is getting more important and more potential. It is supported by a strategic geographical position and its unique cultural diversity, so it becomes a tool for another country to improve their understanding of the culture. This fact has led the foreigners interested in learning the Indonesian. Indonesian language has been learned by students in 450 universities in the world. The phenomenon in Indonesia is that the foreign students studying Indonesian language come from different countries and different cultural background. Based on the research conducted in qualitative methods naturalistic and focuses on learner of Indonesian language from foreign students at universities in Central Java, it was found that cultural differences is the cause of conflicts in communication. The process of communication in different cultures are influenced by factors: the act; the scene; the agent; the agency, and the purpose. These factors become important key in communication process by using the Indonesian language effectively. Accordingly, an effective communication strategy is needed. In this study, a communications strategy based on pragmatic approach is applied. This pragmatic approach can be the basis of effective communication strategy because in practice there is a relation between language and context so that it can support the users' ability to harmonize between sentences and context properly, so it will give impact to effective communication. Effective communication strategy is essential to be considered in a process of communication. The effectiveness of interpersonal communication with different culture background requires openness, empathy, positive feelings, supports, and maintain the balance. All of this can be achieved by a pragmatic approach.

KEY WORDS: cross-cultural communication; pragmatic-approach.

1 INTRODUCTION

Language is an essential communication tool. In regards to the importance of language as a communication tool, it is, also added with another function, on which it is to build the image of a nation. A nation will be famous and has a high image when its national language used by other countries in the world. In this case, the Indonesian language is developing the model. Although building the image by creating it to be an international language is quite difficult, but this is not something that is not possible because the interest of foreigners learning Indonesian language is currently quite high.

In one of the plenary session of the Tenth Indonesian Language Congress 2013, The attendance proposed that the Indonesian language becomes the Media of Diplomacy in developing Indonesia's image in the international World. Currently in Australia Indonesian language becomes popular language, and there are 500 schools teach the language.

Another fact that the Indonesian language is a means of international communication and it is also a fact that the foreigners learn the Indonesian language for communication media and the diplomacy, broadening knowledge about Indonesia, and an understanding of its cultural treasures. In connection with this case, problems arise

assembled different cultures in international students studying Indonesian language (Andayani&Suyitno, 2014).

In the 32nd ASEAN Inter-Parliamentary Assembly (AIPA) in Phnom Penh, Cambodia in 2011, the Indonesian delegation to fight for the critical mission which makes the Indonesian language as a media of communication in the ASEAN region, especially in AIPA's meetings. Indonesia is optimistic that the Indonesian language can become an official language of ASEAN. It is because most citizens of ASEAN know Malay, and the Indonesian language born from Malay.

If it is noted, the progress of Indonesian language is that many people from various country learn the language. There should be an entrance door to correct deficiencies of Indonesian language because there should be more attention to the parties in charge in the Indonesia language development namely the international students who are studying the Indonesian language, the teachers, and the local culture of Indonesia. In the Indonesian language learning, it is important to develop an interest in language which is learned and introducing the local culture deeply. Thus, international students who are studying the Indonesian language will be motivated to continue learning.

In the tongue learning for international speakers need to be focused on communication among the speakers, namely external speakers and native speakers in the learning environment. That is why they must prepare themselves to communicate among cross cultures speakers (Hamied, 2015: 11).

Therefore, teachers also need to understand the presence of linguistic codes in the Indonesian language. This exact code is the causes of conflicts among the learner from different countries with different cultures. The process of communication that takes place between people of different cultures influenced by factors: the act, the scene; the agent; the agency, and the purpose.

These factors become the determinant of a communication process by using the Indonesian language. Accordingly, it needs effective communication media. Effective communication can apply through proper linguistic approach. Therefore, in this study implemented a communications strategy based on pragmatic approach.

2 THEORETICAL REVIEW

2.1 Cross-Cultural Communication

Cross-cultural communication is a form of communication that aims to share information in a variety of cultural and social groups. It is used to describe a variety of communication processes and the problems that arise naturally. Problems often occur in an organization or social context made up of individuals from many different cultures (Hogan, 2013). Cross-cultural Communication emphasizes the comparison of the patterns of interpersonal communication among participants of various communications cultures. In the beginning, cross-cultural communication studied from the perspective of social and cultural anthropology so that the studies are more likely depth description (Samovar & Porter, 2014). The description here means a depth depiction of the communication behavior based on a particular culture. Many cross-cultural communication discussions range in comparison to the communication behavior of this diverse culture.

Various communication practices pose a barrier. Communication barriers, also known as the communication barrier is anything that is a barrier to effective communication (Chaney & Martin, 2004). Examples of cross culture communication barriers are the nod case, whereas in the US nod of the head means that the person understands, while in Japan it does not mean one agrees it only means that the individual is listening. By learning such kind of cross-cultural communication then this sort of communication barrier can be overcome. Efforts to speed up communication by minimizing communication barrier in intercultural communication also applied to international students studying Indonesian language.

2.2 Indonesian Language Communication for Foreign Students

Communication by using the Indonesian language for foreign students uses the cross-cultural communication. About the application for international students, the various study found that international students have difficulties. Spillane (2013: 1-4), found the results based on the reflection of an American student's experience in learning Indonesian. He stated that the result of visual study habits in understanding the spoken language from speech partner is not that good. Thus, the problem is merely a matter of understanding speech from speech partners. Some difficulties in communicating in Indonesian language, among others, the selection of appropriate affix, the determination of assimilation sound, the determination of the meaning of words after obtaining the suffix, the formation of the passive - active, pronunciation with nasal sounds, the use of prepositions, the use of the classifier noun, and the translation of terms accompanied by more than one adjective, as well as communication in choosing the right words for a particular speech.

Hill (2015: 1-10) describe the problems experienced by international students to communicate using the Indonesian language in learning. The form of individual classes and classical classes often cause problems for students. It is due to the target language capabilities possessed some students is not same so that there is inequality of ability in the class. Other problems associated with the difficulty in communication in the Indonesian language is the learning materials that do not correspond to the level of proficiency and background of the students so that they have difficulties in understanding the lesson. The problems cause the learning of the language is not optimum in training international students in communication.

2.3 Pragmatic Approach to Cross-Cultural Communication

A practical approach in historical perspectives have been developed (by Morris, 1938; Halliday, 1960; Austin, 1962; Searle, 1969 in Yule, 2008). All the experts who are trying to develop a social theory about language who views language as a social phenomenon. Another important idea is about the locutions action, illocutionary, perlocutions and illocutionary power of speech, which makes the theory of speech acts that are considered crucial to the study of pragmatics. The privilege of this approach lies in its potential as a theory of inference about what we can draw from the proverb. Thus the pragmatic approach relevant to cross-cultural communication.

To make the language used in cross-cultural communication is communicative, linguistic forms must adapt to the language situation. In cross-cultural communication, it does not only demand the similarity of ideas between speakers and listeners but also it demanded the suitability of feeling between speaker and listeners. Thus it can be affirmed that a pragmatic approach is an approach used to support the ability to communicate in a language that done by people with different cultural backgrounds.

A practical approach to cross-cultural communication can help the fluency of communication skills in using the language. This power has corresponded marking characteristics, conformable, and consistent with the situation. In the spoken language the activities are words selection, phrase creation, drafting long or short sentences. In written language, the events are developing a short or long paragraph, and other aspects languages, all of them need to apply according to the situation.

3 RESEARCH METHOD

The study was conducted by the method of qualitative research case study, due to the study found data in the form of statements about the causes of conflict among international students and the implementation of pragmatic approach as a media to communication among them. It follows qualitative methods (Denzin & Lincoln, 2000: 131). The case study method applied in the research setting in Sebelas Maret University,

Surakarta, and the sample was 16 international students, and the place was at Service Unit and Language Development. The time of the research was April to October 2016. This study is a single case based on the consideration that the case research highlighted a single case character. It means that the case is a complicated case about cross culture communication among the international student who learns Indonesia language and the problem was same at the same setting Thus the method chosen is a single case study. It is by the explanation of Campbell (1975: 178-193); Hamilton (1980: 76-92); and Yin (2002: 122), that the case study as methods of study can be used to observe a complex problem. Some source of data from the international students involved in this research, and in this study appears big amount of data for analysis.

The type of data is the research documents and field notes on interviews with informants equipped with reflections. Data sources are documents and witnesses obtained by sampling techniques (Patton, 1990). In the current study, the technique is purposive method sampling. The selection of informants from the students as a source of data taken with snowball-sampling technique (Atkinson, 1987). In this activity, there is a repetition of various information to a drop-off information (Williams, Raymond, 2012: 184), and the validity of the data using a triangulation of data sources (Patton, 2001: 277; Miles & Hubberman, 1984: 271). Here is that the information finding and matching provided by an informant will be same as what next source gives. Tongue Data analyzing techniques used in this study refers to interactive data analyzing methods (Miles & Hubberman, 1984).

4 RESEARCH RESULTS AND DISCUSSION

4.1 Cultural Differences Is The Causes of Conflict Among Foreign Students Communication

Cultural differences that led to communications conflicts among international students in the research happens because of the variety of native cultures of the students. The variety of native background cultures change the classroom situations. It makes the class as a multicultural class. In the setting of this research, the multicultural experience of these students shown with their origin: Thailand, Cambodia, Madagascar, Australia, Greece, USA, and Turkey.

The view of life owned by the students is different. These differences also reflected from their native language. For simple example that the perception the Indonesian color, kinship, about the place, and about the time show language different from one language to another language and from culture to other culture. The phenomenon of fundamental learning differences can make a conflict in a group of people (Seelye, 1994: 7). Therefore, in learning the Indonesian language for foreign students, the teachers who teach the learners must learn their origin culture, although it is not the whole culture. On the other hand, the teachers also bring their culture as a new culture that international students must learn.

The cases that occurred in the classroom experienced by the international students is that they can't accept a statement from other students who are not logic or irrational on their mind. Let's say for example "unwed pregnancy is taboo" or "single parent without married is negative, having children must have a husband." Those things are what American students give comments right away.

The cause of next conflict due to cultural differences is the use of the word "anda" which we call "you" in English. "Anda" in Indonesia language does not recognize level, but foreign students such as Thailand, Madagascar, and Turkey warned not to use the word "you" to the professor. However, international students from America and Australia used to use the word "you" to the professor.

The use of taboo words for foreign students such as words "breast, buttocks." Spoken by students from Cambodia. To say the word "breast," students from Turkey and Madagascar use the phrase "I'm sorry, breast." Or "I'm sorry, ass." Once there was a

foreign student from Australia, and Greece asked: "Why?" And the answer is, it is the politeness in Indonesian spoken language. "Yes, indeed courtesy in speaking is one socio fact of culture in Indonesia." By saying the word " yes, it is the culture of Indonesia", mostly foreign students did not ask further.

4.2 Implementation of Indonesian Language Communication Strategy to Foreign Students

In this research found that international students make adaptation as the strategy of communication. Various efforts of adjustments performed to understand a better Indonesian language. In related to this is the nature of communication in the Indonesian language which happened among international students are dynamic, non-formal and established Indonesian language continuous communication because having the same feeling. Communication strategies occurred among international students is accompanied by a high awareness and formal dialogical and often misunderstood in an understanding of meaning. It experienced by students of Greek origin, to avoid misunderstanding in the language, he used his hand gestures.

In the process of communication among students with different cultural background, the strategy used is presenting the symbols other than the language; this way can draw attention to being known. Nonverbal messages emphasis on verbal messages can be the complement and will color the words to be easy to be interpreted by the message bearer to the message recipient. This finding is consistent with the views expressed by Brown and Yule (1983: 1) which states that language is not just a means of communication. Moreover, the language in use is part of the message in the conversation. Therefore, through the influence of the cultural treasure, people learn to communicate properly with the Indonesian language.

4.3 Application of Pragmatic Approach as Cross-Cultural Communication Media Of Foreign Students

The use of the practical approach to a cross-cultural communication media among the international students found in this research. Students from Thailand, Madagascar, and Cambodia pay attention to who is invited to communicate and in what context. While students from America, Australia, and Greece not only pay attention to the communication opponent but also consider the purpose of communicating, communicating situation, and the path. This finding is consistent with previous research that has been done by Scott (2009).

The application of the pragmatic approach to a cross-cultural communication media associated with (a) who is speaking; (b) with whom; (c) for any purpose; (d) under any circumstances; (e) in what context; and (f) what path. The findings obtained some factors that influence the process of communication by using language as the media. Communication act with the tongue as a medium include actors, goals, circumstances, contexts, channels, media, and events.

In line with the above findings, Simon (2013) suggests three basic concepts in the application of pragmatic acts of communication media, namely communication events and the communication situation (Simon, 2013: 118). Both opinions are not much different. As summarized the factors in a basic concepts of the pragmatic application approach as a communication media, based on the above items, it's clear that a practical approach is very helpful as the media for cross-cultural communication.

Contact for foreign students studying Indonesian language, especially in Indonesia so far still oriented to the study of language as "structural." It raises a lot of problems when not associated with the use of language in practiced by paying attention to the cultural background. In language learning activities people are required to achieve a realistic quality. With its pragmatic condition, we can expect that the foreign students studying Indonesian language be able to use the target language contextually which become the background of real language activities (Richardson, 2014: 146).

Communication orientation is targeted to the achievement of pragmatic quality so that international students can apply the word in context. Learning a language should be able to accommodate practical speaking to correspond the real conditions. With pattern based on a pragmatic approach, the language learning process can be accepted automatically refers to a condition in actual acts of communication.

5 CONCLUSION

Cultural differences that led to communications conflicts among international students in the research happens because of the variety of native cultures of the students. It makes the class as a multicultural class. In learning the Indonesian language for foreign students, the teachers who teach the learners must learn their origin culture, although it is not the whole culture. On the other hand, the teachers also bring their culture as a new culture that international students must learn. The cases that occurred in the classroom experienced by the foreign students is that they can't accept a statement from other students who are not logic or irrational on their mind.

In the process of communication among international students with different cultural background, the strategy used is presenting the symbols other than the language; this way can draw attention to being known. Nonverbal messages emphasis on verbal messages can be the complement and will color the words to be easy to be interpreted by the message bearer to the message recipient. Therefore, through the influence of the cultural treasure, people learn to communicate properly with the Indonesian language.

The application of the pragmatic approach to a cross-cultural communication media associated with who is speaking; with whom; for any purpose; under any circumstances; in what context; and what path. The findings obtained some factors that influence the process of communication by using language as the media.

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Religiopolitical and Sociocultural Factors Shaping Creative Decisions in Religious Television Production: The Case of Malaysian and British Islamic TV Channels

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ABSTRACT. By drawing on ethnographic data gathered between 2013 and 2017, this article points to how the notions of being ‘minority’ and ‘majority’ Muslims affect the quality of working life of Muslims television production workers in Malaysia and Britain. This article argues that different religiopolitical and sociocultural environment in which these workers exist, shape the ways they make creative decisions about religious programmes that they produced. On the one hand, Malaysian Muslims television production workers who are the majorities found that such external factors have fewer implications for their creative decisions. On the other, creative decisions amongst British Muslims television production workers who are minorities have significantly shaped by religiopolitical and sociocultural factors, external to their television channel, have impacted on their creative decisions. This article contributes to the intersections of media, religion and culture, which often focus on the representation of Muslims in the press, film and television programmes, or by media organisations, whereas paid little attention to how Muslim media workers should/ought to respond to the religiopolitical and sociocultural environment they live and work.

KEYWORDS: media production; television labour; Muslim; identity; production culture

1 INTRODUCTION

The satellite broadcasting and the Internet technologies have allowed some Islamic television channels to operate from the United Kingdom, the United States, Middle East and Asia. Despite the proliferation of Islamic television across the globe, little is known about the experience of Muslim television production workers, and of what shape their creative decisions. This article aims to contribute to the intersections of media, religion and culture, by focusing on how religiopolitical and sociocultural shape creative decisions in Islamic television production in Malaysia and Britain.

In a Muslim-majority country like Malaysia, such Islamic television station as a private satellite channel Astro Oasis (2007 – present), and a State’s religious institution-owned (JAKIM) Al-Hijrah TV (2009 – present) are two leading broadcasters of Islamic programmes for Malaysian Muslim audience. Being managed by the Astro Malay-programming, Oasis offers its subscribers with a variety of genres. Its initial aim was to fulfil the corporate social responsibility (CSR) of Astro as a private satellite television in Malaysia. It has transformed into a lifestyle, commercially-driven Islamic television channel (Barendregt and Hudson, 2016). Similar to Oasis, Al-Hijrah TV is increasingly commercial, targeting audience below forty years old. Its missionary goals are clear, which aim to educate, entertain and to unite Muslims in Malaysia (*About TV Al-Hijrah*, 2016). Both Oasis and Al-Hijrah play a significant role in the development of Muslim identity in Malaysia. As Barendregt and Hudson (2016) frame it, such an Islamic format is known as a form of ‘Islamotainment’, which re-define local tradition into commercialization framework.

As with the Muslim-minority country like Britain, such an English language Islamic television channels as the Islam Channel (2004 – present) for instance, aims to represent ‘the voice of the oppressed’ Muslims living in the West and around the world (About Islam Channel, 2012). Another Islamic television channel like the British Muslim TV (BMTV) (2014 – present), encourages British Muslims to be ‘confidently Muslims, comfortably British’ (*British Muslim TV Media Pack*, 2014, pp. 1-4). Although these Islamic television channels claim to be representing the minority Muslims living in Britain, their missionary goals are different as the first is religiopolitical in nature while the latter, focuses on the sociocultural aspects of British Muslims. The Islam Channel aims to spread moderate Islamic views to Muslims and non-Muslims and to be a televisual ‘voice’ of the British Muslims against the Islamophobia and the ‘oppressed’ Ummah (global Muslims), such as the Muslims in Syria, Palestine and Iraq (*About Islam Channel*, 2015). Whereas, the BMTV aims to promote itself as a channel that offers ‘halal programming’, seeking to attract the ‘entire British Muslim community’ and is ‘non-sectarian and one which represents the different communities that make up British Muslim society’ (*British Muslim TV Media Pack*, 2014, pp. 1-4).

Up to this point, our knowledge of television production workers is still limited. The introductory remarks revolve around the missionary goals of the television channels and formats of programming. Before discussion of how religiopolitical and sociocultural factors shape creative decisions of television production workers in the Malaysian and British Islamic television channels, the section draws on a conceptual framework for the study of Islamic television production, which serves as a theoretical foundation for our analysis of how religiopolitical and sociocultural factors shape creative decisions in Islamic television production.

2 CONCEPTUAL FRAMEWORK

This article aims to contribute to the intersections of media, religion and culture, which often focus on the representation of Muslims in the press, film and television programmes, or by media organisations (e.g., Said, 1997; Poole, 2009; Knott et al., 2013). These studies paid little attention to how Muslim media workers should/ought to respond to the religiopolitical and sociocultural environment they live and work. Therefore, by drawing on media sociology and cultural studies tradition, this section identifies the religiopolitical and sociocultural factors that affect the creative decisions in Islamic television production. It emphasises on the construction of the minority (Muslim) identity by mapping of the discourse of the “clash” between the West and Islamic cultures, and identity politics concerning Islamic television in the West.

2.1 Discourse of the “Clash”

This section focuses on the conflict between the Western and the Muslim cultures, which informs the kinds of challenges that Muslim cultural production faces when making cultural products. Muslim cultural production is involved in producing items such as calligraphy, both nasheed (devotional songs) and musical performances, television programmes, and films. While making these products, Muslim media producers learn about their audience and surrounding societal issues. As David Hesmondhalgh argues, ‘during the production of media texts, media producers draw upon knowledge, values and beliefs circulating in society’ (Hesmondhalgh, 2006, p. 2). In light of his argument, this section considers the clash between the Western and Muslim cultures, as well as its effects on Muslim society.

The argument describes the friction between the West and Muslim cultures represented by Samuel Huntington’s (1996) thesis *The Clash of Civilisations*. Culturalists upholding Huntington’s argument regard ‘every’ Muslim as a threat to Western civilisation and Islamic culture and *Sharia* (Islamic law) as incompatible with Western culture (Kundnani, 2015, p. 65). Consequently, those upholding his argument suggest that

Muslims should shed their religious identities to blend into Western society (ibid.). The Huntington thesis/culturalists' interpretation of this "clash" has resulted in two things: first, the negative representation of Islam and Muslims in the media; and second, the image of Muslims as 'a suspect community' (ibid.).

2.2 Identity Politics

As with the context of the Muslim minority in the West, media regulators and counter-extremist think tanks are alarmed by the way a television organisation, such as the Islam Channel, portrays religious personalities. Upon researching the Islam Channel on behalf of the British counter-extremist think tank the Quilliam Foundation, Talal Rajab (2010) concluded that the channel was a hub of Muslim extremists. He believed that the content breached the broadcasting code, drawing attention to 'potential due impartiality issues' in its reporting of the Palestinian-Israeli conflicts, for example (see Ofcom, 2011 for details, pp. 5-25). The results of textual analysis also raised concerns from media regulator Ofcom about the threat of extremism through the Islam Channel programming.

Pressures from counter-extremism organisations and media regulators can shape to some extent, the creative decision-making of television producers. A similar situation can be observed elsewhere: for example, in a country like Germany, immigrant television programming has been a subject of political debate. Kira Kosnick's (2004) study of Muslim migrant producers of the Open Channel TV in Germany looks at the clash between Germany's multicultural media policy (which set the Open Channel as public minority access) and Muslim television producers. Her research shows that immigrant productions at the Open Channel TV were described as the work of extremists and fundamentalists with anti-integrationist aims; she discusses how such claims might foster the further isolation of immigrant populations, as well as encourage anti-democratic sentiments amongst them (ibid., p. 23). Like the Islam Channel, Open Channel TV was also scrutinised by its media regulator, The State Media Council (*Landesmedienanstalt*) of Berlin-Brandenburg. After receiving several complaints from German viewers, the media regulator initiated an investigation of Open Channel TV. In the absence of concrete evidence that the channel advocates religious extremism, it was still accused of such extremism at the administrative level. According to Kosnick 'Islamic programmes are the first that parliamentary critics refer to when they claim that the Open Channel project has [and] failed to them, the programmes are an indication that the channel is a 'playground for extremists' rather than an example of 'lived, practical democracy' (ibid., p. 28).

We have elaborated on the clash between the West and Islamic cultures and identity politics, which inform us about the religiopolitical and sociocultural environment that Muslims in the West live and work. The mapping of literature regarding such religiopolitical and sociocultural factors supports our claim of how these factors shape the production of Islamic television, and the degree of impact to which they brought to the Malaysian and British Muslims are varied.

3 RESEARCH DESIGN AND METHODS

By drawing on two ethnographic datasets gathered between 2013 and 2017 in Britain and Malaysia, this article points to how the notions of being 'minority' and 'majority' Muslims affect the quality of working life of Muslims television production workers, and the extent to which religiopolitical and sociocultural factors shape such notions. This article does not aim to compare between the Malaysian and British Islamic television regarding the institutional structure and professional hierarchy. Rather, our goal is to identify the religiopolitical and sociocultural factors that shape creative decisions. In doing so, we apply social constructivism as a qualitative research paradigm and interpretive framework. As a research framework, social constructivism assumes that 'individuals seek understanding of the world in which they live and work' (Creswell, 2013, p. 24).

The ethnographic research design of this thesis can be characterised as a small-scale cultural-institutional design, which examines a micro-social level of religious television. Ethnography is central to studies of television production. Researchers like John Caldwell (2008), Laura Grindstaff (2002) and Georgina Born (2004) in particular, employed an ethnographic research design to study television production, but their studies are different in geographical, sociocultural, industrial and genre contexts. Caldwell (2008), for example, adopted a cultural-industrial approach to study television and film industries in the USA, whereas Grindstaff (2002) applied a sociocultural-institutional approach to the study US-American television talk shows production.

We chose an ethnographic research design to observe television professionals in their natural setting and engage in their production rituals. Among these ethnographic approaches to television production, we mainly refer to Caldwell and Grindstaff's studies. Caldwell's analysis of television production workers' experiences 'as forms of cultural negotiation and expression' allowed us to examine the dynamics of power in an Islamic television production (Caldwell, 2008, p. 2). Grindstaff's study guided us in exploring 'the norms and practices that circumscribe [talk show] production, as well as the ways in which [production workers] makes sense of the genre' (Grindstaff, 2002, p. 34).

The research design for our study of Malaysian Islamic television is based upon a four-layer analytical framework, which helps us determine the forms of religiopolitical and sociocultural factors that shape an Islamic television production. Subsequently, examine the lived professional experience of Islamic television workers. Before conducting research on a Malaysian Islamic television, this particular research design has been applied to the study of the Islam Channel in London between 2013 and 2015 (Abd Karim, 2015). These four layers of analysis include religiopolitical and sociocultural environment; institutional context; television production community; and genre conventions.

The first layer symbolises the religiopolitical and sociocultural environment in which Muslim television production workers live and work. While our mapping of literature relating to the identity politics, of being the minority, is discussed in the previous section of this article, the discourse of the 'majority' subsumes in the results of analysis of the Malaysian Islamic television.

The second layer examines power dynamics from an institutional context. In this article, we refer to the Islam Channel (as a British Islamic television) and the Astro Oasis (as the Malaysian Islamic television). This phase of analysis informed by data gathered from participant observation in 2013-2015 at the Islam Channel, and participant observation conducted between 2016-2017 at the Astro Oasis.

The third layer of analysis reflects on the lived experience of television production workers, regarding their professional experience and the ways in which their identity (of being majority-minority Muslims), shape their creative decisions. Interviews of fifteen television production workers from the British Islamic television ('the minority') and eighteen from Malaysian Islamic television ('the majority') were carried out during the period of participant observation at both Islamic television channels. These Muslim television production workers include such creative personnel as the programming/channel managers, producers, assistant producers and writers/researchers and technical staff involved in camera, light and sound operating. In this article, our analysis is based on response by creative managers and producers of Islamic television programme in Malaysia and Britain.

Finally, the fourth layer represents the textual analysis of the genre conventions of Islamic television, which determine the aesthetic quality of a produced television programme. We focus on the production of television talk show. The analysis of genre conventions of the talk show like *Living the Life* (Islam Channel) and *Salam Dhuha* and *Tabayyun* (Astro Oasis) allow us to establish the links across the four layers of analysis. By doing so, we make sense of why producers make individual decisions concerning topics, treatment and presentation, and in which context such decisions are made.

This four-layer analytical framework embodies the power dynamics, resembling tensions and contradictions within an Islamic television production. John T. Caldwell notes that the 'production culture' of the Hollywood television and film industries includes 'collective, daily cultural performance involving symbolic codes, [and] conventionalized power hierarchies' (Caldwell, 2008, p. 342). Much like Caldwell who sees 'culture as an interpretive system' that 'always embedded in the play of power and politics', we examined power dynamics within an Islamic television channel (ibid., p. 2). The four-layer analytical framework indicates aspects that we have examined in the ethnography of an Islamic television and linked them to the empirical findings discussed in the next section.

4 RESULTS AND DISCUSSION

This article argues that different religiopolitical and sociocultural environment in which Muslim television production workers exist, shape the ways they make creative decisions about religious programmes that they produced. On the one hand, Malaysian Muslims television production workers who are the majorities found that such external factors have fewer implications for their creative decisions. On the other, creative decisions amongst British Muslims television production workers who hold the minority status have significantly shaped by religiopolitical and sociocultural factors, external to their television channel, have impacted on their creative decisions.

Our analysis teases out the extent to which religiopolitical and sociocultural factors shape Islamic television. The religiopolitical factors constitute the intervention by state's media regulators into the Islamic television channels. These media regulators include Office of Communication (Ofcom) in Britain and counter-extremism think-tank the Quilliam Foundation in Britain, and the Film Censorship Board (LPF) and Malaysia Communications and Multimedia Commission (MCMC) in Malaysia. The sociocultural factors concerns with Muslim identity that includes such representational issues relating to Muslim identity – on being minority-majority or extremist-moderate Muslims. We identify religiopolitical and sociocultural factors as the dynamics of power that are external to the Islamic television channels. We categorise the results of our analysis into two foci: first, relating to the "clash" between the West and the Islamic cultures, and second, relating to the Muslim identity.

The results show how the "clash" between the West and Islamic cultures affected the British Muslim television production workers, by which Muslims become 'a suspect community' (Kundnani, 2015). The response of British Muslim creative managers and producers toward such "clash" indicate the extent to which religiopolitical and sociocultural factors shape their creative decisions. For example, the Ofcom monitoring of the Islam Channel's programming impacted the production of Islamic programmes. This important religiopolitical controversy is related to the programme entitled *Jerusalem: the Promise of Heaven*, produced by the Islam Channel in 2006. According to Ofcom's Sanctions Committee, the channel failed to ensure that its content was treated with due impartiality. Ofcom considered that this failure was an example of an overall pattern of weak compliance with Ofcom's Broadcasting Code at the Islam Channel (Graf et al., 2007).

The Islam Channel continue to be under scrutiny of media regulators, in particular, upon the release of the Quilliam Report, which accused the channel of promoting religious extremism through its programme the *IslamQA* (Rajab, 2010). Such an accusation resulted in the British Islamic channel exercising an extreme form of caution when making creative decisions about religious programmes (Abd Karim, 2015). Religiopolitical and sociocultural factors have a great implication for creative decisions during the production of a talk show, which resulted in six types of constraint. These include constraints in presenting: 1) religious personalities; 2) religious diversity; 3) Muslim charitable organisations; 4) organisations associated with Muslim political

resistance; and 5) music artists and performance; 6) presenting physical appearance of women (see Abd Karim, 2015, pp. 152-181).

While the religiopolitical and sociocultural factors shaped the production of Islamic television in Britain tremendously, the response given by the creative manager and producers in Malaysian Islamic television such as Astro Oasis are different. The Malaysian Islamic television channel bears lesser constraints compared to their British counterpart. The practice of self-censorship among its manager and producers lessened the degree of interference by the state's media regulators such as MCMC or the Malaysian Film Censorship Board (Manager, February 2017). The manager, who have an Islamic educational background fits well as a creative decision-maker, regarding the choice of talk show guests and the treatment of the story items (Producer, February 2017).

5 CONCLUSION

Being an autonomous creative television worker is important for an individual involved in the production of Islamic television. The creative freedom might help the channel to flourish, simultaneously, encourage good television production experience among workers as well as quality programming among the audience. However, an absolute creative autonomy is hard to achieve by workers in television production. Not only the television managers and producers are bound to follow the company policy and commercial imperatives, but their creative decisions are also limited. This article concludes that the religiopolitical and sociocultural factors do shape the creative decisions of Muslim television production workers. The geopolitical location of which these workers exist and work does make the difference to the analysis of Islamic television production. Further studies on Islamic television are required for better understanding of how and under what conditions Muslim television production workers produce religious programme.

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The Independency News Script on Kanal 22 News Program in TVRI Yogyakarta

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ABSTRACT. TVRI Yogyakarta is the first and the only one television station in Indonesia which has transformed into public broadcasting institution through Law Number 32 of 2002 on Broadcasting. Act No. 32 of 2002 Section III Article 14 Paragraph 1 also listed the definition of public broadcasting institution, which is state founded legal entities that are independent, neutral and non-commercial, as well as provides services for the interest of the public. Therefore, the news programs presented in TVRI Yogyakarta, including Kanal 22, must also be adapted to the principles of public broadcasting institution as mandated in the Broadcasting Act which are neutral, independent and non-commercial. The method of this study is content analysis method with qualitative approach and aims to find out the implementation of the principle of independent in an item of news scripts broadcasted in Kanal 22 news program in LPP TVRI Yogyakarta. Overall from this study, shows if the analyzed news item broadcasted on Kanal 22 TVRI Yogyakarta has not fully implemented the element of independency as one of the principles of public service broadcasting.

KEYWORDS: public service broadcasting; independent; news

1 INTRODUCTION

The development of broadcasting area especially news are faster, actual and diverse. It is supported by the increasing number of television stations in Indonesia such as private, public, or cable television that broadcast news programs. This condition is further utilized by the public as medium of information and entertainment including the latest news.

The Law of Broadcasting Number 32 on Year 2002 of Broadcasting Chapter I Article 1 Number 4 stated that television broadcasting is a mass communication media, which distributes ideas and information in the form of audio and visual in general both open or closed in a regular and continuous program. Therefore, television broadcasting is a medium that can update news that needs to be known by the public. Besides, the television broadcast media can influence the audience in thinking, argues and facing a problem that occurs in the surroundings.

Currently, there are few institutions in the Indonesian television broadcasting as described on The law Number 32 Year 2002 of Broadcasting such as private broadcasting institutions, public service broadcasting institutions, subscriptions broadcasting institution and community broadcasting institution. Furthermore, those act reformed the status of TVRI and RRI Being a public broadcasting institution in Indonesia. Previously, TVRI had changed its form institution from the Foundation, Technical Unit of Ministry of Information, Bureau Company to Limited Company. Finally, the Law Number 32 Year 2002, TVRI changed as Public service broadcasting institution or public television. The law also changed the status of all TVRI local stations in Republic of Indonesia.

In the Law No. 32 of 2002 on Broadcasting Chapter III Article 14 Paragraph 1 has been assigned the definition of public broadcasting is a broadcasting institution which is a legal entity established by the government which are independent, neutral, non-commercial, and provides service to the benefit of society. To implement the requirements in the articles listed in Law Number 32 Year 2002, then the government

established a Government Regulation Number 13 of Year 2005 on Public Broadcasting Television Indonesia.

The description of public broadcasting institution elements stated in the Government Regulation No. 13 of Year 2005 which are firstly is the definition of independent is not dependent and not influenced by the other party. Moreover, neutral elements defined as not partial to the interests of a party dissent and then non commercial element is not solely for profit, but also supports the improvement of public services.

Government regulation has set the task of TVRI is to provide information, education and entertainment, control and social cohesion, as well as preserve the national culture for the benefit of the whole society through the operation of television broadcasting covering the entire territory of the Republic of Indonesia. Broadcasting laws and government regulations are then implemented in news and entertainment programs broadcasted by TVRI throughout the territory of the Republic of Indonesia, including TVRI Station of Yogyakarta. News program in TVRI Yogyakarta named Kanal 22 is not appropriate with the principles of public service broadcasting such as neutral, independent and non-commercial. Then, this paper aims to analyze the news independency of news item broadcasted by Kanal 22 news program of TVRI Yogyakarta.

2 METHODS OF RESEARCH

The strategy of qualitative research used descriptive qualitative which will explain the implementation of the principle of public television. This study is focused on Broadcasting Law Year 2002 Chapter III Article 14 Paragraph 1 on Kanal 22 news program. While, the principle of public broadcasting that is researched is element of independent. While research method used is content analysis method which is a research method used to determine the conclusion of a text which describes the idea of the author as manifested or latent. Therefore, this method can be used for various purposes, such as bridging the content of international communication, media comparing or level in communication, detecting propaganda, explaining the trends in the content of communications, and others (Weber, 1990: 9). Sutopo describes qualitative description as "a case study that led to the detailed description and in-depth portrait of the conditions of what happened in accordance with the field" (2002: 11). The research will analyze The Broadcasting Law 32 of 2002 regarding the implementation of elements on the public broadcasting news program, Kanal 22.

The unit of analysis in this study is the news script about "Kepengurusan Visiana Bhakti yang berakhir masa baktinya" which aired on TVRI Yogyakarta Kanal 22 on February 5, 2015. The technique of data collection performed on primary and secondary data sources are the primary data source on the contents of the news script will be analyzed especially on the implementation of elements of the Public Broadcasting independent. The explanation of the independency elements include:

a. Independent

Definition of the independent element within the institution is the Public Broadcasting institution defined as the news content which is not a commodity to certain parties and the facts presented are honestly and objectively. In addition, the editorial policy is not affected and does not rely on any third party.

The instruments criteria used include:

1. Percentage of choosing sources varied and included in the qualifications:
 - a. group
 - b. Personal
 - c. Government
 - d. Representative Institutions (LSM)
 - e. Public / community
2. The source of news is the result of the coverage itself or the result of another party invitation that is both ceremonial and not a commodity to a particular party. The assessment criteria for independent elements include:

- a. Very good, if the news content is not influenced by certain parties, objectively and percentage terms come from several sources election parties associated with the problem.
- b. Moderate, if there is a small part of news content presented is still influenced by certain parties, less objective and less diverse percentage speaker election
- c. Less, if the content of the news is presented to a commodity specific parties, are not objective and do not vary the percentage of speakers elections

Furthermore, the data are entered into the stage of conclusion / verification by processing the results that is accumulated in the data reduction and based on the data obtained in the field. This component is important because the conclusion has to be verified to be steady and accountable" (HB. Sutopo, 2002: 93). This analysis technique is the most appropriate to the problem being studied which is the implementation of Law No. 32 of year 2002 on Broadcasting Chapter III Article 14 Paragraph 1 that regulates public service broadcasters against news program aired in Kanal 22, TVRI Jogja. Meanwhile, news scripts of the News item will be analyzed the news content and it is expected to explain the problems existing describe it in narrative form.

3 DESCRIPTION OF RESULTS

TVRI is the first television station in Indonesia which airs on August 24, 1962. TVRI became the first public broadcasting institution and the only one in Indonesia through Law No. 32 of the Broadcasting 2002 brings its own purposes to the audience. Specifically, in Law Number 32 Year 2002 Chapter III Article 14 Paragraph 1 stated the definition of public broadcasters is a legal entity established by the state, independent, neutral, non-commercial, and provides service to the public interest.

To strengthen the status, they established Government Regulation Number 13 Year 2005 on Public Broadcasting TVRI. Through this regulation, news programs which air in TVRI Station D.I Yogyakarta has to be adapted to the principles of public broadcasting as mandated in the Broadcasting Act that are neutral, independent and non-commercial.

Kanal 22 is a 30-minute news bulletin program featuring the actual events that occurred in Yogyakarta and surrounding areas. Therefore, the content of the Kanal 22 program also must be able to implement the main principles of public broadcasting institutions as stipulated in the Guideline's BBC cited by Setyawati (2004: 19). Independent means free from political influence and financiers (public sector's funding) oversee the implementation of the government but not the opposition and the state administration and the role of influential groups and monitor and disseminate information concerning the decision-making process relating to public interest. Neutral means not favoring one faction, build bridges, find solutions and not to provoke and independent means to empower and strengths.

Therefore, news broadcasts produced by public broadcasters should apply the public principles such as a neutral, independent, non-commercial and provides service to the public interests so the news broadcasts of the public service broadcasting institution to meet the expectations and needs of the public to information that described by Wahyudi (1996: 4) that any work of journalism must be able to provide answers to what people need and want added with actuality, news values and strengths.

TVRI changed into a public television should be formulated carefully. It is because in the TVRI news program sometimes the purpose of the concept of public television has not clearly seen. Yet according to Chapter III Article 14 Paragraph 1 of the Law No. 32 of the Broadcasting 2002 of public television there are some elements that must be accomplished as a public television such as neutral, independent, commercial, and provide services for the benefit of society.

The implementation of the Act will affect the quality of the broadcast Kanal 22 news program produced by LPP TVRI Yogyakarta. The lack of public elements can be seen from the news content that is still affected by certain parties and a lack of objectivity.

One example is the Kanal 22 news item aired on LPP TVRI Yogyakarta titled *Pelantikan Pengurus Koperasi Visiana Bhakti on February 5, 2015*. It turns out that Visiana Bhakti is a cooperative-owned by TVRI Yogyakarta. This news was about the future management of TVRI Yogyakarta Koperasi Visiana Bhakti year period 2012/2014 which was due and the inauguration of new period 2015/2017.

This news is less visible on the element of independent and non-commercial because it seems to be affected by the TVRI Yogyakarta as TV stations. In addition, the content of the news also reviewed the coverage based on certain interests. It is also proved which provides portions about the inauguration meeting of cooperative members, TVRI employees and also new inauguration appointed by the Head of Industry that makes this news less objective.

This contrasts with the notion of Guideline's independent of the BBC that should be free from political influence, financiers, influential groups and monitor and disseminate information of public interest. In addition, the information of the news content is less needed for the public because it is not of public concern Yogyakarta widely.

According to Kovach and Rosenstiel cited by Santana (2005), journalism must meet several important elements including elements of loyalty to the community because journalists are not working for the interests of customers, but for the commitment, courage and professionalism. The news does not meet the elements of journalism because TVRI Yogyakarta D.I not being independent and not working for the benefit of its customers, Yogyakarta audience. It is interesting to analyze the implementation of Law No. 32 Year 2002 of Broadcasting in the News content. It shows if LPP TVRI Yogyakarta has not met the elements of public television in the Broadcasting Act though status changing for Public television has been running more than fifteen years.

Indeed, TVRI as public service broadcasting institution was first established in Indonesia to address community needs for information that entertains and educates. These shape changes deemed appropriate for LPP TVRI scattered throughout the territory of the Republic of Indonesia, including Yogyakarta available to the public and accessible to the widest possible community as expressed by Eric Barendt cited by Mendel (2000) that public broadcasting media (public service broadcasting) as media yang available in general-geographically, has a concern about national identity and culture, are independent, both of the state's interests and the commercial interests, has the impartiality of the program, has a wide variety of programs, and financing charged to the media. As for the source of financing comes from the Public Broadcasting public and for the public so that the content of the show must be free from any influence such as the notion of public broadcasters issued by Unesco

Public Service Broadcasting (PSB) is broadcasting made, financed and controlled by the public, for the public. It is neither commercial nor state-owned, free from political interference and pressure from commercial forces. Through PSB, citizens are informed, educated and also entertained. When guaranteed with pluralism, programming diversity, editorial independence, appropriate funding, accountability and transparency, public service broadcasting can serve as a cornerstone of democracy.

As a broadcaster institution, TVRI is established, financed and supervised by the public, for the public, not commercial or controlled by the state, free from political interference and commercial pressure. Through the public service broadcasting institution, the public are informed, educated and entertained. It also contains pluralism, diversity programs and editorial independent, transparent and can be the spearhead of democracy

Unfortunately, the contents of the news program has not been fully informed, entertained and provided knowledge to the general public. In fact, a public broadcasting institution should try to inform, entertain and provide knowledge and understanding to the public primarily. Public broadcasting institution is expected to make society active in all aspects of life concerning important issues such as economic issues, political, social, and cultural area.

While the definition of the Public Broadcasting listed in Law Number 32 Year 2002 of Broadcasting Chapter III Article 14 Paragraph 1 and Government Regulation Number 13 of 2005 on Public Broadcasting Televisi Republik Indonesia Chapter 1 Article 3 stated that public broadcasters are broadcasters legal entities established by the state, is independent, neutral, non-commercial, and provides service to the public interest.

The explanation of independency element from public broadcaster listed in Government Regulation No. 13 Year 2005 on Public Broadcasting Televisi Republik Indonesia Chapter 1 Article 3 defined as not dependent on and influenced by others. Neutral element is not partial to the interests of one party dissent and no commercial element is not solely for profit, but also supports the improvement of public services.

Sendjaja (2001: 1) who was inspired by Lasswell explained the social function of public broadcasting is a supervisor of social (social surveillance). It refers to the spread of information and objective interpretation of the events happening inside and outside the social environment with the aim of social control in order to avoid things that are not desirable.

Journalist or reporter who took part in the production team of Kanal 22 must be professional to maintain professional standards. This is similar to that expressed by the Johnsons and cited by Siregar (2001) that the professionals who work in the public service broadcasters should have a code of conduct because as a professional should have awareness of the autonomy and independence. Therefore, a professional reporter should be able to implement the elements of public broadcasting as an independent, neutral and non-commercial. The reporter who did the news production are Endah Nawang Sari and Wendy Wicaksana. They only explained about the event only that was running smoothly and also about the member's name who would be appointed as committee in the next period. According to Barendt cited by Mendel (2000), the definition of independent attitude is both from the state's interests or the commercial interests. Autonomy and independence in carrying out the basic attitude of the media profession that brings out an independent orientation and media impartiality. The attitude of a professional should be able to avoid positions that support to state power, and the market system should not be a commodity or a particular private party. The reporter has not showed their independency through the news. They are still influenced by their company, TVRI Yogyakarta in this case. The source that they chose only from TVRI and not varied in the qualifications. Independent news should be used varied people such as group, personal, government, representative institutions (NGO) and public/community.

The analyzed news is less independent that also means that if the content of the news is presented to a commodity specific parties, are not objective and do not vary the percentage of speakers elections. This is less appropriate according to the principles of public service broadcasting by BBC Guideline's quoted by Setyawati (2004: 19). Independent which means free from political influence and financiers (public sector's funding), oversee the implementation of the government but not the opposition and the state administration and the role of influential groups and to supervise and disseminate information concerning the decision-making process relating to public interest. Neutral means impartially on one faction, build bridges, find solutions and not to provoke and independent means to empower and strengths.

The fundamental values in public policy, the Broadcasting Policy, Institutional Development Policy and Resources of TVRI Year 2006-2011 Chapter II, Section C No. 2-4 are independent, not dependent on and influenced by others. Neutral means impartial to the interests of one party dissent. Not commercial, not solely for profit, but has prioritized the improvement of services to the community.

The definition of an independent principle is not affected by any of the parties in writing of the news story. Independent news script writing can be done by presenting the facts correctly, honestly and objectively as described by Muhammad Nasrul (2007). He stated that the press required to always being independent, not partial and sectarian. It is included to restrict the freedom of assembly and association of journalists and media managers, also their affiliation with a party, or even a successful team in a circle of the

current powerful people. In fact, TVRI through Kanal 22 broadcasted the news script that only choosing the source of the coverage itself or the result of another party invitation that is both ceremonial and not a commodity to a particular party. Though the biggest concerns arise when their affiliates that influence the direction and policies of their media coverage. Journalists should be free to write something without shackled other forces beyond professional ethics and applicable legislation. Only by presenting a fact correctly, honestly and objectively to the public space, a journalist actually is showing its independence, as well as its media reputation in the eyes of the audience.

In addition, according to Siregar (2001) to create an independent attitude in news content, it can be done by not siding with the current domination of the state and the market. Independent in this case is free, independent, not dependent on whether any particular party, and state powers. Autonomy and independence embodied by free public life, not driven by the current domination of the state and the market. On the other hand, it comes from the cultural values that respect human life, empathy and tolerance, which is driven on the dynamics of the community life.

From some explanation of the public service broadcasters in accordance with the Broadcasting Law and Regulation on Public Broadcasting, may be further described elements of independent public service broadcasters include news content is not a commodity to certain parties and the facts presented honestly and objectively. The editorial policy is not affected and does not rely on third party other than the Public Broadcasting TVRI. What is intended by any party that the government, political forces, certain classification society, funders and advertisers, personal and or parties who have influence in the community.

News program is a form of journalistic work. So, it should have a basic element in presenting information to the public that is independence to what they cover even for a forum for public criticism (Santana (2005: 5). On the news script item of Kanal 22 dated February 5 of 2016, the reporter has not been fully tried to deliver the news independently, relevant and comprehensive. Journalism is an important element used to present newsworthy information. News value is used as an attraction for the public to know the updated information. Even the story has more facts but if it is not considered important, interesting and actual. Then, it is not necessarily can be appointed as the news. The newsworthy element according to Syamsul (2004: 17) is a report event that has journalistic value for example actual, factual, important, and interesting.

Therefore, news of Kanal 22 titled *Pelantikan Pengurus Koperasi Visiana Bhakti* is in the category of less independent. It is not newsworthy enough to be covered as news story unless TVRI is a community television of its employees. Less here also means that the news content presented has become a commodity for specific parties, in this case is the employees of TVRI Yogyakarta. They were not being objective and also the percentage of selection sources is not diverse.

The news was considered important only for TVRI Yogyakarta employees as well as members of the Koperasi. The news scope is less extensive. Therefore, not all events, facts or opinions are considered to be newsworthy. News is something important that should be known to people and can affect people in accordance with that proposed by Friedlander (2005: 39).

4 CONCLUSION

After conducting content analysis of a news item about the implementation of Law No. 32 of 2002 Section 3 of the Broadcasting Article 14 Paragraph 1 Broadcast News Kanal 22 in TVRI Yogyakarta, researcher concluded that the news content less implemented the independent element as mandated in the Broadcasting Act. There are still some weaknesses were found in the news script that is still affected by certain parties and a lack of objectivity due to the selection of sources that are less diverse.

Based on the existing problems, TVRI should immediately improve itself if TVRI wants to remain as a true public broadcasting institution. TVRI could follow the other

broadcasting institution form such as BBC in England or NHK in Japan. The challenge ahead will be more difficult. The brand of TVRI as a public television is still far, less than the national private television in Indonesia. However, TVRI should be proud of itself as a public television which should be a representative of the public. TVRI needs to improve more control and involvement of the news editor and management officials in the areas of news LPP TVRI Yogyakarta in implementing and giving limitations specific news that has the elements of the public broadcaster as mandated in Law Number 32 Year 2002 on Broadcasting and Government Regulation Number 13 Year 2005 of TVRI.

As the first and oldest television station in Indonesia, TVRI employees are mostly middle-age government employees who need to improve their creativity and motivation to make qualified news programs and also news that the public wants and needs. It is because TVRI Yogyakarta still broadcasts ceremonial news which makes audience less interested in watching TVRI news program. If that is achieved, it is not impossible that the professionalism, work ethic and also creativity of the whole production team could be developed in producing diverse news programs. So that in the future, TVRI could compete with other broadcaster institutions and even be a qualified broadcasting institutions which to reckon with a broader audience

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Use of 3D Holographic Pyramid for the Visualization of Sino-Portuguese Architecture

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ABSTRACT. This paper presents information about archaeological building through Hologram technology and interacts with hand gesture. 4 buildings of Sino Portuguese Architecture are the unique construction in Phuket, Thailand, combined with East and West architecture styles around A.D.1890-1920. The constructions are displayed as virtual building in pyramid hologram which the observer can view around the virtual building and receive their information by visual and audio narrative. Moreover, the user is able to control the point of view with Free-Hand interaction using Leap Motion Controller device. The system uses game engine, Unity3D, to be able to perform real-time rendering for synchronizing gesture command and point of view of the archaeological building. The strengths and weaknesses of 3D holographic technology will be identified as an educational tool to evaluate its effectiveness for providing the information. For the evaluation, a survey has been carried out on 30 participants and the questionnaire has been utilized as a data gathering technique. Findings show that, 82% of respondents confirmed the importance of 3D Holographic technology as an effective information providing tool for the future. However, 18% of participants mentioned that the main barriers to view the detail of the building as the small hologram.

KEYWORDS: hologram technology; pyramid hologram; free-hand interaction; 3d holographic

1 INTRODUCTION

Sino Portuguese Architecture is built around A.D.1890-1920 in Phuket province, Thailand. The architecture combines Chinese and European culture with uniqueness such as the decoration on the wall, façade, balcony and pediment, etc. Sino Portuguese Architecture, which is in Phuket province, in southern of Thailand, is such unique architecture heritages. The architecture is really interesting which is influenced by many styles of building as Siamese, Chinese, Malaysian and European [7]. Sino Portuguese architecture is influenced the decorative facade from European with were in form of plant emphasizing interflow and spiral vines, leaves and flower [8]. However, doors and windows are Chinese style. This research create 4 building to represent 4 different styles of Sino Portuguese Architecture which are Shop-house along Thalang Road, Phuket Philatelic Museum, Phuket Thai Hua Museum and Old Phuket Police Station with Clock Tower. Each building has its own history and there are the landmarks of Phuket.

However, there is certainly merit in the structure and history of the architecture, it still lack of attraction to the new generation people. Conventional media that always used to descript the structure and history are text and picture. Therefore, researcher would like to create new media which increase more perception to the audience by augmenting sound, 3D animation and interaction to the conventional media. This research use 3D holographic projection to display the buildings and interact with hand gesture via Leap Motion. There is narrative voice to descript history of each building.

The holographic projection is a kind of 3D technology of without wearing glasses, and viewers can see the virtual object in three-dimensional. This technology use the projection equipment projected 360 degree of the recording virtual object image in different angle and import the image through holographic projection membrane of the hologram film. The 360 degree phantom images show as three-dimensional screen that

suspend the projection image in mid-air that seem like creating magic of floating object and providing sense of depth.

This research applies 270 degree hologram to display the buildings because of using wide-screen monitor to project the light source through the 3 sides of hologram films. The 3 sides hologram also represent depth to audiences, however, the visitors cannot see around the object by changing their perspective angle. However, this hologram equipment provides Leap Motion Controller to apply hand gesture control to turn the object around compensated the blind side. The visitors can interact with holographic display glass, and perceive a mysterious and magical fantasy feeling and provided the modern, stylish, interactive tools for the query of the display.

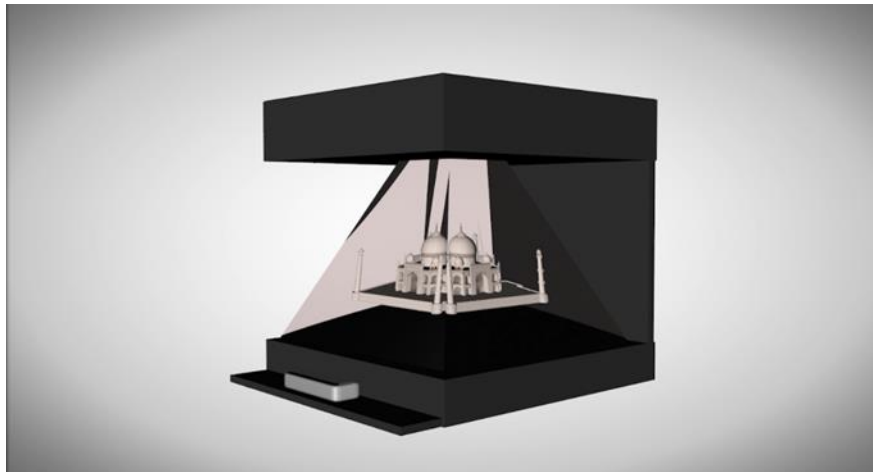


Figure 2: shows overview design of the pyramid hologram and the interactive device.

Figure 1. shows 3D design of 270 degree of pyramid hologram which has 3 sides which are 1 front view and 2 side view using Leap Motion Controller interacted by hand gesture. The 3D object seems to be floating in mid-air of the hologram and there is Leap Motion device in front of the hologram for controlling.

2 RELATED Technologies

2.1 3D Pyramid Hologram

3D Holographic Pyramid is the new wave of display technology that is able to show an autostereoscopic for visualizing 3D objects as holographic images. It is applied to many fields to change how we view things such as education, science, art, business, healthcare and advertisement. Holographic is the method for recording interference pattern of light and reproduced the pattern as three-dimensional image called a hologram. The hologram was invented by Hungarian physicist Dennis Gabor in 1947. One of the most common techniques generated hologram is based on an illusionary technique called Peppers Ghost, and was first used in Victorian theatres across London in the 1860s popularized effect by John Henry Pepper. The Pepper's Ghost is an illusion technique used in some magic tricks and in theatre. Basically, the Pepper's Ghost make by a large piece of glass at a 45 degrees angle to the audience and special lighting techniques are used, to show the audience a combination of light passing through from behind the glass and light reflecting off the glass at a 90 degree angle from the line of sight. For the Pyramid Hologram, it is a type of hologram which is built base on the Pepper's Ghost technique; however; it is built in pyramid form and use monitor, computer or TV, to be a light source. The pyramid is a

square pyramid, which square base and four triangular outer surfaces called “360 degree of pyramid hologram”. The pyramid slope should have 45 degrees angle to the base for non-deformation shape reflected images of the object. A better effect is achieved by using dark backgrounds.

For this research, we use 270 degree of pyramid hologram which still include square base, but use just three triangular as outer surfaces. It is because there is a limitation from size for the monitor and monitor shape as wide screen. We use 29 inch monitor to make a light source of hologram. Therefore, the hologram is limited with the size of front is 43cm, side is 29.5cm, x high is 20cm to maintain 45 degree of its base.



(a)

(b)

Figure 2: shows prototype hologram and final hologram hardware

Figure 2. shows hologram that has been built from the specification. Figure 2 (a) represent the testing of virtual building which is the Shop-house displayed on prototype of hologram and Figure 2 (b) shows the final hologram hardware built after prototype tested.

2.2 3D Modeling

3D virtual constructions of this research are built by using software to create computer graphics from scratch which is Autodesk Maya. We have started by collecting the information of 4 building from official document of Phuket municipality for the houses' structure and old pictures from Thai Hua museum to be evidences to create accommodations' properties.

2.3 Game Engine

In this research, we use game engine, Unity3D, which is a software framework designed for video games development. Because of many functionalities of game engine, they provide utilities that we need to apply for this project such as real-time rendering, input devices manipulation, collision detection, sound, scene management.

2.4 Leap Motion

Leap Motion is a computer hardware sensor device that uses to track hand and finger motions as input, but not requires hand contact or touching. The Leap Motion Controller is actually quite simple from a hardware perspective. The device consists of two cameras and three infrared LEDs. This project will use this device to capture the hand gesture which is the input for interacting to control virtual building perspective of hologram.

3 RESEARCH APPROACH

There are 3 environments that involve with developing this research which Autodesk Maya environment, Unity3D environment and Hologram environment. For Autodesk Maya environment, we use software, Autodesk Maya, to create 4 buildings providing construction information of official document from Phuket municipality.

For Unity3D environment, after receiving the models created from last step, the models are imported to game engine, Unity3D, to record each perspective view of the building by virtual cameras in the game engine. Three of virtual cameras are used to capture 3 sides of view from the building that a front camera is set perpendicular from the others as shown in the Virtual Camera Recording image for Unity3D environment. Then the sequence of images, which are captured from the 3 cameras, will be assembled for displaying to computer monitor screen as shown in Reconstruction image of Unity3D environment.

For the last environment, it begins with mapping each image on the computer monitor screen to three triangular outer surfaces for each side of hologram. The each image have to be tuned their position for reconstruction the virtual construction in 3D. For the final step, we use Leap Motion Controller to control the gesture commands for interacting Sino-Portuguese architecture exploration.

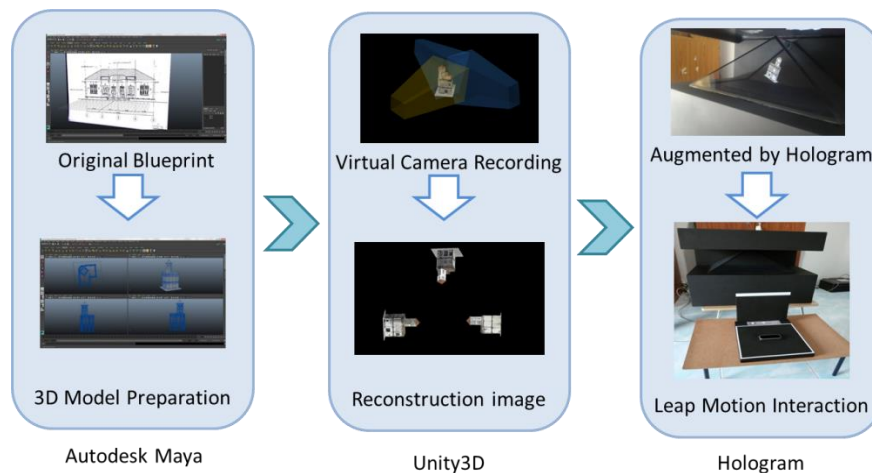


Figure 3: shows developing process of this research.

Figure 3. shows 3D holographic pyramid for the visualization of Sino-Portuguese architecture process which is separated into 3 developing environments. The first process is built in 3D model creation environment by using Autodesk Maya software. The second process creates the reconstruction image in Unity3D which is a game engine. And the last process is to install the program to display in the hologram environment using Leap Motion Controller for interaction.

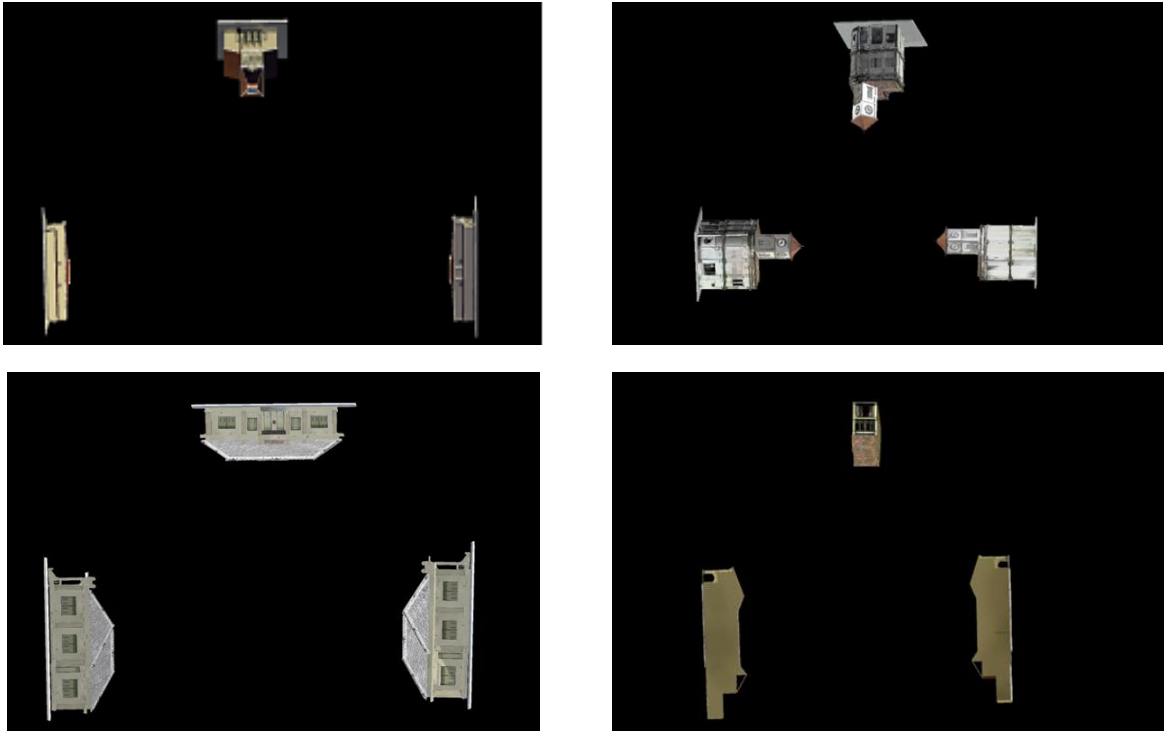


Figure 4: shows the assembled buildings image preparing to display on monitor screen

Figure 4. shows the sequence of images, which are captured from the 3 cameras and assembled for preparing to display on computer monitor screen.

4 RESULTS AND DISCUSSION

After the hologram system has been finished developing, we invite 30 participants to test our system by interacting through the virtual building via Leap Motion. Then, this research identified the 3D holographic technology as an educational tool to evaluate its effectiveness for providing the information by making a survey process which has been carried out on all of participant and the questionnaire has been utilized as a data gathering technique. The data shows that, 82% of respondents confirmed the importance of 3D Holographic technology as an effective information providing tool for the future. However, 18% of participants mentioned that the main barriers to view the detail of the building as the small hologram.





Figure 5: shows the final image in hologram.

Figure 5. shows 4 buildings of Sino-Portuguese architecture that create 4 building represent 4 different styles of Sino Portuguese Architecture which are Phuket Thai Hua Museum, Old Phuket Police Station with Clock Tower, Phuket Philatelic Museum and Shop-house along Thalang Road respectively.

3 CONCLUSION AND FUTURE WORK

In this paper we introduce the new way to represent the structure and detail of archaeological buildings via hologram technology which is a new wave of technology that will change how we view things in the new era.

Using 3D holographic projection on pyramid hologram to show Sino-Portuguese architecture is able to be outstanding interest from the audiences as the buildings seem to be floating in mid-air magically. Visitors are able to select and explore each building by hand gesture in real-time via Leap Motion Controller. They can see around the outside of the constructions. They are able to omit the roof from the building to watch inside of the building and zoom in/out the buildings to view for more detail. However, it still has limitation of view on the hologram film as the limitation of hologram size. To illustrate the building which has a large scale or has a lot of detail, hologram should have to display all the detail.

In the future we pretend to investigate the hand gesture for each motion whether it could interact in the nature way or not and try to apply other antique objects for displaying in pyramid hologram.

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Using Text from the Book Spine as a Marker for Augmented Reality in Library Bookshelf Management System

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ABSTRACT. Looking for the book on the shelves in the library may be difficult for some patron. Normally, patron searches for the book by using OPAC (Online Public Access Catalogue) to get the call number of that book. Then the patron walks to the bookshelf to find it. So the correct position of the book on the shelf is important. When patrons took the books from the shelf, some of them might tend to put the books back to the shelves without awareness on the position of the book on the shelf. If the patrons do not seriously put them back exactly where they belong, it will cause problems to the next patrons who want to find the book. So it is the job for the librarian to carefully check for misplacing books and this process is usually been done manually. To speed up the process, some researcher suggesting that augmented reality technology can do the job. Augmented reality (AR) is technology that integrates computer generating objects and real world environment together. In this case, we used marker-based approach to identify the book. In stead of using printed marker to detach on book spine, call number on the book spine has been used. Image processing technique is used to localize the call number on the book spine and optical character recognition is introduced to get the text out. The call number is used as a marker for AR. By using the call number comparison algorithm, we can identify the misplaced books. Results from the experiments showed that image of call number on the book spine can replace markers for bookshelf management in the libraries.

KEYWORDS: bookshelf management; augmented reality; book spine; call number; marker-based ar

1 INTRODUCTION

When the library user or patron wants to find a book, he or she will search for the book by using OPAC. OPAC stands for Online Public Access Catalogue which is the application that helps the patron to search for the book while we can provide some searching criteria such as author's name, year of publication, book's title, and keywords. The search result will be information of the books that satisfies the criteria. From this result, we will get call number for each book. Patron will use this call number to find the book on the shelf. The librarian put the book on the shelf according to the book's call number.

Call number is a book identifier that the librarian will provide this unique value to every new book before it can be placed on the bookshelf. Library of Congress Classification (LC) is the popular classification using in many libraries in order to provide a call number for each book as shown in Figure 1, in this research LC has been used. This call number is in text format and divided into sets of number and character string.

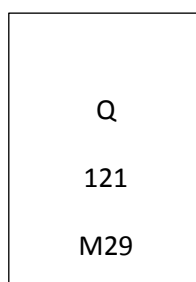


Figure 1: LC call number

Normally, librarians will put the return books back to the bookshelf as soon as they can. When these books were back on the shelf, the books should be placed in ascending order so the patron who looking for a specific book can easily retrieve it. But during library office hour, any patron can take the book off the shelf and might also return that book back on the shelf. By doing this, the book might have been placed in incorrect location so it is unpleasant job for the librarian to scan the bookshelf to find the misplaced books. And if the librarian cannot find the misplaced books, there might be complain from the patrons that they cannot find the books that the OPAC shows that these books were still in the library.

In this research, we purpose a tool to identify misplaced book of the shelf by using call number of each book on the shelf as a marker.

2 RELATED WORK

Augmented Reality provides the environment of superimposed information can be displayed with real world object. The applications using AR technology can be found in many areas such as education (Saidin et al, 2015), manufacturing (Chi et al, 2013), healthcare (Barsom et al, 2016) and library (Wang et al, 2013; Boonbrahm et al, 2014; Massis, 2015). For the library, AR can be used to provide extra information for either librarians or patrons depends on the tasks that they are involved.

AR is technology that integrates computer generating objects and real world environment together. Since AR needs the exact location to place the virtual object, these can be done by 2 techniques i.e. marker-based AR and markerless AR. Using the marker-based AR, the markers have to be created and attached to the books. For medium and large libraries, where there are more than half million books, this is a tedious work and need a lot of money. To avoid this situation, we have conducted an experiment in which the image on the book spine is used as a marker, so no need in attaching anything else on the book.

3 METHODOLOGY

We propose the system that identifies the misplaced books on the shelf which consists of 4 processes as shown in Figure 2. The first process starts with obtaining call number of each book. The call number itself is divided into 5 parts which are book subject 1, book subject 2, first cutter, year of publication and copy number. These values are used in the second process to evaluate the correctness of the position of the book by adding the tag to it when it is compared with another book and so on as shown in Figure 3 and Figure 4. After the comparison process, the incorrect position is then highlighted for the user can easily identify which books should be removed from the shelf as shown in Figure 5. Figure 6 shows the final step is providing more information for each book in case that the user may want some information before removing the book.

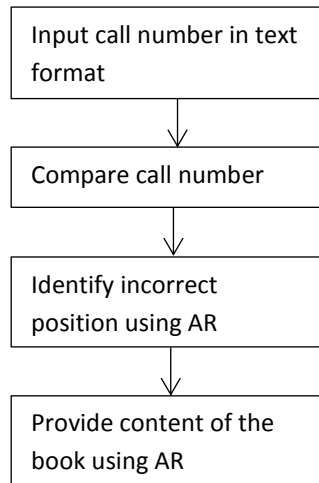


Figure 2: Process component

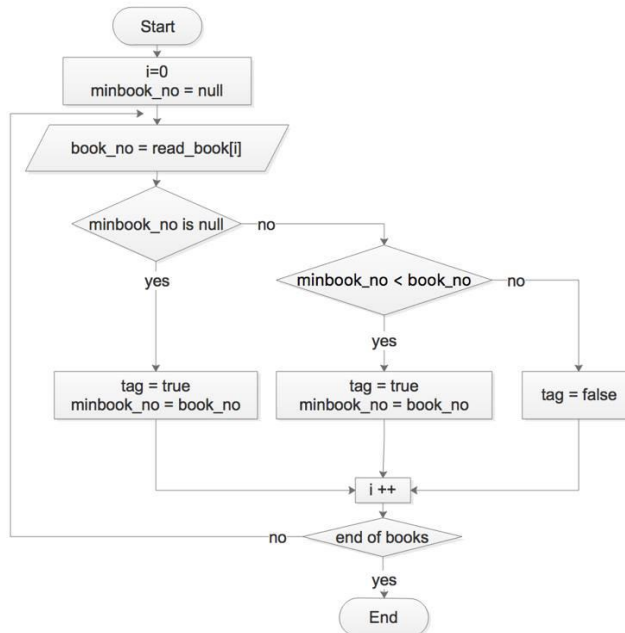


Figure 3: The comparison of call numbers from two books and put the tag identify the correctness

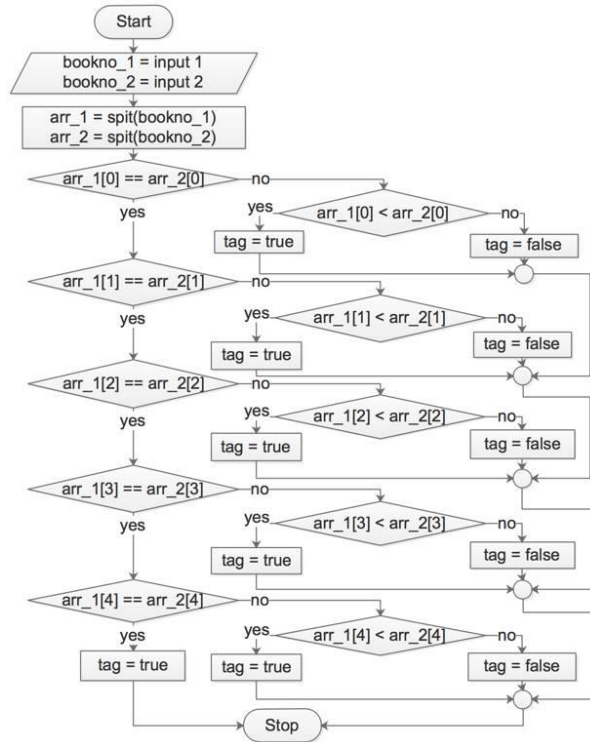


Figure 4: The comparison of call numbers according to the part of call number



Figure 5: The incorrect positions are highlighted.



Figure 6: Additional information of the selected book

4 EXPERIMENTAL SETUP

In this research, Android tablet was used for book spine scanning. Image processing software and Optical Character Recognition (OCR) were used for subtract the call number from book spine and converted them to text respectively (Sewata, 2016). AR application was created using Unity 3D game engine and Qualcomm's Vuforia AR platform. The application will compare the call numbers and display the result on the tablet. Output display will show which books were misplaced. With the applications, users can also select the book to get the information about the book as well using this application.

5 RESULT AND CONCLUSION

The experiment was run by using 10 books on the shelf where the books were placed in different order in 35 test cases. When it is found that the position of that book is incorrect, the superimpose information will be red and if the position is correct the colour will be green. As shown in Figure 7, starting from position 0 to 9, from left to right, the incorrect positions are 2 and 7 respectively. From this result, if user wants to get more information before removing the book from the shelf, the additional information can then be retrieved as shown in Figure 8.



Figure 7: The results of comparison

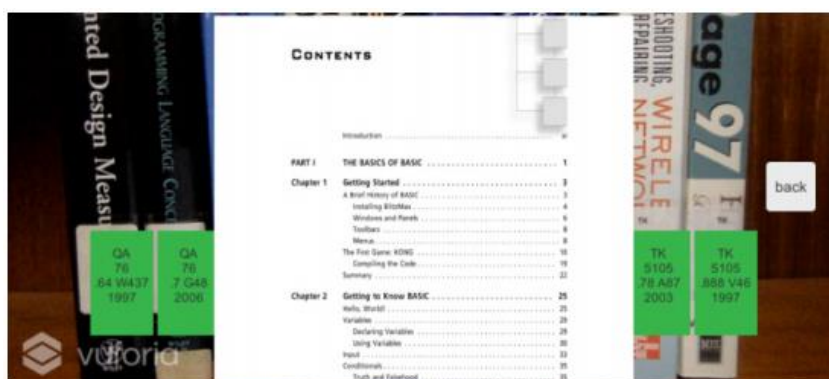


Figure 6: Additional information of the selected book

From this experiment, we can see that call number itself can be satisfied to be used as a marker for a book. It is unnecessary for the library to have two book identifiers which are call number and printed marker to put on the book spine.

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The Implementation of *Panca Jiwa* Values in Improving the Image of University of Darussalam Gontor Indonesia

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ABSTRACT. University of Darussalam Gontor (UNIDA Gontor) is a boarding school-based higher education institution founded by founder clerics of *Pondok Modern Darussalam Gontor*, namely K.H. Ahmad Sahal, K.H. Zainuddin Fannani, and K.H. Imam Zarkasyi (known then as the Trimurti). Application of the *Panca Jiwa* values (Five Spirits) is one of the foundations in the image formation of UNIDA Gontor. The purpose of this study is to know about the values of the *Panca Jiwa* of UNIDA Gontor in improving the image UNIDA Gontor. This study used a descriptive approach qualitative data collection method through participatory observation, interview and documentation. The method of data analysis used image formation theory approach. The results showed that the image is quite positive UNIDA Gontor, where students, lecturers, alumni and academicians the values well and implement the values of *Panca Jiwa* UNIDA Gontor: Sincerity, Simplicity, Self-sufficiency, Islamic Brotherhood and Freedom.

KEYWORDS: Implementation, *Panca Jiwa*, Values, Image, UNIDA Gontor.

1 INTRODUCTION

UNIDA Gontor is a campus-based schools that inculcate the values of one of them is five souls. University Darussalam Gontor, or abbreviated UNIDA Gontor, a unique university than the university on the ground like water. Unique for implementing the system dormitory (boarding system) designed for effective and efficient learning. In the hostel system, Arabic and English is used as the medium of instruction and communication between faculty and students. Similarly hostel in the system of scientific activity, spirituality and entrepreneurship can be carried out easily, so it will create a community and of the community formed the scientific tradition.

University Darussalam Gontor represents the ideals of the founders of three clerics Gontor Pondok Modern Darussalam, namely K.H. Ahmad Sahal, K.H. Zainuddin Fannani, and K.H. Imam Zarkasyi (known then as the Trimurti). With the capital of the estate of parents, plus sufficient funds, they were in 1926 with a strong determination began to open lower education institution called Tarbiyatul Atfal which in 1936 was upgraded to secondary education is Kulliyatul Muallimin al-Islamiyya (KMI).

Although KMI has been perceived growing rapidly, but the effort toward the university continues to churn. Then in 1942 the first attempt to do was establish a higher education called underbow and Bovenbow as advanced for KMI graduates. However, because the program colonial situation cannot be continue.

After independence and perceived educational activities have been running normally, the founder of Pondok Modern Darussalam tried to continue to strive to realize the ideals established universities. Then in 1958, they determined to charity educational institutions they founded to Muslims and thus the educational institution is no longer owned by the founder and his family. Submission of Awqaf in the Charter is written clearly ideals Trimurti namely that Pondok Modern Gontor that given developed into an Islamic university meaning and quality as well as a center of Islamic studies and Arabic.

As wakif, the founder of Pondok Modern Darussalam continues its efforts to realize their ideals. To that end, on the 1st of November 1963 began the 1383/17 Rajab step toward that goal is establishing Institut Darussalam Education (IPD). Due to the limited resources of the new IPD can open two faculties, Ushuluddin and Tarbiyah. In an inaugural speech, K.H. Imam Zarkasyi as officials Rector, stated that the institute should be like al-Azhar University in Egypt for centuries continue to run as a center of Islamic studies in the world and stay in line with changing times. He also hopes that the Institute is following the footsteps of the Aligarh Muslim University in India which is a symbol of the Islamic awakening for integrating science Islam and science. In addition, he also hoped that the teachers caregivers and sincere spirit as the scholars in Shanggit, Africa. With the power of it all, Universities in Gontor expected to mimic Shantiniketan in the last century who taught the world of peaceful remote place.

Until 1985, when K.H. Imam Zarkasyi (founder of the latter) died, IPD is still not able to rise to the university despite continuing completing scholars in both fields above. In 1994, the Institute took small steps to establish the Faculty of Sharia and with it, IPD given a new name: Islamic Studies Institute Darussalam (ISID). Two years later in 1996, ISID occupied the new campus in Siman, Ponorogo. With the establishment of the new campus separate from KMI campus, the ISID began running intensive, independent, and integrated. Even in 2010, ISID managed to open the Graduate Program. While the department on every faculty continually added and improved to become accredited.

Construction of the new campus in Siman also has opened up greater opportunities for the realization of the mandate of the waqf founders Pondok Modern Gontor, which established the university. Then, based on the decisions and instructions Waqf Board Chairman Pondok Modern Darussalam Gontor, in 2013, the University of Darussalam Gontor Establishment Committee was formed. With hard work, support of various parties, and the full support of Chief Pondok Modern Gontor, University Darussalam Gontor has been formally established by the issuance of the Decree of the Minister of Education and Culture of the Republic of Indonesia Number 197 / E / O / 2014 on the Permit for Establishment of Universities Darussalam Gontor dated July 4, 2014 . Then, on Saturday, September 18, 2014, held the inauguration ceremony Darussalam University Gontor by the Secretary General of the World Islamic League of the University, Prof. Dr. Ja'far Abd, at the Meeting House Pondok Modern Darussalam Gontor.

2 LITERATURE REVIEW

2.1 Implementation

Understanding Implementation Implementation is an action or execution of a plan that has been prepared carefully and in detail. Implementation is usually done after the planning is already considered perfect. According to Nurdin Usman, implementation is geared to the activity, action, action or mechanism in a system, the implementation is not just activity, but a planned activity and to achieve the objectives of the activity. Guntur Setiawan argues the implementation of the expansion of activities mutually adjust the process of interaction between the objectives and actions to achieve and requires a network executive, effective bureaucracy. Of notions above shows that the word comes down to the implementation of the mechanism of a system. Based on expert opinions above it can be concluded implementation is a planned activity, not just an activity and carried out in earnest by reference certain norms to achieve the objectives of the activity. Therefore, the implementation does not stand alone but is influenced by the next object that is 1 Nurdin Usman, Context Implementation Based Curriculum, Grasindo, Jakarta, in 2002, page 70 2 Guntur Setiawan, implementation has in Bureaucracy Development, Balai Pustaka, Jakarta, in 2004, page 39 8 curriculum. Implementation of the curriculum is the process of

implementation of ideas, programs or activities in the hope that others can receive and make changes to a study and obtain the expected results.

2.2 Understanding Image

Speaking about the image, the image becomes so important why? In Indonesian Dictionary, the definition of the image is 1. noun: an image, likeness, picture; 2. The picture that people have a lot about the person, company, organization or product; 3. mental impressions or visual images generated by a word, phrase or sentence, and the basic elements that are typical in prose or poetry; 4. Data or information datri aerial photographs evaluation materials.

Jefkins in his book *Public Relations* (2003: 20) mentions some type of image (image). Here are five types of images are presented, namely:

1. The shadow image (mirror image). This image attached to the person or members of the organization usually is the leader, about perceived outsiders about the organization.
2. The prevailing image (current image). An image or view held by parties outside the organization.
3. Image to expect (wish image). An image desired by management.
4. The image of the company (corporate image). The image of an organization as a whole, so it is not just the image of their products and services.
5. Image compound (multiple image). A large number of employees (people), a branch or a representative of a company or organization can bring up an image that is not necessarily the same as the image of the organization or the company as a whole.

by David A. Arker, John G. Mayer in *Nova* (2011: 298) image is a set of assumptions, impressions, or a picture of someone or a group of people concerned about an object. One type of image is the image of the company.

Theory / Model Image Part of the image is the history of the image itself. The image is a series of knowledge, experience, feelings (emotions) and assessment that is organized in a system of human cognition, or personal knowledge of highly believed to be true. Mardi Jhon Harrowitz argued that the image formed on the structure of the human konisi. The approach used is psychiatry. "Image is any representatian though that has a sensory quality". Jefkins said image is an impression gained According to konwledge and understanding of facts. Wrong or incomplete information can result in imperpect image picture; Nimpoeno, mental representation (Winangsih-Sham, in Ardianto. 2009: 20-21).

There are 10 image classification, namely: (a) the image of the room; (B) the image of the time; (C) rational image; (D) the image of individuals; (E) the image values; (F) the emotional imagery; (G) the image of consciousness or unconsciousness; (H) the image of belief or disbelief; (I) the personal image corresponding to the image shown by the will of others (Boulding, in Ardianto 2009; 26)

Citra is your map of the world, you will be kept up in an atmosphere of uncertainty. The image is the picture of the reality and does not necessarily correspond to reality. Image reflects the thinking, emotions dan perceptions of individuals on what they know. Sometimes, the perception believed to be a reality because of the perception of forming the image (image marketing) are not just able to perform elegean premises advertising or declared as the biggest or the best, but - more than that - to strive for the name and reputation (company / product) as well as public perceptions more positive imagery in the minds of audiences or the public formed a corporate reputation (corporate

reputation). Reputation reflects public perceptions regarding the measures the company in the future compared with its main competitors. So, reputations can be good or bad, big or small, strong or weak (Alifahmi, in ardianto (2009; 33)

Sutisna (2001) image is a reality, as proposed Bernstein in Grönroos. Therefore, program development and improvement of the image must be based on the reality. If the image does not correspond to reality and our performance is not good, it is our fault in communication. If the image corresponds to reality and reflect our performance was bad, it means our mistakes in managing the organization (Sutisna, in Ardianto. 2009: 33)

4 RESEARCH METHODS

Qualitative research methods used by the author as an approach in this research study. Location of the research conducted on campus UNIDA Gontor Ponorogo. The research method was chosen due to consider the problems facing the field is still in the form of assumptions so it takes depth and detailed exploration in order to be explained comprehensively and objectively (Sugiyono, 2012). The data used are primary data and secondary data.

Data collection techniques used were observation, interviews (depth interview), and documentation. Then, the data were analyzed through three stages after the field data collected, first; do data reduction (reduction of data), second; the display data, and a third; conclusion drawing / verification (Sugiyono, 2012).

In order for the study to have the degree of confidence (credibility) high and can be accountable mainly by the authors as the primary instrument in this study, the authors do triangulation data. Triangulation of data is to cross-check and validate the results of the data with other data from both secondary and primary data such as that obtained in the field for the comparison of data sources that have been selected and organized, analyzed and summarized. The results are then used to explain the problems that have been studied in a factual and objective in accordance with the findings obtained in the field.

5 DISCUSSION

University Darussalam Gontor success today is the result of the struggle of the founders of this Ma'ad in the past. Then the values and norms that have been created by them from year to year and from generation to generation always transmitted. Till the ideals of this institution always be continued even though its main founder was gone. One of the values that are transmitted and continued by the founders of these schools is Panca jiwa be possessed by all great family Pondok Modern Darussalam Gontor.

Five souls are five benchmark values that should be engraved in the soul a great family Pondok Modern Darussalam Gontor, where all gestures of their lives, both within and outside the campus environment should reflect thereof. They are;

5.1 Sincerity Soul

Sincere soul is the main indicator that laid down by the founder of Pondok Modern Darussalam Gontor to all of his extended family. From the beginning until now and the indicator value is always handed down and used as the number one in the act and act in every way. Ikhlas itself implies resigned with the intention of not lead to anything whatsoever that it is God alone (M. Shodiq Mustika, 2008, p. 212). In other books, Sanusi (2007, p. 102) mentions that sincere it includes the following indicators; dashed pleasures and ability and control the passions, greed of the world and fighting for the hearts and remain focussed to God alone.

Thus, the meaning of life is lonely and sincerity of intention, which is doing something not because it is driven by the desire to obtain certain benefits that many nan elok. Melainkan all he has done to be with the intention solely for worship, lillah. Kyai sincere medidik and aides clerics are sincere in helping run the educational process as well as the students who are sincere educated. This prinsif will create atmosphere of harmony between the cottage respected clerics and students who obey, love and full hormat. Sehingga in the end, this makes the life of students is always ready to fight in Allah's way, anywhere and anytime.

5.2 Life in simplicity

Most people always argued that simplicity is one of the efforts to receive and utilize what is from God alone, or which refer generally to the taming of food drink and sex. However, if restored to its original meaning is the simplicity of self-restraint to the discipline of physical pleasure of touch and a sense of meaning between scarcity and excess (Audrey R. Chapman, 2008, p. 233).

In the cottage Modern Darussalam Gontor, simplicity always present in the joints of life. Simple does not mean passive or acquiescent, nor does it mean poor and indigent. Furthermore, in simplicity soul those are the values of strength, ability, fortitude and self-control in the face of the struggle of the soul behind this simplicity life. In radiated great soul, ventured forward and never retreat in all circumstances. Even here is and will remain viable and mental growth and strong character, which is a requirement for the struggle in all facets of life.

5.3 Independent

In addition to the physical and spiritual replenishment, family Pondok Modern Darussalam Gontor also equipped with high self-sufficient life. This is a powerful weapon the flyer to the boarding school them. Self-reliance does not only mean that students could learn and practice taking care of all their own, but the boarding school itself as an educational institution must also be capable of independent life so never rely on assistance or pity other parties. This attitude of self-sufficient system (like dues and equally wear) .In the meantime, the cottage is not rigid, so it rejects those who want help. All work that is in the cottage was done by clerics and his students themselves, no employee inside the cottage.

5.4 Soul Ukhuwwah Islamiah

In Islamic society, every soul of them must have the spirit of this one. This is because, the order contained in the quran suroh Al-Hujurat verse 10 which means;

"True believers are brotherhood, therefore make peace between the two brothers (disputing). And fear Allah, that ye may obtain mercy"

Brotherhood inculcated and implemented by the lodge to its students is a familiar fraternity and mutual tolerance of each other. Because this is the key would be the creation of an order of life wherever and whenever it's wise fellow Muslims, is embedded into the psyche of the students so that every joy and sorrow, perceived together in the fabric of ukhuwwah Islamiah. No wall can be split between them. Ukhuwah is not only for those in the cottage, but also affects the ummah towards unity in the community after their plunge in the community.

5.5 Soul Freedom

Primitive thoughts that are embedded in our society a few decades ago even did not rule until now which revealed that boarding school was very stiff with the times there. Though

true education in schools not only contains learning and teaching religion only, but the integration between secular learning and ukhrowi. In Pondok Modern Darussalam Gontor, all of his family was ordered to have extensive insight and knowledge of all things high. To realize this, the founder Gontor wanted them for the free spirited.

Freedom must be embedded so that they are not rigid in doing everything. But, it should be noted here that freedom is interpreted by the positive things that is based on Quran and Sunnah. Independent in mind and do, in determining the future free, free to choose the way of life, and even free of negative influences from outside the community. The free spirit will make students minded and optimistic in the face of adversity.

Rooted to the five people from one generation to another is always handed down, makes Tondon Modern Darussalam Gontor now more reliable and acting in the world community and Indonesia in particular. Not a few officials of this country born of the board of education in this one. If you asked them, how influential Gontor in yourself? and what is the attraction gontor against you? They always answered already embedded LAI-value gontor in ourselves, especially Panca Soul.

See this sort of thing, very interesting to study about how Gontor continue these values from one generation to the next so that the values are imprinted on their souls and development and education system of Gontor sustainable and in accordance with what is expected by the founder gontor? Apparently there are several steps that apply to these schools so that these values can be etched firmly in their lives. The steps are;

1. Each Khutbatul Throne
2. Socialization in every corner Unida Gontor
3. Family Gathering Students Each month
4. Syawalan Lecturer
5. Collect Lecturer Biweekly

6 CONCLUSION

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ ﴿٦٩﴾

That and people who strive for (seeking the pleasure of) us, we're really going to show them our streets. And verily Allah is with those who do good. (Al-Qur'an 29: 69)

Paragraph above is the main theory (guidelines) that is used by Trinity to build and defend the values of Panca Soul Gontor Unida.

Panca socialization of Life at each corner Unida Gontor become its own power bagia each alumni.

All alumni Gontor already instilling the values of Panca Jiwa seen their loyalty when serving

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Al-Qur'an dan terjemahan

The Deconstruction of Classical Batik Motif Symbolism as The Revitalization of Cultural Heritage

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ABSTRACT. The objective of research was to describe the philosophical values of classical batik motif through deconstruction theory as the revitalization of cultural heritage. This study was a qualitative research. The type of research was library research involving identifying of motif and symbolical meaning of classical batik motif and redefining the philosophical values of classical batik motif. Deconstruction approach was used in this research (1) to read the symbolism of classical batik motif, (2) translating; and (3) redefining the symbolic values of classical batik motif. The result of research showed that (1) any creation of batik motif always has the symbolic meaning based on Javanese philosophy. Classical batik contained guidance and order (*tuntunan dan tatanan*). Some idioms of symbolic meaning of classical batik motives contained local wisdom that could go beyond its time, for example, *semen*, *truntum*, and *Sidoluhur* batik motives. (2) The deconstruction in the context of classical batik meant that classical batik motif as *Adiluhung* (noble) culture of Surakarta and Yogyakarta Palace was deconstructed to create a new reality leading the classical batik to be Indonesia's cultural image.

KEYWORDS: deconstruction; symbolism; classical batik; culture; Indonesia

1 INTRODUCTION

From historical perspective, since 1870, Surakarta has been batik producing center and national batik market. Batik Surakarta or batik *Vorstenlanden* inspired the development of batik in other areas. The inspiring aspects are motif, ornament, and symbolism. It is related to the function of court focusing on three aspects: historically and strategically as the place of King and government center; socially, creating job opportunity hierarchically, and culturally as the source of cultural product. Any tradition enacted in the Court will be the guidance for the society (Sariyatun, 2001).

In Javanese tradition, batik motif is related to any stage of life from birth to death. Cultural value deriving from classical batik motif basically originates from ethos and esthetics and ideological aspects of Javanese *priyayi* (upper-class of society). *Priyayi* emphasizes on respect, hierarchic regularity as the human beings' journey toward God. Hierarchic regularity is valuable to one self; therefore an individual obligatorily positions him/her self corresponding to the place. Thus, a society is created as a unit harmonious with the social etiquette demand (Sariyatun, 2013).

Classical batik motif is not only a physical reality but the result of collective thinking indicating the presence of idea complexity hidden in symbolism. Classical batik motif is a reality visualized in art. Suzanne K. Lenger calls it "virtuality", something existing but intangible and that can be felt for its existence. Djoemena (1986) explains that every batik motif creation has symbolic meaning based on Javanese philosophy. For that reason, motif use is based on two things: (1) an individual's social position within society, and (2) occasion or event where the batik is used is dependent on the meaning and expectation contained in the batik motif. Thus, classical batik contains guidance and order (*tuntunan* and *tatanan*).

'Batik culture' phenomenon has been found rarely, because the time has changed so that fewer people recognize the function and philosophical meaning of batik motif. This condition is worsened by the emergence of modern-style printing batik dominating almost

all markets. Thus, most Surakarta people assume that batik is identical with Klewer and Beteng markets.

It can be seen from the result of survey on 48 respondents consisting of the representatives of: (1) tourism business performers; (2) cultural observer; (4) *pambyawara* (Javanese Master of Ceremony) course participants; (5) journalist; (6) academicians; (7) Batik Education Foundation; (8) Sala Prince-Princes; (9) Education Office.

The questions posed include (1) the names of batik motif appearing in the figure and used frequently in wedding reception: *Sido Mukti, Truntum, Wahyu Tumurun, Parang Klitik*, (2) the public's understanding on the symbolism of classical batik motif.

Table 1. Surakarta People's Understanding on Batik Motif and Symbolism

No	Questions	A	B	C
1	Identifying and mentioning the name of batik motif	37.5	50	12,5
2	Identifying and mentioning the symbolism of batik motif	22.91	31.2	45,83
			5	

Notes:

- A. Identifying and capable of mentioning the name/symbolism of batik motif.
- B. Identifying and incapable of mentioning the name/symbolism of batik motif
- C. Not identifying and incapable of mentioning the name/symbolism of batik motif.

Considering the people's poor understanding on motif and symbolism of classical batik motif, revitalization should be conducted. Revitalization through redefining philosophical value of classical batik can be done using Deconstruction method (Sariyatun, 2014). Deconstruction is a text reading method overthrowing an assumption that a text has a foundation to confirm structure, totality, and decisive meaning (Abrams, 1981). He limits himself to deconstructing the preexisting narratives, and revealing dualistic hidden hierarchies (Bennington and Geoffrey, 2000). In other words, the meaning is no longer considered as absolute, single, universal and stable but its meaning is everchanging. Deconstruction is consistent with cultural plurality concept, language game plurality, and considerable discourse, appreciates difference and opens to others (Hardiman, F. Budi. 2007).

Dynamic redefinition of classical batik's core values should be conducted with the present context. As Abdulah (2004: 8-10) suggests, to understand the culture, the culture itself should be redefined not as generic hereditary culture. But culture becomes situational in nature the existence of which is dependent on the everchanging rule (power) and relationship.

2 METHOD

This study was a descriptive qualitative research aiming to interpret the data to understand and to redefine the symbolism of classical batik motif using Deconstruction method in order to revitalize cultural heritage. The data was obtained through (1) interview; (2) observation and (3) documentation. The data source includes: (1) informants consisting of *batik* producer, artist, cultural observer, academician, and art and culture teacher; (2) documents related to motif and symbolism of classical batik motif including research report, textbook, and journal; and (3) place and event, batik producing center in Kliwonan area of Sragen.

Triangulation technique was used to validate the data. In principle, triangulation method is the validating strategy based on the comparison of different data collection techniques and data sources. A source is tested using another source in different context through: (1) comparing the data resulting from observation and interview; (2) comparing the data of public and individual observation; (3) comparing situational and constant data;

(4) comparing data of individual and public arguments; and (5) comparing interview and data and documentary (Moleong, 2005).

The data obtained was processed using an interactive model of analysis technique (Miles and Huberman, 1984), encompassing: 1) data collection, 2) data reduction, 3) data display, and 4) conclusion drawing (verification). Analysis was conducted continuously from the beginning of data collection to the verification process from the beginning of research to the end of research. Thus, the data resulting from the conclusion has been proved selectively and accurately.

3 RESULT AND DISCUSSION

3.1 Symbolism of Classical Batik Motif

Etymologically, batik derives from two words: “*Mbat*” and “*Tik*”. *Mbat* in Javanese language means “*ngembat*” or throwing many dots and many times onto the cloth. Thus, the forms of dot gradually are very close to each other creating a line. The definition of *batik* in *ngoko* language is called “write” meaning writing using wax. It can be concluded that ‘batik’ means cloth with motif or ornament, worked on by means of writing on or playing with the dots processed using wax. *Mbatik* is also defined as a way of drawing motif on the cloth surface using *canting* or *cap* (stamp) in which the part that should not be exposed with ink or color will be covered with wax (Soedardjo, 1990: 1). Meanwhile, Hamzuri (1989) argues that batik is a drawing on unbleached plain cloth made using a tool named “*canting*”.

Batik motif, in addition to having special shape and composition, also has symbolic meaning. Symbol is the visual form as the result of direct unfurling from an individual’s idea based on the deepest life. To confirm the definition of symbol, distinguishes the definition of “signal, sign, and symbol”. Sign always points to something real (goods), event or action. Meanwhile, symbol is something or what leading the subject’s understanding on the object. Symbol is a social object used to represent something agreed to be represented by the symbol.

The beauty of batik motif can be seen from visual and philosophical beauties. Visual beauty can be seen from the appropriate motif application on the plane and harmonious color composition. Philosophical beauty is the one coming from the combination of motif and color representing the ideology at that time. The aspects of human life are largely depicted in the batik motif ornament (Soedardjo, 1990).

Classical batik motif has two types of beauty: (a) esthetic beauty or visual beauty deriving from the harmonious combination between shape and color composition through visualization; (b) philosophical beauty, the one obtained from the composition of symbol meaning making the picture consistent with the understood point of view (Sewan Susanto, 1973).

Overall, there are two types of batik motif: firstly geometric motif including slash or *parang*; crossing line, *ceplok* and *kawung*, plait; and secondly, non-geometric motif including: *semen*, *lung-lungan*, *buketan*. The *semen* motif consists of *flora*, *fauna*, *meru*, *lar*, and the similar arranged tidily. Batik motif ornament can be differentiated into primary and secondary or filler ornaments. The primary ornament is the one defining the motif. Generally, the primary ornament of batik has meaning coming from the motif itself (Sewan Sewanto, 1973).

Secondary batik motif ornament includes: (1) animal representing any powerfulness and supernatural power; (2) building in which this ornament has floor or base and roof shape. This building shape exists in the relief of Prambanan, Borobudur, and East Java’s temples; (3) *meru* in the form of mountain representing land, earth, or mountain as the place of gods; (4) living tree in Indonesian culture constituting the imaginary being that is courageous and has divine power representing the life; (5) fauna such as crawling plants with curving shape called *lung-lungan*; (6) fire tongue represented in the form of fire tongue tip row used as the fringe ornament. Fire represents the divine power that can

affect the characteristics of human beings; (7) Garuda, represented like man in its head, and giant bird with wings and legs in its body. It is also frequently represented as two dragons in systematical row thereby resembling *garuda*. Dragon represents underwater world and women (Sariyatun, 2005).

Vosterlanden batik (court batik), viewed from its coloring method, has typical characteristics, that is, natural color later called *sogan* color, and unique ornament. The followings are some examples of Vosterlanden classical batik motif.

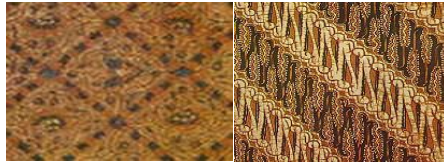


Figure 1: Example of Vosterlanden Batik

In Javanese tradition, batik motif is related to all stages of human life from birth to death. When planting *ari-ari* (placenta), baby's father wears complete Javanese clothing, black backdrop cloth and carries on *kendil* containing placenta (*ari-ari*), with *Sido mulyo* or *Sido luhur* batik cloth meaning the expectation that "the baby" will grow to be a competent and exalted child having noble character.

In the rite entering into adult age, particularly the girl who has first menstruation wears *Grompol* motif cloth representing the request for happiness and welfare that is *nggrompol* and loved by his/her friends. Meanwhile, during circumcision (*khitanan*) the boy wears *Parang Pamor* motif representing the expectation for the boy to grow as the competent man having noble character, because his luster ("*pamor*") has broken.

Slobong motif derives from Javanese word *lobong* or loose. This motif is worn when there is a family member who dies, or other disaster. It represents the expectation that the spirit of the dead person gets easy journey to face the One and Only God. The family abandoned is also given patience in receiving the ordeal. These motives are shown in the figure below.

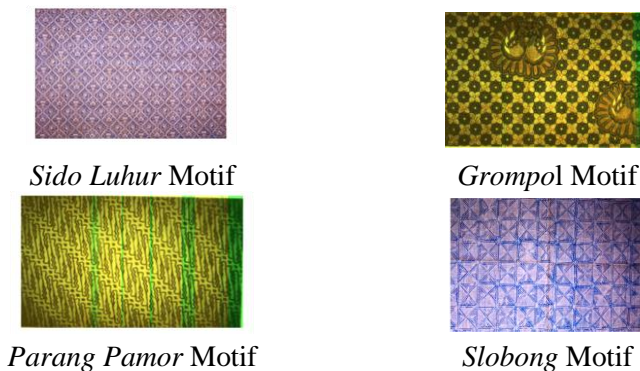


Figure 2. Batik Motif for the stages of human life

The existence of classical batik as guidance and order has been standardized by the rule released by Surakarta Palace in 1769 (Paku Buwono III, 1749-1788), as follows:

"Anadene arupa jajarit kang kalebu ing larangan ingsun: batik sawat lan batik parang rusak, batik cumangkiri kang calacap modang, bangun tulak, lenga teleng, daragem, lan tumpal. Anadene batik cumangkiri ingkang acalacap lung-lungan utawa kekembangan, ingkang ingsun kawenangken anganggoha papatih ingsun, lan sentaningsun kawulaningsun wedana".

It can be translated as “The shapes of *jarit* (cloth) I prohibit are: *sawat* and *parang rusak*, *cumangkiri*: *motif modang bangun tulak*, *lenga teleng*, *daragem*, and *tumpal batik*. *Cumangkiri* motif in the form of *lung-lungan* motif or flora is allowed to be worn by my *patih*, and nobility family, *abdi dalem wedana*. The presence of prohibited batik motif shows that the creation of classical batik motif, in addition to containing symbolic meaning, is also replete with rule (power), because it shows the status of the one wearing it in feudalism power hierarchy.

3.2 Deconstruction of Classical Batik Motif Symbolism

The term deconstruction is suggested by Jacques Derrida, a French philosopher born in Algeria in 1930. Deconstruction is originally the way or method of reading text. Derrida starts deconstruction philosophy from unthought-of things. It means that the elements it investigates and deconstructs are not trivial but those making the text philosophical (Norris, 2006). Deconstruction is considered as the textual strategy that can be applied directly when we read the text and perform it in parodies. Furthermore, it can be said that deconstruction is anti-theory in nature or even it contains game and parody (Al-Fayydl, 2006).

Sarup (2008) explains that deconstruction is a method of reading text thoroughly so that the conceptual differentiation of created products seems to be inconsistent and paradoxical in the whole text. Behind philosophical text, there is another text. Meaning is never identical with itself. Sign never has the absolutely same meaning. Meaning will never be the same from one context to another. Signifier will always be changed by a variety of chains snaring it.

The visible characteristics of deconstruction is that Derrida’s attempt builds on the belief on the presence of dualism that is present and cannot be withdrawn in various Western philosophical thought. The procedures of deconstruction application include: (1) identifying the oppositional hierarchy in the text; (2) those oppositions are reversed by indicating the interdependency between the contradictory ones, (3) introducing a new term or idea that in fact cannot be included into old oppositional category. Owned to Derrida’s deconstruction, meaning is no longer considered as absolute, single, universal, and stable, but meaning always changes.

The best way of exploring hidden meaning, according to Derrida, is to keep questioning and putting it on the new one. The meaning of culture is opened in nature, because just like the text constituting “woven”, meaning that the meaning of text is woven into the whole text. The meaning of text will change and develop, rather than belongs to an age. The meaning of text keeps running as the culture develops. The meaning of culture is not absolute but multiplicity of meaning.

Deconstruction or rereading the symbolism of classical batik motif is not to destroy the preexisting meaning, but to destroy the claim that classical batik motif is a medium of legitimizing the feudalism’s power and to deconstruct it into the medium of reinforcing the nation’s character and identity. Considering the deconstruction, the perception on batik culture should start with redefining the symbolism of classical batik motif not serving as the hereditary guidelines culture but as the deferential culture negotiated entirely. The use of batik no longer considers the prohibited motif as the medium of legitimizing the Court but has become the part of Indonesian identity. The state creates new cultural frame to redefine the Indonesian identity through batik wearing.

Some of prohibited batiks are also worn as the school uniform in Surakarta. SMP Negeri 1 Surakarta uses Kawung motif. SMP Negeri IX uses batik uniform with *Wahyu Tumurun* motif.

In this way, batik is selected and worn as the symbol of identity that will be recognized as the collective possession and can be utilized to build solidarity. When the collective identity has been created through official symbol, batik, the difference between ethnics will disappear. The solidarity appearing is the feeling that they are Indonesians.

Commonness will result in the sense of belonging that finally will result in cultural identity.

3.3 Revitalization of Classic Batik Cultural value

Linguistically, revitalization is defined as the process, way or action of considering as important. Revitalization can be defined as reviewing something to be arranged, worked on, and adjusted in order to be useful in broad sense (Hastanto, 2002). From the argument above, it can be concluded that revitalization is an attempt of creating something (culture) by reviewing its weakness to be adjusted with the condition of time to fulfill the more useful need.

The attempt of revitalizing batik cultural value is also based on motioning the culture as the symbolic system containing four important problems. Firstly, the borders of cultural room affecting the meaning and symbol experiencing dynamic shift. Secondly, the borders of culture determine the meaning construction affected by different power relation. Thirdly, the power relation pattern is embodied in group identity. Fourthly, the identity created allows for the change due to the shift of cultural borders (Irwan Abdullah, 2009).

The deconstruction of classical batik motif symbolism is one strategy of revitalizing cultural value. So far, the philosophical interpretation contains in batik cultural heritage is reduced in cultural rite only. There should be batik revitalization as the medium of developing the nation character. For example, the choice of different batik motives as the school uniform is the part of identity reinforcement based on the new interpretation (deconstruction) on philosophical value of batik as the character education media in some schools in Surakarta. Thus, the revitalization of Batik cultural values in broad sense serves to reinforce the existence of batik culture in social context.

4 CONCLUSION

In Javanese tradition, batik motif is related to all stages of human life from birth to death. The symbolism of batik motif used in the rite of human life stages contains an expectation to get magnificence in life. The presence of classical batik as guidance and order is standardized with the presence of prohibited motif that can be worn by Royal Family only. The creation of batik motif in addition to containing symbolic meaning is also replete with power, because it indicates the status of its user in feudalism power hierarchy.

Deconstruction or rereading the symbolism of classical batik motif is not to destroy the preexisting meaning, but to destroy the claim that classical batik motif is a medium of legitimizing the feudalism's power and to deconstruct it into the medium of reinforcing the nation's character and identity. The use of batik no longer considers the prohibited motif as the medium of legitimizing the Court but has become the part of Indonesian identity. The deconstruction of classical batik motif symbolism is one strategy of revitalizing cultural value. Batik cultural value is required to maintain the continuity of batik culture in order to be more useful corresponding to the condition of age (time).

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ASKfm: Motives of Self-Disclosure to Anonymous Questions

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ABSTRACT. Self-disclosure may happen greatly in social media because nonverbal cues were reduced and their anonymity feature, while they also control their content distribution to certain boundaries based on their own privacy management. The purposes of this research are to know motivation of ASKfm users to disclose their personal information to anonymous questions and how privacy rule criteria such as gender, culture, and context make them want to disclose their personal information to anonymous questions. By using in-depth interview, data were collected from three males and three females aged 18 to 24 years old. They had ASKfm accounts, had answered anonymous questions at least five times, had minimum 100 likes in total, and had revealed personal information to the anonymous questions. ASKfm involved personal evaluation towards rewards and costs received by the users. Participants were motivated to disclose their personal information to anonymous questions to get enjoyment by receiving and answering many anonymous questions as well as relationship building. The motivations indirectly caused self-presentation in which some participants promoted their ASKfm accounts in other social media to get more questions. Collectivistic participants received benefit on enjoyment, while individualistic participants who received benefit on relationship building and maintenance. Participants were more careful in managing disclosures because they were aware of possible risks and possibility of widely personal information distribution to unknown publics by filtering the questions rather than changing the Privacy Settings.

KEYWORDS: anonymity, anonymous questions, ASKfm, motivations, privacy management, self-disclosure

1 INTRODUCTION

Social media enable users to have communication without showing physical body language and physical appearance as happens in face-to-face communication (McKenna et al., 2002). Anonymity feature of social media also makes users now have access to powerful multimedia tools to decide their desirable identity – publicly known or totally private – when having communication with other users to overcome their fear of disapproval and sanctions by those in their real-life social circles (Bargh et al., 2002). This may be the cause why self-disclosure in online social networking happens greatly, especially for shy and lonely users, to develop interpersonal relationship.

Social media provides privacy controls or privacy settings that allow users to have power over their posts (time, pace, contents) including personal information, so fear of possible risks is reduced (Tian, 2013). Consequently, some users are fine to share their personal information, while other user will limit their post to a very small and carefully controlled group (Golbeck, 2015, p. 31). It means that each user has their own concerns, motivations, and privacy management to what extent he/she reveals personal information and to whom in online social networking which depend on factors influencing self-disclosure (for review Krasnova, Kolesnikova, & Guenther, 2009; Veltri, Krasnova, Elgarah, 2011; Waters & Ackerman, 2011; Tian, 2013; Masur & Scharkow 2016; Al-Kandari, Melkote, & Sharif, 2016; Liang, Shen, & Fu, 2016).

There have been many researchers explaining the motivation of online self-disclosure. However, most of them focused on psychological and interpersonal needs (e.g. Tian, 2013; Chen, 2015; Lai & Yang, 2015) or privacy concerns (e.g. Christofides, Muise, & Desmarais, 2012; Tsay-Vogel, Shanahan, & Signorielli, 2016; Masur & Scharkow, 2016) on Facebook, Twitter, and Blogs. Chen (2015) and Lai and Yang (2015) argued that social media function is for “social”, but they will turn to other functions because of different services or features and privacy policy to fulfill specific needs of the users. Thus, there is a suggestion from previous researchers to take focus on different features use instead of taking overall perspective because “*social consequences of the Internet may partly depend on individual’s motives for using medium*” (Tian, 2013).

This research filled the gap by taking focus on why ASKfm users disclose their personal information to anonymous questions based on their evaluation towards gaining rewards and costs as well as gender, culture, and context. There have been so far just few researches on ASKfm. Their focus is on cyberbullying (e.g. Han & Lv, 2014) or strategic anonymity in the social lives of adolescents (e.g. Ellison, Blackwell, Lampe, Trieu, 2016). Therefore, this research is significant to add insight about a specific social media feature for better and complete understanding on online self-disclosure in Q&A-style and semi-anonymous social media.

2 LITERATURE REVIEW

2.1 Motivation of Self-Disclosure in Social Media

Online self-disclosure includes the activity of sharing views, opinions, and personalities (Al-Kandari et al., 2016) through visual form and verbal description such as updating profile information, uploading photos and videos, tagging photos, posting status updates, posting comments, and communicate news or text message on an social network site (SNS) walls (Tsay-Vogel et al., 2016; Krasnova. et al., 2010, p. 382; Rui & Stefanone, 2013b, p. 1287, as cited in Ahmed, 2015) about personally identifiable information and offline activities (Humphreys et al., 2014). Personal information are various, for instance, attitudes toward other religions, nationalities, races, financial status, how much money they earn, how much they owe, how much they have saved, feelings about parents, sexual fantasies, physical and mental health, ideal romantic partner, drinking and/or drug behavior, the most embarrassing moment, unfulfilled desires, and self-concept (DeVito, 2014, p. 56).

Researches on self-disclosure in social media show that users’ self-disclosures are the result of their personal evaluation towards gaining of *rewards or expected benefits* (e.g. Krasnova et al., 2009; Veltri et al., 2011; Waters & Ackerman, 2011; Al-Kandari et al., 2016; Chen, 2015; Lai & Yang, 2015; Bevan-Dye & Akpoviji, 2016; DeVito, 2014, p. 58) and *costs or privacy concerns* (e.g. Krasnova et al., 2009; Veltri et al., 2011; DeVito, 2014, p. 58; Tian 2013; Liang et al., 2016; Masur & Scharkow, 2016). Turbulence between expected benefits and privacy risk is likely to occur in social media (Trepte, 2015). This situation supports the core idea of social exchange theory by Thibaut and Kelley:

“People will calculate the costs and rewards of a given situation and guide their behaviors accordingly Costs are those elements in the relationship that have negative value to a person (e.g. stress, time, energy, attention). Rewards are those elements in the relationship that have positive value to a person (e.g. fun, loyalty, attention)” (as cited in West & Turner, 2010, p. 186).

Rewards refer to some forms of benefits gained by users. First, *enjoyment* which is experienced by users because of the features provided by social media (Krasnova et al., 2009; Veltri et al, 2011). Waters & Ackerman (2011) argued that Facebook users share private information in online conversation or updating status for improving psychological

well-being such as fun, enjoyable activity, and relieving stress. Facebook users (Drussell, 2012, as cited in Sheldon, 2015, p. 9) and Instagram users (Araújo, Corrêa, da Silva, Prates, & Meira, 2014) enjoy to receive "**likes**" or **responses** on their post that is keeping them to upload attractive posts to catch more attention. Those who disclose their personal information may receive responses such affirmation, support, and engagement (Chen, 2015; Barack & Gluck-Ofri, 2007, p. 408; Khan & Antonnuci, 1980; House, 1986, as cited in Ahmed, 2015) which might not be received in face-to-face communication.

Second, research conducted by Krasnova et al. (2009) shows that Facebook and MySpace allow users to participate and (self-) communicate, hence enable them to have efficient communication with large group of social media members at the same time by posting one status. Consequently, there is possibility for reciprocation of information (Krasnova et al., 2010, as cited in Sheldon, 2015, p. 10; Waters & Ackerman, 2011) that leads to both **relationship building and relationship maintenance** between people who trust, respect, and care each other (DeVito, 2014, p. 58; Waters & Ackerman, 2011). Research of Tian (2013) stated that bloggers with higher social anxiety are able to make new friends and pursue to close relationship (good quality of relationship). This is because blogs provide anonymity feature, lack of social cues, and greater control over their online communication. When bloggers and the readers who have already known each other in offline or non-virtual world, they also disclosed more about themselves in the blogs to maintain the relationship.

Third, social media users disclose their personal information for **self-representation** (Veltri et al., 2011; Christofides et al., 2009, p. 343). According to Goffman (1959, as cited in Sheldon, 2015, p. 37), self-presentation is one's unique roles in different situation. In social media context, self-presentation can be related to the **need of popularity** among other network members which may be the strongest factor for social media users to have self-disclosure (Lai & Yang, 2015). For example, research of Waters & Ackerman (2011) shows that Facebook users want to show off their popularity and want to be perceived as person who always keep up with the trends, hence they post events of their experience to others.

Costs refer to privacy concerns – individual assessment about what happens to one's information once it is disclosed. Previous studies argued that privacy concerns will lead to active privacy protection and self-disclosure (Stutzman, Capra, & Thompson, 2011, as cited in Liang et al., 2016). The assessment is reflected by degree of privacy concerns which are determined by the perceived likelihood of a privacy violation and perceived damage of the social media (Krasnova et al., 2009 & Veltri et al., 2011), as well as trust in social media members and legal assurance (Veltri et al., 2011).

Perceived likelihood of a privacy violation is the possible occurrence of various violation and negative event in social media (Krasnova et al., 2009; Veltri et al., 2011). Social media users have been already aware about the possibility of the privacy violation as they have been reminded through the Privacy and Terms section in the social media. However, this perceived likelihood of a privacy violation is usually distorted by "optimistic bias" attitude; tendency of individuals to see a negative event as less likely occurs but positive events will happen to them (Krasnova et al., 2009). This attitude causes the social media users tend to ignore the legal consequences stated in the social media privacy policy because they think that third parties have little interest in their data and consider their information is trivial. Moreover, Madden, M. (2012) also stated that when social media users never get negative experience, they will decrease their concerns about sharing information, so they are willing to share all personal details (physical location, photos of their children, etc.). Although privacy is important to social media users, nevertheless their actions show otherwise result. For example, Rainie and Madden (2015) reported that only 30% of all adults in U.S. have taken steps to protect their privacy online such as changing their privacy settings on social media (as cited in Liang et al., 2016).

Perceived damage is the individual assessment of the magnitude of a negative event and its consequences (Krasnova et al., 2009; Veltri et al., 2011). Some damages in

social media are financial loss, credit damage, unsought e-mails or phone calls, identity theft, negative psychological and social consequences like detrimental impact on one's sense of worth, social standing and relations (Krasnova et al., 2009; Liang et al., 2016). Telling more personal information cause (1) the higher possibility of other people (receivers) to use that information to against the discloser (personal risk), (2) problems such as rejection, deterioration of relationship, or even termination of relationship (relationship risk), and (3) losses in professional world, for instance, disclosing about consuming drugs and alcohol in workplace may cause dismissal, demotion, or social exclusion (professional risk) (DeVito, 2014, p. 58; Tian, 2013). Moreover, Krasnova et al. (2009) argued that although perceived damages influence users' privacy concerns, they are not as significant as perceived likelihood of privacy violation.

Trust in social media members and legal assurance also plays important role when people choose to share their personal information (Berger and Calabrese, 1975, as cited in Sheldon, 2015, p. 6; DeVito, 2014, p. 57). They tend to disclose to someone whose behaviors have been known and trusted by them. When the levels of trust increases, online disclosure will follow accordingly (Masur & Scharrow, 2016). Thus, those who disclose more in social media are perceived as more trustworthy and are more likely to elicit disclosure from other users (Henderon & Giding, 2004, as cited in Christofides et al., 2012). In contrast, people with less disclosure in social media will limit accessibility of their information by preserving their face, distinct boundary between friends and strangers (Veltri, Krasnova, & Elgarah, 2011).

Finally, social media users' motivation to get benefits and their privacy concerns in social media determine the degree of online disclosure; the more benefits gained through the use of social media, the more people will disclose about themselves, and the higher privacy concerns that the users possess, the less online self-disclosure occurs because they are aware that their personal information may be used irresponsibly (Krasnova et al., 2009; Veltri et al., 2011; Bevan-Dye & Akpoviji, 2016; Walther, 2011, as cited in Masur & Scharrow, 2016), which may cause them to not imply sophisticated privacy settings.

2.2 Communication Privacy Management in Social Media

The evaluation towards rewards and costs in online self-disclosure vary from one user to other users because of some privacy rule criteria, such as (1) **gender** (differences between men and women in managing privacy boundaries), (2) **culture** (norms of privacy and openness in a given culture), and (3) **context** ("social environment" and "physical setting" that determines people develop rules for privacy or disclosure) (Petronio, 2002, as cited in West & Turner, 2010, p. 223 & 229-230). These criteria are mutually agreed upon, constructed, established, and managed from one's ownership into collective rule boundaries. To conclude, privacy management is "*selective boundary control which is enacted in multiple behavioral mechanism and strategies.*" (Masur & Scharrow, 2016).

Gendered criteria affect to how **men and women** disclose their personal information. It is believed that women have more self-disclosures than men on the web (Punyanunt-Carter, 2006, as cited in Chen, 2015). Women will increase the depth of their self-disclosure as the relationship become more intimate, while men stay at the same level (Goodwin & Lee, 1994, as cited in DeVito, 2014, pg 57). It is because women have less taboo topics – information that will not be disclosed to their friends – than men have (Goodwin & Lee, 1994, as cited in DeVito, 2014, p. 57). However in America and Argentina, men have more willingness to self-disclose than women do (Horenstein & Downey, 2003, as cited in DeVito, 2014, p. 57). This happened greatly in initial relationship; men will disclose more than women to "control the relationship's development" (Derlega, Winstead, Wong, & Hunter, 1985, as cited in DeVito, 2014). Similarly, women tend to be more concerned about privacy than men (Fogel & Nehmad, 2009, as cited in Christofides, Muise, and Desmarais, 2012), hence they are more careful when disclose their personal information.

This research took cultural dimensions of Hofstede such as *collectivistic* and *individualistic cultures* for the cultural criteria which influence the users to disclose their personal information. Collectivistic societies (e.g. societies in Pakistan, Colombia, Venezuela, Peru, much of African and Asian countries such Indonesia) who value more on harmonious relationships of in-group rather than oneself (Samovar, Porter, & McDaniel, 2009, p. 198, 200-201; Novera, 2004). On the other side, individualistic societies (e.g. societies in United States, Australia, Great Britain, Canada, the Netherlands, and New Zealand) value more on personal rights, self-expression, and achievement rather than loyalty in a group (Samovar, Porter, & McDaniel, 2009, p. 199-200). Cross-cultural research of Liang et al. (2016) toward Twitter users shows that *collectivistic societies* tend to have more effective privacy settings in doing self-disclosure than *individualistic societies*. Collectivistic societies perceive in-group and out-group differences to be larger (individualistic societies have wider boundaries than collectivistic societies) and have lower level of trust in the provider (social media), fellow social media members. They also perceive the existing laws as powerless legal assurance in protecting their privacy. Veltri et al. (2011) also indicated that Moroccans who are more collectivistic perceive Facebook are more useful in developing relationship as well as relationship maintenance since they are collectivist and need to take time to cultivate them. Meanwhile, Americans, who are more individualistic, receive more benefit from self-presentation on Facebook by publishing their life, thoughts, and experiences on Facebook. Moreover, the research also shows that individualistic country (United States) is aware that there are possibilities of negative outcomes from online disclosure, but it reflects this “optimistic bias” attitude because they believe on legal protection of privacy in their country. However, this attitude is not shown in collectivist country (Morocco) as they are aware about the likelihood of privacy violation, hence afraid of disclosing too much in social media.

In addition to cultural criteria, this research also used culture orientations of Hall which are *high-context* and *low-context cultures*. In high-context culture (American, Indian, Latin American, Japanese, Arab, Chinese, African American, Korean, and Indonesian), people have vague, indirect, and implicit mode of communication; they rely more on how something is said rather than what is said (Samovar, Porter, & McDaniel, 2009, p. 215-217; Mulyana, 2008, p. 328-329). They are less open and consider conflict harmful to most communication encounters, hence meaning is conveyed through status (e.g. age, sex, education, title, etc.) and through an individual’s informal friends and associates (Samovar, Porter, & McDaniel, 2009, p. 217). For example, according to Arab Social Media Report (2005, p. 2), Arabians which have high-context culture perceive social media as tools which have positive effect in increasing quality of life of individuals. However, Arab users showed lack of trust in social media as they consider social media will cause negative effects toward social culture and tradition (as cited in Ahmed 2015). Whereas, low-context culture (e.g. German, Swiss, Scandinavian, and North American) shows the opposite; they have direct and explicit mode of communication, hence communicate more, speak more rapidly, and often raise their voices (Samovar, Porter, & McDaniel, 2009, p. 217).

Contextual criteria such as *platform* used and its *communication situation* determines the levels of self-disclosure. People disclose more in online communication such as in e-mail or social media than in face-to-face communication. It is because anonymity and invisibility offered by online communication (Suler, 2004, as cited in DeVito 2014). Research of Liang et al. (2016) on Twitter shows that women use social media generally for recreation, however, they use Facebook for engagement (social use), and use Twitter as medium for information exchange. Besides, having more followers indicates higher probability of self-disclosure because users are motivated to self-disclose for building social capital (Choi & Bazarova, 2015) and for increasing the possibility of being retweeted (Bakshy et al., 2012; Suh et al., 2010) (as cited in Liang et al., 2016). People are more careful in managing disclosures in one-to-many context such status updates, hence use of privacy settings is important for them. Lastly, self-disclosure

happens more in small groups (especially groups of two people) than in large group. It is because with one receiver, ones can monitor easily whether the receiver gives desire feedback (support) or not, whereas it is difficult to monitor large-group members because of their various responses (DeVito, 2014, p. 57).

2.3 ASKfm

ASKfm is a semi-anonymous Q&A-style social media, founded in June 16, 2010, which is highly popular social media with over 60 million downloads of the mobile app (ASKfm, 2016) and 125 million registered users (Golbeck, 2015, p. 181). The identity of ASKfm users who post questions or comments to a profile is typically anonymous, whereas the identity of the target user is publicly known (Hosseinmardi et al., 2014). People can search ASKfm users via their name, id or email address. Anyone (even people without an account) may post on other user's profile with limitation up to 300 words.

There are some policies specific to ASKfm. First, only the target user may post an answer to a question. After answering a question, the question and its answer appear on his/her profile. Second, a user may choose to "like" at the granularity of a question-and-answer pair, but cannot like the question nor the answer individually. Liking is non-anonymous, so that the identity of the likers is publicly known. Third, ASKfm users may follow other users, but this relationship data is not available publicly and only the profile owner knows who he/she is following. Even the user who is being followed can only know how many followers he/she has and the number is not publicly visible to other users, not who is following him/her. Other users may post questions or comments on a target user's profile, and that the target user may respond each question/comment. Fourth, users are allowed to delete their posts. Fifth, users are allowed to block the users (anonymous or not) they think are very annoying, so the blocked users will be never allowed to ask users again. Sixth, people (with or without ASKfm account) can report other users' post if they feel that the post is: bullying and harassment, nude or sexually explicit content, violence and criminal activity, hate speech, self-harm, or "I just don't want to see this". The reported posts may cause the owner to be reported to police.

All contents which are posted on ASKfm including user ID, personal information or short bio (if any, as it is optional; limited to people who also have ASKfm account), total number of answers, total number of likes, total number of gifts, content of answered questions posted on a user's page, and user ID of people who liked the questions/answers can be seen by the public. All users and visitors of the site can view the posts, and the posts can be searched for in search engines, such as Google and Bing. Users' post can be also shared to Facebook, Twitter, and VK or into a form of link by themselves or other users with mobile devices. Moreover, trending questions and answers are showed in "Discover" page beside the "Wall" page, it means that the posts may be known more widely.

ASKfm users are protected by ASKfm's Safety Centre (partnership with some legal institutions and foundations) which provide Privacy Policy and Cookie Policy to understand the safety system of ASKfm. It also offers features which stimulate the users to share their experience and disclose personal information even to completely strangers who ask or comment on the users' profile. This is made clear by the premise of ASKfm on its website:

"We believe questions and answers are the building blocks of conversation, self-expression and deeper understanding. As the only global social network built on a Q&A format, we are a bit different from other services you might use. How you engage with friends and express yourself on ASKfm is done through the lens of what your social connections are curious to learn about you. Through the natural exchange of questions and answers, ASKfm aims to be a safe, fun and engaging place for learning more about yourself and exploring the social world around you." (ASKfm, 2016)

ASKfm was chosen as the main focus of social media because (1) there are still few studies on ASKfm with cyberbullying topic (e.g. Hosseinmardi et al., 2014; Li, H. H. S. Et al., 2014; Hosseinmardi et al., 2015) or strategic anonymity of ASKfm users who gave questions or comment to other users (e.g. Ellison et al., 2016); (2) although ASKfm may be similar to one-to-many context of social media, ASKfm users have no idea who are following them. It means that they have no idea to what extent their answer (which may contain their personal information) is published. Here, ASKfm user may have different motives on self-disclosures and privacy management that have not been explored by scholars.

3 METHOD

This research used qualitative method with phenomenological approach to provide understanding of “lived experiences” (van Manen, 1990 as cited in Creswell, 2007, p. 58) of persons who disclosed personal information to wide and unknown publics through ASKfm. Hence, the research targeted ASKfm users in Indonesia, especially in Jakarta and Bekasi region. The participants of this research were between 18 to 24 years old because they were the most common users of ASKfm as reported by Quantcast in 2016.

Six Indonesian ASKfm users (three males and three females) were selected to be participants of this research. They had ASKfm account and actively participated in responding anonymous questions or comments. The selection of participants was based on initial observation of targeted participants’ ASKfm account; to confirm whether they had answered anonymous questions at least five times, had minimum 100 “likes” of answers in total, and had revealed their personal information in those answers such as sharing personal opinion, offline activities, photos and videos related to some kinds of information as stated by DeVito (2014, p. 56).

Primary data were collected through in-depth interview with semi-structured format. Through this format, specific questions were generated from general questions with a focus on personal information revealed by the participants and their privacy controls in ASKfm. After the participants signed research’s consent form, general questions were given about their use of ASKfm; their reason to disclose their personal information to unknown public; and their privacy controls in ASKfm. These questions were developed to specific questions prior to interviewing and then the authors decided which issues to pursue (Daymon and Holloway, 2011). All interviews were translated from Indonesian into English language.

Once the data gathered, the authors described the experiences of participants in disclosing their personal information. Relevant data were selected by finding statements in the interviews to be grouped in some keywords (categorization) in relation to the research questions. After that, the authors interpreted the data with the support of secondary data which are literature review of journals, theses, books of theory, and results from the previous researches (Creswell, 2007, p. 159).

4 RESULT AND DISCUSSION

4.1 Participants

Table 1: Participants’ Data

No	Name	Sex	Age (y.o)	Number of Likes (<i>updated Dec 9, 2016</i>)	Number of Followers
1	Isty Marta Sukma	Female	20	72,703	9,827
2	Harnessia Caroline Wijaya	Female	20	881	128

3	Nabila Nur Annisa Rawi	Female	21	1,434	414
4	Angga Febian	Male	20	451	111
5	Mohammad Ilham Agasi	Male	21	6,511	281
6	Aswin Atonie	Male	24	338	213

Participants have signed consent form and fully understand the purpose of their participation in this research.

4.2 Results

Through the data collection, there are two participants who tended to have individualistic. Isty usually spent her time mostly for doing activities herself. He did not want to join certain group of friends, but only wanted to have usual friendship. She did not like to be really closed and dependent with her friends. Similar to Isty, Aswin preferred to be alone because he was introvert and did not like crowded place. He thought that by having most of the time for himself, he could develop himself better rather than wasting time with friends for only talking nothing-serious topics. Joining organizations was just a tool for him to show that he could be successful in everything. Moreover, he admitted that he always found solutions of his problems by himself.

This show contrary result toward the previous finding, stating that Indonesia is one of collectivistic country (Samovar, Porter, & McDaniel, 2009, p. 199-200; Novera, 2004). Related to the finding, Isty and Aswin are the participants who have built relationship and even maintained it after the anonymous ASKfm users revealed their identity.

“My main purpose is looking for acquaintances, friends. Because through ASKfm, I can have many friends who have broad knowledge and most of them are friendly ... I can know their point of view or mindset before I choose who I want to make friend with. If they have good mindset, I want to make friend with them,” Isty said.

“The purpose of ASKfm is not to hold my personal information that I want to share because I think that I have a life story which I can share to other people and it can help them. In this way, my personal information are still in my maintenance,” Aswin said.

This shows contradictive finding towards previous finding by Veltri et al. (2011) stating that individualistic societies receive more benefit from self-presentation on Facebook by publishing their life, thoughts, and experiences.

Both male and female participants basically have same motivation in doing self-disclosures in ASKfm. They do self-disclosure to store their information (tips, opinion, and advices) to help the anonymous ASKfm users, hence got enjoyment (feel happy) from more questions received and indirectly felt that they were quite popular or noticeable in social media and/or real life.

“I'm happy when there are many questions for me although there may be many random or weird questions. Because it means they want to know about me. If the users asked me as the anonym, it means they were shy or there must be something bothers him or her about me. It feels like they are interested in me either in a good or bad way ... I prefer to consider myself as noticeable,” Angga said.

They felt happy when they got likes because they thought that their opinion were appreciated or the likers agreed to their opinion, but did not expect it. Some participants promoted their ASKfm account by putting the URL on their Instagram's profile.

Although all participants had no idea about the identity of ASKfm users who asked them, they could surely know that they sometimes had conversation with the same user because of the same writing style and seemed to be continuous questions from previous topic. Here, reciprocal information between participants and anonymous ASKfm users through question-and-answer for several times led them to build relationship, and for some participants they intentionally maintain the relationship through chatting applications.

Participants were fully aware that their answers will be visible to wider publics once their answer got likes and that other users can share their answer in a form of link to other social media. Even so, they were not afraid to share their personal information because they thought what they shared were still proper and would not cause negative effect that may hurt other people. They concern on their privacy, thus are careful when disclose their personal information by setting their own boundary to what extent they share their personal information in ASKfm. For example, Mohammad did not and will not answer anonymous questions which intended to dig his personal problem or question that may make him to end up with vilifying or mocking or hurting someone. He usually answered with jokes (e.g. GIF pictures, funny pictures from other social media) to questions he thought inappropriate such as asking to PAP of his recently calls. When he felt that the anonymous questions were annoying such asking to PAP his vulgar or nude photo, he would directly delete the questions. Meanwhile, Nabila did not answer to anonymous questions which she thought inappropriate (e.g. asking her family background and parent's job) or annoying (e.g. asking whether she ever did making love). It means that there is no difference of motivation and privacy management between male and female participants.

Furthermore, "optimistic bias" attitude was showed by some participants, both collectivists and individualists, who did not read overall contents of Terms of Use, Safety Centre, Community Guidelines, Privacy Policy, and Cookie Policy in ASKfm. Although they were aware of possible risks in disclosing personal information in ASKfm, they believed that they would not get any serious privacy damage because they have filtered questions which they thought appropriate to be answered and to what extent they shared their personal information. Therefore, they did not change their Privacy Settings. Isty who ever changed her Privacy Settings because she did not want to receive a lot of questions at that time, not because of her privacy concern. It means that both collectivistic and individualistic participants have less effective privacy settings in ASKfm. There is also contradictive finding from the previous research in Morocco; it does not show the attitude because Moroccan people were aware of likelihood of privacy violation, thus they preferred to be more passive in disclosing information in Facebook. In this research, participants were actively disclosing their personal information but did not change their Privacy Settings although they were aware of serious possible risks, but never experienced them.

All participants showed similar characteristic of high-context culture. They prefer to talk subtly when expressing their feeling to others and sometimes keep silent to avoid worse problem that may happen. Some participants gave joke answer such as posting funny GIF picture to inappropriate questions or only gave indirect description to anonymous questions for avoiding bad consequences. Moreover, not all of them perceived ASKfm as a tool to increase quality of life. They, show lack of trust in ASKfm because of possible negative effects as stated in Arab Social Media Report (2005, p. 2), for example, Angga who has reduced his intensity to use ASKfm because he thought that ASKfm and other social media are very addicted. Hence, he wanted to achieve something which is more worthy now. Moreover, Isty also turned off "Allow Anonymous Questions" button and even deactivated her account because she felt annoyed to a lot of anonymous questions.

Some contradictive findings can happen because of different context used in each research. Previous researches focused on Facebook and Twitter as the platform to be explored, while this research focuses on ASKfm. Participants were motivated to answer

anonymous questions for fun, relieving stress, and fill leisure time when they are bored. Participants also did not take serious concern in sharing personal information in ASKfm. This is because they also used ASKfm as a source of information to see other users' mindset and perception as well as to keep updated to trending topic.

Since ASKfm is one-to-many context of social media, participants were more careful in managing disclosures in ASKfm. However, unlike other social media such Facebook and Twitter, they did not perceive privacy settings as important for them in managing privacy. Instead of changing their Privacy Settings, they follow the default settings of ASKfm although they were aware of possible privacy violation and risks in ASKfm. They only filtered questions they thought appropriate to be answered.

This research critically argued that self-disclosures in ASKfm were merely done by the users for getting enjoyment rather than relationship building and maintenance as happen in other social media such Facebook and Twitter. In fact, ASKfm is a Q&A-style social media in which the ASKfm users who give questions have limited space of 300 words. This research has shown that there is lack of reciprocal information among the users. It has been proved that ASKfm enables its users to get new acquaintances by doing self-disclosures in temporary relationship to stranger, but not to have continuous relationship. Moreover, ASKfm does not have a feature for private communication, hence in this research, ASKfm users had to move to other private communication platform. This may be also the reason of this research's participants begun to refrain from using ASKfm actively nowadays.

Finally, based on this research, it is suggested for further research to explore the motives of ASKfm users and non-users (users without ASKfm account) to communicate with other users anonymously. Besides, ASKfm may provide new feature for its users which enables them to have private conversation like other social media have, such as Facebook has Facebook Messenger or Twitter has Direct Message feature.

5 CONCLUSION

Self-disclosures in ASKfm involved personal evaluation towards rewards and costs received when they answered to anonymous questions. It motivated and determined the participants to what extent they revealed their personal information in answering anonymous questions. Different self-disclosure behavior was not shown in different gender since both male and female participants had similar perception toward personal information to be shared in ASKfm. Although it is believed that Indonesia is one of collectivistic countries, not all its societies are collectivist. Individualists received more benefit on relationship building and maintenance, while collectivists received more benefit on enjoyment. Self-presentation indirectly caused motivation to do self-disclosure since some participants promoted their ASKfm account in other social media to get more questions and they felt quite popular. Participants showed "Optimistic bias" attitude since they perceived Terms of Use and Privacy Policies in ASKfm as unimportant matter; they trusted to ASKfm as a responsible social media which will protect their personal information. Therefore, instead of change Privacy Settings, they preferred to only choose appropriate questions to be answered (filtering questions).

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Menyan is Incredibly old Media

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ABSTRACT. *Mukak rimbe* rituals conducted in the forests that cover located on the edge of the river, past the point coordinates that can record writers were in latitude 4 ° 31'2.12 "S 103 ° 25'23.81" E, and longitude 103 ° 25'23.81 "E with altitude 602 meters above sea level. There are no conversations going at the time the ritual will be held, all elders and residents who followed the ritual looks very quiet. This process is done using traditional media such as *punjung*, *batok kelapa*, *sabut kelapa dan getah kemenyan (menyan)*. Procession culture is then interesting to study as a traditional media in conveying the message of communication. This message not only to the public, but this message to all of the creatures that live around as a form of homage to her fellow creatures. The ritual is very interesting to be given media which is used as a medium that is considered old-fashioned by a great man. This phenomenon became the object of study is unique in placing it in the realm of scientific research as a community cultural wisdom. Objective of study to documentation the cultural approach to the community in a ritual *mukak rimbe* with media *menyan* as a communication pattern transdental. This research was conducted in Bukit Barisan Selatan, Kaur regency, Bengkulu province, Indonesia. The research method with a new ethnographic approach. Data were analyzed by analysis of cultural themes. The results showed that rituals *mukak rimbe* was performed by society done the media *menyan* as a means of communication to the ancestors and the environment that are in this region.

KEYWORDS: message, *mukak rimbe*, *menyan*, values and culture

1 INTRODUCTION

Cultural wisdom that develops in people of Indonesia, in particular to strengthen the position of indigenous peoples in the area of Bukit Barisan Selatan, Bengkulu province, Indonesia. These roles then applied in the construction of the environment, especially in the use and management of forest resources (Hadiprashada, et al., 2016). This roles becomes a bridge to understanding the mental development of communication and culture, especially in ethnic groups in Indonesia. The plurality of socio-cultural structures in society should be one of the considerations for the development of research in various fields. Empowerment of traditional media as studies in new media bring identity in the openly and empirical process of communication. It can not be separated from the media functions as a messenger. The media itself turns out to have various paradigma on the meaning of this phenomenon.

The phenomenon of the communities in the bukit barisan selatan, Bengkulu Province, Indonesia in using *menyan* as a medium to deliver the message into something very unique. This knowledge will teach the importance of relationships micro cosmos and macro cosmos in communicating. The development of media by using the values of the old culture in the management of forest resources can be interesting study in communication. This phenomenon became the object of study is unique in placing it in the realm of scientific research as a community cultural wisdom. Objective of study to documentation the cultural approach to the community in a ritual *mukak rimbe* with media *menyan* as a communication pattern transdental.

This research was conducted in Bukit Barisan Selatan, Kaur regency, Bengkulu province, Indonesia. Subjects in this study consists of various ethnic groups that occupy the region. Ethnic located in this area, is *Basemah*, *Semende* and *Jawa*. The research method with a new ethnographic approach. Ethnography is used which is used in this

study refers to the new flow in anthropology known as cognitive anthropology second generation developed by James P. Spradley (2007). Social and cultural forms of society is built and described through analysis and reasoning of the investigator. Researchers trying to find and describe the organization of the public mind about the incense and investigate the meaning of these behaviors. Then, investigate the object of incense and the meaning given by the people of the object.

Data were Analyzed by analysis of cultural themes. Analysis of the theme of culture is built on domain analysis, taxonomic, and components. Domain analysis starts from the use of semantic relationships, such as cultural background and ethnic Basemah Semende located in Pagar Alam, South Sumatra, and Javanese in Yogyakarta, Indonesia. Taxonomic analysis leads to the internal structure of communities in forest management. This component analyzes carried out systematically on components of meaning. This component relates to cultural symbols such as media *menyan* as the original terms given by the informan.

2 RESULT AND DISCUSSION

Menyan is a means of (media) derived from tree sap incense. These trees produce sap specific flavorful obtained through wiretapping. Spesial resin raw material privileged world of the perfume industry, and are used as tools specific rituals (Sanudin, et al., 2011). Media is in its use of *menyan* is done by burning chunks of sap. Chunks of burned is then emit white smoke. This smoke which then becomes a transmitter to open the communications room to the other creatures. *Menyan* form of communication through the media is also performed by the dancers on the island of Bali. Prihatini, (2003) explains that, incense burned, followed by prayers and mantras into a circuit in the kerawuhan dance performed on the people of Bali.

Menyan as a means of ritual for the community becomes a very important thing. Communities in the bukit barisan selatan using *menyan* in a ritual *mukak rimbe* (Hadiprashada, et al., 2016). The procession is becoming one of the interesting things to observe. *Menyan*, which is known only as a mystic rituals media in traditional societies proved to have a variety of functions. Note of ethnography written by Hadiprashada, et al., (2016: 122) to see how the people in the bukit barisan selatan, Kaur regency, Bengkulu province, Indonesia in carrying out the ritual *mukak rimbe*.

Mukak rimbe rituals conducted in the forests that cover located on the edge of the river, past the point coordinates that can record writers were in latitude 4 ° 31'2.12 "S 103 ° 25'23.81" E, and longitude 103 ° 25'23.81 "E with altitude 602 meters above sea level (Hadiprashada, et al., 2016). Procession culture is then interesting to study as a traditional media in conveying the message of communication. This message not only to the public, but this message to all of the creatures that live around as a form of homage to her fellow creatures. The ritual is very interesting to be given media which is used as a medium that is considered old-fashioned by a great man. There are no conversations going at the time the ritual will be held, all elders and residents who followed the ritual looks very quiet. This process is done using traditional media such as *punjung*, *batok kelapa*, *sabut kelapa dan getah kemenyan (menyan)* (Hadiprashada, et al., 2016).

Menyan as one of the media used by the interview are as a frequency converter. Ali (55) explains that, smoke *menyan* is burned along with the word mantra and prayer (supplication to God) in the procession *mukak rimbe* become a medium for delivering achieve the desired goal (salvation). This procession when analyzed empirically is a form of communication transdental. The process is skipped during this ritual takes place as part of the communication process called transcendental communication (Suryani, 2015). This form of communication transdental indirectly bring them into a quiet atmosphere. *Menyan* as a frequency converter directly bring them into mental activity is maintained. These waves are then referred to as Alpha waves (8-12 Hz). This wave is characterized by relaksaksi or begin to break with signs of eye began to close (Farisi, 2014).

This condition makes the *menyan* as a medium to work. Issued by the fragrant smoke of incense, and jungle atmosphere makes sense of the ceremony participants feel part of the environment around them. A ritual performed by the public make a special pattern. Petronio (2002), view that human beings make choices and regulations regarding what to say and what to keep from the others by "mental calculus" that is based on important criteria. Some of them such as culture, gender, and context. Petronio argued that these criteria will include consideration of other people involved and also the concept of self. Petronio uses the term disclosure and private disclosure rather than using the term self-disclosure in the theory of communication privacy management.

Special pattern in that ritual takes place specifically describes the negotiation process regarding the opening of individual privacy and information disclosure focuses on private rather than self-disclosure. The information on negotiations related to things that are very meaningful to them. It is associated with faith, hope and cultural identity that follows. Therefore, the process of communicating private information in this ritual will be private disclosure. This pattern is then created transdental form of communication for them. *Menyan* as traditional media which is identical to mystical ritual would bring this medium alone is in a position of new media. The new media can be assumed as a function of frequency converters that bridge *pikiran*, smell, taste, and empathy will need to respect, maintain and preserve the living things around them.

3 CONCLUSION

The results showed that rituals *mukak rimbe* was performed by society done the media *menyan* as a means of communication to the ancestors and the environment that are in this region. *Menyan* changing the paradigm of thinking people see the media in their activities (*mukak rimbe*). As a new alternative media, *menyan* bringing as well as cosmos awareness about the importance of building communication patterns that can be developed not only to humans. Documentation in the critical study of culture is might be seen in a variety of approaches in science of communication.

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Creativity Media Of Character Education Model In Elementary School Through Prosperous Family Role Play Technique (Bpks) In Social Studies Subject

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ABSTRACT. Learning Media is an intermediary used by educators/ teachers to distribute a message or information to the students so that the students are able to be actively participating in learning activities. Media development in character education needed to meet the achievement of psychological and socio-cultural functions that appear in learning. Character education model by using BPKS is meant as the creation of common learning technique into a character education model by implementing various kinds of interaction along with create conducive atmosphere to rise students' interest. Character education model by using BPKS also take into consideration that all of learning system will encourage the existance of learning interaction. This research used Research and Development technique which aims at producing modification model of learning curriculum in Social Studies subject by using role play to form students' character. Internalizing value as character formation is caused by some factors, such as: 1) the choice of learning strategy, technique, and implementation of the technique which isn't appropriate in learning process, teacher tends to maintain old paradigm and conventional like: material-oriented, teacher centered learning, and cognitive assessment; (2) the character value isn't integrated with material which is taught, so that the character is difficult to be understood and less implemented in daily life.

KEYWORDS: creativity media; character education; elementary school; prosperous family role play (BPKS) technique; social studies subject.

1 INTRODUCTION

Character education as a pedagogy has the aim that each person more appreciate on their individuality. Additionally, they will be able to be free as learners so that they will grow to be free and responsible either as individuals or citizens of a country. Doni Kusuma (2007: 156) said that the characters that are set in the elementary school will be understood and internalized by learners if applied in a game that one of them is role playing; playing a role often intended as a form of activity in which learners imagine themselves as if they were outside and played the role of another person so that the learners have opportunities to improve their ability to work together, foster high self-confidence and be more pleasant.

Joyce, Weil, Calhoun. (2011: 328) argue that emerging character values of role play in accordance with the development of primary school age (elementary school); it is extremely enjoyable for the learners. Thus, it can be expected that the problems faced by learners can be solved properly. Role play is also an important activity for the growth and development of physical, social, emotional, intellectual, and spiritual primary school learners. Role play leads learners to understand the environment, interact, and develop emotions and imagination well. Role playing is fun activity that occurs naturally, learners will have pleasure, enjoyment, information, knowledge, imagination, and motivation to socialize.

Role Play able to live events that already take place easily and enable students to take lesson of which wisdom contained with appreciation the students themselves, and

enhance the professional capabilities of learners, and to foster students' opportunities for employment. The nature of role play is developing self and social attitudes on self-learners, so that it is identically with learning of elementary school especially learning of social sciences.

Social studies, aims to prepare students to be good citizens based on Pancasila and UUD 1945, by focusing on developing individuals who can understand problems exist in the environment (family, school, community) either which come from the social environment that addresses the interaction between humans and the natural environment were discussed between man and his environment, or the problems as individuals and as members of society. In fact in the social science lesson, the material presented in the elementary school is too broad, the material is less focus, so the impact on the character value is less visible, it can be seen if the students' negative behaviors in their society.

In this case, the creativity of learning media in character education model with BPKS interpreted as the creation of a learning technique used to be a technique of character education model by applying various forms of interaction and create a pleasant atmosphere arising the learners' interests.

Character education model with BPKS technique considers all learning systems supporting learning interaction. The main thing in BPKS technique is to consider the different conditions of learners and maximize the learning event. BPKS technique focuses on the dynamic relationship within the classroom environment and creates effective interaction for learning in a family situation that was created.

2 METHOD

This study used research and development, the procedure adopted in the research consist of ten steps as suggested by Gall and Borg (2003: 775) consisting of: (1) research and information collecting planning (2) planning: (3) develop preliminary form of product: (4) preliminary field testing (5) the main product revision: (6) playing field testing: (7) operational product revision: (8) operational field testing: (9) final product revision: (10) dissemination and implementation.

The study was conducted at five elementary schools located in Jepara wetan 1 elementary school, Alangamba 01 elementary school, Binangun 01 elementary school, Bangkal 01 elementary school as an experimental groups and a control group. Sources of data in this study are: teachers, students, principal, school committee, school supervisor. Data was collected using questionnaires, interviews, observation, documentation related to learning social sciences lesson. This study used analytical technique refers to the model of the comparative study which enclosed the comparison between process and outcomes before and after the character education model implemented.

3 RESULTS

Role Playing actually is learning to 'bring' roles that exist in the real world into a 'show ' in the classroom or meeting, which is then used as a material of reflection for participants to assess, for example: assessing the advantages and flaws of each of these roles, and then provide suggestions or alternative opinions in the development of these roles. Learning is more emphasis on the issues raised in the "show", and not on the player's ability to perform the role play.

According Djumingin, (2011: 175-176), many advantages of role play. These advantages include: (1) attract the attention of learners for social issues useful for them; (2) for the learners, acting like everyone else, makes they feel others' feelings, recognize

the opinions of others, mutual understanding, tolerance; (3) train students to design new invention; (4) to think and act creatively; (5) solving problems realistically because students can live it; (6) identify and conduct an investigation; (7) to interpret and evaluate the result of observation; (8) to stimulate the development of learners' progress to resolve the problems faced by right; (9) make school education more relevant to life, especially the world of work; (10), to take decisions and expression as a whole; (11) to be impressed by the strong and long-lasting in the minds of learners; (12) very attractive to learners, thereby allowing the class to be dynamic and enthusiastic; (13) evoke the passion and spirit of optimism in the self-learners and foster a sense of community and social solidarity is high (Santoso, 2011).

According to Joyce, Weil and Calhoun (2011: 341) there are two reasons why teachers decided to use the technique of role play, one of which is initiating systematic social learning program, which role play provides plenty of material to be discussed and analyzed, therefore a problem in particular situation may be chosen. The second reason is to advise groups of learners to face a daily problems, role play may emerge this issue to be researched by learners and assist learners to solve the problem.

Regarding to the explanation above, role play can be summarized as a learning model that enhance the learners' imagination and evoke passion and optimism in self-learners and foster a sense of community also increase social responsibility; it can live up to the events that took place easily, enable the students to get the lesson of wisdom with appreciation of students themselves, and enhance the professional capabilities of learners, opens new horizons for themselves and solve the existing learners' problems. Besides, BPKS modeling technique will improve students' self-confidence, self-reliant, responsibility so that for it will more foster learners' social and interpersonal in the community.

4 DISCUSSION

Media is an intermediate form that is used to convey ideas, so that the idea can be effectively received by the recipient of the message. Media is also the channel where the intermediary and the recipient can communicate well. That requires creativity in the manufacture or preparation of media. Creativity media in character education, serve as motivation for learners, to be able to provide feedback, and also encourage learners practice to learn properly.

In the field of social sciences, it is known as the term Ilmu Pengetahuan Sosial (IPS). The term IPS and its presence in the curriculum of schools in Indonesia cannot be separated from the development and civilization of spatial studies (social studies) in the United States. The term Social Science (IPS) is a translation of the English term "social studies" that have been developed in the United States (Wahab, et al, 2009: 14). Therefore, the movement of the understanding of social studies in the United States influences the nature of IPS in Indonesia. Based on the description above, it can be concluded that the IPS is one subject taught in the elementary level, in the primary school (SD / MTs), it is assessing the state of human beings in society, as well as the material is sourced from social science disciplines.

Human Resources Development must be concurrent with the development of the values contained in social studies learning, because IPS is loaded with values, such as the theoretical value, practical value, educational value and values of divinity (Sumaatmadja, 1984: 45-49). With the development of value - the value of human resources in Indonesia is expected to have the knowledge, skills, awareness, consciousness, and high social responsibility to the community, the nation and the state of the present and the future.

4.1 Theoretical Value

This value fosters learners on the journey that is directed into the human resources (HR) for the future. Therefore, learning IPS is not only present and discuss the reality, facts and separated data, but also merely examines the relationship aspects of social life with others. Learners are fostered and developed to know their power of reasoning towards reality (sense of reality) and encouraged to discover themselves in the reality (sense of discovery). The ability of investigating and researching by asking questions (sense of inquiry), they did and developed. In other words, their ability "theorized" in social studies learning, fostered and developed.

4.2 Practical Value

IPS is not only highlighted on conceptual theoretical knowledge alone, but also dug from everyday life, such as starting a family environment, in markets, streets, and other places. In this case the activity emerging practical value has to adjust to the level of students and age. The practical knowledge helpful in understanding the news, listening to the radio, reading stories, facing problems of everyday life, IPS also as useful knowledge to carry out the work as employees, civil servants, local government officials, journalists and so on. IPS learning is processed in an interesting way and cannot be separated from everyday life, and indirectly have the practical value and fostering human resources strategy in line with today's reality and future.

4.3 Educational Value

One of the measure successes of the implementation of social studies learning, that there is changing of learners' social attitudes towards better. Those behaviors include cognitive, affective and psychomotor. Cognitive enhancement is not only limited to the increasing of social knowledge, but also covers social reasoning and ability to seek alternatives to solve social problems. Therefore, the material covered in IPS learning is not only confined to reality, facts, social data, but also social problems which occur everyday.

The stages of learning model by Bruce Joyce, Marsha Weil and Emily Calhoun (2011: 333) covers; 1) teachers to warm the atmosphere group, 2) selecting participants, 3) adjust the setting, 4) prepare researchers, 5) characterization, 6) discussion and evaluation, 7) plays back, 8) discussion and evaluation, 9) variety and generalize the experience.

Character education model with role play of Bruce Joyce (2011: 233) in the book *Models of teaching* described by K-S (family welfare) in family life. BPKS techniques will be developed into nine stages which are integrated with Scientific Approach learning model (model of learning in the curriculum in 2013). namely: (1) warming atmosphere of the group, (2) selecting participants, (3) adjusting the setting, (4) setting up of researchers, (5) observing characterization (6) discussion and evaluation, and ask (7) play back and try (8) discussion and evaluation and reasoning (9) share and generalize their experiences and communicate. The value of the character that will appear in engineering BPKS is honesty, care for the environment, recognize excellence, independence, in interacting with family, friends, neighbors, and teachers and awakened a harmony that is represented by K-S (family welfare) in family life.

Sharron L. Mc Elmeel, (2002) in the journal entitled *Guide for Teachers, Librarians, and Parent; the importance of character education, and who will be responsible for changes in the character of society?* Many schools of all region and institution make a list of desired properties. This has resulted in a confusing situation where the best and which ones are bad. Country wants to build characters with tenacity

and perseverance. Currently, seventeen countries address the character education through legislation; it is indicating that character education become priority in many countries. Result of Sharron L. Mc Elmeel's research already involves several stakeholders to be responsible about the success of character education in schools. Furthermore Bryan and Laura (2005) in the journal entitled "Once Upon & Time: A Grimm Approach"; the contents of the article shows that the implementation of character education in schools is very important. Teachers are encouraged to always implement character education. Therefore, it is suggested to insert a character education of specific teaching methods. This research is relevant to the authors' study that character education should be inserted in all of the classroom activities. Roger and Yuie Sue Evans (2015) the study titled "Inside Role Play in early Childhood Education" based on the results of research that plays a significant role and relevant to children's learning. The preoccupation with the children by role play widely recognized, moreover, aged three to five years, because it helps to develop social competence and to explore the language and ideas of the world.

The BPKS concept refers to the version of Bruce Joice (2011: 329) in the role play teaching model is applied with a scientific approach as for the stages are: 1) warm atmosphere of the group, (2) selecting participants, (3) adjust the setting scene, (4) prepare researchers, (5) observed characterization (6) discussion and evaluation as well as to question 7) plays back and tried (8) discussion and evaluation and reasoning (9) share and generalize their experiences and communicate.

BPKS implemented in the social studies lesson occurred in elementary school on the theme of learning "the beauty of togetherness", the value of the character to be developed related to core competencies and considering the characteristics of the model of learning, semester 1: attitudes: honest, disciplined, caring environment and appreciate the achievement, of fourth of behaviors that will be developed in BPKS techniques are part of the 18 on character education. This strongly supports the results of Gervaris Research (2006) in the study entitled: "Exploring Moral Values Through With Young adolescence", shows the relationship between drama and moral education for young teens. Drama was instrumental in contributing to development of elementary school. This study describes the role of drama in education process. In this study drama is used as a medium of education by exploring the students' moral values before adulthood. Learners observe moral values through plays with themes of family, friendship, and other issues related to their personal interests.

5 CONCLUSION

Instructional media creativity, defined by some teachers' skills in guarding learning, among other things: first, learning experience, teachers' Developing creativity requires a process, it was not born suddenly, and there are processes that initiate it; second, the commitment of building students' character, such as love and deep affection, so that the student becomes an ideal human being in the future. Third, there is a deep responsibility towards their duties. Fourth, teachers have to study hard to improve their quality of knowledge, personality and skills related to the duties and responsibilities as a teacher.

BPKS technique implemented in elementary school on the social studies lesson on the theme of learning "the beauty of togetherness", the value of the character to be developed related to core competencies and considering the characteristics of role play, semester 1: attitudes: honest, discipline, caring to the environment and appreciate the achievement, among fourth behaviors that will be developed in PBKS technique are part of the 18 on character education.

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The Development of Inquiry Learning Model Based on Local Wisom in Science

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ABSTRACT. Science learning emphasis on direct experience to develop competencies so that students are able to understand the nature around through the process of "figuring out" and "do", it will help students to gain a deeper understanding. Skills in finding out or doing is called the skills process of investigation or "inquiry skills" covering observe, measure, classify, ask questions, draw up hypotheses, planning experiments to answer questions, classify, process, and analyze data, implement ideas in new situations , use simple equipment and communicate information in various ways, namely by drawing, oral, written, and so forth. For that teachers are required to use a learning model that not only makes learning interesting, but also provide space for learners to create on and be actively involved in the learning process. With this assumption, it needs a science lesson in which students are encouraged to be able to solve the problems that exist in the surrounding environment, as a starting point for the process of the creation of meaning. Learning that promotes student involvement in building the knowledge can be implemented by following the inquiry learning model / investigation in accordance with the characteristics of science teaching. Cultural backgrounds brought by teachers and students into classroom is veyt decisive in the creation or atmosphere conditioned in learning and teaching meaningful and contextual. The reality in the field shows that culture who brought from the environment is dominant brought into a classroom, teachers will be easier to explain the learning material if it is associated with local wisdom. Thus what they get in the classroom becomes more meaningful when they returned to the neighborhood.

KEYWORD: learning science, inquiry, local wisdom

1 INTRODUCTION

Education is one of the most basic life aspects for nation and country development. Education is effort and planned to create situation and process of learning to make the student active in developing their potential which has spiritual stronger, self-control, intelligence, character and ability that they need, society, nation and country. The effort of increasing students' achievement cannot distinguish from any factors which affected. In this case, creative teacher are neededto make the material more interesting and likes by students. Learning process in 2013 curriculum forcing active participationsand learning activity by students, teacher as the motivator and facilitator to make class situations more life. Therefore, class situation needs to planed and built by using proper learning model to make student get interaction chance one another, so in the right time could get personal skill or attitude (affective aspect) and social skill instead of optimal learning achievement (cognitive aspect). Science related with how to find out about nature in systematic ways, so science is not only about mastering facts compilation, concept or Principe but more than that is an inquiry and literary science .Science including four aspects: (1) attitude: feeling wants to know about noun, phenomena, organism and cause-effect which creating new problem that could be solve through the right procedure; science is open ended; (2) process: solving procedure through scientific method;

scientific procedure including arranging hypothesis, experiment program, evaluation, measuring and make conclusion; (3) product: fact, principle, theory and law; and (4) application: applying scientific method application and science concept in daily life. This four aspects should appear in science learning. For Junior High Schools participants, generally in transition phase from concrete to formal operational. This means, Junior High School participants has been invited to think in abstract way, for example doing analysis, inference, concluding the application of deductive, inductive and so on, but should start in the real situation. Therefore, observation and experiment being the important point of science learning not only recitation. Science learning emphasize in direct experience to develop students competency in understanding nature through process “to get know” and “action”, this way will help students to get deeper understanding.

Ability in getting know or doing something is an analysis process or “inquiry skills” which includes observation, measuring, grouping, asking question, arranging hypothesis, plan the experiment to ask question, clarification, process and analyzing data, applying idea in new situation, using the simple tools and communicate the information in many ways, by picture, oral, written and so on. Through the ability process, attitude and value develop includes feeling want to know, honest, patient, open, believe in....., critical, diligent, careful, discipline, care to environment, pay attention to safety working and cooperative.

Science learning that has been work in schools so far, not develop yet in students' thinking to solving problem that they face. Science teaching in 2013 curriculum is teaching students how to study, remember, thinking and motivate their self. Teaching science is active process based on constructivism concept means science teaching point to students (*student centered instruction*) so students able to get meaning from what they learn. Based on constructivism expert, students will learn by construct knowledge or new understanding about phenomena from the last experience. Constructivism approach emphasize students' knowledge is the result from themselves. Constructivism Principe is a knowledge construct by students personal or social, knowledge get from students' activity to think. Students' interact with environment using their sense. By using senses, student's wishes to create an object or phenomena. Constructivism approach apply based on science learning because students will participate active, able to develop their independent learning ability, teacher as the facilitator, mediator and manager in the process of learning. By this assumption science needed to solve the problem in their environment, as the beginning point of understanding process. Learning that need students involve in constructing their knowledge could held by following the lesson model inquiry/investigating based on science learning characteristics.

The main learning target is inquiry model are (1) maximally of students' involvement in learning students' activity which is intellectual mental and social emotional; (2) Logic and systematic activity in learning purposes.; (3) developing confidence (self-believe) on students about what they found in inquiry process. From this statement can be explained that learning will give chance participant to develop all the competences including cognitive, affective and pshycomotor.

Effort that can be done to grow students wants to learn by knowing students need, giving them optimal services, giving them information about the relation of one material that will give with the last material, separate the use for future and giving the incentive to reach learning purposes. To observe science learning process at school, besides using psychological theory that rooted to personal constructivism and social constructivism, education researcher and expert this day try to use anthropological perspective. The last is tried to see science learning process at school by culture setting in social (Maddock, 1981; Cobern and Aienhead, 1998). In anthropology perspective, science material defines as cultural transmission and acquisition. Thus, teaching learning process in classroom called as transmission and acquisition culture from teacher and students. To limit the culture

means system and symbol of society interaction(Gertz, 1973). Based on this limitation, science claimed as Western Science. Therefore, ethno science from one community non-Western as sub-cultural of those communities.

Culture background from teacher to students will support creating classroom and accommodate teaching and learning in the context. Thus, what they get in the classroom more meaningful to their society. One of science learning model can be improved as inquiry approach.

1.1 Essence of Science Learning.

Science learning is something that must be done by student not to student. Science learning process emphasizes in giving experience to improve competences in order to discover and understand nature scientifically. Science Learning process commands to inquiry and making to help students to get deeper experience and understanding the nature. Science meaning includes three components such as behavior; process and product (result) from the behavior. Component emphasizes to activities and mindset that can be done and expected in every life activities. The characteristics of scientist should be able to solve problem based on scientific method logically. Science product is the result of scientific activities in the form of concept, theories, law and postulate. This product expected to be a basic to do continuing observation. Science integrate based on contextual approach are connecting science with daily life, personally and directly, by placing the main idea, contains problem solving.

Development guidance 2013 curriculum as mention that science learning Junior High level done based integration. Science learning in Junior High School develops as integrative science subject not as the discipline knowledge. Both of them are as the applicative education orientation, development the ability of thinking, Learning, curiosity, empathy, nature and social responsibility. Integrative science is combines of all the aspects that are attitude, knowledge, and skill. Substantially, science can be used as a tool for developing attitude, knowledge and skill. Science teacher must have interdisciplinary science knowledge. Integrated science is expected to build scientific skills namely is science process skill, thinking skill included critically and creatively thinking and scientific attitude. Science learning based on certain standard resulted students that have a body of knowledge. Those standard processes make students have scientific skills, thinking skills and strategy of thinking. Scientific inquiry standard will make students critically and creatively thinking. Assessment standard evaluate students as human being or authentic assessments.

Applying four standards in science learning will give soft skill in student's characteristics, that's why science learning with applying those standard very important to build students characteristics. Characterize Students can be define if student have ability to integrate knowledge, skills and attitude in nature understanding (Anna Poedjiadji, 2005:7). Science learning in Junior High School in 2013 curriculum there are some change namely are learning concept develop as integrative science subject or "Integrated Science" not as the discipline knowledge. This integrated concept shows as main competition and Basic competition science basic competition learning combine concepts of science knowledge such as, biology, physics and ilmu pengetahuan bumi dan antariksa (IPBA).

Science learning applicative orientation ability is development of thinking ability, learning, curiosity, empathy and responsibility to society and nature. Science used for introduction to biology and surrounding, also introduction for the nationality strength. The package learning experience which is design by teachers give big impact to the students as meaningful experience. Learning experience used conceptual aspect make learning process more effective. The relation among

conceptual learning learns with relevant scientific approach will create cognitive scheme, so the students can get complete knowledge.

1.2 Learning Inquiry Model

Inquiry comes from word to inquire that means participate or involve into giving questions, find information and investigating. The purpose of learning inquiry model gives students the way to build interactive intellectual that can be related to reflective thinking process.

Related to Sanjaya (2006:196) ideas “inquiry method is the learning method that focus on critically thinking process and analytically to find out the answer from the problem”

Beside that based on Sagala (2004:34) “ inquiry method is the learning method which try to construct student basic scientific thinking which take roles as the learning subject, so student more focused in self-learning process, improved their creativity in solving problem”. Then Peaget (Mulyasa, 2008:108) to define inquiry method “inquiry method which prepared the students for the self-experiment situation widely to see what happened, want to do something, giving question, find the answer and connecting one to another finding, comparing what the one students with another student’s finding. In developing inquiry perspective in the classroom, teacher have role as the counselor, consultant and critically friends. Teacher supposed to be guide and reflect group experience based on three steps : (1) Problem solving or assignment, (2) managing group, (3) individual understanding, and at the same time teacher as the instructor must be give solution to group working, doing intervention in the group and managing the learning activities. There are three kinds of inquiry approach based on the teacher influence intervention to the student or the influence guidance that give by teachers to students. Those three approach are : a. Guided inquiry approach inquiry approach where the teacher guidance student to activities with give them beginning question and command to make discussion. Teacher have active role in decide the problem and steps of solving problem. This inquiry approach guided, used for student who have less experience in learning with inquiry approach. With this approach the students oriented learning will focus on the teacher guidance and instruction until the students can understand learning concept. b. Free inquiry approach Universal perspective in this approach used by student who has a lot experience in inquiry approach. Because in free inquiry approach placing the student as the scientist. Let student to decide their problem to be investigate, find and solve their problem independently, arrange the procedure or steps that needed. During this process, the teacher gives very limited guidance even not given at all. One of the advantages learning used this method is, the student possible solve open ended problems and have more alternative problem solving, because depends on how student construct their own answer. Besides that, there are possibility the student will find the way and new or undiscovered solution by other people before.

Meanwhile, study with those methods has some weaknesses, such as: 1) the period which needed to discover something is longer so it will be over the period that has been decided in the curriculum. 2) Because students given a chance to decide their own problem to observe, there is possibility in choosing topic which out of curriculum. 3). There is possibility in every group or individual has different topic, so teacher will need longer time to analyze students’ result. 4). Because topic that analyzed between group or individual are different, there is possibility that they are not really understand about others topic, so the discussion is not running well as we expected.

1.2.1 Modified Free Inquiry Approach.

This approach is a collaboration or modification from two inquiry approach before, they are: guidance inquiry approach and free inquiry approach. But cases that will become a topic to investigate still guidance by the curriculum. It means, in this approach students cannot choose or decide cases that they will investigate, but students who study by this approach will receive cases from the teacher to solve and consulted. But, if students cannot solve their problem indirectly by giving some relevance examples or through the discussion by students from other group.

Inquiry method is one of suggested method to apply in learning process, because that method has some prime. As stated by Sanjaya (2006 : 2008) inquiry method has some prime, they are: Strength:

Inquiry method is learning method which emphasize in developing cognitive, affective and psychomotor aspect in equal, so learning will be more significant.

Inquiry method gives more space to students for study based on their learning style.

Inquiry method is an appropriate with learning psychology development which has assumption the changes of behavior.

The other strength is this method able to serve students' need which has high intelligence. It means, students who has high intelligence will not left behind.

Weaknesses:

If this inquiry method used for learning method, it will be more difficult to control the activity and students' successful. This method is difficult to plan because of the crashing with students' behavior in learning. To implemented this method, long period is needed so teacher difficult to match with the schedule often. As long as the successful criteria determine by students understanding, so this inquiry method will difficult to implement by every teacher.

Based on some opinion above, teacher should pay attention some procedural and has deeper knowledge about inquiry method so all the weaknesses in this method could be solved.

Learning Inquiry Theories

a. Constructivism Theory Learning based on constructivism is constructed by human step by step, which the result will broaden by limited context. Constructivism theory define as generative learning, creating a meaning from what have been learned. Different with behavioristic theory which understanding the learning essence as an mechanistic activity between stimulus and response, meanwhile constructivism theory more understanding learning as human activity to construct or create knowledge by giving meaning appropriate with the experience. Knowledge cannot be transferred from teacher to another person, because every person has their own schema about what they do understand. The shaping of knowledge is cognitive process where assimilation and accommodation process to reach on balancing so create a new schema.

So that, learning based on constructivism theory not only memorizing, but constructing knowledge process through the experience. Knowledge is not a given by other person like a teacher, but the result of individual constructing process. Knowledge from the given result is not meaningful. Knowledge which get from construction process by each individual will give deeper meaning or more take over and save/memorable longer in every individual.

Based on Suparno (1997:43) learning constructivism theory has two branches, personal psychologist constructivism theory (Piaget) and Social psychologist constructivism (Vigotsky).

1.3 Piaget Constructivism Theory

Constructivism learning theory by Jean Piaget, who is one of figure as constructivism pioneer. Jean Piaget is a psychologist born in Swiss (1896-1980), believe that learning will more successful if appropriate with the cognitive development step of students. Students gives chances to do the experiment with physic which supported by friends' interaction and help by teacher questions. Teacher should give many stimuli to the students in order to make them interact with the environment actively, search and find out some aspects in environment. Implication theory of Piaget cognitive development in learning is: language and the way of thinking of every child is different with adult. Because of that, teacher teaches by using language which appropriate with their way of thinking. Children will study better if they face the environment better. Teacher must be help the children to make them able to interact with the environment well. The material studied by children should be new but still acceptable. Give them chance to develop based on their step of development.

In the class, children should give chance to speak each other and discussion with friends.

Construction process, as explained by Jean Piaget is since in very young age, children had been has cognitive structure which named schema. Schema creates because of experience. For example, children like to play with the cat and rabbit which has the same white fur. Because of that, he/she able to grasp both differences, cat has four foot and rabbit has two foot. Finally, because of that experience on children cognitive structure creates a schema about animal with four and two foot. When the children getting older so the schema more perfect. Schema perfection process is done through assimilation and accommodation process. Assimilation is perfection schema process; beside that accommodation is the process to change the scheme that already have been with the new scheme. Both of them are in the forms of students experiences.

1.4 Vygotsky Constructivism Theory

Vygotsky stated science does not transfer from other person, but it constructs and creates by children. According to Vygotsky, constructivism emphasizes on cultural influence. Vygotsky said that mental has important function between inter-psychology through social and intra-psychology in the mind. Internalization is as a transformation from external to internal activity. It happens to individual who used inter-psychology and intra-psychology. Related to students' intelligence, Vygotsky stated two points namely are ; **1)** the development of students' intelligence only understood in the context of students' culture and experiences (Van der Veer & Valsiner cited in Slavin, 2000), **2)** Vygotsky believes that the development of intelligence depends on sign system in every moving individual. Sign system is cultural symbols creates to help people for thinking, communicating, solving problem such as language culture, writing system, counting system. Related with learning point, Vygotsky argued four principles as cited in Slavin, 2000:256 namely are:

1.4.1 Social Learning.

Social learning approach is cooperative learning. Vygotsky stated students learn through interaction among adult and friend.

1.4.2 ZPD (zone of proximal development).

Students will learn correct concepts in the ZPD. In ZPD, when students had difficulties to solve the problems, they will be helped by their friend or ZPD (peer). By giving support from the peers, students can do some difficulties tasks in the higher level than their recent cognitive level.

1.4.3 Cognitive Apprenticeship.

A process that can make students get intellectual ability through interaction between experts, adults or smart friends.

1.4.4 Mediated Learning.

Vygotsky emphasizes on Scaffolding. Students give complex and realistic problems. Then, they will get enough supports to solve the problem. The main points of Vygotsky Theory is emphasizing to the interaction between internal and external aspect from learning and social learning. Based on Vygotsky's theory, human cognitive function came from social interaction in the cultural context. Vygotsky believed that learning process happens when the student working on the assignment that never be done, but those assignment still on their ability area or that assignment on their proximal development zone.

1.5 Jerome Bruner Theory

Discover learning from Jerome Bruner is the learning model that develops based on the cognitive view about learning and constructivism principal. Bruner suggest students supposed to be learning from active participation with the concept and principal in order to get the experience, and do the experiment that let them to find the principal. (Slaving 1994:2280). Carin (1995) state that "discover" is the mental process about children or individual assimilation concept and principal (Amien, 1987:126) in other word, discover happen if student actively used the mental process to get the experience, so possible for them to decide any concept or principal. Mental process, such as : creating research problem, creating hypothesis, arrange experiment, do the experiment, conclude and analysis data.

Besides that, need objective attitude, honest, open minded and curiosity. Discover learning advantages (Dahar, 1989: 103), such as (1) knowledge can be long lasting and remembered, if compare with another learning way: (2) learn with finding can increase student logical and ability to thinking, because they must be done the analysis and manipulate information to solve the problem. Bruner is the founder of learning with finding state that knowing is process, not as product (Nur and Wikandari, 1998: 7); (3) Learning with finding can improve student curiosity, motivate student to work until they get the answer. Bruner realize that purity of learning with finding need more time, hence he suggest the used of learning with finding only can be apply very limited.

1.6 David Ausubel Theory

The main of Ausubel theory is Learning with Meaning (Dahar, 1989 : 112) Ausubel state, learning with meaning as the one of learning process where the new information related to definition structure by someone who still in learning process (Suparno, 1997:54) Learning with meaning happens if student try to relate new phenomena to their definition structure. This is starting from learning concept that already been, that caused growth and changes of the students structure concepts. In this process, new information does not associate with former concepts in cognitive. The importance of learning is to get new information that has not been gotten

before (suparno, 1997:54). Other principle proposed by Ausubel is Advance Organizer. It is abstract framework or kinds of summary from basic concepts that must be learnt and the relation with aspects in students' cognitive structure (Soekamtoet all, 1996:26). Applying learning theory is Ausubel done when teacher prepare to apply certain learning model especially a) for measuring students' preparation through early test, b) identification basic principles from new material that should be mastered before, c) connecting new material with former material, d) teaching students to understand concepts and principles by focusing to each relations, e) motivating students through experiments.

1.7 Anthropology Theory

Anthropology is study about human and human way of life. Anthropology has two branches such firstly, Anthropology concerns with human physic evolution and their way of life to adopt with different environments. Secondly, Cultural Anthropology concerns with exist and extinct culture. Cultural Anthropology covers language anthropology that concerns with language, archeology concerns extinct culture, ecology concerns exist culture that can be observed directly. Thus, anthropology is the study about certain culture. There are some disagree opinion about anthropology. Then, now there is main innovation that concerns with culture and personality which is focuses on the process of how culture can be internalized and changed by individual. So, anthropology concerns to certain aspects in culture. If other social aspects talking about certain time, anthropologist concerns to study about the history of human as their priority. By studying anthropology, we can realize many varieties of culture and their influence in education aspect. Culture means that all ways of human life and it is used and developed in their society. By certain culture meaning that life style totality by certain society consist of the way of thinking, reaction and how to feel which manifested by religion, law, language, art and behaviors. The simplest culture includes how to sleep, eat or style. To distinguish between culture and society, such as society is local population who cooperate in long term to reach certain purposes. Culture is the way of society live. Or things that they think, feel, and do. Culture meaning is the way of life which developed by society member. From another perspective, we can see a certain culture as the behavior that being happened and learned together (thinking, reaction, feeling) from a certain society with the artifacts, it means the behavior transmitted by social, not given by genetic and practice by all the member or some group of society. Culture is an combination of all unity and arrange uniquely so could be understand and represent the society itself. Every culture has a good configuration by society's actions and believes, so at the end create an interdependent system, where the coherent more feels than think. Culture could be systematic so it will be selective, create and adapt by certain configuration basic. Culture will be going well and develop if create a connected integration. Culture will be damage or maybe destroy if the changes being force, so it will not appropriate with society situation where the culture developed.

The changes support by the level of high integration in culture. So if it is not integrated, the culture will be easier to absorb some innovation and could destroy the culture itself. Education could mean a learning process; give knowledge, character and physical capacity by using regulation in order to reach the goals. Education could get from formal and informal. Conveying the culture through informal institution is done by enculturation since young age in their family. In a very complex society, special and fast changing, education has a very big function in understanding the culture as a whole. By the fast changes of culture, more periods needs to understand the culture itself. It is causing the future culture cannot be predicted, so we will need new method to learn a new culture. In this

term, teachers and anthropologists must work together, where both of them has the important role and relations. This case caused by the culture and develops in unique society and hard to compare so it must has a new tentative comparative. In every investigation by the researcher will give a worth things and influence the education. Anthropology education produced by special theories and separated experiment in systematically about educational practical in culture perspective, so the anthropologist conclude that school is a things object as a value schema in guiding the society. Teacher's job is not only exploits the common culture value but also arrange and connecting with the thinking and practical education as a whole. Anthropology education starts to show them as an education discipline in the middle of 20th century. Since that time, anthropology education tries to find the society's pattern culture (village and city) which can change the social. Now Anthropology education as an education discipline develops by the expert who realize about culture knowledge in society. Anthropology in advanced countries, see a development problem causing by culture. Now culture knowledge is being an interesting, especially for the education thinker in University. This attention done by seeing the weaknesses of human resources quality which affected on the endurance of social and culture in facing life crisis. The approach and anthropology education theory can be seen from two categories. First, anthropology education approach from the culture and purposes to changes of culture and social. Second, education approach is coming from philosophy.

1.8 Science Learning With Local Wisdom

Science learning to come it is necessary that there is a balance / harmony between science knowledge itself with the planting of scientific attitudes, values of local wisdom and development in society. Hence, the environment of student social-culture needs more attention in developing science education at school because there is a original science that can be useful for the life. Therefore, education of science would be very useful for the student itself and society. This idea appropriates with the reformation of science education view that concern to the education of science to increase social responsibility. Based on this reformation, the purpose of science education not only to increase the understanding of the science itself, but the important is how to understand the human life. How human understanding about their nature and how their interaction with all the macrocosm very determined with their point a view about universal value. So in the Indonesia basic education need more approach, method, model, learning media or teaching material that will give knowledge, at the same time application of knowledge in daily life and culture or the need for the delivery of scientific literacy among students. But in real still rare the culture integration with the science learning, that cause the learning less optimal. Cannot be avoid that applying method, approach or media very helpful to motivate student in learning beside that teacher who can understand student. If teacher cannot understand the student, the learning purpose will be failed.

Teaching materials using local wisdom is the learning material which integrates culture as the part of learning process. Those teaching material based on the consideration of culture is important in education, ideal communication and developing knowledge. With teaching material based on local wisdom, may can be transferred about knowledge, application and culture to student. Furthermore, it will be support in the Indonesia culture preservation.

In this teaching material based on the local wisdom art and culture involved as the representative or expression of student understanding to the subject principal. Indonesian culture is very diverse and certainly have local values that can be put in

the learning process especially science. In applying this material it will be teacher challenge to prepare optimal learning for student. Now learning not only create a smart student in cognitive but have attitude, behavior which suitable with culture and norms in society. Hence, local wisdom in science learning for junior high school very important to apply, to build qualified generations.

1.9 Learning Inquiry Model Based On Local Wisdom

Guided learning inquiry is the learning model inquiry which in practice teacher provides guidance and wide instruction to student. Most of the planning make by teacher, student cannot formulate the problem. In the guided inquiry learning teacher cannot let the activities control by student.

Teacher should be give instruction and guidance to the student in the following activities so student that have low intelligence still follow the activities and student who have high intelligence not dominate the activities.

Statement and question of the instruction beside given by teacher it also given with the worksheet book in order to help student find the direction and action to solve the problem that given by teacher.

Inquiry learning model based on local wisdom, learning material related with local wisdom in that environment. This model will help to solve the problem that face by society. The basic of inquiry local wisdom give understanding to the student that society is one of the main resource to learn. There is different in this learning with conventional text, because learning model promote learning which rooted in unique local environment, and culture, although learning inquiry with local wisdom orientation in local potential.

Inquiry learning based on integrate local in school curriculum can be develop with 2013 curriculum. The beginning integration with potential analysis such as nature resource, human resource, geography, culture, historical and other potential field which useful in the development student competence process based on their interest and talent (Depdiknas, 2008). Implementation model of local wisdom inquiry learning in the science subject is focus on competence standard and basic competence of the science subject, that continue become the basic of learning devise which can be learning reference implementation.

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Participatory Learning Model on Adults Literacy Education of Rural Communities

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ABSTRACT . This research aimed to analyze and to describe participatory learning model on adults literacy education learning group of rural communities. Participatory learning model involves the learners actively in planning, implementing, and evaluating the learning. This model serves as the strategy of improving the learning quality through communication and interaction process between learners and tutor through full participation supported with environmental media as the learning source. Adult literacy education in rural community consists of literacy learning by integrating functional competency and local potency of rural community. Environment as learning media is characterized with local design and local context. The analysis was conducted using qualitative analysis technique. The research was taken place in Semarang Regency, Central Java Province, Indonesia. The subject of research consisted of learners, tutor, and learning group organizer. The data was collected using interview, observation, and documentation techniques. The data analysis was conducted using descriptive qualitative technique encompassing data reduction, data display, and conclusion drawing. The result of research shows that (1) participatory learning model can improve communication and interaction of learners with full participation, increase experience, and functional skill of learners to improve their daily life, and (2) environmental media characterized with local potency, local context, and local design serving as the learning source can improve learning motivation, as indicated with the sustainably behavioural change among the learners. The application of participatory learning model can improve affective, cognitive, and psychomotor ability of adult literacy education learners in rural community in meeting their demand and productive need development.

KEYWORDS: participatory learning, adults literacy education.

1 INTRODUCTION

Not only the organization of adults literacy education in Indonesia reduces the number of illiterate people, but more substantially individual can also utilize it in daily life practice with the social role demand assumes. Literacy ability is only a tool or instrument (UNESCO, 20013). Literacy ability is an individual's capital that can be and should be utilized as functionally as possible in daily life. Literacy education for adult is assumed as having instrumental property in the attempt of social and economic improvement. Adult's need for literacy education improves as the world changes and develops.

Indonesia is assessed as successfully reducing the adult illiterate rate, beyond the target of Education for All (EFA) in Dakar Agreement of 2004. Since 2013, Indonesian literate rate has reached 95% of total population in 2013. In the attempt of improving adult literacy competency, Indonesian government develops literacy program in order to improve the literacy competency so that the community will be more powerful. Rural community has higher illiterate proportion. This

condition is consistent for all age groups. Viewed from age group, the group with highest illiterate rate is those aged 25 and above. Rural women aged 25 and above are the population component with high literate rate (BPS, 2013). Rural community is believed as the one fond of harmony and balance. The social-economic condition of rural community is still characterized with rapid population growth and dependency on agricultural and traditional sectors. Such the condition is taken into account in developing adult literacy education in rural areas.

Semarang is one of regencies in Central Java with adult illiterate number of 174.025 people. Illiteracy occurring in Semarang is dealt with by various learning groups organized by *Sanggar Kegiatan Belajar* (Learning Activity Study), *Pusat Kegiatan Belajar Masyarakat* (Community Learning Activity Center), *Majelis Taklim*, and *Taman Bacaan Masyarakat* (Community Reading Center). This adult literacy education is organized using single method with tutor as the learning center. The learning outcome obtained has not been usable in the learners' daily life so that learning has not been able to grow motivation, powerful and independent spirit. Suryadi (2006) finds that tutor has very limited literacy learning ability. Knowledge and skill the learners want have not utilized natural potency, local culture and environment to improve their ability. Kuntoro (2007) states that the implementation of illiterate eradication in adult literacy education still have some weaknesses in academic and methodological aspects. Learning activity in adult education is conducted using inappropriate approach. Arbarini (2013) suggests that adult literacy education in rural community in Semarang uses school children learning model applied by tutor in adult literacy education in rural community. Didactic-pedagogic technique is still used widely so that the learners are treated like children not having participation in solving the life problem. The three findings of research above indicates that literacy education learning organized so far has not involved the learners actively through maximal communication and interaction process so that the learners' competency is still low.

The finding of previous studies shows that the implementation of literacy learning still finds some problems: (1) Tutor is still dominant and has not involved the learners actively to participate as the subject of learning; (2) communication and interaction between tutor and learner are less dynamic, vertical or distant like those between superior and subordinate, so that the learners express their aspiration and experience less freely, (3) learning media and material has not utilized yet local context, local potency, and surrounding community environment condition, (4) learning process has not paid attention to the learning components including learning objective, learning material, learning model, and learning media, (5) learning motivation and learning outcome of learners is still low, and (6) the literacy skill conducted is still limited to reading and writing practice.

Participatory learning model in adult learning not only improves the learning motivation effectively, but also develops learning attitude and achievement (Ajiyoye, 2008; Duze, 2010; Alam, A. & Ihsan, 2012; Arbarini, 2013,). Yuliadi (2009) finds that the development of participatory learning model in functional skill practice affects positively the learning effectiveness measured from objective achievement, participant activeness, knowledge increase, attitude and skill. Kim (2011) concludes that the application of participatory learning process in community empowerment shows that 80% out of 95 participants respond positively to the application of participatory learning. It is important as well to apply participatory learning model with the bottom-up approach concept. For that reason, learning media and material in literacy should always refer to local design and local context. Learning media and material in local context and local design should be related to rural community life constituting the process of interaction between learners with community and its environment. This interaction often leads to individual behavior and collective action to meet the demand of living within society. Chambers (1996:

108) suggests the rural community knowledge emphasizing on the community-owned knowledge rarely poured into writing.

Considering the elaboration above, there should be an innovative learning model by taking the pre-existing learning model into account. Participatory learning model is developed consistent with the need for adult literacy education learning for rural community. Participatory learning design is expected to give the learners the opportunity of searching for, processing, and finding the knowledge themselves so that they can develop the corresponding basic skills. For that reasons, an effective, efficient and accountable participatory learning model for adult literacy is very desirable. Participatory learning in adult literacy education is designed to help the learners acquire reading, writing, speaking, listening, and counting abilities according to their needs by synergizing various local potencies and resources in adult learner environment.

2 LITERATURE STUDY

The target of literacy education, as one of non-formal educations, is largely adult populations. Therefore, andragogy is made the basic concept of participatory learning in literacy education. Andragogy is a form of learning that can produce the learners who can direct themselves and can be the teacher for themselves. Participatory learning model in adult literacy in rural community in this research is the result of modification from various underlying learning concepts including (Knowles; 1984), participatory rural appraisal (Chambers; 1996), Language Experience approach (Nelson & Dixon: 1983), and participatory learning (Sudjana; 2005).

Participatory Rural Appraisal (PRA) aims to study or to understand the village in participative manner constituting an approach or method enabling the rural community to analyze the life problem jointly in the attempt of formulating the plan and real action. This research and method is getting expansive when it is used in sustainable development in developing countries aiming to develop the rural community's ability of analyzing its own condition and making plan through action activity.

Language Experience Approach (LEA) according to Dixon & Nessel (1983) is the approach to language learning using the learners' language experience as the learning source. Language learning is a totality and cohesiveness of reading, writing, listening, and speaking skills. Literacy learning for adult will run easily if it is real, relevant, meaningful and contextual in nature. In LEA-based learning, tutor teaches reading to the learners using the compositions developed by a group of learners under the tutor's guidance. Literacy learning for adult will run easily if it is real, relevant, meaningful and contextual in nature. The learning is conducted by inviting the learners to retell their experience, to write their story, and to read what they have written. Furthermore, Participatory Learning (Sudjana, 2005) is the one occurring with the learners' participation in learning activity from planning to implementation to evaluation.

Participatory learning is used in literacy education to improve conventional learning. The effectiveness of learning should be improve to make the literacy education learners optimize their potency in order to achieve the learning objective through thinking activity and participation jointly in learning. Participatory learning promises the effective learning outcome. Rogers (1994: 167) states: we have seen that, for learning to be active, the student participants in our group need to be active they must be fully involved in the learning process. Rogers (1994) argues that participatory learning is very desirable because learning is the learners' active process, learning is long life and learning is the attempt of liberating. Participatory learning, psychologically and sociologically, is defined as giving opportunity of

fulfilling the self-actualization need, and it will develop self-leadership, self-directed learning and self-efficacy for adult learners.

Knowles in (Sudjana,2005:173) elaborates the principles underlying participatory learning as follows: 1) learning is needs-based, 2) learning is goals- and objective-oriented, 3) learning is participant centered, and departing from experience (experiential learning).

In functional literacy education learning activity, adult learners are always oriented to reality. Therefore, literacy learning should emphasize on the improved ability of solving problems encountered in life. Adult, as learner, tends to have problem-centered orientation. Therefore, learning for adult is the need for dealing with problems in daily life, particularly in relation to social function and role of adult. It results in implication to the learning material for adult in which the material should be practical and applied immediately in daily life.

3 METHODS

This research employed a qualitative approach. This type of research is selected because it is intended to analyze and to describe the participatory learning model in adult literacy education in rural community. Adult literacy education studied is limited to functional literacy education. For this research, this method was adjusted with the objective and the actual condition of research.

The subject of research consisted of organizers, tutors and learners in literacy education for rural community in Semarang Regency. The learners affiliated in adult literacy learning group in rural community are 25-55 years old, have passed successfully the basic literacy education and continue to intermediate literacy education. There were 4 learning groups in literacy education in Semarang Regency becoming the subject of research. Each learning group consisted of 20-35 learners, 4 tutors, and 4 organizers. Focus group discussion activity consisted of non-formal education experts, linguists and literacy practitioners aiming to verify the participatory learning model applied.

Instrument and technique of collecting data used were: interview guidelines, observation, and document. The data resulting from interview, observation and documentation was analyzed using descriptive qualitative analysis technique. The data obtained through interview guideline instrument, observation, and documentation aims to give maximum and complete description and result.

Data analysis started with data collection process, data reduction, data display, and ended with conclusion drawing and verification. Considering the result of research and data analysis, the description was given concerning the procedure of participatory learning model for adult literacy education in rural community and the improvement of learners' attitude, knowledge and skill.

4 RESULT AND DISCUSSION

4.1 Result

4.1.1 Participatory Learning Model in Adult Literacy Education

This research analyzes participatory learning model in adult literacy education in rural community. This model is intended to improve the intensive communication and interaction process between learners and between learners and tutors by means of full participation in learning. Communication and interaction process is important recalling that the learners are rural people with farmer worker, vegetable seller, domestic assistant, snack seller, housewife, and rubbish collector as their job. Such the job condition leads the learners to attend literacy learning passively.

In the attempt of involving the learners fully, participatory learning model is applied. The procedures of participatory learning taken by learners and tutor include: learning planning, implementation and evaluation. The communication process is established by involving many stakeholders for the sake of mutual interests of learners, tutors, and organizers of literacy education in the learning planning process. The process of planning is conducted using focus group discussion and sharing opinion. The planning activity includes identifying learning need and learning source, and determining learning program. The identification of learning need and learning source is carried out in the following steps: (1) organizer and tutor explains the objective of learning need objective to the learners, (2) tutors and learners discuss the learning material, learning source and learning media together. The learning program is organized collectively by tutors and learners. The learning program includes syllabus, RPP (Learning Implementation Plan), learning schedule, learning material, media, and infrastructure.

In the implementation of participatory learning procedures, tutor and learners play different but interrelated role in the learning process. Tutor serves as motivator, facilitator, and partner in learning process. Communication and interaction between tutor and learners during learning implementation are established through the learners' participation in creating conducive learning climate. The conducive climate includes: 1) the learners' discipline as characterized with regular attendance in any learning activity, 2) relationship established between learners and between learners and tutor, thereby creating a transparent, intimate, directed, mutually appreciating, mutually helping, and mutually learning humanity relationship, 3) interaction of learning activity between learners and tutor is established through horizontal relationship, 4) learning activity emphasized on the learners' more active role in learning activity rather than on tutor prioritizing the teaching activity. The implementation of learning activity is learner-centered rather than tutor-centered.

The evaluation stage of adult literacy learning is used to collect, to process, and to display data or information that can be used as input in making learning decision. In addition, learning implementation evaluation includes evaluation on learning process and outcome (product). Learning evaluation is carried out by evaluating the learning process and the end of learning. Evaluation is carried out on the following aspects: (a) reading, (b) writing, (d) speaking, (e) listening, and (f) life skill. The learners who have passed successfully the literacy ability obtain certificate SUKMA (*surat keterangan melek aksara* = literate certificate). The evaluation on the learners' learning outcome is used to find out the behavior the learners develop during attending the literacy learning.

This developed participatory learning model help tutor and learners to always communicate through 1) tutor serving as the one knowing any learning materials, so that the learners benefit from the learning activity; 2) tutor helping the learners in conducting learning activity; 3) tutor motivating the learners to participate in setting out the learning objective, learning material, and procedure to be taken in learning activity, 4) tutor putting him/her self onto equal position to the learners'; 5) tutors and learners conduct mutual learning activity and exchange idea concerning content, process, and outcome of learning activity, and the procedure of learning experience development in the next learning; 6) tutor helping the learners create conducive learning situation, develop collective learning spirit, and exchange idea and experience transparently; 7) tutor developing learning activity in group, paying attention to individual's interest, and helping the learners optimize their response to stimulus encountered in learning activity; 8) tutor encouraging the learners to improve the spirit of achievement, to wish success, to compete healthily and not to escape the challenge, and to be oriented to the better life in the future; 9)

tutor encouraging and helping the learners to develop the ability of solving problems raised from the learners' life so that they can think and act on it.

4.1.2 The potency of Environment as a media of improving learning motivation

The result of research shows that one of basic problems in adult literacy education for rural community occurring in the learners is their difficulty of receiving, responding to, and developing the material given by the tutor. The conventional learning that is tutor-centered so far makes the learners bored and less motivated to learn literacy. To improve learning motivation, this participatory learning model in adult literacy education for rural community is supported with environment as learning media and source.

Environment as learning media is characterized with local potency, local design and local context existing in rural community. The intended local potency is the resource existing in rural community developing from traditional wisdom as the part of culture. Local design is the need for and the opportunity of literacy education program implementation needed by the learning group in planning the learning based on the learners' interest and need. Local context is literacy education referring to how each individual utilize the literacy ability to solve the problem encountered in daily life.

Environment as learning media can improve the learners' learning motivation, so that they can have plan and desire to achieve the learning successfully. In learning activity, motivation is an entire activator inside the learners generating, ensuring the sustainability, and directing the learning activity to achieve the objective. This learning motivation is made the willingness activating the learners in implementing literacy learning activity as the change of learners' behavior based on the experience they obtain.

In this research, the motivation improved includes *Attention*, *Relevance*, *Confidence*, and *Satisfaction* (ARCS) (Keller, 2010: 289-319). ARCS is the solution to the condition of how to design learning that can affect the learning motivation. ARCS becomes the solution to the problem of designing motivation aspect and learning environment in encouraging and maintaining the learners' learning motivation. It is because the emergence of learning motivation inside the learners is not only their responsibility but also their tutors'.

Attention is the strategy to stimulate and to generate curiosity and learning interest among the adult learners. For that reasons, environment media serves as the learning source to attract the learners' attention. The attention is expected to generate the learners' interest in studying the literacy learning material and in playing positive role in the next learning process. The learners' attention is analyzed from their interestedness in material, curiosity, and understanding on the learning material given, and varying learning strategy attractive to the adult learners.

Relevance is the strategy of connecting the learners' need, interest, and motivation. The relevance serves as the interrelationship or compatibility of learning material presented to the learners' learning experience. This interrelationship and compatibility automatically grows learning motivation inside learners because they feel that the learning material presented has direct personal benefit in daily life. The improvement of learning motivation is viewed from the material relevant to objective, need, and life experience of learners. The learners' motivation arises and develops because they feel that what they are learning fulfill their personal need and is beneficial as well as consistent with the value they hold on.

Confidence is the strategy of helping the learners build positive thinking to achieve the successful learning. Self-confidence will be implanted to the learners to

encourage the adult learners to attempt as maximally as possible to be success in learning. Environment media is used to improve the learners' expectation, opportunity, and belief in success in literacy education. To grow the strong awareness among the learners, the tutor should use an effective strategy with environment media characterized with local potency, local design, and local context.

Satisfaction is the strategy of giving extrinsic and intrinsic reward. The learners' satisfaction is manifested in happy feeling, obtained when an individual gets reward. The presence of learning media using environment in local context generates the learners' interest and motivation to achieve their expectation. This feeling can rise to the self-confidence that in turn will generate the learning spirit. The learners' satisfaction is reflected on the attempt and ability of being successful, the opportunity of acquiring new knowledge/skill, reinforcement and satisfaction with the literacy education learning process.

Environment as learning media can improve the learners' learning motivation. In participatory learning process, the four motivational conditions (ACRS) are very important to maintain in order to maintain the learners' motivation during the learning process.

5 DISCUSSION

Adult learning should emphasize on the improved ability of solving problem. Therefore, adult tends to have problem solving-centered learning orientation. It has an implication that the learning media and material used in adult literacy education should be practical and applicable immediately in daily life.

In this participatory learning model, the learners communicate and interact actively, perceive themselves, meet their need, and formulate the objective to be achieved and participate in decision making through discussion between learners and tutors. Some adults have accumulative experience different from other adults' as the result of different life background and environment. Adults experience and collect various life experiences to be rich learning source, and the wide basis for learning and for acquiring new experience.

The learning given to the learners will be effective when the tutors are not too dominant in the learning but lead the adults to find alternatives to develop their personality. In addition, adults can be taught more actively when they participate in the learning activity, particularly in contributing idea and thought making them feeling valuable and having self esteem before their friends. Adults will learn better when they are respected and when they are allowed to contribute idea and thought.

Some studies on adult and participatory learning have been conducted by Marques (2006), Bloundy (2007), Taylor and Kroth (2009), and Knight, Steinbach, and Hop (2012). Marques (2006) studies the application of andragogy combined with technology development through internet to the college students. Bloundy (2007) criticizes the lack of empirical evidence of participatory learning. For that reason, in his study, the application of andragogy in participatory learning was made the ideal starting point of online adult learning prioritizing the students' learning that can improve the learner-centered learning.

Taylor and Kroth (2009) also study the andragogy by discussing three aspects: andragogy concept and history, andragogy assumption, and participatory critique. For that reason, this research develop instrument to study the andragogy as adult learning compared with pedagogy for the children learning. Furthermore, Knight, Steinbach, and Hop (2012) also study the participation in relation to education and inform the knowledge to adults in college. Adults face many constraints in receiving information and knowledge, so that andragogy is used as the learning approach for adult.

In this research, environment potency as the learning media can improve the learners' learning motivation. The aspects of learning motivation improved are *Attention, Relevance, Confidence, and Satisfaction* (Keller, 2010: 289-319). ARCS is studied and developed to solve the problem of how the improvement of learning quality can affect the learning motivation. ARCS is the solution to the problem of developing motivation and learning environment aspect in encouraging and maintaining the learners' motivation. It is because the emergence of learning motivation inside the learners is not only their responsibility but also their tutors'.

Environment potency can improve the learners' learning motivation. Motivational conditions (ACRS) are very important to maintain in order to maintain the learners' motivation during the learning process.

6 CONCLUSION

The illiterate eradication is not merely technical in nature, but more widely it is related to the change of awareness, thinking and action to make a change. The illiterate eradication program is no longer intended to make the illiterate citizens the literate one, but it is directed and integrated into applicative and innovative program equipping and empowering the rural community. Adults literacy education is categorized into three stages: basic literacy, middle literacy, and independent.

The role of learners in participatory learning is manifested into their activeness and dominant participation in the learning. The learners participating in learning process should understand the objective of learning to be achieved corresponding to their need in relation to problem solving in order to adapt to their environment.

Inventory of rural potencies and resources become a learning media. Media accessible and understandable to rural community facilitate the empowerment of rural community. The implementation of functional literacy education is conducted using literacy in daily life. The community can not only achieve basic literacy but also can apply and benefit from it to improve their life quality, either physically or materially.

Environment as learning media can improve the learners' learning motivation, so that the learners can have plan and wish to achieve the successful learning. In learning activity, motivation is an entire activator inside the learners generating, ensuring the sustainability, and directing the learning activity to achieve the objective. This learning motivation is made the willingness activating the learners in implementing literacy learning activity as the change of learners' behavior based on the experience they obtain.

The functional literacy activity can improve the intimacy between fellow learners, establish network between learners in building business, create joint venture based on the same type of business, develop creativity in producing attractive product to the buyers consistent with the market's taste (demand) and estimate the market potency, make expansion by means of looking for investors by involving the local employers thereby strengthening the business capital and market for the rural poor women.

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Media on Culture Public Relations Perspective

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ABSTRACT. This article examines the use of media on Public Relations (PR) activities as a communication strategy. Management of PR activities are always related to external media as media relations to publish any agency policy. Internal media as a medium to socialize activities and products to consumers directly managed by the PR team. This study focused on exploring the medium used in the process of giving title of indigenous people Saibatin Lampung Indonesia. It used ethnographic Public Relations method; focused on public relations activities in which there are aspects of communication and culture as a public relations strategy. Ethnographic PR was used as methodology of PR study based on culture-called culture PR. The result showed that the activity of PR in all contexts always use the concept of culture as a basis. This culture is the values believed to be a form of Saibatin indigenous people culture. In practice, there are Jakhu Suku who manage the activity. How Jakhu Suku works has similarity with the basic principles of PR. One of these principles are; they put media as a Jakhu Suku communication strategy to deliver messages in the giving title ceremony. The media consists of external media and internal media. The external media such as newspaper and website used to publish as the results of activities; and the internal media such as custom attributes as a greatness symbol of customs during the giving title procession.

KEYWORDS: custom attributes, culture public relations, internal media, PR communication strategy

1 INTRODUCTION

Local culture is part of the national cultural wealth. There are approximately 17,504 tribals spread in 35 provinces of approximately 240 million people in Indonesia. State of Indonesia which consists of tens of thousands of parts, of course, are offset by a variety of cultural treasures that should be preserved as the values of local wisdom. The conservation of the local culture so that each is not uprooted from their cultural roots. But wealth has not been optimally introduced to the community and the world. This was due to low awareness of the internal media functions. Required communication strategy as a special effort to introduce, maintain the values of local wisdom through custom attribute approach as an internal media.

Indonesia is rich in culture so that the approach to cultural preservation through local knowledge is needed. One local wisdom in the form of custom attributes. Internal media attribute that describes customs symbol nonverbal messages in the middle of modern culture. It has become imperative to maintain and build a shared commitment to campaign of Indonesian culture. One strategy that can be done is to optimize the indigenous groups residing in each area. Indigenous groups who used the study site that is indigenous *Saibatin Marga Gunung Alip* Tanggamus Lampung Province. The research subject members of

indigenous or traditional Indigenous Saibatin device; and the object of research on work patterns on *Jakhu Suku* in the process of giving title named *Juluk Adok*.

2 FOCUS STATEMENT

This study focused on how the communication strategy of *Jakhu Suku* in introducing local culture through the medium of custom attributes? *Jakhu Suku* put a communications strategy through custom attributes as a medium of communication in the process of giving title. Media in the form of custom attribute is a media representation of the values of local wisdom. The media used in the decoration activities and giving title activities.

3 LITERATURE REVIEW

Saibatin custom devices who have a role and function to manage customs are *Jakhu Suku*. He was determined based on the customary provisions with consideration of lineage factors. (Hidayat: 2016) *Jakhu Suku* as manager of the culture run giving title process by implementing the steps of preparation, planning, execution, and closing. *Jakhu Suku* activity put the concept of Public Relations (PR) as the base. *Jakhu Suku* implement custom management functions through the approach of local values and local wisdom. The involvement of the culture and local values as one activity approach of *Jakhu Suku*, has encourage the researcher concluded that *Jakhu Suku* is a Culture PR or PR activity based on culture in the context of giving title process. (Ming Yi: 2009) concluded that there are culture involvement in the activities of PR, so PR in global era are required to think globally but act locally. This means that the PR activity should be able to penetrate the world but how that is done should approach local values. By studying and understanding the local value, it can make it easier to understand the values and cultures of others. Similarly (Gupta: 2009) emphasized that professional PR is a PR who is able to think globally. (Sriramesh, Vercic: 2006) confirmed about how the future of PR is able to understand the local culture. PR activity based on culture very helpful to PR success in the global era.

Jakhu Suku's working patterns as a Culture PR in the process of giving title has shifted. The changes is due to some factors; the educational background, occupation, and living house. These factors encourage the shifting attitudes of indigenous people in understanding and applying the tradition of giving the title. Changes in working patterns of *Jakhu Suku* on giving title process has become imperative as the demands on global era. *Jakhu Suku* are required to make a precise way of working in the campaign of the local culture. (Hidayat: 2017) introduced a working model of *Jakhu Suku* as Culture PR through "The IPPPRA Model". The model emphasizes on working stage includes the Public Insight Strategic Program-Program-Implementation-Reputation and Action. Insight means to analyze the situation to determine the background setting of the location and timing of activities and the public. Public is the participants who will be involved in the activities. Strategic program is a activity planning stage include activity type, theme, and goal. Implementation phase of the program is to pay attention to communication strategies and actions. Strategy action messages are designed to be in accordance with the mechanism to deliver it. The important mechanism is the involvement of device and media needs. When their action and communication strategies are aligned, it can build an institutions's reputation through public action, in the form of support and confidence in the tradition of giving title.

Giving the title tradition contains a philosophy of respect and appreciation for each member of the indigenous Saibatin (Hidayat: 2017). Giving the title also aims to give responsibility to the indigenous members who are already

qualified, namely after marriage. This responsibility is a commitment of maintaining and preserving local culture. Changes that occur, including part of a dynamic effort in preserving local culture in modern society. Giving title becomes a tradition because it is considered effective as a strategy to preserve the local culture. Along with getting title, custom device should perform their role and responsibilities in accordance with the title received. The changes encourage *Jakhu Suku* to put a proper program strategy. The proper is to select carefully a media as a *Jakhu Suku*'s communication strategy at the time of delivering custom messages in the process of giving title.

4 RESEARCH METHOD

This study used a qualitative approach. The study design that puts the researcher is in the research problems that awakened the direct involvement or intersubjective. Qualitative research is not value-free because of the involvement of researchers course will give its own contribution on the knowledge and experience of the researcher at the time of the analysis of the research results. The study used as axiology constructivist paradigm, aims to rebuild the meaning of the events that occur in the *Jakhu Suku* communication activity in managing the giving title ceremony of indigenous *Saibatin* Lampung.

Based on other research focus, aspects that will be studied as well as the purpose of the study, the method used is the Ethnographic Public Relations. The method puts PR activities as the focus of the study to make many aspects of communication and culture as a public relations strategy. PR is a bid ethnography methodology to the study of culture-based Public Relations or PR Culture. (Hidayat: 2016). The basic principle is that any activity always makes the culture as an object on the PR activities. It is included profit PR organizations and also nonprofit PR organizations. Culture PR is a studies of Public Relations science. The existence of the culture PR to strengthen the implementation of Ethnography Public Relations as a methodology of PR studies.

5 RESEARCH RESULT

The beginning stage prior to embedding the title, along with members of indigenous *Jakhu Suku* of *Saibatin* make arrangement of attribute to make decoration in each location that will be used in the process of giving title ceremony. The decoration is starting to make wall hangings namely *khekhedaian*. This activity represents the values of mutual assistance or *Sakai Sambayan* (Hidayat: 2016). The wife of custom devices give each loan to be made a series of long cloth or fabric folds. The position of the crease and kind of adjust to the title group within indigenous communities *Saibatin*. The *Khekhedaian* folds have two forms, *folds-in* use at the wedding ceremony, it means that the two families have received new members. While *fold-out*, usually used in funerals. Folds-out, symbolizing that no family member leaving home.

Other attributes media used in the decoration is a wall decoration in the form of *kebung*; the ornaments made of colorful cloth (white, yellow, red, and black). The cloth is folded to resemble a rhombus. *Kebung* is under long cloth *khekhedaian* which are placed in parallel. *Kebung* also give the same meaning of title group consisting of the Leader, *Jakhu Suku*, and *Khekhayahan*. *Kebung* attributes as internal media also have a couple of *Tikhai*; a kind of cloth that have been stamped decoration display such a way that add elegance and reinforce the traditional symbol of greatness *Saibatin* Lampung.



Figure 1. Internal media management of attribute (*khekhedaian-kebung-tikhai*) on indigenous *Saibatin*

Source: Dasrun Hidayat, 2015-2017

Other internal media in the process of giving title is *Tudung Gobekh* or large umbrella. This attribute is usually used when a series of processions or *deduaian* before pinning the title. *Tudung Gobekh* consists of two colors white and yellow. White is destined for the title group of *Sultan, Pangikhan, Sebatin*. As for yellow for the title group of *Khaja, Khadin* and *Minak*.



Figure 2. Internal media management of attribute *tudung gobekh* on indigenous *Saibatin*

Source: Dasrun Hidayat, 2015-2017

Other decorations used at giving title ceremony is Lampung typical cloth such as *cempaka* and *rainbow*. *Cempaka* consists of white, yellow, and red. As with other attributes, the color of the *cempaka* cloth also describe a group titles in the indigenous people *Saibatin*. Saibatin indigenous people know three groups, namely the title of Traditional Leaders, *Jakhu Tribe* and *Khekhayahan* (Hidayat: 2017). The group consists customary title as head of the *Sultan, Pangikhan, and Sebatin*. Group of *Jakhu Suku* titles are *Khaja, Khadin, and Minak*. Group of *khekhayahan* is the receiver title of *Kimas, Mas, Layang, and Bunga*.



Figure 3. Internal media management of attribute *cempaka* on indigenous *Saibatin*

Source: Dasrun Hidayat, Results 2015-2017

Jakhu Suku manage the attributes as nonverbal communication to introduce the customs to internal and external communities. All of the attributes placed at giving title ceremony location, also used at the *ngarak* or walking procession to welcome the title recipients candidate pairs.



Figure 4. Internal media management of attributes on indigenous *Saibatin*
Source: Dasrun Hidayat, 2015-2017

Giving title ceremony is a series of wedding ceremony. This is done because a marriage is customary member's gate to get a title. Custom wedding *Saibatin* using various symbols that have a variety of meanings. The symbol is non-verbal symbols through the medium of custom attributes. Media that can represent the value of the culture that is very noble. Media who became a symbol of recognition or to tell the community about indigenous *Saibatin* greatness.

6 DISCUSSION AND CONCLUSION

Nonverbal symbols that are shown through custom attributes reflect greatness *Saibatin* customary. Attributes are used as internal media convey local values. Internal media in the form of custom attribute used as a *Jakhu Suku's* communication strategy in campaigning giving title cultural traditions.

6.1 Internal Media Physical Attributes and Symbols

Attributes as internal media in the process of giving title meaning as a symbol of the physical form of nonverbal messages. Pacanowsky (Turner: 2008) note that nonverbal message is more objective in conveying the message. Nonverbal can reinforce the verbal message (Hidayat: 2012). This is the basis of *Jakhu Suku* as a culture manager to maintain the indigenous attributes as a medium of socialization. The informant admitted that by using the attributes, the message is easier to understand than the verbal message.

Table 1. Cultural symbols on giving title of indigenous *Saibatin*

Symbol Category	Symbol Type	Symbol Form
Physical Symbol	Dekorations; Attributes/Artifacts/Media	<i>Khekheadaian, Kebung, Tikhai, Cempaka, Umbul-Umbul, Tudung Gobekh</i>
Behavior Symbol	Ritual; Steps of giving title ceremony	<i>Mupakat Kamar, Mupakat Balak dan Mupakat Pandia Paku Sakha.</i>
Verbal Symbol	Language; <i>Bubasa Bubalah</i>	<i>Wawancara, Pepacokh, Nyanang</i>

In addition to the physical symbol of the giving title process, also there are behavior symbols and verbal symbols. But this article focuses on the attributes as a nonverbal physical symbol. The physical symbol which is generated through attributes or artifacts used by customs provisions. Such provisions due attention to the title. The title group as customary leaders, all their attributes are white. The title group of *Jakhu Suku* is yellow, and *Khekhayahan* is red (Hidayat: 2016). Custom attributes can also be referred to as media. Media as a custom attribute and documentation can be categorized as internal media. Ardianto (2013: 141) have called the own created publication; it is the media that made for a limited organization and managed by an organization directly. Study the characteristics of the limited internal media and internally managed, then the attributes that are considered the informant as the media can be categorized as a medium of self-made and intended for internal use Saibatin indigenous people as well as the surrounding community.

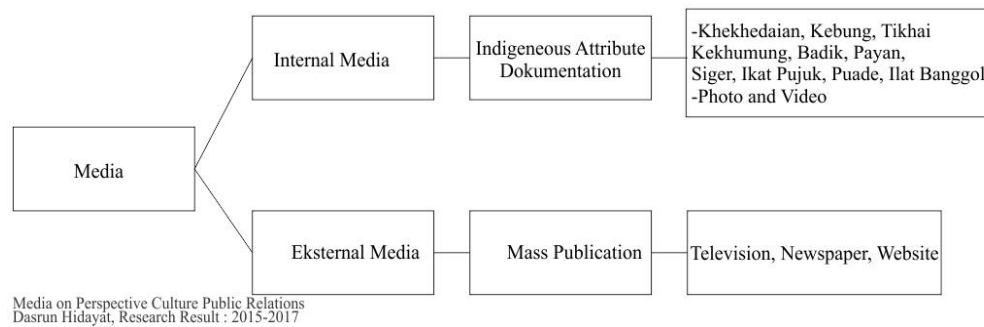


Figure 5. Internal media on giving title of indigenous *Saibatin*
Source: Dasrun Hidayat, 2015-2017

Results of the study also states that indigenous people *Saibatin* know the external media. The media serves as a mass media publication consists of television, newspapers and websites managed by internal customs. While the internal media other than in the form of custom attributes are also media such as photos and video documentations. All media used by *Jakhu Suku* (as a Culture PR) in the process of giving title is part of the stages of work that has been the pattern of PR. Patterns are always put the communication strategy as part of the implementation of activities.

Custom attributes media as a symbol of the values of local wisdom. Media on Culture Public Relations (Culture PR) perspective is the internal media and external media. However, this study only focused on internal media, that is created and maintained by indigenous groups *Saibatin* be custom attributes. Custom attributes as a symbol of nonverbal messages have the same functionality as the media in general, it is used in public relations activities, namely as a tool in implementing a communication strategy. The aim is to provide information and understanding so that the formation of public support and confidence.

Indonesia is rich in culture and values of local wisdom to custom attributes are also diverse. The media should be maintained and optimized as a means of socialization masterpiece of Indonesian culture. It is required individual roles and drives the internal media manage custom attributes. Individuals who have significant roles and functions of Public Relations as well as the indigenous that run *Jakhu Siabatin* as a Cultural Public Relations (Culture PR).

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Biography of Authors

Dasrun Hidayat completed his undergraduate in 2004 and Master degree in 2010 at Faculty of Communication Science, Padjajaran University. He is in the process of completing his Doctoral degree at the same university. He has book published about *Komunikasi Antar Pribadi*, *Be a Good Communicator* and *Media Public Relations*. He is actively involved in researches on cultural public relations and new media with interpersonal communication perspective. My gratitude for Prof. Engkus Kuswarno, Dr. Feliza Zubair, Dr. Hany Hafiar, Dr. Atwar Bajari, Dr. Susanne Dida, Dr. Jenny Ratna Suminar. They are as dissertation supervisor that much help in formulating Ethnographic Public Relations methods.

Utaut2 Model: Understanding The Impacts of M-Commerce Among Working Adults in Klang Valley

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ABSTRACT. Wireless flexibility transaction enriches the use of mobile phones among working adults in Malaysia. Mobile technology enhancement from First Generation (1G) to Fourth Generation (4G) offered more value added services such as 10 times faster than Third Generation (3G), faster content downloading and uploading with peak download speeds approaching 50 Mbps (megabit per second). The growth of mobile technology caused a strong increase of new media, Internet as well as mobile devices such as smartphone and tablet. This context played an important role, as the working adults became digital literacy, ability to access, comprehend and interact in various situations using digital technology. Today, the working adults received ideas, information and entertainment not only from printed media such as newspapers and magazines but also through new media, the Internet. Extremely usage of new media, Internet synchronously increases in tech-savvy among working adults, especially competence to use of smartphone and tablet. As a result, they've discovered and learned new environment known as shopping online or to be precise m-commerce. M-commerce defined as the transaction services over mobile devices for the exchange of products and services between buyers, suppliers and financial institutions which mean working adults can shop online anywhere and anytime. The purpose of this study is to understand the factors that cause the Malaysian working adults to conduct m-commerce activities. Qualitative in depth interview technique was used in this study. The informants were randomly selected and interviewed. A total of 10 informants were involved.

KEYWORDS: mobile technology; m-commerce; utaut2, 4g; working adults.

1 INTRODUCTION

The growth in new media and communications has considerably impacted globalization in the recent years. Traveling and connecting internationally are easier now than ever before. The commercialization of mobile devices such as smartphones and tablets and social networking allows the world to be continuously and conveniently connected. Smartphones and tablets have been, in extensively used for a quite little period of time and their technology has increasingly enhanced, from analogue to digital systems. With the accessibility and the increasing growth of Internet wireless in many outlets such as café, offices, universities and colleges, may lead to the increasing usage of smartphone and tablet. The advent of electronic commerce or e-commerce has initiated a revolution in the business environment through essentially varying the end-to-end process of undertaking commercial communications via electronic processes - sending product orders and invoices through a network (Tiwari, Buse & Herstatt, 2006). With the arrival of wireless networks, the rapid proliferation of mobile devices in recent years and the demand for linking value-added services, the area of m-commerce has also developed. This occurrence is causing another revolution in the commercial environment which known as mobile commerce or m-commerce. M-

commerce makes business mobility a reality (Lidderdale, 2009). With the growth of m-commerce, more and more organizations or advertisers are quickly transforming their experience to enable the delivery of m-commerce. However, this transformation is not without struggle, especially in that the structures, procedures and systems that associations have today are inflexible: they are incapable of rapid change. More computer hardware, or software, or correspondences, or employee, or outsourcing are not the answer (Tiwari, Buse & Herstatt, 2006). Given this difficulty, one approach for organizations or advertisers today is to establish enterprise architecture to govern and accelerate the transitions to m-commerce.

1.1 E-commerce

E-commerce has gained increasing acceptance amongst various people. E-commerce defined as the buying, selling, and exchanging of products, services, and information via computer networks, primarily the Internet (Turban, 2010). In other words, people can buy and sell product or service via online. Since e-commerce has gained its popularity, the organization has grabbed the opportunity to sell their product or service via online. Another scenario was that more people have switched from traditional media – television, radio, and newspaper to new media – the Internet to gain the information. The information came from the Internet was fast and easy. E-commerce was popular because of its features such as information richness, meaning the information was presented in more interactive and attractive practices with color, video, motion and animation; cost saving where the advertisers or corporation may not have to invest more money in production cost such as television, radio, newspaper and outdoor advertising to promote their product or service; location basis where the prospective buyers or the customer or consumer can purchase their product or service via online without visiting the countries; product or services were inexpensive – the advertisers no need to worry about tax or permit to conduct business online; simply create a website and upload all their products or services and make it online. Since the offered product or services were affordable, people will regularly buy it. Not only frequently, but also repeat purchase (Kotler, 2010). Normally, most people who engaged in e-commerce were doing the buying and selling activities via laptop or desktop. However, the growth of mobile technologies and the introduction of new devices such as smartphones and tablet have led to buying and selling product and service via mobile phone or also known as m-commerce.

1.2 M-Commerce

M-commerce is the type of e-commerce activities performed by using a mobile device such as phone or Personal Digital Assistant (PDA), which make possible transactions through a wireless telecommunication network (Khasawneh, 2009) which means it has allowed transaction of buying and selling of product, services and information without any location restriction via mobile devices, which operates a wireless connection to establish communication between all the necessary parties to complete the transaction (Jonker, 2003). Mobile internet is considered unique because users can connect at anytime anywhere they want. These interactive features available on the mobile internet claimed that m-commerce will surpass e-commerce in growth and scale. One of the key factors of m-commerce is to provide added value for consumers that on the move. With the increasing growth of mobile technology, m-commerce has been promoted as major application for both enterprise and consumers; hence the technology development and innovation create more marketing opportunities and challenges (Coursaris and Hassanein, 2002). The increase usage of smartphone and tablet has caused the increasing of m-commerce

acceptance among various segments of people. They are using smartphone and tablet to look up product information, price evaluations and even make online purchases while window-shopping on a high street or in a store. Smartphone and tablet grew by 42% and 15% respectively, compared with 2014. With the rising number of mobile device users increasing, the m-commerce movement is expected to follow suit. Jon-Paul Best from Nielsen Malaysia mentioned that the increasing penetration of smartphone and a tablet is probably a key contributor to the growth of online shopping, allowing consumers to shop spontaneously as at their own convenience, without the constraint of needing Personal Computer access (MalaysiaDigest, 2015).

2 METHODOLOGY

The main purpose of this study is to understand the factors of working adults conducting m-commerce in Malaysia. Qualitative methodology was suitable for this study because it is normally used to response questions about a certain nature of phenomena, often with the determination of unfolding and justifying the phenomena from the participants' opinion (Leedy & Ormrod, 2005). The in-depth interview technique was used intended to extract a vivid picture of the participant's perception about m-commerce. The researcher's interviewing techniques were enthused by the aim to learn everything the participant can share about m-commerce (FHI, 2011). The in-depth interview sessions were conducted in office areas in Klang Valley mainly in Kuala Lumpur and Petaling Jaya. Although the selected working adults was done randomly, in order to guarantee the results were according to the purpose, the working adults were asked to demonstrate how to conduct m-commerce activities for about two minutes as to confirm they were qualified to participate in the study. A total of 11 interview questions were asked and the interview sessions were done in approximately 20 minutes included conducting m-commerce activities.

3 SAMPLE

A total of 10 working adults were interviewed and they were selected randomly. The interview questions were divided into two segments. Section A: Informants demographic information and Section B: Questions were based on Extending the Unified Theory of Acceptance and Use of Technology (UTAUT2) model; performance expectancy, effort expectancy, social influence, facilitating conditions, hedonic motivation, price value and habit that helped to identify the factors and impacts of m-commerce usage among working adults. The informants were requested to fill in a research consent form before the interview.

4 RESEARCH THEORY

For this study, Extended Unified Theory of Acceptance and Use of Technology or UTAUT2 was applied. Interview questions were constructed based on UTAUT2 model that consist of seven key constructs; performance expectancy, effort expectancy, social influence, facilitating conditions, hedonic motivations, price value and habit that contributed toward the factors behavioral intentions and use behavior of conducting m-commerce.

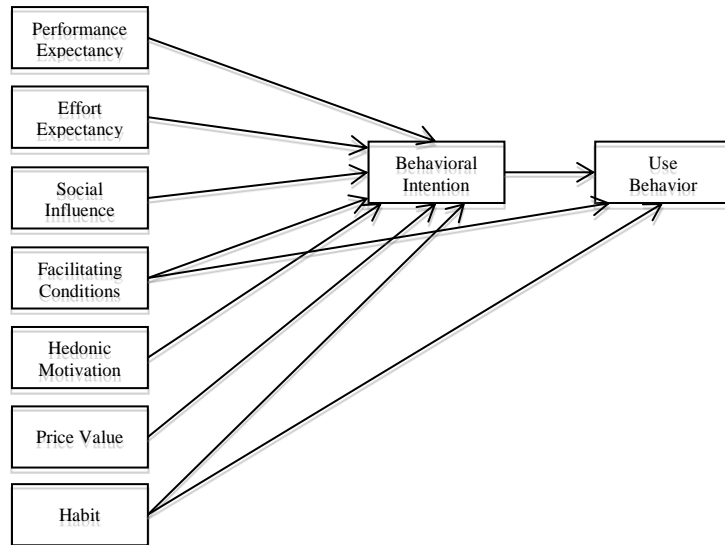


Figure 1 UTAUT2 Model introduced by Venkatesh, Thong and Xu, 2012

UTAUT developed by Venkatech et al. in 2003 was focused on comprehensive synthesis of previous technology recognition. In 2012, Venkatesh et al. has designed an extension of UTAUT known as Extending the Unified Theory of Acceptance and Use of Technology or UTAUT2 that conveyed a significant enhancement in the termed modification of behavioral intention (BI). This theory was focused on general acceptance and use of technologies and consumer adoption and use of technologies. As a result, Venkatesh et al. (2012) developed three new relationships; 1) hedonic motivation explained on pleasure element is considered important in consumer product or technology use, 2) price value explained about consumer situation which means users are liable for the costs and such cost subjugated consumer adoption decisions and 3) Habit explained that experience and convention have a direct effect on technology use. UTAUT2 help to improve understanding regarding consumer behavior and also help the consumer technology business in term of planning a good strategies that are linked with consumers in various segmentation groups at the various phases of the use curve.

4 RESULTS AND DISCUSSION

For this data analysis, coding method used to create themes. Coding is the process of organizing and sorting research data. Codes serve as a way to label, compile and organize research data. They also allow data to be summarized and synthesized what is happening in your data. After the codes have been recognized, the next step is to create themes. Once data coded from the transcripts of interviews, the themes will be illustrated based on the most often a word or short phrase that representatively assigns a total of relevant evocative attribute in each question (Saldana, 2003). Table 1.1 Themes generated based on coding method.

Table 1.1 Themes generated based on coding method

Key Constructs and Descriptions	Themes
1. Performance Expectancy Users agreed that m-commerce improve their Internet and technology skills.	Technology competence
2. Effort Expectancy Users agreed that m-commerce was easy to manage.	Easy to manage Friend's suggestion is important

<p>3. Social Influence Users agreed that suggestion from someone about m-commerce is important.</p> <p>4. Facilitating Conditions (Behavioural Intention and User Behavior) Users agreed that company provide free WIFI and 4G network indirectly support m-commerce</p> <p>5. Hedonic Motivation Users agreed that m-commerce was fun or pleasure</p> <p>6. Price value Users agreed that price and hygiene element of m-commerce give major impact to them</p> <p>7. Experience and Habit (Behavioral Intention and User Behaviour) Users agreed that m-commerce provide online experience and automaticity m-commerce habit.</p>	<p>Intention to use Free WIFI access and 4G LTE</p> <p>Provide pleasure</p> <p>Price, picture, video and website give an impact</p> <p>More experience become an habit</p>
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Key Construct 1 : Performance Expectancy

The degree to which a person believes that using a particular system would enhance his or her job performance (Venkatesh et al., 2003). The system in this study was referring to m-commerce. Key constructs 1 focused on the benefits of m-commerce that working adults gained after experiencing it.

Technology competence

The informants agreed that m-commerce provides new experiences such as knowing more about mobile technology and they became tech-savvy.

(Surprise) Goshh... this is so good. I experienced basic shopping online but after you taught me more about it, I know a lot of things, seriously I love it. I have been using my Smartphones to do m-commerce activities for almost 3 years, but today I have learned new knowledge. I think the benefits that I gained from this experienced was I have more knowledge about new media, Internet and I became Internet savvy.(Ani, 25).

(Smile) Seriously, I don't have time to shop due to workload. But I do stuff like m-commerce. Shopping online thru my Ipad tho... It was a good experienced. It provides me knowledge and educated me about technology as well. Frankly speaking, I don't really fancy gadgets or mobile technology, but this m-commerce educate me a lot of things such as browsing one website to another and compared prices. Well, it also introduced me new websites (Diana, 37).

Mobile Commerce is also known as, commerce allows consumers the ability to conduct commerce, using a mobile device e.g. a mobile handset (cell phone), PDA, smartphone and other emerging mobile equipment (3dcart, 2010). ... *I used my smartphone to shop online and what I gained was, of course I know more about how to use the Internet and mobile technology. I got to know some of the biggest and famous online retailers such as Amazon, e-bay and Zalora. Nowadays, I think a lot of people use their mobile device to conduct m-commerce activities. It is becoming so common to shop online via your mobile devices (Teoh, 28). ... Mobile commerce allows you to shop online as easy as you learn a,b,c... Benefits that I gained from m-commerce was that I know about Internet and how to use it much more. (Suraj, 47). ... I used my tablet for shopping online activities and I love*

every minute of it. M-commerce provide a lot of benefits to the users mainly know how to use the Internet thoroughly (Ina, 35). Based on observation, the informants were happy to participate in this research. A few of them decided to shop online straight away and share their experience immediately and others, simply checked on suggested websites and followed instructions.

Key Construct 2 : Effort Expectancy

The degree of ease associated with the use of the system, in this context conducting m-commerce (Venkatesh et al., 2003). Key constructs 2 focused on m-commerce use and experience.

Easy to manage

The informants agreed that m-commerce activities was easy to manage or operate. Using mobile devices to conduct m-commerce, shopping knowledge at their fingertips.

(Smile) Shopping via online or you call it m-commerce definitely ease your shopping activities. Why? Because of simple steps. 1) Go to Safari 2) Type any shopping websites that you desired 3) Start shopping (Tini, 41).

(Serious, a few minutes smile) To be frank with you, I am sceptical especially when it is about Internet. Yeah, I experienced m-commerce but once a while. You know that Internet have a lot of fraud cases, hackers, identity theft and many more. Yeah, you cannot run away from it. Well, I felt that m-commerce activities just now simple, not much instructions needed. Just now I shopped 2 items. Nice and fast (Adam, 30).

M-commerce provides mobility and reachability (Ben Moussa, 2003; Camponovo & Pigneur, 2002; Ng Kruella et al. 2002; Turban et al. 2002). Mobility capability explained the users free, on time and location, whereas for reachability directly related to mobility; mobile device user can be reached instantly (Turban et al., 2010) ... *Conducting m-commerce actually up to the individual. You want to shop, you start shopping....online. So easy. Simply take out you smartphone or tablet if you have and start shopping (Irene, 31).* Based on observation, the informants opened as many websites as possible and they try to shop via online from two to three websites. Most preferred websites were Zalora, e-bay, Ali Baba, Amazon and Taobao. They conducted their m-commerce activities without any supervision.

Key Construct 3 : Social Influence

The degree to which an individual perceives that important others believe he or she should use the new system or m-commerce (Venkatesh et al., 2003). Key constructs 3 focused on the importance of an individual to get someone's suggestion or recommendation about m-commerce.

Extremely important

(Smile and excited) Yes, to me it is really important to get someone to suggest about m-commerce. Obviously, the term m-commerce itself not really commercial, what I meant was not a popular terms used by someone. You know people always mentioned online shopping to me regardless thru smartphone or tablet. This person need to explain to me the advantages and disadvantages of m-commerce and also the best websites to conduct my m-commerce activities. (Karen, 33).

(Excited) I think so, simply because I may not familiar with m-commerce term, it sounds so technical. I need someone to describe about m-commerce, this is

extremely important, explain about benefits and drawbacks of m-commerce (Amin, 40).

An effective and easy to use m-commerce, working adults might not be pleased to use m-commerce until they are encouraged by important others (people) that can affect their attitude and behavior (Taiwo et al. 2012). *(Serious)...To me, m-commerce is considered new and I seldom use m-commerce, normally shopping online but in this case it is via mobile devices, so I think it is very important to get someone to explain to you about m-commerce which I believed it will boost interest of an individual to try it out (Tini, 41). (Thinking)... If there is unfamiliar situation about something in this situation, myself, I do not familiar with the term m-commerce and of course I will need someone to explain to me, especially the advantages about it (Teoh, 28).*

Friends or officemates suggest to use m-commerce.

(Serious) There was this incident in the office, my shoes broken. Really, I don't have time to shop, so my friend (officemate) suggested to shop online, and I say 'what, I don't think so'. Then she guided me step by step and we browsed this one website if I am not mistaken Zalora... I was stunned with product choices, it is a lot tho.... Problem that time was I am afraid that the shoes that order cannot match my feet. A few of my friends experienced such thing. Order size 6, they received the product but it doesn't match their feet. But my friend (officemate) convinced me, if such thing happen, they provided money back guarantee...hah straightaway I tried it and two days after that I received it and hi it matched my feet...Alhamdulillah (Praise to God) (Ina, 35).

(Surprise) Shopping online is my favourite activities. Before I even started, my high school friend the one who introduced me to this m-commerce. I explained my concerns about the Internet such as hackers and poor product quality, she convinced me not to worried so much. She explained the steps and the good and back about certain websites. After a while, I managed to do it on my own and it has been 4 years now. I used both smartphone and tablet. (Adam, 30).

People's life is shaped round by role models, public figures, sportsmen and celebrities, therefore an inspiration from such important people to conduct m-commerce can arouse working adults to accept the use of m-commerce (Taiwo et al., 2012). *(Smile)... My best friend will encourage me to try something new. We are very close and she can influence me almost about anything (Diana, 37). (Smile)... In this case, my officemates will influence me the most. They always have new information or new on something to share with. They can influence me straightaway. I trust them (Irene, 31).* Based on observation, the informants were happy to share their m-commerce experiences regardless good or bad. They were overwhelmed with the fact that m-commerce similar to online shopping and the different ways it uses mobile devices smartphones or tablets rather desktop or laptop.

Key Construct 4 : Facilitating Conditions

The degree to which an individual believes that an organizational and technical infrastructure exists to support the use of the system or m-commerce (Venkatesh et al., 2003). This category focused on the causes directly support m-commerce activities.

For behavioral Intention

According to Venkatesh et al. 2003, an individual who has access to a favorable set of facilitating conditions is more likely to have a higher intention to use a

technology. The working adults claimed that they do have intention to conduct m-commerce spontaneously if they have experience and knowledge about it.

(Serious) ... I do have the intention to use m-commerce if someone explain to me about it or provide a short demonstration or I have some knowledge about it (Ani, 25).

(Thinking) ... Ok, yeah I may have the intention to use m-commerce because if I know how to conduct m-commerce. The company should provide m-commerce manual book or something (Adam, 30).

(Serious) ... Intention to conduct m-commerce spontanously may be not, but if someone brief me earlier and provide a demonstrstation how to operate definitely I have the intention to use it (Karen, 33).

For Use behavior

If the support of m-commerce is consistent, facilitating conditions were expected to directly influence the user behavior. The working adults claimed that m-commerce is considered easy to manage or operate, and if the respective institute provides training, free WIFI and fast mobile network such as 4G, it will motivate them to practice m-commerce. From the little knowledge about m-commerce, the facilitating conditions helped to create better understanding about m-commerce thus simultaneously encouraged the working adults to conduct m-commerce.

Free WIFI

(Thinking) ...I think free WIFI. You go to any restaurant you can access WIFI for free. Perhaps they don't have WIFI at home and they were searching for a place or café that provide free WIFI to conduct their m-commerce activities (Amin, 40).

(Thinking) ...You go to any café you can access WIFI for free. Free WIFI can contributed to m-commerce activities (Diana, 37).

(Smile) ... Definitely must be the free WIFI that available almost everywhere. So convenient (Suraj, 47).

(Thinking) ...It would be easy access to WIFI. Nowadays, you can get it almost everyway office, café, government office, shopping mall even giant has it (Ina, 35).

4G

(Thinking) ... 4G the new mobile technology. Really fast can beat WIFI tho. I think that indirectly contributed to m-commerce activities (Karen, 33).

(Thinking) ...Let see ...I would say our mobile technology, you know the 2G, then 3G now 4G, the internet connection becoming more and more faster and more convenient. I heard they are about to launch 5G... Gossh that was really fast.... (Adam, 30).

Based on observation, the informants were agreed that the accessibility of free WIFI and enhance mobile technology, 4G, supported m-commerce activities.

Key Construct 5 : Hedonic Motivation

Defined as fun or pleasure derived from using a technology and it has been shown to play an important role in determining technology acceptance and use (Venkatesh et al., 2012). This category focused on the feeling resulting from the m-commerce activities.

Pleasure

(Smile) ... I think that would be fun because when you are talking about online shopping, you are about to buy things that you like or love or maybe you want to buy for your love once, something special and it may give you the feeling of excitement and enthusiastic (Irene, 31).

(Serious) ... Well, it must be the feeling of pleasure because someone like me woman shopping is the best moment and you enjoy yourself most of the time (Tini, 41).

(Smile) ... Definitely fun, simply because who doesn't like shopping regardless online or go to shopping mall. Everybody love it (Ani, 25).

(Excited) ... Fun that the best word for it. Shopping online or m-commerce is really fun to do (Adam, 30).

Based on observation, the informants were agreed that m-commerce create fun or pleasure. Not because of the online shopping elements, but also online shopping was so interactive and attractive.

Key Construct 6 : Price Value

The cost and pricing structure may have a significant impact on consumer's technology used (Venkatesh et al., 2012). This category focused on the cost and price of product and service available via m-commerce.

Big Impact

(Serious) ... The main reason I shop online is because the price. It is way too cheap compare to shopping mall. I think it is because shopping mall they have to hired people like promoter, manager, and many more that is the reason why the product was way too expensive (Diana, 37).

(Serious) ... Yeah it is so important to me regarding the price and cost. Simply because with the current economy situation, we have to shopping smart (Amin, 40).

(Serious) ... I think most of shop online is because the price and cost of product or services was inexpensive. That is why shopping online so popular (Ina, 35).

(Serious) ... For your info ... shopping online and shopping in the mall is giving a huge impact. I go for shopping online because it is inexpensive and it is fast ... no headache and save time. Fun that the best word for it (Teoh, 28).

Based on observation, the informants were agreed that cost and pricing gave them huge impact. The two main reasons they conduct m-commerce were because they love, the more product choices and inexpensive price concepts.

Key Construct 7 : Experience and Habit

Reflects an opportunity to use a target technology and is typically operationalized as the passage of time from initial use of technology (Venkatesh et al., 2012). This category focused on the user experiences and equate habit with automaticity.

Behavioral intention (Experience)

Reflects an opportunity to use a target technology in this case m-commerce and is typically operationalized as the passage of time from the initial use of the technology by an individual (Kim and Malhotra, 2005; Venkatesh et al 2003).

(Smile) ... After I have the experience to conduct m-commerce, and it is so interesting because the same as shopping online, definitely I have the intention to use it in the future (Ina, 35).

(Serious) ...Yeah, this short experience give me the opportunity to know about m-commerce as a whole, and yeah I have the intention to use it in the future (Suraj, 47)

(Smile) ...Definitely I have the intention to conduct m-commerce after experience it (Diana, 37).

Use behavior (Habit)

Search for new websites and looking for more product choices.

(Surprise)... My experience from m-commerce was I think search for another websites and search for more product choices (Karen, 33).

(Thinking)... I would say my experience was that I looking for more product competitors and I love to search for product that unique or interesting (Adam, 30).

(Serious)...For me, I experienced looking for more product and services that provide affordable prices (Tini, 41).

(Serious) ...I think searching for more information such as description of certain product choices or desire and try to look for more information or more product choice (Amin, 40).

Product and price comparison

(Laughing)... I have this bad habit. Addicted I guess. When I am online, I will definitely go to Ali baba.com or Taobao.com and search for any promotion, automatic you know (Teoh, 28).

(Smile)... Wow, yeah it becoming habit of mine when I am online, I will search for product and start doing the comparison, I love to do this...because I want to make sure that I make the right decision (Ani, 25).

(Excited)...It is becoming an habit when I am online, I will start searching for new product and compared it with other competitor. Normally, I don't buy on the spot... I will search for more information before I purchase the items (Ina, 35).

(Smile) ...My habit, I love to search for more product testimonial or start to compare with one another. I think product testimonial is very important because it was based on customer's experience, of course you don't have to believe 100% what they said, at least you have information about the good and bad about the product or services (Diana, 37).

Based on observation, the informants were agreed that m-commerce provides them experience to search for more information and they also believed that the Internet provide millions of information concerning product or services. They also agreed they have this equate habit with automaticity meaning when they were online spontaneously they will search for new product and started to compare the price.

5 CONCLUSION

The Internet and mobile devices became a part of our life. Internet provide prompt information and educate us about certain issues. In this context, another platform as introduced to the working adult known as m-commerce. M-commerce becoming so common and popular among working adults. Every day, they will use the Internet and spend an hour searching for information before they conducting m-commerce. As for conducting m-commerce activities, the working adults would spend more than an hour to do comparisons, read testimonials and search for more product choices before they made a decision to purchase a product. The working adult also claimed that m-commerce was a part of their entertainment as well. They not only search for information, they also watched video or flash created by online retailers and most of this videos or flash was attractive. They claimed that

m-commerce was interactive and attractive. For this research, UTAUT2 model was used for interview questions guidelines. Interview questions were structured based on UTAUT2 model that helped to understand the factors that cause working adults conducting m-commerce every day. The categories in this research, provide the intended behavior of working adults to use m-commerce. Furthermore, they claimed that the more experience they have to conduct m-commerce to more it developed a natural habit to conduct m-commerce activities.

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Local Content Management in The Film As a Publication Media for Indonesia Tourism

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ABSTRACT. Film industry in Indonesia is growing along with the interest and ability of the filmmakers. Variety of film genres such as drama, thriller, comedy, action, horror, sci-fi and more widely produced. Film is now incarnated as the mass media are considered appropriate in influencing the audience. Film also has become a very promising industry. Unfortunately the film produced was monotonous from genre, theme to content produced. Indonesia's film even seem always oriented to other countries. There are no filmmakers readiness to establish the identity of the nation films. In fact, if it's more explored, Indonesia has alot of interesting local content to be produced. Indonesia is a rich country with cultural diversity, art, and natural landscape that can be used as a tourist destination. The existence of the film can be used as a creative media to promote local wealth. Based on that, this research is done by using case studies on several films in Indonesia such as Laskar Pelangi. The study focused on the management of local content as a tourism assets in Indonesia. The study found that the economic orientation is the reason for the lack of film content of local wealth. Fears of rejection market making it difficult to sell. The weakness of filmmakers, they do not know more about the local content. Their capability of packaging the local content as a media of tourism promotion, isnot optimal yet.

KEYWORDS: film creative media, content management, tourism promotion

Film in Indonesia began to writhe following the award of the public. The award is in the form of acceptance of the presence of a variety of film genres. The success of the film is the contribution of the people behind the scenes such as a screenwriter, producer, and director. (Naratama, 2012: 23) refer to the three parts of the triangle as system. Screenwriter is in charge producing idea to be written into a film script.

The director is the person who has an important role in determining whether it was interesting to watch or not. No matter how good an idea or ideas in the screenplay would be, but if it is not packaged in a good proportion then the scenario will not be perfect moreover, the idea of the story is not "live". Good scenario is a scenario that has continuity stories and emotions to watch. The importance of the role of director encourage him/ her to working hard to be the frontline in packing the idea movie story in a creative frame. The director's creativity makes the film interesting to watch and deserves to be mass produced. (Syaukat, 2011: 636) explained that the director acts as agent of social change. Film can be used as a media campaign. Film as mass media is very helpful delivery of the message content of communication through film content.

Production of the film is part of a very complex and appealing to be explored in this study. Besides not everyone understand about the production of the film, people would want to know more about what the film and how the filmmaking process. One of the processes that need to be managed well is the idea for a movie. The idea of managing content that is lifted into a film script. Plotline is now more loved by the audience is the film comedy and romance. Genre of films should be used as a strategy to convey the values contained in the screenplay.

Among the values are still arguably rare are the values of local wisdom. Management of the values of local wisdom encapsulated in the message content films. The contents of the message may be setting the filming location and selection of movie characters. The phenomenon underlying this research that emphasizing on the creativity and courage director in determining the elements on film.

1 Focus Statement

This research focuses on the management of local content in the form of the values of local wisdom. Assessing the workings of directors in setting the story idea and package it into a screenplay. Questioning about the steps managing director in film content.

1.2 Theoretical Framework

1.2.1 Film as the Media of Mass Communication

Film is literally the creative works of art and culture is the mass communication media point of view heard made based on the principle of cinematography. Law Film Number. 6 1992 mentioned that the film is produced via celluloid, video tapes and video discs.

Film as a form of mass communication, first introduced in 1895 by Lumiere (Effendy, 2003: 202). Mass communication as eyes and ears for the community. Mass communication is the main source to develop values in society. In a general understanding, mass communication is a process of communication addressed to the mass quantities. The process of mass communication using communication devices such as newspapers, television, radio and film.

Film as a form of mass communication has four main functions, message, educate, entertain, and influence an audience. Film on the nature of the medium of mass communication like another mass communication medium. It can be seen from its characteristics as the message producer institutionalized, indirect feedback, and the ability to reach a broad and massive. Film as mass media also have specific characters that may not exist in any other medium. The nature of the film information can convey information more mature in the context of a more whole and complete. More information can be deeply absorbed by audiences (Dahlan, 1980: 34).

Film as a form of mass media is an effective in shaping public perception. Characteristics of the film are considered to have a range of realism, emotional influence in its great popularity as a medium for propaganda. Moreover, in carrying excess film to reach the audience crowd in a very short time and is able to manipulate reality looked through the audio-visual message without losing its credibility. Nelmes said that in analyzing the film as a text there are two approaches that can be done is through the message of the film approach and the approach to the attitude of the audience. That is, the research on the film can be categorized into two parts, namely research and study the effect of the message. (Nelmes, 1999: 14).

1.2.2 Film and Representation of Reality

According to Turner, the meaning of the film as a representation of the reality of a society, in contrast to the film simply as a reflection of reality. As a representation of reality, the film formed and bring back the reality based codes, conventions, and the ideology of culture (Sobur, 2006: 127-128). Film has always influenced and shaped the public based on a message payload (message) behind it. In other words, the film cannot be separated from the social context that produce and consume. In

addition, as a representation of reality, the film also carries with ideology creator so often used as a propaganda tool.

Representation is the act of presenting or represent something good people, events, and objects through something other than itself, it is usually a sign or symbol. These representations are not necessarily obvious but it can also show the fantasy world, fantasy and abstract ideas (Hall, 1997: 28). What is conveyed by a media relies heavily on the interests behind the media. So is the movie as one of the products of mass media. Filmmakers have been framed in accordance with the reality of subjectivity that is influenced by the culture and society. A film can certainly represent the views of the author as well, and someone made a movie to communicate that view. In other words, the film also contains the author ideology that could affect public perceptions of the thing. Ideology is not the individual fantasy, but incarnated in a collective way of life. For most people, the ideology represented a general tendency to redeem the true and what is not good for its own sake. Even assuming a very wide spread, it does not necessarily mean that the ideology is a conception of false about consciousness, but assuming it recognizes that there is only one ideology that can be said is true, and there are signs that we can find an ideology which is true by being more objective (Sobur, 2006: 213-214).

2 Research Method

This study uses a case study with a constructivist paradigm. The case study tries to explore the uniqueness of the case or multiple cases holistically and comprehensively. The uniqueness of this study is referred to in the management of local content in the film. Such content may be part of a strategy to introduce culture in Indonesia. (Creswell, 2014: 145) explains that the study focuses on a case study to develop in-depth description and analysis of the case or the various cases. The case study as a research method is expected to provide in-depth understanding of the research results. To that end, researchers used data collection through structured interviews and observation. This research was conducted at several universities in Jakarta. The informant is a student of communication science in the field of film media. Criteria informants are students who have done the film production and has extensive knowledge of the film. Objects films that serve as a case study is titled Laskar Pelangi movie. Riri Riza's film is trying to raise the values of local wisdom in Belitung province.

3 Research Result

3.1 Collective representation or Mutual Values In the Laskar Pelangi movie

The scene in the Laskar Pelangi movie played by latitude and curly describe the values of local wisdom. The value in question is the value of togetherness and collective. Samovar in Hidayat (2014) the value of togetherness can be realized through a sense of mutual help, solidarity and concern about the environment. Togetherness should be nurtured from an early age so that these values will help children to have a social life or caring.



Figure 1. Togetherness Value or Collective Cultural Pattern

Hofstede in Samovar (2010) explains that the collective value can be illustrated by the attention to the environment. Such relationships form the framework of a strong social bond. Collective emphasis on commitment to the group. Collective can be cultivated as a positive value when the value is intended to help others. Similarly, the scenes depicted on Laskar Pelangi movie. Illustration picture 1, latitude and curly riding together. As curls friend tried to help with the latitude offered to accompany Latitude city streets to buy stationery.

3.2 *Representation of Art Values on the Laskar Pelangi Scenes*

Mahar one player character Laskar Pelangi movie. According to the research informants, in Figure 2. Mahar tried to convey the values of the dance area in Papua. The art dipragakan at the carnival to commemorate the Independence Day of the Republic Indonesia. Attributes are used by Mahar and his colleagues describe the creative ideas. Attributes that are made from the leaf material to prove that Indonesia is rich in local moral values of the nation in the form of children's creativity.



Figure 2. Indonesian Child's Creativity

Creative ideas in the art of dance in a scene Mahar is one manifestation of culture. Koentjoroningrat in Hidayat (2016) that a form of cultural ideas, activities and artifacts. Cultural values are packed in film content very easily understood by the public. The film as a visual medium has advantages compared to another mass media.

The existence of the mass media is very influential in the formation of films thoughts and attitudes of audiences regardless of age. The mass media can easily form a pattern of individual behavior, so the social responsibility shouldered by film workers and the media. Social responsibility in the film in the form of content offered to the public.

3.3 Representation Landscape's Value at Laskar Pelangi Movie' Scenes

The scenes of Muslim teacher, played by Cut Mini represents teachers are very close to their students. Muslimah described as a teacher who does not give up easily. It reflects the value of a work ethic that is owned by the people of Belitung. Ethos is the ability of a person who is accompanied by a maximum effort. Values are taught Muslim seriousness to their students.



Figure 3. Cultural Value at Belitung's Coast

Work ethic owned by Mrs. Muslimah implemented through dynamic learning method. One of them is a method of learning with the natural surroundings. Muslimah tries to restore the spirit of learning latitude and friends under the open sky. The natural beauty or landscape Belitung Muslim support in influencing latitude and comrades. Another value that is represented through scenes Laskar Pelangi movie is the value of the natural beauty of Belitung. The scene is set in Belitung this directly helps in promoting the natural beauty as a tourist destination.

4 Discussion and Conclusion

4.1 Managing the Local Content of Laskar Pelangi Movie

Scenes in the Laskar Pelangi movie emphasize the creative elements in packaging films. Film director Riri Riza tried to incorporate elements of narrative and cinematic elements. Narrative elements include the selection or movie player character, theme, and location of the movie. Three elements are an essential element that must be present in film production. Determine the character, theme, and location should be mutually reinforcing.

Narrative element in the Laskar Pelangi movie emphasis on local leaders. Figures have been selected for the location of the filming will be in Belitung province. Belitung chosen as the location for reasons the movie theme. Thus between narrative elements in the film should be in tune. Narrative elements are trying to portray interconnected with one another. According Pratista (2008) a film made up of two elements, namely the elements of narrative and cinematic elements. Narrative elements relating to aspects of the story or the theme of the film. Each film story cannot be separated from narrative elements and each story certainly has elements such as characters, problem, conflict, location, time, and other-other. All the elements that make up the overall narrative elements. Aspects of causality together elements of space and time are the basic elements forming a narrative.

Based on the research described in the Laskar Pelangi movie, it can be concluded that the local content management not only described the cinematic elements or techniques of shooting the film, but also packed with narrative elements. Laskar Pelangi movie includes narrative elements such as shooting

location settings. Belitung is chosen directly as an effort to introduce the beauty of the landscape form Belitung. Research has found that the cinematic elements highlighted by the director of the film through the visualization of a movie scene. Blending narrative elements with semantics in the film packaging is a creative effort that characterizes the film as mass media. Creative effort to contribute to the campaign values of local wisdom through the medium of film. There are fears that the local value-charged films are not accepted by society can be ignored when the director is able to package the narrative and semantic elements.

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The Economic Behavior of Small and Medium *Batik* Enterprises to Run Eco-friendly Business in Central Java

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ABSTRACT. Industrial waste has become the main and current issue especially related to *batik* industry in Sragen and Surakarta. Industrial waste is not disposed as it should be so that it worsens environmental pollution. This happens because small and medium *batik* enterprises (*Usaha Kecil dan Menengah*) do not have environmental awareness. They lack knowledge of the way to produce sustainable products. Moreover, they have limited knowledge related to the way industrial waste should be disposed to reduce dangerous substances that may harm the environment. This study aims to obtain comprehensive descriptions about: 1) the understanding and behavior of small and medium *batik* enterprises to run eco-friendly business, 2) the behavior of small and medium *batik* enterprises in planning, producing, and waste disposing, 3) the behavior of small and medium *batik* enterprises in marketing their eco-friendly products. The data were collected in Surakarta, site I, and Sragen, site II, through in-depth interview, participatory observation, and document analysis. The three data collection methods, triangulation, were used in order to obtain valid and credible data. The results of the study show that: 1) the understanding among small and medium *batik* enterprises on the sustainable products is still low. However, they support the government program to develop eco-friendly business, 2) economic behavior of the small and medium *batik* enterprises to run eco-friendly business is equal to their resources, 3) innovation, product differentiation, pricing, promotion, and distribution are used to market naturally dyed *batik*. The results of the study imply that 1) in order to develop eco-friendly products; the small and medium enterprises should consider environmental aspects, 2) the government and stakeholders should educate entrepreneurs to produce eco-friendly products, 3) incentive should be given for enterprises that produce eco-friendly products, and 4) both stakeholders and entrepreneurs should improve the sales of naturally dyed *batik*.

KEYWORDS: economic behavior; naturally dyed *batik*; small and medium *batik* enterprises

1 INTRODUCTION

Economic activities that cover production, consumption, and distribution are performed to meet various human needs. Basically, human needs are limited. However, it becomes limitless because of human individual desires and social influences. Economic behavior which is only utility-oriented without considering environmental aspects will decrease the quality and quantity of economic resources especially on non-renewable resources such as water, air, and minerals. Widjayanti (2012), states that the needs of natural resources increase because of the population increase and different life styles. Besides, the needs of natural resources also

increase since the way the companies operate is constantly changing. On the other hand, the quality and quantity of natural resources has decreased.

In order to face environmental damage caused by people, education plays fundamental role. By educating people, we can change their mindset and behavior so that they will have better environmental awareness. Formal, non-formal, or informal education is beneficial to be used as a tool to communicate and provide information, to enhance their awareness, and to mobilize community for a better living (Hastuti, 2009). In addition, education plays a vital role to improve people's individual and social lives. As their individual and social lives improve, their quality of lives is better. Hence, they will be able to fulfill their physical, emotional, and spiritual needs. The ability to fulfill those needs affects positively to their social environment.

Education for sustainable development (EfSD) becomes current issue in formal, non-formal, or informal education. Education for sustainable development has been approved by United Nation of Educational, Scientific, and Cultural Education (UNESCO) in 2002 and has been developed in Indonesia since the Ministry of National Education regulation No. 63 year 2009 about educational quality assurance system was published. The regulation emphasizes the sustainable development. It ensures that every micro, medium, or macro enterprise gets the equal education without being discriminated.

One of the educational goals is to develop positive behavior that will be valuable for others as well as the environment. In this case, education plays a very important role to support micro, medium, and macro enterprises to produce, consume, and distribute eco-friendly products. As one of business sectors, *batik* industry may harm the environment since it produces hazardous waste. The waste is harmful for the environment since it is not properly managed or disposed. This happens because waste disposal is considered costly. Consequently, water and soil are polluted. Therefore, it will harm human health. Unfortunately, *batik* entrepreneurs in Sragen and Surakarta, as two *batik* industrial centers, do not aware of environmental pollution in the process of *batik* manufacturing although it produces liquid waste.

Liquid waste from batik industry contains dye, detergents, polyvinyl alcohol, COD (Chemical Oxygen Demand), BOD (Biological Oxygen Demand), and high suspended solids. Owing to this, waste from *batik* industry should be appropriately disposed before getting into purification stage. In Sragen, the need for clean water is not fulfilled. There is no sufficient water supply for industry, household, and agriculture. *Batik* industry spends a lot of water supply so that the production process is moved to Sukoharjo and Surakarta. This movement impacts the production cost and the industrial sustainability (Kristijanto & Anna, 2010, p. 1). This matter gets worse because of the environmental sanitation problem in Sragen. Each UKM (*Usaha Kecil dan Menengah*) produces 3m³ liquid waste everyday that contaminates groundwater, field, and river. The contaminated water becomes a major long-term problem that threatens both workers' and communities' health (Hunga, 2004). Due to the harmful impacts of *batik* manufacturing, the aims of this study are:

1. Explaining the understanding and behavior of small and medium *batik* enterprises toward eco-friendly business.
2. Explaining small and medium *batik* enterprises behavior in planning, assigning raw materials, producing, and disposing waste.
3. Explaining small and medium *batik* enterprises behavior in marketing eco-friendly products.

Since the end of 1960, communities' awareness on the environmental pollution has culminated (Djajadiningrat et al., 2011). The sustainable development aims to reach economical, social, and environmental objectives which does not

only aim for economic growth but also reduce the income discrepancy or inequality and preserve the environment. On the former development, entrepreneurs have considered economical and social aspects. However, they neglected environmental aspects in the production or manufacturing and consumption activities. Consequently, there will be a great expense because of the scarcity of natural resources and waste pile that causes various pollutions (Aziz et al., 2010). A green economy that depends on knowledge and technology aims to consider the connection between human resources and the natural ecosystem as well as minimize the impacts of human activities toward climate change, pollution, and global warming (Yasa, 2010). Developing a green economy in the production and consumption processes will be helpful to preserve the environment and improve the prosperity.

2 RESEARCH METHOD

The design of the research is case study. The phenomena under study occur in natural setting. Creswell (2007) states that case study is considered as a qualitative research in which a researcher studies certain phenomena in a certain period of time through detailed procedures of data collection method. The researchers collect the data from various sources to describe the phenomena in multi-site context. Multi-site research is a study that aims to know the diversity, the economic behaviour of entrepreneurs who run eco-friendly business, and to know particularity, *batik* industry in Sragen and Surakarta.

There are several data collection methods used in this study as in-depth interview, participatory observation, and document analysis. Through these data collection methods, it is expected that the researchers are able to explain the economic behaviour of small and medium *batik* enterprises. The results of the study then can be used to develop theory. In selecting the key informant, the purposive sampling is used. After the key informant is chosen, snowball sampling is used to collect the data from others by considering the suggestions given by the key informant. Snowball sampling is a sampling technique to collect the data from one informant to other informants continually until all the relevant data are saturated.

3 RESEARCH FINDINGS

The results of the study in the two sites show the similar characteristics of small and medium *batik* enterprise economic behaviour toward eco-friendly business. The similarities are caused by the socio-cultural aspects, the level of education, the experiences, and the participation in training.

3.1 The understanding and economic behaviour of small and medium *batik* enterprises toward eco-friendly business

Perceptions influence the understanding of Small and Medium Enterprise Sector (SMES) towards eco-friendly business. The perceptions itself are formed because of the knowledge, experiences, and training that have been followed by *batik* entrepreneurs. Educational background influences much on the mind-set and behaviour of SMES in getting the knowledge and training related to eco-friendly business management. The better the educational background the entrepreneurs have, the better they run eco-friendly business. This finding is relevant to the research conducted by Hendrati (2010). In the former research, it is stated that there is a strong connection between education level and the performance of SMES. Every person has his own perception on how the world operates. This happens because every person has different past experiences or habits (Krech et.al, 1962). These habits become a handicap for small and medium enterprises to accept

suggestions from other parties. The small and medium enterprises only consider the way they dispose the waste (end-of-pipe approach) without considering the way they can reduce the waste (up-of-pipe approach).

Attitude is an evaluative belief that covers the favourable or unfavourable object, the desirable or undesirable object, and the quality of the object (Krech et.al, 1962). The attitude of SMES entrepreneurs towards eco-friendly business is influenced by the capital, human resources, the need, and government or other parties support. SMES entrepreneurs think that eco-friendly business is controlled by the resources availability and the need. The tolerance of surrounding environment becomes the cause that small and medium *batik* enterprises do not really consider the effect of poor waste disposal. The tolerance itself is caused by the high employment rate. The government and stakeholders support to fund on the communal waste disposal is highly expected by small and medium batik enterprises.

3.2 The behaviour of small and medium *batik* enterprises in planning, assigning raw materials, producing, and disposing waste.

Entrepreneurs of SMES plan the production processes without identifying the production quantity, raw material requirements, the production capacity, and the labor availability. In the production planning, almost all SMES entrepreneurs do not concern with efficient and eco-friendly production. Production planning problem is usually caused by the lack of *batik* maker or *pembatik*.

There are several materials to make *batik*: dye, wax, fuel, and fabric. The dye covers both chemical and natural dye. However, chemical dye is mostly used. Chemical dye is harmful for the environment. Meanwhile, natural dye does not harm for the environment since it is made from plants. Most of *batik* enterprises already recycle the wax waste, reuse the chemical dye, and use natural dye to reduce the dangerous substances that will harm the environment.

Based on the economic principle, entrepreneurs should minimize production cost to maximize the utility. Hence, small and medium *batik* sectors try to apply the principle of recycle, reuse, and reduce. The wax waste will be recycled, the water will be reused in the production process, and the chemical dye use will be reduced. Moreover, it is important for SMES to do reforestation and replanting so that more natural dye can be made.

The waste management can be done based on clean production and waste disposal concept (Weston & Stuckey, 1994). SMES *batik* entrepreneurs have not managed the waste yet so that the waste is thrown away to the ditches that flow toward *Bengawan Solo* River directly after the production process. *Batik* industry has become one sector that produces much liquid waste that contains dangerous substances. It is found that BOD (Biological Oxygen Demand) in *Bengawan Solo* is 6-7 in January-December 2011 (Balai Besar Bengawan Solo, 2011). It exceeds the threshold which is only 3.

3.3 The small and medium *batik* enterprises behavior in marketing eco-friendly products.

Green marketing covers material, process, product, packing, and distribution. The use of natural dye; production process that follows the principle of rethink, recycle, reuse, reduce, and recovery; and the use of recyclable packaging are categorized as a green marketing. Small and medium *batik* enterprises in the two sites, Sragen and Surakarta, integrate green marketing in their business by using natural dye, reducing the use of toxic materials, reducing pollution as well as harmful waste (Ottman et.al, 2006). However, most of communities have not followed sustainable consumption principle, including in purchasing *batik*. This makes the market of natural dye *batik* is limited on a certain group, which is middle or upper class

society who like traditional *batik*. The strategies in marketing naturally dyed *batik* are innovation, product differentiation, pricing, promotion, and distribution.

Batik products innovation plays a vital role to deal with the competitive market and the dynamic trend design. *Batik* entrepreneurs differentiate their products so that the products are competitive. In determining the price, the product quality, the complexity of the design, the aesthetic aspect, the potential market, and the competitors should be taken into account. The most effective sales promotion for SMES especially for *batik* sector is through national or international exhibition. Through potential exhibition, it is believed that the products will be continually distributed. In line with this study, Rao (2007) state that SMES entrepreneurs in Philippines have significant contribution towards the production and distribution of eco-friendly products.

4 CONCLUSION

The understanding of small and medium *batik* enterprises towards eco-friendly business is still low. The understanding is limited on how to lower the production cost by utilizing the waste and how to manage or dispose liquid waste. Government and stakeholders (universities, community organizations, and international organizations) should empower small and medium enterprise to change their economic behaviour to be eco-friendly oriented.

Small and medium enterprise entrepreneurs have identified the needs of the production factors that are related to the market needs. *Batik* industries have already done most of clean production aspects that cover recycle, reuse, and reduce. However, they only concern on economical aspect without considering occupational health and safety. The concern of environmental sustainability is still low so that economical aspect plays an important role in the decision-making of production process. The lack of socialization and training on the simple waste management and disposal by Ministry of Environment becomes the reason why the small and medium enterprises do not manage and dispose the waste properly.

Small and medium enterprises market their naturally dyed *batik* through outlets in strategic locations and regional, national, and international exhibition. The community awareness on the eco-friendly product is low. The limited amount of natural dye makes naturally dyed *batik* expensive. Consequently the market demand of naturally dyed *batik* is lower than chemical dyed *batik*. To increase the demand, marketing can be done through exhibition, product innovation (the types of the product, the designs, and the colour), and product differentiation.

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Women Body Figures in Galih Reza Suseno`S Painting As Reflection The Reality of Divinity

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ABSTRACT. Research was carried out aiming to identify: a) Galih Reza Suseno background in representing women body in his Painting, b) the desired image that Galih Reza Ruseno wants to represent through his painting. Research was held in Galih Reza Ruseno`s Painting Studio, Mojosongo Permai Residential area block D No. 49 Boyolali from January to March 2017. This Research was carried out using critical social research methods. Data of this research are collected through: informant, places and events, archives and documentation. Sampling method in this research was carried out using purposive sampling method. The data collection was done using: observation, interview, analysis as well as archives and documents. The data validation techniques that used by this research were: source triangulation and informant review. Interactive model techniques were used as an analysis technique. The results of the research show that: a) the attraction of Galih Reza to women figure was driven by his admiration of women as the most beautiful creation of God. Galih Reza placed women figure as a symbol of tenderness and purity. Because of that, the beauty of women is easy to tempt and could become the cause of sins. b) The tenderness and pureness of women body are represented through pure figures as a tribute to the wonder at the beauty of his creation. Disfigured face as a representation of helplessness or dissatisfaction of himself and his world. The figure also represent the point of human consciousness of the death of his ego, desire, aspiration, for him it does not matter anymore because experiencing the reality of deity/divinity is more important than all that what the world has to offer.

KEYWORDS: image; women body; painting; representation.

1 INTRODUCTION

The existence of the body in the world of art in Indonesia continues to be a warm conversation. This condition is evidenced by the endless body of artists in exploring the works of art produced, whether in painting, sculpture, and graphics. The diversity of body image presented in the paintings reflects the dynamics of the meaning of the body in social and cultural life as the basis of work.

Mulyadi (2012) states that: "The world of fine art was still preoccupied with the issues around the body. The body is not merely a material entity. Beyond the visible, there is a psychological construction, beside typical and authentic experience, there are layered memories that criss-cross with a variety of other factors such as: basic values, social norms, behaviors, identity. The view that is still strong is the physical body which is home to a noble soul. Body-soul dualism is considered a model of traditional religious view side by side with the view that explores matters of the body from different angles and disciplines. Body as a cluster of values, identity, symbols, and metaphors is endless to discover, becoming a fertile ground for sowing the idea of psychological, sociological, anthropological, theological and philosophical".

Surakarta or Solo is one of the cities in Indonesia which has a long history in the world of painting. This is evidenced by the emergence of the practice of painting that has long journey and the birth of the big names such as Indonesian painters from Solo: Dullah, Jaihan Sukmantoro, Srihadi Sudarsono. Interest in women's bodies becomes the arable object of Solo painters until today. Some painters like Hashim Katamsi Solo, Kawit Tristanto, Hery Soedjarwanto, Wiryono, Digdo Irianto, Gigih Wiyono, present the female body with different images. The next young generation of painters such as: Tri Wahyudi, Galih Reza Suseno who also remain familiar with the objects of the body, particularly the female body.

The presence of an adult female body on Solo artists' paintings cannot be denied because of social and cultural factors, in particular the practice of popular culture that is taking place in the Solo community. The images of women that are motherhood, graceful, polite and courteous rarely are found in today's society. But the images of women that are individualistic, cool, fashionable continues to be present before us. Actual and contextual realities like these become the stimulant for painters to lift them into the paintings generated.

Galih Reza Suseno as a painter and popular cultural actor knows very well about the existence of the female body in the vortex of popular culture. The woman's body provides an incredible complex imagination terrain. In this context, Galih places the female body objects as an introduction to construct them into specific images in accordance with the presence of imagination when he works. Galih does not want to get stuck in the popular culture that always shows the surface, but he is conscious that as a God's creature he needs to dig deeper into his way of framing the image of the All-divinity.

In order to identify and analyze any discourses about the female body images in the paintings of Galih Reza Suseno, it is necessary to study systematically. The study is expected to uncover any body discourses that are already present in the practice of painting in Solo. To know the things mentioned above, the research problems can be formulated as follows: What is the background Galih Reza Suseno has in presenting the objects of the female body in his paintings and what image is on the object of women's bodies in Galina Reza Suseno's painting?

2 RESEARCH METHODS

The study was conducted in Galih Reza Suseno's Painting Studio, Mojosongo Permai Housing block D No. 49 Boyolali and Jetak Mredo RT 3/1 Bangunharjo Sewon Bantul Yogyakarta in January-March 2017. The research employed critical social method; the approach used was cultural studies, namely particular way of life for a group of people who apply. Ideology thus plays an important role, so there is no universally applicable meaning (Ratna, 2010).

The main data sources in qualitative research were words and actions, as well as the additional data such as documents and others. Source of data used: informants, places and events, records/documents (Moleong, 2009). Sampling technique used was purposive sampling Sutopo (2002). Mechanical validity of the data used was: Triangulation and Review informant. The analysis technique used was an interactive model that consisted of three components: data reduction, data presentation and conclusion.

3 RESULTS

Results of research conducted show the following results:

3.1 Galih Reza Suseno's background in presenting the female body object on paintings

The existence of a strong boost in Galih Reza Suseno himself in presenting the object of women's bodies in the paintings because of his desire to find out about what is true inside human. A mystery for what purpose human is created and what real potential human contains. In understanding the human being as a creature, Galih continues to browse the objectives Creator creates human. To browse the essence of the purpose of human life, there is no other way than to go back to God the Creator of human. Back, in this case, can be interpreted by aligning themselves with the values that are spirituality, values that are essential.



Picture 1: Vortex Fall, 160x170 cm, Acrylic on canvas, 2016

The above description is reinforced by what is disclosed by Galih, that: "The current social and cultural conditions become a stimulus to do auto-criticism against himself in art, making spirituality as the foundation in the work. The challenge for him, how spiritual values can bring enlightenment to the dark soul and awaken vitality, however, because human is spiritual beings that always requires a higher reality than himself".

For him working means including spiritual values that are capable of providing wealth and spiritual satisfaction, so it can be integrated with other life activities as a whole in building the power of life. The desire to return to the issue of spirituality as the foundation of the work, making the presence of the women bodies on Galih's paintings as a medium to admire the beauty of God's creation, the beauty that is always framed and discussed in a spiritual dimension. The bodies of women presented naked, in various poses, dimensions, and expression, are not intended to lead to the image of the physical nudity itself, but more to the meaning of spirituality. The presence of women's bodies is expected to arouse awareness space of the apprecians to get into the issue of higher beauty and essence.

In working Galih always holds to the belief that "God creates to disclose / declare Himself, while we create to express our response to God's love". Therefore, the Galih keeps on trying to present the images of All-divinity through the symbols presented on his paintings. In a spiritual perspective, the process of painting done by Galih is a form of gratitude for all the grace that God has given to him.

Galina basically does not want to be too late in the atmosphere of a popular culture that has engulfed the lives of the present generation. He does not want to get caught up in the culture of postmodernism society that prefers to see the surface. Current of developing popular culture is actually used as fortitude of his belief that the spiritual character in art is always there and will occur as art is never separated from the spiritual. Although the religiosity values are eroded by modernization but still, every human being actually needs mind nutrients that one of them is gained through working out art.

Human has uniqueness compared to other creations, which has material (body) and an immaterial (soul/spirit), inheriting the characters of the Creator. Exhaled His breath means transferring divine potential which is also exist in humans, having the "image/likeness" of God, in the simplest sense, means that humans are made to resemble God (IMAGO DEI). This spiritual dimension determines the peculiarities of humans created in the image of God. Something inside humans resonates with God and responds to His promptings.

For Galih, women as the creatures of God are the work of the most beautiful things on earth that in working Galih tries to bring back the beauty values through the paintings produced. The bodies of the women in his paintings like the endless objects to be identified touched, felt, and enjoyed as a gateway to arrive at the values the beauty of All-divinity nature.

3.2 The image of the female body in Galih Reza Suseno paintings.

Female body image on Galih's paintings is closely related to the concept of workmanship used in producing the works. Based on the Galih's view that creative power should be used to express a sense of wonder and gratitude for all God's grace. Appreciation of beauty comes from our amazement upon the majesty of God, while the creation of art as an expression of wonder and love of man to God. The artist who realizes that he himself is created similar to the Supreme of Art, so that he looks at art as a noble effort to reveal a higher reality.

In the perspective of Galih, women are interpreted as a symbol of tenderness and purity. Visualization of naked female bodies is interpreted by him as a form of human openness. In that context, he rests on his belief that: "For God, nothing can be covered, all plainly visible in His eyes. Without intending to demean the dignity of women because he himself also admires women as a form of most beautiful God work".



Picture 2: Beauty Of Paint, 40 x 60 cm (6 panels), Acrylic On Canvas, 2016

The bodies of the women on Galih's paintings with body expression that sometimes crouching, facing downward, supine, raising hands, blank stare, biting the finger always signal their rich imagery of resignation, helplessness, tenderness, rigidity all of which are overlapped. These images lead to one source that is the spirituality of All-divinity. The image of softness and purity is expressed in the nude female body on his paintings.

The excavation on the body image of women on the paintings is not always conveyed through beauty or nudity on the physical body. But also through physical destructions as representation of humans consciousness point on their powerlessness/dissatisfaction, the death of ego, desires and even ideals. This is certainly an obvious contrast to the beauty of the gift that God has given. The

women's bodies can sometimes get stuck in a puddle of body image that is empty or soulless. But on the other women's bodies can also be a form of media to express our gratitude for the gift of beauty that has been given by the Creator.

4 DISCUSSION

View of the work of a painter is basically very influential on the visualization of the paintings resulted. This also applies for Galih as a painter who still continues to proceed in the search for his own authenticity. The views of spirituality to the values of the beauty that is All-divinity he always clings to always fill to his painting process. Throughout the practice of art, spiritual character of art is essentially always there. It is able to become an inner nutrient that cannot be obtained if the art practices merely relate to the physical.

Life and art will be empty if only the practice of art has no spirituality charge. The description is in accordance with the views of Sugiharto (2013) that: "art refers to various efforts to re-create and deals with the possibilities available, in order to change the quality of life to become more in line with the highest and deepest aspirations of the human mind. Art in the narrow sense refers to various creativity game processing forms and imagination (likeness, image, movement, tone and words), in order to sharpen the effect on sensibility and sensation, for the sake of banging reflective and feeling consciousness. That is the art practice faith lived by Galih, that is the growing awareness of spiritual values that he should implement on his works.

In connection with the above description, then Galih does not put the female body as a commodity as it is practiced mostly by modern artists. Women as a commodity in the context of mass culture and commodification as well as exploration of women then make women as "commodities". Women are always broadcasted with high selling power through advertising, sales promotion, all of which world actually trades image, sparkling world which manipulates the image of women (Noerhadi, 2003).

The women's bodies as one of the objects that are often worked by Galih, are placed as a medium to admire the beauty of God's creation. The beauty that is always framed in a spiritual dimension. The bodies of women presented naked, in various poses, dimensions, and expressions, are not intended to build the image of nudity itself, but more to the meaning of spirituality.

In accordance with what is described by Pilliang (1998) that: "the image (image) is something that is visible to the senses, but does not have a substantial existence". Likewise, the female body image presented on the Galih's paintings, that the body image is soft, chaste, submissive, strong feelings can be present in the apprecians feeling as an aesthetic experience. The presence of women's bodies is expected to arouse awareness space of the apprecians to get into the image of more essential beauty, the image of All-divinity.

5 CONCLUSION

Based on the discussion, the research conclusions can be formulated as follows: 1) Galina Reza Suseno's background in presenting the female body objects in the paintings due to the strong impulse within himself to find out about what is true inside human. The desire to return to the issue of spirituality as the foundation of his working, making the presence of the bodies of women in most of the works of Galih as a medium to admire the beauty of God's creation, 2) The bodies of the women in Galih paintings expressing crouching, facing downward, supine, raising hands, blank stare, biting the finger, always imply the existence of the image of resignation, helplessness, tenderness, rigidity all of which are overlapped, towards the space of awareness that leads to the All divinity vortex image.

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Mediamorfosis And Public Literacy in Era Convergence

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ABSTRACT. Mediamorfosis has caused a changes in the pattern of conventional communication. Mediamorfosis raises new concept of the shrinking world or the world is on our thumbs. The expression in the community "tiger is your thumb " instead of "tiger is yours mouth". Mediamorfosis provide some sort of determination on audiences in various fields. Results of research has been done on college students showed that evidence mediamorfosis current form, the use of media has been enjoyed by all people. However, the higher the activity of users to social media was not counterbalanced by the literacy and ethics utilizing social media. Generally, students have at least two accounts on different social media. Dependence on the Internet media through their gadgets are a necessity. These findings are of course reminded Mc Luhan prediction that the presence of the technology will change the culture of the community both in the way communicate or lifestyle. Another interesting finding is precisely the level of literacy of students in the regulation of interaction in the virtual world that is applicable in Indonesia they do not know let alone to understand its contents. In fact, their activities are potentially caught by the regulation is possible because the student acknowledges the use of social media can not be separated from things that are forbidden in the law such as defamation by insinuating, Bullying, spreading info hoax, funny pictures of potentially insulting someone. Literacy of the regulation is not a necessity for the user if not disputed by others, which is important is social media for their new entertainment. Increased literacy surf as research recommendations wiser to let users interact in social media.

Keyword: mediamorfosis, public literacy, social media, convergence

1 INTRODUCTION

Users of social media in Indonesia is very high. Coupled with the Indonesian internet penetration is high, the proliferation of accessing the internet through mobile devices as well as to the many people of Indonesia that Internet literacy. Indonesia ranks fourth largest Facebook users after the USA, Brazil, and India. In the era of globalization, the development of telecommunication and information technology (IT) has been so rapid. Technology makes the distance no longer a problem in communicating. Internet certainly be one of the medium. The Ministry of Communications and Information Technology (Kemenkominfo) at the end of 2016 revealed the internet users in Indonesia currently reaches 63 million people. Of that number, 95 percent use the Internet to access social networking. social networking sites are the most accessible are Facebook and Twitter.

Manufacturers in social networks are the ones who have to produce something, either writing in Blog, photos on Instagram, or upload videos on Youtube. Most Twitter users in Indonesia are the consumers, ie which does not have a blog or have never uploaded a video on Youtube but frequent status updates on Twitter and Facebook. The demands of social change which impact on mediamorfosis gradually finally led to a number of impacts such as media convergence. Indeed, the resulting impact is not always negative but also a positive impact. Internet reveal a new fact that communication with intermediary computers are more socially attractive than direct communication. Unfortunately, the activity of teenagers or college students aged teens not relevant to their

understanding of the laws that govern interactions in cyberspace is the ITE Law in force in Indonesia. This is further aggravated by rampant violation of ethics in the surf in cyberspace. Forms of communications that change brings new patterns of how to communicate with students. Shifting form of media utilized by individuals quickly Accordingly, attract would examine mediomorfosis and public literacy in the era of media convergence.

2 REVIEW CONCEPT

As Mediamorfosis Communication Evolution Along with the development of Internet technology communication devices are now already led to thin clients, which is a tool of internet users are getting smaller shape. People will more easily access the data, anywhere without being weighed down by a heavy burden. Technological change is believed to lead to a change in the pattern of thinking and ways of doing things, even entered the realm of civilization and culture change and affect the patterns are more complex in social relations, economics, politics, business and education.

Associated with an increased significance displayed by these changes, William Gibson's novel *Neuromancer* said that the virtual world as a world "other" that consists of a lot of information from the corporate, military, government and the individual ego. Gibson also described that the virtual world is a hallucination contextual experienced daily by millions of legitimate operators, in every nation, by children being taught by math concept ... a kind of representation free of data abstracted from the banks of data every computer in the human system. A complexity that can not be understood. (Severin and Tankard, 2005).

The complexity of the world that happens in cyberspace then no one when Roger Fidler presented the idea of mediamorfosis that occur on the Internet. The development of the exceptionally strong media is of special changes in media forms of communication, usually caused by a complex interaction of important needs, competitive pressures and political, and social innovations and technological. Mediamorfosis essence is thought that the media are adaptive systems, complex. Namely, the media, as well as other systems, responding to external pressure with self-reorganization process spontaneous. And, like living species, media evolve towards survival is higher in an ever-changing environment. (Fidler in Severin and Tankard 2005).

In other words, the changes that occur when the media is a change which is a process of adaptation to the demands of increasing social change. The era of globalization requires people to fast-paced, very practical and efficient. But the process of change of this media in a gradual manner, as said Fidler saying that new media does not appear spontaneously, but gradually from metamorfose media is longer. For example, from print media to the television media, and from television to the cyberspace is the Internet media. Everything happened not independently and turned away, but through the stages of metamorphosis to adjust to the demands of social change.

Internet as a media metamorphosis longer serves a million options because so many in the words of William Gibson, Internet is a complexity that can not be (I call it is not easy) to be understood. People may no longer need to open up sheets of paper, turned up his radio to investigate the actual news, 'fill in' self with old books in the library or wait hours phenomena fascinating world through a glass screen. With the development of increasingly sophisticated internet world, there is the process of bringing a number of different media in a medium called media convergence.

Convergence of media can be said to be a direct result of the commercialization of the media that is now going on in the world, not least in developing countries such as

Indonesia. It can not be separated from the question of who did what to whom and with what purpose. One interesting views to be discussed is the statement Miliband and Westergaard said that the media actively works to the benefit of the ruling class (and often the owner of the media) or the bourgeois government in an effort to suppress or lull the opposition and hinder the political and social deviation. It is basically a Marxist view of the media as a tool for legitimizing capitalism (Mc Quail, 1987).

The principles of implementation of new media technologies that use the advanced stage of transformation of the mainstream media and the emergence of communication through computer media. Mediamorfosis six basic principles are as follows:

- **Coevolution and Coexistence:** all forms of communications media present and develop together in a complex adaptive system, which continues to expand. Once emerged and developed, each new form, in some time and to the extent that diverse, influenced the development of any other form.
 - **Metamorphosis:** the new media do not simply appear and apart from the others, all of which appear gradually from previous media metamorphosis. When forms are newer emerging, forms of earlier tend to adapt and continue to grow, not die.
 - **Inheritance:** media forms of communication that emerged dominant traits inherited from previous forms. These properties continue and spread through the codes communicator called language.
 - **The survival:** all forms of media communications and media companies are forced to adapt and evolve in order to remain able to survive in a changing environment. The only other option is dead.
 - **Opportunities and needs:** the new media are not widely adopted because of the limitations of the technology itself. Sure there is always a chance and reasons of social, political and economic push or new media technologies to develop.
 - **Pending adoption:** new media technologies always takes longer than expected to achieve business success. Media convergence era
- The phenomenon of convergence raises a variety of definitions.

The new media is a means or a tool of communication emerging or newly developing. The term refers to the new digital media device that electronic communication devices which only need a finger touch tangan. Newmedia or new media is defined as the product of mediated communication technologies that are shared with a digital computer.

3 DISCUSSION

The Internet in general and social media in particular seems to have depose traditional toys as entertainment teenagers. Life in the virtual domain is seen as something that is as important to life in the real world. In his research on media implies very fantasis results. Teens choose the communication media interaction approach distinguishes social media according to how closely the media with face to face interaction models. There are some problems in making comparisons of this, some people believe that the new media is "mediated" than would be believed by his supporters. The new media also contains the power and limitation, losses and gains, and vacillation.

Media studies is a place where the contents, history and the effects of various kinds of information media technologies assessed, especially regarding its effect on society. Subjects were used as research material of the study of the media among others are sociological analysis that includes the effect of changing ideologies and reception and consumption of media messages by the user. Then media studies analyzed in terms of the production of a message that includes the role of technology and media markets.

By analogy with the conditions of communication patterns today, Walther have

called hyperpersonal communication. He gives three factors tend to make the computer via the communication factor is more attractive: (1) E-mail and other types of computer communications allow presentations very selective, with fewer performance or unwanted behavior than direct communication. In other words, you do not have to hassle when communicating with others via e-mail. (2) People involved in communication via computer sometimes experiencing excessive attribution process in which they are building an impression stereotypes about their partner. These impressions are often ignore the negative information, such as typographical errors, typos and so on. (3) Institute of intensification could occur in which the positive messages of a partner will generate positive messages from other colleagues (Severin and Tankard, 2005)

Apart from the negative impacts and positive feel from this mediamorfosis, one thing I think is most important to anticipate the impact of a million options offered by the internet is to improve media literacy or what is also referred to as media literacy. Media literacy is an effort to train themselves to be wise and caring in receiving and digesting information from the media. Especially in the era of media convergence as it is today. Without us knowing with the convergence of media, indirectly ourselves have hegemony by the media. Because media is the way most software to produce reproductions of compliance related hegemony and similarity perspective of a phenomenon. Hegemony through this medium if we can not take very well will certainly bring a lot of mind-a new mindset which encourages us to, for example, to behave consumptive without control.

This data is reinforced by the findings of my research with Dr. Lisa Adhriati and Dr.Lelly Arrianie conducted in September 2016 with the title "Student activity on social media and the level of literacy in UU ITE". We conclude that the activity of students in using social media is very high. Generally, students have at least two accounts on different social media. Dependence on the Internet media through their gadgets are a necessity. These findings certainly remind the Mc Luhan prediction that the presence of the technology will someday change the culture of the community both in the way we communicate or lifestyle, can even bring disaster on the technology itself. In theory it Mc Luhan said that media as extensions of man and the media also carry messages where the message is the medium itself (the medium is the message).

Another interesting finding is precisely the level of literacy of students in the Act Interaction Electronic Transactions (UU ITE) No 11 of 2008 as regulatory interactions in the virtual world they do not know let alone to understand its contents (chapters) and even most of the students had never heard of UU ITE. Meanwhile, their activities are potentially caught by the regulation is possible because the student acknowledges the use of social media can not be separated from things that are forbidden in the law such as defamation by insinuating, Bullying, spreading info hoax, funny pictures potentially insulting someone or SARA etc. Knowledge of regulations is not mandatory according to them as long as the user is not disputed by others, the major social media become the new entertainment for them. Where the need for literacy surf as recommendations of our research so that more users interact on social media wisely.

3.1 Type public in Mediamorfosis

The complexity of the world that happens in cyberspace it is fair when Roger Fidler presented the idea of mediamorfosis happens to internet. Term Filler mediamorfosis popularized in the 1990s provide a kind of introduction to the concept of how technology has changed into new media. Changes due to technological inventions that does not impact on the business side of the media, but also provide a kind of determination on audiences in various fields. One of them content is no longer controlled by media institutions. The phenomenon that emerged in the field of journalism is the audience involvement in the production of information and news. Now, audiences can report events

directly contribute and access them through social media and not through the mainstream media (radio, television or newspapers).

When viewed from the existence and reality of the middle of the audience, the technology could be placed in three different concepts. This concept provides a simple overview of how the human sort (audiences) looked at the technology and its significance for life.

First, *Utopian*. Utopian accept the existence and determination technology with open arms. Referring to the determination of communication technologies that provide a great effect not only on the way we communicate, but also social, political, to economic. In a Utopian view, the development of communication technologies impact the absence of barriers and stratification for all aspects of human life.

Communications technology, the Internet and the influence that appeared provide a new direction for the development of society in the present and future. For example, how communications technology gives the channel an active participatory community or community involvement by increasing the ease of communication between citizens and beyond the boundaries of the geographic and social. This argument shows that the real effect of the situation generated by the interaction as a result of this communications technology will in turn encourage the formation of new deliberative spaces and new forms of collective action; provide new public spaces; as well as bring new patterns of communication between the citizens, the users (users) or consumer information and citizens as the manufacturer of the information itself. Here applies istilah prosumerism that as users of social media, one could just as prosuden or only as consumers but at any given time can be as producers and consumers as well.

Second, *Dystopian*. This concept explains how communication technology must be regarded with caution. Kultural emerging critical to advances in communications technology have resulted in the emergence of social and political alienation to obscure the power of reality itself. The pattern of this view suggests that the relationship between citizens and government is far more meaningful directly, or face to face than facilitated by new media, like the internet. Technology is not a device or a specific human activity, but rather as a resource to be controlled and organized or simply as a phenomenon of an experience. New media like the internet is believed to impact the way we communicate, even negatively alter practices and communication spaces that were previously maintained demokratis. The Internet has shifted the focus of power, speed beyond space, regularity becomes irregular, time moves by default, community centers and the loss of values that govern society. In the social order, dystopian assume that the order of society being split even isolate interactions with each other, and the result has been a fragmentation of communication that are not directly dant ermediasi by the media.

Third, *Technorealism*. This concept led to the view that a more reality to technological progress and its effects on humans. Undeniably internet influence on various aspects in society. However, people can not take it for granted or ignore the existence of these technologies. Society must think critically and open pastures to their choices as a result of technology. Not always a new technology like any of the new media determiner or totally change the society. Technorealism the view was popularized by many journalists, academics, and practitioners who see the technology in a balanced and subjective significance of the potential effects of the internet.

Finally, mediamorfosis has caused a number of changes in the pattern of conventional communication. Internet has been easier for anyone to put the world at the tip of his thumb. Mediamorfosis raises new concept of the shrinking world or the world is on our thumbs. So, I wonder if the expression in the community "tiger thumb you" instead of "mu tiger mouth". By the nature of social media is a very open course regarding oral

and writing can be submitted to social media using the thumb. Wise use of social media means not to harm others. For that, let's savvy use of social media.

The results showed social media become the main magnet that can treat a wide range of boredom and curiosity to various issues and new information, and establish relationships.

Social media is presented via new media (internet) is currently a variety of types and counted fairly numerous. If initially considered to dominate the facebook social media arena, now the presence of Blackberry messenger (BBM), WhatsApp (WA), Line which is more private friendship encompass also the user can not be separated from one's own smartphone device. So also with the presence instagram that offers a sensation to the hobby of photography for sharing, presence Path which claimed more interesting and more private because the number of friends is very limited compared to facebook, the presence of Youtube which is able to accommodate the wishes of a person sharing the video widely and various social media apps other presented today indicates that man can not be separated from the need for communication and information.

Social media offers the convenience of being able to collect and capture friendship more widely, so that the person's social media can resume communications with past friends who have been separated distance and time and can find new friends. Through social media interactions occur in the form of so-called cyber conversation chatting, exchanging pictures and inform each other of various things including various personal activities through the writings of personal status on the timeline.

Social media is often used by students in this study is quite varied and average active use at least 4 to 5 social media accounts such as Facebook, BBM, Instagram, Line, Path, Twitter, Youtube, WA, Snapchat. But that is predominantly used by all informants facebook, BBM and Instagram as social media.

The desire to use social media is also based on diverse reasons. Generally each informant had three reasons are quite varied when using social media like to share activities and experiences, find information, store photos, spare time, add friends, looking for fun, watch funny videos, see photos, interaction and communication, play games, follow the times / update, and eliminate boredom.

On average informants admitted that using social media is based on the need to have fun and berinteraaksi non- academic, so only occasionally, take advantage of social media for academic needs such as in order to find answers to the tasks and information about the academic / lecture.

The need to use social media as a vehicle for 'fun' pamper your fingers to make the orientation of students in using social media also varies. They claim that things are loaded or displayed in social media used by students generally contain the outpouring (vent) of the feelings you have, the activities carried out daily and the status of motivational phrases.

This further reinforces the notion that the purpose of the creation of social media is to satisfy the human desire to be able to show and strengthen the self-existence (private) in the presence of other audiences. Social media is considered able to become a place for a person to be recognized widely in a short time. Social media a new dimension of space and time that is different from the pattern of communication that occurs among humans before the rapid development/advancement of technology.

Unique application being offered for the satisfaction of communication needs that are present in social media makes man today can not escape from technological progress

and it seems to have become daily necessities as well as the need to consume intake / nutrition for themselves. Anything less and always look for if every day the finger can not dance on your device to share any technologies that are considered to raise the prestige and personal image.

In general, the students argue that ethics is important due to the reasons for keeping *kenyamanan* communicate with other friends, in order not to make other people hurt and angry with writing or pictures posted. Ethics also expressed can describe the nature of one's self as well as the manner and quality *berkomunikasinya*, as well as with the level of education a person has.

This assumption implies that the students are well aware that the social ethics of media should still be considered to maintain the regularity of norms / civilized manners that have been agreed in the community. Efforts are provocative, negative and able to generate noise and hatred in social media is still necessary to avoid mutual, although the communication on the internet people are more likely to have freedom of speech in a straightforward and personal information can be easily disguised even hidden to escape from responsibility when it has to do things that violate ethics. Students also understand if cyberspace is one of the facilities used to share an activity or event as done in the real world, so it is because a lot of similarities between the real world with the virtual world, the need for ethics in the lives in both worlds.

4 CONCLUSION

The level of use of new media and surfing behavior being obtained data shows an overall gain this study illustrates the use of new media and surfing behavior are very high and always done become a necessity in the lives of informants use of new media is quite high. *Mediamorfosis* has caused a number of changes in the pattern of conventional communication. Internet has been easier for anyone to put the world at the tip of his thumb. *Mediamorfosis* raises new concept of the shrinking world or the world is on our thumbs, media saturated world, the world is now covered by the media.

Media is all around us, affects us, affects our emotions affect even a consideration in deciding things in our life.

Interaction on social media done by the students, there is also acknowledged doing cyberbullying. Especially the tendency of informants did not understand the contents of UU ITE, but the informant is necessary limitation to interact in cyberspace. However, the informant understands violations that often occur in social media such as libel, defamation, fraud and hateful speech. This condition was alarming because of its high activity on social media not coupled with their knowledge and understanding on the rules that govern UU ITE.

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The Development Of *Colestvia* Model As An Effort of Internalization Character Values in Social Studies Learning

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ABSTRACT. This research aimed (1) to develop the COLESTVIA model as a tool to improve the teaching of social science and (2) to test the effectiveness of the COLESTVIA model in the teaching of the subject. This paper was conducted with research and development approach which consisted of three stages: preliminary studies, model development and model testing. The data were collected through observations, interviews, questioners and documentations. The data collected from the preliminary studies were analyzed using qualitative analysis. Then, the data collected from the model testing stage were analyzed using quantitative analysis. This research used t-test to measure the different level of effectiveness between teaching using the COLESTVIA model and lecturing model. This research concluded that (1) the COLESTVIA model which was validated by experts and tested in SMP 19 could be implemented in other schools. After being tested in quasi experiment in SMP 2 and SMP AL Muayyad, students who were taught using the COLESTVIA model successfully improved their cognitive and affective skills. They acquired better scores than those taught using the lecturing model. (2) The effectiveness test, which was carried out in SMP 9, SMP 24 and SMP Kristen 1 Surakarta, showed that again, if compared to the lecturing model, the COLESTVIA model more significantly improved the students' academic skills and strengthen their characters. Thus, it could be concluded that the COLESTVIA model is more effective than the lecturing model.

Keywords: social science learning, learning models, competence, characters and identity

1 INTRODUCTION

Law No. 20/2003 on the National Education System (2007: 8) rules that the national education functions to develop the students' skill and character so that in the future they can become citizens who have faith in God and have noble personal qualities. The national education system is also expected to prepare students to be citizens who are smart, creative, independent, responsible and democratic. The law, indeed, provides noble ideals of the national education system. However, in reality, the ideals have yet to be achieved. There are still abundant moral injustices as well as problems concerning the nation's social, political, economical and cultural sector. In addition, currently, the nation also faces a crisis of identity. This reality check signifies that the current Indonesian national education system still fails functioning as expected by the aforementioned law (Rokhman, Nurhadi & Muhsinatun, 2006: 116).

Scholars have argued that the Indonesian education system is oriented only to develop students' cognitive skills. Thus, it has failed to develop the student's moral (Suyanto, 2003: 153). This is proven by much social illness emerging in the society including drugs abuse, free sex, crimes and violence among other things (Lubis, 2009: v). The current group of young generation also has failed to behave accordingly in front of the older generation. The younger generation is losing the grip of the nation's cultural identity, for example politeness, tolerance, humbleness and helpfulness among others (Supriyoko, 2003: 3).

The failure of the national education system as argued above specifically illustrates the failure of social science teaching in Indonesia because besides serving as an academic instrument, social science is supposed to function to equip students with knowledge to solve social problems. Social science, for instance, should provide students with knowledge concerning on moral education, independence, responsibility, discipline and it should nurture entrepreneurship souls on students (Rokhman, Nurhadi & Muhsinatun, 2006: 117). Therefore, teachers have the responsibility in not only transferring the knowledge but also transferring the values. Teachers should not only focus on the cognitive education but also in skill and morality education so that students may become better future citizens (Sardiman, 2002: 123).

In a bid to achieve a better social science teaching, scholars have called for a better paradigm in social science teaching. Cholisin and Hisyam (2006) for instance have argued that social science's curriculum should develop student's behavior, attitude, skill and knowledge (BASK). The paradigm of social science teaching should be changed from behaviorist to constructivist. According to Vygostky, knowledge could be built based on interaction with others. This notion provides the ground for the development of the COLESTVIA cooperative model of learning. This model incorporates Student Team Achievement Division (STAD) and Team-Games-Tournaments (TGT) as well as Values Inculcation Approach (VIA). The cooperative learning method, which is characterized by group cooperation model, is expected to improve students' activity and creativity, increasing their interpersonal relations and improve their achievement. Then, the VIA can be used to internalize moral education to students.

This research was conducted in some junior high schools (SMP) in Surakarta, Central Java, Indonesia because since 2011/2012 academic year, all educational institutions in the city were supposed to implement character education in their daily learning process (Widiastuti, 2011: 4).

2 RESEARCH METHODOLOGY

This study used research and development approach. This research developed COLESTVIA as a learning model that incorporates character education in the teaching of social science at SMP level. This research tweaked a theory coined by Borg and Gall (2007). Instead of following their 10 steps of research, this research simplified them into only three steps of research which included exploration, model development and testing model's effectiveness.

The subject of this research included all teachers of state and private SMPs in Surakarta. The sample included state SMPs, namely SMPN 2, SMPN 9, SMPN 19 and SMPN 24, and private SMPs, namely SMP AL Muayyad and SMP Kristen 1 Kota Surakarta. This research used a random sampling, choosing a random class in each school. This research also used quantitative analysis in treating the data obtained from experiments. In conducting the experiment, this research employed the Classroom Action Research experiment. This research also used quasi experiment to test the impact and the effectiveness of the COLESTVIA model. The results of the experiments were finally calculated using the t - test.

3 RESULTS AND DISCUSSION

The COLESTVIA learning methodology is basically a cooperative learning model which incorporates two learning strategies namely the Student Team Achievement Division (STAD) and the Team-Games-Tournaments (TGT). In addition to them, the COLESTVIA model incorporates the Values Inculcation Approach (VIA), an educational approach aiming to instill certain values in students. Such values include religious, nationalism, honest and hardworking. The other values are expected to make students able to respect others' values and achievements, love reading, being critical thinkers, being disciplines and independent individuals. These should be integrated in social science's

syllabus and the Learning Implementation Plan (RPP) so that teachers can conduct the Integrated Social Science teaching.

In the preliminary step of research, the draft of the COLESTVIA learning model went through the Classroom Action Research experiment in which experts on character education and educational technology as well as social science teachers in various junior high schools in Surakarta were asked for opinions on the drafted model. After reviewing the draft, they deemed that the COLESTVIA model could improve the teaching and learning quality of social science subject. They considered that the COLESTVIA model could a) improve students' cognitive skills and b) improve students' affective achievements including their skills and behaviors.

Then, the research entered the next step i.e. the quasi experiment in SMP 2 and SMP AL Muayyad in Surakarta. After being tested at the schools, the COLESTVIA model was proven to significantly improve the quality of the knowledge being transferred and improve the skills and behavior of the students. The research also tested the effectiveness of the COLESTVIA learning model in SMP 19, SMP 24 and SMP 9. The result showed that if compared to the existing lecturing model, the COLESTVIA model significantly improved students' achievement (cognitive aspect) and strengthened their characters (affective aspect and skill). Based on the table above, this paper argues that compared to lecturing model, the COLESTVIA model is better at improving students' achievements as well as making them internalize the values they have learned. Thus, this paper argues that the COLESTVIA model is more effective than the lecturing model.

The COLESTVIA learning model has various advantages compared to other learning model or strategies. In this model, the teachers can implement cooperative learning strategy which combines both STAD and TGT strategies as well as the VIA approach to instill values they teach to students. The teachers also can conduct the Integrated Social Science teaching as mandated by the curriculum developed by each school (KTSP). The teachers, who employed the COLESTVIA learning model, can evaluate their students from various aspects, including not only their intellectual or cognitive aspects but also their behavior (affective aspect) and skills. Besides, the COLESTVIA model also paves ways for students to develop their own creativity and activity in studying social science.

The COLESTVIA model was developed based on various theoretical studies, frameworks as well as findings from other researchers. The model was developed by incorporating the STAD cooperative and Tournament learning strategies as well as values incorporation through the VIA approach. The cooperative learning strategy consists of seven stages that include 1) achieving goals and motivating students, 2) giving information and holding question and answer sections, 3) organizing study groups, 4) guiding a group of students to study and work, 5) holding Games Tournament, 6) holding evaluations and 7) giving rewards. According to Krathwohl (1964), there are five stages to shape students' characters that include 1) receiving, 2) responding, 3) respecting values, 4) organizing assessment system and 5) characterization, a last stage in which students are expected to have internalized all values teachers have taught them. However, these stages in practices can be simplified in three stages that include 1) receiving and understanding the values transferred in social science teaching, 2) accepting those values and 3) actualizing and practicing the values in their daily activities in school, family and society.

A study by Mattar and Khalil (2010) has stated that there is a significant relationship between character education and the changes in people's behavior. Character education can help students solidify their self identity. Character education also helps students get a better academic achievement. Character education can also boost students' skills. The last, but not least, is that character education influences students' behavior. In align with Mattar and Khalil's argument, Gervanis (2006) has stated that *sociodrama* can be used as a methodology to implement character education practices in students at junior high school levels.

The developed COLESTVIA model implements three main stages in the learning process. They include 1) introduction, 2) main activities that encompass exploration, collaboration and confirmation and 3) closing. In the introduction stage, which is also called as apperception stage, teachers must provide information to students of materials they are going to learn. The materials include not only the academic contents but also models, values and characters that the teachers try to transfer. As stated, the main stage is divided into three sections. The first section is exploration which requires teachers to divide students into groups. In the groups, students will discuss about how to accept and implement values and characters they have learned. The next section in the main stage is elaboration which refers to students' activity while discussing their materials in the groups. In confirmation section, the last part of the main stage, students start engaging themselves in tournament activities. In this last section, the groups compete among each other about the mastery of their assigned materials. The result of this competition will determine whether a group belongs to the super group, champion group or good group. In the last stage i.e. closing, teachers will announce the scores and results of each group competing in the tournament activities.

The COLESTVIA learning model will make teachers be more creative in presenting their materials to their students. It will enable teachers to conduct an integrated learning model as stipulated by the existing curriculum. The COLESTVIA model is a cooperative learning model which makes students have to learn together to understand a given subject. Such a model is designed to ease students to achieve the goal of the lesson. According to Cheong (2010), in cooperative learning students in a class are divided into groups of 5 or 6. Each group is assigned to discuss a different material. This kind of learning strategy is expected to make students more active, independent and able to grasp the concept of the materials they are learning. Cooperative learning model, according to Tatar & Oktay (2008: 67), is an important step of an active learning process because it will engage students in a critical thinking activity. Besides, student will focus more on the materials they are studying and they will also develop a sense of responsibility because they have to learn by themselves. Cooperative learning model, Attle and Baker (2007) have argued, will eventually boost students' academic achievements and strengthen the bonds between them.

Sumaatmadja (2005) has argued that character education is an instrument to prepare younger generations to be pious and morally good future generations, to be tolerant to others and to make them to be future obedient citizen to both their own country and the whole world. The National Education Ministry (2010: 11-22) has asserted that cultural and character education should be implicated in the teaching of social science. The ministry's idea is supported by Golemen (2001) who has stated that having enough intelligence quotient is useless if not equipped with having adequate both emotional and spiritual quotients. Thus, having said that, character education will help individuals to recognize what is good, to love the good to desire the good and to act the good. These four factors, according to Lickona (2000: 7), are essentials prerequisites in every educational process. These four terms are known as the 4G.

4 CONCLUSION

The learning process of social science in various junior high schools in Surakarta has been carried out in many variations. However, they have been too focused in the transfer of knowledge. This contradicts with the nature of social science itself i.e. developing behavior, attitude, skill and knowledge. Therefore, to bring the teaching of social science back to its nature, this paper has argued that the COLESTVIA learning strategy should be implemented.

The COLESTVIA learning strategy is a cooperative learning methodology which incorporates the STAD and Tournament learning methodologies and the VIA approach. This model has been developed based on the Regulation of the National Education Minister Number 41/2007 which divides learning process in three stages: introduction,

main activity and closing. The results of experiments, quasi experiment, large scale experiment and effectiveness test of the COLESTVIA model show that it can improve students' academic achievement and simultaneously develop their characters. The COLESTVIA model has been proven to be more effective than the lecturing model that is being used.

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Effectiveness of Tidal Flood Learning Multimedia to Improve Students' Preparedness in Facing Tidal Flood Disaster

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ABSTRACT. The use of learning multimedia can improve motivation and stimulation of students in learning. The study was aimed to determine the effectiveness of tidal flood learning multimedia to improve students' preparedness in facing the tidal flood disaster. Locations selected was in SMAN Sayung due to Sayung District was almost daily hit by tidal flood. The tidal flood learning multimedia was developed using 4-D model, they are Define, Design, Develop and Disseminate. To determine the effectiveness of the multimedia in improving the students' tidal flood disaster preparedness, quasi experimental with pre-test and post-test design was used. Test instrument was designed based on indicators of student preparedness. Results of statistical analysis using t-test with a significance level of $\alpha = 0.05$ indicated that $nK_{t1} \geq t^1$ ($t^1 = 3.69$ and $nK_{t1} = 1.68$). It can be concluded that the learning multimedia can improve disaster preparedness of SMAN Sayung students in facing tidal flood disaster.

KEYWORDS: learning multimedia; student; disaster; preparedness; tidal flood

1 INTRODUCTION

The use of educational technology have a significant impact and trustworthy on student achievement (Clark, 1994; Kozma, 1994; Tennyson, 1994). In the traditional classroom, lectures are delivered to students uniformly. Some students who have already mastered the material presented or who grasp material quickly can be bored, while less advanced or slower learners often struggle to grasp material and may even disengage entirely from the lecture. It is common for students to have difficulties in challenging courses such as mathematics and economics. Moreover, in traditional classrooms, professors deliver lectures using blackboards/whiteboards and PowerPoint presentations (Son and Simonian, 2016)

Education does not only aim to transfer knowledge, but also improve the ability of analysis, synthesis, communication and connecting science to the real world. This can be achieved if the learning process supported by technology (Cesar and Gaible, 2008). Rutherford concurred, stating in 2004 that computer technology is "the most powerful instructional tool" to emerge in the 21st century (Rutherford, 2004) The infusion of Information Communication Technology (ICT) and, in particular, multimedia technology into education has created a significant impact on the instructional content development and the methods of communicating information to learners (Neo and Neo, 2009). In addition to these, multimedia technology has been shown to affect students' motivation and self-esteem levels, as well as allow them to become creative and self-directed thinkers (Agnew, Kellerman & Meyer, 1996).

Examining the word *multimedia*, it can be seen that there are two elements; "*multi*" meaning having more than one form, and "*media*" meaning the environment where the information is conveyed (Marmara University, 2003). In a simple way, those items which appeal to the eye, ear and sense of touch can be described as multimedia. According to Heath (2000) using or presenting the data in two or more forms is called multimedia. Similarly, Mayer (2001) describes it as supporting the presentation of information with graphic and text. In the most general meaning, multimedia can be

summarized as ensuring communication through various ways. This can be one way as well as multi-way of communication. However, when the communication gains more than one aspect, the component of interaction becomes a part of the action, thus the communication is interactive. (Arkun and Akkoyunlu, 2008).

Lately, there were many researches related to Disaster Risk Reduction (DRR) education in school. For example, students who have got DRR have better knowledge on the disaster, reduce the fear level related to the danger, and have more stable perception on the risk (Ronan et al, 2010;. Ronan dan Johnston, 2003;. Ronan et al, 2001). However, most of the researches on DRR were done in modern countries with strong preferences, using quantitative method, and focused on the students and teachers' involvement (Amri, 2015). The similar research was rarely done in developing country including Indonesia.

Many cities in Java Island, Indonesia both large cities (eg Jakarta, Banten, Semarang, Surabaya,) and small cities (eg, Gresik, Tuban, Demak, Kendal, Cirebon, Anyer), are located in coastal areas. Because of the large population, high population density and degradation of the coastal ecosystems, most cities are often flooded by tidal floods. Although not as powerful overflowing rivers flooded, the impact of tidal flood on the environment is quite large.

The study is aimed to develop a learning multimedia of tidal flood that can be used as one of the learning materials on disaster mitigation in high school. By using multimedia, it is expected that the students can understand the causes, impacts and mitigation of tidal flood, thus they can more actively participate in disaster mitigation in general and tidal flood disaster in particular.

2 DISASTER LEARNING MULTIMEDIA

More than 400 national disasters occur every year, affecting more than 230 million people and cause an average of nearly 75,000 deaths annually. United Nation policy on disaster risk reduction has been poured in a world conference on natural disasters ranging from Yokohama Strategy for a Safer World (1994), the Hyogo Framework for Action (HFA) 2005-2015 and the last Sendai Framework for Disaster Risk Reduction 2015-2030. Priorities of Sendai framework for action is enhancing disaster preparedness for effective response, and to "Build Back Better" in recovery, rehabilitation and reconstruction (United Nations, 2015). Disaster education through formal and non-formal education is one of the disaster risk reduction efforts.

The DRR activities are now causing older generations to recall their participation in disaster preparedness whereas for younger generations this information is entirely new. This changing awareness is having a transformational impact on being able to introduce DRR topics and improve the safety of children at school and in their communities. It is helping to create a culture of preparedness. Although in some countries the DRR programmes are still in a piloting phase, they are having an important impact on creating awareness and working with decision makers who promote civil protection (UNICEF 2013).

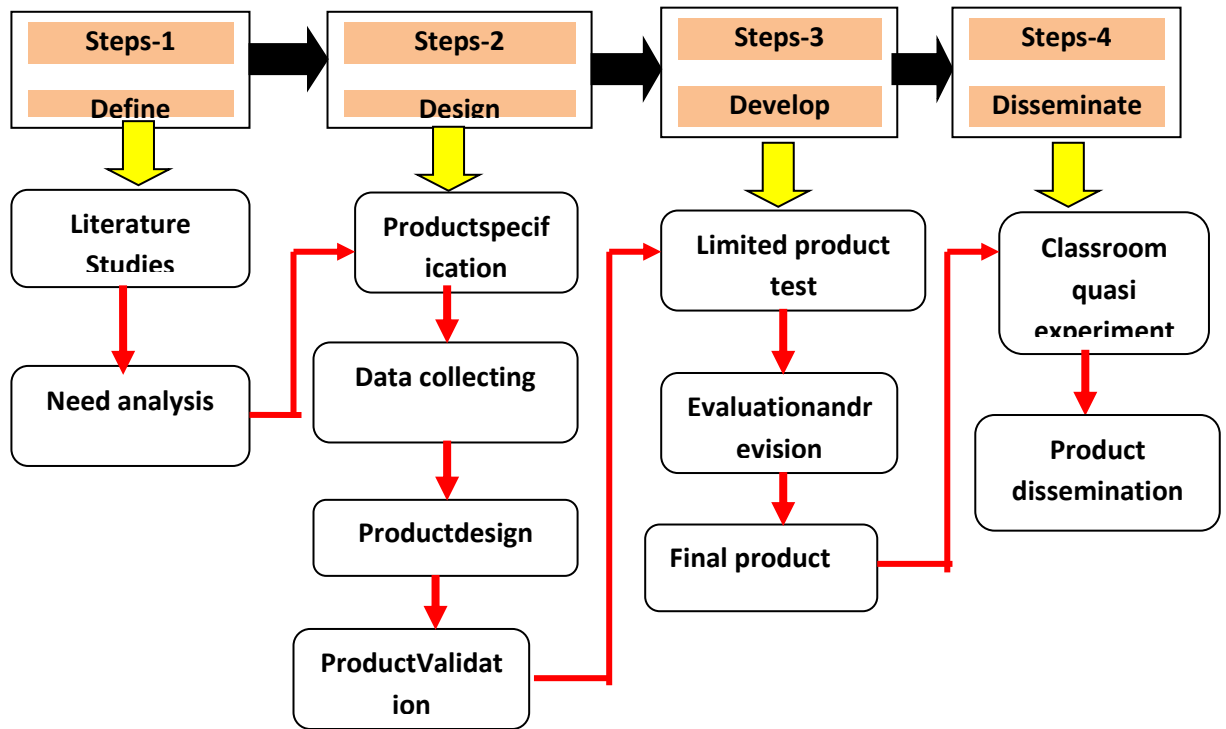
Teaching has a cultural 'script' of generalizing knowledge about its activity that resides in the minds of those involved (Adrian, 2007). Stigler & Hiebert (1998) believe that these scripts do not only guide the participants' behaviour but also tell participants what to expect and, somewhat insidiously, these scripts are shared widely within a culture and are hard to see.

Information and Communication Technologies (ICT) are widely used in disaster risk management and can enhance the countries preparedness and response capacities to calamities. Examples include: geographic information system (GIS), sensor networks and early warning systems, wireless public safety infrastructure, data collection and processing facilities, generation of improved and actionable information for decision makers, integration of geospatial and on-line data, coordination of rescue operations, management of collaboration among various players for better disaster management (Ramesh et al, 2007)

3 METHOD

3.1 Development of The Product

Steps of development the tidal flood disaster learning multimedia using Four D model(define, design, develop and disseminate) by Thiagarajan (Thiagarajan, Semmel and Semmel, 1974) modificatio



Picture 1 : Steps of Research

Experiment on multimedia effectiveness was conducted in SMAN I Sayung, Demak using Quasi Experiment with pre-test and post-test design. Experimental class and control class were class X1 and X3 which were selected using simple random sampling. The study was aimed to determine the effectiveness of the tidal floods disaster learning multimedia to improve student preparedness. Test instrument was designed based on indicators of student preparedness. Statistical analysis using t-test with a significance level of $\alpha = 0:05$ with the equation:

$$t = \frac{\bar{x} - \mu_0}{s/\sqrt{n}}$$

In these experiments, students were also asked to fill questionnaire to know their responses and observations were done on observing the students' activity.

3.2 Spesification of The Product

The product which made is tidal flood disaster mitigation and adaptation learning multimedia for high school students of class X, containing text, images, photos,

animations and video equipped with maps that support. This is in accordance with the opinion of Crichton & Kopp (2006) that the multimedia project integrate media objects such as text, graphics, video, animation, and sound to represent and convey information which have the potential to connect key learning objectives in a prescribed curriculum to real world contexts, integrate diverse curriculum areas, support student decision-making, and foster authentic collaboration.

The signature of the learning multimedia that created is that about 75% of product are the original field documentation by research teams. Field documentation includes video recording and photo shooting of the tidal flooding, the impact of tidal flood to the environment (e.g. damage the houses and roads), buildings tidal flood mitigation and also adaptation of the community (e.g. raising house flooring) and also interviews with affected population. Video recording, photo shooting and interviews with the population as a complement to the data was carried out at the northern coast of Semarang city and Demak regency because the area are often hit by tidal flood.

The materials in the tidal flood learning multimedia are adjusted with the curriculum material of disaster mitigation and adaptation material in X grade of Senior High School based on Curriculum 2013 which was developed by the Education and Culture Ministry of Indonesian Republic. The main materials of the tidal flood learning multimedia were: (1) apperception, (2) process of tidal flood, (3) factors that cause tidal flood, (4) tidal flood effect, (5) analysis of tidal flood vulnerability, (6) tidal flood mitigation and adaptation, and (7) closing.

3.3 Product Development Process

Learning geography in Indonesia is generally delivered in conventional method so that the subjects of geography considered boring and often underestimated by students. This is in accordance with the opinion of the students of SMA N 1 Sayung, Demak, Central Java Province, Indonesia. Frey and Sutton (2010) said that multimedia learning projects are integrated into a course when current teaching methods do not effectively achieve the learning objectives.

This multimedia was designed as attractive as possible with a combination of colors to suit the student's choice,. Multimedia display in alternating between videos, images, photos, animations and maps were adapted to the material presented. Along the display of the multimedia, it is always followed by an explanation through narration and text with a background of soft music. According to Richard Mayer (2005) people learn better from words and pictures than from words alone. Research tells us that the use of both words and pictures lets the brain process more information in working memory (Sweller, 2005).

Product development is done in the computer lab of Faculty of Teacher Training and Education, Sebelas Maret University. Limited field testing was conducted in SMAN 1 Sayung done by two geography teachers in the school and 10 students of class X who were chosen randomly. The final product was validated by media and subject matter experts of Sebelas Maret University. The results showed that the tidal flood learning multimedia was "very decent" to be used as a multimedia teaching in high school level.

3.4 Experiment Results

3.4.1 Response and Student's Activities

To find out the response to the use of multimedia learning, the students were asked to fill out a questionnaire, while to know the students' activity during the use of multimedia observation was done by the observer. Student questionnaire responses and observations of student activity was done on the experimental class only. Tabulation of student responses are as follows

Table 1 : Student's response

Student's response	Yes		so-so		No	
learning becomes more attractive	24	80%	6	20%	0	0%
the material more understandable	20	66%	8	27%	2	7%
want to learn more	15	50%	10	33%	5	17%
improve disaster preparedness	22	73%	6	20%	2	7%
increasing concern for the environment	16	53%	12	40%	2	7%

Source : questionnaire analysis

From this table, it can be concluded that student have positive response to the disaster multimedia.

Based on observer reports, during three sessions of using the learning multimedia showed that 17 students asked questions, 9 students answered questions and 21 students were dare to express their opinions during group discussions. According to the professor of geography this is an increase in the student activity than conventional learning.

3.4.2 Quasi Experiment

N-Gain of the experimental class fom pre-test to post-test is 0.512 higher than the control class which is only 0.419.. Results of statistical analysis using t-test with a significance level of $\alpha = 0.05$ indicated that $nK_t1 \geq t^1$ ($t^1 = 3.69$ and $nK_t1 = 1.68$). It can be concluded that the learning multimedia can improve disaster preparedness of SMAN 1 Sayung students in facing tidal flood disaster. Based on cognitive load and multimedia learning theory, it is believed that the design of text, graphic, and narration elements in instructional materials can have an impact on scientific knowledge gains and other cognitiveand affective measurement (Cook & Visser , 2014).

4 CONCLUSION

The conclusion of this research are:

- Geography subjects was underestimated and students need innovations in teaching geography to make it more attractive
- Tidal flood learning multimedia was "very feasible" to be used as learning geography media in high school
- Students responded positively for the use of tidal flood learning multimedia
- The use of tidal flood learning multimedia can increase students activity
- Tidal flood learning multimedia can improve disaster preparedness of SMAN 1 Sayung students in facing disaster

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Realistic Visualization of Virtual Building using Augmented Reality Technology on Smartphone

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Abstract. With the advances in technology especially in Augmented Reality(AR), people can enjoy journey back in time to see the ancient world or go beyond imagination like going to the futuristic world. Today, architects and archeologist all over the world are using AR for displaying the new building on the specific site or virtual reconstruction of the historic building placed on the real site where the building used to be located. Since AR need the exact location to place the virtual object, these can be done by two techniques i.e. marker-based AR and markerless AR. For the big object such as the building, as in this research, the markerless AR technology was selected. In our setup, iOS smartphone was select as a tool for visual display of the building on specific location along with Unity 3D game engine and Qualcomm's Vulforia AR platform. The position where the virtual building will be located (i.e. latitude and longitude), can be assigned using GPS devices as the x and y direction respectively. The direction of the building layout can also be specified. After the information about position is set, smart phone with AR applications can display the building when it comes close to that position. This technique gives perfect visualization if we stay at exact position without coming closer or moving apart. In order to make realistic visualization, reference points have to be added. Besides that, since the visual display can see the building in x-y plane only, looking up and down will show no difference in building display. To solve this problem, the accelerometer function of the smartphone which can detect the inclination of the phone is used as the z-direction. Using markerless AR technology along with the adaptation of the smartphone function, realistic visualization of the virtual building can be done.

KEYWORDS: augmented reality; markerless AR; marker-based AR; building reconstruction

1 INTRODUCTION

Augmented Reality (AR) is the technology that integrates computer generated objects and the real world environment. The generated objects can be text, sound, 2D or 3D image or even the 2D or 3D animations. There are two techniques to identify the position and types of computer generated objects, which will be display at that position i.e. marker-based and marker-less techniques. Marker-based AR uses a camera and a visual marker to determine the center, orientation and range of its spherical coordinate system. The type and shape of the virtual object to be displayed can also be embedded in the marker as well. In contrast, marker-less AR will track the environment which can be anything such as: picture, building, tree and etc. When recognized by camera or sensor such as Microsoft's Kinect, the virtual object or information can be displayed on that environment. For example, if the camera can detect Eifel tower, then information about that tower can be display on screen next to the image of the Eifel tower. The position can also be acquired from GPS and used in this marker-less AR technology too. For marker-based AR, which need the recognition of picture may not suitable in some condition like outdoor with bright sunlight, so marker-less AR technology, which can detect position with GPS, is more suitable. There are many applications using marker-less AR technique, but mostly related to deal with big objects like building or airplane, because the accuracy

of GPS data is about +/- 50 cm. which is quite large comparing to small object but mean nothing compare to building. The advantage of using marker-less AR technology is the ability to put the big virtual object on the exact position. For enjoying the virtual display of the restoration of the building from the past or the imaginary virtual building of the future, user should be able to see the virtual building at any angle, from left to right and from ground to roof, which is not possible due to the GPS data which give only the position in horizontal plane i.e. latitude and longitude information and this problem is needed to be solved properly. In some case that the GPS signal is not strong enough due to some circumstance, the combination usage of marker-based and marker-less AR may be necessary.

2 RELATED WORK

Augmented Reality (AR) applications usually rely on two categories i.e. marker based and markerless techniques. Marker based technique is preferred for an indoor applications while markerless technique is used mostly in an outdoor application. Kim et.al. (2014) demonstrate the use of marker based AR in value added information for management by giving the example of restaurant business, ranging from selecting menu to table reservation. Vassigh, S. et al. (2016) use markerless AR technique for layering the Building Information Modeling on the real location, so that users can understand the structure of the building. In this system, when users come close to the position, the smartphone will detect the position using GPS function and display the structure of the building. The same technique has also been used by Cirulis, A.,et al. (2013) for urban planning. Pacheco et al. (2015) collected all the location data and create 3D model of the historical building that has been effect by World War II so people can use smartphone to view the 3D virtual building at their exact location. Beside the applications in architecture, Nurminen et al. (2015) had applied markerless AR in public transportation management by letting users see the position of the public transportation.

Both techniques are suitable on different applications, so in this experiment, we will combine both techniques to see whether the combinations will give the best solution.

2.1 Framework

In this research, we want to improve the virtual display of 3D model of the building using Augmented Reality technology. Besides that, we also want users to walk around the virtual building, and see all the perspective view of the building just like the real one, using mobile phone or tablet. With that in minds, the frame work will be like the one in Figure 1.

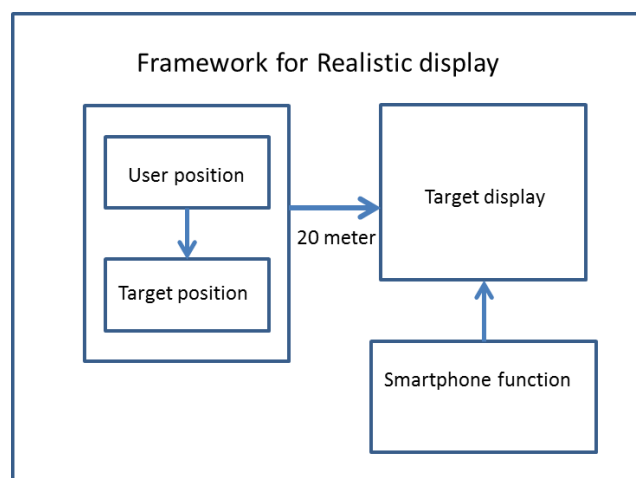


Figure 1: Framework for Realistic Display of Virtual Object using AR Technology

Imagine that we are walking towards the building, the building seemed to be bigger and bigger but when we move away from the building, the building seemed to be smaller and smaller. Usually, what we see in almost all AR application, it will not be like that. In order to display the situation like real life situation, the position of the building and the user must be known. Usually, the position of the building i.e. the latitude and longitude of each corner of the building can be acquired beforehand i.e. from the Google map and map them into XZ axis in Unity as can be seen in Figure 2.

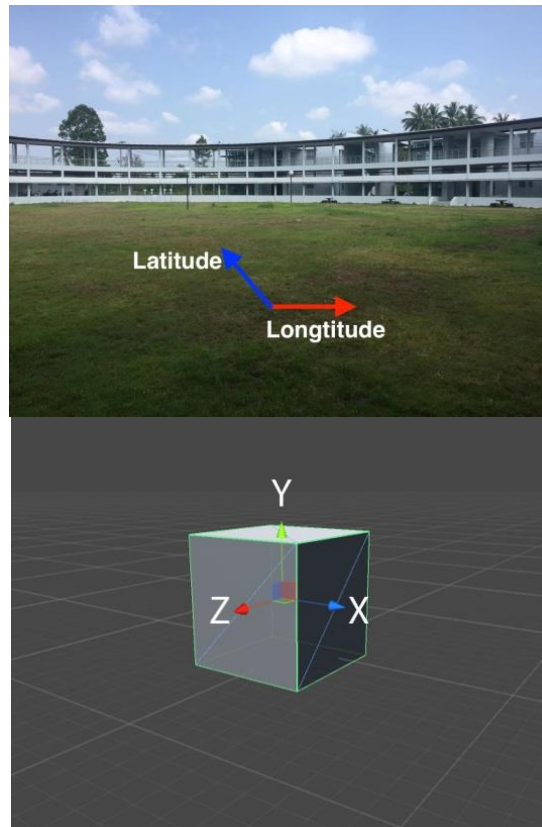


Figure2: The aligned latitude and longitude from Google map and Unity 3D axis

If we know the position of ourselves, then the distance between ourselves and the building can be calculated in real time. Since we are using smartphone in this research, the GPS function of the smartphone can give the position of ourselves every few seconds, so the distance between us and the building can be updated every few seconds and calculated size of the building will be displayed. In this way, when we walk closer, the image of the building will be bigger and when we back away, then the building will be smaller. For the average two floor building, the distance about 20 meters between user and target, will make us to see the whole building. In some circumstance, where the GPS is not function properly, using the marker-base AR can help in telling the program to start display when user is in the range around 20 meters as seen in Figure 3.

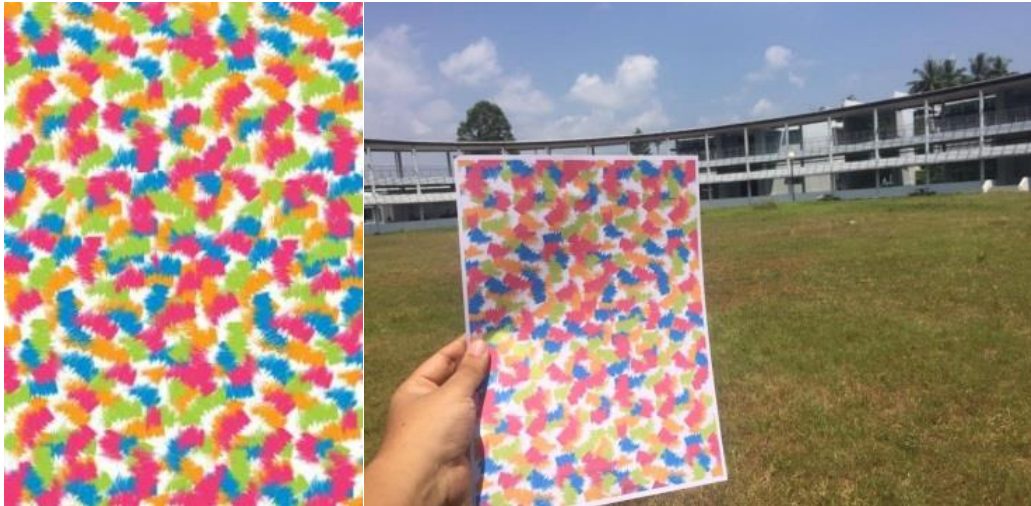


Figure 3: Details of the marker in marker-based AR

Even though, we can see the whole building but it will be in XY plane only because GPS cannot give information on the height. In order to be able to look up or look down to see the roof or the ground, the vertical axis (Z axis) is required. With the function of the new generation smartphone such as accelerometer and gyroscope which can detect the movement of the smartphone when it tilted, we can use that data to calculate the tilted angle and calculate the new display angle of the virtual building related to the tilted angle. Figure 4 shows the rotation axis of the smartphone when aligned with axis in Unity 3D.

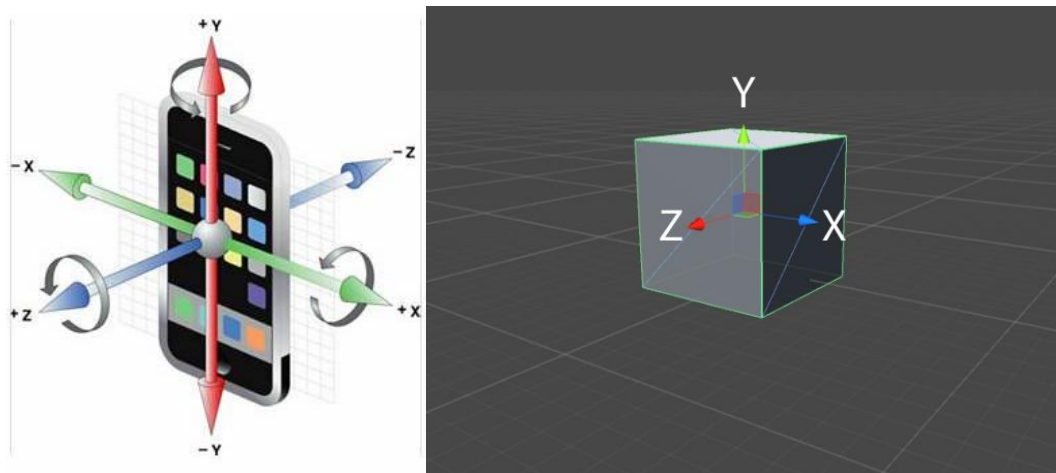


Figure 4: Rotation axis of the smartphone aligned with axis in Unity3D

2.2 Experimental Setup

In this setup, iOS smartphone was select as a tool for visual display of the building on specific location. AR application was created using Unity 3D game engine and Qualcomm's Vulforia AR platform. When start the application, the system will look for the current positions from GPS whether it is 20 meters from the target or not. If it is in the range of 20 meter, the applications will display the 3D building on the smartphone. In case that there is a marker in the range of 20 meters from the target and there is no signal from the GPS, the marker-based AR will activate the application to display the 3D building on the smartphone as seen in Figure 5.

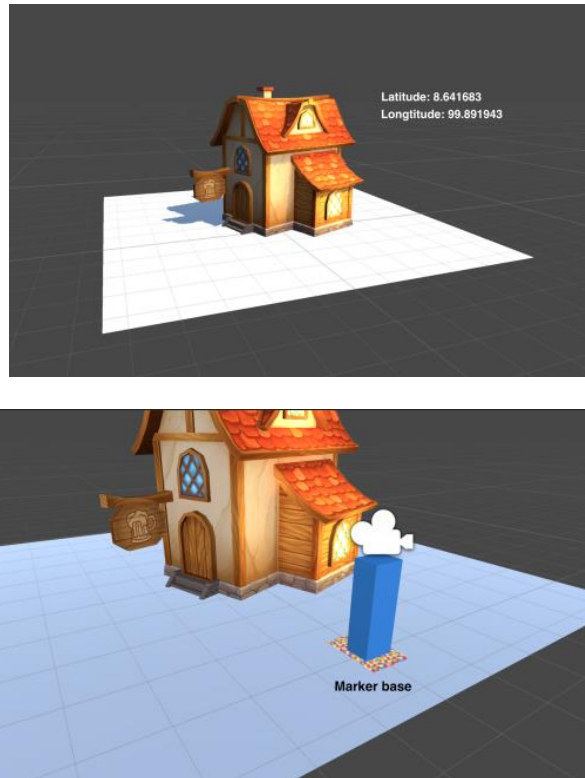


Figure 5: 3D building display using data from GPS (left) and marker-based on the right

Figure 6 shows the result from using accelerometer and gyroscope function, the tilted angle will be calculated and the new display angle of the virtual building related to the tilted angle will be displayed.



Figure 6: 3D model of the building under various perspectives.

3 RESULT AND DISCUSSION

Results from the experiment look more realistic with the combination of markerless technique and the smartphone function like accelerometer and gyroscope. Using the markerless AR technology for visual display of the big 3D computer generated objects in outdoor environment is possible if the GPS signal is strong and stable or when we are watching the virtual object at one location without moving. In real life situation, it may be impossible especially when data is required all the time like in the case that we want to investigate the virtual building at every angle.

4 CONCLUSION

Using the combination of marker-based and marker-less AR techniques, the display of the 3D model will look more realistic on the display of the user's smartphone in term of user's viewpoint. Besides that, using the smartphone will make it possible for fieldtrip outside the laboratory. Since we can have more realistic display using this technique, applications that have the same environmental condition such as cultural tourism in which user can enjoy the reconstruction of the torn down historical building or the reconstruction of the artifact in the museum. This technique can also be used to tell the story about tourist attraction place which will make cultural tourism more interesting and more attractive.

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Security and Safety Awareness among Journalist in Nigeria

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ABSTRACT. Concern on safety and security of journalist is a global phenomenon. This gave rise to security and safety policy documents and protocols for journalists and the need for journalists to know about them to better safeguard themselves while on duty. Studies were conducted on the state of journalist's in terms of their security and safety, yet only a few have been carried out in this area especially in northern Nigeria. Consequently, this paper examines the level and determinants of security and safety awareness among journalist in Nigeria, as well as how they handle their safety and security within their job environment. A survey was conducted among 100 journalists in Kaduna state using to collect the data which was analysed using SPSS 2.0 package.

The study found that 89.1 % of the respondents are aware of security and safety policies and protocols for journalist even though it only stops at the level of knowing the name not the contents of the documents. Determinants for awareness and security of journalist found were personal search (32.1%). It was also found that about 36% of respondents do not take any precaution as regards to their safety and security even though they are aware of security threats among journalist, they have experienced (27%) it and they are aware that they are working in a security sensitive areas. Thus the study recommends further investigation on why journalist precisely those in Kaduna Nigeria are not aware of the contents of the safety and security policies and protocols put forward for them? Why they don't take measures or precautions as regards to their safety and security on duty and the roles that media organizations and the government can play in sensitizing journalist to better equip themselves on this issue of significant concern.

Keywords: safety; security; awareness; journalist; nigeria

1 INTRODUCTION

The world is increasingly becoming a dangerous place for journalists. Studies and reports confirmed that more than 700 journalist have been killed since 2006 [that is about 30 journalists are killed every year]. Hundreds of journalists each year are attacked, threatened, or harassed. Many are followed or have their phone calls and internet communications intercepted, some are behind bars without being charged with a crime, while the whereabouts of others are unknown. Almost 95 percent of those killed in the course of their work are journalists within their localities, out of this; only 6.6 percent of the reported death cases are resolved since the past 10 years worldwide. This shows the scale of the problem and the difficulty of dealing with it (UN, 2012; UNESCO, 2014 and 2015; Barry 2002; Frankfort, n.d.; Parmar, 2014; Sweeny, 2012).

According to UNESCO Director General's report, "dealing with these threats and challenges will require efforts of the entire stakeholders. It also means that the issue is to a large extent a matter for journalists themselves, both collectively and individually; the establishment of procedures for editorial staff, the exchange of information among colleagues and provision of facilities by organisations are essential for all those who risk running into an enemy of press freedom or while on duty."

Consequently, relevant conventions, declarations and resolutions about safety and security of journalist came about. These include the 1997 *UNESCO's Resolution 29C/29*

on the Condemnation of violence against journalists; 2006 *United Nations Security Council Resolution 1738* on the safety of journalists in armed conflicts; 2007 *UNESCO Medellin Declaration* on securing the safety of journalists and combating impunity; 2013 *UN General Assembly's Resolution 68/163* on the safety of journalists; *Universal Declaration of Human Rights*; the *Geneva Convention*; 2004 *Belgrade Declaration* which focused on supporting media in violent conflict-zones and countries in transition. *International Programme for the Development of Communication* (IPDC) also plays a crucial role in promoting the safety of journalists and combating impunity, the *International Covenant on Civil and Political Rights*; *UN Commission on Human Rights Resolution 2005/81*; 1738 the *UN Security Council Resolution*.()

Similarly, International organizations such as Human Rights Council, UNESCO, International Women's Media Foundation (IWMF), Committee to Protect Journalists (CPJ), Reporters Sans Frontiers (RSF), International News Safety Institute (INSI), International Freedom of Expression Exchange (IFEX), Inter American Press Association (IAPA) and other regional inter-governmental organizations also rose to ensure the strengthening of safety standards for journalist. Among the many measures and practices implemented to improve journalists' safety awareness and knowledge are publishing of guidance books such as *Safety Guide for Journalists* issued by Reporters without Borders, *Journalism Safety Guide* by BBC, *Building Digital Safety for Journalism* by UNESCO and UNESCO and Reporters San Frontiers (RSF) publish a regularly updated practical guide for journalists working in conflict zones, now available in ten languages (UNESCO, 2016).

In addition to these, activities have been designed to raise awareness of journalists' safety and the issue of impunity such as *World Press Freedom Day* celebrated every year on May 3rd, *Guillermo Cano/UNESCO, World Press Freedom Prize*, intended to honour the work of an individual or an organization defending or promoting freedom of expression anywhere in the world, especially in dangerous conditions; *Supports the "Media in Danger" program* of the World Association of Newspapers, notably in: The Basque Country, Spain and Colombia (UN, 2015; UNHR, 2014; Sweeny, 2014; Parmar, 2014) . All of the above are the global efforts to provide good policies and protocols on safety and security of journalist as well as to create awareness among them

2 THE RESEARCH PROBLEM

The danger faced by journalists, the nature of the violations of their rights, the institutions and persons responsible for such violations and the actions taken or not taken to promote the safety of journalists have been a concern in Nigeria. Although it was reported that violation of press freedom and freedom of expression was more noticeable in the country during the military regime with so many journalists detained and tortured in the hands of security agents; recent findings show a lot of documented violations of the rights of journalists through assault, abduction and destruction of working equipment's in the country (Smyth, 2015; Olalekan, 2013). For instance, between November and December 2014 alone, 17 journalists were attacked, which include 3 journalists kidnapped by militants in Delta State, 2 abducted in Abia and Rivers States, 3 assaulted in Kwara State ,1 manhandled during Rivers 2015 election and 4 attacked in Taraba State (Smyth, 2015).

Various acts of hostility against journalists in Nigeria resulted to a survey conducted on their safety between November 2014 and December 2015 by IPC and UNESCO to provide baseline information, especially in the context of UNESCO Journalist's Safety Indicator. Part of the findings show that, there are security and safety threats faced by the journalist thus the need to investigate if the Nigerian journalist are aware of the safety and security guidelines as well as to know the available safety and security policies in media organizations put in place for journalist .

The occurrence of violence, insecurity and uncertainty in Kaduna state such as the Southern Kaduna Crisis, Shi'ites Crisis, Boko Haram Insurgency, Fulani Herdsmen

Unrest, Political/Religious Crisis, means that, now more than ever, journalist need to be aware of possible security and safety threats as well as the available measures put in place for them. Thus, this paper sets to assess the level of security and safety awareness and its determinants among journalist in Kaduna state, as well as to investigate the measures used by journalist in Kaduna to protect themselves against any security threat while on duty. The study is premised on the following questions:

1. What is the level of security and safety awareness among journalist in Kaduna?
2. What are the determinants of security and safety awareness among journalist in Kaduna?
3. How do the journalists in Kaduna handle their safety and security within their job environments?
4. Do security and safety awareness associated with experience of security challenge by journalist?

The research is significant as it will add to empirical literatures and to Journalist's Safety Indicator of Kaduna so as to facilitate intervention plan by the government, media organizations, UNESCO and other interested stakeholders.

3 METHODOLOGY

The study employs descriptive survey as its method. This means that the researcher will only report what exist at the moment without trying to find about causal relationships. The population for the study is journalists of the Nigerian Union of Journalist (NUJ) Centre Kaduna. This was selected for easy access to respondents as all categories of journalists from Print, Broadcast, Public Relations and Advertising specialties are well represented there. 100 samples were issued with a questionnaire to fill using convenience sampling method. This means that the research questionnaires were administered only to participants who were available at the time of data gathering and this can help eliminate controlled outcomes. Data collected were analysed with SPSS 2.0 version. Standard deviation was calculated to measure frequencies of research questions 1, 2 and 3; and cross tabulation was done to determine association in the research question 4.

4 FINDINGS AND DISCUSSIONS

100 questionnaires served with 89% response rate. This means that the researcher only analyses the 89 responses in the discussion of findings.

Research question 1 revealed high level security and safety awareness among journalist with 80 (89.9%) even though it was observed that most of the awareness (80 %) stops at the level of only being aware of the protocols/documents existence, but not to the extent of knowing what the contents says.

Table 1: Respondent's Security and Safety awareness level

Aware	Frequency	Percentage
Yes	80	89.1
No	9	10.9
Total	89	100

Table 2: Respondents' awareness of security and safety policies/document

Security policies/documents	Frequency	Percentage
Safety Guide for Journalist	49	55.1
Journalism safety guide	41	44.6
Building Digital safety for journalism	10	11.2
Medill Safety Manual	3	3.4
UN Resolution 68/163	33	37.1

On determinants of security and safety awareness, the findings showed that most of the respondents are aware of security and safety of journalist provisions through personal search (30.8%). The responses also show that; experiencing security threat or problem has nothing to do with knowing about the policies.

Table 2 showing respondents determinants of security and safety awareness

determinants	Frequency	Percentage
Information from my Employer	10	12.8
Personal Search	24	30.8
Workshop/seminar	10	12.8
In-house training /seminar	1	1.3
Information from colleague	6	7.7
Others	8	10.3
All of the above	19	24.4
Total	89	100

On the research question 3 about how respondents handle their security and safety when discharging their duty, the study found that most respondents (36.0%) don't take any security measure while discharging their duty despite the fact that they are working in a security sensitive area and despite having experiencing security and safety problem as also about 27% out of 80% respondents that are aware of security and safety measures admitted they had experienced security issue.

Table 3: How respondents handle their security and safety while on duty

Security measure	Frequency	Percentage
Hide identity	23	25.8
Wear safety jackets	2	2.2
Use hidden journalistic gadgets	4	4.6
Move along with security personnel	6	6.7
Others	22	24.7
No security measure	32	36.0
Total	89	100

5 SUMMARY, CONCLUSION AND RECOMMENDATIONS

Occurrences of security problems among journalist globally as well as issues regarding safety and security in the country raised this study to investigate the level of security and safety awareness, its determinants as well as measures employed among journalist to safeguard themselves. The study investigates 100 journalist from National Union of Journalists Kaduna chapter using questionnaire as instrument of data gathering and found that there is high a level of awareness of security and safety protocols and policies among journalist in Kaduna even though the awareness level stops at knowing the existence of such policies and documents but, not knowing the content precisely.

The findings also showed personal search (30%) as the most determinant of security and safety awareness followed by combination of all determinants (24.4). Media organisations effort in creating awareness among their staff was very low as only 12.8% as employer effort and 1.3% for in-house training was mentioned it as a determinant.

Although about 27% of the respondents experienced security problems when discharging their duty, the findings also revealed that about 36% which constitute the highest percentage do not take any precaution as regards to their security and safety despite working in a security sensitive area and having experiencing security problem while on duty. Hence the paper recommends the following:

- i. The need for thorough investigation on why journalist are not aware of the content of policies and protocol documents put in place for them even though they know of its existence.
- ii. The need to also study the reason(s) behind journalist not taking security precautions even though they work in a security sensitive areas.
- iii. Find out the role(s) that the government and media organizations can play in the effective sensitization of journalist on security and safety threats.
- iv. A need for media organisations, government and international bodies to strengthen efforts in providing strategies of creating not just awareness but effective knowledge and utilization of security policies and protocols among journalist. This is line with the resolutions as well as guidelines on ensuring security and safety of journalist.

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Anti-American Movements in Indonesia as Presented in Indonesian Online Media News: Violence against American Cultural Symbols in Response to the “War on Terror”

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ABSTRACT. This article tends to explain the impact of George W. Bush’s *War on terror* policy toward the direction of, which Muslim groups committed to, and how they conducted anti-American violence movements in Indonesia. The data were collected from straight news presented in three online media news: *www.detik.com*, *tempointeraktif.com* and *kompas.com*, during 2000-2009, reporting series of violence movement in Indonesia during the course of *War on terror*. It is a media studies research considering online media news as sources of data providing factual information to analyze. Socio-cultural approach is employed to see the social condition as well as cultural values of the muslim-dominated Indonesian society which has long been colored by American cultural influence. Historical approach is useful to trace the radical movement in Indonesia which was committed by particular Muslim groups and to understand what *War on terror* is. Kroes’ theory on Americanization and American cultural influence helps to understand the presence of American cultural symbol in Indonesia. The finding shows that American foreign policy of Bush’s “war on terror” had changed the direction of violence movement conducted by particular Muslim groups in Indonesia, from anti-Christianity into the anti-American movement. There are three levels of violence conducted by different Muslim groups in Indonesia as the exercise of anti-American movements. Deadly violence attacks of bomb explosion were done by a radical group of Jema’ah Islamiyah connected to Al-Qaeda network. Expelling foreigners were done by organized Muslim militias like *Front Pembela Islam (Islam Defenders Front)* and *Laskar Jihad*. Burning American flag and sealing American fast-food franchise in Indonesia, the lowest level of violence, were done by Muslim student organizations conducting demonstration. The movements are identified as responses to *War on terror* and the targets of the attacks are characterized as American cultural symbols.

KEYWORDS: media studies; violence movement; american cultural symbol; anti-america; *war on terror*

1 INTRODUCTION

Indonesia, an archipelagic country located in South East Asia, is the most populous Muslim nation in the world. Populated by 250 million people, ninety percent of them is Muslim. Ten thousands miles away from the U.S., it does not mean that Indonesia is away from the American influence; it is very easy to find connections culturally, economically and politically between the two countries that is even greater today along with the globalization that is majorly American minded --Americanization. Rydell and Kroes (2005) underline that Americanization can be viewed from the cultural works, products as well as the visible symbols embedded on them.

It is not difficult to find the presence of American culture in Indonesia. In fact, today’s life in Indonesia especially in big cities are largely characterized by American mass-consumerism as the way of life. Large malls are major landmarks in almost every city center in Indonesia; Coca-cola, McDonald’s, KFC are common things found inside of

them. In addition, the way television stations manage their programs is visibly identified as being Americanized. Indonesia, therefore, is a big market for American products.

On the other hand, the presence of American cultural symbols are prone to considerable anti-American sentiment and to occasional bouts of Islamic extremism. The acceptance of American cultural influence to be part of Indonesian way of life is a paradox with the anti-American movements conducted by certain Islamic groups, especially the exercise of violence in responding to American foreign policies perceived as anti-Muslim in the *war on terror* and their attitudes toward American cultural symbols considered as Muslim's foe.

The 9/11 has changed the map of world conflict into America vs. Islam; the clear fact of the post-9/11 on George W. Bush's 'War on Terror'. Zinn (2003, p. 679) states, "It seems that the United States was reacting to the horrors perpetrated by terrorists against innocent people in New York by killing other innocent people in Afghanistan". Huntington's⁷ thesis of war between the U.S. against Islam after the ruin of communist Soviet Union are how politically Indonesia is more actively connected to the U.S.. Indonesia, with the majority of its population is Muslims, tends to see the other way around, they rather see how the U.S. reacted by killing people in Afghanistan instead of looking at the 9/11. The condition is represented by the stronger anti-American movements found in Indonesian society. Even though the radicalism itself can be assumed as triggered by the poverty as it emerged post-New Order when Indonesia was suffering for economic crisis and as a consequence of democratic society to provide room for its member to express their ideas.

Connecting the dots, Benjamin R. Barber⁸ brings the issue of the failure of capitalism by the emergence of terrorism. He emphasizes that "the collision is between forces disintegrating tribalism and reactionary fundamentalism (jihad) and integrative modernization and aggressive economic and cultural globalization (Mc World)" (Barber, 2003). By tracing the root of Muslim's radical movements, the legacy of Americanization, and the series of anti-American movements in Indonesia, this article tends to explain: (1) the impact of George W. Bush's *War on Terror* policy toward the direction of anti-American violence movements, (2) which Muslim groups committed to the movements and (3) how they conduct anti-American violence movements.

2 METHODOLOGY

It is a descriptive qualitative research of media studies to read the data taken from three online news published in Indonesia: kompas.com, tempointeraktif.com (it is now tempo.co) and detik.com covering the series of violent actions in Indonesia dealing with radicalism and anti-America. Socio-cultural and historical approach are employed to describe the Indonesian society and the root of violence in the country and how they found that attacking American symbol could be an effective way in expressing the idea of anti-America in Indonesia especially post 9/11 in response to the *War on Terror*. The discussion is framed by the analytical discussions of Americanization in Indonesia and Islam in Indonesia to lead to the main discussion on the analysis of Anti-Americanism and the exercise of violence against American symbols in Indonesia as the form changing direction of the movement.

3 DISCUSSION

3.1 Americanization in Indonesia

⁷ See Huntington, S. P. (2002), He discusses the world direction after cold war to underline the rising conflict between the West against Islam.

⁸ See Barber, B. R. (2003), it is discussed in 2001 Introduction: Terrorism's Challenge to Democracy

The political movements in Indonesia led by student movements on the need of national reforms contributed into a more complex national problem. Soeharto regime fell on May 1998 after the series of student demonstrations that were supported by Islamic organizations and the poor – the number of poverty was dramatically increasing due to the economic crisis in 1997. Reforms era began succeeding the New Order – Soeharto regime.

The rise and fall of Indonesian presidencies marked the political condition as well as the emergence of new political powers and groups that were coloring the country as the consequences. Openness was also parts of the cultural life along with the booming of the development of media: television industries, printed media, as well as internet. Freedom of speech was exercised better as private media were no longer restricted by the reformed government. American culture was easier to come in and plant its influences. It has been totally the American century in Indonesia, as Kroes (1996, p. 166) states, in describing the modern world post 1945 that is also useful to describe Indonesia especially post-Soeharto regime, “the United States has come to constitute a potent center of political, economic, and above all, cultural radiance”. American popular culture has been unquestionably found among Indonesian traditional culture both consumed in its original forms or creolized with the locals. The rapid development of Indonesian media, especially post-Soeharto regime, can be clearly seen from Indonesian television programs referring to American television industries such as *Friends* TV series replacing *Beverly Hills 90210* and *Melrose Place*, in addition to *American Idols* and *Missing Lyrics* that become a famous game show until today.

Mass consumerism is an important key to view how Americanization found its mechanism, it takes influence all over the world. Kroes (1996, p. 171) claims that American cultural presence “washes across the globe”. He, indeed, uses a metaphoric word play “*If You’ve Seen One You’ve Seen Them Mall*” as the title of his book to criticize the Americanized global culture. Mall can be a symbol of the characterization of American influence, then Indonesia has been Americanized. Malls are becoming the major landmarks in most of the Indonesian cities as a “palace of consumerism”, which is inspired by American mass consumerism. Indonesian malls also offer American brands and products such as (1) Levi’s, the most famous label that triggers Jeans culture in the society, and (2) McDonald’s (McD) and Kentucky Fried Chicken (KFC), the kings of fast food culture. Big cinemas playing Hollywood movies found in the malls are another good example of the representation of American products dealing with Americanization. Thus, in an Americanized Indonesia, it is not hard to find American symbols, especially in the country’s many big cities.

3.2 Anti America in Indonesia: Islam and the Exercise of Political Violence

Political freedom in the reforms era was also marked by the mushrooming of radical Islamic groups. Many fundamentalist groups emerged and practiced their ideology. Barton (2004, p. 45) states that “since the fall of Soeharto in May 1998, radical Islamism has been centre stage to an extent that is entirely out of proportion to its size”. Even though the conflict among religions could be controlled by Soeharto strong dictatorship, Mujiburrahman (2006, p. 205) analyses that the suspicions between Muslim and Christian were parts of Indonesia’s New Order in the form of feeling threatened, Christian were in the fear of the Muslim efforts to turn the country into an Islamic state and Muslim felt the anxieties about domestic Christian missionary activities. After the fall of Soeharto regime, the socio-political developments in turn contributed to violence coloured by Islamic and Christian sentiments. The groups are facilitated by many different organizations and in various different cities in Indonesia, and have been the colour of the political and social dynamics in Indonesia post-Soeharto era. *Laskar Jihad*, *Laskar Mujahidin Indonesia* and

*Front Pembela Islam*⁹ - jihadist militia -- appeared and pulled attentions throughout their radical ways to socialize Islam belief and values on their own interpretations and their hidden goals of creating an Islamic state in Indonesia by actively placing themselves as a watchdog in the society, attacking social practices that were considered to be un-Islamic. At the beginning, the idea of anti-Christianity was the main issue of the radical Islamism in Indonesia--attacking Churches and other Christianity symbols.

The United States' foreign policies taken by George W. Bush, the *War on Terror*, as a reaction to the horror of 9/11 has brought a big impact toward the Indonesian Muslim and radical Islamism. They did not see the attack on World Trade Center (WTC) and Pentagon on 9/11 but rather the presence of the U.S. in Afghanistan, as the reaction of the 9/11 attack, which attacked innocence and civilians there. It was elevating the anger of Indonesian Muslim to the U.S. and raising their sympathies to what happened to Muslims in Afghanistan. The sudden reaction was the waves of anti-America demonstrations. Hassan (2006, p.20) states that "during demonstrations, they rejected Bush's justification for bombing Afghanistan and questioned his accusations that Osama bin Laden was behind the attacks". In the case of radical anti-Americanism in Indonesia, the *War on Terror* became an important agent to turn the political dynamics in Indonesia. It was, indeed, connecting the Muslims in Indonesia in general to the issue of anti-America. Radical Islamism turned their movement from anti-Christianity into anti-America and it also triggered many other Islamic elements such as students to sound the anti-Americanism.

In this research, series of political violence that can connect them to anti-America movements done by various Muslim groups in Indonesia are analytically discussed, covering which Islamic groups were actively involved, what the motives were (if they are informed) and how they conducted their movements as a political violence. American symbols are very important instruments to be the target of their actions in protesting American foreign policies. The findings show that most of the movements were direct responses upon certain policies done by the U.S., especially those in the Middle-East. The exercise of political violence were also found in different forms such as bomb explosions, *sweeping*, destructive actions and the actors coming from various groups of Muslim.

Throughout the straight news published in *detik.com*, *kompas.com* and *tempointeraktif.com* from the year 2000 until 2010 it could be enlisted series of violence done by various groups flagging Islam as found in the two following figures. The first figure represents the bombs exploded in various places in Indonesia that can be connected into radical Islamism; the series of bombs before 9/11 are included to show how the *War on Terror* has changed the direction of radical Islamism. The second figure represents series of non-bomb violence done by various Islamic groups in response to the U.S. policies especially during the *War on Terror*.

⁹ Laskar Jihad: jihadi Islamist militia founded in Java in January 2000, sent forces to Maluku, led by Jafar Umar Thalib; not directly linked to JI, but appeared to have the support of elements within TNI --the Indonesian Arm Forces.

Laskar Mujahiddin: jihadi Islamist militia linked to JI and active in Maluku.

FPI is linked to Laskar Jihad led by Jafar Umar Thalib.

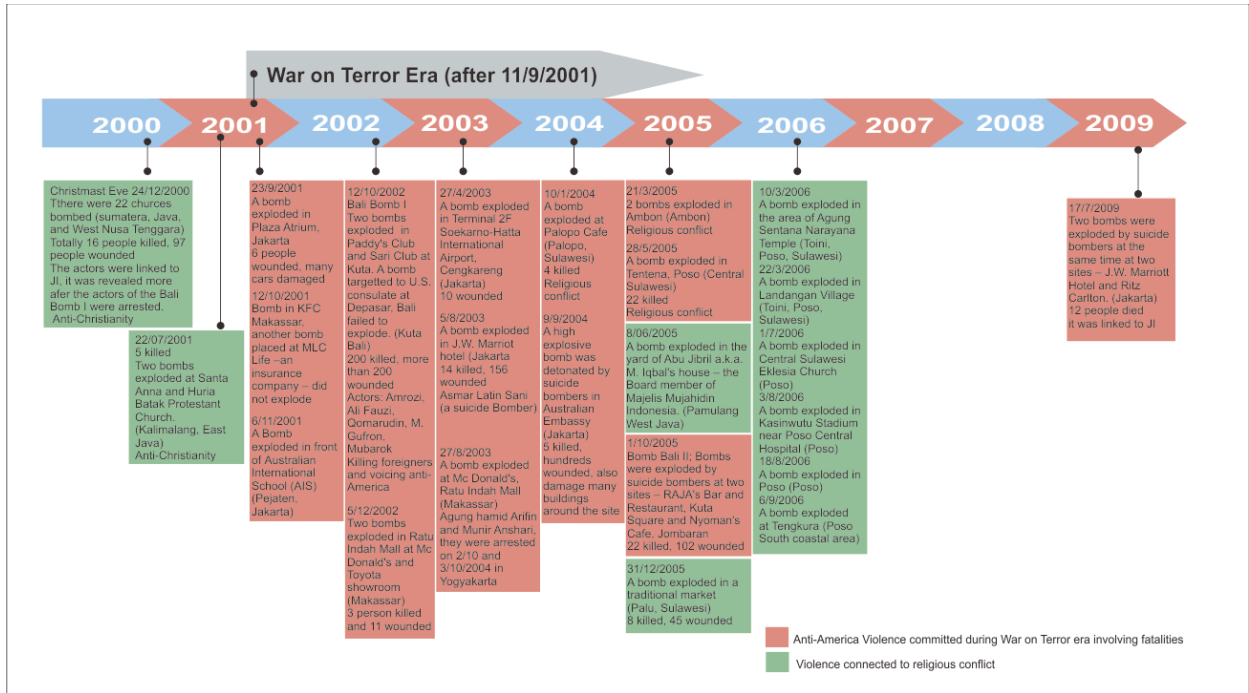


Figure 1. Bomb Explosion from 2000-2009

From the data reading, the *War on Terror*, first interpreted by the U.S. policies by attacking Taliban in Afghanistan to find Osama bin Laden who was considered as the actor of 9/11 terrorism, has changed the target of bombs detonated by radical Islamism in Indonesia. Churches and other symbols of Christianity that were previously became the target of bombs replaced by American symbols and life style: Pub, Club, and restaurants as what happened in Bali Bomb I and II and also Hotels like J.W. Marriots and Ritz Carlton.

There were also two different main disctintions, first are the bombs exploded by radical Islamism as it is mentioned and second are the bombs that are parts of the continuous religious conflicts in two area –Ambon, Maluku and Poso, Sulawesi. They were exceptions as the two areas suffered for long religious local conflict between Muslims and Christians and they also used bomb explosion as the methods of attacking their opponents. Here, it only discusses the bombs blasted by radical Islamism that were linked to Jemaah Islamiyah (JI).

The blastings that were absolutely harmful in the society continuously happened and placed American symbols that were majorly public spaces to be their targets - symbol of capitalism and mass-consumerism. American symbols and life style as well as the places of where most foreigners could possibly do their activities were the main targets. The horror of terrorism was indeed frightening not only foreigners but also locals to have their activities in public spaces that were considered as American life-style. Eventhough their motives were unclear, however the actors were linked to radical Islamic group of JI which Barton (2004) said to be connected with al-Qaeda networks.

The anti-America as the motives of JI were basically related to the confessions of the actors in the courts and media, especially after the arresting of the actors of Bali Bomb I: Imam Samudera, Amrozi, Muchlas and Ali Gufron stating that they were on war with the U.S., it was the war between Islam and the non-believer led by the U.S., even though they never said their connection with Jemaah Islamiyah and Abu Bakar Ba'asyir – considered to be the imam of JI. They also stated that there would be more and greater bombs in the war.

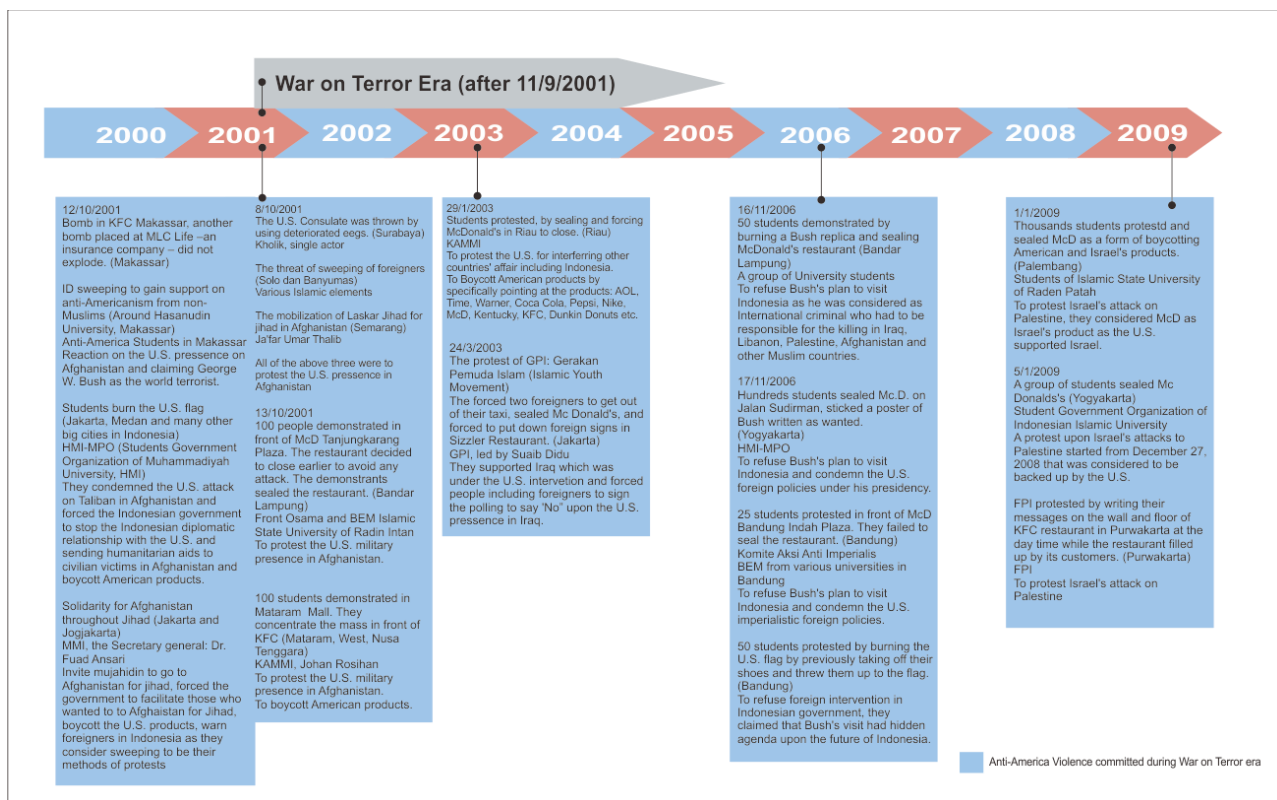


Figure 2. Non-bomb Violence as a Response to the War on Terror

Noorhadi Hasan (2006) underlines 'Islamic organizations condemned the attack on Afghanistan and demanded the government sever its diplomatic ties with the United states. In Some cities, demonstrations were followed by arson, as American flags and the billboards for Mc.Donald's and KFC franchise restaurant were set on fire. It shows that anti-Americanism was not only done by the radical group since intellectual group like students and that the U.S. presence in Afghanistan became an important factor as the motives of their anti-America protests. Despite the radicalism done by militia group like FPI and Laskar Jihad, violence in different degree were also done by the protesting students. KFC and McD seemed to be the most popular target of their actions. Another characteristics of the anti-America movements categorized in figure 2 is that the clear statement and motives upon their purpose of their actions unlike those in figure 1 that were mostly underground and revealed latter after the actors arrested.

American symbols were important instruments to express protest against the U.S.. They were used as the target of violence. KFC and McD became the most popular target despite American flag. Demonstrations were done massively and happened in many different places in Indonesia, it was a national issue. They protested a same issue on anti-America, they had similar methods and Islam become their identity in such political violence eventhough they were facilitated by various different organizations and it is hard to find a direct connection one into another. It is also found that in terms of non-bomb violence during 2001-2010 there were three major issues as the motives of the protests: in October 2001 the protests were intended to condemn the U.S. presence in Afghanistan; in November 2006 the protest were intended to refuse George W. Bush's visit to Indonesia and in 2009 to protest Israel's attack on Palestine in which the U.S. considered supporting Israel. Eventhough in 2003 in Jakarta and Riau there were also protests intended to support Iraq against the U.S. interference.

Instead of the popular issue of sealing MCD or KFC, the idea of sending *mujahidin* for *jihad* was done by radical group such FPI and Laskar Jihad in responding to the U.S. attack on Taliban, they were organizing people who were willing to go to Afghanistan

supporting Taliban in the war against the U.S. Such mobilization was done before in the religious conflict in Ambon, Maluku promoted by *Laskar Mujahidin* and *Laskar Jihad*. Another method –*sweeping*-- that is claimed by Barton (2004) never happened, was done by Gerakan Pemuda Islam (Muslim Youth Movement) in Jakarta, 2003 in a different way, they forced two foreigners to get out of their taxi and bring them to their headquarter to sign a statement to ‘say no’ to the U.S. intervension on Iraq.

4 CONCLUSION

September 11 has a wide-world impact. In Indonesia, the impact can be connected to the foreign policies done by the U.S. as the interpretation of Bush’s *War on Terror*. Not only demonstrations done by student organizations and Islamic organizations, the radical Islamism that has already been growing stronger post-Soeharto regime and actively practiced their anti-Christianity has turned their direction into radical anti-Americanism. Anti-Americanism in Indonesia has been exercised in the form of violence. American cultural symbols became the easy target to express their idea for being anti-America due to the well-accepted Americanization culturally. Violence against American cultural symbols was done by not only a single Muslim group but various; even though the levels of violence were varied representing who the actors were. The direction of the radical Islamism was turned by the War on Terror from anti-Christianity into anti-Americanism. In addition, most importantly, sympathy to other Islamic countries and placing Islam as an identity are very important to address why such anti-Americanism could grow despite the acceptance of American culture.

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**Development of Teaching Multimedia about Graphic design
realistic on Wireless Network via Mobile Web-Based Instruction
(MWBI)
By Flipped Classroom**

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ABSTRACT. This research was aimed to develop and evaluate quality of instructional multimedia wireless network mobile web-based instruction on graphic design realistic, to find student's achievements, to evaluate the efficiency of multimedia and the student's satisfaction. The population of this research was students from 3 classrooms of 2st year high school, the 2nd semester of academic year 2016, Sawat Rattanaphimuk School, the secondary educational service area office 1 in Trang. And a group of students from classroom 30 students was purposive sampling selected. The results showed that instructional multimedia wireless network mobile web-based instruction on graphic design realistic had quality of data content in average of 3.76, standard deviation of 0.38, at good level, and quality of multimedia in average of 3.60, standard deviation of 0.41, at good level. After the student had learned from the media, the results of the study were as follows that the scores were higher than ones before learning form the media with significance statistically at level .01. And the evaluation of student's satisfaction was found average of 3.98, standard deviation of 0.83 at high level. Therefore, the created instructional multimedia can be applied in practice.

KEYWORD: mobile web-based instruction/ instructional multimedia/ flipped classroom/ graphic design realistic

1 INTRODUCTION

To manage teaching and learning for self-learning, one of the key factors that will create a real capacity of competition in today's life is the application of knowledge base. But if it is created without any storage or any way to make the most useful of it, there will be a shame. Therefore, in the teaching system through the internet has been distributed to the target audiences. Due to the network teaching, it facilitates learners to learn freely as well. "Flipped Classroom" is also close to the teaching management of Child Center instead of Teacher Center. It is important to solve the homework's problem. Letting the learners to learn about the contents at home in advance and bring it to talk in classroom can help them getting to know better and faster and still have any time to fulfill them other things especially the analytical thinking skill. Flipped Classroom takes warm up time just only five minutes, another ten minutes is about questions & responds from video watching. The left of 75 minutes learners can work and do the other learning activities to deepen and broaden their knowledge.

There are several types of teaching through electronics, for instance, teaching through mobile devices [MWB] is one part of e-learning. It's an another way of using electronics media that support the 'Distance Learning System'[MWBI] So, there are many ways that we use for teaching media to enhance learning of people who stay on the learning base.

2 RESEARCH METHOD

To create "Development of Teaching Multimedia about Graphic design realistic on Wireless Network via Mobile Web-Based Instruction [MWBI] by Flipped Classroom,

researcher makes the process by following the steps of lessons' development according to the theory of computer lesson teaching development [Interactive Multimedia Computer Instruction Package: MMCIP] of Pairoj Teeranathanakul and his team which design process is as follows:

1 Content Analysis has 3 sub-steps: Create a brainstorming Chart, Create a Relationship Topics and Create Content Network Chart.

2 The Unit Design has 2 sub-steps: Define Presentation Strategies & write the objective behaviors of the contents and Design the Presentation Chart in the module of each unit.

3 The Unit Development has 4 sub-steps: Writing the details of the Contents in teaching framework, The ordering of teaching framework, Examine the accuracy of the contents and Create a Test of the achievement of Teaching Computer Lessons.

4 The developing of Computer Lessons has 3 sub-steps: Choosing a program for Presentation, The development Program, Preparing the medias used for the lessons and Taking the Teaching framework for programing.

5 Evaluation Period has 4 sub-steps: Examining the quality of media lessons, Performance Testing Process, Test of effectiveness of the lessons and Preparation of computer instruction manuals.

Content quality assessment, Multimedia Quality assessment and Learner satisfaction Questionnaire, researcher uses the Evaluation form of Development of teaching Multimedia about Graphic Design realistic on Wireless Network via Mobile Web-Based Instruction [MWBI] by Flipped Classroom which is created and makes 5 content experts evaluate by using Likert Scale and analyze the results by using the translation criteria, the weight of grade point average and the quality of lessons before using.

For Learner Satisfaction Questionnaire, researcher creates the questionnaire from the learners' satisfaction for MWBI by Flipped Classroom, To make the learner evaluate, researcher creates the questionnaire by performing the following steps: Defining the scope and issues to ask by scoping the questionnaire of learners' satisfaction for using Multimedia Computer Lessons that is divided into 5 levels according to the criteria of Likert Scale. The meaning are as follows:

4.21-5.00	Most Satisfied
3.41-4.20	Very Satisfied
2.61-3.40	Moderate Satisfaction
1.81-2.60	Less Satisfied
1.00-1.80	Least satisfaction

Data collection and study relate documents seizes the learners' satisfaction questionnaire of using Multimedia Computer Lessons that consist of the objective for 5 issues that are the alphabets, slides, sound, interaction and the others.

3 RESEARCH RESULTS

The result of Content Quality assessment and Multimedia Technology by the experts assessment for ; Development of Teaching Multimedia about Graphic Design realistic on Wireless Network via Mobile Web-Based Instruction [MWBI] by Flipped Classroom

- Quality Content by 3 experts, in conclusion the create lessons is in average of 3.76, standard deviation of 0.38 that means in good level.

Evaluation	average	standard deviation	Satisfaction
Introduction	3.67	0.14	good
Content	3.61	0.48	good
Conclusion	3.67	0.58	good
Examination	4.10	0.31	good
Total	3.76	0.38	good

- Quality of Multimedia Technology by 3 experts, in conclusion the created lessons is in average of 3.60, standard deviation of 0.41 that means in good level.

Evaluation	average	standard deviation	Satisfaction
picture, Language and sound	3.48	0.38	good
Font And color	3.58	0.58	good
Time and interaction	3.67	0.29	good
Manual	3.67	0.38	good
Total	3.60	0.41	good

- Learners'Satisfaction of created lessons is in average of 3.98, standard deviation of 0.83 that means in a very high level.

Evaluation	average	standard deviation	Satisfaction
Character	4.23	1.32	Most Satisfied
Picture	3.96	0.68	Very Satisfied
Sound	3.86	0.70	Very Satisfied
Interaction	3.93	0.70	Very Satisfied
Other	3.90	0.76	Very Satisfied
Total	3.98	0.83	Very Satisfied

4 SUMMARIZE AND DISCUSS THE RESULTS

From researching of 'Development of Teaching Multimedia about Graphic design realistic on Wireless Network via Mobile Web-Based Instruction [MWBI] by Flipped Classroom found that when providing content design that contains slides, animations, sound and texts by the structure of lessons will consist in leading to the content and the test for the learners can examine their own knowledge when evaluating both quality content and multimedia content which are in average of good level and learners' satisfaction of created lessons is in average of 3.98, standard deviation of 0.83 that means in a very high level that consistent with the research of (Ninkraya, S., 2014)found that 97% instructional multimedia wireless network m-learning on logic had quality of data content average of 4.63, standard deviation of 0.28 at very good level, and quality of multimedia average of 4.33 standard deviation of 0.23 , at good level. And the evaluation of student's satisfaction was found average of 4.56, standard deviation of 0.08, excellent. According to (Iamumnuaikus, L., 2013) found that the content quality is good average of 4.27, standard deviation of 0.20. Multimedia quality is very good average of 4.55, standard deviation of 0.23. The assessment of students' satisfaction level was average of 4.44, standard deviation of 0.17, high. As for (Wongsa, S., 2016) found that learning achievement mean scores higher than pre-test scores with significance statistically at level .05. The student's learning satisfaction was at high level.

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The Spiritual Communication: Phenomenological Study about The Urantia Community in Indonesia

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ABSTRACT. The Urantia Community consists of people with the same interest in spiritual values taught in The Urantia Book, a book that taught the origins of the universe, the history of the earth, values of life, philosophy, and spiritual. The community has existed since the 1950s in the United States and has expanded globally, including in Indonesia. As in the global context, the Indonesian Urantia Community shows harmony despite the wide diversity of backgrounds, including the different religious background. One of the interesting facts about this community is the spiritual growth among its members which implied to the improvement of their religious belief. That uniqueness has led me to examine the communication experience among the Urantia community in. The aims of this study are to identify, analyze, and explore more deeply about the interaction among Urantia Community members in Indonesia. By using interpretive-constructivist paradigm with the qualitative approach and phenomenological methods, theories and concepts that used in this study among others Theory of Social Construction of Reality of Peter Berger and Luckmann and the Concept of Motive from Schultz. The results of this study have shown the interaction among members of this community led to a new understanding of the concept of spiritual communication, that is the taste value in the process of group communication, that in this case Indonesian Urantia Community.

KEYWORDS: Communication experience; Spiritual communication; Interaction

1 INTRODUCTION

Communication from the sociological perspective is the interaction, so in here how the Urantia community members interact and communicate. This does not mean that all members should have exactly the same goal to become a member of the group. But in general, there should be a similar reason for the individual to interact. (DeVito, 1997: 303).

The Urantia community is the people who study and apply the content of the Urantia book spread out in several cities in Indonesia. They are united by a common interest, which is reading a book Urantia. They regularly gather once a week in Jakarta to discuss, share experiences, and perform other activities related to Urantia book. The Urantia book reader or "Urantia Readers" in more than 26 countries around the world, including in Indonesia. In Indonesia alone an emerging community of Urantia book reader is about 2002 (based on pre-study interview early 2013), but this book has been published since 1955 and began writing the 1933 Chicago United States. So the existence of Urantia community in Indonesia is still fairly new, therefore there was wonder if there are many people who find it strange to hear the word "Urantia".

The word "Urantia" means the planet Earth. The Urantia Book speaks of the deepest desires of the human spiritual and convincing for those intellectual, fully integrating religion, philosophy and modern science through the development of spiritual growth and understanding of the universe that is commensurate with the level of human intellect and cultural development. The book opens up new vistas of time and eternity as well as new concepts of human travel that has always increased in the search for God Almighty. The book is composed of 196 documents/papers gives new record, extensive and structured on the origin, history and purpose of human life and the stages of human

life to the afterlife after his physical death. As time goes by, the more members of the forum or group of people who study this Urantia book. The amount is up to now scattered in various countries including Indonesia.

Pierre Hadot (1995) Spiritual defines as "a whole way of being" existential unity of intellect, emotions, and psyche, and spiritual practice as a process of self-transformation and reorientation of this existential unity. Spirit indicates something more comprehensive than the psyche: digging spiritual, someone exposing himself to something beyond the psychological unity which we refer to it as a personal self (Roberts, 2002: 25). Spiritual is different with the supernatural, these two words are often same interpreted so sometimes there is not infrequently a shaman called spiritual advisor. Though based on personal experience, that the supernatural are things beyond human thought associated with mystical supernatural. While spiritually related to the individual that is personal.

According to Berger and Luckmann man will seek the knowledge that the phenomenon is real and has a special nature in everyday life. Furthermore, Berger suggests the reality of everyday life has dimensions of subjective and objective (Berger and Luckmann, 1966). When linked with this research it can be assumed that the Urantia community can form an understanding of the social reality according to what they perceive as the real thing. Berger mentioned that the society as a product of man and man as a product of society.

This study will not analyze the text content of the book Urantia, although this research theme are associated with the Urantia, because it will examine the events of communication experienced individuals in this Urantia community. Therefore this study focuses only on the personal experiences of community members Urantia formulated in a research title "The Spiritual Communication: Phenomenological Study About The Urantia Community in Indonesia". This study aimed to describe, assess, explore, identify, and analyze more deeply about:

1. The interaction among Urantia community members in Indonesia.
2. Their understanding of the results of the interaction among Urantia community members in Indonesia.

2 THEORIES AND CONCEPTS

A Constructivist research does not come from a theory because it is not to test the theory, but in this case the need to examine the theories and concepts as well as previous research to understand both the theme and the research findings. Theoretical foundation used to analyze this research is, phenomenology theory and the theory of Social Construction of Reality. Phenomenology is the science of the phenomenon which is distinguished from something that has become and classifying phenomena. In other words, phenomenology study the phenomenon that appears in front of us, and how appearance. Phenomenology refers to all the views of social science that considers the human consciousness and the meaning of subjectivity as a focus for understanding social action.

The Schulz thought with a diverse background gives its own style in the tradition of phenomenology as a science study of communication. Although Weber influence is strong but Schulz also criticized Weber's thoughts. Schulz background in philosophy, music, sociology and other social sciences make phenomenological tradition becomes deeper and more comprehensive. Schulz made a tradition of phenomenology in social science especially study of science communication becomes clearer and easier to understand the applicability than Husserl rather abstract thinking. Husserl more looking in terms of transcendental phenomenology while Schulz more sociological implications. In addition Schulz explains not only the social world, but also explain the various concepts of science and theoretical models of reality, especially the reality of the everyday world that has properties intersubjective (the life world).

Theory of Social Construction of Reality, This theory is a social commentary on the fact that I try to interpret from Littlejohn book more or less revealed that the theory of Social Construction of Reality (Social Construction of Reality) was introduced by Peter

Berger and Thomas Luckmann. This theory refers to the process by which people together to build their understanding of the world (Littlejohn & Foss, 2009: 891). In this study lead to the process of the people in the community of Urantia which constructs its understanding of reality. Reality perceived by thinking Berger and Luckmann was elaborated into some of the thinking that is about the reality in their daily lives that will be individual views about the existence of himself in public or social life, people's views as objective reality and the views of the community as a subjective reality (Berger and Luckmann, 1966)The uniform appearance will assist the reader to read paper of the proceedings. It is therefore suggested to authors to use the example of this file to construct their papers.

3 METHOD

Based on the characteristics of the Urantia community, researchers feel that the ideal way to unravel this phenomenon is to use a constructivist paradigm and qualitative approach which seeks to understand the symptoms are such and requires sharpness in digging. In doing this research, I use the method of interpretation that are relatively similar to those observed, so that I can enter into the world of the interpretation of people to be the subject of research. In practice, I assume myself as a person who is not part of the observed world, in this case I just cognitively engage with people who observed in this case with members of the community Urantia (Kuswarno, 2009). So it was me since the beginning of the study in 2013 joined the Urantia community of Indonesia.

This study uses a phenomenological tradition, due to unveil the Urantia community members experience, the core of the phenomenological research that reveal the life experiences of individuals. The foundation stone was Edmund Husserl's phenomenological tradition. One is the famous phenomenological thinker Martin Heidegger and Alfred Schulz. In my opinion, to be a member of the Urantia community for research purposes is essential in order to obtain accurate data from observations and interviews with informants. The informants did not feel free to tell all their experience for me to be part of their community.

I got 18 informants who had been members of Urantia Community at least for two years. Then I interviewed them within 2013 till 2016. The interview scripts became a basic or prime data, and completed by observations.

4 RESULTS AND DISCUSSION

Based on observations I attended classes on Urantia community, they are taught in order to prepare to return to God in the sacred state like the beginning down to earth. So in this class were taught systematic phases in preparation. Urantia community members are not mutually despise other religions, is actually receiving a wonderful difference in one container. There is no dispute or conflict hot, all you see is a harmonious atmosphere, cheerful, and full of laughter. In addition to interacting verbally (oral and written), the Urantia community members also interact through non-verbal messages and terms are only understood by members of that community alone. For example the way they shake hands when meeting is shaking hands tightly, sometimes patting fellow right palm (toss) them, or hug when they have been met for a long time.

There are some terms that I found when observing their interactions, including the terms Adjuster (True Guru is in the human soul), Love and Light (greeting pronounced the end of sentences) "bodrex" forces (angels or reinforcements derived Lord), Proto (customs), Midwayer (creature who likes to help humans), Guardian angels (pair of guardian angels humans), Morontia (human beings in the world dimension to 5), frequency (electromagnetic waves of the same), Grey (the wishy washy and not clear establishment), love to give (charity), Nebadon (Planet at the center of our system of local government), Michael (Planetary Prince / local leaders of the system), and so forth.

Based on direct observation, I can understand some of the concepts of their lives resulting from the interactions among the Urantia community members in understanding

the values contained in the Urantia book. These concepts include the concept of Time, Person Concept, Concept of Life after Death, the concept Planet and the Universe:

1. The concept of time, according to them there was no time past and future, that there is time now (everytime is Now). This implies that do not get trapped by the past or to repeat the same mistakes of the past (move on), and do not also trapped by wishful thinking ahead makes frequent daydreaming and not working. Do what can be done now do not like to procrastinate.
2. Human concepts, they think all men are brothers because they come from the same source (from the same source). Every human being has the tasks to be accomplished in this world. Humans live in pairs, then they think that gay people were turned away by the energy upset the balance of nature. This relates to the concept of day and night in pairs, and the balance (yin and yang). Man must know his Adjuster to get to know his Lord so that it can partner with God in all his affairs. Man should religion (any religion), because religion is the path to recognition of God. Humans perceive God Almighty, was so great that not enough is presented in one religion (God is too Big to fit in one religion).
3. Concept of Life after Death (Life after Death), they think death is the beginning of a long journey into the future, ie through the stages of the learning process of the human soul from one form to form, from one of our ascent to the heavens more until finally reaching heaven (Havona).
4. The concept Planet and Universe, According to them that almost all the planets in our solar system was uninhabited, but is not visible by means of NASA or other space agencies because of the form they are in dimension 5, 6, and so on. Our planet is Earth, which has another name Urantia, the planet's most isolated and heavy mass of three dimensions, so it cannot be connected to the planets that are in another galaxy. Isolation of the planet due to the betrayal of Lucifer followed by the leaders of the other planets, including the leadership of the planet at that time along with his Caligastian forces. At a later time when human spirituality increases then the earth will return shine like it used to be. This universe has seven super large universe (super Universe), in which there are 7,000,000,000,000. uninhabited planet. Our Earth (Urantia) is located at the Super Universe that 7th in the area Jerusem on Edentia area that includes the area under the Salvington in power Enza Splandon headquartered in Uversa

The interaction of the Urantia Community with fellow members in the group is established in two circumstances, namely the interaction directly (face to face) in the classroom in a state of learning, and outside the classroom when there is an informal discussion of cross-class mixed together in a community forum Urantia Indonesia. The second condition, when far apart to interact through social media group WA, Path, and Facebook.

The interaction of community members Urantia with the outside world is well established, diffuse, and without privileging self. So it is not too different plasticity at all, but will see the difference in their views of life. When they interact with those closest to them and the community, they strive always to bring the benefits wherever they are. In accordance with one of their slogans is "*Love and Light*", that they do everything with love, look at every human being with love, and become light for those who need lighting. Then the Urantia community members constantly strive always to benefit the environment.

In addition to the interaction with the public, community members Urantia interaction with all beings and the universe was established. This is in accordance with one of the achievements to be achieved by this community that is in sync with the universe. So that their behavior was very awake so as not to damage the environment and the universe, and always provide positive benefits for the environment and the universe through behavior and energy emitted.

Humans interpret the reality of the result of interaction with other human beings, both in the primary group and with society in general. Primary groups are small groups influence each other affection (Reading, 1986: 184). Urantia community, based on the previously described, can be categorized as primary group. This is evident from the cohesiveness in affection (tied strong flavor), which became the capital of their strong solidarity and a tolerant attitude.

The interactions of the Urantia Community with fellow members in the group have resulted in understandings of certain members of the reality. Their communication effectiveness is determined by a sense of closeness that exists among them. These flavors have been the basic essence of the keys to success is effective communication among in their group. So it can be said that any message that will be delivered one individual to the other individuals will be understood effectively when using a sense that the higher frequencies, where the function of spiritual communication. It turned out that the concept is very simple that if you want to achieve effective communication must involve spiritual communication in any form and way of communicating.

Activities of Urantia community member communication has become a key communication effectiveness those who make a close bond between them. When referring to previous exposure of spirituality, the means of communicating Urantia community members are communicating with the involvement of the spiritual dimension. The Energy force a sense of inter-connected with each other to make Urantia community is so solid. It makes a unique relationship among the Urantia community members.

5 CONCLUSION

Urantia community in Indonesia is a spiritual community that embraces universal values. They get together and discuss the themes contained in the Urantia book (The Urantia Book). Cohesiveness they are bound by common purpose and meaning of life. So that these communities included in the category of primary groups.

Based on the results and analysis of this study, it can be concluded that:

1. Interaction with fellow the Urantia community members, includes two forms of interaction, first, the interaction in the classroom through teaching methods led by a speaker, by way of lectures and question and answer discussion. Secondly, interaction outside the classroom informally meeting and share experiences through social media. Urantia community member interaction with the environment or the world outside the community is done locally by engaging in social activities, and nationally through the works displayed and widely publicized.
2. The process of interaction among the Urantia community members produce new concepts that change the way they communicate. It also affects their understanding of life. Communication experience among the Urantia community members implicated in their communication activities that involve spiritual dimensions. This has been key to the success of their communication to be effective, because everything is delivered with a sense (heart/feeling).

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Sufism Intrapersonal Communication System for Counteracting the Islamic Radicalism in Indonesia

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ABSTRACT . Systemic, massive and sporadic campaign of Islamic Radicalism does not only affect to the non-Muslim community, but also Muslim itself. So, Muslim should be able to restore the positive image in the world community, because Islam has the right method namely Sufism. It is an esoteric part of Islam that utilizes intrapersonal communication system as a method of self-knowledge and God. This study aims to see the Sufism intrapersonal communication system. The results are expected to contribute thoughts and ideas about the scientific methods. The selected setting is the T}ari<qah Haq Naqshabandiyah (THN), one of Sufism institutions which established by TGH Abdussamad Habibullah in 1986 in West Nusa Tenggara, Indonesia. It has grown in West Kalimantan with more than 4000 followers since 2001. The researcher chose this T}ari<qah (Sufi Order), because it represents the T}ari<qah institution. This study applied qualitative and descriptive approaches. The data collected by interview, observation and documentation. The instrument was a structured interview of Murshid, Management and Followers. The analysis method of the data will be performed by interactive analysis. The results indicated that the spread of Islamic Radicalism in the THN can be controlled. In this case, Murshid was taking intrapersonal communication with phases, named: sensation, perception, memory and thinking.

KEYWORDS: intrapersonal communications, thn, sufism, islamic radicalism.

1 INTRODUCTION

In the process of communication there is often a coercion of perception from the messenger to the receiver, in which the incorrect information is forced to be accepted to be true. The proverb says that "A thousand of lies will be considered as the truth, when it is done continuously and systematically" (Rizqi, 2017, p. 211). It might happen to the term, 'Islamic Radicalism'. The mass media were involved in conveying the message that perpetrators of terrorism that occurred in many countries come from radical Muslims. Massive reports of media in these issues instill of perception that the allegation is true despite the fact that it is not significantly found in the community.

Concerning to the negative impact of the Islamic radicalism, it does not only affect to the non-Muslim community, but also to the Muslim community itself. Muslims try to eradicate the thoughts and actions the Islamic radicalism. One of the efforts appears on what is done by the *T}ari<qah Haq Naqshabandiyah* (THN) in West Kalimantan. The Management of THN uses the Sufism methods to stem the flow of Islamic radicalism in society, especially in the followers.

T}ari<qah Haq Naqshabandiyah (THN) is a part of the Sufism in Islam, which was established by Tuan Guru Sheikh Abdussamad Habibullah in Mataram, West Nusa Tenggara, Indonesia, in 1986 AD. It has grown in West Kalimantan since 2001 by Sheikh Agus Sukarmin al-Fattah Habibullah, MBA, as a *Badal Murshid* (Representative of *Murshid* to teach and guide the followers). The numbers of followers are approximately 2,150 people, today scattered in various cities and districts in West Kalimantan. The most followers come from Pontianak and Kubu Raya. (Gitosaroso, 2013, p. 67).

This article would like to explain about intrapersonal communication system carried out by the *Badal Murshid* THN in West Kalimantan in an attempt to counteract Islamic radicalism. Creative ideas in this article are expected to be one of the methods that can be applied to counteract the Islamic radicalism movement in society, in Indonesia and in the world.

1.1 Sufism Intrapersonal Communication Systems

Intrapersonal communication is the process of sending and receiving messages in oneself through thoughts in the brain which is manifested by behavior, mindset and dreams (Susanto, 2014, p. 31). Intrapersonal communication model was first used by Dean C. Barnlund, a communication specialist from the United States. This type of communication focuses on the processing and preparation of the information through the nervous system in the brain caused by the stimulus captured by the five senses (Wiryanto, 2004, p. 11).

Intrapersonal communication system is very similar to the communication system of Sufism in order to get closer to the God. The principle is the same, which is to know own self, and to recognize the God. In the process of self-knowledge, *muh}a>sabah* (introspection) is the key. The intrapersonal communication theory such as sensation, perception, memory and thinking occurs during *muh}a>sabah*.

Islam emphasizes the balance between the exoteric and esoteric dimensions, as well as vertical and horizontal relationships. Sufism practices the *ka>ffah* (holistic) Islam for developing religious harmony and social integration (Tebba, 2003, p. 263). Dealing with the theology, Sufism serves as a giver of spiritual nuance in understanding *kala>m*, deep appreciation through the heart (*dhauq, wijdan*). Thus Sufism is *Ruhaniyah* side of *tauhi>d*. Theology also serves as the Sufism controller. Therefore, if a stream is contrary to the faith, or there is a new belief that is contrary to the *al-Qur'an* and *al-Sunnah*, then it is considered as a deviation or diversion. If it is conflicting or never narrated in *al-Qur'an* and *al-Sunnah*, or it has never been reported by *Salaf* Scholars, then it should be rejected (Rozak and Anwar, 2012, p. 46).

Regarding to it, Sufism expresses practical languages to perceive the natures of the word of the God. When theology explains that there is only one Merciful and Compassionate God, the Sufism suggests how to feel to the oneness and the love of the God (Bahrin and Mud'is, 2010, p. 83). Sufism may not exist without monotheism, it will be useless to heart cleansing if those don't have belief. Sufism is actually the result of a pure and strong faith in accordance with the will of Allah and His Messenger. Thus, the three sciences are linked (Chalik, 2007, p. 31).

Understanding Islam through the textual perspective and the legal-formal often brings extreme attitude and it exceeds the limits. *Al-Qur'an* does not legitimize the slightest behaviors and attitudes that go beyond rule. There are three attitudes categorized as transgressors, namely: *First, G}uluw* as excessive form of human expression in response to problems that manifest in attitudes beyond the reasonable limits of humanity. *Second, tatharruf* as an exaggeration caused of emotional charge that implicates excessive empathy and outrageous cynicism from the community. *Third, irhab* as it is just inviting for concern, because it can justify violence in the name of religion or a particular ideology. *Irhab* is a redundant action because of the attitudes and actions of encouragement of religion or ideology (Siroj, 2006, p. 32).

Ideally, a Muslim must investigate and understand the teachings of Islam in a comprehensive manner, so the teachings provide a positive social impact for him (Siroj,

2006, p. 33). Thus, the highest perfection of a religious person lies in the ability to understand the teachings of Islam, so be wise and prudent (*al-hikmah*) in the entire understanding and interpretation of it. It is necessary to have priority on aspect of Sufism in religion that is esoteric aspect in Islam. The positive side of the Sufism approach is moderate understanding of Islam as well as the form of propaganda that emphasizes "*qaulan karima*" (the words of the noble), "*Qaulan ma'rufa*" (good word), and on "*qaulan thaqila*" (The weighted words) - as mandated in the Koran (Siroj, 2006, p. 33). Sufism provides a special way; it is described as a straight line that starts from one point in the outermost circle.

1.2 Counteracting Islamic Radicalism in Indonesia

Islamic radicalism becomes a central issue in Indonesia. This thought is believed to be the cause for the violence (read: the bombing) in various countries. The conviction was mostly caused by such intense media coverage, and explicitly it indicates that the perpetrators of violence are unscrupulous Muslims. It happened without any reason, because every time there is an action, data showed that the culprit is identified Muslims, even as a devout Muslim (Yewangoe, 2009, p. 233). In addition, the perpetrators also use any symbols that are closely related to Islam (Rosandy, 2013, p. 13). In fact, according to the Head of Information of Special Detachment 88 (Densus'88), AKBP Djoni Djuhana, that based on data and facts it was found about 95% of perpetrators of terrorism (bombing) especially in Indonesia are people who are Muslims (Djuhana, 2013).

The Indonesian government has attempted in various ways to annihilate the teachings of Islamic radicalism which are feared by national unity (Haris, 2014, p. 159). There are also many efforts done to combat Islamic radicalism such as in educational institutions, as a preventative effort against radical action. The development of anti-terrorism curriculum was conducted in *madrassas*, as the reinterpretation of the concept of *Jihad, Amar ma'ruf nahyi munkar* and pluralistic theology that leads to tolerance towards other groups in society (Muthohar, 2011, p. 245).

Although efforts have been made in such a way in reality, acts of terrorism still continue. It seems that there is an error in the efforts to eradicate Islamic radicalism by various parties. Combating of the radicalism was like forming a new thing which invites the emergence of acts of revenge. Government or related parties have so far not found the right solution. Therefore, another solution is badly needed to eradicate Islamic radicalism.

1.3 THN Method's in Counteracting Islamic Radicalism

The term "Islamic radicalism" is a label that is embedded by the mass media and terrorism analysts after bombing happened in Kuningan, Jakarta, on Friday, July 17, 2009. Massive media coverage mentions actors of such actions as the movement of radical Muslim militants, extremists, Islamic righted, fundamentalism until the terrorism (Bakri, 2004, p. 1).

The Islamic radicalism movement is characterized by a closed attitude toward others (exclusively), both to fellow Muslims and non-Muslims. Islamic radicals in general treat people exclusively, except to those who have the same understanding. For the Islamic radicals the same ideologist is considered friends, while others are considered enemies. Their understanding and attitudes will create more extreme attitudes in society as known as the *takfiri* (considers dissidents as infidels). Once this understanding develops, the attitude that comes next is a struggle (*jiha>d*) for the sake of defending Islam against infidelity. Up to this point, they are already very mature and confident that what they are doing is right. That is why, a lot of "Divine Bride" (the term terrorists captured alive by authorities) are ready to die in a cause they believe in.

Meanwhile, Indonesia is a big country and has a type of a pluralistic society. Indonesia is an archipelago country there are huge numbers of Islands (approximately 17,000 islands). As a result it is the opportunity for the emergence of social customs and language diversity. There are more than 400 languages spoken and there are many different religions and beliefs (Panitia Penerbitan, 2003, p. 171).

The best way to unify the diversity is by setting a legal and unifying ideology that do not "take sides" on one group that is different from the others. In this case, what has been done by the predecessors of this nation, Pancasila and the 1945 Constitution, as well as the management of democratic governance is correct. The act imposing certain religious ideology in this country is clearly contrary to Pancasila, the 1945 Constitution and Democracy of nation (Haris, 2014, p. 171).

That is why acts of terrorism which are believed to originate from radical Islamic group must be eradicated. However, so far, sporadic acts of terrorism still frequently occur. Policy maker has settled plans and strategies in tackling radical understanding in Indonesia. One of them is the establishment of the Special Detachment '88 (Densus'88) of the Anti-Terror Police Headquarters.

Counteracting Islamic Radicalism is also the problem faced by the group of THN in West Kalimantan. Based on the recognition of some of the congregation, there are two things associated with radical Islam growing in society: *First*, by some people, the congregation of is sometimes considered radical. Slant presumption of the existence of the congregation makes some people away from it. The followers are identified with those who want to find a shortcut in religion, be exclusive and violent, and tend to be misleading. *Second*, the notion of Islamic radicalism is not in line with the THN, because THN is a kind of moderate Islam. If Islamic radicalism is allowed to develop, it will collide with the institution of the congregation. Therefore, the notion of Islamic radicalism is a separate issue in the THN and must be fought.

The management of the THN also disagreed with the Islamic radicalism that has grown lately. The boards seek to counteract the development of Islamic radicalism, especially in the members of congregation itself. The boards tried to stem the development of it among the members of congregation in various ways, such as: 1) Instilling values in the practice of *Shari'ah*; 2) Increasing the awareness of spirit and tolerance among fellow Muslims and other non-Muslims; 3) Developing a moderate Islam through Islamic studies materials; and, 4) Guiding based on the results of *Riyadhah* and *Muja>hadah* accomplishments in certain time.

Muh}a>sabah means convincing that the God knows all thoughts, deeds and secrets of the heart, that make one respect, fear and submit to Him (Solihin and Anwar, 2002, p. 142). *Muja>hadah* means strong effort to achieve the goal. *Riyadhah* is continuous practice in worship.

The effort of THN is relatively successful since Islamic radicalism is not growing in this Order. Based on interviews conducted by the author with *Badal Murshid* (Sheikh Agus Sukarmin) and several Regional Boards of THN in West Kalimantan, it was revealed that *Badal Murshid* did a spiritual journey in stages as follows: *First*, Introspection (*muh}a>sabah*); any problems that arise in the community, to taste sensation of any incident caused by the Islamic radicalism (sensation); 2) remembrance for instructions on the essence (*musyahadah*) events that occur, resulting in a subjective and objective standpoint (perception); 3) Remembering any clues obtained (*Mukasyafah*) of Allah (Memory); 4) *Riyadhah* and *Muja>hadah* for instructions on solutions for the negative impact of Islamic radicalism (thinking); and, 5) Drawing conclusion. The efforts

has done by *Badal Murshid* was similar to what is known in communication theory as intrapersonal communication. It is what the author refers to as Sufism intrapersonal communication system. In facing of every phenomenon that emerged in the community, the congregation always has a way to overcome it.

2 CONCLUSION

As the explanation above, it can be concluded that the efforts of the THN in counteracting Islamic radicalism is unique, because of the *Badal Murshid* is using methods of Sufism. This method is similar to intrapersonal communication, which is commonly used in psychology. In this case, *Badal Murshid* managed to stem the flow of Islamic radicalism, especially among his followers. Thus, the followers avoid the influence of the Islamic radicalism. All of the methods were done continuously in ways

Muja>hadah and *Riyadhah*. As a result, the followers of the THN remain on the track of moderate Islam.

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The Improvement of Intrapersonal Communication Through Religious Tourism

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ABSTRACT. This paper aims to explore and analyze the step and process improvement intrapersonal communication through religious tourism at Makam Keramat Luar Batang Mosque in Jakarta. Intrapersonal communication is communication that takes place in a person, includes talking to themselves and the activities to observe and provide meaning (intellectual and emotional) to the surrounding environment. While religious tourism Makam Keramat Luar Batang Mosque is one of the famous religious tourism in Jakarta, which many are visited by individuals or groups. The approach in this paper used descriptive qualitative approach by respondents were visitors at Makam Keramat Luar Batang Mosque in Jakarta. This research resulted in some important points about the process of improvement of intrapersonal communication through religious tourism.

KEYWORDS: intrapersonal communications, makam keramat luar batang mosque, religious tourism

1 INTRODUCTION

In this time, understanding communications concerning intrapersonal was minimal. And that is what made the difference in perception with others in sensing the environment. The difference occurs because the process of communication with yourself capable of providing different points of view, the meaning and also how to respond to events disekitarnya. But rarely do people who understand that one of the causes of these differences because of the lack of someone to understand themselves (intrapersonal communication) that lead to conflicts with others by not being able to understand themselves and others and events surrounding the well.

Thus, intrapersonal communication is communication that underlie a person in understanding yourself and others when people communicate with each other. Intrapersonal communication is also a trigger for other forms of communication. When interpersonal communication with others, then the most important thing is to communicate with yourself. When a person is able to communicate well about themselves, it can be said he is able to understand others. Therefore, one must be able to improve the ability to understand oneself.

Today there are many ways in which the individuals in enhancing the ability to understand themselves among others by following the training ESQ (The Emotional and Spiritual Quotient), leadership training and motivational seminars. But sometimes, not all people have the opportunity to attend trainings and seminars, one reason is the high cost. In addition, training and seminars are also deemed less effective to develop intrapersonal communication due to the impact of changes in a person felt only temporary.

But, the fact religious tourism is indicated as another solution in increasing intrapersonal communication in addition to training and seminars. Religious tourism can be done by everyone without constraints of time and high costs to get it. Religious tourism is not just travel, but travel the spiritual motif as a means to draw closer to God Almighty and develop intrapersonal communications yourself by Allah SWT.

From the description above, the fact how process individual should be to improve intrapersonal communication? What is the role of religious tourism in improving the intrapersonal communication? and the last, What are indicators of intrapersonal communication which should be individual? Questions like these, need to get a clear answer so that we can know the role of religious tourism in improving one's ability intrapersonal.

In this case, researchers will put forward the research results in the form of an increase in intrapersonal communication via one of the religious tourism in Indonesia, especially Jakarta, namely Makam Keramat Luar Batang Mosque.

2 RESEARCH METHODOLOGY

2.1 METHODS

This research is qualitative research is a field research by collecting information or data about the circumstances significantly from the people and observed behavior is then collected and expressed in the form of words and images, words arranged in sentences, such sentences result between researcher and informant interviews.

2.1.1 The Research Approach

This research uses an ethnographic approach. Ethnographic study (ethnographic studies) describe and interpret the cultural, social group or system. Ethnography is an empirical and theoretical approaches aimed at gaining in-depth description and analysis of the culture based on field research intensive. Ethnographer charge of making a deep painting depicting 'plurality conceptual structures are complex', including assumptions that are not said and is regarded as the fairness of life. An ethnographer focuses its attention to the details of local life and connect with social processes more broadly.

2.1.2 Data Collection Techniques

In accordance with a form of qualitative research approach, the data collection techniques used is to record an ethnographic observations and interviews. To collect data in research activities needed ways or techniques specific data collection, so that the research process can run smoothly. Data sources and types of data consisting of words and actions, writing, photos.

2 PROCESS OF INTRAPERSONAL COMMUNICATION

Intrapersonal communication is the communication that occurs with oneself. This is an internal dialogue and can even occur when shared with other people though. Uniquely, intrapersonal communication includes where we can imagine, daydream, perceive and solve problems in our minds.¹⁰

Stanley B. Cunningham in his "Intrapersonal Communication, A Review and Critique" call intrapersonal communication process that occurs in a person would take place as follows:

1. Talk to yourself

Communication occurs in themselves or going on a conversation with yourself.

2. There Dialog

¹⁰ Richard West and Lynn. H. Turner, *Pengantar Teori Komunikasi*, (Jakarta: Salemba Humanika, 2009), hlm. 34

Dialogue is a process of exchange of messages and processing of meaning in human beings between the I and Me. I represent a part of the human self itself, the Me represents a social product (observation).

3. The course of the negotiating process based on man and his environment or adaptation occurs with the environment. Here there is a process using stimuli (stimulus) from within ourselves.

4. Perception

Individuals receive, store and describe briefly symbol.

5. The process of mutual affect between "raw data," perception and understanding given. The raw data from the perception is processed to understand.

6. Process Data is a function of good representations of point 4 and 5.

7. Feed Back The occurrence of feedback and is highly dependent on the point 3 and 6¹¹

G. Inseman and L. Barker in his "Speech Interpersonal Communication" describes the process of events in a person communicator, driven by internal and external stimulus. Internal stimulants show physiological or psychological situations, such as hunger or anxiety. While the external stimulus coming from the surrounding environment communicator.

Information processing intrapersonal include sensation, perception, memory and thinking. Sensation is the process of capturing the stimulation that comes in human beings (internal stimulation) and from outside the human self (external stimulation).¹²

Attention is the mental process when the stimulation or stimulation circuit became prominent in consciousness upon other stimulation weakens.

In the next stage of perception processed into memory, which is the process of storing information and save it again. In short, the memory passed through three processes, recording, storage and recall. Recording is called encoding is recording informai through sensory receptor and the internal neural circuits. Storage (storage), the second is to determine how long the information is to be with us, in what form and where. Dialling (retrieval) in everyday language to remember again, is to use the information stored.

In the final stages of memory would be followed by a phase of thinking, namely stage process and manipulate information to meet the needs or respond. The thinking we do in order to take a decision (decision making), problem solving (problem solving), and generates new problems (creativity).

2.1 Listen Conscience

Intrapersonal communication that occurs in a person closely associated with the role of conscience. when someone is communicating with him, indirectly is undergoing "the operation" conscience.

Here are some steps intrapersonal communication with conscience retrospective:

- The first step is to thank God for the gift of life that have been obtained in the past.
- The second step is reviewing our actions and reactions of our conscience.

In intrapersonal communication with conscience retrospectively, one can browse through each of the events experienced on that day from waking up to going to a night's rest. Here are some questions that are often terbesit minds of everyone when you're communicating with himself over everything that has been experienced or done:

¹¹ Stanley B. Cunningham . Intrapersonal Communication: A Review And Critique {Appears In Aitken & Shedletsy (Eds.). Intrapersonal Communication Processes, Pp. 3-18)

³ Jalaluddin Rakhmat. Psikologi Komunikasi (Bandung : Remaja Karya, 1986) hlm. 49

1. What we did that day; what is the motivation that drives us to do: for the task, its own initiative, demand of others; what the results of our actions at that time, what did our conscience when we do and what the conscience is now above our deeds.
2. what we did that day; What prompted us to say it; what the results of our speech it; what the word conscience when we say it / what our conscience says at this point?
3. anyone who we meet today; what we do with and katakana on each person; Why do so; what the word conscience in our time to do so; What says our conscience today?

- The third step is to discuss and draw conclusions.

In this step, we communicate intrapersonal self-conscience about the action we did, the words we speak, and the encounter with the people we meet on that day; the extent to which conscience reprimand, censure, blame and punish and as far manapula praise and reward. With this communication we are trying to revisit the "operations" of our conscience on that day; and draw conclusions where surgery conscience is good and what is not good.

- The fourth step is to behave and was taking steps. After drawing conclusions whether the operation of conscience is good or not good, then the next is to determine the attitude to be done in improving the sensitivity and the sharpness of one's conscience. for example, there is a grandmother want to cross the road then our conscience say that there will be others who will help so that we do not help the old lady to cross the street. It turned out that no one was helping grandmother. At that time, we are starting to do intrapersonal communication via the conscience. then disimpulkanlah that the operation of conscience at the time was wrong. Then we began to take steps to help the old lady. Intrapersonal communication process takes place very quickly. So by communicating intrapersonal it will develop a sensitivity to one's conscience..⁴

The above description shows that the process is complicated in man when he did intrapersonal communication process. The process runs fast, so that people can immediately decide what he would do. The following examples will show us the use of intrapersonal communication in everyday life. Activities including intrapersonal communication, namely the process of meaning (interpreting something), thinking and understanding, problem solving, evaluation, decision-making, memory, introspection, reflection, awareness, dreams, fantasies, and feelings. Meanwhile in the book *Meaning and Mind*, Leonard Shedletsy, explaining that the intrapersonal communication include: perceptions, memories, thoughts, feelings, interpret, conclusions, evaluation

3 THE ROLE OF RELIGIOUS TOURISM IN IMPROVING THE INTRAPERSONAL COMMUNICATION

Religious tourism is defined as tourism activities to a place that has special significance for religious people, usually a place of worship that has its advantages. This excess, for example in terms of history, their myths and legends about the place, or the uniqueness and excellence of its architecture.

Travel means a visit or a trip to see, hear, enjoy and learn something. Whether it be an element in terms of geography, which presents the natural beauty of Allah's creation by making travelers more grateful. The historical element, by presenting the remains of history by making tourists feel the passage of time, and be grateful for his life. And the cultural element, by presenting the art of a region that tourists feel that Allah has given creativity, aesthetic taste, and imagination in humans.

Religion term literally means the belief in the power of human akodrati above. According to Sidi Gazalba, religion is the belief in and man's relationship with the Holy

One, lived as the essence of the supernatural, a relationship which expresses itself in the form and system of cult and attitudes by particular doctrine.

Thus, religious tourism is a type of religious tourism undertaken by a person or group so as a means to draw closer to God Almighty and obtain blessings in life.

In religious tourism, there are several products that can be served is the tomb of respected citizens as the guardian of Allah, scholars, Islamic militants, and preachers or disseminators of Islam. There is also the important relics of the past, for example the historic mosque, a place to hold an important meeting about Islam, as well as weapons used in upholding the tenets of Islam. In general, religious tourism has an important role for the community is to improve the ethics and religious experience, expand the spirit of friendship, network development, foster mutual understanding of the difference, and will inspire to always hold approach and mutual respect.

In addition to religious tourism can reduce social conflicts. The mutual distrust of each other, both individuals and groups due to lack of know each other, both in terms of customs, culture, history, habits and social inequality. Visit each other through religious tourism can reduce or eliminate mutual suspicion and jealousy, because of communication and getting to know each other. Visit each other and know each other is the key to strengthen the unity and cohesion.

Based on the description above, it is known that one of the roles of religious tourism that is increasing intrapersonal communication skills. By visiting religious tourism, then one can improve the ability of self-awareness to respect each other, eliminating suspicious of others and appreciate the differences in perceptions so as to reduce social conflict.

Beside that, a pilgrimage to the tomb of the religious tourism can enhance one's spiritual values and sensitivity to the surrounding environment. When the armored, someone will remember death, communicating with yourself against behavior that has done some good and some not yet where people are going through the process of self-understanding.

In a research conducted by researchers at one of the religious tourism in Indonesia, namely Tomb Keramat Luar Batang Mosque in Jakarta, there are some data that indicate that generally visitors who come have a goal that is to calm the heart and mind, increases the ability to understand yourself, ask for directions Allah SWT in solving existing problems and enjoy the religious atmosphere surrounding the tomb.

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- 4 Agus M. Hardjana. *Komunikasi Intrapersonal dan Interpersonal* (Yogyakarta: Kanisius, 2003).hlm 57-63

When visitors make a pilgrimage to the tomb of Alhabib Husein bin Abubakar Alaydrus at a mosque outside of the stem, they are increasingly considering the death, given the bad behavior that has been done, considering sin, feel the passion to worship God, prejudice either to others and increase self-awareness become a better person because seeing the many pilgrims who visited the tomb of habib famous for his moral goodness.

Visitors feel a significant change after frequent visits to religious tourism such as increased patience, more grateful, more calm feelings, not easily offended, do not easily blame others, appreciate others, brooder remember the deeds that have been done so that a person's increased awareness him to make changes to better behavior, and so forth.

For example, there is a pilgrim who said he now felt more patient with each issue, more patient with her and not easily offended against every word of his relatives as well as a quieter living her life. This shows that religious tourism has an important role in enhancing the ability of a person's reflection or self-awareness and the ability to communicate with yourself.

5 CONCLUSION

Intrapersonal communication is the communication that occurs within ourselves. Communication is done to be able to understand yourself so that if people can understand him very well then indirectly will be able to understand others. The ability to communicate with yourself is very important to be improved because it can reduce misunderstandings with others, reduce social conflicts, promote mutual respect for each other and others.

Increased intrapersonal communication must be made by each individual because intrapersonal communication has an important role in human life. In improving the ability to understand oneself, one will experience some of the process that is talking to himself, pleading illumination and guidance, reviewing the act and react with a conscience, dialogue and draw conclusions and take steps to make a change towards the better. Such improvements can be done through various ways one of which is through religious tourism.

1. Religious tourism is defined as tourism activities to a place that has special significance for religious people, usually a place of worship that has its advantages. This excess, for example in terms of history, their myths and legends about the place, or the uniqueness and excellence of its architecture.

By visiting religious tourism, the ability to communicate with yourself will increase as more often remember death, to remember the deeds that have been done, improving peace of mind, more grateful for all the blessings given by God Almighty, more patient and more understanding of others after communicating with yourself.

2. In addition to religious tourism can reduce social conflicts. The mutual distrust of each other, both individuals and groups due to lack of know each other, both in terms of customs, culture, history, habits and social inequality. Visit each other through religious tourism can reduce or eliminate mutual suspicion and jealousy, because of communication and getting to know each other. Visit each other and know each other is the key to strengthen the unity and cohesion.

3. Based on the description above, it is known that one of the roles of religious tourism that is increasing intrapersonal communication skills. By visiting religious tourism, then one can improve the ability of self-awareness to respect each other, eliminating suspicious of others and appreciate the differences in perceptions so as to reduce social conflict.

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Social Media Encourage Problem-Based Learning (PBL): To Design Data Communication Network System in Intelligent Home

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ABSTRACT. This paper reports on a project in which part-time students design, construct and test a model of data communication network system in intelligent home. Participants were part-time undergraduate students in computer education programme at a university in Thailand. In this study, describes the implementation and evaluation results of a classroom application of the PBL process, which was modified to include social media mediation. Mixed method design in research with both quantitative and qualitative data. This work extends learning in small classroom from the traditional classroom to the hybrid classroom where students meet both face-to-face and online by emphasizing the importance of reflection thinking. Results illustrate project and problem-based, experiential learning and development of knowledge and adding value to their education will better enjoy learning and will experience higher level learning outcome.

KEYWORDS: social media; problem-based learning; communication network system; hands-on-experience; learning outcome

1 INTRODUCTION

The advancement of the human race is driven to a great extent by the innovation, expansion, and diffusion of new technologies, which play an important role in modern society by strengthening society. The 21st century's global learning landscape was transformed and shape by the understanding of digital communication tools and networks widespread. The application, along with changing characteristics and needs students (McLoughlin & Lee, 2010). Teaching and learning are still phenomenon on which educational and cognitive scientists have ongoing researches (Bostan, 2015). Teaching process, with a high level of abstraction, is defined as “to cause or help (a person or animal) to learn how to do something by giving lessons and showing how it is done”, whereas learning is referred as “to gain knowledge or skill by studying, practicing, being taught, or experiencing something”(Schrum & Berenfeld, 1997). With the rapid growth of technologies and the appearance of social media the potential of technology-supported PBL seems significant, since it can be used to enrich interactions between students and reduce the time constraints of the traditional classroom. Social media tools are used in many institutions for educational purposes in numerous, innovative ways even to the extent of such tools being utilized in traditional face-to-face classrooms(Pearson, 2006). Problem-based learning is alignment itself. The objectives are to get students to solve problems they will meet in their professional careers the teaching method is to present them with problems to solve; the assessment is based on how well they solve them (Hmelo-Silver & Barrows, 2006).This study extends learning in small classroom from the traditional classroom to the hybrid classroom where students meet both face-to-face and online by emphasizing the importance of reflection thinking. Results illustrate project and problem-based, experiential learning and development of knowledge and adding value to

their education will better enjoy learning and will experience higher level learning outcome.

2 OBJECTIVE

The objectives of this paper are as follows:

1. To create the design communication network in intelligent home package by problem-based learning (CNH-PBL)
2. To follow-up results of the student project case study of communication network in intelligent home.
3. Investigate opinions on the value of learning activity impact their perception of learning from the social media supported PBL process.

3 RESEARCH FRAMEWORK

In this section, we explain the research framework shown below (Figure 1) illustrates the learning activity via social media encourage problem-based learning (PBL) case study of communication network in intelligent home simulation. We want to description about path of research methodology from development CNH-PBL to experiment. We conducted this assessment by using research framework grounded in the literature, emphasizing on the behavioural impact of the CNH-PBL approach (Suvannatsiri & Santichaianant, 2013; Suvannatsiri, Santichaianant, & Murphy, 2015). The framework took place in the hybrid graduated-level computer education classes called "Information Systems" at one semester at Bansomdejchaopraya Rajabhat University. We set out to investigate the following research questions:

1. How should create learning activity via problem-based learning?
2. How students are able to create student project case study of communication network in intelligent home?
3. Do motivation and enjoyment impact the social media mediated learning experience?

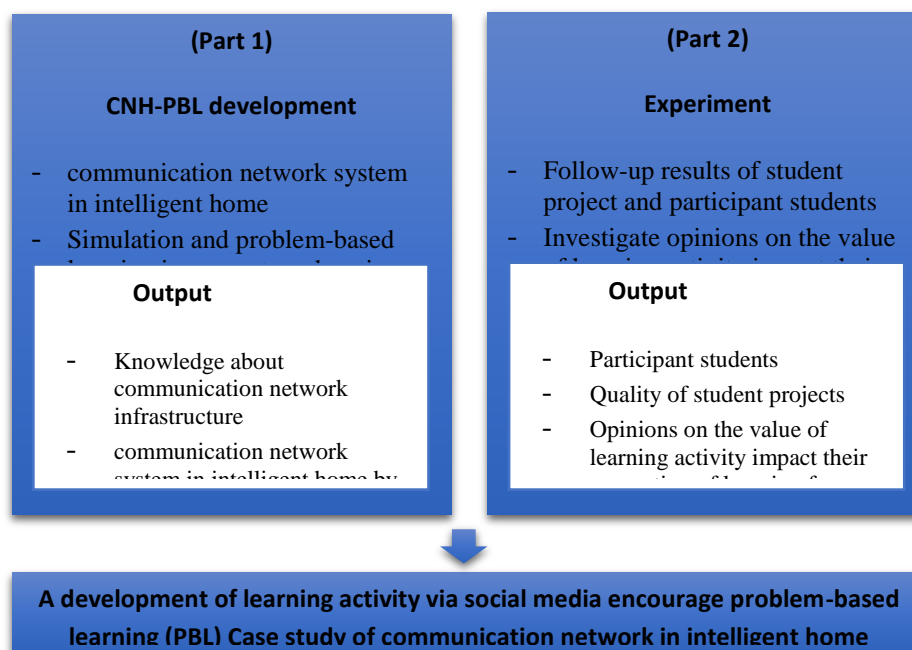


Figure 1: Research framework of developing CNH-PBL in terms of communication network content

4 METHODOLOGY

4.1 Participants

We used in one hybrid classes of a graduated-level computer education course called “Information System” one semester. A total of 23 part-time students volunteered to participate in our assessment. About 56.52 % were males, 39.13% female and one people did not provide their gender information. The majority of the respondents were between 21 and 25 years old, 14% were between 26 and 30 years old and about 6 % were between 31 and 35 years old.

4.2 Change in Educational Methodology

Course of computer education must study in section of data communication and network content in information system subject in Bansomdejchaopraya Rajabhat University, Faculty of science and technology. The course was almost lecture. Lectures focus on the theory and applied network and diagnostic tools. Students were to submit one student project individually. Project was designed to intelligent home via apply form data communication and network. We conducted a study pattern of the PLB on the principles conceptualized by Lynda Wee. We use the PBL model (Lynda, 2004) by creating a four-step learning cycle of PLB activities include: 1) visual situation for applying data communication and network for create intelligent home from a case study of actual situation (in-class hours), 2) PBL process by using FILA template(F= Facts, I = Ideas, L = Learning Issues, A = Action Plans)(in-class hours), 3) searching for information and sharing ideas (a week outside class) and 4) result presentation, discussion and evaluation (in-class hours). Instructional package of PBL was consisted of: 1) the observation template for virtual situation (see Appendix), 2) PBL sheet by using FILA template, 3) questionnaire of satisfaction and 4) authentic evaluation forms of PBL.

4.3 Online extensions to PBL learning

With social media supported PBL (CNH-PBL), social media tool and techniques can be used to support interaction between class meeting times and reduce the time constraints of the traditional classroom, The social media mediated techniques used for this study focused on specific activities such as solve problem, individual preparation, appeals and knowledge sharing across individual. By Figure 2 will explain integrating social media mediated PBL learning activity.

4.4 Data Collection

A variety of data were collected to evaluate the use of PBL on this CNH-PBL. While the intention had been to video record discussions of individual per project, technical problems with the video recording, for each person were available for reflection. The output student project will display in classroom and explain concept of create project via video recodes and transfer at facebook. After that, each part-time student will reflection thinking of face-to-face in classroom via paper discussions was based on a close reading of the transcripts in terms of the evaluative questions.

5 RESULTS

In order to test in objective 1 in create the design communication network in intelligent home package by problem-based learning (CNH-PBL) see Figure 2. With social media supported PBL (CNH-PBL), social media tool and techniques can be used to support interaction between class meeting times and reduce the time constraints of the traditional classroom. The social media mediated techniques used for this study

focused on specific activities such as solve problem, individual preparation, appeals and knowledge sharing across individual.
Objective 2 to follow-up results of the student project case study of communication network in intelligent home.

Table 1 : Result of score of student projects

Issue	N	Mean	SD
Content	23	4.39	0.54
Useful	23	3.65	1.40
Creativity Thinking	23	3.42	0.48

Note: N = number of responses, SD = standard deviation. The above notations apply to all other tables in this paper.

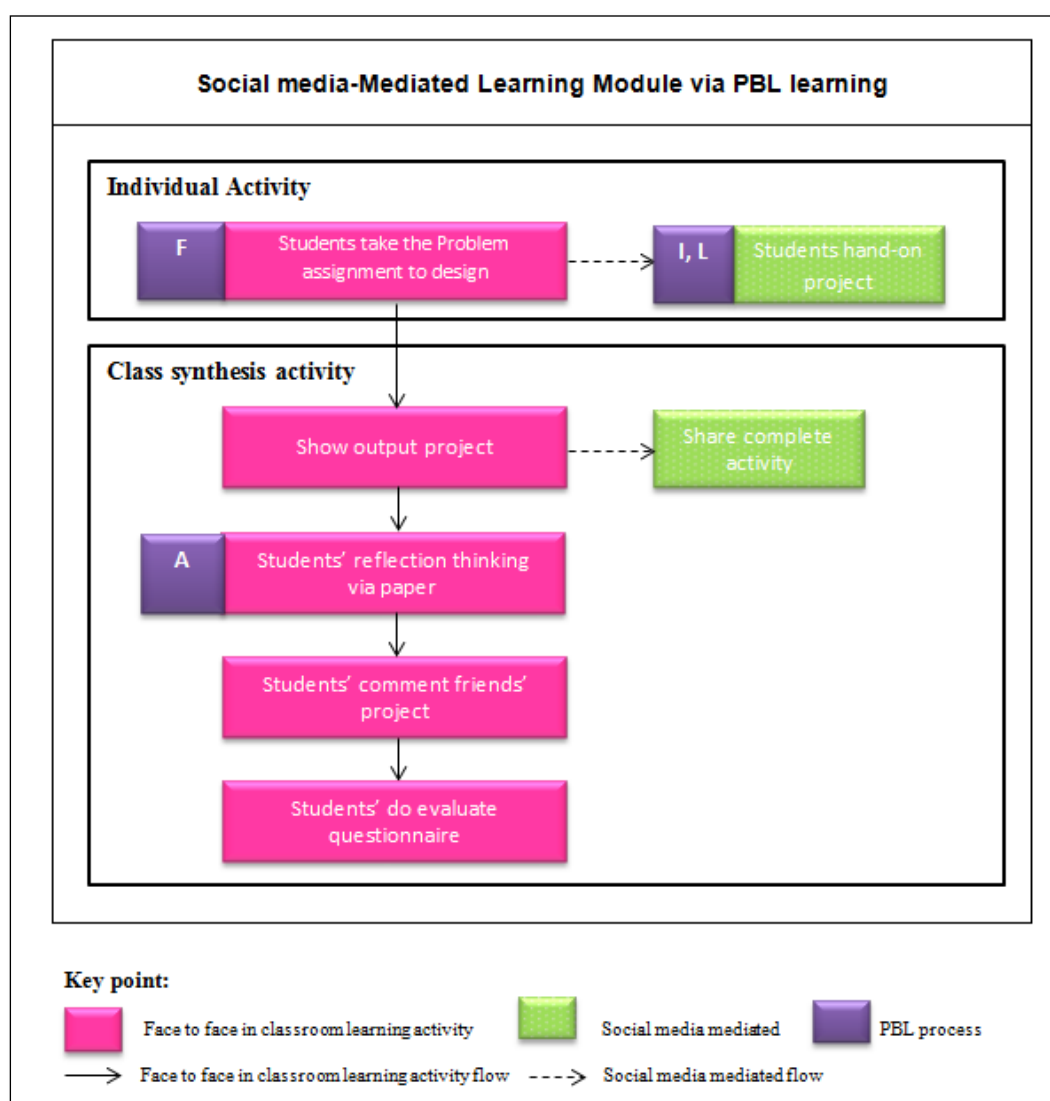


Figure 2: Social media mediated PBL learning activity

And Objective 3 investigate opinions on the value of learning activity impact their perception of learning from the social media supported PBL process.

Table 2 : Result of score of student projects

<i>Question Item</i>	<i>S</i>		<i>A</i>		<i>N</i>		<i>D</i>		<i>SD</i>	
	<i>A (%)</i>	<i>(%)</i>	<i>(%)</i>	<i>(%)</i>	<i>(%)</i>	<i>(%)</i>	<i>N</i>	<i>ean</i>	<i>l</i>	<i>D</i>
CNH-PBL motivated me to do my best work	5	2	1	8	0	3	2	4	.19	
I enjoyed CNH-PBL more than regular classes with lectures	1	2	1	8	4	3	2	3	.23	
I enjoyed sharing my knowledge of course related materials with my friend	1	2	1	8	0	3	2	4	.01	
CNH-PBL has broadened my knowledge of course related materials	5	3	1	4	8	3	2	4	.25	

Note: SA = strongly agree, A = agree, N = neutral, D = disagree, SD = strongly disagree, N = number of responses, SD = standard deviation. The above notations apply to all other tables in this paper.

6 CONCLUSION

Previous research on social media communications (SMC) has shown that SMC can be used to enhance the learning experience by attracting students to become enthusiastic learners and promoting effective communication (Gomez, Wu, & Passerini, 2010). Intergrading content about data communication and networks and problem based learning is one of the challenging tasks in computer education (Bostan, 2015). Student-centered approach to PBL enables students to continuously work together to build and refine their understanding of their experiences and interactions in the learning environment (Hmelo-Silver & Barrows, 2006). This study used theory of the learning activity and the theory of motivation to adopt as theoretical frame work. This work extends learning in small classroom from the traditional classroom to the hybrid classroom where students meet both face-to-face and online by emphasizing the importance of reflection thinking. Results illustrate project and problem-based, experiential learning and development of knowledge and adding value to their education will better enjoy learning and will experience higher level learning outcomes. Findings from the evaluation show that the use of social media with the support of problem-based learning environment supplements the learner and learning experiences by extending the interactions beyond the classroom (Gomez et al., 2010). Moreover, CNH-PBL has the potential to revolutionize learning by promoting knowledge sharing in a social context.

7 ACKNOWLEDGEMENTS

From this research, authors would like to acknowledge Faculty of Science and Technology, Bansomdejchaopraya Rajabhat University, Thailand. The research was supported by part-time students in Computer Education Department for all valuable document and information.

APPENDIX: OBSERVATION TEMPLATE FOR VIRTUAL SITUATION



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Law of Defamation in Indonesia in Perspective of Participatory Democracy

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ABSTRACT. The number of cases judged to be biased against freedom of opinion and criticism expressed in the media caused a lot of parties requested that the article on defamation in UU ITE and the KUHP to be reviewed. Complaints are not just coming from the victim or the person, but also come from a number of NGOs in Indonesia. One of them is a report from *Human Rights Watch* in May 2010 entitled *Criticism that Reaping Criminal: "The consequences of the Human Rights Defamation Article in Indonesia"*. Based on his research, HRW's one recommendation to the Minister of Justice and Human Rights, is "*urges parliament to repeal the articles of defamation of law book on Criminal Act*". The media are often cited as the fourth pillar of democracy, related its functions as a control. In the perspective of Habermas, the media can be a public space in which every citizen has the right to express their aspirations. But with the law on defamation, the active role of public is becoming increasingly constrained. Handling of cases of defamation was a traumatic effect. Thus, when the regulations are not able to guarantee the right of citizens to participate and voice their rights, a review would be needed on defamation article in the Law no. 11/2008 on Information and Electronic Transaction (ITE). In this paper, it will be reviewed from the perspective of participatory democracy by using the main concept of citizenship, and the media as public sphere.

KEYWORDS: regulation, citizenship, public sphere, participatory democracy

1 THE MAPPING OF MEDIA REGULATIONS IN INDONESIA

Life of the mass media is never separated from the rules that govern. Based on the laws that are used to regulate the mass media, Nugroho et.all (2012: 37) charted the development of the Act as follows (Figure I).

Before the reform period, the control is entirely in the country. In the era of the Old Order and New Order, the rules created with the concept of state authority as a controller. Some regulations are made in the Old Order is Law 11/1966. At Law 11/1966, a lot of jargon that is ideological and has only a single interpretation (determined by the interpretation of government). The terms "revolutionary tool", "mass mover tool," "Revolution Guards", "Socialist Press Pancasila", "Three framework of the revolution", "Progressive", "Counter-revolution", "treason against the revolution", "Mutual-familiar Guided", "Revolution", "Revolution of Pancasila" is an ambiguous concept.

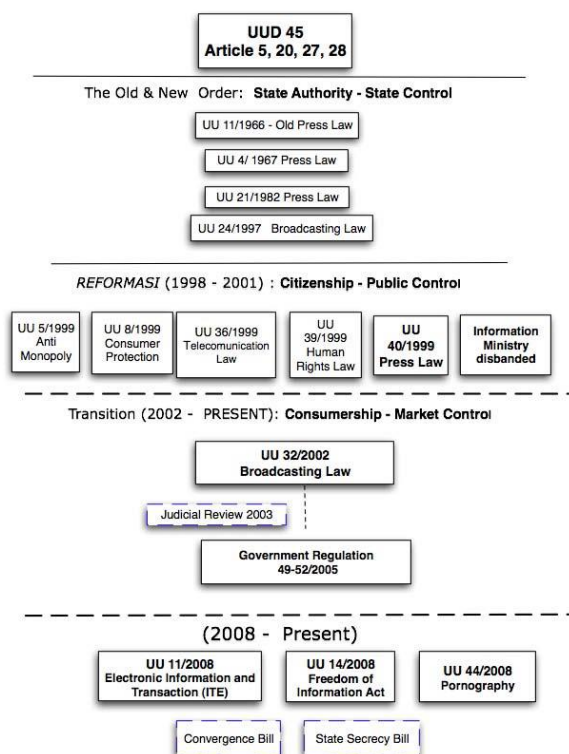


Figure. I Periodically Mapping of Mass Media Regulation in Indonesia. Sources: Nugroho et al. (2012: 37)

Law no. 4/1967 revised the previous law that marked the New Order era. At this time, the situation is not too much change. Changes only to the use of jargon that more use of the term "development" and "national stability" which promoted President Soeharto at that time (hereinafter, Soeharto is known as the Father of Development).

In the three great periods, regulation always 'serves' the needs of the ruling regime. Old Order using regulation as a propaganda tool, they used it as *form of control*, and during the current administration, strengthening the image of the government to be one hidden agenda which is often the background for many policy decisions.

Despite all the deficiencies that exist, the reform era has given birth to the concept of citizenship. Reform of 1998 gave ocean winds on the formation of a more democratic regulation. Control over the media in the hands of the public is seen as citizens with rights and obligations to the mass media which is a public space for citizen participation. A new hope of a democratic media emerged as reform.

2 THE CONCEPT OF CIVIL SOCIETY AND NEW MEDIA AS PUBLIC SPACE

The concept of public space cannot be separated from an understanding of civil society. Both concepts have evolved in a very long time span. How do leaders develop their concepts of these two things cannot be separated from socio-political situation in which they live.

John Locke (1632-1704) developed the idea of *commonwealth* which has three main tasks: legislative, executive, and federative (judicial). The concept was later better known as the *trias politica*. In a country following that concept, Locke thought to be born of a civil or political society, that is the active citizens 'political' in how a country was founded, and control over state power (about how the state is realized, and refuses the king's absolute power).

Jean-Jacques Rousseau (1712-1778) put the concept of community within the framework of the republic (*res + publica* of latin idiom, meaning concerns the public). So, first of all, Rousseau distinguishes the will of each individual and the general will. General will require the existence of virtue, patriotism, and the voting system (when there is a difference of opinion). Thus, Rousseau

considers that civil society is a virtuous republican who actively participate in the democratic process directly. The third view, emerging from Hegel (1770 - 1831) the post-Revolutionary France.

Hegel lived in the motto *Liberté, Egalité, Fraternité* animates the entire life of French society. Hegel develops an understanding of the community as the life of its own people as far as not related to the state; "*Hegel understands civil society as separate layers of society, apart from, and dealing with the state*". Associated with a separate room that is free from state interference, in which community residents can discuss the public interest, may we need to look at the concept of public space from one of the most influential thinkers of this century, Jürgen Habermas.

3 PARTICIPATORY DEMOCRACY: NEW MEDIA AS A POLITICAL PUBLICSPHERE

The Public spaces can be interpreted as a normative role of citizens in a democratic society. Public space as a space of communication of citizens to participate in supervising the government is also called the "political public sphere". Second sense, the public space is defined as a *locus* (region).

Hannah Arendt (in *The Human Condition*) and Jürgen Habermas (in *Strukturwandel de Öffentlichkeit*) describes the public sphere (*öffentlichkeit*) as a *locus* (region) that is accessible to all people to channel citizen participation in the *public use of reason*. This is the space in the perspective of Habermas (in *Villa*, 1998: 712) referred to as a discursive arena for civil society to debate, express their an opinion, agree, and make the motion. In this space, the concept of participatory democracy, where participation of civil society became a key concept-can be run. Such functions are currently performed by many mass media role.

The position of the mass media (in Locke's perspective) in contemporary society put on a very important position in the process of citizen control over government (Dahlgren and Sparks, 1991: 29). The concept is the core of the media in liberal and radical perspectives.

FROM LIBERAL TO RADICAL PERSPECTIVES

	Liberal	Marxist critique	Communist	Radical democratic
Public sphere	Public space	Class domination	-	Public arena of contest
Political role of media	Check on government	Agency of class control	Further societal objectives	Representation counterpoise
Media system	Free market	Capitalist	Public ownership	Controlled market
Journalistic norm	Disinterested	Subaltern	Didactic	Adversarial
Entertainment	Distracti on/ gratification	Opiate	Enlightenment	Society communing with self
Reform	Self-regulation	Unreformable	Liberalization	Public intervention

Source: Dahlgren and Sparks 1991: 29 Habermas in *Discourse Ethic* (1980) describes an 'ideal situation speech' which will probably happen in a public space if it meets certain conditions, namely:

1. Every subject with the competence to speak and act is allowed to take part in a discourse.
- 2a. Everyone is allowed to question any assertion whatever.
- 2b. Everyone is allowed to introduce any assertion whatever into the discourse.
- 2c. Everyone is allowed to express his attitudes, desires and needs.
3. No speaker may be prevented, by internal or external coercion, from exercising his rights as laid down in (1) and (2). ("Diskursethik," 86)

With these two perspectives,
we can study the movement of coins to Pritta within the framework of social media as a public space for community residents.

4 CASE STUDY: PRITTA MULYASARI VS OMNI INTERNATIONAL

The presence of new media (internet) enabled the opening of a new public space for civil society participation in the various areas of governance and practices experienced by residents of public service.

The use of social media has shown its success in mobilizing the masses and effectively succeeding the movement. We still remember the movement "Coins for Pritta" in 2009 which had led to an acquittal for Pritta Mulyasari defamation-related claims. Email "Omni Hospital Get Patients of Lab Results fictitious" sent via e-mail address to customer_care@banksinarmas.com, prita.mulyasari@yahoo.com and then disseminated to other e-mail address has violated the Law no. 11 of 2008 on the ITE article 27 paragraph (3).

In a video documentary produced by Linimas(s)a, Yanuar Nugroho said that the success of the Movement for Pritta Coins are supported by the fact that many people who feel what is perceived by Pritta and that the movement made convergent. That is, the movement involves a variety of media, not just online media, but also the electronic media. The success of the movement in online media remains to be supported by other media convergent.

5 ARTICLE ITE DEFAMATION LAW AND THE PENAL CODE IN A DEMOCRATIC PERSPECTIVE

After "Members of the Board of Commission III of the House of Representatives of the faction Hanura, Syarifuddin Suding, assessing the article 27 paragraph 3 Law on Electronic Information and Transactions that ensnare Prita on charges of defamation against the RS Omni article trash".

(Vivanews.com January 7 2012)

"... According to him, that the insult and libel is true evil. "However, to keep it as a legal norm, it can be debated. Moreover, the implementation of the articles were actually counterproductive, "he said."

(Constitutional law expert, Irman Putra Sidin)

"Chairman of the National Law Commission proposed that the JE Sahetapy insult and libel removed from the Indonesian legal system. If not maintained, he proposed that it entered the realm of civil law".

Defamation in the Law no. 11 of 2008 on Electronic Information and Transactions have been getting a lot of pros and cons. In article 27 paragraph 3 Law on Electronic Information and Transaction declared:

"Any person who deliberately and without rights to distribute and / or transmit and / or make an access to electronic information and / or Electronic Documents that have a charge of contempt and / or defamation."

Section of this reason led the case of Prita against Omni Hospital. Prita complaints submitted via personal email to his colleagues were charged with defamation. The reaction was much questioned the ITE law.

In the Criminal Code, chapter on defamation is set in the Book of Articles 310 and 311 of the Criminal Law Act. The second article has been declared unconstitutional by the Constitutional Court on August 15, 2008 as the embodiment of the state's obligation to protect any respect for the constitutional rights listed in Article 28 Paragraph 1 and G 2 of the 1945 Constitution.

The article stated:

(1) Any person entitled to the protection of the individual, family, honor, dignity, and property under his control, and is entitled to security and protection from the threat of fear to do or not do something that is human rights.

(2) Every person has the right to freedom from torture or degrading treatment of human dignity and are entitled to political asylum from another country

Law of Defamation ITE listed in article 27 paragraph 3 Law on Electronic Information and Transaction has caused much controversy both from the Parliament, NGOs, and of society. Member of the Board of Commission III of the House of Representatives of the faction Hanura, Syarifuddin Suding considered that the article needs to be replaced. Contrast, Impartial, and YLBH demanding the House to immediately revise defamation law in ITE, because curb freedom of expression. Movement "coins for Prita" is also a form of public support for Pritchard and an act of public protest over the regulation does not seem fair and impartial to the small people.

To understand the pros and cons, it seems worthwhile to mention the cases indicted or convicted of using defamation the report from *Human Rights Watch* in May 2010.

6 IN CASES OF DEFAMATION SECTION BASED ON THE HRW REPORT

No	Victim	Case
1.	Fifi Tanang (2009)	Sending letters to the newspaper editor about real estate fraudulent
2	Bersihar Lubis (2009)	Send us an opinion on a decision of banning the history books by the Attorney General
3	Khoe Seng Seng (2009)	sentenced to jail for writing letters containing alleged fraudulent sale of the shop (ITC Mangga Dua) that occupy
4	Prita Mulyasari (2009)	Sending personal e-mail to a colleague contains a complaint against one of the doctors where she was treated
5	Risang Bima Wijaya (2007), former newspaper general chief in Yogyakarta	indicted for doing defamation for publishing an article that discusses the general leadership of the criminal charges towards other newspapers in Yogyakarta
6	Kwee 'Winy' Meng Luan, shop owner, Jakarta (2009)	sentenced to jail for writing letters to contain fraudulent sale of the shop (Arts and Crafts boutiques) that occupy
7	Tukijo (2009)	Sued with defamation for asking local officials Kulon Progo disclose the results of

		the assessment area of farmers' land
8	Jupriadi 'Upi' Asmaradhana (2009)	Trial after making a complaint and protest rally on one of the Makassar Police officer who assessed the press.
9	Emerson Yuntho, (2009) vice coordinator ICW	Sued by the Office of the Attorney General after the press conference asked the Attorney General to hand over cash gratuities are not fully reported
10	Illian Delta Altasari, vice coordinator ICW,	defamation complaints received from the Office of the Attorney General's remarks at a press conference
11	Bambang Kisminarso (April 2009)	Charged defamation complaints about election fraud related to a government agency
12	M. Naziri (2009)	Hopelessly in the investigation of criminal defamation charges related to election fraud complaint filed by the law
13.	M. Dadang Iskandar (2009)	Involved in the investigation of the authorities because of anti-corruption protests that he led in Gunungkidul
14.	Jamaludin, Zamzam Zamaludin, and Badruzaman	Receive pollution charges good name after making an anti-corruption protest in Tasikmalaya.
15.	Usman Hamid, Coordintor of Kontras	accused of defaming a senior official of the National Intelligence Agency (BIN) to be tried and acquitted in court of Munir case.

Sources: Human Rights Watch, 2010

Looking at the number of cases in May 2010 HRW report above, we can see that most of these cases occur when they send letters containing complaints of a particular agency, or opinions that are based on data obtained. Whether the complaint is a libel or defamation? How the criteria of insult and defamation?

In addition to these data, the Jakarta Legal Aid Institute also notes that in 2004 there were 4 cases of defamation, the 3 cases in 2005, 4 cases in 2006, 1 case in 2008, and 11 cases in 2009. Data does not include the case with Khoe Seng Seng (defamation via letters to the editor) and Prita (alleged defamation RS Omni Tangerang).

Prita case is one of the cases that get a lot of public attention and raised many social movements. We still remember the movement "coins for Prita" which is a form of concern over the law in Indonesia and in support of Pritchard. Cases which happened to occur Prita personal e-mail sent to colleagues. The email contains a complaint against a doctor where he was treated (Omni International). Do not complain about the service to colleagues via private email can be referred to as libel?

Based on the media used, email is one type of electronic information. It is regulated by Law no. 11 of 2008 on ITE Article 1 paragraph 1

(1): Electronic information is one or a set of electronic data, including but not limited to text, sound, images, maps, designs, photographs, 'electronic data interchange "(EDI), electronic mail (" electronic mail ")', telegram, telex,' telecopy ', or the like, letters, signs, numbers, access codes, symbols, or perforations that have been processed that have meaning or be understood by people who can understand it.

In terms of content, presumably to be seen whether the contents of the email contained contempt charges and / or defamation as defined in Law no. 11 of 2008 on the ITE article 27 paragraph (3) that has ensnared Pritchard. In an email sent via e-mail address to customer_care@banksinarmas.com prita.mulyasari @ yahoo.com and then disseminated to other email address is, Prita told the chronology of events that happened. A consumer complain over a hospital services which are poor. The following paragraphs are email from Prita with the title "Omni Hospital Get Patients of fictitious Lab Results ":

"Jakarta - Do not get me this incident will happen to another human life. Especially children, the elderly, and infants. Be very careful with the luxury of a hospital (RS) and the international title as more luxurious hospital and doctors getting smarter the more frequent testing of patients, drug sales, and injections.

I'm not saying all international hospitals like this but I am having this event at the Omni International Hospital. Precisely dated August 7, 2008 at 20:30 pm. I'm with the conditions of high heat and headaches came to RS International OMNI to believe that the standardized International Hospital, which certainly must have a medical expert and good management."

In the perspective of democracy, expressing an opinion or a complaint is a civil right protected by the state society. When a person or an institution of its reputation was tarnished because of complaints from the public, whether the complainant should be imprisoned? Or conversely, related legal institutions investigating, clarifying, and if it is proven, carried the process further.

7 CONCLUSION

In many cases, the commercialization of mass media and cultural industry is one of the factors that erode the public sphere of mass media. Flood of advertising and other profit interests of the audience to sacrifice the postscript to a mere shift of consumer citizen. The findings indicate that not only factors that undermine the logic of the media industry media public space. Regulation in this case was decisive.

Handling of cases of "defamation" in Indonesia is more in favor of the big corporate show that rights of audience as a citizen has been muzzled. In the society there emerges "trauma" to voice complaints or aspirations. Thus, the role of the media as a public space for civil society is not optimal.

Locke's ideals on the birth of a civil society or political society can play an active role in criticizing the running of the government know the practices of public services increasingly eroded when citizens' complaints over poor service has trick them into a criminal act. Rousseau would dream of growing awareness of the primacy of civil society to discuss the matter publicly to fade because of the trauma experienced by the civil society. Thus the presence of mass media that provide public space becomes useless when the civil society is no longer dare to use the media as a space completely autonomous and separate from state interference as Hegel aspired.

Based on the criteria of "ideal speech" of Habermas chapter three "No speaker may be prevented, by internal or external coercion, from exercising his rights as laid down in (1) and (2)", would need to be reviewed cases in handling defamation in Indonesia. In the perspective of participatory democracy, have formulated a law to better ensure the rights of citizens to express their aspirations through the mass media as a public space that its existence is guaranteed by the state.

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Media-Need Assessment for Children with Learning Disabilities

(A case Study on scaffolding children with dysgraphia in inclusive schools)

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ABSTRACT. This research aims at: (1) identifying the characteristics of handwriting difficulties in inclusive schools, (2) assessing the types of intervention of handwriting difficulties, (3) adjusting media utility to the types of handwriting difficulties. This research is an explorative case study involving teachers, therapists, and children with handwriting problems assigned through a snow ball sampling technique. Data was collected from interview, observation, and children's work of writing. While observation is conducted to explore the children's process of writing, the interview is used to get the information from the teachers on the children's difficulties found in the children's work of writing. The data was analyzed by qualitative descriptive on the types of writing problems and the use of utilities for scaffolding. The research concludes that (1) there is a big number of children with dysgraphia, (2) children with dysgraphia need scaffolding through different ways of intervention, (3) the utility of handwriting medium needs adjustment on individual basis of scaffolding.

KEYWORDS: learning disability, dysgraphia, assessment, intervention, handwriting.

1 INTRODUCTION

1.1 Background.

The concept of inclusive education is enabling children with disabilities to develop to their own fullest potential. This concept is aligned to the Ministry of Education Rule No. 70 – 2009, on Inclusive Education stating that children with disabilities learn in regular schools. Nonetheless, along the progressive development, many newly established inclusive schools are particularly limited to human resources in term of instructional strategy for children with learning disabilities (Gunarhadi, 2016). In many cases, regular teachers are not accustomed to teaching children with disabilities. Particularly those with handwriting (dysgraphia) do not get as much benefit from educational services as expected. Consequently, these children lag behind those of non-handicapped because they could not learn along other peers under the aligned curriculum (Hallahan & Cohen, 2005). Common problems of learning disabilities are caused by minimal brain injury that results in poor fine-motor skill and visual processing deficits (Hallahan & Cohen, 2005; Lerner & John, 2015; Abdul Rahman, 2012). Such deficits, furthermore affect academic problems in the school settings, especially when they start the elementary levels.

In practice, teachers may find some children with a wide range of handwriting difficulties (dysgraphia). Teachers may found some children to be at the level of scribbling stage of development (Harwell, 2001). Handwriting is practically an important competency in every day life instead of the presence of the computer words processing. It represents the concrete communication skill. In schools, handwriting is the usual medium through which the children convey to the teachers what they have learned. In many situation, adults also find writing a necessity that they can not avoid (Harwell, 2001, Lerner, 2015). For some children, however, handwriting problems remains untreated properly in schools. As indicated, such children are found to hold pencils in an awkward way as it is learned wrongly from the previous way of writing experience. Once it is established, it is very hard to make correction since the new way feels odd to them. Such a problem causes their hands to be tired easily when the writing work increases in their higher grades. Children with dysgraphia frequently make different ways of writing such as forming letters poorly, reverse letters, skip lines, and other typical

bizzare manners of handwriting Harwell (2001) . To these problems, special education is needed as how to design the instruction.

1.2 Benefits of Research.

This research is intended to provide teachers with knowledge and skill on the characteristics of handwriting difficulties, the kind of scaffolding given to children with handwriting difficulties, and the media needed to help children with handwriting difficulties.

2 METHOD

The research is an explorative case-study on dysgraphia. The study took place of in elementary schools by involving researchers, teachers, and children in two inclusive schools in Surakarta, Central Java. The data on handwriting works of children with dysgraphia was collected through snow ball sampling technique. By means of handwriting task, 19 children in grade three and four of these schools were asked to handwrite during the lesson of Bahasa Indonesia. The validity of the data was reached through crosschecking with daily assignment utilizing handwriting works. In addition to crosschecking, the validity was obtained through interview with teachers and observation on the children' accomplishment of handwriting process. The data was analyzed for the judgement of appropriate scaffolding that might be needed accordingly. The need of media, which is the main concern of this research, is explored for possible utility during the time of scaffolding.

3 RESULTS AND DISCUSSION

3.1 Characteristics of Dysgraphia

The research found the characteristics of handwriting difficulties in many types of problems. From the handwriting works of 19 (14,3.%) boys and girls out of 132 children in grades III and IV of two elementary schools were identified as having dysgraphia. The result of the assessment shows there were at least seven types of handwriting problems found in this research. Each type of problems can be described in the following table.

Table 1. Types of Identified Handwriting Difficulties

Kinds of handwriting problems	Number of respondents	Percentage
Inacurate copy	3	15,8%
Poor forms of letters	5	26,3%
Skip lines, no space	3	15,8%
Laborious writing	3	15,8%
Unreadability of writing	2	10,5%
Miscellany	3	15,8%
Total	19	100%

Based on Table 1 above, three (15,8%) out of 19 respondents have the problems of inaccurate copy of handwriting, five respondents (26,3%) write in poor forms of letters, three respondents (15,8%) write with no space between letters, six respondents (31,6%) write laboriously, two respondents (10,5%) have unreadable results of handwriting, and three respondents (15,8%) have miscellaneous problems in handwriting. It is important to be noted here that this number of 19 respondents was comprised from 13 boys (68%) and 6 girls (32%) regarding the degree of intellectual ability and handicapping conditions of the respondents.

From the above figure, the result of the assessment reveals two important characteristics for discussion. The first is the type of writing problems, and the second is concerning with individual

handwriting difficulties. Poor forms of letters are found to be the most problems among these children. Meanwhilst, the rest have a relatively similar problems such as skipping lines or no space between letters, and laborious writing or slow in accomplishing the writing task. On the other hand, particularly children with special needs fall into miscellaneous dysgraphia which is characterized by combined problems that result of their handwritings is difficult to read or is even unreadable. Such problems are presumably derived from neurological causes (Fuchs & Young, 2006; Gargiulo, 2012; Abdul Rahman, 2012). This finding proved the existence of neurological causes of learning disabilities. It is true to the agreement among researchers (NASP, 2010) stating that the nature of specific learning disabilities coexist with other handicapping conditions such as sensory deficits and language impairment.

This research proved that the number of 19 assigned respondents with dysgraphia was comprised from 14 boys (76%) and 5 girls (34%). It means that handwriting problems turn to occur in boys and than girls even with high academic achievement (Gersten, Jordan, and Flojo, 2005). Furthermore, this research revealed that children with special needs fall into miscellaneous handwriting problems. A number of three (15,8%) out of 19 children fell into the category of severe handwriting difficulties. In relation to handwriting difficulties, this research is attempting to explore the individual needs of interventional scaffolding.

3.2 The Need of Scaffolding for Dysgraphia.

The research team assessed the need of scaffolding strategy based on the types of handwriting difficulties. The following is the kinds practice of intervention might be needed among the children with handwriting difficulties.

Table 2. Practices suggested for interventional scaffolding.

Kinds of Scaffolding Needed	Objectives
Massages	Muscles flexion and relaxation
Body Positioning	Correcting setting position
Paper Positioning	Correcting paper position
Holding the pencil	Correcting pencil holding-position
Chalkboard activities	Forming appropriate letter perception
Tracing	Practicing right forms of letters
Dot-dot	Practicing letter form perception
Drawing between the lines	Practicing the right size of letters
Lined paper	Practicing the right size of letters
Fine motor activities	Practicing flexible writing movement

From the above table, it is seen there are some general ways of training children with handwriting difficulties. For the specific ways of practice, these kinds of practice can be divided into three sequent steps of practices. They are pre-requisite handwriting practice, prior handwriting activities, real practice activities. Some children have writing problems because they experience stiffness or rigidity that it is difficult for them to hold the pencil and move their hand in writing. As a matter of fact, writing requires fine motor skill. Children with cerebaral palsy or with down syndrome, for instance, may lack fine hand and finger movement. So, it is common for such children to have a hand massage as a pre-requisite skill before writing. Since the research took place in inclusive schools, few children of slow learners, and with autism were found to have such problems of handwriting, however, no action of massage was done to them due to condition that it is not common for the teacher to give massage in class time.

In other cases, some children lack preparation to start writing with messy papers and the like. Inappropriate sitting position may cause poor handwriting habit. Teachers likely have to cautious to the need of facilities and other media to improve their writing skills.

3.3. The Needs of Media for Scaffolding the Children with Dysgraphia

To make the intervention effective, facilities and media are need

Table 3. The Needs of Media for Scaffolding Children with Writing Difficulties

Types of Writing Difficulties	Facilities /Media /Utility Needed
Poor forms of letters	Lined papers
Skip lines	Template lines
Inacurate copying.	Lined papers/ Template lines
Laborious Writing	Correcting pencil holding-position
Holding the pencil	Adjustable pencil grips
Messy papers	Adjustable seat
Unreadable writing	Typewriter/Microcomputer
Muscle stiffness	Massages
Rigid handmuscles	Massages/Practice Squeezing
Poor fine motor skills	Massages/Rubber ball utility

Shown in the above table are the different types of handwriting problems that may be caused by different deficits either bodily or neurologically. Hence, they need certain facilities or specific medium accordingly. Children with difficulties in accuracy of copying due to poor motor skills may well be treated through massage before intervention. In some cases, for autistic children with such difficulties may be provided with pencil with adjusted design of grips to eliminate the uncontrollable movement during the intervention. In other cases with hand or finger deformity, however, the utility of adaptive technology (aids low technology) such as Qalamiy can help the students to improve the handwriting ability (Lim Chen Yin, Mohd Hanafi & Mohd Mokhtar, 2012). Qalamiy design is an adaptive tool that combines elements of ergonomic and massage therapy to help children with special needs to hold stationery towards dynamic tripod grip types. This tool lead-position thumb and forefinger by two finger shaped casing which is two basins suitable to accommodate the three finger grip together on adaptive dynamic tripod grip is similar. The Qalamiy is a fun, affordable and effective way to teach young children how to hold their pencil correctly. Qalamiy trains hand to hold the pencil properly and help to enhance and strengthen the hand muscle especially palm muscle. Besides, Qalamiy functions as a pencil with special grip as to solve writing difficulty due to poor fine motor.

Pencil grip is one of the ergonomic biomechanical factors (Rosenblum et al. 2006). Biomechanical approach is an incremental approach in the selection of intervention approaches (Nelson, Copley, Flanigan & Underwood, 2009). However, a good understanding of the overall ergonomic design allows more efficient intervention program (Kavak & Mumin 2009) as fostering a stable grip (Nelson, Copley, Flanigan & Underwood, 2009). The use of technology as an aid intervention strategies that do not work because the grip can be developed with the use of adaptive equipment such as a pencil holder or a specific rubber triangle (McMurry, Drysdale & Jordan, 2009). Using such as plastic grips writing will develop and mature tripod grip when writing (Watkins & Noble, 2011). It is important to be noted that Qalamiy may not fit all kinds of writing problems. It implies that the utility of media is adjusted to the student's need on individual basis.

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Special gratitude is extended to Associate Professor Dr. Mohd Hanafi bin Mohd Yasin From Faculty of Education Universiti Kebangsaan, Malaysia who has designed Qalamiy as made use of medium of pencil with modified and adjustable grip. Such an invention has inspired our team of joint research to develop further ways of scaffolding students with learning disabilities.

5 CONCLUSION

This research comes to the following conclusions

- 5.1. Dysgraphia is a common problem in elementary schools. The characteristics of handwriting difficulties vary among the children. Additionally, boys tend to be more at risk for handwriting difficulties. Scaffolding is needed and is strongly recommended to be given through intervention.
- 5.2. Intervention needs to be given based on accurate assessment. Different types of handwriting difficulty need different ways of intervention. It means effective scaffolding needs to consider the individual characteristics of writing problems.
- 5.3. The use of media is inevitably needed in scaffolding. Depending on the types and causes of the children's handwriting problems, facilities and media should be designed and utilized for scaffolding on the individual basis.

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The Role of 3D PageFlip Media in the Development of Religious Tourism among Young Generation in Indonesia

(A Case Study of Betawi Muslim Community)

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ABSTRACT. The development of religious tourism in Indonesia is considered sluggish. This is partly due to the inability to employ proper mode of media to attract the interest of the younger generation. Currently the religious tourism in Indonesia is seen to be old fashioned and unappealing. This research aims at providing solution to develop religious tourism popularity through media which suits young generation. A case study of the Betawi Muslim of Jakarta, who share the important and unique Islamic values, has been taken into account. The Betawi religious tourism sites which mainly located in Jakarta has significant meaning to be studied. This presentation is based on Product Research Applied Grant from the Ministry of Research, Technology, and Higher Education of Republic of Indonesia. The study is qualitative based which employ participatory action research, interview, and development of 3D Pageflip Professional Media. The Process of making the 3D Pageflip media involves three stages namely, converting, designing, and updating the pageflip media. The 3D Pageflip Professional Media allows effortless documentation process of the locations as well as features of the Betawi religious cities in Jakarta. Furthermore, the handy application, which can be used from mobile phones and tablets, attract younger generation to access the information about religious tourism. The right option of media, such as this 3D Pageflip Professional Media, has contributed to the development of the religious tourism.

KEYWORDS: 3d pageflip professional media; religious tourism; jakarta betawi muslim culture

1 INTRODUCTION

Religious tourism which also known as faith tourism is becoming increasingly popular among the society. It is the event when people or individual make their way for pilgrimage, missionary, or leisure purposes. Globally, it could be said that the most largest religious tourism take place during the annual hajj of Muslim pilgrimage in Mecca (Jordan, 2007). Religious tourism has existed since antiquity. Number of places have become popular for this religious tourism such as Mecca, Medina, Karbala, Jerusalem and the Vatican City. It might be number of reasons why people continue to visit the religious sites, but, it is clear that the religious tourism is becoming more popular during the years.

This trend seems to be true and obvious in Indonesia. Indonesia is home to for largest Muslim population the world. Muslims in Indonesia are among the biggest continents in terms of Hajj. In addition to this, the local religious tourism also grow significantly. According to the Secretary of Tourism Ministry, religious tourism in Indonesia has shown significant increase. He added that started two years ago, there was a shift of tourism trends. It changes from the paradigm of "sun, sand and sea" to "serenity, sustainability and spirituality"(Marbun, 2015).

Taking the fact into account, however, there are still neglected unpopular religious tourism sites located in the heart of Indonesia, Jakarta. This research focuses on the use of media (3D PageFlip Media) in the Development of Religious Tourism among Young Generation in Indonesia. This study employ a case study of Betawi Muslim community in Jakarta.

2 RELIGIOUS TOURISM SITES IN JAKARTA

The capital city of Indonesia, Jakarta, in addition to its role as the main city for governmental works and business centre, also offers number of religious sites which never sleep. Here are some of the highlights:

2.1 Makam Kramat, Kwitang, Central Jakarta

Immense number of visitors in the assembly of Majelis Taklim Kwitang because of the influence of its founder, namely Habib Ali bin Abdurrahman Ahabsyi, a born cleric of Kwitang Central Jakarta. At that time, the father, Habib Ali very famous and is the closest companions of Sheikh bin Ahmad Bafagih Alhabib (who is buried in a cemetery Qutub-White Boto, Surabaya). Besides Habib Abdurrahman was a friend and once-in-law of the famous painter Raden Saleh (1816-1880 AD).

2.2 Kwitang Mosque, Central Jakarta

Kwitang mosque was formerly a mosque built by Habib Ali in 1911 under the name al-Makmur where he taught Islamic studies. Later this mosque was demolished and rebuilt in 1960. The renovation completed in 1963 and the mosque was given a new name 'Quwwatul Ummah Mosque' by the first president of Indonesia, Mr. Soekarno.

3 METHODOLOGY

This is a qualitative study which uses observation and interview as two main methods in data collection. Number of visitors of the religious tourism sites were interviewed to understand their perspectives about the popularity of the sites among the younger generations. In addition, this study also develops 3D Pageflip Professional Media to improve the popularity of the sites among the Betawi Muslim younger generation. Number of the pupils were interviewed to understand their opinion about the media. Some will be revealed bellow.

4 RESULT AND DISCUSSION

Nadila Dewi, 17 years old

MA Asy-Syafiiyah 1

Matraman hall, south Jakarta

according to her, this app is great because it can add insight, know more about how Islam. Instead of playing HP, better to know what kind of Islam. Really help people who want to explore Islam, really good medium. It is interesting because there are video pictures and video features is perfect for people who are lazy to read.

• Hafsari 20 years old, university student pakuan

Bojong Gede, Bogor

This application is great, many people are more interested in visiting religious tourism in Jakarta. Previously never seen an application like this. Input, the design should be attractive and plus ornaments in it. The location features very easy for someone to be able to come here and do not make people confused how to get to this location. This application is considered to attract tourists to visit.

• Muhammad Fauzan, 20 years old

State University of Jakarta

I think the idea is very interesting because it explored various religious tourism in Jakarta, especially interesting for us to visit religious tour includes the tombs of the scholars wherever it is located. Very easy for tourists to be able to visit religious tourism with maps. In my opinion, the application is quite interesting for the visitor religious tourism especially for those who still have faith. This application is good enough, almost no lack for its own complete with audio-visual covers, almost perfect.

5 CONCLUSION

It can be concluded that the use of media, in this term, the 3D Pageflip Professional, has a great role in the development of the popularity of the religious tourism in Jakarta. The younger generation has a great interest in using the app and they consider it as a helpful aid to visit the sites of religious tourism.

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Religious Tourism Development through Media Communication and Information in Jakarta

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ABSTRACT. Aside from being centrum economies of Indonesia, Jakarta is Famous with many interesting sight beexplored, such as Monas, Taman Mini, Various Museum and so forth. However, Jakarta with its Islamic Historybehind, have a lot of religious tourist location that have not been popular and known by many people. This articleattempts to discover more about the role of Media Communication and Information in the dissemination and development of religious tourism in Jakarta. the findings in this study are recommendations religious tourist sites, including mosques and tombs of the scholars who contributed broadcast Islam in Jakarta obtained from a variety of media. The conclusion of this article is the importance of the web in particular that would explain the locations and activities can be done in a religious tourist sites to make it easier for tourists to visit

KEYWORDS: religious tourism, media communication & information

1 INTRODUCTION

Religion is one of the factors that motivate people to travel. From a statistical standpoint, about 240 million people associated with great religious sect started their pilgrimage every year (Andriana et all, 2015). In 2016 alone, the Ministry of Hajj of Saudi Arabia recorded about 1,862,909 Muslims around the world make the pilgrimage to Mecca (Suryana, 2017), where, where 168,800 of them are Indonesian; and in that year, about 643 990 Muslims perform Umrah.

Apart from the understanding that the Hajj and Umrah becomes a liability that must be executed by a Muslim, the costs incurred in the person doing the trip would be an attraction itself for travel managers. In addition to managing Muslim Indonesia trip to the holy land, as a replacement, the government seeks to increase foreign exchange by bringing in foreign tourists and domestic tourists to visit places and events held in Indonesia.

Today there has been a shift in the trend of tourism. The trend is the tourism paradigm shift from the "sun, sand and sea" to "serenity, sustainability and spirituality". In connection with this trend UNWTO has been estimated that approximately 330 million global travellers, or 30 percent of the total global tourist visits to religious sites around the world, both were based on spiritual motives or cognitive motives.

In 2020, the tourist industry will be the first foreign exchange earner in Indonesia beat the oil and other industries. This is because Indonesia has the complete factors to support the tourism industry. Its shows as below

Table 1: Factors to support Tourism Industry

Type of Factors		Type of Tourism	
Natural Wealth	Nautical	Adventure	Ecotourism
Cultural Diversity	Cultural Heritage	Shopping & Culinary	Towns & Villages
Creativity	MICE	Integrated Tourism	Sports

Religious tourism as part of cultural tourism began to be developed by the government. This is because Indonesia is known as a religious state. Many of the buildings or historic sites that have special

meaning for people of faith. In addition, the large number of religious communities of Indonesia's population is a potential for the development of religious tourism.

Tourism Minister of Indonesia, Arief Yahya said that Indonesia has the potential of religion-based tourism which is very complete and recognized worldwide. The composition of the population by religion in addition to forming religious-based traveller segment, will also form the characteristic tourist destinations of pilgrimage (pilgrimage tourism) regionally based. The potential of religious tourism in Indonesia is very large. Many of the buildings or historic sites that have special meaning for people of faith. Moreover, the magnitude of the population of Indonesia, where nearly all of them are religious people, is its own potential for development of religious tourism in the archipelago.

Tourism Ministry of Indonesia has taken various steps to encourage religious tourism, including by providing socialization and training to empower the local community to the increasing religious tourist destinations.

From many diverse tourism in Indonesia, there are still hidden potential to be dug, reinforced and optimized in Religious Tourism; it will be a differentiator and a hallmark of civilization Indonesia, one of the potential that exists in the state capital, namely Jakarta Unfortunately, not many people and tourists who know that Betawi culture very closely with Islamic nuance in it. There are so many different cultures Betawi containing elements both in terms of Islamic arts, traditions to historical places in Jakarta such as tombs and mosques and other historical relics; and no less interesting is the Islamic culture Betawi many acculturated with other cultures such as the Tionghoa culture; yet retaining its Islamic values.

By making the Religious Tourism in Jakarta as a priority industry flagship, it is expected to build a positive image for tourism in Jakarta is not only present the travel that is entertainment, recreational and frenzied alone, but also meaningful travel. Therefore, this study tries to identify the role of communication and information media in introducing and developing religious tourism in Jakarta so that we can map the layout and the location and type of religious tourism that is disseminated by the media over the years.

2 THEORITICAL FRAMEWORK

To understand further the basic framework, the researchers divided the discussion as follows

2.1 Religious Tourisme

An Act No 10 Year 2009 on Tourism in Indonesia states that tourism is the travel activities undertaken by a person or group of people to visit a particular place for the purpose of recreation, personal development, or to learn the uniqueness of the visited tourist attraction in the interim time period.

Religion term literally means the belief in the power above the human power. According to Sidi Gazalba, religion is the belief in man's relationship with the Holy One, lived as the essence of the supernatural, a relationship which expresses itself in the form and system of cult and attitudes by particular doctrine (Gazalba, 1998). According Durkheim, religion is a unified system of beliefs and actions associated with sacred items (Muhni, 1995).

Based on the concept of Durkheim, Koentjaraningrat states that religion is part of culture. Further explained that each religion is a system consisting of four components, namely:

- a. Religious emotion that caused the man to be religious.
- b. The belief system that contains all the beliefs and ideas of man about the qualities of God, of the nature of the invisible realm (supernatural), and all the values, norms and teachings of the religion concerned.
- c. System of rites and ceremonies which is a human effort to seek a relationship with God, gods, or the creatures that inhabit the subtle supernatural.
- d. Race or social unity that embraces the belief system.
- e. The fourth component is certainly connected with one another into an integrated system unanimously.

Religious emotion is a vibration that moves the human soul. The belief system in a religion imbued with religious emotion, but rather religious emotion can also be waged by a belief system

Thus it can be understood that religious tourism is a type of patterned spiritual travel undertaken by a person or group to feel closer to God Almighty and obtain blessings in life. Religious tourism is also interpreted as tourist activities to a place that has special significance for religious people, usually some place of worship that has its advantages. This excess, for example in terms of history, their myths and legends about the place, or the uniqueness and excellence of its architecture.

2.2 Media

Communication is a process associated with the man on the surrounding environment. Without it, people would be isolated from the surrounding environment; but without the communication environment will be an activity that is not important. Thus easy to understand that a person communicates to interact with the environment.

To perform the communication, required media which is then called by the communications media, that is defined as all facilities used to produce, reproduce, distribute or disseminate and also present the information. By using this media, various information can be found fast, accurate, precise, easy, cheap, effective and efficient.

The function of the media is as follows,

- a. The effectiveness; which is means to facilitate the delivery of information
- b. The efficiency; which is means to accelerate the delivery of information
- c. Concrete; which is means to help speed up the contents of the message that has the abstract properties abstrak
- d. Motivate; which is means to better the spirit of communication

Meanwhile, by function, media communication could be broken up to,

- a. The production function; which is mean as a producer of various kinds of information, for example: computer / PC word processing (word processor)
- b. Reproductive function; which is useful to reprint and doubling of information, for example: recorder audio tapes and video tapes
- c. The function of the delivery of information; which is disseminate and communicate messages to the communicant, for example: Mobile, telephone, facsimile, and so forth.

Meanwhile, based on its shape, the communications media are divided up,

- a. Print media: a variety of goods are printed and can be used as a means to convey a message of information, such as: newspaper / newspapers, brochures, newsletters, and so forth.
- b. Audio Media: is a form of communication media reception information can only be conveyed through the senses of hearing, for example: radio
- c. Visual Media: is a form of communication media message reception information can only be conveyed through the sense of sight, for example: photos
- d. Audio-visual media: media is a form of communication that can be seen at once heard, so to access the information conveyed messages put on the sense of sight and sense of hearing, for example: television, video

While based outreach, communications media are divided up,

- a. External communication media; that is used to establish connections and message information with outside parties, for example: written communication media / print, radio, television / TV, phone, mobile phone (mobile), mail and internet.
- b. Internal communication media; the means of delivery and receipt of messages among internal public information, and generally have a non-commercial nature. Recipient or sender information is the internal public. Media that can be used as internal communication, namely, such as letter. Telephone, bulletin boards, a monthly magazine, printed communication media (printed material), media meetings and conversations, etc.

3 FINDINGS

To seek religious tourist destinations, many people are looking for it via online. This is because online access is easier and faster obtained results. Basically, the research and development division of religious ministry launched a book about religious tourism destinations. Unfortunately, the book is not easily accessible to many people. However, generally, the findings on religious tourism destinations in the Jakarta area which featured in many books and online sites are as follows

Table 2: Religious Tourism Destination

Mosque	Tomb	Event
Istiqlal Mosque	Al Hawi Condet	-
Sunda Kelapa Mosque	Habib Kuncung Kalibata	-
Al Azhar Mosque	Luar Batang	-
Cut Meutia Mosque	Habib Ali Kwitang	
Al Munada Darussalam Mosque	Kramat Koja	
Jakarta Islamic Center Mosque	Kramat Kampung Bandan	
Al Alam Marunda Mosque	Pangeran Jayakarta	
Luar Batang Mosque		
Al Anshor Pekojan Mosque		
Al Anwar Tambora Mosque		
Al Makmur Cikini Mosque		
Al Mukarromah Kp Bandan Mosque		
At Tiin Mosque		
Al Bina Gelora Bung Karno Mosque		
Ramlie Musofa Mosque		

Recommended mosque is a mosque which generally have a history of the spread of Islam in Jakarta; although there also are becoming popular because of the shape and architecture. While the recommended tomb is the tomb of Habib or scholars who have a role in spreading Islam in Jakarta. Researchers enter the type of religious tourist location known for activities and events that attract many people to visit, such as haul events or recitals. But unfortunately, no one has recommended this via media

4 CONCLUSION

the findings in this study are recommendations religious tourist sites, including mosques and tombs of the scholars who contributed broadcast Islam in Jakarta obtained from a variety of media. This shows that the media has been quite good in disseminating religious tourist destinations

To further expand the scope of travellers, online media should be prepared specifically describing some of the locations and activities can be done in a religious tourist sites to make it easier for tourists to visit and study the development of Islam in Jakarta

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Reviewing the History of the Islamic Mataram Kingdom using Media Script Ketoprak

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ABSTRACT. Literary text creation wouldn't be detached from creator's cultural background. Ketoprak manuscript is one of the literary works that are derived from the Javanese cultural. It is characterized by the use of Javanese language in dialog of the ketoprak script which very thick of Javanese nuance. The ketoprak manuscript tells mostly about Kingdom stories, ranging from the Majapahit Era until Islamic Mataram Kingdom. This paper will discuss more about the elements of the history from Islamic Mataram Kingdom in ketoprak script. The sample is used the script of "Amangkurat Agung; Bedhah Kartasura; and Adegung Praja Surakarta". The selection of the text to be used as research sample because considered can represent the life history of the Islamic Mataram Kingdom. Data analysis using the interactive analysis method, with stages are data reduction, data presentation, and data verification. Results obtained from these three scripts are contained ketoprak elements of history from Islamic Mataram Kingdom. From that script historical elements that are found the common characters who involved in the story same with historical documents, the similarity of the scene or event, and most of the problems or conflicts in ketoprak script don't stray far from the events from history of the Islamic Mataram Kingdom. The Amangkurat Agung manuscript tells when the era of Mataram Kingdom during the Sunan Amangkurat. Manuscript of Bedhah Kartasura tells about the rebellion of Mataram Kartasura by Mas Gerandi in the era of Sunan Pakubuwono II. While the script of Adegung Praja Surakarta recounts the beginning of a new Islamic Mataram dynasty, having broken into two kingdom, that's Kasunanan Surakarta Hadiningrat and Kasultanan Ngayogyakarta Hadiningrat. With third of manuscript ketoprak may be used as the media learned about the history from Islamic Mataram Kingdom.

KEYWORDS: historical elements, islamic mataram kingdom, ketoprak manuscript media

1 INTRODUCTION

Art that comes from the Javanese culture is very diverse, whether individual or group staged art. One art originated from the Javanese is Ketoprak. Ketoprak is a form of traditional theater staged in groups and brings the story taken from Javanese historical kingdoms (Setyawan, 2016b; Lisbiyanto, 2013). Ketoprak already known in many parts of Java (Central Java, East Java, and Yogyakarta) and becomes a spectacle for its fan. The beginning of staged Ketoprak was performed by some farmers as an expression of gratitude for the harvest. Therefore Ketoprak art is also called as folk art, (Purwantoro, 2016; Hughes & Freeland, 2008). At that time Ketoprak form was very simple, just used the accompanying music instrument, mortar (rice pestle), so ketoprak at that time was referred as ketoprak lesung ,(Hatley, 2010). The story that brought initially about social problems in daily life, sometimes interspersed with dances and songs.

Over time, the art Ketoprak experiences growth. Originated from dialogues between player without text and just given plot as reference and developed their own dialogue and acts. Now most ketoprak is based on the script written by director (Winet, 2009). The use of text in ketoprak eases the actors, the audience, connoisseurs, arts practitioners and young spectators. Even now many Ketoprak performances already use some of the latest technology, both in terms of story improvisation, stage performances setting, the property, and the music that has been combined with contemporary music that shapes and covers ketoprak becomes more interesting (Endraswara, 2014).

The development of Ketoprak develops rapidly but in contrast with the increasing of the ketoprak sepectator. In reality, a lot of the community, youngster and elder, who prefer watching the electronic cinema

(soap opera) than watching the Ketoprak. It can be seen from the flourishing number of drama series on national television that reaches more than 100 titles in 2016 (source: www.kpi.go.id). It shifts the traditional performances of ketoprak that once was watched by a lot of spectators. Uninteresting story, monotonous performance and looked as old-fashioned show (Cohen, 2007). Conventional ketoprak art or ketoprak tolong that once was watched now even almost close. As a result, many Ketoprak groups disbanded due to lack of audience and revenue to support the activities of the group.

Other factors caused by the integrated of young generation affection towards local arts and culture. They adapt more foreign cultures which are mostly opposed to the value of Javanese philosophy (Saddhono, 2013a, 2013b). It makes moral and character deterioration of youth in Indonesia (Syaifudin, et al, 2016). The phenomenon of crime, brawl, dishonest during test, until the irregularities and sexual abuse perpetrators are often occurred among teenagers. Not to mention the cases of insulting hero's picture, some even pose immorally on the head of hero's figure head. It shows the moral and character of the young generation is decreasing, (Setyawan, 2016a). Clearly these conditions reflect that young generation today is very uneducated with history so there is no need to appreciate heros.

This period of time, teaching history to the young generation is still not effective and only given in formal school. Transferring of materials is still monotonous, which is only limited in teaching material contained in the handbook. Supposedly, the historical study is designed as attractive as possible so that learners can absorb information related to historical events that have occurred, (Angeli & Tsaggari, 2016). The historical material would be better if it is submitted with the media and methods which are interesting and varied to eliminate boredom in students.

If we observe from the story presented in the script of kethoprak it most tells about the history of the kingdoms in Java. The stories are taken from historical documents, chronicle, and derived from folklore or oral stories (Lanjari, 2016). Folklore or oral story comes from a legend or story characters in trusted area (Herminingrum & Majid, 2016; Dixit, et al, 2017). Therefore, in this study will be discussed about the use of Ketoprak script media in teaching history, particularly those related to the history of Islamic Mataram kingdom in Java.

2 RESEARCH METHODS

This research is a qualitative descriptive study. The focus of study in this research was directed to the detailed description and deep understanding of the historical elements of the Islamic Mataram kingdom in several Ketoprak texts. Scripts were used in this study have several texts telling about the kingdom of Islamic Mataram, namely the script "Amangkurat Agung; Bedhah Kartasura; and Adegung Praja Surakarta ". the selection of the script for the research is considered represents the life of Islamic Mataram Kingdom history. The data collected from the three scripts of Ketoprak then using content analysis techniques, with the stages of data reduction, data presentation, and data verification (Sutopo, 2002). To strengthen the data analysis then conducted interviews with several teachers and learners about the content and opinion on the three texts. In this study also uses triangulation techniques to test the validity and authenticity of data. It is necessarily used so that the data and results of research on the history of Islamic Mataram Kingdom element in the script of kethoprak would be scientifically accountable.

3 DISCUSSION

As already mentioned in the previous point, mostly Ketoprak shows in this era tend to use a script. Ketoprak script as a source of a story should be interpreted by directors, performers, and other staging elements (setting staffs, artistic stylists and music arranger) (Satoto, 2012). Ketoprak story is a representation of the events that happened in the past that tells about life and all the upheavals in the Java kingdom (Saddhono, 2016). By reading text indirectly Ketoprak reader or learners will learn about historical events in the past. This is because when the author writes a Ketoprak script then it needs to conduct observations about the data, documents, and historical facts as ingredients to make a story in the Ketoprak script (Endraswara, 2014). This is conducted by the author or director so there will be no misinterpretation later.

To find historical elements in the kethoprak script is not directly be found. However, there are several steps that must be done to find historical elements in the Ketoprak script. The first thing is reading

the Ketoprak script repeatedly to retrieve information about the storyline, the discussed conflict, setting of the events and characters involved in. Second, after getting some information above then do double check to evidence, documents and historical facts related to the story in the Ketoprak script. After that conclusions drawn about the historical elements contained in the kethoprak script, (Chamied, 2016). Furthermore, if it is suitable, Ketoprak script can be used as a medium of history learning to the learners. Of course by considering some aspects such as linguistics, content value and appropriateness with learners mindset.

3.1 History Elements of Ketoprak of Islamic Mataram Kingdom

Ketoprak script as one of the literary works of course cannot be fully used as a historical document. Ketoprak script only contains some historical facts given by the author's touch and can cause dramatic element in the script (Setyawan, 2016b). However, it is undeniable that in the script or Ketoprak stage there is information about events of the past that can serve as knowledge of history. Elements such as characters or the scene setting, even the similarities in the problems or conflicts with the Ketoprak script contained in historical documents. As in the three following scripts, Amangkurat Agung, Bedhah Kartasura, and Adegung Praja Surakarta.

In the manuscript Amangkurat Agung, the events occurred in the era of Islamic Mataram. Exactly after the death of Sultan Agung and then replaced by his son, Raden Mas Sayyidin that later became of Sunan Amangkurat I or Amangkurat Agung. The main character in the Amangkurat kethoprak script is Sunan Amangkurat Agung. Other figures contained in the text of the Amangkurat Agung is Rara Hoyi, Prince Anom, Prince Pekik, Queen Batang, Trunojoyo, and Kraeng Galengsong. When traced in documents and historical evidence, some of the figures mentioned in the story that tells the reign of Islam around the Mataram dynasty (1646-1677), (Santoso & Harianti, 2016). The conflict in the text are also almost similar as told in several historical documents (babad tanah jawi), which is about the reign of Sunan Amangkurat Agung acted arbitrarily, without thinking fate of his people. This made internal conflict in the Mataram kingdom. Many of those who oppose Sunan Amangkurat, including Prince Pekik (uncle of the king) and Prince Anom (the crown prince). The conflict between Sunan Amangkurat Agung with Prince Anom widened because Prince Anom loved Rara Hoyo, the girl who became concubines of Amangkurat Agung. At the climax of rebellion, Prince Anom joined the pirates of the Land of Sulawesi, Kraeng Galengsong to do a coup against his father.

In the "Bedhah Kartosuro" script there are similarities setting event occurs during Mataram Kingdom has been moved from Pleret to Kartosuro, west of Surakarta. It in accordance with what is written in the Babad Tanah Jawi that Kartasura Mataram palace was established around 1705-1719 BC (Fawaid, 2015; Saddhono and Supeni, 2015). The agents are the same, namely Mas Garendi, Susuhunan Pahubuwono II, Raden Mas Said, Mangkubumi, and the Dutch / VOC. Broadly speaking, the conflict is almost identical, which is about the rebellion of Raden Mas Said, Mangkubumi, and Mas Garendi assisted by Chinese population. The end of the civil war was the agreement of Giyanti Agreement in 1755, which divided the Mataram kingdom into two, namely Surakarta Hadiningrat palace and Yogyakarta Hadiningrat palace, (Arifin, 2013).

Furthermore, in the kethoprak script Adegung Praja Surakarta, setting of the events occurred in the Sala village, the place chosen for the built of Kraton Surakarta. In the book of Babad Tanah Jawi mentioned that the establishment of Kraton Surakarta was in 1745 AD. The figures influenced in these stories are Sunan Pakubuwana III, Kyai Ageng Sala, Kyai Hasan Besari from Ponorogo, and of course the people of the Sala village. Broadly speaking, the discussion in the text Adegung Praja Surakarta is the polemic of establishment of Kraton Surakarta, ranging from site selection, determined between the area Sukoharjo, Kadipolo, until finally chose Sala village as the location where the establishment of Kraton Surakarta, (Monfries, 2015). Until now some areas mentioned above can be found around Kraton Surakarta.

When reviewed in depth, historical information can be found in the Ketoprak script. An example of three texts containing historical information that includes setting of the events, characters or actors of history, and the conflict which in outline almost identical to those contained in the historical documents. After being acknowledged historical elements in the kethoprak script, then the next Ketoprak script can be selected and used as a medium of teaching history to learners.

4 CONCLUSION

A monotonous history can be designed by using new media and methods. Information about the history can be extracted from a variety of sources, one of them is in Ketoprak script. Ketoprak script is a representation of kingdom in the past that tells the events, conflicts, and the actors involved at the time. In Ketoprak script contains information including history, setting events, actors or characters involved, and an outline of a conflict or a problem at the time. Some of the information found in the text of the kethoprak needs to be checked if there are similarities in historical documents. That is, the Ketoprak script also contains some information real history, not just faking it up. Therefore, the Ketoprak script can be used as an alternative media to teach history to learners.

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Aruh, Gupuh, Rengkuh, Lungguh, and Suguh as a Communication Medium in Building Silaturahmi in Java

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ABSTRACT. A research on *Aruh, Gupuh, Rengkuh, Lungguh, and Suguh* as a Communication Medium in Building Silaturahmi in Java is a cultural study. This research was conducted because *Aruh, Gupuh, Rengkuh, Lungguh* and *Suguh* are a welcoming-guest culture becoming the tourism developing media involving Pracimayasa building in Mangkunegaran currently. This study attempted to discuss the meaning and symbol of guest welcoming as the Javanese communication medium. Just like cultural study paradigm in postmodernism area, this study was positioned into critical thinking system, using critical theory and semiotic theory of visual communication. The research was taken place in Mangkunegaran. This study was expected to provide the opportunity of creativity development in interpreting the text thereby obtaining a more in-depth understanding on the meaning of guest welcoming attitude in Java. This study employed a qualitative method and descriptive qualitative and interpretative analysis technique with hermeneutics approach. Techniques of collecting data used were observation, interview, and document and library studies.

The result of research showed that the meaning of *Aruh, gupuh, rengkuh, lungguh, and suguh* was the embodiment of *rukun-kurmat* (concord-respect) principle as the Javanese communication medium in the *namu/sonjo* (visiting others' house) and *ketamon* (receiving the guest) event. In Mangkunegaran tradition, it was called royal guest welcoming. *Aruh* is an expression through action and face expression as the form of *grapyak semanak* (friendly) attitude. *Gupuh* is the happy feeling manifested in in-hurry attitude as the form of sincerity. *Rengkuh* is the attitude of accepting an individual's presence as the form of protecting attitude. *Lungguh* means giving a seat as the form of respect. *Suguh* is to serve the guest physically and spiritually as the form of respect and alms.

Keywords: *rukun-hormat*, medium, alms

1 INTRODUCTION

Mangkunegaran is the former *kadipaten* (duchy) in Surakarta in Mataram dynasty (the prospective Java). Societal system in Java is well known for its concord, respecting each other, mutual help, and mutual cooperation. Javanese societal system identifies a variety of conventions manifested in the form of respect in the visiting (being a guest) or receiving- the-guest culture. For Javanese people, particularly Solonese, this expression is no longer strange, because this philosophy has been the common etiquette and universal culture in the etiquette of visiting and receiving the guest in Java.

The special procedure of welcoming guest has been done since a long time ago by the *Gustis* (Lords) and it is preserved until today. It can be seen when the Mangkunegaran receives the *Gustis'* colleague guests. In the past *Gusti Heru* often welcome the colleague guest specially (Didit, interview on March 5, 2015). The position of Mangkunegaran as the *Kadipaten* leads it to having guest-welcoming tradition. In common society, the guest-welcoming tradition is still held, in both simple and special scales. In simple scale, it can be seen when Javanese people receive the guests by inviting them to come into their house and serving some meal. In special scale, it can be seen when they hold an event by inviting their relatives. Both in simple and special scales, it basically has the same meaning, Javanese people put the guest onto the respected position.

Guest welcoming tradition still existing today, either simply or specially, likely derived from Mangkunegaran and Kasunanan of Surakarta. Javanese people's fineness and nobility derived from Kingdom culture still growing as the character of Javanese people until today. For Javanese people, respecting the guest amounts to respecting themselves. For that reason, they always receive the guest sincerely through their

attitude and behavior that can be seen in both *wadhag* (explicit) and *sasmita* (implicit) manners, including dressing, spatial layout, giving seat and meal provided (Imam Sutarjo, interview on February 9, 2017).

In its development, guest welcoming has been the tour package in Pura Mangkunegaran in the attempt of rekindling the Mangkunegaran's custom and tradition. Since 1989, Mangkunegaran has dinner or launch tour package in Pracimayasa building formerly intended to certain class, but now becoming the dinner or lunch tour package for the public. In this dinner or lunch tour package, the tourists are treated as the Royal Guest in Mangkunegaran (Supriyanto, March 5, 2015). Considering the observation in the field, dinner or lunch tour phenomenon in Pracimayasa building creates a tour with special treatment compared with the regular one. Tourists are received as if they are the royal guest. The communication occurring is also different from that in regular tour. In dinner or lunch tour, not only the tourists come to see the Pura, but there is a series of program (events) along with many attributes held to welcome the tourists. The main menu for respecting is art performance and banquet (Observation, March 5, 2015, and August 26, 2015).

Javanese people always hold on the principle of respecting others to build concord in intercourse. One form of intercourse in Java is carried out by means of *mara dhayoh* (visiting others) or *merdhayoh*. *Merdhayoh* and welcoming the guest in typical Javanese intercourse etiquette is determined by the principle of *rukun-kurmat* (concord and respect). In this context, *merdhayoh* and welcoming guest are done to build *silaturahmi* (good relationship) and to strengthen the social relation. The guest should particularly be *tanggap ing semu* (sensitive), rather than *nggugu karepe dhewe* (just doing what they want to do). The guest receiver has a standard protocol (*paugeran*) to maintain the principle of *rukun kurmat*. Respecting the guest and respecting the host in Java belong to a universal etiquette. It means that in receiving the guest and in visiting, communication should be maintained with the principle of concord and respect to achieve the peace.

The principle of *rukun-kurmat* cannot run unilaterally, it means that both the guest receiver and the guest should respect each other. This study focuses on the concept of welcoming guest. The sincerity in receiving the presence of guests is indicated with some attitudes of the guest receiver. Javanese people has noble ideal about peaceful culture (*ayem tenterem* principle). This principle is not only the Javanese social philosophy but also the inner manifestation of Javanese people. To achieve this principle, a concept of *rukun* (concord) is required. *Rukun* is the condition in which social balance is achieved (Endraswara, 2006: 38). It will be achieved when the individuals value each others, having tolerance (*tepo seliro*) and respect each other. The Javanese expression for the principle of concord is *rukun agawe santosa*, *crah agawe bubrah* (concord becomes the strength while dissension becomes the weakness).

As the concept of intercourse, the manifestation of *Rukun-kurmat* (concord-respect) can be found in the event of *namu/sonjo/merdhayoh* (visiting others' house) and *ketamon* (receiving guests). *Namu/sonjo* and *ketamon* culture still occurs in both society environment and in former Court environment including Mangkunegaran Palace. Despite the difference of predicate for the guest in these two environments, the principle is the same, the concept of respecting the guest consisting of: *Aruh*, *Gupuh*, *Rengkuh*, *Lungguh* and *Suguh* (Suhud, interview on February 5, 2017). *Aruh*, *Gupuh*, *Rengkuh*, *Lungguh* and *Suguh* are the form of respect in the welcoming guest culture.

The idiom of *wong Jawa nggone semu* has been popular in Javanese society. It means that Javanese people do not appear everything explicitly (*wadhag*), but they do it implicitly (*sasmita*), so many things are disguised or expressed using typical signs (Endraswara, 2006: 24). To maintain or to avoid inner conflict, *semu* culture is often used in social relation. *Semu* culture is replete with symbols as the manifestation of Javanese people's thinking, wish and fine feeling.

Considering the elaboration above, a question arises, "how are *aruh*, *gupuh*, *rengkuh*, *lungguh* and *suguh* interpreted to be inspiration in the dinner or lunch tour package in Mangkunegaran?". To answer this problem, a study should be conducted to explore the meaning of *aruh*, *gupuh*, *rengkuh*, *lungguh* and *suguh*. This study is expected to find the philosophical value and the implementation of *aruh*, *gupuh*, *rengkuh*, *lungguh*, and *suguh* as the communication medium in building *silaturahmi* in Java. As Javanese culture is well-known for its character fineness reflected in its people's daily life, the principle of mutual respect underlies the relationship between fellow human beings in bringing the peaceful and composed circumstance into reality.

2 METHOD

This study was a cultural study investigating the phenomenon of welcoming the guest as the material object. This study tried to discuss the meanings and symbols existing in the guest-welcoming procedure as the communication medium in Javan, particularly in Mangkunegaran. As the paradigm of cultural study existing in postmodernism area, this study was positioned into critical thinking system, using critical and visual communication semiotic theories. Visual communication semiotic theory considers that in interpreting a symbol, the semiotic process occurs. Semiotic process is the process of combining one entity with another, called signification. Semiotic process results in an endless relationship, in which interpretant becomes representamen, interpretant and then becoming representamen again ad infinitum. Such the movement is called an infinite semiotic process, without lower and upper ends (Broadbent, 1980:382-383, Ardhianti, 2005: 47-48). This study was expected to give opportunity to the development of creativity in interpreting text thereby obtaining an in-depth understanding on the meaning of welcoming-guest behavior in Java.

Therefore, this study employed a qualitative method with descriptive qualitative and interpretative data analysis using hermeneutic approach. Techniques of collecting data used were observation and interview in addition to document and library study. The data derived from information directly related to the event of welcoming the royal guest in Pracimayasa Building of Mangkunegaran with supporting document. Empirical data obtained from the field was required to understand comprehensively the study object studied. The written data was obtained from book, journal, document, and previous studies related to the custom and etiquette in Mangkunegaran.

3 RESULT AND DISCUSSION

The representation of Javanese people is inseparable from the context of syncretism between Javanese Hindu and Javanese Islam resulting in Javanese myth. It indicates that actually the representation of Javanese people, to Javanese people, is an ideal or as well as possible condition of an individual in his existence as individual and social creature (Pitana 2010: 102). As a social creature, Javanese people pay much attention to the form of communication in the attempt of building silaturahmi between their fellows. To maintain silaturahmi, there is a tradition of *sonjo* (visiting others' house) and *ketamon* (receiving a guest). To Javanese people, there are five principles in welcoming the guest: *aruh*, *gupuh*, *rengkuh*, *lungguh*, and *suguh* constituting the embodiment of *rukun-kurmat* principle in the event of *sonjo* and *ketamon*. The tradition occurring in Java is basically the one following that in Court and Pura Mangkunegaran (Suhud, interview on February 7, 2017). Javanese people still preserve this tradition today. Ramelan (2008: 14) states that the courts in the Archipelago contribute actively to building communication forum for the Archipelago's courts resulting in three agreements in a petition entitled *Maklumat Keraton Se-Nusantara* (Declaration of Courts throughout archipelago): (1) the archipelago's courts approve, fight for, and preserve the noble value of the court's culture, custom and tradition; (2) the kings were determined to make the courts throughout Archipelago the forum of communication and silaturahmi; (3) the kings wanted to maintain the existence of culture as the nation's self identity. This citation indicates that the attempt of preserving the court's tradition cannot be done unilaterally by society but the court should also attempt to do so.

1. Imam Sutarjo (58) states that Mangkunegara IV has taught etiquette through *Serat Nayakawara* in *tembang Dandang Gula*. This etiquette governs human beings in various aspects of daily life. In relation to *ketamon*, Javanese people hold on the five principles: *aruh*, *gupuh*, *rengkuh*, *lungguh*, and *suguh* (interview on February 9, 2017). The Javanese men's etiquette in social interaction is governed with the principle of concord and respect in maintaining the life harmony (Pitana, 2008: 132). Concord and respect are the attempt of maintaining life harmony constituting the conflict prevention principle (Susena, 1991: 40).

Therefore, Mangkunegaran still preserves the tradition of building silaturahmi through welcoming the royal guest in the attempt of rekindling the tradition, in various categories and types. It can be seen that Mangkunegaran now develops dinner or lunch tourist business in Pracimayasa building. This tour is opened in the attempt of rekindling the Mangkunegaran traditional custom of respecting the guest in Mangkunegaran. In this tour, everyone is treated as the royal guest of Mangkunegaran. It is the Javanese people's fine tradition to respect the guest with *aruh*, *gupuh*, *rengkuh*, *lungguh*, and *suguh* explicitly (*wadag*) and implicitly (*sasmita*).

1 Aruh

Aruh is literally defined as greeting (Purwadi, 2004: 24). One form of good *aruh* for Javanese people is often called *grapayak*, *semanak* (friendly) (Suhud, Interview, on February 5, 2017). Thus, *aruh* is understood as the openness to communicating with others and exchanging ideas openly. Imam Sutarjo said that Javanese people initiate communication with opening sentences (Interview, on February 7, 2017). Explicitly, *aruh* is manifested in the way of pleasing (*mbagekne*, *ngaruhne*), usually using greeting sentence. To Javanese people, it is unethical for the guest received to ask “what can I do for you?”. Some sentences can be used to open a conversation as the communication media including “*janur gunung kadingaren kerso tindak mriki*” (How odd! You are willing to come here), “*saking dalem jam pinten*” (what time you leave from your house). These sentences are actually unimportant; they are used to make good communication.

Aruh (greeting) that is *grapayak* or *semanak* (friendly) can be seen in the spoken expression supported by dressing, facial expression, and body language. *Tinamu* (guest receiver) attempts to *ngadialiro* (wear clothes) to *mangabagy* (welcome the presence of) guest. This tradition derives from the Court, including Mangkunegaran. The typical characteristic of Javanese *ngadialiro* is *nyampingan* (wearing long cloth and *kebaya*) for the women and complete *beskap* for the men. This fashion is followed by common people when they hold some event (Hartoyo, Interview on February 23, 2016). This Javanese fashion is basically the method of representing the Javanese people who are gentle and modest in every movement. Javanese fashion represents the Javanese people who are *Njawani* (reflecting on the real Javanese people). The brotherly and friendly facial expression can build a fluid and not rigid circumstance. Therefore, in *aruh*, the most important point is to receive the guest with smile (*tamu ditompo karo ngguyu*) and decorously whether in speaking, dressing and pleasing them to sit down. *Tamu tinamu* is one way of building silaturahmi. Islam religion instructs silaturahmi to extend life (age) and to increase livelihood (*rejek*) (Suhud, interview on February 5, 2017). Regarding this, there is a Javanese aphorism stating *ngguyu iku sedhekah ora olah-olah* meaning that receiving the guest friendly is alms (*sedekah*) without cooking or serving any food.

2 Gupuh

Gupuh is defined as busy (Purwadi, 2004: 141). Literally it can be defined as in a hurry. The broad meaning of *gupuh* is the feeling of happy thereby welcoming the guest immediately (*gage-gage*). In the context of Javanese people welcoming the guest, the extent of *gupuh* is adjusted with the degree and position of both guest receiver and guest (Pitana, February 22, 2017). It means that Javanese people’s enthusiasm in preparing for welcoming the guest depends on who the guest is. The higher the position or degree of the guest, the more busy is the welcoming.

Explicitly (*wadhag*), *gupuh* can be seen when Javanese people welcome the presence of guests by getting out home to welcome them in the veranda (*emper*). The form of house veranda is varied by the status and position of house owner. In *Kapangeranan* environment in Mangkunegaran, the forefront part is *topengan* or veranda in the front of *Pendapa*, that is, the building located in the front of *pendapa*. It functions to receive the guest. In *Kepangeranan* environment the foremost building is called *Pendapa* (Gusti Dipo, interview on August 19, 2017). It is located in the front of *Pendapa* intended to receive the guests before inviting them to get into the house, so that this *topengan* is called as mediator or transition room from outside to inside building of Javanese house.

Gupuh can also be seen in the sincerity in receiving the guest in which a host voluntarily leaves his/her activity to welcome the guest. *Gupuh* or *gage-gage* is manifested in the action of greeting and pleasing the guest to come into house, serving meal, and pleasing them to enjoy the meal. Joko Pramudya explained that in welcoming the guest in Mangkunegaran, welcome dance is performed first or welcome drink is served, before the banquet. The form of program is dependent on “who the guest is” (Interview on November 7, 2017). This statement suggests the sincerity in welcoming and in serving meal is varied as well. The existence of rooms in Javanese traditional house is designed in such a way that put the guests according to their position and degree.

3 Rengkuh

Rengkuh means embrace (Purwadi, 2004: 495). It is broadly defined as receiving an individual’s presence in *legawa*, despite unexpected presence. *Legawa* means receiving consciously and with pleasure, treating others like siblings (relatives). In the context of Javanese people, not everyone can be invited to get into all rooms inside house, particularly *Dalem Ageng* and *Gandhok*. The position and the utility distinguish the form and

place of guest welcoming (Imam Sutarjo, February 11, 2017). The relation closeness between the host and the guest or the *wigati* (the importance) of guests' affairs distinguishes the place of welcoming guest. The family guest or the guest who will discuss the important (*wigati*) affairs will be invited to the private room (*rengkuh*). In *Kapangeranan* house, there are some private rooms (*Dalem Ageng* and *Gandhok*) (Gusti Dipo, interview on August 25, 2016). *Dalem Ageng* is the private room for the house owner's scope. Meanwhile *Gandhok* is the residence of family in which they live, eat and meet. In *Dalem Kapangeranan* environment, *Gandhok* is not merely the kitchen, but it is designed with some rooms enabling to receive the guests who have been considered as the family. Certain or special guest can be invited to get into the family residence and to be safeguarded. This principle is the representation of Javanese people's concept always positioning others consistent with their position.

4 *Lungguh*

Lungguh means sitting down (Purwadi, 2004: 267). In the context of welcoming guest in Java, it means pleasing the guest to come into the house and sitting down on the prepared place. The building used to receive the house in *kapangeranan* house is the forefront building called *Pendapa* (Gusti Dipo, interview on August 25, 2016). *Lungguh* is defined as giving the guests a seat according to their position. The implementation of this context can be seen in the layout of furniture for the special event distinguished by degree and position of guests present. The seat is organized in such a way that it leads the guests to face the *Dalem Ageng*. Therefore, the layout of seats in *Pendapa* usually resembles the form of left and right wings facing the *Dalem Ageng*.

5 *Suguh*

Suguh is some offering served to the guest. It can be spiritual and physical offerings. *Suguh* in Javanese society concept is closely related to *aruh*, *gupuh*, and *rengkuh* behaviors. *Aruh* is manifested into greeting friendly and it is one of spiritual *suguh* or *sedekah ora olah-olah*. *Suguh* is the manifestation of *gupuh* in receiving the presence of guest so that the host voluntarily serves the most special offering (presentation) to the guest in the form of art and meal (food). In Javanese society concept, there is a term the guest is *disubyo-subyo suguhan dahaharan kang maneko warno* (the guest is welcomed with a variety of meals). *Suguh* is the manifestation of *rengkuh* as well, because the host has been *legowo* in receiving the guest as the close relative so that they are served.

The tradition of welcoming special guest derived from the court's tradition, in which some arts are performed not only as the entertainment but also to respect the guest. Javanese people's character fineness leads them to present some *gendhing* and dances to guide the event of welcoming the guest. *Gendhing* marks the change of program and accompanies the program. Suyanto stated that *gendhing Kebogiro* is used to accompany the presence of guest, *Ladrang Eling-eling Slendro Pathet Manyuro* is used to accompany pray and *Ladrang Mugi Rahayu* is used for *atur pambagyo* (welcoming speech) (interview on February 23, 2017). In addition, Suyoto explained that *Ladrang Sri Widodo* can also be used for *atur pambagyo* (interview on February 23, 2017). From the two opinions above, it can be stated that there is *paugeran* (unwritten rule) that has been believed as the etiquette in selecting *gendhing* to accompany the program. To Javanese people, hearing *gendhing* means an event is being held. *Gendhing* is used to sign that the change of program (Imam Sutarjo, November 7, 2017). Some Javanese people still preserve this tradition by selecting the types of dances and *gendhings* for certain event. Hartoyo explained that the dance used to pray for safety in the beginning of event in the court environment is *bedhoyo* dance currently imitated frequently by the public in beginning their event (interview on February 25, 2016).

Thus, it can be stated in the kingdom age, *gendhing* and dance is used as a communication media in the ceremony of welcoming guest. *Suguhan* in the form of art and food is the spiritual and physical one. It is called spiritual *suguhan* because friendliness and moral message from what has been served can be enjoyed by the heart and feeling of the guest present. Meanwhile, physical *suguhan* is the one that can be enjoyed with eye, tongue and ear. The moral messages contained in the food and art are generally sign, advice, and expectation. In the present development, the event is controlled with *pabyoworo* (master of ceremony), so that the communication occurs based on the MC's command. It means that there is a shift of communication media in the event of welcoming guest from *gendhing* to human being in modern age.

4 CONCLUSION

Aruh, *gupuh*, *rengkuh*, *lungguh* and *suguh* is the embodiment of *rukun-kurmat* principle as the communication media in the event of *namu/sonjo* (visiting others' house) and *ketamon* (receiving guest) in Java. In the court environment's tradition it is called royal guest welcoming. *Aruh* is expression manifested in saying, face expression, dressing and room to greet as the form of friendliness. *Gupuh* is the happy feeling manifested in *gage-gage* (immediately) welcoming, pleasing, and serving the guests according to their degree and position. *Rengkuh* is the attitude of receiving others, manifested in the way of serving them according to their degree and position. *Lungguh* is giving the guest seat according to their degree and position. *Suguh* is serving spiritually and physically through saying, facial expression, dressing, spatial layout, art, and banquet. Thus, the communication media in the attempt of building *silaturahmi* for Javanese people is governed based on the degree and position through interpreting saying, dressing, facial expression, spatial layout, dance, *gendhing*, and banquet explicitly (*wadhag*) and implicitly (*sasmita*).

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Cultural Commodification by Hotel Management as Cultural Conservation Media in Surakarta City

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1 INTRODUCTION

In the era of global tourism, commodification of cultural heritage becomes a new trend over the last two decades. Cultural products from the global community do not recognize the sacred and profane boundaries to the existence of cultural heritage. The commodification of cultural heritage by several hotels in Surakarta for tourist attraction becomes an obsession of the hotel management as a medium for cultural preservation. Here the tourism is able to improve the economic, social and cultural values.

The tendency of tourists to take advantage of the tourism product that is both distinct and environmentally friendly encourages the change in the consumption pattern of tourists, including in the use of culturally patterned amenity. Then the concept of collective memory¹³ becomes a necessity for the hotel management in running the business, because this concept has a long-term investment value that is capable in creating tourist loyalty, and relationship with the local communities.

According to the Department of Culture and Tourism and the Brach Management Board (BPC) of the Indonesian Hotel and Restaurant Association (IHRA) Surakarta City, until now there are 34 star hotels with 3,150 rooms and 124 non-star hotels with 1,860 rooms in operation in Surakarta, until November 2016. In the period of last 9 years, the Surakarta City has initiated brandings which are not little in number. Starting from 2005, the city brand of Surakarta namely *Solo the spirit of java* to *Solo future is Solo past* are parts of a tourism marketing strategy by using the collective memory. In the cultural commodification, some important steps taken are positioning and branding (Meidan, 1989: 43). According to Kotler and Keller (2009: 42), positioning and branding in cultural commodification is a perceptual entity rooted in reality, but it reflects the perceptions, thoughts and feelings on cultural products. Brand personality is a specific mix of human nature possessed by a product or service. Issues raised in this research is how the form and meaning of the commodification of cultural heritage as well as cultural preservation efforts as well as the tourist attraction in the Surakarta city.

2 THEORITICAL FRAMEWORK

2.1 Cultural identity

The dichotomy of ethnic identity and national identity resulted in fading of the space boundaries which has become the geographic and cultural references. Cultural identity of a nation, race, ethnic, religion, and other cultures are changing replaced by the plural mixed identity. Anthony Giddens (2010) states that the bad implication of cultural penetration is a threat to cultural and local values. Local cultural interpretation opens up the possibility of a shift in the meaning of cultural values. The erosion of local culture by global pressure is often assumed as the original social value (traditional). There are some who understand the culture as a thing which is not seriously considered, as they thing that the original culture is not the final and sacred matter. Kleden (1986) defines culture as a dialectic between tension and anxiety, between discovery and search, integration and disintegration, tradition and reform. In a broader sense, without tradition and integration, a culture will be without identity, whereas without reforms or disintegration, the culture will lose the possibility to develop, to renew itself, or to adjust with the social change coercion. Culture is the spirit of a tourist destination, in the absence of the culture, a tourist area will loss its appeal. So, culture is the power of the mind in the form of creativity, initiative and sense.

¹³ Collective memory is said to be a territory of the recall, neglect and oblivion. Hotel as a public space is the representation of historical fact related to three discourse: recall, neglect and oblivion. Ornament of history is written to recall, neglect and also oblivion. (Ahyar Joseph, 2006: 90-91)

Meanwhile, cultural identity is interpreted as characteristic, sign or identity, creativity, initiative and sense from human. Thus, cultural identity can be interpreted as the identity of the results of the culture itself or the personality of the culture. According to Stuart Hall (1994), identity is something that is imaginary or imagined on its integrity. Identity does not come from within, but rather from unbalanced feeling, filled by the power outside the individual. The encouragement for rearranging will be transformed into a cultural revitalization movement that gives a new meaning on the culture (Kaplan and Manners, 2000: 191). Culture is a source of identity in the individual or community and externalized as an image to another as well as an inner view internalized to be a determinant of perspective of reality and life.

2.2 Cultural Commodification

The process of industrialization in the cultural tourism may lead to the commodification that gives rise to the tourism-related popular culture. The commodification of popular culture is a process of industrialization which is a combination of local culture and tourist culture. Globalization as an integral part of the economic and political current of investor will be a social and humanitarian value system, built on the commercialization process by performing commodification on everything. That commercialization is not a cultural process in which contains the humanitarian values and norms but simply enjoyed the trading products. Commodification may occur because of the thoughts to always be creative in order to pursue profits or economic.

Surbakti (2008: 19) thinks that commodification is to make something directly and intentionally with full awareness and calculation as the commodity. The process of modernization through the highly capitalistic development or defending the interests of investors may cause commodification. Adorno and Horkheimer (Strinati, 2009: 108) say that the cultural industry experiences commoditization and industrialization, essentially it is produced solely for making profits. Firmly, Barker (2004: 408) states that commodification is a process associated with the capitalism in which the object, quality, and sign are used as a commodity with the main purpose to be sold. Karl Marx and George Simmel in Prasiasa (2010: 47) reveal that commoditization occurs as a result of a passion to create as much profit from the goods or products sold.

Ricards (1996) states that the commodification culture is performed by creating a cultural artifact that is not authentic, specially designed for tourist consumption, and adapt with the needs of tourist. They are regarded by many tourists as the traditional cultural products. Many people argue that the cultural commodification is the worst effect of globalization on culture. Reviving the authentic cultural product into a commodity commercialized for tourist consumption is taken from the original quality products and have meaning. Although the cultural commoditization cannot be avoided, it is not necessarily a bad thing. The cultural commoditization can be a solution to avoid damage to the local culture. By becoming the cultural artifact for tourists, local products are recognized and traditional values can be improved and maintained. Cultural commoditization can be a means of cultural preservation, with the provision that the local communities maintain the control over the product. Lately some parties perform commodification as a preservation attempt. This has resulted in the seizure of spaces which are economically very profitable between people who want commodification and others who want to preserve the culture.

3 RESEARCH METHODS

The research data was taken in 11 hotels with 3, 4 and 5 of 34 star hotels located in the region of Surakarta involved in organizing the events or festivals. They also have public space with ornaments that characterized their cultural heritage. The data collection technique used methods namely; (1) in-depth interviews with informants, related to the preservation of cultural commodification conducted by the hotel management, (2) observation on the hotel activities during the festival by providing a sign on blank check list on the observation that contained items concerning the commodification activities on festival or events, the use of ornaments and facilitation of hotel related to culture. (3) Study of documentation by entering the commodification data, records and documents of the Department of Tourism, as well as the hotel documents that organizing the cultural events. Data was analyzed descriptively and interpreted through the process of comparing the data obtained with the relevant theories. This study referred to the primary and secondary data. The primary data obtained directly from the informants through interviews and observations. While the secondary data was in the form of literature and websites that could give you an idea of the condition of each hotel in implementing the commodification and cultural preservation practices.

4 RESULTS AND DISCUSSION

4.1 An Overview of Hotel Occupancy Rate in Surakarta

Hospitality markets in Surakarta is considered to be over supply since 2011 because of the need (occupancy rate) is not balanced with the number of rooms available. The number of tourists has increased significantly, while the number of new rooms continues to grow. Data from the Indonesian Tourism Promotion Board of Surakarta (BPPIS) shows that over the last four years (2011-2015) the growth of luxury hotels in Solo Raya reached 70% with the addition of rooms by 121% and non-star hotels reached 10% with the addition of rooms by 3%. In the same period, the number of tourists (domestic and foreign) who stay at the hotel (star and non-star) in Solo Raya grew only by 7.7%, which is dominated by domestic tourists (99%). Investment growth in the hospitality industry in Surakarta is indicated as a result of government policy that is open to investors. (Central Bureau of Statistics, Surakarta in Figures, 2016).

The occupancy rate of star-rated hotels in the Surakarta city in November 2016 on average was recorded at 49.36 percent. The figure as a whole increase by 1.54 percent or 0.75 points from the previous month that reached 48.61 percent. The significant increase of hotel occupancy rate occurred in a 3-star hotel classification increasing by 3.96 points or 8.02 percent. The highest hotel occupancy rate was recorded at 53.34 per cent occurred in 3 star hotel, while the lowest hotel occupancy rate occurred in 2 star hotel only reached 38.68 percent. When compared with the same month of the previous year, hotel occupancy rate of the -star hotel in November 2016 on average declined by 5.51 percent or 2.88 points. hotel occupancy rate of non-star hotel in November 2016 was recorded at 33.37 percent, an increase of 287 points when compared to the ROR in October 2016 which reached 30.50 percent (Central Bureau of Statistics, Surakarta in Figures, 2016). The increase occurred because since five years ago many festivals or events have been held by the government, hospitality industry and tourism parties.

The average length of stay of tourists in star-rated hotels in November 2016 reached 1.42 days, down 0.03 points compared to the previous month which reached 1.45 days. The highest average length of stay in star hotels was on 4-star hotel of 1.69 days. While the lowest average length of stay was in 2-star hotel of 1.18 days. The average length of stay of foreign guests in star-rated hotels in November 2016 reached 2.30 days, or an increase of 0.13 points compared to the previous month which reached 2.17 days. The average of the highest length of stay of foreign guests in 4+ star hotel reached 2.36 days and the lowest was at 3-star hotel by 2.07 days. While the average length of stay of domestic guests in star-rated hotel in November 2016 reached 1.41 days, declined by 0.03 points compared to the previous month which reached 1.44 days. The average length of stay of domestic guests was highest in 4-star hotel of 1.67 days and the lowest occurred in 2-star hotel by 1.17 days (Central Bureau of Statistics, Surakarta in Figures, 2016)

4.2 The World Heritage of Surakarta City

Surakarta which is popularly known as Solo is an ancient city built by Pakubuwana II in 1745. The history of this city cannot be separated from the history of *Keraton Kasunanan Surakarta Hadiningrat* which is the successor of the Islamic Mataram kingdom. Surakarta is known as one of the center and the core of ancient Javanese culture because traditionally it is one of the political center and the development of Javanese tradition. Prosperity of this region since the 19th century has encouraged the development of various literature in Javanese language dance, food, clothing, architecture, and other various beautiful cultural products.

Pierre Bourdieu in Richard et al. (1990: 5) says that economic capital, cultural capital and symbolic capital are needed to control the development in supporting the concept of realm and habitus. In the life of art and culture, heritage, ordinances of religious ceremonies, social system, and the economic system have their own attraction for the development of the hospitality business by empowering a variety of tourist destination potential. Some of the tourist zone of cultural heritage such as Kasunanan Palace, Mangkunegaran Palace, Masjid Agung Surakarta, Radya Pustaka are evidence of cultural heritage. Surakarta City left many cultural heritages ranging from batik crafts, culinary, art studios and festivals such as *Sekaten*, *Grebeg Sudiro*, *Bedhaya Ketawang* Dance and Solo Batik Carnival. As a cultural city, Surakarta has a wide variety of cultural heritage and traditions on the existence of this city which have existed since the ancient time.

Preservation of the cultural heritage may also potentially be used as a tourist attraction on the condition that the availability of facilities and infrastructure serves as the carrying capacity because the tourism industry is also included in the hospitality industry. According to Mitrofanova, the local communities, governments and business communities have a duty and an obligation to rescue the heritage and the continuation of its development. The cultural heritage rescue has an important value to the identity of the communities where people live. The role of government and the business world occupy an important position. According to Thomas and Biddle, a role will form a behavior and there are several factors that affect the formation of such behavior. One fact is the hope or expectation. Hope in question is other people's expectations about appropriate behavior that ought to be shown by someone who has a particular role in preserving cultural heritage to maintain and deepen the meanings and values left by the ancestors.

4.3 Forms of Cultural Commodification and Commercialization as the Preservation efforts

Activity of the hospitality industry is one sector of the economy. It meets the desires of the needs of the tourism industry, government and community of Surakarta City, therefore it is inevitable as commodification. Commodification will have an impact on cultural dislocation, where the cultural festival is just for the sake of the hospitality business and tourism. The process of maintenance and preservation of the cultural values of community is forgotten while, in fact, culture is the tourism capital. In the world of tourism, commoditization has occurred and penetrated the culture, especially in the use of symbols, art, culture, and religion. By utilizing technology, commodification has become a ritual of economic activities by taking into account the maximum benefit. Commodification has penetrated the entire tourism sector and the capitalist system in general and takes advantage of historic buildings, and according to Richards (1996: 262), the tourism and hospitality industry is a manifestation of the cultural commodification. Positively, the government and the hospitality industry gain economic benefits which progressively brings cultural preservation in Surakarta is under revitalization. Cooper, et al (2005: 247) state that when tourism development is performed, there will be an improvement in infrastructure and changes in local culture. Improvement in the quality of life occurred due to the positive changes in habits supported by a good infrastructure. Negatively, the particular cultural element for tourist consumption is visible by the mass production, commercialization, and materialism, so it moves into the symptoms of distortion and some forms of cultural issues.

The development of the hospitality industry in Surakarta cannot be separated from the visit of tourist as a result of modernization. The modernization process creates a capitalistic system development or defends the capital interests. Capital interests that can benefit human desires can lead to commodification. The historic building has been replicated at maximum meet to the needs of tourists. Types of crafts are not sold in one commodity but a range of commodities with the characteristic of Surakarta culture. This condition is similar to the art market in the hotel outlets. In the opinion of some tourists (guest comment), although they are no longer authentic, they evoke the collective memory on the evidence the cultural heritage of the past. Communication of the tourists with hotel management is in the form of merchandise trading, as well as obtain information about the culture. Karl Marx in Turner (1992: 115-138) asserts that the spirit for the benefit of tourism (hospitality industry) is a form of commodification. Based on this, the tourism and hospitality industry in Surakarta in general is the commodification activity, for as a whole each culture-based activity of hotel management in Surakarta has become a commodity purchased by tourists during their visit. The friendly attitude of the hotel management in Surakarta is reflected in the attitude hotel that open and feel proud if the art and culture product are viewed and purchased by the guest in hotel guests. Even though the artwork is not inauthentic, it encourages the hotel through the art workers to create shapes, replica from the original art and culture to be shown and sold, therefore, it is specially presented to make a profit. For example, there are some activities owned such as religious rituals of *Sekatenan*, *Muludan* and *Suronan*. By the Government of Surakarta and some hotels these ritual activities are made as travel packages that can be watched by tourists to increase the hotel occupancy rates. In general, these religious activities do not change their form, function and meaning. The values of the rituals and customs of the religious events remain under the tradition, and nothing changes while conducted annually by *Kasunanan* Palace and *Mangkunegaran* Palace. In a brochure or pamphlet from the hotels by department of tourism, it is mentioned that Surakarta has a calendar event which includes an interesting religious activity to visit, namely *Sekatenan*, *Muludan* and *Suronan*.

In addition to the religious rituals, Solo Batik Carnival (SBC) is an annual event organized by the government of Surakarta in collaboration with the tourism and hospitality industry, using batik as the commodification of cultural heritage. The carnival participants will make batik carnival costumes with themes determined. The participants will be wearing their own costumes and walk on the catwalk which is on the road of Slamet Riyadi. This carnival is held every year in June since 2008 until now, since 2010, it has been followed by several countries in Asia such as Singapore, Malaysia, Thailand, China and, Netherland. The other cultural agendas are Solo International Performing Arts (SIPA), the World\Heritage City (WHC) and Solo International Contemporary Ethnic Music (SIEM), as the venue to sell cultural products abroad by the government and hotel management as an effort to strengthen the local culture of Surakarta. It is also used as a momentum to build awareness of local culture, in addition to increase the economic value for the government and the business world of tourism and hospitality as a motive for conservation efforts.

In the conception of Bourdieu (Peltonen in Sigala, 1997: 81-92), the cultural capital (Culture capital) can be transformed into economic capital. This concept is important in the local life in the midst of touristic culture that emerges today. Naisbitt (1994) mentions that such event is as a global paradox, where the greater the impact of globalization, the higher the desire to pursue local wisdom, especially the traditional art works. The combination of the impact of globalization with local wisdom has formed hotel management that has globalization conditions, so that they are no longer only to maintain the cultural heritage but also developing the patterns of modern life, which can be advantageous in economic, social and cultural.

4.4 The meaning of codification

Increase in tourism and hospitality businesses encourages aesthetic reinterpretation of tradition by buying and selling of cultural products of Surakarta. In the context of the presence of the hospitality industry, most people respond positively through the adaptation process. The tourism industry is success to bring change in community toward rationality, especially economic rationality. Cultural products within the tourism system have been utilized as the cultural capital by the hospitality industry that can be transformed into economic capital. Factors that encourage hotels in Surakarta to carry out commodification are some factors that arise from the construction of local culture, such as the emergence of a new mindset of the community that support the culture, creativity and innovation as the heritage in the middle of the wave of global culture. Another factor is tendency to mastery and standardization that are able to depose the local culture. The external factor is how the wave of global culture and capitalism culture play a role in determining the existence of cultural heritage, such as the development of tourism, cultural industries, role of the mass media and lifestyle.

The impact and meaning of the commodification of cultural heritage in Surakarta is strongly associated with the shifting of magical-religious value. The commodification of cultural heritage gives impact on the aspects of social-economic and social-culture. The impact on the social and economic life is the increase in welfare of the actors involved in the hospitality industry. The modernization results through tourism is also utilized to revive the life of traditions. They do not forget their tradition after they are success in modern life. From this, it appears that the side of the management hotel is so wisely interpret the success obtained. The realization is the implementation of cultural events more regularly and more qualified. While the impact of social culture tends to be less profitable because there has been a commercialization of a sacred tradition. This can lead to the commercialization of the shifting or declining religious values as sacred traditions, such as the ritual *sekaten*, *suronan* or *grebeg Muludan*.

The meaning of commodification in religion-based cultural festival, for example is in the context of global tourism, where the commodification has a religious meaning associated with the religious and cultural significance associated with the preservation of the continuity of cultural products. While the meaning of cultural identity brings other meanings such as the meaning of pride, ideology, social, solidarity, togetherness, and the meaning of cultural communication. The meaning of internal cultural identity is expressed in many ways through re-implication elements such as decoration and ornaments in order to bring a new meaning. And the last is the meaning of well-being associated with an increase in people's income through various efforts to utilize culture as a tourist attraction. The hotel management also interpret the cultural heritage in a new way, with all the subtleties of meaning on the concepts of Javanese culture. If the hotel is rigid in understanding the meaning of preservation of cultural heritage, they will be automatically left by the customer if they do not meet the needs of tourism, which means that economic opportunities will be

lost. The profit of the hotel management might be gained by running a cultural commodification as an effort to preserve the custom and culture on an ongoing basis, while on the other hand, they can answer tourism opportunities profitably.

5 CONCLUSIONS AND SUGGESTIONS

Commodification in the hospitality business is a necessity. In everyday practice, it has entered into the human life, including in the preservation of culture. In the postmodernism culture, many products of popular culture are a sign of the shallowness of a culture. It is also used as an inference that everything is the impact of conservation efforts. Tourism and hospitality are the important part of the community's economy in Surakarta City as the city of Culture. Based on the phenomenon, the wisdom of Surakarta community has successfully performed metamorphosis dynamically and creatively in the process of modernization and traditionalization. In fact, tourism and hospitality are able to strengthen the cultural identity of Surakarta through commodification competing in the wave of globalization. To reduce the distortion of cultures used solely for the benefit of the tourism economy, the hotel management constructs and rediscovers the cultural heritage through the packing of culture, conservation and revitalization of culture by involving local government, artists and local communities in the process of cultural renewal so that it is not only concerned with economic value alone, but also preserving the values of the existing cultural heritage.

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Analysis on the Translation of Advertisement: A Case Study on the Translation of Oreo Wonderfilled Advertisement (English and Indonesian Versions)

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ABSTRACT. Advertisement is an effective means for promoting product or service. One of most popular global product advertisements communicated through either old media or new media is Oreo Wonderfilled. The Oreo Wonderfilled has incorporated an advertisement with new, interesting, and engaging storyline and content to promote the product to global prospective customers, i.e. children and young people. In the interchanges of messages in Oreo Wonderfilled advertisement to various customers across the globe, translation plays significant roles to mediate the communication with different languages and cultural values. The present study aims at analyzing the translation of Oreo Wonderfilled advertisement from English into Indonesian. This paper centers on discussing translation quality of the advertisement. Contrastive analysis and multimodal discourse analysis are considered since this advertisement deals with two languages and uses various communicative modes.

This study belongs to descriptive, qualitative research with embedded-case study which orientates on the product of translation. Data were selected and taken using purposive sampling technique. Questionnaire and in-depth interview were employed to obtain the data. Raters were proposed to provide information on accuracy and acceptability, meanwhile target readers (viewers) were asked to provide information on readability. Data were analyzed by using content analysis and multimodal analysis. The analysis centered on verbal, non-verbal (image) and cultural context. This study concludes that there are significant differences of the advertisement construction. Hence, these gaps of the inherent cultural and social communication between English and Indonesian lead to the advertisement's quality of translation.

KEYWORDS: advertisement; English; Indonesian; quality; translation.

1 INTRODUCTION

Advertisement is the most essential strategies for any industries, as it carries the information from the internal, business, to convince the external, society, to buy and consume the product or make use of the service. The better the advertisement, the larger consumer and it means the bigger the industries, the better for business. Moreover, leading one population of customer is somehow inadequate nowadays and expanding the opportunity to different nation can only be gained if the advertisement has a universal understanding. Meanwhile, an advertisement usually represents only the culture it is originated from. It is not easy to make different countries agreed to an identical advertisement because of numerous barriers, such as language, cultural values, and norms. Therefore, it is challenging yet fascinating to analyze Oreo Wonderfilled, an audio-visual advertisement translated into Indonesian language.

Audio-visual advertisement is the most popular media for it covers the largest target audience. Not only on television, the Oreo Wonderfilled advertisement can also be found online and this is a perfect media because more than 40% of the world population is using Internet and more than 100 million of people in the world are watching television. Moreover, the advertisement presents an attractive storyline and theme that makes it more effective to promote the international perspective client: children and young people. Children's most favorite snacks are chocolate and cookies, and this Oreo, a chocolate sandwich cookie, meet the perfect combinations. Nonetheless, the advertisement must be well accepted by the target customers and in order to mediate the communication of different languages and cultural values, translation plays significant roles in the interchanges of messages in Oreo Wonderfilled advertisement.

Translation is the most effective means to transfer the meaning from source language to the target language by considering the linguistic and non-linguistic aspects, or the verbal and non-verbal features. Consequently, translating an audio-visual advertisement needs deeper exploration on diverse modes of communication. Hence, this study aims at the translation analysis of Oreo Wonderfilled advertisement from English into Indonesian. The first analysis reconstructed the advertisement interpretation and the second analysis revealed the cultural and social communication between English and Indonesian's advertisement that shape the quality of translation. In analyzing the advertisement construction, multimodality discourse analysis, the most suitable translation techniques for audio-visual advertisement was applied. It refers to the fact that the Oreo Wonderfilled advertisement as a text used in this study is integrated diverse semiotic modalities (Wu, 2014). They could be analyzed by the spoken and written languages, visual imagery, symbolism, gestures, sound, music, and other physiological modes. In this study, the multimodal perspective was seen in both English and Indonesian Oreo Wonderfilled advertisement and it conveys gestures, speech, still or moving image, writing, and music (Forceville, 2011). Additionally, the socio-cultural semiotic multimodal discourse analysis between English and Indonesian advertisement was also assessed and the result affected the accuracy, acceptability, and readability of the translation. Thus, the quality translation was revealed.

This is an embedded-case study because it integrates the study of descriptive and qualitative research. A descriptive qualitative research also shows that translation is seen as cultural facts, and it means that the research was seen as having cultural significance (House, 2015). The particular data were selected by using purposive sampling technique with content analysis data from the questionnaire and in-depth interview investigation. After the data were collected, the English and Indonesian Oreo Wonderfilled advertisement construction were exposed through the translation of multimodal analysis, and the socio-cultural context of the advertisement was then discovered and it finally produced the quality of translation.

2 ANALYSIS OF OREO WONDERFILLED ADVERTISEMENT

Analysis of this advertisement includes some aspects, comprising linguistic, visual, audio, and gestural elements.

2.1 Linguistic Analysis

Linguistic analysis includes vocabulary, grammar, persuasive language, and meaning of the verbal element in both versions. Verbal element appears in the jingle and words in the image. Table 1 shows that the English version incorporates various types of persuasive languages, which are realized using image building language, gimmick, rhyme, rhetoric, parallelism, alliteration, as well as repetition, but some of those devices are not maintained in the Indonesian one.

Types of Persuasive Language	English Version	Indonesian Version	
		Maintained	Lost
Gimmick	2	2	0
Image building language	4	4	0
Rhyme	5	1	5
Parallelism	3	0	3
Alliteration	1	0	1
Repetition	1	1	0
Rhetorics	4	3	1
Pun	1	0	1

Table 1. Types of Persuasive Language incorporated in the Advertisement

Gimmick and rhetoric are effectively used in both versions to invite or motivate viewers to act or change behavior and opinion. Gimmick takes the form of imperative sentence. In 'Wonder if I gave an Oreo

to a vampire in a creepy show', viewers are invited to imagine 'I' giving Oreo to a vampire, and so are in the Indonesian version. Rhetorics is to conceal the speaker's intention. It motivates audience to do an action or change behaviour based on the speaker's desire. In this ad, most rhetoric takes the form of conditional sentence. 'If I gave 'em...would they share...?' is rhetoric to trigger audience to imagine the speaker giving Oreo to a great shark and it becomes tame and friendly. Image building language is also incorporated in both languages. It implies certain positive image of the product. This is commonly realized with adjective and adverb which reveal an individual's opinion on something. In the beginning of the jingle, 'creepy' represents 'strange' atmosphere of a place in which a vampire stays. Moreover, adjective 'wonderfilled' is used to imply the condition of life after having Oreo. This device is well-maintained in the target text. Repetition is the only attention getting device which can be well-maintained. It is a key word or phrase appearing to optimize the effect of this ad to viewers' emotion. As well, this is used to help audience remember the product. The mostly repeated words are 'Oreo' and 'wonder'.

Rhyme, parallelism, alliteration, and pun are not well-transferred to Indonesian. Rhymes and alliteration are actively used to catch attention. Moreover, alliteration creates a series of rhythmic words which make the words more attractive to be listened. In the first stanza, 'I', 'Oreo', 'vampire' and 'show' are rhyming, as well as 'undead', 'instead', 'might', and 'alright' in the second stanza. However, the Indonesian version fails to maintain the form due to language system and vocabulary. Alliteration in 'Cause *cream* does wondrous things inside a chocolate sandwich *dream*' cannot be maintained, and end rhyme can be maintained well into '*nikmat*' and '*coklat*'. Paralelism is another device to get viewers' attention by repeating similar form or construction of a line, for example, 'would he...?' which is repeated twice in the second stanza, and 'Wonder if I gave an Oreo' in the first and the last stanzas. The Indonesian version doesn't maintain the form. The possible reason is the translator's choice. The last attention getting device incorporated is pun which turns grammar rule and creates new words with new meaning. 'Wonderfilled' takes form of noun 'wonder' and adjective 'filled'. The Indonesian version '*Penuh Keajaiban*' is semantically equivalent, but it doesn't maintain the wordplay form and effect.

2.2 The Translation quality of the verbal elements

Along the course of ad, jingle can be heard. The jingle in the English and Indonesian versions is the same, but the lyric is rendered into Indonesian. Oreo Wonderfilled incorporates the same music probably due to retaining the international identity of the product and to maintain the same effect of the music for the audience. The translation quality is analyzed, in terms of accuracy, acceptability, and readability proposed by Nababan, Nuraeni, and Sumardiono (2012).

Category	Number of Data
Accurate	8
Less accurate	6
Inaccurate	4
Total	18

Table 2. Accuracy Assesment Result

Accuracy is the extent to which a translation accurately renders the meaning of the source text, without any distortion. Most words in the jingle are less accurately translated (see Table 2), with the average score of 2.39. Shifts and changes occur in some translations. For example, the Indonesian version '*Akankah dia berubah?*'/'Would he change?' of 'Would he not act so undead?' leads to ambiguous meaning because it is unclear whether the vampire will change into what type of creature. The proper translation is '*Akankah dia bangkit?*' The rendering of 'Would he thirst for milk instead?' into '*Dengan susu segelas?*' also changes the meaning in the target text, that the vampire would change because of the milk. The translation should be '*Akankah dia hisap susu bukan darah?*'.

Category	Number of Data
Acceptable	16

Less acceptable	1
Unacceptable	1
Total	18

Table 3. Acceptability Assessment Result

Nababan (2012) suggests that acceptability refers to the extent to which a translation conforms the rules, norms and the culture in the target language. The Indonesian version of the lyric is mostly acceptable (see Table 3). This possibly happens for the words used are natural in the target text. *'Bila si hiu datang, kuberi Oreo lagi, bisakah dia bersahabat dan berbagi'* sounds natural and common in target text. However, *'Karena krimnya sangat nikmat dalam sandwich coklat'* is considered less acceptable for the term 'sandwich' is purely borrowed into Indonesian.

According to Dubay (2004), spoken language is more effective than the written one. Meanwhile, the spoken language is closely related to lyrical language, though emotive, poetic language that is usually found in songs is more powerful than factual, logical, spoken language (Huron, 2010). Therefore, the Oreo Wonderfilled becomes one of the favored television commercials as the music easily engages the viewers' attention, the lyrical language tightened the storyline of the visual images, and because of familiarity to the ads, the rhythmic and lyrics unconsciously linger in the listeners' and visuals' mind. Four out of five respondents can sing the lyrics in Indonesian Oreo Wonderfilled advertisement very well. Most of them are familiar with the song, but one of the respondents admitted that it was his first time in watching the ad, yet it is still good-natured for the ears. The fun energetic music truly helps the lyrics and the visual image to be grasped and understood. Children of age around 3 to teenagers of 15 years old would likely be the target customers of the product, and looking back at the nature-goal of an advertisement, it is more prospective that there will be more and more people buying the product. It is not only because the idea of *sharing* in the advertisement is for someone that we love, but more on the offering friendship to the creepiest things in the world, to those of our enemy, or to the ones that we hated the most, and this basic idea makes a perfect message to the world.

2.3 Visual analysis

This advertisement uses animation which functions as an effort to make static presentation becoming more alive. Soetedjo in (2006) postulates that animation is a combination of moving pictures, appearing with certain speed, vector, and manner. This technique is used to catch audience's attention and sharpening expression.

Visually, this advertisement shows a short story of wondrous thing that Oreo can give to all people and that Oreo can change evil and frightening creatures into good and friendly ones. The story begins with the scene of some chocolate round biscuits (Oreo) filled with vanilla cream. The dominant colors are dark brown and white, representing the colors of Oreo biscuit and vanilla cream, and blue, epitomizing 'friendliness' and 'peace'. The vector starts from Oreo biscuits which are arranged and turn upside down quickly. The moving Oreo is a technique to make audience aware of it.

The biscuit is handed by somebody to a frightening creature, a vampire. The vampire's hand looks creepy and strange, as if ready to take everything furiously. The vampire later eats Oreo, white cream flows into the dark house, filling it with Oreo, and makes the vampire soon alive. Black and red seem dominant, representing frightening vampire, house, and night. The vampire then comes out from the coffin, catches a girl and tries to suck her blood. But later, because of Oreo's effect, the vampire changes its personality and gets more interested on sucking milk instead of blood, together with the girl. Both vampire and girl drink milk and dance together. The vampire is friendlier and no longer has any intention to suck the blood. In the end, everything becomes enjoyable and peaceful, complemented with the shift of background colors from blue to red and blue. This sort of change represents the change of mood, from enjoyable, scary, and enjoyable again.

The scene is followed with the appearance of an Oreo which is rich and filled with vanilla cream. Later, Oreo is handed to a white great shark, which is terrifying in the beginning and becomes friendly after

eating an Oreo. The shark swims and dances with the other shark, and later moves closer to seals, and a squid approaches and hugs them. Friendly atmosphere seems dominate in their last part of this scene. Further, Oreo is handed from one person to other person, and it continues to different persons and creatures. Oreo is given by and to person with different skin colors, person with different occupations, animals, alien, matador, pirate, etc. This scene represents that Oreo is for all without regarding the status, job, race, species, etc.

The ad is concluded with the scene of Oreo, appearing with 'wonderfilled' under the smiling shape Oreo. The shape of Oreo and vanilla cream which creates a smile shape implies that Oreo finally can do wonderful thing, making people and all creatures smile and befriended. This scene also says that Oreo is Wonderfilled which can do wondrous thing, making people and all beings smile and filled with happiness.

2.4 Audio analysis

The function of music in an advertisement is to set the memory (recall) through unconscious repetition of catchy melodies in relation to the images and narration (Maria: 2012).

Analysis of the audio deals with the music, volume, pitch, voice, rhythm and voice effect. The music is presented by Adam Young, Owl City, and belongs to electronic dance music genre, particularly indietronica and synthpop. This upbeat music is relevant to young people and implies positive feeling, optimism and spirit, and this complements the image and the story of the campaign. Moreover, this type of music is ear-catching which triggers viewers to pay more attention to the advertisement.

2.5 Gestural Analysis

Gestural analysis covers movement, speed, face expression and mimic. Quick movement in this ad from one scene to another scene matches with the beat of the music and the lyric of the jingle. The face expression agrees with the atmosphere, the plot, and the message. The main movement focuses on the motion of Oreo, handed from person to vampire, to other person, to animal, and to other creature. It last in only few minutes and match with the rhythm, the music, and the lyric.

Changes of expression occur to vampire, shark, and baby seals. In the second scene, the vampire's expression shifts from frightening into smiling. The shark's expression also changes after getting Oreo's effect. Baby seals which are afraid of wild shark can later smile.

3 CULTURAL VALUES

Based on the research of cultural values in 463 advertisements done in China (Zhang & Shavitt, 2003), there are two vivid dimensions of cultural values in advertisements: modernity-individualism and traditional-collectivism. From the English Oreo Wonderfilled advertisement, it is clear that the modernity-individualism is substituted by the traditional-collectivism. It can be seen from the repeated lyrics: *Wonder if I gave an Oreo*, where *giving* as one instance of collectivism becomes the most powerful means to improve things in the fairy tales:

Wonder if I gave an Oreo
To a vampire
In a creepy show
Would he not act so undead?
Would he thirst for milk instead?

In brief, the target customers were convinced that through Oreo, they could change the world to a better place. Meanwhile, the Indonesian advertisement has a little confusion. The *giving* notion still exists by translating it into: *Bayangkan kuberi Oreo*, but the idea of keeping the character of *vampire* into *si vampir* and *the great white sharks* into *si hiu* is unsuitable. Because of the different culture, the figure of vampire does not feel genuinely familiar in Indonesia, and therefore the sense of values is also less acceptable.

Moreover, the idea of maintaining *sandwich* in the Indonesian version seems confusing for some Indonesians for this is not a common type of bread for them.

4 CONCLUSION




What distinguishes audio-visual advertisement from other advertisement is that it maintains a distinction between the product and the advertisement itself. Consuming the advertisement is not exactly the same as consuming the product. However, this Oreo Wonderfilled advertisement is not the case. The lyrical language that carries the image of the brand, the visual that works as the perfect image-text relation combined with the musical jingle as a hook, are all integrated into one and form the quality translation. Through the socio-cultural semiotic multimodal discourse analysis, both the English and Indonesian version of Oreo Wonderfilled advertisements approved to have the identical purpose and function. It is hoped that the message carried by a tiny yet profound Oreo can unite the whole world, of different language and culture.


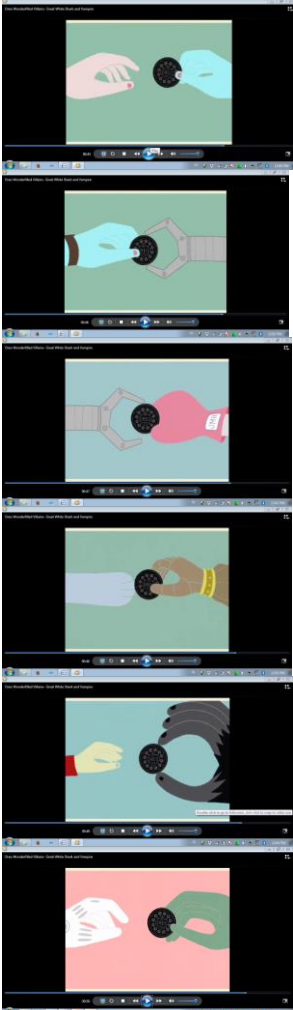
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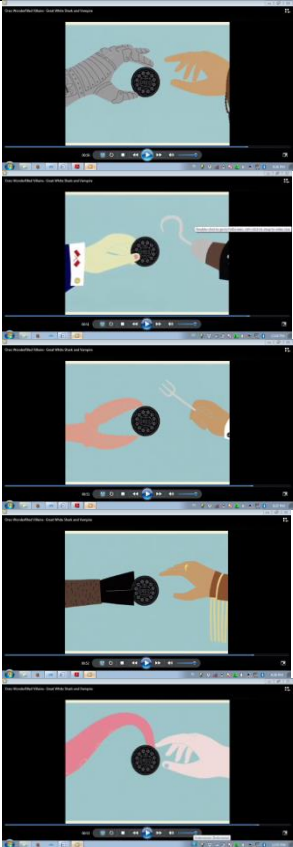

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APPENDIX

The Storyline and Jingle

Scene	Visual	Verbal – English	Verbal - Indonesian
1			
2		<p>Wonder if I gave an Oreo to a vampire in a creepy show</p> <p>Would he not act so undead?</p> <p>Would he thirst for milk instead?</p> <p>I just got this feeling that it might work out Alright</p>	<p>Bayangkan ku beri Oreo Tuk Si Vampir Yang menyeramkan</p> <p>Akankah dia berubah</p> <p>Dengan susu segelas</p> <p>Kurasa semua kan jelas Menyenangkan</p>
3		<p>Cause cream does wondrous things inside a chocolate sandwich dream</p>	<p>Karena krimnya sangat nikmat dalam sandwich coklat</p>

<p>4</p>		<p>If I gave 'em to great white shark would they share 'em with baby seals? Would they call up a giant squid for a friendly meal?</p>	<p>bila si hiu datang kuberi Oreo lagi bisakah dia bersahabat dan berbagi</p>
<p>5</p>		<p>Wonder if I gave an Oreo Wonder if I gave an Oreo. What if I gave an Oreo to you!</p>	<p>bayangkan ku beri Oreo dunia penuh keajaiban kalau kuberi Oreo tuk kamu</p>

			
6		Wonder if I gave an Oreo	Bayangkan ku beri Oreo

Brand Identity of 'Mie Setan' as Noodle's Restaurant in Indonesia (Semiotic Studies of the Symbols which Representing Brand of 'Mie Setan' in Instagram)

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ABSTRACT. Brand is defined as a name that represents the overall product. Brand is displayed by symbols that can make-consumers easily to identify a product. The rise of restaurants in Several Cities in Indonesia which offers a menu of noodle using the same branding that is 'Mie Setan' (Setan in Indonesian is meaning as a devil), either on naming, or other symbols are used, as though the owner it ignores the existence of the brand which acts as a differentiator to other products. With the similarity of the names and symbols of the noodles's restaurant which have brand of 'Mie Setan', this paper want to identify how the brand identity of it in Indonesia are displayed via instagram as a social media. This study uses Roland Barthes semiology studies. Semiology Roland Barthes explore meanings which associated with the myth. Myth, in understanding semiology of Barthes, is the encoding of meaning and social values (which actually arbitrator or connotative) and considered as something that is natural. The results of this study indicate that the rise of a brand identity of 'devil' on the noodles's restaurant in Indonesia that displays an icon "devil" were identical and the dominant of red, does not have a relation with things mystical. Naming and the symbols only describe emotional expression and challenges for prospective customers.

KEYWORDS: brand identity, brand name, logo

1 INTRODUCTION

Spicy cuisine is one of the flavors of Indonesian cuisine. Indonesian people love spicy food has been going on since in the past so that the chili is to be one of the important commodity in Indonesia until today. Spicy tastes can be found in the typical cuisine of Sumatra, Sulawesi, or a variety of other types of chili sauce that should be there as a complement of side dishes on the dinner table in Indonesia. The phenomenon of the variety of spicy foods with different levels appear be present in Indonesia in recent years, as well as a variety of spicy chips, fried rice and noodles. Brands that appear too diverse and provide appeal to potential consumers. Brand is defined as a name that represents the overall product. The brand is a name, term, sign, symbol or design, or a combination of these things. The purpose of branding is to identify the products or services produced so different from the products or services produced by competitors. (Rangkuti, 2008, p.2)

One of brand name that became the talk lately is the presence of several restaurants that use the same brand name is 'Mie Setan'. Both have branches in several cities in Indonesia. *Mie Setan: Noodle N Dimsum* has a branch in the city of Malang, Surabaya, Sidoarjo, Stone, Samarinda, Balikpapan, Yogyakarta, Semarang. While *Kober Mie Setan* opened a branch in the city of Malang, Gresik, Jember, Lamongan, Bali, Surabaya. The similarity both in names and symbols brand in 'Mie Setan' that seemed to ignore the existence of a brand that acts as a differentiator to other products. It make the researchers wanted to identify how the brand identity of restaurant 'Mie Setan' in Indonesia which displayed in instagram. This study uses Roland Barthes semiology studies. Semiology Roland Barthes saw deeper meaning in degree, but more conventional, the meanings associated with the myth. Myth, in understanding Barthes semiology, is the encoding of meaning and social values (which actually arbitrator or connotative) as something that is considered natural.

2 BRAND IDENTITY OF "MIE SETAN" REPRESENT EMOTIONAL EXPRESSION OF TASTE CUISINE SPICY

Brand Identity is a unique brand associations that show promise to consumers. To be effective, a brand identity needs to resonate with consumers, differentiate the brand from competitors, and represents what the organization can do. Element of brand is the visual effort even physical act and differentiating, identify a product or service company. Formal brand elements such as name, logotype and slogan united to form the visual identity of a brand or company.

Some elements of brand identity is as follows:

a. Brand name.

Name brand is the first and perhaps the greatest expression or the face of a product. The name is well chosen for a company, product, or service can be a valuable asset, as well as the brand itself. Brand name will be used in all forms of communication between companies and consumers prospective

b. Logo

Logo is a graphical display of the brand or company name. Strength of symbol can not be underestimated because people tend to be more receptive to the images and symbols than the other. A strong logo can give cohesion and build brand awareness of brand identity, easily to known and remember

a. Slogan (tagline)

Brand slogan is a sentence that is easily recognized and remembered that often accompanies the brand name in marketing communications program. The main objective is to support the slogan of the brand image projected by the name of the brand logo

Brand-name is part of a brand that can be pronounced. (Rangkuti, 2008, p.2). Brand-name used to allow people to identify providers of services or products. Word of 'Mie Setan' became part of the brand-name of both the restaurant, namely (1) *Mie Setan: Noodle N Dimsum*, and (2) *Kober Mie Setan*. Word of 'Mie' refers to food products that are sold. While the word 'Setan' according to Indonesian Dictionary is an evil (which is always tempting human). 'Setan' also be interpreted as a genie who has a nasty behaviors that can interfere and mislead others who become victims. It does not only come from the jinn, but also from the human. Other Indonesian dictionary also explains 'Setan' is an expression expressing indignation, through the expletive. On the other hand, it is also frequently used in the labeling of the people who have very bad attitude and annoying.

Brand-name often visualized in a logo. The logo itself can be divided into three kinds; the logotype, logogram, and both. Logotype is the letters which form of brand name (brand-name) and became a logo. Logograms is logo image. While the logo containing a series of letters and pictures do not have a special name. Logo created not just as a trade mark or a symbol of the company, but must be able to present corporations and able to provide confidence (trust) in the shortest possible time. (Supriyono, 2010, p.101)



Figure 1. Mie Setan : Noodle N Dimsum's Logo

Logo of *Mie Setan: Noodle N Dimsum* displayed in the form of a logotype and logogram. It shaped red circle with two horns on top, synonymous with satanic symbols in general. In the middle of the circle there are wavy lines which give the impression of a smooth, soft and rhythmic. The wavy line can be

interpreted as a form of noodle products are becoming the main menu of the restaurant. On the other hand, there is one point that can be interpreted into products dimsum. While the two lines on the edge of the circle to resemble the shape of chopsticks. Logotype of it is writing word of 'MIE SETAN' using Arial font type and thickness semi bold. Furthermore, additional information regarding the type of products offered, which are noodle and dimsum, the word written by the font Made in China and the thickness of the semi bold image that represents both these foods. The logo uses domination of red in all its elements, and white as background color. Color has the power that can affect the image of the viewer. Molly E.Holzschlag, an expert on color, writing *Creating Color Scheme* developed a list of the capabilities of each color when providing psychological response to the audience. (Kusrianto, 2009, p.47). According to him, the red color has a psychological response that is capable posed in the form of power, strength, warmth, passion, love, aggressive, and dangerous. While white can be interpreted psychologically able to elicit a response in the form of purity or pure, clean, innocent, and death



Figure 2. Kober Mie Setan's Logo

Logo of *Kober Mie Setan* also shaped a logotype and logogram. Inside a black circle as a background, there is a character of the human head (cartoon), he grinning and stare forward. He using the mask as well as the figure of the devil with red horns. It is surrounded by a red line. Logotype on the logo emphasizes the important role of aesthetics that contribute to the impact and mood message, as shown in the brand name of *Kober Mie Setan* is above logogram. It is using the font type of script yellow gradations of red, while the tip of the letter 'K' no garnish symbol of devil's tail. This logotype is rather difficult to read when placed on a black background. On the other hand, logogram more visible because there is a contrast value that combines bright colors, namely red with black background is included in this type of dark colors. In visual communication design, composition contrasting colors (high contrast value) gives the impression of a dynamic, energetic, exuberant, dramatic and passionate. (Supriyono, 2010, p.78). Although it uses the symbol character figure of the devil in *Kober Mie Setan's* logo but gives the impression of happiness, far from being scary or anger.

Visual of brand identity should also be able to represents emotion contained in a brand which is then realized in the form of logos, colors, graphic elements and fonts are integrated and always used consistently. Both of the restaurant offers a main menu culinary of noodle which has five levels of spiciness, namely; level one contains 12 chili, chili contains 25 level two, level three contains 35 chili, chili 45 level four and level contains five lists of 60 chili. Seeing the amount of chili on the fifth level of spiciness noodle products offered, it give impression that this product is aimed at consumers who like the taste of food is very spicy, outside the boundaries spicy in general. Associated with the brand-name of the restaurant, word of 'Setan' can become an expression of feelings or emotional when visitors enjoy the foods.

3 THE ROLE OF SOCIAL MEDIA TO INTRODUCING BRAND IMAGE OF MIE SETAN IN INSTAGRAM

Nowdays, the cyber media presence as a sort of a new way of communicating. Gillmor (2004) states that if in the past communication pattern consists of one-to-many or from one source to many audience (such as books, radio and TV), and a pattern from one source to the audiences or one-to-one (such as a phone and letters), but then the communication patterns that exist in the cyber media could be a many-to-many and few-to-few (Nasrullah, 2014, P.23). The Ministry of Communications and Information Technology (Kemenkominfo) revealed that 95 percent of internet users in Indonesia use the internet to access social

networking. Some of the popular social networking in Indonesia, among others Facebook, Twitter, Path, and Instagram.

Instagram is an application social media for sharing photos and video (maximum duration of 1 minute) to fellow followers. As with other social media, Instagram became one of the right media to actualize themselves, interact with friends, and publish something. Today, Instagram be a very effective medium to promote the product or service, as did the restaurant *Mie Setan: Noodle N Dimsum* and *Kober Mie Setan*. Both use Instagram as a media campaign to introduce a variety of products available menu and excitement of the visitors while enjoying the food there a la candid photo or selfie of visitors. Both of their instagram account also often feature clues to how the situation and the location where they were scattered in several cities in Indonesia, especially when opening ceremony of the branch's outlets of their restaurant. They write the full address of where they are located and also photograph the condition of the outside and inside of the restaurant.

Instagram account of *Mie Setan: Noodle N Dimsum* and *Kober Mie Setan* often post the desain logo repeated periodically. This gives the impression that both of them wanted to instill brand image to its followers how the identity of each of them. It becomes imperative to do, given the existence of the restaurant that using brand-name 'Mie Setan' quite a lot in Indonesia. Of course, this may also be a good way to increase brand awareness of consumers. By using a visual brand identity that is attractive to consumers, they can communicate the vision and mission of a brand, as well as one of the important compositions in introducing the brand to always be the first choice of consumers.

4 CONCLUSION

Mie Setan : Noodle N Dimsum and *Kober Mie Setan* being part of the phenomenon of the variety of spicy foods with different level in Indonesia. Both use the same brand-name but on visualize the different logo designs. Brand-name are both 'Mie Setan'. The word 'Mie' refers to noodles which is main products offered by both of the restaurant. While the word of 'Setan' can be interpreted as an emotional expression when visitors eat noodles with five different of spiciness level. Products of Mie Setan's restaurant is not provide food like noodles in general, but it above average in general, so connoisseur noodles become segmented. Both of them uses and logogram logotype. Logo of *Mie Setan: Noodle N Dimsum* emphasize on delivering information about the main food products in the restaurant which is noodles and dimsum. While the logo *Kober Mie Setan* brings impression of character cartoons who have the expression of joy. Both the logo using the same design dominance of red color, which reflects the strength, passion, and aggressiveness. This is in line with the current expression or mood visitors enjoy incredible spicy food.

Instagram is one of the media promotion that used *Mie Setan: Noodle N Dimsum*, and *Kober Mie Setan*. Instagram is used by both restaurant to introduce a variety of products, the location of the restaurant, and a crowd of visitors. Brand-name of 'Mie Setan' is not only used by them but also other noodles restaurant which scattered throughout the city in Indonesia. To increase brand awareness of both brands, *Mie Setan: Noodle N Dimsum*, and *Kober Mie Setan* diligent to post periodically their logo on instagram, of course it will help to embed the brand image of the follower in their account.

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Implicature and Pragmatic Power of Directive Speech Act in Tembang Sin

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Abstract. This study aimed to find the implicature (the implicit meaning) and pragmatic power in the text of tembang Sinom written by KGPAA Mangkunegara IV. The text presentation consisted of 18 verses. The study was conducted using descriptive qualitative paradigm with a single embedded case study. The data was collected from informant, place and event, and document/archive or literature. Data validation was carried out using data triangulation. The data was analyzed using a pragmatic analysis model. The result of research based on pragmatic study on the text of tembang Sinom showed that there were three speech acts in it. They were: (1) suggestion (directing), for example in nuladha laku utama “imitate the best behavior”, (2) request (inviting) in aniatyasa printrihatn ‘always being apprehensive’ as the human being should make the warriors as the model and to behave apprehensively and to fast, (3) permissive (stating) in uripe lan tri prakara wirya, arta tri winasis, ‘living is based on three matters: noble character, property, and intellectuality. When they did not have those three matters, their life will be meaningless within society. Its implicature and pragmatic power of tembang sinom to the society was that a human being should receive the role model, live not lavishly, be decorous to others, love to give alms, and follow the time development.

KEYWORDS: implicature, pragmatic power, tembang Sinom, suggestion, request, permissive

1 INTRODUCTION

Tembang Sinom is one of *tembang Macapat* (Macapat songs) belonging to one of *tembang Jawa* (Javanese songs). The function of *tembang Macapat*, according to Marsono, is generally as the means of expressing noble values (see Purwadi, 2005: 468). In addition, *tembang Macapat* serves the following functions:

1. as the entertainment, related to the form of *tembang* (song).
2. as the means of saving cultural norms and values.
3. as the means of generating the spirit of heroism and solidarity.
4. as didactics, related to educating values.
5. as history, telling the story about an area's history.
6. as magic, reading some texts of *tembang Macapat* sometimes are preceded with *selamatan* (ceremonial meal) and *sajian-sajian* (offerings), for example *Macapat* text concerning *ruwatan* (exorcism ritual).
7. as religiosity, as the means of approaching God.
8. Particularly, *tembang Sinom* has modest, and sad characters and replete with utterance. It contains some advices intended to the young generation to find knowledge, to pursue their ideals for the sake of their future.

This discussion of *tembang Pocung* text refers to the text written by KGPAA Mangkunegara IV (the king and poet in Pura Mangkunegaran Surakarta) in 1857-1871 in *Serat Wedhatama*. *Tembang Sinom* text contains 18 verses and each verse contains 9 lines.

2 RESULT AND DISCUSSION

The result and discussion concerning implicature (implicit meaning) and pragmatic power in *tembang Sinom* text by KGPAA Mangkunegara IV can be seen in the following lines.

First verse:

<i>a laku utama</i>	: the best behavior'
<i>wé wong tanah Jawi</i>	: people in Java land'
<i>gung ing Ngèksiganda</i>	fly people from Mataram'
<i>bahan Sénapati</i>	bahan Senapati'
<i>amarsudi</i>	: persistent man'
<i>hawa lan nêpsu</i>	ing carnal desire and lust'
<i>tapa brata</i>	ans of asceticism
<i>ing siyang ratri</i>	/ and night'
<i>ngun karyènak tyasing sêsama</i>	attempting to make his fellows happy'

The prominent utterances on the first line lies on the utterance *nuladha laku utama, tumrap ing wong tanah Jawi, wong agung ing Ngèksiganda, Panêmbahan Sénapati*. It can be interpreted that the society should imitate an individual's good deed. Panêmbahan Sénapati, whose original name was Danang Sutawijaya, is the son of Ki Ageng Pemanahan, known as the one putting the leadership foundation in Mataram Kingdom, who in addition to having martial skill, was also the figure successfully developing a mystical and political series. The exemplariness of Panêmbahan Sénapati can guide the Javanese people's thinking. The intended exemplariness includes *hanuladha lampah utami* 'imitating the excellent behavior'. The excellent behavior that should be imitated includes:

- (1) *kanthi têmên-têmên nyênnyuda hardhaning hawa nafsu* 'fighting against carnal desire and lust' by means of *tapabrata* (asceticism), meaning always making others happy (doing good deeds);
- (2) *tansah hambangun kautamèn* 'always building excellence/doing good things;
- (3) *asring nyêpi, ngêningakên panggali* 'always isolating ourselves/meditating and clearing the heart/thinking;
- (4) *tansah prihatin* 'always being apprehensive' by means of being submitted to God;
- (5) *tansah ngêngirangi dhahar lan néndra* 'fasting' meaning controlling ourselves from eating and drinking, emotion, greed, wickedness, vulgar speech, useless action, and gossiping and slander;
- (6) *ngupadi wahyu jadmika* 'looking for *rida/rahmat Ilahi* (Divine blessings)' (RMT S. Mardanus Sasrahadinagara, 1995: 2).

Another utterance is *amê mangun karyènak tyasing sêsama*, interpreted as making others happy through speech, smile, respect, language, good diction, warm greeting, due praise, empathetic face, and decorum, that can relieve the fellows' life burden. Alms, *infak* and *zakat* (tithe) can result in even distribution of wealth. Particularly, alms can be done in the form of wealth, knowledge, effort, smile, song, and pray. It is noteworthy that the gap between the rich and the poor can result in social envy. For that reason, speech is an attempt of making others happy and composed. Through composure, everyone has created the composure within society, nation, and state.

This speech's implicature is that young generation should imitate a good deed of an individual, particularly the charismatic one. In this sense, young generation should learn from others, either related to life experience, skill or knowledge or world and hereafter sciences.

Second verse:

<i>sané pasamuwan</i>	: eting'
<i>gun marta martani</i>	z even happiness'
<i>i ing sabên mangsa</i>	uring desolate times'
<i>laning asêpi</i>	: ring while meditating'
<i>tèki-tèki</i>	ieving the ideals'
<i>géyonganing kayun</i>	in the deep heart'
<i>yun êninging tyas</i>	s being apprehensive'
<i>sa pinrihatin</i>	g on precluding from eating and sleepi
<i>nganggah cêgah dhahar lawan néndra</i>	

The utterance "*nggayuh géyonganing kayun*", is the prominent utterance in the second verse. This utterance contains the word *kayun* or *karêp*, meaning wish, desire, willingness, or ideal. This utterance means that when an individual wants to achieve his intended ideal, he should do it based on effort and pray. Allah SWT will grant the request of those who are willing to pray to Him, and He will forgive their sins, secure them from jeopardy and difficulty, free them from stress, and give them composure. Allah SWT will grant an individual's pray for his happiness in the world and hereafter.

Bringing the ideal and success into reality can be accomplished in such ways as: maintaining health, long-life learning, improving skill/expertise, finding job opportunities, managing finance well, improving unity and integration, and maintaining the security stability.

This utterance implicature is that for an individual to achieve his wish, he should exert his best effort and pray. The pray should always intended to Allah SWT directly without mediator, and by subordinating and subjecting to Him. During praying, we should be sure that Allah SWT will grant our pray and should start the pray with asking for forgiveness to Allah SWT, by submitting his entire soul and body to Him and praising the name of Allah.

Third Verse:

<i>ı karsané priyangga</i>	'ing the self desire'
<i>zanggo paparah lamun angling</i>	ng without thinking first'
<i>ingaran balilu</i>	lling to be called stupid'
<i>uru alêman</i>	g as being praised and honored'
	:rent from those who have understood the
<i>g janma ingkang wus waspadèng sêmu</i>	r'
<i>n ing samudana</i>	:d with pretension'
<i>n ingadu manis</i>	ding to all well'

The prominent utterance in the third verse lies on the sentence *nggugu karsané priyangga* 'Following the self desire', *Nora nganggo paparah lamun angling* 'Speaking without thinking first', *Lumuh ingaran balilu* 'Not willing to be called stupid', and *Ugêr guru alêman* 'As long as being praised and honored'. An individual behaves in his volition and his speaking is infinite and does not give others the opportunity to speak (to boast). All of those are conducted to get praise from others and to prevent others from calling them stupid. In addition, those who have controlled their feeling, despite pretension, will always respond to the speech with nice face (despite laughing at the speaker in their heart).

This utterance's implicature is that when dealing with others, an individual should be *khusnudon* (having good prejudice). We should respond to others' statement or receive information from others pleasantly, despite unawareness of the truth.

Fourth Verse:

<i>wêngkoning samodra</i>	:standing the sea shore'
<i>n wus dèn ideri</i>	een encircled entirely'
<i>t kamot ing driya</i>	red in the heart'
<i>n sagêgêm dadi</i>	asped in grip'
<i>ya angratoni</i>	the queen'
<i>h Kangjêng Ratu Kidul</i>	anjeng Ratu Selatan (the Queen of South Sea'
<i>gayuh gègana</i>	high on the sky'
<i>marèk maripih</i>	g secretly'
<i>bawa lan wong agung Ngèksiganda</i>	efeated by the prestige of Noble Man from 'Matar:

These utterances contain implicature that an individual with heart sharpness can defeat the human's bad characteristics, even can subjugate the spirits. To defeat carnal desire and lust or magic thing, there should be an attempt of implanting self-conviction that it is only God's power that can lead human being to defeat them. For that reason, human beings should ask Him for avoiding them from hazard.

The fifth Verse:

<i>lènira aminta</i>	s verily'
<i>:ét pangkat kanthi</i>	ing familiar and becoming the adherents'
<i>alam panglimunan</i>	sible world'
<i>aban sabên sêpi</i>	; wandering in the quiet nature'
<i>gêm anyanggêmi</i>	ing readily'
<i>sa kang wus tinamtu</i>	ended desire'
<i>é mung aminta</i>	only asking for'
<i>até tèki-tèki</i>	ctic's blessing'
<i>ıtang tèkên janggut suku jaja</i>	e bother'

The implicature of the utterances in the 5th verses is that to approach the One and Only God, an individual should exert great effort. In this essence, life is a struggle to achieve happiness in both world and hereafter and should be undertaken despite bother. In giving service to the One and Only God, many attempts can be taken: (1) approaching God by doing *shalat*; (2) spending something including property, science, facial expression/smile, and voice in Allah's god; (3) retaining and controlling carnal desire by

means of fasting/being apprehensive; (4) building good relationship; always doing worship patiently; and (5) expressing gratitude, because everything occurs on the Allah SWT's wish.

The sixth verse:

<i>iné abipraya</i>	se with the good goal'
<i>ti-turun ing wuri</i>	the offspring in the future'
<i>mo trahing awirya</i>	the King's Offspring'
<i>asah mèsu budi</i>	looking for the science of perfection'
<i>ya glis dumugi</i>	it will be achieved immediately'
<i>sakarsanipun</i>	is wanted'
<i>gung Ngèksiganda</i>	noble Man from Mataram'
<i>ané praptèng mangkin</i>	is gift until today'
<i>mèrah dharahé padha wibawa</i>	the offspring have grade and prestige'

The utterances in the 6th verse are interpreted that everyone behaving according God's desire in his life, he will surely get happiness that can affect his offspring. It can be seen that all offspring of Panêmbahan Sénapati are all prestigious until today and rule over Javanese land. The evidences show that, all offspring of Panêmbahan Sénapati have high position within society. This implicature of this utterance is that an individual attempting to preserve cultural values or tradition from his ancestor will be received by its proponent. The evidence shows that the Government is currently putting traditional art as local potency that can be developed as the booster of State's foreign exchange booster. The attempts taken such as making traditional art the tourism potency and the creative product will improve the local economy.

The seventh verse:

<i>ani tanah Jawa</i>	inhabiting the Javanese land'
<i>adha jumênêng aji</i>	those being the king'
<i>dibya sumbaga</i>	and famous knight'
<i>n trahing Sénapati</i>	is offspring of Sénapati'
<i>pantès ugi</i>	are reasonable as well'
<i>labêtanipun</i>	imitated for their struggle'
<i>uwasanira</i>	pondering to their ability'
<i>an jaman mangkin</i>	is the thing in the present'
<i>né tan bisa ngèplèki kuna</i>	one cannot imitate the ancient time'

The utterance *tinulad labêtanipun* in the 7th verse means that Mangkunegara IV told his offspring to make Panêmbahan Sénapati their role model, despite the time difference. The reality shows that the present is clearly different from the past. At that time, Panêmbahan Sénapati meditated in a quiet and desolate place to achieve success. This utterance's implicature is that although the ancestor's attempt cannot be applied today, an individual that will achieve success needs to be apprehensive, to learn and pray. Apprehension can be done by utilizing relatively limited time and cost. Young generations should learn precisely science and technology. However, without faith/religion, the development of sophisticated science and technology will make them falling into a trap. It is learning and praying that lead young generation to the success both in the world and hereafter.

<i>g kalamun tinimbang</i>	is better than''
<i>g tanpa prihatin</i>	without apprehension'
<i>g ta ing jaman mangkya</i>	is day'
<i>dha kang dènkarèmi</i>	like the young generations like'
<i>nêlad nabi</i>	is the prophet'
<i>ng Rat Gusti Rasul</i>	messenger is Apostle'
<i>g ginawé umbak</i>	is ted'
<i>éba mampir masjid</i>	is time coming to masjid'
<i>-ajap mujijat tibaning drajat</i>	They hope that miracle will come to them'

The prominent utterances in the 8th verses are *pra mudha kang dèn karèmi*, *anulad nêlad nabi*, *nayakèngrat Gusti Rasul*. These can be interpreted that the youngsters living during *Wédhatama* time like to imitate the Prophet's behavior as the world's guidance. In this verse, Mangkunegara IV criticizes stringently the youngsters because they cannot be as apprehensive as their ancestor. The implicature of *tembang Sinom*'s verses above remains to be felt today. An individual should do good deed sincerely and to look for divine blessing only, never being arrogant and never bring the religion with them, when he cannot implement the religion perfectly. Never being like an aphorism *jarkoni* (*isa ujar ning ora isa nglakoni*), meaning an individual who can say something and invite other to do it, but he himself cannot or is not willing to do it.

The ninth verse:

<i>g anggubêl saréngat</i>	is learning the shari'ah (Islamic law)'
<i>mé tan dèn-wruhi</i>	is understanding its essence'
<i>alaning ijèmak</i>	is the <i>alan ijmak</i> '
<i>nora mikani</i>	is understanding the analogy'
<i>kul mungkul sami</i>	is only fall a sleep'
<i>mring masjid agung</i>	is to the Great Mosque (Masjid Agung) in throng'
<i>in maca kutbah</i>	is listening the sermon'

*ié Dhandhanggêndhis
m ngumandang cèngkok Palaran*

*ndhanggula tune'
ious voice reverberates Palaran style'*

The prominent utterances in the 9th verse “*angung anggubèl sarèngat, saringané tan din-wruhi, dalil dalaning ijèmak, kiyasé nora mikani*” meaning that generally worship involves behavior in all aspects of life corresponding to Allah SWT’s stipulation conducted sincerely to get Allah SWT’s blessing. *Muamalah* governs the relationship of an individual to another in exchanging the property (e.g. trading, etc). *Munakahat* governs the relationship of an individual to another in kinship relationship, such as marriage, livelihood management, child caretaking, and etc. *Jinayat* concerns crime such as murdering, drinking, and etc. *Siyasah* concerns the societal problem (politics), such as discussion, leadership in government, mutual cooperation and similar. *Noble character* governs personal life attitude such as gratitude to God, patience, modesty, forgiving others, treat the parents well, and etc. Other regulations include poverty alleviation, orphan caretaking and etc.

The utterance *bèngkrakan mring masjid agung* means that coming into the masjid with arrogance is not justified. Actually, Allah does not like the arrogant and boasting men” (Luqman: 18). In addition, one hadith reads: “Do you want to be told about the residents of hell? They are those who behave cruelly, greedy and arrogantly” (HR Bukhari and Muslim).

The utterances “*kalamun maca khutbah, lèlagoné Dhandhanggêndhis, swara arum ngumandang cèngkok Palaran*” represent a *khotib* (preacher) reading his sermon with *Dhandhanggula cèngkok Palaran* tune. The intended sermon here is the one done by *khotib* in *Shalat Jumat* before *Shalat Jumat* begins. *Khutbah* (sermon) can be delivered in *Dhandhanggula cèngkok Palaran* tune to attract the congregations’ attention. It is consistent with the Prophet’s hadith “Actually Allah is very beautiful and loves beauty (HR Muslim).

In reading *khutbah*, *Khotib* should refer to the following guidance: (1) *khutbah* begins after the sun has slipped into the west; (2) *Khatib* should stand on the platform, say greeting, and express gratitude to Allah SWT; (3) *Khotib* should sit in between two *khutbah* and present the *khutbah* clearly; (4) *khotbah* should contain praises to Allah, *shalawat* to Rasulullah, *syahadat*, exhortation to himself and his congregation by inviting them to believe in Allah SWT and to be pious; (5) in the second *khutbah*, *Khotib* should make the *khutbah* chronologically; (6) *Khotib* should be free of *hadast* (ritual impurity) and *najis* (excrement), wear good clothing and cover his *aurat*. Then *khatib* commonly leads *shalat berjamaah* (being imam), as he has some advantages compared with his *makmum* in the term of *qiraat* (shalat reading), religion knowledge and understanding, personality, and religion experience. This verse’s implicature is that worship should be done corresponding to its basic guidance (Qur’an and Hadith).

<i>sira paksa nulad</i>	se you should imitate'
<i>mîng Kangjêng Nabi</i>	phet as role model'
<i>r kadohan panjangkah</i>	on, don't imagine too far'
<i>é tan bêtah kaki</i>	aracter is so great, my son'
<i>a sira Jawi</i>	are a Javanese'
<i>'k baé wus cukup</i>	: has been enough'
<i>uru alêman</i>	expect praise'
<i>as ngèblégi pèkih</i>	imitate the fiqih'
<i>pèngkuh pangangkah yèkti karahmat</i>	deal is strong, you will be blessed'

The prominent utterances in the 10th verse are *lamun sira paksa nulad, tuladhaning Kangjêng Nabi*, meaning that a Muslim should fill in his life by following *Sunnah Rasul* or following Prophet Muhammad SAW’s mindset, behavior/deed, and appearance. However, as an ordinary people, it is difficulty to implement *sunnah rasul* because Rasulullah is Allah’s messenger with perfect characters. The characters of Rasulullah include: (1) *shidiq* (whatever he says is ensured as true); (d) *amanah* (everything he says and does is credible); (3) *tabligh* (is credible to convey Divine Sayings); (4) *fathanah* (smart and doing worship very well to Allah SWT); (5) *aziz* (having great power); (6) *harish* (is wise); (7) *rauf* (always forgiving others; and (6) *rahim* (is merciful). In addition, He has major characters of reading *zikir*, praying, attempting, doing worship, struggling, being modest, and having affection (Mawardi Labay El Suthani, 1993: iv). Therefore, Mangkunegara IV reminds that it is difficult for ordinary man to imitate Him. It can be seen from the utterances *O nggèr kadohan panjangkah* 'O, *watêké tan bêtah kaki*, and *rèhné ta sira Jawi*, implying that an individual should follow *sunnah rasul* according to his ability and his time condition.

The eleventh verse:

*Nanging énak ngupa boga
Rèhné ta tinitah langip*

*Apa ta suwitèng nata
Tani tanapi agrami
Mangkono mungguh mami
Paduné wong dahat cubluk
Durung wruh cara Arab
Jawaku baé tan ngènting
Parandéné paripèksa mulang putra*

'But looking for livelihood is nice'
'Because it is defined to be the weak creature'
'Whether it serves the king'
'or becomes farmers and traders'
'That is my opinion'
'As I am a stupid man'
'Not understanding Arabic'
'My Javanese language is inadequate'
'But I compel my self to teach the child'

The prominent utterances in the eleventh verse are *wruh cara Arab* and *Jawaku baé tan ngènting*, in which KGPAA Mangkunegara IV realized that he was a stupid man not understanding Arabic and even his Javanese language has not been good, but he encouraged himself to teach his sons and daughters about Javanese spirituality science. The implicature is that KGPAA Mangkunegaran invited his sons and daughter to occupy with themselves according to their own ability meaning that everyone can achieve his high ideal freely by being aware of his own ability.

The twelfth verse:

*Saking duk maksih taruna
Sadhéla wus anglakoni
Abérag marang agama
Maguru anggèring haji
Sawadiné tyas mami
Bangêt wédiné ing bésuk
Pranatan akir jaman
Tan tutug kasèlak ngabdi*

Nora kobêr sêmbahyang gya tinimbangan

'Since I was young'
'Although briefly'
'I have learnt religion'
'learning according to Hajj rule'
'Actually in the depth of my heart'
'I am afraid of the future'
'The rule in the end of time'
'Has not finished, while I should serve myself'
'have no time to pray but I has been called'

The implicature of the utterances above is that when he is still alive, human being should prepare himself for the hereafter life. It can be done by means of believing in the One and Only God and being piety. It means believing in God's oneness, His Angles, Holy Books (Kitab), Apostles, and doomsday and His divine decree. The thirteenth verse:

*Marang ingkang asung pangan
Yèn kasuwèn dèn-dukan
Bubrah bawur ing tyasingwang
Lir kiyamat sabên ari
Bot Allah apa Gusti
Tumbuh-tumbuh solahingsun
Lawas-lawas grahita
Rèhné ta suta priyayi
Yèn muriha dadi kaum têmah nistha*

'To those feeding'
'When receiving anger too long'
'My heart is in uproar'
'everyday is like doomsday'
'It is so hard, oh God'
'I do anything hesitantly'
'Then I think'
'As I am a nobility's son'
'Becoming *juru doa* only is very contemptible'

The implicature of these utterances is that the young generation living in modern age should have a shield, religion. Learning science and religion is compulsory to human beings, "Allah SWT will facilitate everyone walking to learn science to go to paradise" (HR. Muslim).

*Tuwin kêtib suragama
Pan ingsun nora winaris
Angur baya ngantêpana
Pranatan wajibing urip
Lampahan angléluri
Aluraning pra léluhur
Kuna-kumunanira
Kongsi tumèkèng samangkin
Kikisané tan liyan amung ngupa
boga*

'And when becoming *khatib* in the masjid'
'I am not deserved'
'It is better for me to be interested in'
'obligatory rule for living human'
'Undertaking and inheriting'
'The ancestor's trace'
'Since a long time ago'
'Until today'
'That is finally looking for livelihood'

This verse explains that KGPAA Mangkunegara IV realized that he did not have a competency of being religion proselytizer so that he preferred meeting the obligation of serving to his ancestor. Ki Hajar Dewantara (in Suwardi Endraswara, 2006: 2-3) stated that noble character is an individual's social behavior based on mental maturity. Noble Character Development Team of Daerah Istimewa Yogyakarta Province (in Suwardi Endraswara, 2006: 7) formulates 12 characteristics of noble character: (1) service, (2) honesty, (3) decorum, (4) tolerance, (5) discipline; (6) sincerity, (7) responsibility; (8) concord, (9) *tepa salira*

(recognizing and respecting others' belief or practice), (10) *empan papan* (capable of putting ourselves any situation and condition); (11) etiquette, and (12) mutual cooperation. The implicature of the utterances in the 14th verse is that in living in the world, human being should organize life balance both in the world and in hereafter.

Bonggan kang tan mrêlokêna

'It is your own mistake as you do not care'

Mungguh ugêring ngaurip

'About the rule of life'

Uripé lan tri prakara

'Life is based on three matters'

Wirya arta tri winasis

'nobility, property and intellectuality'

Kalamun kongsi sêpi

'If we do not have'

Saka wilangan têtêlu

'one of the three matters'

Têlas tilasing janma

'the meaning of human being is used up'

Aji godhong jati akèng

'He is not more valuable than the dry teak leaf'

'Finally he will be in misery like the wandering beggar'

Têmah papa papariman ngulandara

These utterances explain that there are three conditions to live in the world. They are (1) *wirya* (attempting and working to achieve the reasonable position according to our ability and work performance leading to livelihood (salary, wage, and etc); (2) *property* (attempting to earn *halal* money in piecemeal in order to be trader, farmer, or artisan, and etc; and (3) *winasis* (attempting to acquire either coarse or fine knowledge/skill, bringing livelihood). The implicature of these utterances is that to be alive, human being should have knowledge and skill, work hard and vigorously to raise money (wealth) in order to have status and position within society as the smart (educated) human beings beneficial to society or to be a charitable one in order to be respected.

The sixteenth verse:

Kang wus waspada ing patrap

'Those who has been alert to behavior'

Mangayut ayat winasis

'Understanding the wise rule'

Wasana wosing jiwangga

'and then the essence of life'

Mêlok tanpa aling-aling

'will be visible without the curtain'

Kang ngalingi kalingling

'covering the disclosed one'

Wênganing rasa tumlawung

'opening the distant feeling'

Kèksi saliring jaman

'All times will be apparently'

Angê langut tanpa têpi

'distance infinitely'

Yèku aran tapa tapaking Hyang

'Called meditating on the Hyang

Sukma

Sukma's track'

The implicature of these utterances is that an individual who has mastered the appropriate way of acting or behaving will perform greatly and be able to follow the time progress. The implementation of it can be seen in the four *sêmbah* in *pupuh Gambuh*, including *sêmbah raga*, *sêmbah cipta*, *sêmbah jiwa*, and *sêmbah rasa*.

The seventeenth verse:

Mangkono janma utama

'That is the excellent human being'

Tuman tumanêm ing sêpi

'loving to live in solitary'

Ing sabên rikala mangsa

'At any time'

Masah amêmasuh budi

'Refining and cleaning his character'

Lairé anêtêpi

'Fulfilling his condition'

Ing rêh kasatriyanipun

'As the knight man'

Susila anoraga

'who decorous and modest'

Wignya mêt tyasing sêsami

'Persuading others cleverly'

Yèku aran wong barèk bêrag agama

'That is the one mastering the religion skillfully'

The implicature of these utterances is that an individual living for societal affairs should be based on the religion. It can be done by submitting to the One and Only God (Allah SWT). It means that he should do anything with calm heart, composed spirit, and strong belief that everything that Allah SWT wish will occur.

Ing jaman mêngko pan ora

'In contrast, today'

Arahé para taruni

'The direction of youngsters'

Yèn antuk tuduh kang nyata

movement'

Nora pisan dènlakoni

'when getting real instruction'

Banjur jujukên kapti

'will not be undertaken'

Kakèkné arsa winuruk

'Then they do everything volitionally'

Ngandêlkên gurunira

'They will teach their grandfather'

Pandhitané praja sidik

'Rely on their teacher's friend'

'The clever Priest'

Tur wus manggon pamucungé mring makripat 'has stayed and arrived at *makrifat*'

The implicature of these utterances above concerns the youngsters' responsibility at the time when the speeches were uttered and in the present. Every human being has his own responsibility meaning that he should be responsible for what he has done to not only other human beings but also God. It can be seen from the following hadith.

"You are all the leaders, and you are responsible for your leadership. An *imam* (leader), as the herdsman, will be asked about his leadership, and a woman/housewife (wife) is the leader at home who will be asked for her leadership's result. A servant is the leader in overseeing his master's property and he is responsible for his leadership. A child is the supervisor of his fathers' property that will be asked about his supervision, so you are all the leaders and you will be asked about your leadership" (HR Bukhari-Muslim).

3 CONCLUSION

Considering the findings and the discussion about implicature and pragmatic power of *Tembang Sinom*, it can be concluded that there are three dominant speech acts: (1) suggestion (directing), for example in *nuladha laku utama* 'imitate the best behavior', (2) request (inviting) in *aniatyasa prinrihatin* 'always being apprehensive' as the human being should make the warriors as the model and to behave apprehensively and to fast, (3) permissive (stating) in *uripe lan tri prakara wirya, arta tri winasis*, 'living is based on three matters: noble character, property, and intellectuality. Those three speech acts imply that human being should imitate the best behavior in their life, and they should have three matters: noble character, property, and intellectuality.

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“The Rapid Growth of Media and Mass Media Literacy in Indonesia”

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ABSTRACT. Difficult to deny that the mass media has such a large influence to society despite that conclusion initially spread a wave of criticism and accusations. There is alleging that the influence of the mass media have been greatly exaggerated. It must be recognized that the advancement of technology related to mass communication, the media is already well advanced. Today, the media intervene in our lives faster than ever before and also shorten the distance between nations.

McLuhan phrase no longer be viewed as a mere prediction. As a comparison the development of media technology today, it takes almost 100 years to evolve from the telegraph to telex, but it only takes 10 years before the fax became popular. Six or seven years ago, the Internet is still a new thing, but now those who do not know the use of the Internet would be considered exceptional.

In an effort to address the influence of mass media as it was, at this time developed the idea of media literacy. This study is an important movement among a collection of advocacy in developed countries to control the interests and influence of the mass media in the lives of individuals, families and communities as well as helping us to design actions in dealing with the influence of the mass media. In other words, this study helps individuals become aware of the media.

KEYWORDS: communication technologies, effect, mass media, media literacy, society

1 BACKGROUND

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

Marshall McLuhan in his book *Understanding Media-The Extensions of Man* (1999), put forward the idea that "the medium is the message" (yes media message itself). McLuhan considers media as extensions of man and that the different media represent different message. Media also creates and affect the scope and forms of relationships and human activities. The influence of media has evolved from the individual to the community. With the media, every part of the world can be linked into a global village.

In a society can be seen that the communication technology, especially television, computers, and the Internet, has taken over some of the functions of human social (community). Every time we are all witnessing a new reality in the society, the reality is not simply a space that reflects the lives of real people and map analog or simulations of a particular community living in the media and the human mind, but a space where humans can live in therein. The mass media is one of the forces that affect mankind in the 21st century media is all around us, the media dominate our lives, and even affect our emotions and considerations.

The existence of media everywhere and also advertising has changed the social experiences in the lives of everyday people. Media is an important element in social interaction today. Cultural society is inseparable from the media, and culture itself is represented in the media. Strinati states that "... the pop culture and mass media is the subject of production,

reproduction, and transformation of hegemony over civil society institutions that cover areas of cultural production and consumption ... those institutions include education, family, church groups, and others". Media can be the key to influencing audiences through the given information and ideas implanted. Through this process the role of the media can be seen as ideologically. This sort of thing is done by the dominant Western countries that make up the messages smelled hegemony.

On the other hand, the existence of mass media today rated been overwhelmed by information or news that scary, such as violence, theft, sexual abuse, and so forth. Even the mass media, now the spreader message pessimism. As a result, the mass media it is very frightening for people. In developing countries, many found the fact that the expectations created by the media of mass communication messages frustrating, because it does not met the expectations described the media.

Based on the background described, the studies in this study are as follows.

1. How is the development of mass media in Indonesia?
2. How does media literacy and mass media boom in Indonesia?

2 RESULTS AND DISCUSSION

2.1 Mass Media Development: A Case Study in Indonesia

Upon entering the 21st century, the media industry is in the midst of rapid change. Media empires began to establish themselves with a large scale. Mergers or purchases of other media in the media industry happens everywhere with the value of the agreement is very large. The longer the media business is getting bigger and involve almost all existing media outlets with more concentrated ownership. People are starting to sink in a world filled with media. Is underserved communities with actual information, diverse, and according to their interests by the industry, or the remarkable development is simply to increase profits for a "handful" of people involved in this industry.

Media, according to the viewpoint of the market model (Croteau and Hoynes, 2001), is seen as a fulfillment of a society based on the law of demand and supply. This model treats the media like other goods and services. Media businesses operate in what is referred to as "dual product" market, a market with two products, namely simultaneously sell two types of "products" are completely different in the two types of buyers are completely different. In fact, consumers who responded by media companies are advertisers, not the people who read, watch, or listen to the media. This could certainly explain how the events on television, for example, appear almost uniformly. If the results of research suggests that many people who watch it, then the advertisers will advertise in the event slot, which means that income, so there is no reason to change television stations.

Growth media so rapidly in the 20th century with a number of regulation and deregulation which also adds to the development of this industry. When at the beginning of the 20th century conglomeration of media is very limited, circumstances at the end of the century changed drastically and acquisitions and mergers occur on a large scale. Growth is happening is also influenced by technological developments that increasingly diverse media outlets. Media using earlier technology is forced to evolve the face of newer tech media. For example, the launch of the newspaper USA Today in 1982 that displays the news in a small size with lots of color photos and decorated with graphic display is a way to imitate the style of newspaper and television formats.

Over time, facilitated by a regulatory environment that increasingly loose, large media companies merge or buy other media companies to create a larger media conglomerates and also globally. Seen from the point of view of "the market", this is reasonable in order to enlarge sales, efficiency in production, and position themselves against competitors. However, when viewed from the standpoint of public space, this is no guarantee of services to the public interest (public interest). The number of media outlets that a lot of content does not necessarily guarantee public interest.

The prevailing trend in the structure of the media industry lately is Growth, Integration, Globalization and centralization of ownership. The restructuring process in the industry have allowed media conglomerates to execute strategies aimed to maximize profits, reduce costs, and minimize risk. Changes in the structure of the media and the real effect on the practice of media content. Pursuit of profit media aim to homogenization and trivialisasi (make something that is not important). The contents of the media will often conflict and in accordance with the business interests of the pursuit of profit.

2.2 Media Literacy and Mass Media Booming

2.2.1 Concept Media Literacy

Simply put, media literacy is basically a public awareness of the adverse effects of the media, particularly the mass media. Development of communication technology, especially with regard to the existence of the mass media, in addition to providing benefits to human life, it also provides other adverse effects. Some of these impacts include: (1) Reducing the level of individual privacy, (2) Increasing the potential for crime, (3) Members of a community would be hard to contain about what is seen and heard, (4) the Internet will affect civil society and social cohesion, as well as (5) its overload of information (Fukuyama and Wagner, 2000).

The basic aim of media literacy is to teach the audience and the media to analyze the messages conveyed by the mass media, consider the commercial purpose and the politics behind an image or media messages, and examine who is responsible for the message or idea implied by the message or the image.

Meanwhile, according to the Centre For Media, literacy (2003) was an attempt to enable the public media to evaluate and think critically to media content, which includes:

1. The ability to criticize the media.
2. The ability to produce media
3. Ability to teach about media
4. The ability to explore the media-making system.
5. Ability exploration various positions
6. The ability to think critically on media content

According to David Buckingham, that media literacy can run optimally, the needed media education for media literacy, which includes:

- a) Media education with regard to education on a variety of (full range) media. The goal is to develop "literacy" broad-based, which is not only with respect to the print media, but also with symbolic imagery and sound system.
- b) Media education with regard to the learning of the media and not through the medium of teaching.
- c) Media education aims to develop both critical understanding and active participation, thus enabling young people as media consumers make interpretations and judgments based on the information obtained. In addition, media education is also aimed at enabling young people to become media producers in their own way so that become empowered participants in their communities. Media education is a matter of developing the critical and creative abilities of young people.

Meanwhile, according to the Unesco Declaration on media education (Document Grundwald) UNESCO Declaration of Media Education (2006) obtained some important concepts regarding media education. The concept is:

- a) Initiate and encourage education programs in a comprehensive media-ranging from pre-school to university, and an adult education that aims to develop the knowledge, skills, and attitudes that will encourage the development of critical awareness and, consequently, gave birth competence greater among users of print and electronic media. Ideally, such a program include analysis of media products, the use of media as a means of creative expression, as well as effective utilization and participating media channels;

- b) Develop training for teachers and community leaders (intermediaries) to improve the knowledge and understanding of the media, and train them in appropriate teaching methods, which take into account the mastery already owned, but still fragmentary nature of the media that many students;
- c) Encourage research and development activities to enhance the benefits of media education in fields such as psychology, sociology, and communication science; and
- d) Supporting and strengthening the actions undertaken and reflect the views of UNESCO and aims to encourage international cooperation in educational media.

2.2.2 Media Literacy in Indonesia

There are no study results that mention the level of literacy (media literacy) in Indonesia. Literacy levels are usually associated with the level of education and critical power community. The higher a person's education and critical power higher levels of literacy. Indeed, such a hypothesis remains to be tested in many places and in different communities.

Based on his behavior, the audience is divided into two, namely the audience passive and active audiences (Little John). Number of passive audience much bigger than active audiences. They are like silent just received information from the mass media, even rarely looked like helpless. It has something to do with the theory of needles. Once injected by a message communication, it soon spread to all corners of the body. Because the mass media might, as if people are not powerless. They get messages such as incoming communication from one ear immediately ejected through the other ear.

Meanwhile, active audience, in addition to interacting with one another, they also criticized the mass media place of origin information. They are aware of media or often called media literacy. At least, if you notice the above theory, the patient's body (the audience) held a "resistance," did not give up on the drug and needle needle.

In the "media literacy", active audiences, not just as an observer or observers, but actively do something if the media had been irregularities. These deviations can be about information that is false, inaccurate, unbalanced, and so forth. In such event, the audience can protest. The protests are protected by the Act No.40 / 1999; there are two rights associated with it, namely the right of correction and right of reply.

The right of reply is the right person / group of people to provide feedback or refutation of the news in the form of the fact that harm good name. Article 5 Paragraph 2 of the Law 40/1999) states that the press must serve the right of reply. Often the press does not immediately serve the right of reply. If served, sometimes only in the Readers Letters section.

Right of correction is the right of every person to correct or correct misinformation reported by the press, both about themselves and about others. Article 5 Paragraph 3 of the Law 40/1999 states, the press must serve the rights of correction. This right is in fact partly overlaps with the right of reply, and almost always served the press through the Readers Letters.

Disorderly conduct of the right of reply by the press, in addition to be a violation of the code of conduct, as well as violations of the Law No. 40/1999 which has implications for the fines. Violations of the code of conduct does not have any legal consequences, without severe sanctions. Disorderly conduct of Law No. 40/1999 is a criminal offense with a penalty. Article 18 reminds, among others: the mass media companies that have violated of the press law, among others, Article 5 Paragraph 2 *shall be punished by a fine of IDR 500 million.*

The mass media are pretty much serve right of reply and correction is the print media. In the electronic media, especially television, we rarely saw them serve both these rights well. It may be, its grain is good, may not be available space and time for it. Society not many people know that they have both rights. In fact, most citizens do not know that freedom of the press is a fundamental right of citizens. Socialization about this need to constantly do.

Associated with this media literacy, in addition to mass media content and attitude is scrutinized, it could also function of the media is scrutinized. For example, about the functioning of the media distorted or less carried out adequately. Less social control, or even

excessive. Not infrequently the press less run its watchdog function. This function is important because it makes the other party controlled or supervised / guarded become more careful in acting. State of a power (executive, parliament, judiciary, political parties, etc.) should be maintained and monitored by the press. Then who oversees the press? It is the people who need to control the press; one of which is the media watch. So who else is controlling the media watch? The more the controlling party, the better the view supervised. Fellow supervisors will also improve quality.

There were always say, mass media watch it for community empowerment. Media watch does not need to be addressed to the mass media they control. They already have the R & D in its management. Opinion is not wrong. However, it will be more important as control of media watch is also addressed to the media it controls. How much distribution media watch, addressed to the public? How big is the result of empowerment? Very few in number. If the results of the media watch is also directed to the relevant media plus intensive communication with the leaders of the media, the result will be more helpful.

A small group of observers to supervise the media watch. It seems the media watch is also not free from the framing, the slightest deviation. For example, Monitor somewhat radical and Media Watch Journal and Consumer Center (Habibie Center) rather "fun" *Republika*.

Active audience that is highly reactive, but without the concept of literacy, can lead to acts of brutal. We hear there are youth organizations that occupy the editorial offices of the newspaper in Surabaya (*Jawa Pos*). There is also a roll in the editorial office and demanded that the editorial apology published daily newspaper in question. This case involves a number of taxi drivers on the newspapers in Jakarta (*People's Freedom*). Also acts Task PDI-P and Banser at *Rakyat Merdeka* regarding caricature contains. They are, perhaps not active audiences in the right sense. Very likely, they did not understand about literacy that.

3 CLOSING

3.1 Conclusions

Based on the description that was raised, it can be concluded the following matters.

1. The media is the main source of information and the information should circulate freely, without government intervention that blocks the flow of ideas.
2. In an effort to address the influence of mass media as it was, at this time developed the idea of media literacy.
3. Assessment of media literacy is important to control the movement of the interests and influence of the mass media in the lives of individuals, families, and communities, as well as help in designing action in dealing with the influence of the mass media.

3.2.1 Advice

1. Audience mass media should be seen as members of the community rather than mere consumers. Therefore, the media should "serve" the community.
2. One of the services to be provided, both by the media and other stakeholders, is media literacy so that the mob could choose which media program deserve and ought to be followed and which ones need not be followed.

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Media Literacy Lack of the Member *Majelis Taklim Nurul Hikmah*, Tanjung Karang Village, Cigalontang, Tasikmalaya, West Java

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ABSTRACT. There are varied broadcasting media programs, especially entertainment program. It forces society as onlooker to have ability to filter various content of entertainment program. In reality, the program variety is not linear with society capability to filter which information allowed to accept. It happens more for villagers.

According to Nielsen Media Research that the majority of onlooker in Indonesia is categorized to C and D social economy status, where their ability to get entertainment dominated through private television especially for entertainment program.

KEYWORDS: media literacy, broadcasting media

1 INTRODUCTION

1.1 Background

Nowadays, television is increasingly growing to be entertainment industry in Indonesia, where its primary orientation is money, therefore they disobey the main function as public education media. This fact shows that media cannot be fully blamed. In reality, most onlookers come from C and D social economic status so they more prefer to choose television as their main entertainment media. It is reasonable because television is the most achievable entertainment media especially for people in C and D social economic status which live in the village.

There are a lot of television program which not suitable with norm and value of Indonesian people, such as violation and sensuality through entertainment program like film, music, variety show, and drama series with plot figuring out glamour lifestyle and tends to not realistic. Moreover, news program is also showing criminal news with expose sadistic action through reenactment which make people who watch feels horrified and it can also be imitated by other criminals.

People in C and D social economic status is assumed has low education level and less ability to filter consumable television contents. So, media literacy is needed for C and D social economic status.

Socialization and open public awareness about media literacy is often been doing in Indonesia. One of the creator is Masyarakat Peduli Media (MPM) with their program to make married woman as a subject of media literacy program. Even tough, this program still running in urban area and not touched rural area.

Educational institution which responsible for media literacy socialization still focusing on one way to socialize that is through Educational Institution Social Service such as university (one of 3 keys high education responsibility).

Tanjung Karang Village, Cigalontang, Tasikmalaya, West Java still untouchable from media literacy socialization. Most of Tanjung Karang citizen work as farmer and field hand, which has low education level.

1.2 Main Discussion and Research Question

There are a lot of media literacy socialization in Indonesia led by nonprofit organizations, universities, and government, but the target still around urban area and not touched rural area. One of the example is in Tanjung Karang village, Cigalontang, Tasikmalaya, West Java. Media literacy becomes public's need in order to protect them from bad effect from television programs, especially for moms which responsible for their kids' future. As we know that children are holding Indonesian future.

If moms supplied with literacy competence, they will know the right way or method to accompany their children in watching television program. Moms with media literacy competence are able to distinguish which good and bad television program. But, how if those moms do not have media literacy media they cannot distinguish and select the good television program for their children.

Tanjung Karang village, Cigalontang, Tasikmalaya, West Java which still untouched with media literacy socialization. The member of Majelis Taklim Nurul Hikmah still strange with the term media literacy. They still do not know what is media literacy. Based on that reason, the research question is: How is media literacy for the member of Majelis Taklim Nurul Hikmah Tanjung Karang Village, Cigalontang, Tasikmalaya, West Java?

1.3 Research Purpose

Describing the reality of media literacy for the member of Majelis Taklim Nurul Hikmah Tanjung Karang, Cigalontang, Tasikmalaya, West Java.

2 THEORETICAL FRAMEWORK

2.1 Concept and Media Literacy Definition

Media literacy is a concept of public ways to questioning what they watched, analyzed, read, and produced by media. With this condition, public can control and criticize media content so they can detect any propaganda, certain interest or bias in a television program.

Potter (2001: 4) in his book *Media Literacy* defines that media literacy as a perspective where each individual can actively give a respond toward media and interpret the message content. Individual activeness in media is influenced by their own knowledge both from media and circumstances. Activeness here means people awareness towards the message delivered by media and the interaction that should be built with media.

In building media literacy competence, Potter (2005: 34) divides structure knowledge into 3 categories to support media literacy perspective. First, knowledge about content or media content. Second, knowledge about media industry. Third, knowledge about the effect of a media. From those 3 proposed structure knowledges by Potter, it can be concluded that media literacy competence can be built from critical thinking about each media content. This mean, audience should be able to analyze and interpret message content, know the process of media industrialization until the impact of media. When audience face with media message, so audience will compare the information within that message with the information in their knowledge structure.

According to Potter (2001: 78), when audience do not have knowledge structure for some new information, the consequence is they cannot assess that information. This mean that, knowledge structure determines skill in facing media skill message and knowledge structure have a close relation one and other. The purpose is to determine how high the knowledge competence when facing a media. In order to have a good media literacy competence, audience should have well understanding about media.

From the explained data about, it can be concluded that media literacy understanding and knowing the importance of awareness building that media is not neutral, each media is always belonging to certain person or group, institutional ideology, commercialization and interest in a media product. This awareness also shows that audience has their own autonomous and bigger power than media and public should has attitude towards media before media turn back driving social life.

Based on the explanation above, it is known that skill and knowledge structure have a close relationship with others to see how high the media literacy competence towards media. The higher knowledge structure the better media literary competence. In contrary, the lower literacy competence the less message they get. People with low media literacy competence will get difficulty to know to message accuracy, media alignment, understanding the controversy, appreciation of irony or satire. Moreover, big possibility that person will easy believing and accepting the message delivered by media without criticize effort. With media literacy, it is expected that public will increase their ability to access, analyze, evaluate, and arranging the information in variety media format (Potter, 2001: 261).

Those theories and concepts above become researcher's consideration to analyze the lack of media literacy toward the member of MajelisTaklimNurul Hikmah TanjungKarang Village, Cigalontang, Tasikmalaya, West Java.

2.2 Research Methodology

This research is done on May 29th-June 26th 2016, in TanjungKarang, Cigalontang, Tasikmalaya, West Java. This location is selected because until now there is no media literacy socialization in TanjungKarang village. This research uses qualitative approach with descriptive qualitative method, analyzing related to the reality condition of the member MajelisTaklimNurul Hikmah, TanjungKarang village, Cigalontang, Tasikmalaya do not have media literacy. The procedure in collecting data is direct deep interview, observation, and library research. Deep interview is the main collecting data technique that focusing on getting information about media literacy of members MajelisTaklimNurul Hikmah, TanjungKarang to distinguish which television program is good and which one is not.

Besides taking interview, this research also uses observation to collect the supporting data. The researcher observes directly the research subject from their habitat.

The informant at once research subject is 30 people of memberMajelisTaklimNurul Hikmah, TanjungKarang that mostly have low education level and work as farmer. Informant or research subject give information about situation and condition of research background. They have been selected by using purposive technique that is the informant selection by set the certain criteria or consideration. In analyzing the data, this research uses descriptive qualitative technique.

3 RESEARCH RESULT AND DISCUSSION

The housewife at once the member of Majelis Taklim Nurul Hikmah, Tanjung Karang, Cigalontang, Tasikmalaya does not know what is media literacy. The role of parent especially mother in media literacy considering the big impact of media towards their children behavior. This is relevant with Potter that there are three most important knowledge structure to build media literacy perspective for audience of mass media, including housewife. Those three knowledges structure are media content, media industry, and media effect. Knowledge structure media content is understanding about media message, knowledge structure media industry is the development of mass media industry such as the beginning of media and economic base, where as knowledge structure media effect is about the understanding related to the effect of a media. In reality, the member of Majelis Taklim Nurul Hikmah has lack of knowledge structure as said by Potter. This is happened because they have not got a socialization about media literacy.

Fact the field indicates that the mother has less awareness to accompany and watch their kids. With the lack of media literacy, the mother is rarely accompanying their kids in watching the television. Moreover, they do not give a limitation for the time their kids spend in front of television. This condition

makes the children spending more hours in front of television without their mom. So, the consequence is children has more chances to learn about violence, sex, and other bad attitude or behavior on television.

4 CONCLUSION

Based on research questions, the result can be concluded as follows:

1. Most of housewife that become the member of Majelis Taklim Nurul Hikmah Tanjung Karang has low of media literacy competence because they do not have the knowledge about that.
2. Most of housewife that become the member of Majelis Taklim Nurul Hikmah Tanjung Karang does not have knowledge about media content, media development, and media effect.
3. Most of housewife that become the member of Majelis Taklim Nurul Hikmah Tanjung Karang has lack of awareness in accompanying their children in watching television program.

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Branding Strategy Bengkulu Besurek Batik through Bengkulu Nusantara Batik Carnival

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ABSTRACT. This study aims to see the latest conditions related interests, competitiveness, and marketing of batik cloth Besurek Bengkulu after the holding of the National Batik Carnival activities by the Government of Bengkulu province on November 18, 2016. Where previously in 2014 Bengkulu city government has to gain success in menyelenggaraan Batik Day celebrations Besurek. National Batik Carnival is an annual event organized by the city of Bengkulu as batik carnival activities in other areas, such as the Solo Batik Carnival, Jember Batik Carnival. In addition this study is also to identify branding opportunities for Bengkulu Besurek batik cloth batik archipelago amid market competition which began to stretch, and to enhance the competitiveness of Batik fabric Besurek Bengkulu through branding strategy. As other regions in Indonesia, Bengkulu also has a batik fabric products that have patterns and motifs that are very typical. Batik cloth batik design Besurek an ancestor of Bengkulu patterned calligraphy by writing letters like the verses of the Qur'an is decorated with various symbols such as the Bengkulu area and tabotrafflesia flower. As we know rafflesia flower that is a rare flower Bengkulu community pride. This research is exploratory and descriptive qualitative, which aims to describe a situation objectively. Data were obtained through interviews to the informant as well as examine the books and articles related to the theme of the research, which is about the branding strategy. The informants were determined by purposive sampling technique, which is the organizer of Bengkulu Batik Carnival is the Government of Bengkulu and customer branding. Data collected in the form of opinions, perceptions and expectations of society as a customer branding, marketing principals, as well as government officials of the city of Bengkulu. the results of this study is the impact resulting from activities Batik National Carnival Bengkulu on brand Besurek Bengkulu

KEYWORDS: branding strategy, batik besurek, nusantara batik carnival

1 INTRODUCTION

Batik in Indonesia so diverse. Each region has its own characteristics batik. The uniqueness and distinctness make anyone amazed and proud to wear it. Batik Indonesia, was recognized by UNESCO as a Masterpiece of the Oral and not objects of Human Heritage in 2009, is made using the technique of manual wax-resist dyeing. Traditional colors such as dark brown, white, and indigo are representatives of the three main Hindu gods. Those familiar with batik patterns can determine the royal lineage of a person based cloth he wore.

Batik is a craft that has high artistic value and has become part of the culture of Indonesia (especially Java) since long. Various regions in Indonesia have their own batik. Patterns or florals, nature, folklore, animals often take their themes from everyday life. Fabrics and patterns can also be found in Japan, China, Malaysia, Egypt, Singapore, and other countries.

Indonesia is a country with diverse ethnic and cultural. The diversity of cultures in Indonesia resulted in differences in customs and habits of its people. One form of cultural diversity in Indonesia is batik. Batik in Indonesia from region to region and has a style and distinctive characteristics. Once thing with Bengkulu.

Bengkulu has Besurek batik art, namely batik cloth decorated arabic bald and recognized by the government of Indonesia as one of the cultural heritage of Indonesia and contribute to enrich the culture in Indonesia. Culture Bengkulu has some different characteristics because different tribes influenced the culture of South Bengkulu Serawai, culture and cultural Rejang Coastal. Culture in Bengkulu, batik cloth known as "Besurek" (Inscribed) because his motives were created with Arabic calligraphy and letter

Kaganga (First Letter Bengkulu). If the motif in other areas are often inspired by the flora and fauna in Indonesia, unlike the case with Besurek motif made with Arabic calligraphy and letter Kaganga (First Letter Bengkulu).

Besurek batik characteristic that has a brighter color and variety. Batik cloth batik design Besurek an ancestor of Bengkulu patterned calligraphy by writing letters like the verses of the Qur'an is decorated with various symbols such as the Bengkulu area and tabot rafflesia flower. As we know rafflesia flower that is a rare flower Bengkulu community pride.



Sumber: Dinas Pariwisata Kota Bengkulu

Picture 1.1 Bengkulu Batik Besurek

Developments Basurek motif continues its development, in order to remain always exist Batik Basurek Bengkulu provincial government since 1990 to make batik Basurek as mandatory attire for Civil Servants (PNS) even for children of school uniforms and office. But in reality batik Besurek still experiencing problems in its development as a lack of public interest in wearing batik Besurek in other occasions besides clothing mandatory for civil servants and school uniforms. They prefer batik from other regions. This makes batik artisans Besurek complain because the lack of impact on their sales. ([Http://budaya.ijomuda.com/pesona-kain-batik-motif-besurek-terinspirasi-ayat-al-quran/](http://budaya.ijomuda.com/pesona-kain-batik-motif-besurek-terinspirasi-ayat-al-quran/)).

Inspired Solo Batik Carnival and Jember Fashion Carnival, Bengkulu city government in 2014 began to hold Carnival Batik Besurek. Solo Batik Carnival and Jember Fashion Carnival is an annual event that was held by the city of Solo and Jember is considered to have successfully brought and popularize batik is not only a national but even international territory.

Besurek Batik Carnival initially held as a series of commemorative events Batik Day Besurek by the city of Bengkulu in 2014. Carnival Besurek wearing batik managed to record a new history for Bengkulu. Because the carnival which was held as a series of activities this Besurek Kain Batik Day, 2015 (2nd year of implementation) managed to break the record of the Indonesian Record Museum (MURI) to reach the largest audience of 80,000 participants. It is an effort to ensure this unique batik Bengkulu be more global in the future.

In 2016 ago Besurek Batik Carnival back in the title but changed its name to Nusantara Batik Carnival. And again, this carnival back public attention. The enthusiasm of the community becomes increasingly.

General Manager RBTV Dedi Wahyudi to event organizers hope the event Nusantara Batik Carnival love of fabric Besurek be increased with an event like this. Not only that, the wheels of the economy and SMEs could also grow along with rising class batik Bengkulu.

Given the fact at first where batik Besurek not well liked by the public and even by the people of Bengkulu yourself. Then the necessary efforts and strategies. One is to do with branding on batik Besurek Bengkulu. Brand has the power to help sales. Through branding, manufacturers can make efforts to reinforce market penetration and product or service (Soemanagara: 2008). Brand plays a role in distinguishing batik batik production Besurek Bengkulu with other regions in Indonesia,

Branding is one that is able to differentiate the product from other similar products. If the concern has been taken up, it will menimbulkan consumer interest to try, and if it is satisfied by such products would ultimately help consumers become loyal. Brand is also essentially a belief. Cengan confidence gained through the process of branding or brand, consumers willing to pay premium prices and providing reference sera can be more forgiving if you make a mistake (Sulaksana, 2003)

This study aims to see the latest conditions related interests, competitiveness, and marketing of batik cloth Besurek Bengkulu after holding activities Batik Carnival Nasional oleh Government of Bengkulu province on November 18, 2016. Where previously in 2014 Bengkulu city government has to gain success in the implementation of Batik Day celebrations Besurek, National Batik Carnival is an annual event organized by the city of Bengkulu as batik carnival activities in other areas, such as the Solo Batik Carnival, Jember Fashion Carnival. In addition this study is also to identify branding opportunities for Bengkulu Besurek batik cloth batik archipelago amid market competition which began to stretch, and to enhance the competitiveness of Batik fabric Besurek Bengkulu through branding strategy.

2 THEORETICAL FRAMEWORK

2.1 Concept Brand

Brand can be defined as a name that represents the overall product. Both the product itself, rendered the product, the company that manufactures and other related matters. All of which is an entity that is represented by a symbol named brands.

Brand label a product and as a representative of something that is marketed to be a marker for a product once a differentiator with other products. The brand itself serves as an indicator value that describes how sturdy the value or the value offered to customers. So the brand illustrates the value offered and has an important role to konsumen in applying his choice. Therefore, the current brand competitors so dominan. Merek regarded as the most valuable company asset.

Brand has a very important contribution to the course of an industry, regardless of its form. Brand has a variety of roles, including: 1) a successful brand can become an obstacle to the emergence of new brands representing products daripada, 2) a differentiator dengan other products, 3) as a tool for companies to achieve economic value.

2.2 Setting The Concept of Brand

Marketing communications play a key role in shaping the brand image and to increase sales of a brand. The tight situation of competition, technological developments, and changes in consumer behavior allows marketers should implement integrated marketing communications. Brand placement strategy is one of the strategies in integrated marketing communications. This strategy is more effective than advertising communication strategy through the medium of television. The concept of brand placement strategy has been around a long time and continues to grow along with the development of human civilization. By studying, understanding and implementing the strategy, the company can maximize its resources for marketing communication purposes mencapai effectively and efficiently.

Brand-management concept is an attempt to raise equity and sustainable consumer loyalty. Where the concept of brand management can be defined as the process of planning, implementation and controlling of the brand concept throughout the life of the brand. Develop a concept or meaning of a specific brand that can be achieved through the fulfillment of one of the three categories of consumer needs, ie the functional requirements, the need for symbolic or experiential. Consumers have a need, while mempunyai brand attributes and characteristics that can satisfy those needs. Therefore, the benefits of the brand is its ability to satisfy the needs of consumers. Management brand concept intended to meet the functional requirements (functional needs) seek to provide solutions to the problems of consumption or potential problems that can be faced by consumers.

2.3 Concept of Brand Equity

Brand equity is a set of brand assets and liabilities related to a brand, name and symbols, which increase or decrease the value provided by a product or service to companies and corporate customers. (David A. Aaker, 1997)

According to Farquhar, perspektif value of brand equity can be seen from three points of view: a) perspekti company (firm's perspective), b) the perspective of trade (trade's perspective), c) the perspective of individual consumers (individual consumer's perspective). There are three ways to gain brand equity, ie with a built-in, borrow it, and buy it.

Brand knowledge that your customers require different responses depending marketing to build a brand. Brand knowledge according to Keller is divided into two, namely:

1. Brand awareness

The ability of consumers to identify, brand under different conditions that consists of brand recognition and brand recall

2. Brand image

The perception of the consumer will be a brand that appears (reflected) from an existing brand associations consumer mind.

Brand equity can be grouped into four categories which include:

1. Brand awareness (brand awareness)

Brand awareness show a prospective buyer's ability to recognize or recall that a brand is a part of a specific product category.

2. Associations brand (brand association)

Brand association shows imaging of a mark against suatui certain impressions in relation to habits, lifestyle, benefits, product attributes, geography, price, celebrities (spokes person) and others.

3. Perceived quality (perceived quality)

Reflecting the customers' perception of overall quality / excellence of a product or service with the intent regarding the expected

4. Loyalty brand (brand loyalty)

Reflects the level of consumer interest in a product brand. (Durianto, et al, 2001: 4).

The four elements of brand equity assets beyond the other brands are known with the main elements of brand equity, brand equity elements

The fifth will be directly affected by the quality of the four main elements The. Natural assets brand equity can help customers interpret, process and store information related to the product and the brand. Brand equity can affect the confidence of consumers in making purchasing decisions on the basis of past experience in the use or proximity, association with a variety of brand characteristics. The impression of quality and brand associations can strengthen the consumer with the experience of using it.

Furthermore, brand equity is also capable of providing value to the company, because:

1. Strong brand equity can enhance the program's success in luring new customers or old customers embrace returned. Promotion is done will also be more effective if the brand is already well known, brand equity can also cast doubt on the quality of consumer brand

2. Four dimensions of brand equity is brand awareness, impression quality, brand association, and other brand assets can influence consumer purchase reason and influence consumer satisfaction in other words it can strengthen brand loyalty. Even if the four dimensions mentioned above are not critical in the process of brand choice, brand loyalty can still reduce the incentive to try other brands. Owned brand loyalty is crucial in responding to the innovations made by competitors.

3. Strong brand equity enables companies obtain a higher margin by setting a premium price, and reduce dependence on promotions that require such huge fees, to obtain high profits

4. The strong brand equity can be used as the basis for the growth and expansion of the brand to other products or create new business fields related costs will be much more expensive to enter without a brand that has the brand equity.

5. The strong brand equity can meningkaykan sales because it is able to create loyalty in the distribution channels, supermarkets / grocery stores, and other retailers would not even look for products that have a high equity to be sold to consumers, thereby expanding the volume of sales of these products

6. Assets memberikat brand equity can also be a competitive advantage for the company to take advantage of the gaps that are not owned by a competitor, that presents a real obstacle against competitors. (Aaker, 1997: 26)

3 INCREASE BRAND EQUITY

Depending on the brand equity of brand building efforts (brand-building effort) is done. And the value of this equity will fluctuate up or down depending on the efforts made. Efforts to increase brand equity is important. Because of high brand equity does not happen by itself. But can be enhanced by certain ways. How to improve brand equity can be done by selecting the name or logo of a good brand identity. Besides it can also through marketing programs and marketing communications. Effective marketing communication efforts and consistent is needed in meambangun and maintaining brand equity. Brand products have a high equity is a product that has a high quality and represents good value. The higher the brand equity, the higher the value that will be given the brand to consumers. If the increased brand equity, it will grow customer loyalty on the product or the brand.

4 RESEARCH METHODS

This research included in this type of exploratory and descriptive qualitative research. This study aims to describe a situation objectively, that illustrates how IMPAACT happens to Batik fabric Besurek after their event Batik Carnival Bengkulu. The data in this study were obtained through interviews with informants research and study books and articles related to the theme of the research, which is about the branding strategy. The informant is determined by purposive sampling technique. Informants in this study is the organizer of the Government Batik Carnival Bengkulu Bengkulu, artisans and merchants batik cloth Besurek Bengkulu and society. Data collected in the form of opinions, perceptions and expectations of society as a customer, marketing batik artisans and actors Besurek Bengkulu, as well as government officials in the city of Bengkulu are Dinas PARIwisata Bengkulu City.

5 RESULTS AND DISCUSSION

The research findings are translated based on the results of interviews with three groups of informants that the city government in this case is the Department Priwisata as organizers Bengkulu Bengkulu City Batik Carnival, batik artisans and actors Besurek Bengkulu marketing, and society as consumers batik Besurek Bengkulu.

5.1 Bengkulu Besurek Batik

Batik Besurek is typical batik patterned Bengkulu Arabic calligraphy. In general, this batik distinctively calligraphy with a mix of rafflesia flowers as a motif which is a typical symbol of Bengkulu.

The origin of the so-called katik Besurek batik because it uses motifs inscribed with Arabic calligraphy. Besurek a Malay dialect meaning Bengkulu inscribed or written. Besurek fabric derived from two words, namely fabric and Besurek. Besurek derived from two words as well, ie be (r) which means to have or had, and surek meaning or writings. So, Woven Fabrics Besurek meaning that bore the words or letters.

The roads to Bengkulu is not complete without looking for unique handicrafts from Bengkulu area. As other regions in Indonesia, Bengkulu also has a batik cloth products. Batik from Bengkulu have distinctive characteristics compared to other regional motifs. Bengkulu batik patterns and motifs are very typical. Bengkulu own batik colors more vibrant colors dominated a case of blue, red, and yellow. But now the color of batik Bengkulu already started experiencing variations depending on customer demand. However, for the terms of motifs and patterns to bear characteristic of batik Bengkulu. Besurek fabric colors dominate Bengkulu generally is black or blue, red, maroon, brown, yellow or yellowish. Besurek fabric with black or blue is usually used to cover the corpse and coffin shut. Meanwhile, Besurek fabric



with red, maroon, brown, yellow and yellowish usually used for ceremonial purposes such as for the bride and a wedding.

Batik cloth batik design Besurek an ancestor of Bengkulu. Characteristic of batik cloth Bengkulu is more dominant motive of form towards the Arabic alphabet (calligraphy) and flower Rafflesia Arnoldi, this is called "Batik Besurek" meaning inscribed or cloth inscribed or patterned paper. Historically Bengkulu fabric is a blend of calligraphy motif Jambi and Cirebon area which was later adapted into a unique fabric of Bengkulu.

There are several motives of fabric Besurek Bengkulu. Bengkulu Besurek batik motifs dominated by Arabic calligraphy motifs and rafflesia flower. There is one motif Besurek Bengkulu who simply read the Arabic alphabet only. This motif can only be used for certain things and should not be used carelessly, like ceremonies. But for modern batik calligraphy usually has no meaning / significance.

Some of the motifs used in Batik Besurek, namely:

Tabel 3.1 Motif of Bengkulu Besurek Batik

Motif Name Caption	Infotmation	figure
<p>Calligrafi and kaganya Motif</p>	<p>Derived from the letters of Arabic calligraphy and letter kaganga which is the dominant letter Bengkulu. No portion Arabic calligraphy that can be read and has meaning, mostly just a decoration similar to letters that do not have a clear meaning. In this motif there is the only form of Arabic calligraphy motifs and kaganga, then combined by rafflesia flower.</p>	
<p>Blue bird motifs</p>	<p>It often exists in Batik Besurek. Although it depicts pheasants but the shape resembles a series of calligraphy.</p>	

<p>afflesia Motifs</p>	<p>his motif is usually illustrated Be pical giant lotus is often the main bric Besurek after calligraphy</p>	
<p>elung Paku Motifs</p>	<p>aped twisting like ferns</p>	

Sumber: Dinas Pariwisata Kota Bengkulu

Motif Besurek has grown and still preserved its existence. Aside from being a uniform compulsory for primary school students to high school, batik clothing Besurek also made mandatory for Civil Servants in the region of Bengkulu province since 1990. The Regulations set is an effort by the local government in the province of Bengkulu in the development and preservation of Batik Besurek ,

5.2 Efforts In Batik Besurek Bengkulu Introduce

Batik Besurek among the people of Bengkulu had experienced a period of vacuum for decades of years. Until finally around the 1980 Governor of Bengkulu, Suprpto, promote the revival of batik Besurek to revive the old motifs.

One of the steps taken by the Governor Suprpto in promoting batik Besurek in Bengkulu is to require civil servants (PNS) to wear the uniform of the fabric Besurek on certain weekdays. Unexpectedly steps taken Suprpto governor was able to encourage the revival of the handicraft industry in Bengkulu Besurek cloth. In fact, the industry began to craft fabric Besurek aroused again to develop new motifs.

Aside from being a uniform compulsory for primary school students to high school, Batik Besurek also be made mandatory attire for Civil Servants in the region of Bengkulu province since 1990. The Regulations set is an effort by the local government in the province of Bengkulu in the development and preservation of Batik Besurek and are still being developed today. Other efforts that have been made by the government in order to introduce and develop batik Besurek is to set November 18 as the Day of Batik Besurek by the city of Bengkulu since 2014. Later on the series of events that Besurek Batik Day celebrations, Carnival tercetuslah Batik Nusantara.

Besides that, there are also perlomban Besurek batik fashion show, participate in cultural events held in other provinces. And in some time ago is still in rangkaian Carnival Batik Nusantara, Bengkulu city government took the model from Russia to participate in promoting batik Besurek Bengkulu.

Until now batik Besurek already used and known by everyone and all walks of life. Even batik Besurek also been frequently featured in numerous international events both nationally

Batik Besurek now been produced which, either created manually or en masse. For individual needs or for the needs of the general public. Used as uniforms for schools, and businesses. Bajunyapun designs have been many changes and variations that batik Bersurek very elegant when used in any activities mainly on formal activities.

Besurek fabric can be bought everywhere. In the city of Bengkulu, batik cloth Besurek very easily found and purchased at local craft centers in the region Anggut Bengkulu. The selling price Besurek fabric was varied and very affordable. ranging from Rp. 25,000 per meter until the price of millions of rupiah. besides the batik cloth Besurek also been sold in the form of apparel, made in the form of koko, shirts, fabrics, headscarf. even batik cloth combined Besurek also made for other items, such as bags, hats, accessories and so forth. the price is also very affordable with good quality materials.

5.3 Carnival Batik Nusantara



Sumber: Dinas Pariwisata Kota Bengkulu

Gambar 4.1 Karnaval Batik Nusantara Bengkulu 2016

Carnival Batik Nusantara, an annual event held by the city of Bengkulu in commemoration Besurek Batik Day which falls on 18 November. This event was originally held at the initiative of the RBTB, namely one local television station in Bengkulu in order to enliven the birthday RBTB on November 18th.

The event itself was inspired from Jember Fashion Carnival and Solo Batik Carnival. Inspired Solo Batik Carnival and Jember Fashion Carnival, Bengkulu city government in 2014 began to hold Carnival Batik Nusantara. Solo Batik Carnival and Jember Fashion Carnival is an annual event that was held by the city of Solo and Jember is considered to have successfully brought and popularize batik is not only a national but even international territory.

Carnival is a parade around the city from one point to another point which was followed by a lot of people wearing costumes that are tailored to the theme of which is determined by the organizing committee. Carnival Batik Nusantara held Bengkulu city government, participants must wear a costume of batik Besurek Bengkulu.

Why choose a carnival as a means of introducing the brand "batik Bengkulu"? According to Deddy Susanto, SE, as head of the development of tourism destinations Bengkulu, that this is because the event is one of the major events that can absorb and seized the attention of many people and the media,

both locally and nationally and even internationally. Thus they will automatically know much about what is batik Besurek Bengkulu.

Nusantara Batik Carnival is an annual event scheduled to be held by the city of Bengkulu. Nusantara Batik Carnival at the beginning of its implementation in 2014 is one of a series of activities held in commemoration of the Batik Besurek set by the city of Bengkulu, which is on November 18th. Carnival wearing batik Besurek managed to record a new history for Bengkulu. Because the carnival which was held as a series of activities this Besurek Kain Batik Day, 2015 (2nd year of implementation) managed to break the record of the Indonesian Record Museum (MURI) to reach the largest audience of 80,000 participants. Very proud achievement for Bengkulu and beyond expectations.

In 2016, Besurek Batik Carnival was held by the city of Bengkulu and changed its name to Batik Nusantara Festival. In the carnival this time not only the participants of Bengkulu, but also invite participants from other areas in Indonesia in order to enliven the event and introducing batik cloth from their respective regions. So not only batik Besurek only promoted, but also batik from other regions in Indonesia which is bkekayaan batik archipelago and the richness of Indonesian culture. In the future, in 2017, the event will again be held and plan to invite representatives from ASEAN countries.

Nusantara Batik Carnival held Bengkulu city government has successfully seized the public's attention from all circles and groups, from children to adults. This can be seen from the increasing number of people who wear batik Bengkulu themselves Besurek in every occasion, be it at school, work, or show other formal and non-formal.

So far, according to the organizers, the success rate of Nusantara Batik Carnival arguably satisfactory. In the first year of implementation, practically no budget, only helped by sponsors and donors, but can be implemented and running smoothly. Then in 2016, there have attention and funding from the city government. Additionally, when the carnival goes, the enthusiasm of people is increasing from year to year.

Batik Besurek for the people of Bengkulu Bengkulu is the cultural heritage that have a high value. Batik batik Besurek a distinctive culture that carries Bengkulu Bengkulu. Although batik Besurek not become one of Indonesia's cultural heritage, but batik Besurek a cultural heritage and a pride for Bengkulu Bengkulu.

5.4 Efforts In Batik Besurek Bengkulu Introduce

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Until now batik Besurek already used and known by everyone and all walks of life. Even batik Besurek also been frequently featured in numerous international events both nationally

Batik Besurek now been produced which, either created manually or en masse. For individual needs or for the needs of the general public. Used as uniforms for schools, and businesses. Bajunyapun designs have been many changes and variations that batik Bersurek very elegant when used in any activities mainly on formal activities.

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5.5 Branding Strategy Bengkulu Besurek Batik Through Bengkulu Nusantara Batik Carnival

5.5.1 Brand "Besurek" Batik Bengkulu

A brand is a name that represents an overall product. Brand also can describe the value proposition and consumers have an important role in implementing the options. By name (brand name), batik "Besurek" Bengkulu is a unique name that represents the typical batik products Bengkulu. "Besurek", representing the typical Bengkulu batik products that include all symbols, motifs, colors and special designs batik Bengkulu. "Besurek" is a unique batik Bengkulu that has a special design Arabic calligraphy and flower Rafflesia. This is the difference between batik batik prosuk Besurek Bengkulu with another in the archipelago. Batik Besurek Bengkulu have been able to compete with batik products from other regions. Batik Besurek Bengkulu can be regarded as one of the tools for Bengkulu (in this case the community of batik craftsmen) to achieve economic value.

Bengkulu Nusantara Batik Carnaval, has made a name brand or batik Besurek Bengkulu become known by the public, not only the people of Bengkulu but also society as a national and even international. Hearing "Besurek" the memory of the direct on batik Bengkulu. Carnival Batik Nusantara has succeeded in making batik Besurek Bengkulu become global.

Bengkulu Nusantara Batik Carnaval, is one of the brand-concept management conducted by the government of Bengkulu city in an effort to improve equity and consumer loyalty to batik Besurek Bengkulu ongoing basis. There is a process of planning, implementation and control of batik products Besurek Bengkulu in it. There are three categories of needs to be met through Bengkulu Nusantara Batik Carnaval the functional requirements, the need for symbolic and experiential needs.

Given the fact at first where batik Besurek not well liked by the public and even by the people of Bengkulu yourself. Then the necessary efforts and strategies. One is to do with branding on batik Besurek Bengkulu, namely through Carnival Batik Nusantara Bengkulu. Brand has the power to help sales. Through branding, manufacturers can make efforts to reinforce market penetration and product or service (Soemanagara: 2008). Brand plays a role in distinguishing batik batik production Besurek Bengkulu with other regions in Indonesia,

Branding is one that is able to differentiate the product from other similar products. If the concern has been taken up, it will menimbulkan consumer interest to try, and if it is satisfied by such products would ultimately help consumers become loyal. Brand is also essentially a belief. Cengan confidence gained through the process of branding or brand, consumers willing to pay premium prices and providing reference sera can be more forgiving if you make a mistake (Sulaksana, 2003)

5.5.2 Brand Equity

Brand equity is an effort to build the brand. Brand equity can affect the confidence of consumers in making purchasing decisions on the basis of past experience. Brand equity can assist consumers in menafsirkann, process and store information related to the product and the brand.

Brand or name Besurek Bengkulu batik has been used since, but not so well known by the people of Indonesia. In quality batik Bengkulu Besurek not less good of batik products from other regions.

With successfully of Bengkulu Nusantara Batik Carnival Nausantara won MURI record in 2015, automatically brand equity has been formed. This may affect consumer confidence in buying and wearing batik Besurek. Carnival Batik Nusantara has made batik Besurek Bengkulu had a positive brand evaluation in the minds of the people, especially the people of Bengkulu. People are already able to recognize excellence of Bengkulu Besurek batik batik products from other regions.

An accessible brand attitude and a consistent brand image began to form Besurek Bengkulu Nusantara Batik Carnival. Batik Besurek already known back in and draw public attention. Batik Besurek been able to compete with batik products from other regions such as Java. Now batik Besurek already present in every opportunity, not just as a mandatory uniform school children and civil servants. Remember batik, remember Besurek. There is a pride for the community when wearing batik Besurek.

Bengkulu Nusantara Batik Carnival had build brand awareness in the minds of the people against the batik Besurek Bengkulu. Bengkulu also has a batik products that are not less good than other regions batik products. Batik Besurek Bengkulu, Bengkulu typical batik which is one of the cultural heritage of Bengkulu.

Batik Besurek not only worn as school uniforms mandatory relatives and civil servants on certain days only. However batik Besurek already present in all occasions, batik now Besurek already used and known by everyone and all walks of life. Even batik Besurek also been frequently featured in numerous international events both nationally.

Batik Besurek now produced everywhere, whether created manually or en masse. For individual needs or for the needs of the general public. Used as uniforms for schools, and businesses. Design and creation motif Besurek began experiencing growth, such as agate lotus, rafflesia flower, orchid pencils and more, so batik Bersurek very elegant when used in any activities mainly on formal activities.



Sumber: Dinas Pariwisata Kota Bengkulu

Picture 4.2 New Design and Motif of Batik Besurek

Besurek fabric can be bought everywhere. In the city of Bengkulu, batik cloth Besurek very easily found and purchased at local craft centers in the region Anggut Bengkulu. The selling price Besurek fabric was varied and very affordable. ranging from Rp. 25,000 per meter until the price of millions of rupiah. Besides batik cloth Besurek also been sold in the form of apparel, made in the form of koko, shirts, fabrics, headscarf. Even batik cloth combined Besurek also made for other items, such as bags, hats, accessories and so forth. The price is also very affordable with good quality materials.

Some batik shop Besurek in Bengkulu has experienced an increase in turnover. Besurek batik consumer demand will increase dramatically. Stretching batik Besurek beginning to be felt in Bengkulu. Batik artisans themselves begin flooded with orders due to increased interest and demand both from the community and from outside Bengkulu Bengkulu. Tailor also started to supply orders flooded in the gallery of batik-batik gallery in Bengkulu, as well as for work or personal.

"After the event Batik Carnival Besurek our turnover reached Rp 5 million per day. Though normally Rp 1 million per day, "said Kailan, owner rampak 1 in Jalan Soekarno Hatta

6 CONCLUSION

Bengkulu Nusantara Batik Carnival, is one of the brand-concept management conducted by the government of Bengkulu city in an effort to improve equity and consumer loyalty to batik Besurek

Bengkulu ongoing basis. There is a process of planning, implementation and control of batik products Besurek Bengkulu in it.

Bengkulu Nusantara Batik Carnival is one of the branding strategy in enhancing brand equity batik Besurek Bengkulu. Brand awareness, the community began to recognize batik Besurek back. Brand association, there is a pride when wearing batik Besurek. The impression of quality and Besurek associations can strengthen public loyalty towards batik Besurek.

Bengkulu Nusantara Batik Carnival has brought a positive impact to the economy of Bengkulu, especially for marketing batik artisans and actors Besurek Bengkulu.

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The Development of Inquiry-Based Digital Book to Improve the Students' Critical Thinking Ability about Historical Values in Indonesia

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ABSTRACT. One objective of historical learning in Indonesia is to produce the productive, creative, and innovative students than can contribute to live within society and the world civilization. For that reason, a cheap, easy and attractive teaching material is required to improve critical thinking ability about historical values consistent with the technology developments' demand. Most of available digital books only transfer the conventional to the electronic format. It cannot improve the students' critical thinking ability about historical value. Therefore, an appropriate teaching material is required in learning Historical material, one of which is inquiry-based digital teaching material

The aim of this study was two-fold. The first aim was to determine the levels of critical thinking ability of students. The second aim was to compare the effects of inquiry-based digital book and student worksheet on the critical thinking ability of students, when implemented in the teaching history in high school. Participants for the study consisted of 122 high school students. A pre-test–post-test control group design was used. Data were obtained using the *Hogan Lovells Critical Thinking Test*. It was generally determined that high school students exhibit medium levels of critical thinking ability. Also, while the use of inquiry-based digital book and student worksheet had different effects on the critical thinking ability. The critical thinking skill of students using inquiry-based digital books was better than that using student worksheet

KEYWORDS: digital book, inquiry, critical thinking ability, historical value

1 INTRODUCTION

Indonesian nation is currently facing a variety of complex problems. One of them is the fading nationalism. It can be seen from the youths' attitude in interpreting the important events for Indonesia country. For example, the national days such as *Sumpah Pemuda* (Youth Pledge Day) are only interpreted ceremonially. This ceremony cannot grow nationalism. Adolescents are more interested in imported product than in domestic one.

The students' less interestedness in historical value is one factor affecting the nationalism. It can be seen from the material conveyed in too narrow learning and teachers' delivery emphasizing only on the students' learning outcome. The students do not have critical thinking about historical values. This critical values ability is required to make the students understand that the poor understanding on history will impact on the fading feeling of love homeland (nationalism).

Critical thinking is the thinking ability focusing on the problem solving ability, when finding some alternative solutions to the existing problems (Ennis, 2002; Paul, Elder, & Bartell, 1997; Perry, 1999). Munix (2012) (in Temel, 2014) stated that critical thinking is one of thinking-related skills. Critical thinking is the high-order thinking skill involving the ability of analyzing, evaluating, and thinking deeply, all of which enabling individual to make assessment about a problem (Jeevanantham, 2005). Halpern (2003) added that critical thinking is the thinking helpful in solving problem and making assessment.

The important dimension of critical thinking is problem-solving (Tapper, 2004). In his study, Faux, 1992 (in Semel, 2014) in a research found that there is a positive strong relationship between creative thinking, critical ability, with problem solving skill.

Critical thinking ability is very desirable in information and ICT development era (Wang, Woo and Zhao, 2010 : 95-96). Through critical thinking, the students can filter information, process information and take important meaning from the information (MackKnight, 2000). The result of previous studies shows that critical thinking ability can improve decision making ability in dealing with many complex problems (Anne Helsdingen, 2010, Zühal Çubukcu, 2006).

A research conducted on Social Science learning in Secondary School found that constructivist learning model can be used to grow critical thinking ability (Abdulrahkim, 2008). Applying constructivist approach in learning activity can make the learning activity meaningful and effective. Constructivist approach can also grow the students' critical ability that will useful to daily life particularly in the context of contemporary world development.

One of constructivist-oriented learning models developing recently is Inquiry Learning Model (Nanih Rachanah, et al., 2009, Eick & Reed, 2002). Inquiry-based learning is the one involving students in finding important and meaningful solution through investigation and collaboration with others (Blumenfeld, et al., 1991 in Musawi, et.al, 2012). Inquiry learning environment designed well can improve the learning experience (Dede, 1998; Chang, et al., 2003). Blumberg (2000) argued that an inquiry can grow critical thinking and information processing skill. Inquiry tends to improve the students' independent learning ability (Kühne, 1995). Through such the approach, the students acquire understanding about key principle and key concept, developing thinking habit and learning to communicate their knowledge to others (Brown & Champione, 1995 in Musawi et.al., 2012). Discussion Forum can be used to improve the students' learning outcome (Montero et al.. 2007).

Inquiry-based learning can evidently grow critical thinking ability (Holaday and Buckley, 2008, Soltis, et.al, 2015). Chen & Chen (2012) in their study found that inquiry-based learning can improve learning outcome as well. In various experiences, inquiry-based learning, particularly open inquiry, proves that students understanding new topic more easily.

For the learning with inquiry model to be more attractive and efficient, it can be included into an attractive teaching material, *electronic book or digital book*. Park, Kim and Yoo (2012) in their study in South Korea found that digital book gives positive response when it is used concomitantly with Problem Based Learning model. Furthermore, Kim Martin and Anabel Quan-Haase (2013) found that digital book is effective to improve the attraction of historical learning. However, digital book in historical learning should be used in parallel with textbook. Wen, et al (2012) in his study found that the use of e-Books can improve learning effectiveness and learning motivation.

Electronic Book (e-Book) is the type of publication with digital format. Digital text publication is called e-Book, e-Text online-Book, and file-Book (Wen, et.al., 2012, Jung, 2008, Stanković & Tešmanović, 2014).

Currently there have been many historical digital books available. However, most of available digital book only transfer conventional book to the electronic format. The understanding on historical value demands more. For the students to be able to analyze and to find social phenomenon, an appropriate method is needed to learning Historical material, one of which is inquiry. The rational reason of inquiry method use is that the students will acquire better understanding on historical value and be more interested in History, if they are involved actively.

The investigation the students do is the backbone of inquiry method. This investigation focuses on understanding Historical concepts and improving the students' scientific thinking process skill. It is believed that conceptual understanding is the product of scientific thinking process (Blosser in Sutrisno, 2008). This research aims to produce an inquiry-based Historical digital book to improve the critical thinking ability about historical values proceedings. Margins, column widths, line spacing, and type styles are built-in; examples of the type styles are provided throughout this document and are identified in italic type, within parentheses,

following the example. PLEASE DO NOT RE-ADJUST THESE MARGINS. Some components, such as multi-leveled equations, graphics, and tables are not prescribed, although the various table text styles are provided. The formatter will need to create these components, incorporating the applicable criteria that follow.

2 LITARTURE REVIEW

2.1 Digital Book

Electronic book is one technology using computer to display multimedia information in concise and dynamic form. Into e-book, sound, chart, figure, animation and movie displays can be integrated so that the information presented will be richer than that in conventional book (Gardiner, et.al. 2010). The simplest form of *e-book* is the one only transferring the conventional one to the electronic format shown by computer. Through this technology, hundreds books can be stored in a CD or compact disk (in 700 MB capacity), DVD or digital versatile disk (in 4.7-8.5 GB) and flashdisk (currently available with up to 16 GB capacity). The more complex form needs more precise design, for example Microsoft Encarta and Encyclopedia Britannica constituting encyclopedia in multimedia format. Multimedia format enables e-book to provide not only written information but also sound, picture (figure), movie and other multimedia elements. The explanation about one type of music, for example, can be accompanied with the citation of the music sound so that the user can understand clearly what the presenter intends.

2.1 Inquiry-based learning

The definition of inquiry-based learning in this paper refers to Levy et al. (2009). Inquiry-based learning is a pedagogic approach in which exploration, investigation or research activity is conducted to encourage the learning experience. It is any teaching-learning activities and resources designed to support inquiry (investigation) process. The starting point of inquiry-based learning is the students' and the teachers' questions or negotiation between them. With theoretical basis in John Dewey and Jerome Bruner's work, inquiry-based learning is the approach involving the students explicitly in the process of creating knowledge, and developing disposition and ability specifically relevant to life and work in very complex and challenging world (Brew 2006 in Levy et.al., 2009). Inquiry-based learning is developed based on traditional learning failure emphasizing on memorizing ability (Ackoff, 1974 in Salama, 2010). Active learning is the form of inquiry-based learning. The students' progress is assessed from their way of developing experience, thinking critically, and analyzing ability (Salama,2010).

Miranda & Herman (2012) in their experiment found the procedure of inquiry-based learning called 7E (Engage, Elicit, Explore, Explain, Elaborate, Evaluate, Extend). Bishop et al., (2004) provided the different procedure in inquiry-based learning. Inquiry-based learning is represented as a cycle or spiral, as illustrated below:

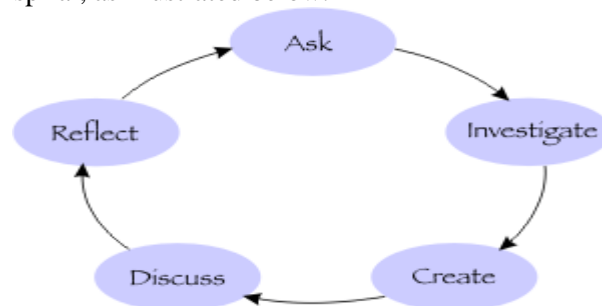


Figure 1: The Cycle of Inquiry-Based Learning (Bishop, et.al. 2004., Villavicencio,2000)

The figure above represents that the procedure of inquiry consists of 5 phases: ask, investigate, create, discuss, and reflect. Every phase in this process naturally encourages the

emergence of new question, investigation, and opportunity for “teachable moments” (Villavicencio, 2000). The cycle of inquiry-based learning informs that the formulation of question, investigation, the creation of appropriate solution or response, discussion and reflection relevant to learning outcome (Bishop, et.al. 2004). Sanjaya (2008) stated that inquiry learning follows the following steps: (1) orientation, (2) problem formulation, (3) hypothesis formulation, (4) data collection, (5) hypothesis testing, and (6) conclusion drawing.

In orientation step, teacher builds conducive learning circumstance or climate. Problem formulation is the stage leading the students to a puzzling problem. The students are encouraged to look for appropriate answer. The process of finding the answer is very important in inquiry learning. Through this process, the students will acquire valuable experience as the attempt of developing mental through thinking process. Hypothesis is a temporary answer to the problem studied. It should be tested for its truth. One attempt the teacher takes is to pose a variety of questions that can encourage the students to formulate temporary answer. Data collection is the activity of filtering information needed to test the hypothesis proposed. Hypothesis testing is to determine the answer considered as acceptable corresponding to the data or information obtained from data collection. Conclusion drawing is the process of describing the finding obtained based on hypothesis testing result. To achieve an accurate conclusion, the teacher should show the students the relevant data (Sanjaya, 2008).

2.1.A Critical Thinking

There are some different definitions on critical thinking. This research refers to Chanche (1986), Sriven and Paul (1992) in Schellens et.al. (2009) explaining that critical thinking is an ability of analyzing fact, producing, and organizing ideas, defending opinion, comparing, drawing conclusion, evaluating argument and problem solving. Critical thinking is the intellectual discipline process of active and skillful conceptualization, applying, analyzing, synthesizing and/or, evaluating information collected from observation, experience, reflection, reasoning, or communication as the guideline for belief and action (Scriven & Paul, 1992).

Critical thinking is the problem solving activity process Brookfield, 1987; Garrison, 1992). Garrison (1992) identifies five stages of critical thinking: firstly, identifying problem; secondly, defining the problem; thirdly, exploring problem; fourthly evaluating and fifthly, integrating this understanding with the existing knowledge. The model used in this research is based on Garrison’s model.

3 RESEARCH METHODOLOGY

This research was conducted in high schools in Solo. The sample of research was 122 high school students taken using multi-stage cluster random sampling method. This study employed pretest and posttest control group design. It belonged to a true experimental design. The essential ingredient of true experimental design was that the subjects were randomly assigned to treatment groups. Random assignment was a powerful technique for controlling the subject characteristic, threat to internal validity, major consideration in educational research (Fraenkel & Wallen, 2006).

4 RESULT AND DISCUSSION

4.1 Digital Book Developed

Digital book developed is the one using inquiry learning with Ask, Investigate, Create, Discuss, and Reflect (Bishop, et.al. 2004., Villavicencio, 2000). In the digital book developed, there are 5 (five) stages to follow: formulating problem, collecting data, verifying (figure 4), concluding and reflecting (figure 5).

Here are the examples of digital book for historical learning:



Figure 3: Historical Learning Digital Book

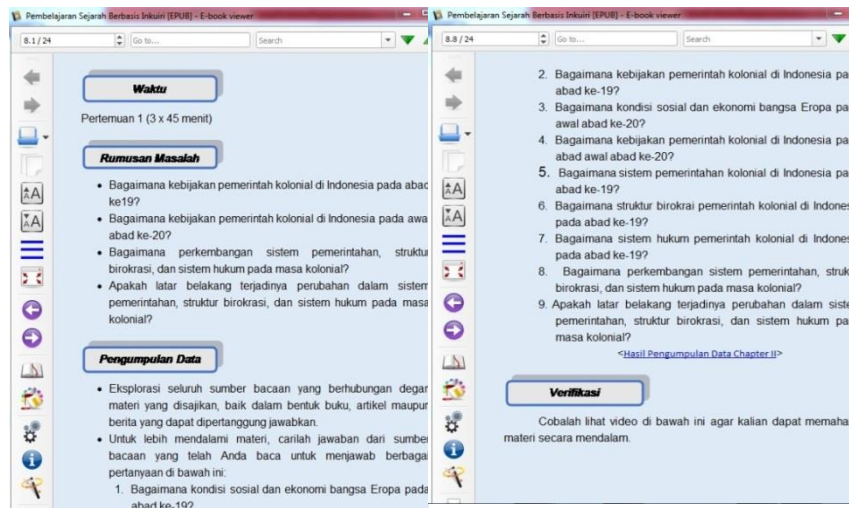


Figure 4: The Elements of Digital Book

After conducting analytical prerequisite test, the next stage in testing the effectiveness of product was to conduct t-test. The experiment was conducted on 122 students of Senior High Schools: 60 using digital book developed (experimental class) and 62 students using printed book media (student worksheet) (control class). The result of t-test obtained $DK = \{t \mid t < -1.706 \text{ or } t > 1.706\}$ and $t_{obs} = 8.048 \notin DK$. It indicated that H_0 is not supported, so that it can be concluded that both groups have different achievements.

Table 1. Mean Score of pretest and posttest assessment

Score	Control Class (printed book)	Experiment Class (inquiry digital Book)
Pretest	59.54	66.19
Posttest	63.38	72.38
Gain	0.09	0.18

Considering the data, it can be concluded that the students using inquiry-based digital book in historical subject are better than those using conventional (printed) book.

The investigation of critical thinking ability about historical values. The measurement of critical thinking ability was conducted at operational trial stage by conducting observation and questionnaire completion. Observation was used to observe students and teachers' activity during learning process. From the result of observation, the following data can be obtained:

Table 2. The result of investigation of critical thinking ability about historical values

No	Aspect	Percentase	Category
1	defining problem	65.5	moderate
2	defining problem	74.5	moderate
3	exploring problem	65.5	moderate
4	Evaluating	78,5	moderate
5	integrating understanding	70.5	moderate

Considering the result of calculation from the investigation of critical thinking through observation and questionnaire with 34 questions, it can be found that the students' use of critical thinking ability about historical values is very good indicated with the mean percentage of 85.06%.

This research finds that the use of inquiry-based media makes the historical learning active, satisfactory, and attractive. It is in line with Arnold (2010) explaining that *When we make history active we create the real possibility for students to experience engagement in their learning through active processes*". Lampert (2013) obtained the significant result when using inquiry learning in his/her experiment. The result obtained represented that the use of inquiry model after lesson hour can improve the critical thinking ability and build tolerance.

Green (2012) finds that "the learning with inquiry" can develop the good effective thinking skill ability among the teachers and the students. The basic finding of research is that using inquiry model, teacher can think effectively and skillfully. The skill the teacher has can affect the teacher's ability of developing thinking skill among his/her students.

Soltis et al (2015) in his study concluded that the use of process-oriented guided inquiry learning (POGIL) strategy can improve the overall student achievement in examination, improve high-order thinking ability, and provide interactive class.

In this research, a critical thinking test is developed using the multiple-choice like *Hogan Lovells Critical Thinking Test* constituting one of critical thinking test organized in the form of multiple choice form. The development of *Hogan Lovells Critical Thinking Test* is based on an article elaborated by Watson & Glaser. The article contains the development of critical thinking test called *Watson-Glaser Critical Thinking Appraisal-UK Edition*. In this test, there are 5 (five) stages: inference, recognition of assumptions, deduction, interpretation, and evaluation of arguments. On the other hand, Zane (2013) suggested that critical thinking is a holistic, complex, and integrated ability. For that reason, according to him, the process of developing critical thinking test should be based on 4 stages: interpretation, analysis, evaluation and inference. The form of test developed in this stage is in line with the final stage in *Watson-Glaser Critical Thinking Appraisal-UK Edition*, according to Watson & Glaser (2002).

The result of research above is in line with Mcconatha, Praul & Lynch (2008) concluding that the use of digital book affects positively and significantly in improving the learning outcome by comparing the mean score of test between experiment and control classes. The objective of learning achieved in this application is to improve the users' critical thinking ability in the material presented. The assessment on critical thinking ability was conducted through the test developed. The result achieved in this research is that the difference of critical thinking pretest and posttest results indicates that the objective of learning has been achieved. It is line with Al-Fahad (2008) concluding that the use of digital book with mobile device among the students could affect positively the achievement of learning objective.

Basically, the development of digital book with mobile learning is opened very widely in the attempt of intellectualizing the nation's life by giving new experience in learning. It is in line with Keskin & Metcalf (2011) concluding that format digital is very promising in the future education development. On the other hand, Kim et al (2013) concluded that mobile technology

has a very promising potential in the attempt of creating new experience in learning. He said that the students can participate actively in learning process outside classroom.

In line with the opinion above, Barati and Zolhavarieh (2012) concluded that learning material in electronic format can facilitate the communication between educators and students in the classroom by means of helping the students in building the communication needed. Sarrab, Elgamel & Aldabbas (2012) stated that M-Learning gives an opportunity of integrating and connecting technology to education in learning all at once. They said that digital book not only can replace the traditional learning media completely, but also can be used as the supplement to learning process in the classroom. Thus, the developers are expected to cooperate with others to create learning environment that can create a good learning circumstance for the students in the future.

5 CONCLUSION

This research finds that critical thinking ability about historical values in the students of Senior High School in Solo, Indonesia in moderate category. This result is obtained using Hogan Lovells Critical Thinking Test. Nevertheless, this research also finds that the use of inquiry-based digital can result in better critical thinking learning than the students worksheet in printed format can. This research's finding has an implication that digital book can facilitate communication between educators and students in order to be active in the classroom by means of helping the students in building the necessary communication. Sarrab, Elgamel & Aldabbas (2012) added that digital book gives opportunity to integrate and to connect technology to education in learning. Thus, the developers are expected to cooperate with others to create learning environment that can create a good learning circumstance to the students in the future, particularly in developing countries

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Existence of Journalists 'broker' Press Conference between Needs and Demands (case study commodification pressworker in Jakarta-Indonesia)

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ABSTRACT. The mass media have an important role and strategy in building public opinion which is image and punishment of the two parties compete for the support of the people. Media campaigns at once into a weapon to bring down political rivals, therefore not surprising that the media company is now attached to the power of the political elite.

But in fact, the media not only an instrument of political mediation, but also the support of business, already so many state-owned enterprises or private businesses and entrepreneurs who use the media to increase revenue through advertising, promotions and image.

But not all businesses, companies including celebrities who have a large fund (or saving) to use the media in order to boost revenue. For a small budget or economize, certainly looking for ways in order to keep the promotion through the media with very little cost. So that's where many were born efficiency strategies in marketing communications activities.

Furthermore, the birth of a number of marketing strategies in the communication efficiency, like a dipper with the phenomenon of the rise of search advertising journalists, journalists who become the mouthpiece of the government and sources (both political parties, individuals or businesses) for imaging or promotion. Individual journalists took the initiative to be part of the marketing strategy of communication that is as 'broker' (intermediaries or brokers) press conference.

The purpose of this research is to find out the factors causing the reporter doing the broker and its relation to independence. Qualitative research methods, case studies (survey-investigations). The results of internal factors causing a journalist doing the broker (1). The demands of living expenses (2). Looking for extra (incentive) (3). Closeness with relation (4). Maintain the existence of the field.

KEYWORDS: commodification of press workers, journalists broker press conference.

1 INTRODUCTION

The mass media had an important role and strategy in constructing public opinion that is in the form of imaging and punishment against both parties compete to seize people's support. The media campaign was the place at once political rivals to drop the weapon, therefore not surprising that media companies are now closely linked to the powers of the political elite, for example Metro TV obviously owned by SuryaPaloh (National Democratic Party), TV One owner Aburizal Bakrie (Golkar Party) or MNC TV belongs to Harry Tanoe (Perindo Party).

But the fact is the media not only so the tools of mediation, but also buttresses the political business, there have been so many State-owned enterprises or private, businessman and entrepreneur who utilize the media to increase revenue through advertising, promotion and massive image building.

But not all businessmen, companies including celebrities who have large funds (or try to save it) to utilize the media in order to boost revenue. For the thin capitalization or downsize, find a way to get through the media but a little bit fees incurred.

Budget advertising and promotions, especially television media would create a big and expensive than just large capitalization companies or individuals are able to do so. Check out the course for instant noodles ads in the main time (*prime time*), on a private television station it costs an average minimum of Rp10 million per second, then how many funds issued Indofood to ad duration half a minute and then aired three-broadcast four times in an event (e.g. weekly Soap Opera). Similarly, the fund issued byPrabowoSubianto from hisprivate money to campaign for his Party (Gerindra Party),before the elections of 2009, reportedly more than Rp9 billion.

In contrast to the small capitalization companies or individuals with a mediocre Fund should play in order to keep the brain can make use of the mass media as a means of promotion or imagery, but with spending on every detail. Then from there, many born in the activity efficiency strategies marketing communications. There is no standardization in the discourse of communication strategy, or academic studies, then it needs to be done in depth research for the related phenomenon.

The subsequent birth of a number of strategy efficiency in marketing communications, like a tit for tat with the phenomenon of the emergence of search advertising, journalist reporter who became a Government informant and funnel (both political parties, individuals or businesses), journalist conspiracy with the resource person for the sake of image building and other phenomena which puts reporters as a means to convey information both commercial nature or imaging of interviewees or advertisers without going through the mass media of the journalists concerned.

Whereas according to the code of ethics of journalism (GE) article 1, Indonesia Journalists behave independently, resulting in accurate, balanced news, and not the bad intentioned. This means that, in the exercise of his duties, journalists should be independent and have no motivation of profit or other commercial purposes, such as making himself as intermediaries or brokers for the resource.

In thesis (Madonna, 2014) entitled "independence of the Journalists in the face of Resource Advertiser" broker is the spearhead of the interviewees in terms of dissemination of promotional activities to a wider audience with the aim of cost saving. In contrast to the reporter's job broker or brokers is the extra income because the benefit in the form of payments from the resource person or event organizers.

Reality mediator who became journalists or we have termed the only broker for promotions, imaging of the advertiser and the speakers without a via bureaucratic procedural but through advertising or media companies, the fact that a lot is happening in the field. For example, product news or socialization, written in the form of *straight news* headlines or *featured* culinary and travel which indirectly contain product information or promotions. But if through procedures will be included in the category of writing *Advertorials* which of course there are costs.

It needs to be researched and studied more in depth or background factors that encourage the occurrence of shift function of information seekers then became advertising search, now shifts again to ' Broker ' of activities at a press conference that no doubt contains loads of promotions, socializing or even advertising.

As for the purpose of research on the phenomenon of the emerging correspondent broker i.e. know the reasons and what prompted the journalist doing the activities of brokers. Next to figure out what factors might affect the independence of journalists when executing duties as a journalist.

The phenomenon of a number of journalists who serve as intermediaries or termed ' Broker ' for a speaker or an advertiser in the framework of dissemination of information, dissemination and promotion through a press conference or otherwise.

This has led to some of the questions are, how should journalists work as information seekers of data fit the demands of the profession and ethics? How far the occurrence of shift function of the journalist as information seekers became ' Brokers ' information especially for the press conference? What factors led to the journalist profession double as brokers?

Thus, the researchers made the following Problem formulation of the title "the presence of the journalists ' Broker ' Press Conference between needs and Demands (case study: The Commodification of press Workers in Jakarta)."

2 METHODOLOGY

Research on the phenomenon of the emergence of the practice of journalists press activities applying the methods brokerage case study with a qualitative approach. Case studies according to (Daymon and Holloway, 2008) has the purpose of increasing knowledge about the events of the real, contemporary communication in context. Questions about how and why certain things happen in a given situation, or ' what's going on here? ' Be the main interest when choosing this research approach.

Research on correspondent broker in Jakarta with independence and professionalism as a case study done through observation. In which case the observation data gathering techniques prioritize through participation and involvement (*participant observation*), whereas the focus of the studies at a specific organization. While Key Informants in this study are a number of journalists who allegedly perpetrators of brokers who are members of professional organizations, such as the Education Reporter Forum (ERF), Journalist's People's Welfare Forum (JPWF) and so on.

The survey was done through observation and interview against the respondents i.e. journalist who served actively in the region of DKI Jakarta. The technique of collecting data from respondents was carried out using a questionnaire and interviews conducted through the format of a Forum Group Discuss (FGD) is not a formal investigation or because of the difficulty of obtaining data directly.

Subsequent data collected from observations, interviews and investigation of 15 respondents tabulated are depicted on the internal factors that encourage respondents to perform the activities of brokers.

3 RESULTS

Respondents or interviewees in this study i.e., reporters at a press conference the brokers are a number of media reporters in print, electronic and *online* based on observations or observations of the early research activities of the broker is suspected of doing.

Initial observations can be made because the researchers directly involved in employment relationships in the field (the coverage).The following data of the respondents who

have examined either through charging questioner, interview (oral) or directly via short messages (posts) are done in the technique of investigation for the sake of inhibit up information or data.

The factors driving the cause or the occurrence of broking activities by a number of journalists, so dubbed a broker or REALTOR's press conference can be grouped based on the individual's internal factors and external factors.

Called internal factors due to the impetus comes from the inside of the reporters in the form of personal necessities of life nor the desire (hope) with the purpose of changes to better living conditions during the next.

The opposite is called individual external factors because the cause or the impetus comes from the other parties who have an interest or a particular goal such as the interviewees in this study was the publicist or *event organizer* (EO) which utilizes the services of the correspondent broke

Table 1 results of the observation and interview about internal factors cause journalists to become brokers

No.	Informant Name	Media Name	Factor 1	Factor 2	Factor 3	A factor of 4
			The Demands of Cost Living	Looking for Additional (Incentive)	The proximity of relationship (public relations/event organizers)	Keep the existence of the field
1.	PT (42 years old)	Media 1	1. Because the Husband had no regular job 2. The absence of a salary from the company.		Keeping in touch in order to keep order and there have been invited as a broker.	In order to keep acknowledged its existence.
2.	ICE (42 years old)	Media 2				To be recognized as a journalist and has a flag on the field.
3.	EO (34 years old)	Media 3		To search for additional and it does not matter as long as it doesn't interfere	Keep the connections with the speaker or organizer.	

				with work.		
4.	MM (40 years old)	Media 4	The minimum salary in the Office.	Looking for a supplement.	Frequently asked to initiated as a publicist for the event, coordinating the journalists included. trusted to manage financial activities.	In order to still exist in the field.
5.	RM (38)	Media 5		Search enhancements to meet the needs of the family.		
6.	NV (38)	Media 6		Search additional salary beyond the Office.		Keep existence.
7.	AE (36 years old)	Media 4	1. Due to the salary of the Office which is often too late 2. The backbone of the family.		1. Keeping in touch with the speaker so it can be used as a spreader invitation event especially in the Ministry. 2. To get the ads.	
8.	NI (43 years old)	Media 7			Due to the close proximity to the resource person/organizers often charged for search advertising.	
9.	SNF (41)	Media 8		Looking for a supplement.	Speaker trust reporters to make his show while organizing a release.	
10.	In (34)	Media 9		It said the possibility of finding additional As long as it doesn't interfere with the main work, his opinion		

				does not matter.		
11.	JJ (44)	Media 10		Looking for a supplement.		Keep the existence of in the field.
12.	NR (46)	Media 11			Harnessing the immediacy with the Publicist.	In order to remain known as an active journalist.
13.	VE (41)	Media 4			Keep the relationship for the sake of event information, advertising and project.	
14.	BA (37)	Media 12		Search enhancements.	In order to help friends, become a Publicist.	
15.	NS (38)	Media 4			Very reliable by the Office seeking news of the ad. So, it is important for him to keep relations with the resource person.	

4 CONCLUSION

The following description of internal factors the causes and drivers of the inception of journalists at a press conference the broker;

- a. Lifestyle demand continue to increase into the main reason a number of press workers to decide to become a press conference event broker.
- b. looking for additional (*incentive*) income
- c. factors are proximity to the organizers (speaker EO or other relation).
- d. Factors the existence of journalists in the field.

Inevitably every journalist should strive to appear before the organizers in order to engage prominent i.e. communication via the intense, personal approach, or guarantee the loading of the news and so on that end of it keeping the existence of a journalist in the field and in the eyes of the organizers of the press conference.

In addition to the factors in the individual from the journalists that prompted the inception of brokerages behavior there are also a few factors from outside of ourselves (external) include:

- a. Resource Needs, publicist or EO to disseminate information or a press conference concerning a invitation to the community of journalists.
- b. cost savings and power for the organizers at a press conference.

As summary the work of journalists is a professional job, but in fact on the field they often do work outside of his authority is to become a broker, this is due to some internal factors namely the necessities of life, looking for additional, proximity to interviewees, as well as factors of the existence of the journalist, were external factors include resource requirements and cost savings for its clients.

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Implementation of Educational Programs in Health Care for Adolescent Health

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ABSTRACT. Adolescent reproductive health should be given special attention to the future of the next generation. Adolescent reproductive health problems concerning free sex, the spread of venereal disease, pregnancy outside of marriage or an unwanted pregnancy, abortion, and early marriage. One cause is probably a factor of ignorance, because teenagers do not get clear information, correct and precise regarding adolescent reproductive health and issues as well as education about sexual or reproductive health and health care. The purpose of this study to describe the implementation of Health Care Education Program Youth in Public Health Center Nanga Pinoh Melawi Regency on adolescent reproductive health in the region. This research is descriptive qualitative data collection techniques through the study of documents, interview and observation, informants selected by purposive sampling. The results show, that is not the optimal implementation of the strategy, measures to be taken, the flow of service implementation is not yet clear, the type of activity yet, there has been no improvement of access and quality, monitoring and evaluation, and have not done recording reporting Education program Health Care for Adolescents in PHC Nanga Pinoh. Conclusion of the study, most implementations of Health Care Education program at the Adolescent Health Center Nanga Pinoh already done, but there are still some implementation of program activities that have not been implemented due to limited human resources and infrastructure of the health center Nanga Pinoh.

KEYWORDS: adolescents, reproductive health, adolescent health care.

1 INTRODUCTION

Related health problems in adolescents with risky behavior on reproductive health. Reproductive health problems is affected by many interrelated factors eg, access to education and employment, gender inequality, sexual violence and the influence of mass media and popular lifestyle (Nugroho, 2011).

The demographic data shows that young people are the largest population in the world, fifth, or about 1.2 billion people of the world population are young. Eighty-five percent (85%) of them live in Asia Fasifik countries representing 60% of the world population (WHO, 2010). The World Health Organization (WHO) said the growing problems of adolescent reproductive health are concerned promiscuity, the spread of venereal disease, pregnancy outside of marriage or an unwanted pregnancy, abortion, and early marriage. One cause is probably a factor of ignorance, because teenagers do not get clear information, correct and precise regarding adolescent reproductive health and issues as well as education about sexual or reproductive health and health services needed are still lacking (Handoyo, 2010).

Based on the population census in 2010 the population of Indonesia in the age group 10-24 years about 31% or 64 million people, while for teens aged 10-19 amounted to 44 million or 21% of the total population. According to the Directorate General of Disease Prevention and Environmental Health, Ministry of Health of Indonesia (PPPL Director General of the Ministry of Health of the Republic of Indonesia) in 2009 the percentage of AIDS cases in the age group 15-19 years and 20-29 years 3,08% 50,50%. In addition, the results of the survey in 33 provinces mention a significant increase is as much as 63% of teens admitted to having sex before marriage. Meanwhile, according to the Survey of social economy nationally (2007) the

incidence of high-risk maternal and perinatal which directly contributed teens is the highest compared to other age groups that Infant Mortality Rate is 56 / 1,000 live births and the perinatal mortality of 50 / 1,000 live births occur in the mother who gave birth under the age of 20 years (Ministry of Health, 2007).

Adolescent reproductive health problems that increase can be grouped as follows: 1). Pregnancy and childbirth at a young age with all its consequences as well as unwanted pregnancy leading to unsafe abortion and its complications that increase the risk of morbidity and maternal and infant mortality, 2). Spread of Sexually Transmitted Diseases and HIV / AIDS, 3). Sexual violence, rape, sexual abuse and commercial sexual transactions, especially teenage girls. This situation is aggravated by physical health status of adolescents who have not been optimal. About 35% of young women suffer from anemia and some of them also suffer from chronic energy malnutrition. Another situation that overshadows adolescent reproductive health is the increasing dependence of drugs (narcotics, psychotropic and addictive substances) including smoking in adolescents (BKKBN, 2009).

The proportion of adolescent population which reached 30% of the total population of West Kalimantan in 2010 caused health problems in adolescents has also increased. The problem that a lot of attention today, namely the increasing incidence of sexually transmitted infections, an estimated 20-25% of all cases of HIV / AIDS infections occur in adolescents and increased cases of drug abuse among high school students (CBS, 2012).

A total of 23% of the total population in Melawi are teenagers. Reproductive health problems that increase is cases of sexually transmitted infections in adolescents reach 20%. According to data from the Office for Women's Empowerment, Child Protection and Family Planning (PP, PA and KB) Melawi, in 2012 there were nine cases in teens Pregnancy Cool Junior High School and High School are handled by the Child Protection section. High rates of sexually transmitted infections in adolescents and events Chill Pregnancy is not out of the impact due to the knowledge and health services to adolescents who are still lacking (Melawi District Government, 2013).

Adolescent health issues if not immediately in anticipation it will indirectly inhibit the rate of human development (Human Development Index) and the achievement of the millennium development goals (Millennium Development Goals (MDG's)). One of the measures played an important role in preventing and responding to adolescent health issues is through health programs that fit the needs of adolescents. Department of Health of the Republic of Indonesia since 2003 has developed a healthcare model teen that meet the needs, rights, and tastes of teens and was introduced as the Adolescent Health Care Services. Cares Youth the name is derived from the Adolescent Friendly Health Services (AFHS), formerly known as Youth Friendly Health Services (YFHS) in the adoption of the WHO. Services adolescents in accordance with its problems, is more focused on the aspect of promotion and prevention by means caring teenagers. As for the objective of the program is adolescent males and females ages 10 -19 years old and not married (Ministry of Health of the Republic of Indonesia, 2007).

Adolescent Care Health Care aims to improve the provision of health care quality youth, improve their knowledge and skills in the prevention of adolescent health problems, and involve youth in the organization to participate in every step from planning, implementation, monitoring and evaluation. In the implementation of the program at the Center AHCS public health, youth are given special service through a special treatment tailored to the desires, tastes and needs of adolescents. But there are still unfortunate because the existence of this program has not been fully utilized to get an understanding and use by adolescents (Putro, 2013).

AHCS program was implemented in Melawi in 2013, but not all Health centers have joined this program. Nanga Pinoh community health centers located in the downtown regency is one of the community health centers that carry out this program. After a preliminary study known program implementation AHCS still not up, is evident from the lack of clear organization in the program AHCS, still low coverage of teenagers and as well as service flow that has not been comprehensively which teens will only be served in the room AHCS when it discovered the problem from another room (Melawi Health profile, 2013).

2 METHOD

This study uses descriptive qualitative research that tries or trying to understand something phenomena or events that occur naturally. The procedure research data in the form of written words of the people or observed behavior. This research aims to develop concepts that help understand social phenomena in the natural environment with an emphasis on the meanings, experiences and views of the target research thoroughly, broad and deep. This method is suitable to understand and describe the potential public health center Nanga Pinoh in the implementation of program services AHCS. Because this method is able to present the relationship between researchers and research subjects as well as more sensitive and able to adjust to a lot of sharpening influence on patterns of face value. Subjects in this study is the Head of Public Health Center and Program Management Officer AHCS as key informants. While informants supporters are young people who had received care at Health centers are taken by purposive sampling, Public Health Service section of Family Health, section head of Family Welfare (FW) of the Office of Women's Empowerment, Child Protection and Family Planning and teenagers and teachers in partner schools Centre public health. Data analysis in qualitative research carried out at the time of data collection in progress and upon completion of data collection in a particular period. Mechanical processing and data analysis consists of four stages: data collection, data reduction, data presentation and conclusion and verification (Miles and Huberman in Utarini, 2012).

3 RESULT

Based on the interview AHCS program manager said, that *"Since the program is still fairly new at the Public Health Center around 2013, then we are working with some schools, if the other institutions for a while this has not been done."* The involvement of young people in the program AHCS *"We do not involve teenagers, do not remember."* Step-by-step program execution AHCS in Public Health Center Nanga Pinoh is distributing questionnaires to teenagers in school who otherwise informant *"The first one, after we distribute questionnaires then known problem, it really depends on the trend of adolescents (inf 1). Handbooks on AHCS program in Public Health Center Nanga Pinoh actually already exist, such as statements of informants "If for printed books, have received assistance from the Government of West Kalimantan Province, which is a priority 4 Public Health Center. especially the Public Health Center in the city, namely the Public Health Center Nanga Pinoh, Pemuar, Kota Baru and Ella .. it's already got a book at once with props to AHCS .. so already we supply for 4 Public Health Center .."* (inf 3) public Health Center Nanga Pinoh already doing internal socialization *"we will do is as tight as the mini workshops"*. (Inf 1).

Officers holder AHCS new program have not received formal training, *"if the officer who long have been trained. if I just follow the evaluation .. "but for me ... now hold the program .. so i go .."* (inf 1) Already there is a special room for program services AHCS *"existing room, but for a while sitting on the floor."* (inf 1). Determination procedure AHCS opening hours of service program in Public Health Center Nanga Pinoh the same as the opening hours of service *"If you're open, yes ... the plan is equal to the opening hours of Public Health Center for services"* (inf 1). Implementation of the service flow AHCS program in Public Health Center Nanga Pinoh, *"If there are young people who come ... all over the counter firstif indeed there are those who want to space their next AHCS .. the counter told us."* (Inf 1). The type of activity to be conducted at the Public Health Center at Nanga Pinoh as planned, namely education, counseling and medical services, *"that time no extension and can be consulted ... or if there are complaints also provided services .."*. (Inf 5).

Efforts to improve access AHCS program in Public Health Center Nanga Pinoh by providing a mobile phone number, *"If the outside, time to notify the school.. we have our phone number. We say, if anyone wants to ask ... maybe they're embarrassed ... can call our phone number ... so ..."*. (Inf 1). Operational standards for program services at Public Health Center AHCS Nanga Pinoh but felt pretty good service at the time of counseling, *"If it is, it seems not*

..... if the training depending on the Regent Health Office Melawi" (inf 1). Teens who visit to get service program in Public Health Center AHCS Nanga Pinoh still minimal in number, "Wah.....rarely is done ... no .. most uncertain if there were a general course of the school ... Nothing ill be ... It coincidence was not to our usual .. (inf 1), confidentiality, comfort and sustainability of results AHCS program services at Public Health Center Nanga Pinoh, "All that nothing comes for sure we keep secret the problem .. we note the status of ... (inf 1). Conducted supervision for AHCS program in Public Health Center Nanga Pinoh, "Yes .. we collect all we collect all the staff of the Public Health Center right .. let's see if they have Carried out .. AHCS his groove, whether it. . has been implemented ... then how many people visit of the adolescent, of the visit was how many people have to get service ... such as anemia, then there are whitish or indeed any other constraints from .., complaints from the staff, the AHCS manager .. ". (Inf 3). Results service activities AHCS program in Public Health Center Nanga Pinoh send it to the Department of Health, "If for recording and reporting just recapitulated of Public Health Center ... existing, Public Health Center, the which has been Reported that there is enough .., Nice Also but there are reports that the report is still not good ". (Inf 3)

4 DISCUSSION

Successful implementation of the program in Public Health Center AHCS Nanga Pinoh influenced by communication, resources, disposition and bureaucratic structure. Based on interviews, observation, and documentation that has been done, there was information that Nanga Pinoh Public Health Center Public Health Center is the first in Melawi implementing the program AHCS 2013.

4.1 Strategy Implementation program in Public Health Center AHCS Nanga Pinoh.

Public Health Center Nanga Pinoh already cooperating with schools but not with other networks. Efforts are underway Public Health Center do fundraising partnership with schools is in conformity with the technical guidelines AHCS implementation. However, these efforts are still not optimal because they have not done a partnership with other interested parties. "This program is still fairly new at the Public Health Center around the year 2013 ..., then ... we work closely with schools, with other agencies if not done". (Inf 1.11-7-14). The health program, based on the formulation of WHO, 1994 in Ottawa Charter for health promotion activities are (1) Advocacy, (2) social support, and (3) Empowerment.

Promotion program AHCS advocacy aims to gain support in the form of policies that support the health program which is expected (healthy public policy), social support in across relevant sectors or institutions other community aims to have the networks and prominent community institutions as a bridge between health authorities and the beneficiaries of the program (society), while empowerment is a strategy aimed at the public (teenagers) directly in maintaining and improving their own health. Of all the expected established good cooperation for the development of adolescent reproductive health. The program is based on partnerships tend to have a high success rate. As research conducted by Arifin in Putro (2009) results revealed no significant changes in knowledge and attitudes of teenagers before entering NGO associated with teenagers in the network of adolescent health model implementation.

4.2 Step-by-step implementation of the program in Public Health Center AHCS Nanga Pinoh.

Public Health Center Nanga Pinoh review it simple by distributing questionnaires to school. "The first ... after we distribute questionnaires was right then, we can see what the problem trend ... yes ... in the youth trend". (Inf 1.11-7-14). Spread the questionnaire as did the Public Health Center can be identified through a simple review issues regarding our young people in work areas include education and knowledge, work, health, risky behaviors; premarital sex,

fighting, smoking, teenage pregnancy, STIs, HIV / AIDS and so on, and the viewpoint of adolescents about attitudes, values, behaviors and what is desired risk adolescents.

Preparation of program implementation AHCS among others, is to disseminate internal: the deal the staff organizes AHCS, the appointment of a special officer cares for teenagers, and the formation of a team of doctors, paramedics (midwives and nurses), the official school health program, extension workers, officials nutrition, laboratory workers and other workers needed. Good communication about the youth and must meet the criteria 1) Have considerate and caring, kindness, understanding, friendly, have technical competence in providing special services to adolescents, have the skills of interpersonal communication and counseling, 2) Having the motivation to help and cooperate with teens, 3) Do not judge, do not act and commented unpleasant or degrading, 4) trustworthy and able to maintain confidentiality, 5) be able and willing to sacrifice the time as needed. 6) Can / easily found on repeated visits, 7) Demonstrate respect for all adolescents and undiscriminating, 8) Want to provide sufficient information and support.

4.3 Flow AHCS Program Services.

Public Health Center Nanga Pinoh not have grooves implementation of specialized services for AHCS. *"If there are young people who come .. quasi through the counter used to be if anyone wants to AHCS space .. later the clerk who told us"*. (Inf 1.11-7-14). Service flow that exists today, if there are teenagers who present or there is a problem, it will be anamnesa then asked about the identity, knowledge of the Adolescent Reproductive Health, health behavior and preparation for the family to be married and the problems encountered. Then do a general physical examination and specific, if found the complaint to be treated. Once that is done on adolescent reproductive health counseling and others. If the problem can not be solved at the Public Health Center will be referred to the hospital.

The weakness of the model that has been applied flow is only to provide guidance or counseling in adolescents who come to Public Health Center, though not necessarily the teen coming. AHCS expected in service delivery should always be given a comprehensive service. AHCS special officers and other support such as general clinic, nutrition, laboratory, pendants and so on to service providers, must always follow the train of thought that is always comprehensively analyze the linkages behavior, physical disturbance caused as well as the standard refers to the handling of each case.

4.4 The Type Of Activities Undertaken AHCS Program.

Public Health Center Nanga Pinoh already doing the type of activities as planned, namely education, counseling and medical services. *"No extension at that time .. consultation or if there are complaints also provided services .."*. (Inf 1.11-7-14). The duties of AHCS program is quite broad, covering 1) Provision of information and education; 2) medical clinical services including investigation and reference; 3) counseling; 4) Education Healthy Living Skills (PKHS); 5) Training peer counselors; 6) social referral services and legal order. The implementation of these activities adapted to the conditions and needs, carried out inside the building or outside the building, to target individuals or groups, carried out by the Public Health Center officials or other personnel in the institution or community based partnerships. Can also developed the expansion of other activities, such as:

- a. Hotline service provision in the Public Health Center.
- b. Handling of street children in the area of Public Health Center.
- c. Revitalization development and implementation of school health program in high school.
- d. Prevention and control of violence.
- e. Prevention and control of mental health.

Public Health Center Nanga Pinoh only minimal activity, namely Communication, Information, Education, counseling and medical services. Besides, the implementation of other

activities such as the provision of information and education, health education, clinical services and referrals and counseling they have yet to reach all teens all adolescents in the working area of Public Health Center Nanga Pinoh.

4.5 Efforts to improve access to and quality programs AHCS.

Efforts made Nanga Pinoh Public Health Center to increase access is to provide a mobile number and email address to create a poster. "If the outside ... when our school to tell our phone number, ..we tell them if anyone wants to ask ... maybe they are still shy .. we may contact numbers". (Inf 1.11-7-14). Access is part of the quality of services but require special handling. Inaccessibility of health services among adolescents occurs because of constraints in the provision of facilities and the provision of services or obstacle in their utilization.

Efforts Public Health Center Nanga Pinoh improve access in the building to provide services Communication Education Information, counseling, medical services and referrals when needed. Activities outside the building by providing counseling to schools that exist in the working area and to provide mobile phone number and make a poster that lists an email address.

Quality Improvement with their standard service operations (SOP) for the clerk, then Public Health Center Nanga Pinoh not been made operational standards of service to improve their performance AHCS. "If it seems like there is noIf training activities depends Health Department. ..." (Inf 1.11-7-14). Referring to the ISO 2000 quality or mean something to ensure the achievement of the objectives or expected outcomes as well as keep abreast of the latest professional knowledge.

Quality of health services refers to the level of service excellence in creating a sense of satisfaction to the client. The more perfect satisfaction then the better the quality of health care. Policy in guaranteeing the quality include the establishment and application of standards or indicators. The indicators have the requirements, namely: 1) Simple, 2) to be measured, 3) Helpful (attributable), 4) Trustworthiness (reliable), 5) Timely.

4.6 Monitoring and Evaluation program AHCS

In doing it facilitative supervision and post-interview service to the client, because it was at this time Public Health Center Nanga Pinoh yet facilitative supervision and interviews after AHCS services. "*To my knowledge, there has never been supervision of AHCS*". (Inf 1.11-7-14) Monitoring and evaluation AHCS at the Public Health Center in addition carried out by outsiders also need to be done by the Public Health Center itself. Through monitoring and evaluation will find problems early so that the correction to be made does not require a lot of cost and time. Monitoring aims to determine whether there are obstacles or problems in implementation of the program AHCS. Monitoring carried out at all stages of forming AHCS among others:

Monitoring is distinguished by an evaluation of routine data collection and scope of focus targets. The evaluation was conducted to determine the continuation of the program AHCS. Institutionalization of internal monitoring and evaluation; done periodically by the quality assurance team Public Health Center in order to improve access and speed up service AHCS quality. This is in line with the instructions book AHCS Program Implementation Guidelines on Public Health Center stating monitoring system is the process of data collection and analysis on a regular basis of a set of indicators to assess things.

4.7 Recording And Reporting AHCS Program

The existence of the register book, form medical records, referral forms and reporting forms. Public Health Center Nanga Pinoh not have a register book and a special form AHCS services in accordance with the observation of the document, although the program stated there informant holder. "There is ... the same book all forms ...". (Inf 1.11-7-14). Although the recording and reporting activities in AHCS not required, but it still needs to be done to record the basic things. Recording and reporting activities helpful to get data adolescent health region Public Health Center, to plan and monitor the activities AHCS so do remedial measures.

5 CONCLUSION

Implementation AHCS program in Public Health Center Nanga Pinoh as follows: Strategy Implementation and Development Program at the Youth Care Health Services Public Health Center Nanga Pinoh been done, but not optimal. because there is still a lack of fundraising partnerships with relevant sectors adolescent health program. Measures Establishment and Implementation of the program has been carried out but is still not optimal in its preparation. Program Services groove yet, but the overall flow for general health services already exist and work well. Activity Type of Health Care Services Program Youth in Public Health Center Nanga Pinoh largely been done has not been maximized. Programs that have not been implemented, namely the training activities Healthy Life Skills Education, Peer Counselor Training and Referral Services Social / Institution Law. Improving Access and Quality Program has been conducted as to form a team AHCS, improve resource officers, the implementation of the main activities in the building, improve service coverage and do recording and reporting. There are some activities that are lacking such as the implementation of communication activities such as the provision of information, education and health education (IEC) has not yet reached all teenagers. Monitoring and Evaluation

Program has not been done because of the unavailability of the assessment form (checklist), there has been no post-service as well as an interview has not been conducted independently facilitative supervision is done routinely. Recording and Reporting Program has been done, but there is no result registers and a special form of service AHCS program, but still combined with the register of public services and reporting systems are still not routine.

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Full Day Learning Model School in Madrasah Aliyah Negeri I Surakarta

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ABSTRAC. Full day school is schooling program with the strategy of shortening the time outside of school, and the students get an extra hour to education, which is planned for education and learning process in schools. Many full day school programs have been implemented in countries such as China, Japan and even the United States. It has positive impacts on the students' character development. This system has been applied in the Islamic tradition through the cottage system, although in simple way. In Indonesia, the full day school program has been implemented in a number of private schools. Full day school is a model of integrated education. Full day school would be nice, if the application is done thoroughly. With a full day school, after-school learners can follow the activities of strengthening subjects and extra curricular activities. Full day school program, which was announced by the Minister of Education Mhadjir Effendy, is currently in the stage of preparation, which will be tested in some urban public schools that have the completeness of adequate infrastructure, as well as private schools. Following a full day school that has been spearheaded by the private schooling. In-depth study before the policy is applied, such as the emergence of the extra cost of the students, The financing activities carried learners after completion of the learning process, and others. Studies on the policy to determine the target of education, programs to be executed, the readiness of staff, facilities infrastructures, financing and more. Implementation of the full day school in Surakarta MAN I shows the learning process better than conventional learning. Its Implementation concerns more on the strengthening subject matter of activities and the development of talent, enthusiasm and penchant for learners.

KEYWORDS: full day school, integrated education, man 1 surakarta

1 INTRODUCTION

Modernization requires differentiation of the education system to anticipate and accommodate a variety of social differentiation, technical, and managerial. Anticipation and accommodation needs to be described in the form of formulation, adoption and implementation of educational policy in national, regional and local (Azumardi Azra, 2012: 33). These administrative modernizations, the educational systems and institutions need to be emerged into a modern school system, which is known as the integrated education system through full day school.

Minister of Education and Culture, Mhadjir Effendy argued that of full day school models' implementation, due to forming the character of students in Elementary and Junior High School. This argument reaps the pros and cons in the community, both well-educated community and vice versa; to talk a lot about education. Anyone agree, and not a few who refuse for various reasons. Nettie also not wants to miss of making a hilarious meme-themed full day school.

For the people who struggled and did innovation in education; new innovations in education are good-full day school is not new. In its implementation, with all of its advantages and disadvantages, balancing education today has of been in progress, it can be found in the education system and an integrated full day school.

2 METHOD

This research method is qualitative, with the aim to get an overview of the implementation of learning through full day school in MAN 1 Surakarta. The data analysis technique used is descriptive qualitative analysis and be done with interactive techniques (Miles and Huberman: 1984). Interactive analysis includes the steps of: 1) data collection, (2) data reduction, (3) presentation of data, (4) and verification/ drawing conclusions.

2.1 The Definition And Purpose Of Full Day School And Integrated Education

Etymologically, the word full day school comes from English. It consists of the word “full” which means a day full or sehari penuh (Bahasa Indonesia). Thus full day means a full day or a busy day, and school or sekolah (Bahasa Indonesia) (John M. Echols and Hassan Shadily, : 260). It can be explained that the meaning of a full day of school, when viewed in terms of its etymology, means school or learning activities conducted a day full.

Meanwhile, according to the terminology, full day school means education system which the learning or teaching applies a full day of intensive teaching system i.e., by adding hours of lessons for strengthening subject matter as well as self-development and creativity (<http://www.schoolindonesia.com/Alirsyad/smuHTm/2Juni2012>). The implementation of school starts from early morning until late afternoon in accordance with the program at every level of education. In a full day program, the institutions arrange their own subjects freely while still referring to national standards as a minimum standard, time allocation and the subjects' importance, coupled with the additional models. Thus, the most important in the full day school is scheduling subjects. It has been found in many private of Islamic elementary schools. Typically, these schools charge are expensive and full day school being favorite program which become “product” of the schools.

Full Day Schools are promising lot of things. Pledge is the school includes: the opportunities to learn a lot more students, teachers are free to add material exceeds the applicable curriculum and even set the time to be more conducive. Parents, especially the father-mother who is a busy career in the office could return before six p.m., they are quieter because their children are in school all day and under the teachers' supervision. Full day school learning does not concern on the length of time, since to make most of the time is used for relax or rather informal. Cryan and Others in their research found that the full day school provides positive effects that the children will learn more than playing, because it leads to high productivity, built abundance with the teacher and also shows more positive attitude, avoid deviations for a day in the classroom and in the supervision of the teacher (Bobbi DePorter, 2003: 7).

In terms of curriculum, full day school education system has relevance to the integrated education. Integrated education is widely applied in Islamic public education institutions. In the context of Islamic education, integrated education means common blends science with theology in a balanced and integrated (Imron Rossidy, 2009: 71). This model of integrated education is an alternative for the elimination of the dichotomy of education into public education and religious education.

Integrated religious education learning models that are widely applied are raised by Brenda Watson, religious educationist and Essentialist models. This model seeks to establish personality coherent, encompassing mind, heart and soul, as well as supporting efforts to integrate the curriculum or religious subjects with common subjects to make religion as a basis for other subjects in the curriculum, as well as integrate something students learned by experience through self-reflection of the student (Imron Rossidy, 2009: 88).

The model is widely used in full day School system of educational institutions that use Islamic identity. At Islamic schools, Full Day School is equipped with such spiritual charge: package recites al-Quran, Arabic language courses / English, and so on.

Whereas, implementation of integrated and full day school education system leads to several objectives, among others: first, the order for the implementation of education and learning can be used to provide enrichment and strengthening of subject matter that has been set by the national education department adjusted with level of education. Second, to provide enrichment experiences through habituation to live well in school and then applied in everyday life. Third, to train mental and moral of learners, to sharp the brain, to balance between the physical and spiritual needs in order to form personality. Fourth, for spiritual intelligence learners, it is applied through the addition of religion material and religious activities as a basis in attitude and behavior.

2.2 The Background Of Full Day School And Integrated Education

Full day school appeared in the early 1980s in the United States. It was implemented at kindergarten level and further increased to a higher level from elementary to high school. Parents' reasons of sending their children to full day school program: first, because lots of career women who have children under 6 years old; second, the increasing number of preschool age children who send into public schools; third, strong influence of television and the mobility of the elderly; fourth, progress and modernity that began to develop in all aspects of life.

By entering their children into full day school program, they hope to improve the value of their children's academic preparation to a higher level of success, and able to solve problem (merdeka.com). Developed countries around the world did not implement the system. Learning hours in three countries, United States, Japan and England lasted just seven hours.

In United States, the school was conducted over nine months. School begins in September and ends in May or June, which is divided into quarterly or semiannually, at which time the school adapted to the season in the country. Special Elementary School, the school usually starts at 08:30 and ends between 15:00 or 15:30 local time. For middle school starts at 7:30 and finishes between 14:00 or 14:30 local time. Each hour is divided into six hours of study, or classes that lasted for four times at which each take as long as 90 minutes. Meanwhile, extracurricular activities done after hours of study completed. A similar policy conducted primary school in England, where the school day begins between 8:45 or 8:55 pm and finishes between 15:30 or 15:40. local time. Similar to the US, the school began the first week of September and ends the third week of July. While in Japan, learning time adjusted to each school. However, most schools start teaching hours from 08:00 local time and finished at 15.00. However, not all students go straight home; they will usually spending time with sports or other school activities. (Yulistyo Pratomo, Merdeka.com: Tuesday, August 9, 2016.

For those who understand the learning model of hermitage at the time of the Hindu in an era of royal, or people who are familiar with the world of education and learning at boarding school in Indonesia since ancient times to the present day, the concept of full day school is not surprising. Full day school is common and simple. In a boarding school, full day program is implemented well. Why? Because curriculum implemented in the boarding school is underway for 24 hours. Not just 10 hours in school.

The study says that children who learnt in full day program proved to perform better in following each subject and show significant benefits (Http: //mkpd.wordpress: Measured capitalization full day of school.com. June 2, 2012). In Indonesia, the emergence of full day school education system begins with the emergence of the term of the excellent schools in the 1990s, many pioneered by private schools, including Islamic schools. Excellent school is a school that focuses on the quality of the learning process and not on the quality of students'

input. The quality of the learning process relies on learning system. Whether in fact, excellent schools are usually characterized by high costs, the complete and luxurious facilities, elite, different from other, as well as the number of education staff are "professional"; Sismanto ("Early emergence of superior Schools", articles May 21, 2007) said that in fact those conditions does not guarantee the quality of educational outcomes. The terminology of excellent then developed schools into a form that is more diverse and a trade mark, including the full day and integrated school.

In accordance with the discussion which touched on integrated education as a matter of integrating public education and religious education, then the discussion of the history of this case would describe it. Historical-sociologically, integrated education was born as the implications of the development of changing Islamic education paradigm since the middle ages, which created a dichotomy between religious education that emphasizes the teaching of religious to general education that emphasizes the teaching of non-religious sciences (Muhaimin, et.al, 2001: 38-39). Integrated education is one manifestation of the implementation paradigm that seeks to integrate the values of science, religious values and ethics, as well as able to bring humans to master science and technology, has a professional maturity at once living in Islamic values (Muhaimin et.al., 2001 : 38-39).

The concept of integrated education has become a topic of discussion among Islamic scholars since the last few decades. Integrated education is the crystallization of the recommendations of the World Conference of Islamic education that first held in Mecca. The idea kept rolling into the various countries, even in non-Muslim countries (Rossidy, 74). In Indonesia, the idea was a bit late, because the situation is not conducive and gained new momentum in the reform era with many integrated Islamic schools popping up, ranging from basic to upper secondary. With the integrated Islamic schools, then comes integrated network of Islamic schools (JSIT) throughout Indonesia (Zainal Arifin, 2012: 30-31).

About the importance of integrated education model, delivered by President Sukarno in his notes, "Under the Flag of the Revolution", that the Islamic boarding schools as an educational institution should also teach general knowledge. Moreover, Islamic science is not only covers the knowledge of Qur'an and hadith, but also plus general knowledge (Karel A. Steenbrink, 1974: 227). Soekarno's dream above can be seen in Modern Boarding School Darussalam Gontor. Imam Zarkasyi said that curriculum applied in Gontor modern boarding school is 100% for general knowledge and 100% religion. In addition to teaching hadith, fiqh, usul fiqh which is taught in a traditional boarding school, Imam Zarkasyi added general knowledge to the curriculum of educational institutions, such as the natural sciences, life sciences, mathematics, history, governance, earth science, science education, psychology and so on (Abuddin Nata, 2005: 208-209).

2.3 The Characteristics of Full Day School And Integrated Education

Full Day School applies the basic concepts of "Integrated-Activity" and "Integrated-Curriculum". The concept is what differentiates students in school; learning, playing, and praying packaged in an education system. Full Day School concentrates on the quality of learning process. In the process of learning, it is expected that there is positive changes of learner as a result of learning process and activities. The learning achievement that is expected to be achieved includes:

First, the achievement of cognitive aspects; this achievement can be seen from the ability of learners in remembering, understanding, applying, observing, analyzing, evaluating and being creative. The revision of Anderson taxonomy results in cognitive Domains namely: remembering, comprehending, implementing, analyzing, Evaluating, and Creating.

Second, the achievement of affective aspects. Learners are considered outstanding affective, when it is to be appreciated, can accept, reject the statement and the problems they are facing. Affective domain relates to attitudes, values, feelings, emotions and the degree of

acceptance or rejection of an object in teaching and learning activities. Kartwohl & Bloom (Dimiyati & Mudjiono, 1994;) affective divide into 5 categories: Reception, respond, assessment, organization, character.

Third, psychomotor aspects; psychomotor achievements deal with verbal and nonverbal, acting skills and movement. For example, a learner receives a lesson on etiquette of courtesy to others, more especially to the parents, and then the child is considered to be able to apply it in their lives (Muhibbin Shah, 2004: 154-156).

The system is a set of elements interconnected one another. Learning system is a system because it is the combination of various elements related to one another. The goal is that students can learn and succeed in learning, namely increasing knowledge and skills and have the good attitude. From this learning system will generate a number of students and graduates who have increased their knowledge and skills, and changed their attitude for the better (Miarso, et al, 1986: 33-34).

This realm includes the competence to do the job involving physical movements and competencies consisting of reflexes, basic movement skills, perceptual ability, precision, complex skills, as well as expressive and interpretive. Categories included in this realm are: First, Imitating. Mimicking is the ability to do something with the examples observed, although not understand the meaning or essence of that skill. Second, manipulating. It is the ability to perform an action and choose what is necessary from what is taught. Third, nurturing. It is an act in which the appearance of what is taught and used as an example has become a habit and the movement displayed more convincing. Fourth, articulation. This is a stage where the students can do a more complex skills primarily associated with interpretive movement.

If it is observed, the core process of learning in the schooling system with Full Day School model, among others: First, the learning process takes place in an active, creative, transformative well as intensive. System schools and learning patterns in the schooling system uses full day school indicates learning process that is active in the sense that optimizing schools' potential to achieve the learning objectives optimally both in the utilization of facilities and infrastructure in the institutions and embody the learning process which is conducive for the development of potential learners balanced. Second, the learning process conducted over a full day not forcing active learners in the assessment; the review is too saturated. However, the focus is a system that relaxed and escaped from a boring schedule (Noer Hasan, 2006: 110-111).

2.4 Integrated Learning System of Education

Integrated curriculum is a product of integrated materials and a wide range of subjects. Integration was created to centralize lessons on specific issues which require a solution with the material or materials from a variety of disciplines.

According Soetopo and Soemanto, as quoted by Abullah Idi, (Zaenal Arifin, : 33) integrated curriculum are grouped into five types, namely: child-centered curriculum, social function curriculum, curriculum experience, curriculum development activities.

In principle, integrated Islamic school is a change to the failure to do public schools and Islamic educational institutions, to integrate general science and religion. Thus, in practice, Islamic schools integrated to develop the curriculum by combining general education curriculum in the Ministry of Education, such as math, Indonesian, English, science, social studies, and others, as well as the curriculum of Islamic education that in the Ministry of Religion, coupled with the results of the study curriculum Integrated Islamic School Network (JSIT) (Zaenal Arifin,; 32).

Scientific development proved by this model is not seen as dichotomous but rather viewed as solid and unit. The paradigm of thinking is that the truth in this world would not be complete only approached by the work of reason and observation called scientific truth. In addition there is an intuitive truth and the truth of revelation. Islamic education wants excavation truth through sources that are more comprehensive. It can be found by combining a variety of sources, both scientifically and that can be extracted from the source of the holy book

(Qur'an and Hadith). Between public science and theology viewed and functioned as a coherent, besides equally to dig out the truth that complementary. Al-Qur'an will be understood more broadly and deeply if includes science and science would otherwise thrive if it gets its inspiration from the narrative of the Qur'an, which is expected to reflect Islamic university (Imron Rassidy, : 71-72)

2.5 The Development of Islamic Education System With Full Day School In Madrasah Aliyah Negeri 1 Surakarta

Islamic education in Indonesia was held in the form of boarding school and Islamic schools (madrasah). According to Dahlan Hasim (Malik Fajar, 1998: ix), madrasah by some communities still regarded as a second class of educational institution. As a result, even though legally recognized madrasah in line with other formal schools, madrasah generally only attractive to students who has low economic intelligence capability. On the other hand, high society seems to send their children to these institutions, so that efforts to improve the quality of madrasah education are always an obstacle.

It should be recognized that Islamic education less occupied in Indonesia. Even people assume that achievements of its graduates are under public schools. It is then the trust and the public interest is more proud to send their children to public schools. To solve the problems then opened an integrated curriculum school program; the curriculum of religious education and general education, using a full day school system, by adding hours of learning for the strengthening of the material.

Madrasah Aliyah Negeri Surakarta, before the Minister of Education and Culture, Muhadjir Efendy, arguing about Full day of school for elementary and junior high schools, MAN 1 Surakarta-based on the explanation of Principal MAN 1 Surakarta, Hariyadi Purwanto have preceded to implement full day school model.

Further, it is also explained that this school also implements Boarding School Program, Skills Program, especially in the IT field, as well as full day school program. Thus, not all learners of MAN 1 Surakarta definitely follow full day school program. Students who take the full day school program are limited and selected.

Madrasah Aliyah Negeri 1 Surakarta has 1222 students, 80 teachers who cared. Learners are divided into educational program that includes four majors consisted of Religious Program also Boarding School Program (boarding), Skills Program, especially in the IT field, as well as full day school program. Learners are divided into 72 classes with 280 lessons.

Madrasah Aliah Negeri 1 Surakarta has 1222 students, besides divided into four courses explained above, they also can develop their skills, talents, interests and passion in program offered by school, i.e.: Osis (Intra School Student Organization, Dewan Ambalan (Council shelves) that take part in Scouting, OPPK (Religious Program Student Organization), OPBS (Boarding School Student Organization), FKA (Firqoh Calligraphy Al-Hasyimi) for whom interests in art and calligraphy.

In the Academic Year 2017/2018 MAN 1 Surakarta only open 4 Full day classes consisting two Men and Women full day class of men and women natural sciences. In addition, it will open two Social science full day women Class with a capacity of respectively about 34 students.

In Full Day class, there is an additional instructional material in 3 to 4.30 pm (Monday - Friday). Full day classes prepared for excellent students who will continue studying at the College. In the level of implementation, each student costs of Rp. 100,000.00 for each month, and still has to pay fees amount to Rp. 100,000,00. Full day class's students' achievements are better collaborated with Civics teacher-Helmi.

Class Selection Full Day held on July 21, 2017, followed by all new students of regular program. Material Selection Full Day classes: English, Mathematics, Science. Students from full day school have a high motivation to continue studying after completing his studies in MAN 1 Surakarta. In addition to the learning process in the classroom, extracurricular activities also programmed for the second semester of Mathematics UNS Surakarta, Central Java. In the

3rd semester students, programmed practicum in Mathematics, Gajah Mada University, Yogyakarta; and for four semesters, programmed at Brawijaya University laboratories at East Java.

To support the teaching and learning process in Madrasah Aliyah Negeri 1 Surakarta has had a representative study room, science laboratory, language laboratory, computer laboratory, library, hostel, skills room, and other supporting facilities. Listed below are presented in the table on the condition of education in MAN 1 Surakarta:

Table 1
School Facilities of Madrasah Aliyah Negeri 1 Surakarta

Num.	Types	Quant.	Area (m2)
1.	Classrooms	30	1.822
2.	Principles' room	1	136
3.	Office	2	88
4.	Teachers' office	2	144
5.	Library	1	112
6.	Laboratories: 1. Language lab. 2. Biology lab. 3. Physics Lab. 4. Chemistry Lab. 5. Computer Lab.	2 1 1 1 2	117 80 80 80 144
7.	Skills Rooms: 1. Computer skills 2. IT skills 3. Fashion and designs skills 4. Secretarial Skills	1 1 1 1	56 265 280 263
8.	Mosque	1	35
9.	Hostels	6	1.496

Globalization era either in progress nowadays or in the future will influence the socio-cultural development of Indonesian Muslim community in general, or Islamic education, in particular. The long argument should not be noted again, that the Muslim community does not want to survive and prosper in an increasingly competitive world development in the present and the 21st century (Azyumardi Azra, 2012: 41).

3 CONCLUSION

From the discussion of the education system full day school in Madrasah Aliyah Negeri 1 Surakarta above, it can be found several conclusions: First, Full day school means education system that implements learning activities and full day teaching by integrating intensive learning system i.e., by adding hours of lessons for strengthening of the subject matter as well as self-development and creativity through extra-curricular activities. Second, integrated Education means combining science with the general religious knowledge in balanced and integrated way. Third, the implementation of full day school and integrated education system lead to several objectives, among others: (a) to provide enrichment and deepening of subject matter that has been set by national education and religious ministry and appropriate to the level of education;(b) to provide enrichment experiences through good living habituation to later be applied in everyday life;(c) to conduct training of psychiatric, mental and moral learners in addition to sharpen the brain for a balance between the physical and spiritual needs to the formation of personality unit; (d) for the guidance of students' spiritual intelligence through the

addition of religious education and religious activities as a basis in attitude and behavior. Fourth, Full Day Schools implement a basic concept of "Integrated-Activity" and "Integrated-Curriculum" and orientation to the learners' achievement that includes three domains, cognitive, affective and psychomotor. Fifth, full day school learning process is actively underway, creative, transformative well as intensive, but is packed with a system that relaxes with a schedule that is not boring.

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The Study of Design Elements On Children's Picture Books as the Media of Communication to Character Building for Early Childhood Education

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ABSTRACT. Educating human character need to be started at an early age. However, it requires appropriate communication media. Picture books can be communication media to introduce the character in early age children effectively and efficiently. It is because the book is financially more affordable than other media. Books can develop capabilities of young age children in imagination, language, and improve their cognitive abilities. The related book must be in excellent and fantastic design. This study aims to explore the conditions of the design elements found in the scholarly character book, the quality of conception; and the design condition that can be accepted by younger children and the educators as a communication strategy to build the nature of early age children. The research conducted by qualitative methods focusing on content analysis. Research data taken through a sampling of children books that contain character building. The books chosen are the books which used as the medium of learning in preschool. Data validation used the theory of validation. The design analysis focuses on the artifact, typography, illustration-full color, and context. Research results found that: (1) the condition of the design elements in the content of character building educational books for early age children currently, 70% of them are improper; (2) the quality of the design compared to the early childhood best seller book are not balance; (3) The design factor of character educational books for early childhood that can be accepted by younger children, parents, and educators are those who meet the whole factors. Picture books that do not fulfill all the design factor requirements can't be used as a medium of communication to build the character of early childhood.

KEYWORDS: design, children's books, media, characters

1 INTRODUCTION

Attempts to introduce character education in early age children can not be done if it is only informed orally, but it required a visual communication media, for example through cartoons, games, and books. Books can be a media for introducing characters in early age because it is effective, easy to carry anywhere, and more affordable for children from various social, economic conditions. Books can develop abilities of young age children's imagination, language, and it also can improve their cognitive abilities. Books can be more attractive to children at a young age if its performance based on the theory of adequate design.

Children's books presented with proper design can optimize the process of early age children learning. Books with good design can also affect the cognition of young children to receive the message. In other words, it will change the process and mindset of the childhood subconscious with visualization and interactive aspects. It is where character education can be taught to be smooth and easily accepted by the intellect and creativity of young children. During this time, the books which often found on early age are the books for playing, recognizing letters and coloring pictures. There are no books for very young age children about character education with the adequate design yet.

many available books for young children have adequate design and its appearance is excellent. Unfortunately, these books are very far from a character education condition. These books are series of books such as Princess, Barbie, and Empire Series, all of them translated books or imported books. Moreover, these books are best-selling books per the famous Indonesian-children-book best-sellers. In fact, if we observe it longer, it may result in consumptive behavior in early age children. In short instead of giving books to early age children to get them smart, it will obtain just bad behavior of the children. From the above condition, it is necessary to discuss deeply the condition based on the theory of design of Picture book as the media of character teaching for early age children.

From the description stated above, the following are the issues: (1) how is the condition of design elements in the character education book for early age children? (2) How is the quality of the design elements that exist in the character education books for young children compared to children's book best-seller books? And (3) how is the design factor of the character education books for early age children which accepted by younger children and the educators?

2 DESIGN OF PICTURE BOOKS AS MEDIA TO EDUCATE CHARACTER OF EARLY AGE CHILDREN

2.1 Design of Picture Books for Early Age Children.

The design comes from the word *dessiner* (French), which means "drawing," sometimes referred to regarding design. Sachari (2005: 3) stated that the design defined as behavior related to "design and designing." To a model can be said excellent, Frascara (2004) stated that the design factor consists of a line, form, texture, space, size, and color.

Another opinion stated that design elements of Picture book for early age children include artifact description, typography, illustration-full color, and context (Sue, 2012: 180). Artifact description is part of the information used to deepen the explanation in the form of objects. Typograph is about the structured letter in an alphabet, and it is an important medium of communication because it has visual perception effect to the readers.

A design element in the form of illustration-full color required in the design of children's books at an early age. Presentation with a full-color illustration is more important in giving effect to the message memory for early age children compared to the message in the form of words, as well as elements of context. Context is an event or events that are presented in the book to the child to help to provide a natural explanation or message.

Picture books for children can adequately design with more illustrations. Picture books for young children are expected to contain fewer writings but provide more pictures (Bunanta, 2015). The unique characters of the illustrations in books for early childhood among others: (1) Does not discredit ethnicity, religion, class, and inter-group relation; (2) Contain a lot of bright colors with high quality, large enough, not abstract images, not scary; (3) The illustration is not ambiguous for children, for example, clearly visible the differences among figure picture whether it is a woman or a man; (4) Makes a lot of illustrations, less text and adjusted to the characteristics of children; (5) Drawing and writing is a reflection of the environment around the children.

2.2 Illustrated Character Education Books as Media of Learning for Early Age Children

Picture book aimed at making character education to early age children becomes smooth and developing good character. Therefore, the criteria should be perfect. About the rules, Armstrong (2009: 75-92) expressed that the behavior of good character presented through an artistic book. Thus, it is necessary to create an extraordinary book for character education of early age children.

Further stated by Widayanti (2012) that in nature education book for early age children required to be written on how to: (1) Build independence; (2) Establish discipline; (3) Get kids

comfortable with the regulations; (4) Learn to talk to people politely, and (5) Learn to solve the conflict. From all opinions above it can be concluded that the Picture book as a media of character education for early age children is a book that needs to be created with certain criteria. Among of the them that it must teach character well, presented by following the growing time of early age children and it also must meet the terms of sound design elements.

3 RESEARCH METHOD

Study of design element in illustrated children's books as the media to educate character of early age children done by using a qualitative research method that focuses on content analysis. This selection based on the consideration that the study research conducted by discussing the substance of the design elements of illustrated children's books. It means that the assessment including the design factor of the Picture book for character education of early childhood children.

If it is associated with the theory of methodology, the selection of content analysis method is the right choice, because it makes the results of the research is objective, systematic and descriptive quantitative of what appears in the communication. In agreement with the explanation of Campbell (1975:178-193); Hamilton (1980:76-92), that content analysis as a method can be used to examine a complex problem. In this study, the data source in the form of pictures is validated first before making a conclusion. The validation used is triangulation theory by matching the data and theory; later the end is taken. The researchers with similar studies with this research use content analysis to set up a method, to produce a new theory, or to explain the situation, providing important application solutions, explore, or describe an object or phenomenon.

Research that is relevant to this study is the research of Stewig (2013:273-279) which also described the findings of contents analysis which can be obtained from the document data or data that comes from informants or observation of phenomena, as well as of the results of the observations on the reports. From the results of such research, noted that this analysis is relevant to this research method.

4 THE RESULT ANS DISCUSSION

4.1 Conditions of Design Elements Contained in Picture Books as a Media of Character Education for Early Age Children

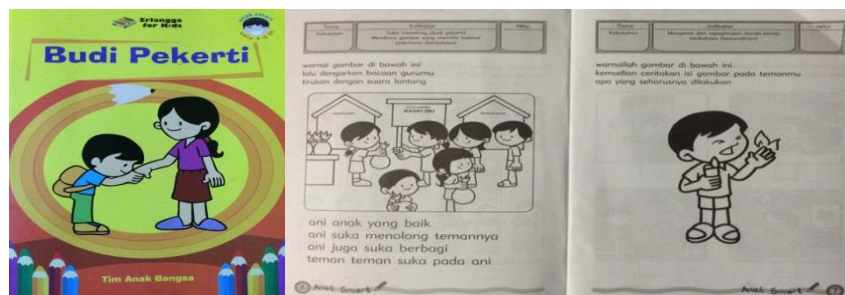
The status of the design factors in this study based on a sample of character education book for early age children in the society. It consists of: (1) "NegeriKejujuran" published by PustakaIlalang Surabaya, 2011; (2) "DongengWarnaWarni" published Gramedia BIP, 2015; (3) "AktifitasPendidikanKarakter " published Erlangga Jakarta, 2014; (4) "Budi Pekerti" book, published by Gramedia Jakarta, 2010; (5) "10 DongengPutri"; and (6) "Disney Frozen Anna &Eka's Adventure Stories".

The Picture book "NegeriKejujuran" can be seen on the cover that design elements not adequately presented in the context. Although there is an illustration, it doesn't meet the elements of the full-color picture. The incomplete design elements in the content of the book don't fulfill the four elements which include the artifact description, typography, illustration-full color, and context. In the entire contents of the book, all of them fulfilled by writings. In the next book was discussed "DongengWarnaWarni " book, design elements are also limited to the cover of the book, and a little on the contents of the book, as shown in Figure 1 below.



Figure 1. The cover design and the content of “DongengWarna-warni” book

In the cover design and the contents of book “DongengWarna-warni”, design elements can be seen from the book cover which contains Typography, Illustration full color, and the context, however, there is no artifact item description. Meanwhile, the book only presented one-page cartoon full color and didn't show other design elements. Those factors are interesting visually only on the cover, especially from the view of children. But the design elements don't appear in the whole of the book. The same design element condition also happens in book “Budi Pekerti. We can see in the following pictures.



Picture 2 The cover design the content of “Budi Pekerti” book

On the “Budi Pekerti” book design elements also appear on the cover design. But in the book content, there are differences compared to the sample of previous book content. The difference is on every page of the theme on which there is illustration picture. The illustration is for message descriptors. However full-color elements haven't been found in these books.

4.2 The Quality of Design Elements on the Character Education Book for Early Age Children Compared to the Best Seller Children Books

If the books compared to children's best seller book, the design element quality on the education character book such as picture 1, 2, and 3 above are different with kids best seller books. To differentiate them it can be seen on the best seller books below.



Picture 3 The cover design and the content of “10 Dongeng Putri” book

Cover design and contents of the book "10 DongengPutri" meet the whole design elements. From the presence of shape and spaces form which applied precisely for the early age children as the users of the book for their study. Besides that, the size is also precise, and the colors which presented in the book are also in full-color composition. The full-color composition is the appeal of the book on early age children.

Excellent design elements can also be found in the contents of this book, as can be seen, the presence of whole design elements. On the design items in the book above, it showed the spaces which become the distance between one shape with another shape; this design can be an element to give attractive aesthetic design and dynamics design, especially for early age children. The part of the good design which belongs to the young age children's best seller books is applied on the cover and to contents of the following book.



Picture 4 Design cover and content of "Barbie In the Princess" book.

On the cover design of the book "Barbie in The Princess," the elements of design are perfectly fulfilled. Not only the elements of line, shape, space, size, and excellent color, texture elements are also present. Those things make this book is not only good looking but also comfortable to hold. It may attract the interest and attention of early age children. The entire pages filled with a great illustration by paying more attentions to the presence of complete designs elements. It also meets the principles of complete graphic designs. The fulfillment of the design elements applied in the book "Anna and Eka's Adventure."

In the Picture book "Anna and Eka's Adventure" there is simplicity, especially regarding typography. The principle of balance presented in the form of a state or similarity between the forces facing each other and give the impression of a balanced visually. The principle of unity displayed in the illustration with cohesion, consistency, oneness or wholeness. The design repeats the color, shape, or texture that is different from the region, presenting accentuation in suppressing meant to draw attention. The proportion of the illustrations given in the books for early age children classified as the best seller including the core principles of governance as to obtain harmony. Overall, the comparison condition of the books shows the difference in the quality of different designs.

4.3 Design Factors Educational Character Book that Early Childhood is Grateful

Design factors of educational character book that early childhood children are thankful are the elements of design which are desired or wanted by children, parents, and educators. Related to this matter children's book that teaches good behavior and now it is known as character education should be designed with complete elements of design. Perfect design elements will help children like the book and keep studying the book (Bunanta, 2008).

From the opinion, we can see that, in fact, maintaining an excellent situation of learning on children, especially early childhood is not automatic, but it must be with some efforts. By using complete design elements assistant, such efforts applicable. It also by the explanation of the Resnick (2003:15-18) that the elements of color, line, shape, and texture of the items are a critical thing that can't be left behind in designing children's books. Without the presence of these elements, although a book teaches good character, it will not be readily accepted by the user i.e. early age children.

Another opinion related to book design for very young age children which are acceptable is the view of Ambrose (2015) which stated that young age children absorb the greatest message from visual communication. Visual communication presented in the form of objects and images. Objects and images are the most widely used media to make it easier to deliver a message to early age children. Therefore, illustration through images with complete design elements is the right way to be accepted for early age children.

Still associated with the explanation above, we can follow the opinion of Solso (in Dayaksini&Yuniardi, 2004:173) stated that in building the perception of things that make up a character, every individual could get the messages and the messages can speak with numerous illustrations. It begins with searching, accepting, defining, storing, and using of words in life. If it is observed and relates to the design of the character education book for early age children that is acceptable, then the opinions can be synthesized that character education for very young age children can be delivered through the book as the media. The book used must be designed with proper and adequate illustrations. Such design can help early age children get motivated to character education until they can absorb the messages which applicable future life in adult life.

5 CONCLUSION

1. Picture books could be more exciting for early age children if their performance is based adequate design theory. It is required if people want to make the book functions as a medium for character education for early childhood.
2. Currently it was found books for early childhood with the adequate design even excellent; however, they aren't applicable as the media for character education.
3. The conditions of design factor on Picture book for character education of early age children currently is inadequate.
4. The quality of design elements on the picture book as a medium character education for early age compared to the picture book which belongs to best-sellers are not equal yet. It is the cause of character education book for early childhood children not entertaining.
5. The design factors of Picture books as a media of character education for early childhood children that acceptable by the children, parents, and educators must fulfill the elements of the artifact description, illustration, typography (full color), and context.

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Fake News : Is It The Fault of Social Media?

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ABSTRACT. In recent years, human are living in a post-truth society where it is extremely difficult to correct falsehoods that have been passed so fastly and indiscriminately through the net. The proliferation fake news in social media increases significantly because of the popularity of social media. It is possible for anonymous user to spread defamations and inaccurate stories as quickly and easily as the truth. Fake data appear very real as the original. In Indonesia, an immense number of fake news increases dramatically toward election period, either the president or governor election. Drawing on audience data, archives of fact-checking websites, literature review, and results from a new online survey, we find : fake news proliferated and spread quickly because most of the mainstream media have lost their credibility. People have started to understand that what is presented in the mainstream media is influenced by the political ideology of the media owners. People are starting to look for alternative news sources. This created a vacuum, which allows for almost everyone to make up story and spread it through social media. Nevertheless, social media is not the only one to be blamed, there are several other factors that influence this situation. The objective of this paper is to describe the technological, economical, sociological, and cultural context which were boosting the increase of fake news today.

KEYWORDS: fake news, social media, mainstream media, proliferate news, spreading news

1 INTRODUCTION

The epidemic of fake information, particularly in social media, has seized the attention of the world, including Indonesia. The rapid development of smart phones makes the public more easily access a variety of information and news just in the palm of the hand. The false information spread easily, which for some people it is believed to be the truth. This situation create a post-truth era.

We are living in a post-truth society where it is extraordinarily difficult to correct falsehoods passed on so swiftly and indiscriminately through the net (Greenslade, 2016, November 23). "Post-truth"¹⁴ as "relating to or denoting circumstances in which objective facts are less influential in shaping public opinion than appeals to emotion and personal belief ". In the post-truth era, borders blur between truth and lies, honesty and dishonesty, fiction and nonfiction. Deceiving others becomes a challenge, a game, and ultimately a habit (Ralph Keyes). The proliferation of fake news in social media increase significantly because of the popularity of social media. It is possible for anonym user to spread defamations and inaccurate stories as quickly and easily as the truth. Fake data appear very real as the original. In Indonesia, an immense number of fake news increase dramatically toward election period, either the president or governor election.

1.1 ¹⁴ Oxford English Dictionary, Oxford University Press defines "post-truth" as "relating to or denoting circumstances in which objective facts are less influential in shaping public opinion than appeals to emotion and personal belief."

These conditions endanger the unity of the Indonesian people who have diverse ethnic and cultural. The aim of this research is to determine the circumstances that affect the production and dissemination of fake news. This study will give more details on factors such as technological, economical, sociological, and cultural on that situation. By doing so the government, various parties and communities together can take appropriate measures to suppress the dissemination of fake news.

Fake news proliferated and spread quickly because most of the mainstream media has lost their credibility. The expert of communication and popular culture Idi Subandy Ibrahim viewed hoax as a counter to the performance of the mainstream media are soluble commercialism and getting left side of idealism (Kompas, February 8, 2017). People have started to understand that what is presented in the mainstream media is influenced by the political ideology of the media owners. As mentioned by Mathew Kieran (1997), news is not formed in a vacuum. News is produced from the dominant ideology. Drawing on audience data, archives of fact-checking websites, literature review, and results from a new online survey, we found some facts that affect the production and the spread of fake news in Indonesia.

2 TECHNOLOGICAL CONTEXT

The latest survey of APJI¹⁵, Internet Service User Association revealed a significant increase on the penetration of internet users in Indonesia. In 2016, Internet users in Indonesia reached 132.7 million, or as much as 51.8%, of the total population of Indonesia which amounted to 256.2 million people. This number increased by 16.9% from 2014 ago, with internet penetration as much as 88.1 million of a total population of 252.4 million people. The increase of quantity of Internet users have become reasonable in the view of the development of digital technology is faster (<http://ilkom.fis.uny.ac.id/>).

The emergence of the smartphone or mobile technology enables every individual to freely access, retrieve and share any content on the Internet. This was in line with the data further noted that as many as 47.6% of the users use the mobile phone to access the internet. The number only has a difference of as much as 3.1% of the device that dominates, namely the use of mobile phone and a computer that has a percentage of 50.7%. These data show that the mobile phone or smartphone into a device that is most commonly used to access the internet. Mobile phone does have its own advantages compared to other devices such as a home computer or notebook. Smartphone is convergent media device.

By using one of these devices we are able to do various activities such as calls, send messages, listen to the radio, watch television, play games and access the internet. According to the shape, it is very practical carried and transported anywhere.

Furthermore, the Internet as a form of new media provides a very broad opportunity for each individual user to consume and produce content. As many as 129.2 million or 97.4% of total Internet users in Indonesia access social media content. These numbers show that the interest of the Indonesian people to use social media is very high. Instagram and Facebook more frequently visited by netizen with a percentage of 15% to 54% respectively.

3 ECONOMICAL CONTEXT

In a capitalist system, people do anything to achieve the greatest possible profit with the smallest capital. Business news website hoax considered beneficial and do not need huge capital and operational costs. This is why this business is so attracted many people. The average income can reach IDR 600 million - 700 million / year. The numbers are very tempting in difficult economic conditions like today.

MAFINDO (Masyarakat Anti Fitnah Indonesia¹⁶) identify there are about 20 sites spreaders of fake news are still operating. One of the goal to create Fake news sites is making

¹⁵ APJI : Asosiasi Pengguna Jasa Internet (Internet Service User Association)

¹⁶ Mafindo : Masyarakat Anti Fitnah Indonesia (Community Anti Defamation Indonesia)

money. According to Saptiaji Eko Nugroho, the initiator of MAFINDO as quoted Katadata¹⁷, with Rp13.300 per US dollar exchange rate, a hoax news value could reach Rp1,33 million. Its value may increase if the news was viral. In one year, sites like the income can reach nearly a billion rupiah a year (Katadata, December 15, 2016)

Jonah Berger, a professor of marketing at the University of Pennsylvania that specializes in a matter of word of mouth and social influence detection said that content options affect the rapid spread of information. Berger studied four types of content payload; angry, humor, sadness, and joy. When we are angry, people tend to shout (Berger, 2013). Not surprisingly, the content that enrages easily spread from the content provoke another response. Enrages content is processed for other needs. The most obvious motive is economic.

In the social media age word-of-mouth can travel very fast. The scale, speed and real-time nature of the social Web and the increased possibilities for people to share and express themselves play a crucial role. This situation is encouraging people to do business in this area, with a small capital to get a very big benefit.

4 SOCIOLOGICAL CONTEXT

Sociologist UGM, Derajad S. Widhyarto uncover the reasons some people spread the word hoax. During this time we are accustomed to formal normative situation in which the identity of an opinion is needed, but when it appears online media, we can disseminate information without giving identity or using false identity.

The majority of people do not realize that there are penalties when disseminating information that can not be accounted for it. In Indonesia there are ITE Law. According to Derajad, there are two groups of people who often produce fake issues. The first are those that exciting to the new technology. They are excited in creating the issue. As we know that this nation before their reforms have limitations in expressing opinions and democracy. Since the reformation, the society seemed to get fresh air to express their aspirations and their opinions freely which were related to government or whatever. Many people can express their aspirations through social media. However, the number of people who actually went too far in expressing their aspirations without regard to ethics and norms in the opinion

Secondly, well educated people, which were used their knowledge and deliberate it for specific purposes. They are able to produce a new information which incidentally is not clear, and is not supported by the data (news.detik.com). Usually they create fake news because of political or economical motif.

5 CULTURAL CONTEXT

Generally, Indonesian society today glad to share information. Coupled with the development of digital technology penetration to various circles, the circulation of information becomes increasingly difficult to stop. The advance of information technology leads to change the culture and customs of the people, including the way society spread news or information

Chairman of the Indonesian Society Anti Hoax Septiaji Eko Nugroho expressed that the cause may be related to the use of technology that is not accompanied by a critical look at the issue of culture. His speech in public declarations Anti Hoax in Jakarta on Sunday, 2017, January 8th, Indonesia was among the top five smartphone users in the world, but the level of literacy is second-bottom after Botswana in Africa

Septiaji refers to research World's Most Literate Nation published mid last year. Of the 61 countries that were included in the study, Indonesia indeed ranks 60th interest in reading about people.

¹⁷ KATADATA is an online media company and research in economics and business. Established on April 1, 2012 in Jakarta, this company provides news, information, data, and results in depth research for the benefit of business leaders and policy makers, but packaged in a straightforward and attractive public to be easily understood.

Table 1. Top 20 Countries With The Highest Number Of Internet Users

Top 20 Countries With Highest Number Of Internet Users - June 30, 2016						
#	Country or Region	Population, 2016 Est.	Internet Users 30 June 2016	Internet Penetration	Growth (*) 2000 - 2016	Facebook 30 June 2016
1	China	1,378,561,591	721,434,547	52.3 %	3,106.4 %	1,800,000
2	India	1,266,883,598	462,124,989	36.5 %	9,142.5 %	157,000,000
3	United States	323,995,528	286,942,362	88.6 %	200.9 %	201,000,000
4	Brazil	206,050,242	139,111,185	67.5 %	2,682.2 %	111,000,000
5	Indonesia	258,316,051	132,700,000	51.4 %	6,535.0 %	88,000,000
6	Japan	126,464,583	115,111,595	91.0 %	144.5 %	26,000,000
7	Russia	146,358,055	103,147,691	70.5 %	3,227.3 %	12,000,000
8	Nigeria	186,879,760	97,210,000	52.0 %	48,505.0 %	16,000,000
9	Germany	80,722,792	71,727,551	88.9 %	198.9 %	31,000,000
10	Mexico	123,166,749	69,000,000	56.0 %	2,443.9 %	69,000,000
11	Bangladesh	162,855,651	63,290,000	38.9 %	63,190.0 %	21,000,000
12	United Kingdom	64,430,428	60,273,385	93.5 %	291.4 %	39,000,000
13	Iran	82,801,633	56,700,000	68.5 %	22,580.0 %	17,200,000
14	France	66,836,154	55,860,330	83.6 %	557.2 %	33,000,000
15	Philippines	102,624,209	54,000,000	52.6 %	2,600.0 %	54,000,000
16	Vietnam	95,261,021	49,063,762	51.5 %	24,431.9 %	40,000,000
17	Turkey	80,274,604	46,196,720	57.5 %	2,209.8 %	46,000,000
18	South Korea	49,180,776	45,314,248	92.1 %	138.0 %	17,000,000
19	Thailand	68,200,824	41,000,000	60.1 %	1,682.6 %	41,000,000
20	Italy	62,007,540	39,211,518	63.2 %	197.1 %	30,000,000
TOP 20 Countries		4,931,871,789	2,709,419,883	54.9 %	903.7 %	1,051,000,000
Rest of the World		2,408,287,703	966,404,930	40.1 %	961.4 %	628,433,530
Total World Users		7,340,159,492	3,675,824,813	50.1 %	918.3 %	1,679,433,530

NOTES: (1) Top 20 Internet User Statistics were updated for June 30, 2016. (2) Growth percentage represents the increase in the number of Internet users between the years 2000 and 2016. (3) The most recent user information comes from data published by Facebook, International Telecommunications Union, official country telecom reports, and other trustworthy research sources. (4) Data from this site may be cited, giving the due credit and establishing a link back to www.internetworldstats.com. Copyright © 2016, Miniwatts Marketing Group. All rights reserved worldwide.

Table 2. World's Most Literate Nations Ranked For Release: March 9, 2016

Country	Rank	Country	Rank	Country	Rank
Finland	1	Malta	21	Romania	41
Norway	2	South Korea	22	Portugal	42
Iceland	3	Czech Republic	23	Brazil	43
Denmark	4	Ireland	24	Croatia	44
Sweden	5	Italy	25	Qatar	45
Switzerland	6	Austria	26	Costa Rica	46
United States	7	Russia	27	Argentina	47
Germany	8	Slovenia	28	Mauritius	48

Latvia	9	Hungary	29	Serbia	49
Netherlands	10	Slovak Republic	30	Turkey	50
Canada	11	Lithuania	31	Georgia	51
France	12	Japan	32	Tunisia	52
Luxembourg	13	Cyprus	33	Malaysia	53
Estonia	14	Bulgaria	34	Albania	54
New Zealand	15	Spain	35	Panama	55
Australia	16	Singapore	36	South Africa	56
United Kingdom	17	Chile	37	Colombia	57
Belgium	18	Mexico	38	Morocco	58
Israel	19	China	39	Thailand	59
Poland	20	Greece	40	Indonesia	60
				Botswana	61

Sorce : A companion book, *World Literacy: How Countries Rank and Why It Matters* (Routledge, 2016) by John W. Miller and Michael C. McKenna

6 CHANGES IN THE PATTERN

In an era when society find difficulty to distinguish true and false information, the most important thing is to improve media literacy and literacy social media. Therefore, fake news dissemination can also be done by those who are educated. Mobile phone users, when there is the news via Twitter, Facebook, WhatsApp, they usually read only the title and then propagated. This is a fact and become an interesting character that has never happened before. In addition, the habits to share information as quickly as they can, encourage the patterns of people's reading also changed.

According to Nukman Luthfie¹⁸, low literacy communities affected by many factors, one of them is the tendency to only read the title without seeing, let alone understand the content of the news. In the statistics of an institution, nearly 40% of the content in social media never been opened (Kabar 24.com, 2016, December 16)

In fact, he added, most of the content hoax was certainly bombastic title, while it was not nothing. This fact, he said that was one forerunner hoax. "The harm that when the titles were not true it continues to spread, and the person receiving agreed to continue to spread again. Can you imagine how big the impact of the hoax "

Online news readers tend to read quickly. This is supported by online news format. The most Portal's news read by the netizen is the portal which is consist of a few paragraphs, and even tend to be incomplete presentation in the news. To obtain complete information, the reader is forced to read more than one word.

Many hoaxes spread is primarily, even educated people could not distinguish where the news is true, advertorials and hoaxes. They deploy whatever they like. Hoax information has a big opportunity to make the public socially divisive.. For example, if it is associated with the momentum of the election. It was compounded by the condition that the mass media take side to one party so that public trust in the mainstream media has decreased.

Professor of Communication Science University of Padjadjaran, Bandung, Deddy Mulyana, mentioned the original character of the people of Indonesia are not accustomed to disagree. An unhealthy democracy is the primary factor that led to the false information (hoax) spread in Indonesia easily. Indonesian people love to gather and tell stories. Unfortunately, what was said is not necessarily true. Because the culture of collectivism is not accompanied with the ability to process data (Kompas, February 8, 2017 : 1) According to Deddy, most people are not used to record and store data so frequently spoke without data. On the other hand, the people

¹⁸ Observers of Social Media and Information Technology

prefer to discuss aspects related to violence, sensuality, drama, intrigue and mystery. Politics is a field that has these aspects. No wonder that fake news often occurs in political themes. Especially when a power struggle that knockdown as the local elections.

Most of people in Indonesia do not have a hobby of reading a book, and suddenly they pestered with the flood of information in the digital realm. Because of its very nature likes to talk, then the information received easily and then distributed again without verification.

7 CONCLUSION

Social media is not the one to be blamed. There are other factors that encourage the fake news increase significantly. From the findings of this research, the government and the community clearly understand the characteristics of the hoax defamation, and they can jointly to suppress the spread of fake news and adopt the appropriate steps. Moreover, discussions about fake news has led to a new focus on media literacy more broadly. The government and the society realize that living in a post-truth era need some action to educate and advocate for critical thinking, a crucial skill when navigating the information society. There are some suggested steps to the community when they get the information and before they spread it. Firstly, they should consider the source and check the author, are they credible? and then check the date because reposting old news stories does not mean they are relevant to current events. The next step is check for the biases, they should be considered if their own beliefs could affect their judgement. Furthermore, they should read beyond. It is jeopardize if they read only the title, because the headlines sometimes outrageous in an effort to get clicks. They should read the whole story and click supporting sources. Check again to make sure, because it might be satire. The final step is ask to the expert. The more we crowdsource our wisdom, the wiser the world becomes.

Suggestions for further research to look at the spread of this fake news from the psychological side of the spreader fake news. What drives their motives in producing and spreading it. What makes them so sure of the truth of the news and confident in spreading the news.

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Textual Analysis of Official Teaser, Original Soundtrack Video and Behind The Scene's Film *Warkop DKI Reborn : Jangkrik Boss Part 1*, As The Highest Grossing Indonesian Film of All Time

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ABSTRACT. *Warkop DKI Reborn: Jangkrik Boss Part 1* is an Indonesian film released in 2016. This is comedy slapstick's film which get more than six million viewers and become the highest grossing Indonesia film of all time, nowadays. The successful achievement the number of viewers of the film certainly can not be separated from the media promotion that is used to attract the attention of prospective audience. This study using textual analysis, aims to explore into how the promotion content that is displayed in official teaser, original soundtrack video, and behind the scene's film *Warkop DKI Reborn: Jangkrik Boss Part 1*. Meaning of Warkop DKI's name is abbreviation of Warung Kopi (where people gather to relax while a cup of coffee) was initiated by three legendary comedian Indonesia; Dono, Kasino and Indro (DKI). They are known through films, drama radio, and television series in 70s until 90s. And now, *Warkop DKI Reborn* show stories and jokes typical by Dono, Kasino and Indro, but played by the young popular actors in Indonesia today. A lot of icons Warkop DKI found in that third of *Warkop DKI Reborn's* promotion videos. It is very significant to attract the enthusiasm of prospective viewers who have become fans of them, to regain memories about Dono, Kasino and Indro. It is also be a tribute to the legendary Warkop DKI and an introduction for prospective viewers who never know them before

KEYWORDS: film, promotion video, teaser, textual analysis

1 INTRODUCTION

'*Warkop DKI Reborn : Jangkrik Boss Part 1*' is a comedy slapstick's film which tell stories about character of Dono, Kasino, dan Indro. They are legendary comedian Indonesia who belong to Warkop DKI (Warung Kopi Dono, Kasino, and Indro) and they known through films, radio drama, and television series since 70s until 90s. In 2016, Falcom Picture producing *Warkop DKI Reborn* film which show a stories of Dono, Kasino and Indro who to be played by Indonesian popular actor today. They are Abimana Aryasatya (act as Dono), Vito G Bastian (Kasino), and Tora Sudiro (Indro).

Indonesia films data write *Warkop DKI Reborn* managed to obtain the highest number of Indonesian cinema audience in 2007 to 2017 (based on year film distribution), as much as 6.858.616 (filmindonesia.or.id). In a press conference held in Jakarta, June 9, 2016 Falcon Picture explained that the film managed to break the record as the best-selling film of all time, on the 12th day in cinemas. Previously, *Warkop DKI Reborn* also awarded two awards from the Indonesian Record Museum (MURI) as the film with the highest number of viewers in a day (556 thousand audience) and the film with the achievement of the number of audiences fastest. (Tempo.co, 2016) The successful achievement the number of viewers of the film certainly can not be separated from the media promotion that is used to attract the attention of prospective audiences. This study using textual analysis, aims to explore into how the promotion content that is displayed in official teaser, original soundtrack video, and behind the scene's film *Warkop DKI Reborn: Jangkrik Boss Part 1*.

2 WARKOP DKI REBORN TO REGAIN MEMORIES ABOUT DONO, KASINO, AND INDRU

Teaser and soundtrack is kinds of video promotions used by Falcon Picture to introduce the film *Warkop DKI Reborn* before release in cinemas. A short video teaser lasts one to two minutes featuring footage scenes from a film to tempt prospective audience. Often, teaser also used to attract the public attention before a film's release. While, the video soundtrack is an audio-visual which displays the music being aligned with an overview of the story so that it can represent the image of a film. Video soundtrack tends to be one of the media campaign that is easily remembered by prospective audience.

Warkop DKI Reborn's teaser launched one month before the release of the film in cinemas. According to the film director, Anggy Umbara, the teaser was launched to reintroduce the characters of Dono, Kasino and Indro, who raise Warkop DKI. (Setiawan, 2016). It is also introduced three Indonesian famous actor who act as the third of the legendary character Warkop DKI.

Unlike the teaser in general a shorter duration, *Warkop DKI Reborn's* teaser has duration of 2 minutes 58 seconds. It is show a few snippets of scenes with dialogue typical Warkop DKI 80s until the early 1990s that is packed with video clips when characters Dono, Kasino and Indro in *Warkop DKI Reborn* sing songs Warung Kopi with the real Indro Warkop (Indro is the only member of Warkop DKI who is still alive). This teaser also marked by the film scores very unique and typical of film scores Warkop DKI earlier.

First scene display characters Dono, Kasino and Indro when they walking out of the police station. When they are about to take the helm, Kasino pull the helmet is being used a bald policeman. Although Kasino has apologized but the police still angry.

Police bald: "May you go bald"

A moment later, the scene change to comedians Indro Warkop (in the film he act as Indro future) who is bald, and is in the shower. Framing position of the actor is in the center of the frame, when the actor is placed just facing the camera and it showing the openness to be conveyed by the film-makers of the figure of the actor. On the other hand, the placement of actor right in front of the camera can give the impression of a personal communication between the characters in the film with the audience. In this scene, the film-maker wanted to show the figure of comedians Indro Warkop at this time. Indro is the only member Warkop DKI, which is still alive and involved directly against the filming of *Warkop DKI Reborn*, he act as Indro future.

Warung Kopi is one of the theme song Warkop DKI in re-arrangement in *Warkop DKI Reborn* but there are some lyrics that change. For Indonesian people, *Warung Kopi* means a coffee shop to be a place where people meet not only to buy and enjoy a cup of coffee but also discussing various things without any restrictions or formal rules. Often a casual conversation in a coffee shop with regard to the things around them to political issues and the state.

*Ngobrol di warung kopi, nyetil sana dan sini. Sekedar suara rakyat kecil, bukannya mau usil
Sambil minum kopi, ngobrol sana-sini. Sambil ngaduk ngaduk kopi, eh jangan bawa ke hati*

Similarly, song lyrics of *Warung Kopi* also talk about leisure activities in a coffee shop while chatting (or can be interpreted any talk).

Changes in some parts of the lyrics *Warung Kopi* as the adjustment to deliver appropriate social criticism with his era. Song lyrics of *Warung Kopi* in 80s emphasizes social criticism against the participation of young people to maintain the environment, both in the sense of actually or figuratively, besides the song also expressed criticism of corruption in the New Order era that could not be delivered openly. While, the lyrics of *Warung Kopi* in *Warkop DKI Reborn* clearly criticized the case against the election of leaders of political conflict that recently occurred in Indonesia.

Boleh kita berbeda, pilih pemimpin (asal yang bener). Tapi kalau NKRI, sudah harga mati (nggak bisa ditawar)
Hai kau pemuda, ayo naik kuda (daripada naik odong-odong).
Hai kau pemudi, boleh juga nyoba (ya nyoba odong-odong)
Mari kita bersatu, serta waspada. Mengorbankan semangat perang, melawan narkoba (Setuju .. korupsi juga ya)

The song also give a statement that whatever happens, the Homeland primary or can not be changed with anything. Warung Kopi also campaigns that today, young people have to dare to resist and fight against drugs. Slapstick comedy in Warkop DKI often used as a tools to delivered some social criticism so easily accepted audience.

In addition, *Warkop DKI Reborn's* teaser display the snippets scene footage of Warkop DKI's typical dialogue footage which is representing eight of their famous film titles in his time, ie:

1. Oplet – Dongkrak Antik (released on 1982)
2. Sama juga bohong (released on 1986)
3. Salah masuk (released on 1992)
4. Tahu diri dong (released on 1984)
5. Setan kredit (released 1981)
6. IQ Jongkok (released on 1981)
7. Maju kena mundur kena (released on 1983)
8. Gengsi dong (released on 1980)

Chicken Dance was one illustration of music that is often encountered in the film Warkop DKI 70s-90s era. Which is different from the film Warkop DKI Reborn today is *Chicken Dance* have song lyrics and has become one of the soundtrack of the video in this film that uses animation. Song lyrics of *Chicken Dance* contain some implicit message about the spirit invitation in the morning, always telling the truth, and innuendo about such injustices opponent crocodile lizard analogy. *Chicken Dance* video soundtrack is made in the style of animation is funny because use third head shots characters of *Warkop DKI Reborn* (Abimana, Vino, and Tora).

Teaser and soundtrack video gives the impression that the Warkop DKI's image that always displays the genre of slapstick comedy in his films still will we watch in the film *Warkop DKI Reborn*. The comedy genre is one genre popular in Indonesia. Many genres of films are directed at a the specific audience (Giannetti, 2007, p.395) But it seems it does not apply to the comedy that can be enjoyed by anyone. Genre is a classification that has similarities to the setting, plot, theme, story structure, actions or events, periods, situations, icons, and characters. The hallmark of the genre of comedy slaptick is their story and characters that provoke laughter in every action that is ridiculous. This comedy is often interpreted to laugh at himself. Comedy slaptick by *Warkop DKI Reborn* has the same concept with Warkop DKI earlier era. Dono characters are always act as bullied of them but someday he is to be a lucky man. While Indro as an arbitrator or a counterweight, and Kasino is the most talkative character or prankster.

3 WARKOP DKI REBORN IS A TRIBUTE TO THE LEGENDARY WARKOP DKI

Behind the scenes's video shows footage the process of making a film that is guided by producers, film directors, crew and the cast of the film. Often, they are present to convey the impression during the filming process. Behind the scene's video of *Warkop DKI Reborn: Jangkrik Boss Part 1* which produced by Falcon Picture is divided into three segments.

The first segment, entitled *Sosok Tiga Pelawak Legendaris Dibalik Layar* (Behind The Scene of The figure of Three Legendary Comedian). This video introduces the characters of Dono, Kasino and Indro in Warkop DKI, as well as the figures who act them in the film *Warkop DKI Reborn*. In addition, this segment shows how the impression of childrens (Dono, Kasino

and Indro) against their father while at home or becoming popular actor in Indonesia, in the past. In this segment also bring out the figure of Indro (Warkop DKI) is present convey the impressions and expectations on film production of *Warkop DKI Reborn*. In an interview he said that he hope this film can be loved by the audience or fans of Warkop in the past, and the audience who have never seen Warkop DKI, and watch back films Indonesia were once hits and now repeated.

In the second segment, titled *Bocoran Scene Terlucu Menurut Abimana* (Spoiler Funniest's Scene According Abimana). Anggi Umbara explain differentiator Warkop DKI (in the past) with *Warkop DKI Reborn* is about the execution than more modern and cinematography technique using CGI (Computer Generated Imagery), but he also assured that the soul of Warkop DKI itself should still be there and maintained. Something similar is said by Vino G Bastian, he did not want to be burdened with original figure of Kasino's character, but he wanted to be a Kasino's character who are a comedian or a king of comedy with contemporary versions. Tora Sudiro added that as one of the fans Indro (a character which he played). Involved in film production *Warkop DKI Reborn* is an opportunity to preserve Warkop DKI, not replace it.

On the other hands, Hannah Al Rashid (act as Sophia) explains that 'Warkop Angel', who supporting role as a girl like 'Bond-Girls' in James Bond's film, is a very iconic character exists between Dono, Kasino and Indro. In the past, criticism of presence the beautiful women in the film Warkop DKI able to be heard. Eva Arnaz (one of the actress who ever to be cast in Warkop DKI on 80s) said that without the presence of beautiful women film Warkop DKI could still selling. Something similar said by Nurul Arifin (also one of Warkop's Angels), she was realized that women as a cosmetic in film but she was added that the strength Warkop DKI is their intelligent jokes. (Badil. Ed, 2010, p.178)

This segment shows footage of the filming process and the activities of the casts behind the scenes are compact, prankster and funny. According to the film director, the third cast *Warkop DKI Reborn* (Abimana, Vino, and Tora) could be such a character of Dono, Kasino and Indro when in front of the camera and also behind the scenes-even three of them compact and joking like a third character Warkop DKI. In addition, this segment also provides a description of how the three main character and Indro (Warkop DKI) encounter all the challenges during the film production.

The third segment titled *Pengalaman Nyanyi Pertama Vino G.Bastian* (First Experience Vino G.Bastian Singing), tells of excitement Vino, Abimana, and Tora during recording film soundtrack for *Warkop DKI Reborn*. Among the three actors *Warkop DKI Reborn*, only Tora who ever performing to sing and he have a band too. As for Vino and Abimana, singing is a new thing that they do throughout their career. Of course it becomes an interesting challenge for them to be known by their fans. Warkop DKI in the past, popular with its own soundtrack who sung by Dono, Kasino, and Indro. The theme song along with the lyrics also often used to support the mood of the scene (Pratista, 2008, p.156) Some of the songs that became the soundtrack of the Warkop DKI Reborn is Ngobrol di Warung Kopi (chatting in coffee shop), Burung Kakak Tua (Parrot), Chicken Dance, Begadang, Dasi dan Gincu (Ties and lipstick), and Andeca- Andeci. Music became one of the strengths of the film Warkop DKI. In films, music as characterization. Functions of music are establish tone, period, ethnicity, and locale (Giannetti, 2007, p.226). Additionally, Warkop DKI has some distinctive music score, cheerful and gives the impression of comedy to accompany the human figures of casts. In many cases, the only function of a score is to provide background music, the which sustains audience attention and leds coherence to a scene as it moves from shot to shot. (Pramaggiore, Wallis, 2005, p.227)

This segment also portray on some promotion activities of the cast and crew in several places, before the film is released in cinemas. Overview of enthusiastic fans of Warkop DKI and also the cast is useful to draw the attention of prospective audience *Warkop DKI Reborn* who already awaiting the film's release.

4 CONCLUSION

In the era of technology and the internet, today, audio-visual is an effective way for media promotion. The successful of the film *Warkop DKI Reborn* achieve the largest audience of all time certainly can not be separated from their creative promotional videos and attract viewers. The film publicist released the official teaser, the original video soundtrack, and behind the scenes's video on their official youtube account belonging to Falcon Picture, as the film production house, and on various social media officially. Official teaser reintroducing characters *Dono*, *Kasino* and *Indro* the ever popular belonging *Warkop DKI 70-90an* era, as well as introducing a new cast of three characters are in the present. The teaser also invites the audience to recall the memories of the gimmick-gimmick in comedy films ala slaptick *Warkop DKI*. The presence of the original soundtrack *Chicken Dance* video featuring the three actors *Warkop DKI Reborn* (*Abimana*, *Vino*, and *Tora*) strengthen the introduction of characters of the three of them as being *Dono*, *Kasino* and *Indro*. Of course, this would be a spoiler part of the film that will attract the attention of prospective audience.

Behind the scenes video of the film *Warkop DKI Reborn* show footage of scenes, the excitement during the process of filming and interviews from the film maker or cast of *Warkop DKI Reborn* who giving the impression that they are very proud to be part of a this 'reborn', of course, it will tempt and make potential audience is more curious as they waited for the film actually released in theaters. *Indro* (*Warkop DKI*), as the only member of *Warkop DKI* is still alive, giving major influence on the production process of the film. He promised to the prospective audience that although the latest version *Warkop DKI* made in accordance with the present era (popular actor today, and cinematography techniques are more modern) but the soul of *Warkop DKI* will remain awake throughout the mass. Through the third promotional video *Warkop DKI Reborn film*, had potential for attract attention of *Warkop DKI's* fans in the past, and the audience who have never seen *Warkop DKI* before, to watch back films Indonesia were once hits and now repeated.

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Instagram Optimization to Promote the Ciletuh Geopark in Sukabumi, West Java Province to the World

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ABSTRACT . Instagram is reached the top position of social media preference in Indonesia, approximately 400 million users around the world according to inet.detik.com. The instagram users is coming from different continents such as Asia, Europe, and America. Indonesia is named as one of the most activate country in Instagram.

Since 2010 Instagram has filled the demand of photo-driven by the internet users. Among of the features provided by Instagram are photographic filter and the optimalization of hashtag using to make photo classification. The best offering in Instagram that is we can put photo which doesn't require a lot of explanation. It proved to be the effective way according to many Instagram users, they think Instagram as an effective media to promote and disseminate many kinds of information.

The government of Sukabumi in West Java Province is using the Instagram to promote and marketing the Ciletuh Geopark to the world. The Ciletuh Geopark has various facilities such as sport activities (surfing, paragliding, mount climbing), beach walk, and waterfall for the visitors. By uploading the best photos of Ciletuh Geopark, the promotion and marketing through Instagram has attracted domestic and foreign tourists.

At the moment the Sukabumi government cooperates with UNESCO in making the Ciletuh Geopark to be unique tourism destination in the world. One of the way to promote the Ciletuh Geopark is by optimization of Ciletuh Geopark Instagram which run by Sukabumi government. This strategy as part of Sukabumi government's grand design to make the Ciletuh Geopark to become nation's pride.

KEYWORDS: new media, tourism, Instagram.

1 INTRODUCTION

In Indonesia the largest social media users are using Instagram, approximately 400 million users around the world according to inet.detik.com. The instagram users is coming from different continents such as Asia, Europe, and America. Indonesia is named as one of the most activate country in Instagram among other countries like Brazil and Japan.

Instagram was founded in 2010 and achieve popularity in 2012. The uniqueness of Instagram features are photos and videos online sharing to others, in which we can say any opinion and like or dislike the photo or video in the post. In other words, a lot of people who use Instagram may look it as a way reaching popularity and being acknowledge to other users. According inet.detik.com, the number of photos uploaded by Instagram users is increasing. In one day, there are over 80 million photos shared on Instagram.

The easiness and effectiveness of Instagram can be used as a media for promotion and marketing communications. One example is to promote the Ciletuh Geopark tourist area in Sukabumi, West Java. Sukabumi district is the largest district among the islands of Java and Bali, it has the potential areas that could be pointed as top tourist destination.

Instagram accounts created by the Department of Tourism and Culture in cooperate with community in Sukabumi in order to promote the Ciletuh Geopark tourist area in Sukabumi. By displaying a wide variety of beautiful landscape photographs and video footage of exotic

places, culture, culinary tours, traditional music, and special interest tours in Ciletuh Geopark tourist areas.

The Department of Tourism and Culture of West Java Province is trying to make impression the amazing experience of Ciletuh Geopark. By using appropriate communication messages of nature sustainability and hidden getaway to tourist are believed to make communication effect more effectively and efficiently.

One potential tourist destination that is currently being introduced to a broad audience is Caravan Parks at Ciletuh Geopark. Preparation and observations have been conducted by the Community Geopark Ciletuh in cooperate with the Department of Tourism and Culture of West Java Province aim to produce a perfect concept that can penetrate the potential tourist from abroad and make the Ciletuh Geopark as a global place-branding.



Figure 1. The tourism destination in Ciletuh Geopark.

Social Media

The development of information technology can lead to major changes in the digitalization of technology which all printed and electronic media content can be put in one media and distributed across geographical barrier. According to Flew (in Tamburaka, 2013) the digital media are forms of media content that combine and integrated all kinds of data, text, sound, and images, then stored them in digital format so they can easily distributed though network such as based upon broadband, fibre-optic cables, sattelites, and microwave transmission system.

Dennis Mc.Quail in Apriadi Tambaruka (2013) stated five differences between the concepts of new media and conventional media, which are:

1. The degree of interactivity, where the interaction of new media could be a more flexible and higher than the conventional media.
2. The degree of social presence in which the mass media is more personal, reduce ambiguity. The new media allows the audience to get in touch personally through direct contact.
3. The degree of the economy in which the use of media has ability to control the contents and the chance to become an independent source. New media users could have their own media and processed quipped.
4. The degree of playfullness, the ability of new media in providing entertainment to the user bag.
5. The degree of privacy relates to contents owned by the new media users. They are freely to put anything they want in a chance that they are creating more personalized and unique media.

The emergence of new media has impacted on at least two consequences, namely social and cultural consequences. The consequences of social change relate to social transformation and social interactions, while the cultural consequences may cause changes in value systems and norms (Iriantara, 2005: 119).

The use of social media is easily accessible by anyone, anytime. With the presence of social media makes social interaction time efficient and not limited by location. Social media is one of the main connecting force in the marketing world nowadays. In the modern era social media play a pivotal roles not only to socialize with others, but also to develop self-actualization needs.

Social media provides its own benefits for its users. The presence of social media makes the information easy to obtain. Many organizations and communities are using social media to disseminate information to audience. Therefore, a shift occurred when the time that social media became an effective promotional tool because it can be easily accessed by anyone and anywhere.

It can be concluded that the role of social media from various researcher are:

1. Building relationships
The accessibility of internet to anyone, anytime, anywhere has made an advantage for that protrudes from a social media. Social media provides an opportunity for interaction between users.
2. Broad range of audience
Using the conventional media was actually able to reach broad audience but it needs high cost and require some time. However, if we use social media, we can allow to disseminate information to a broad audience with high impact.
3. Measured
Using the existing system, messages that were disseminated through social media can be measured. Thus the organization and community can determine the effectiveness of the promotion strategy. For example by using social media Instagram, we can analyze which message that was acceptable or by judging the positive opinion through like-symbol.

In optimizing Instagram to promote Ciletuh Geopark, the Department of Tourism and Culture of West Java should learn from other countries that already succeeded in using social media to promote tourist destination. For example Malaysia in 2014 released integrated digital marketing program to support "Visit Malaysia Year 2014". This program combined three different media: paid media, owned media, and earned media, which successfully attracted 27.4 million tourists.

By using Youtube, WebTV, Facebook, Twitter, and tourism websites, Malaysia Truly Asia branding has significantly creating major effect on social media users. It showed 12.5 million people were watching the campaign through social media, 2.5 million people were watching through WebTv, and online videos have been seen by 9.4 million viewers.

Through Instagram the Department of Tourism and Culture is creating strong message of Ciletuh Geopark to users that visiting this place is beyond expectation. The Ciletuh Geopark marketing strategy in Instagram has done through several stages:

First, the creation of content is done through various ways such as hiring a professional photographer to capture lots of pictures in Ciletuh Geopark area. After selecting the best photos out of others then they were stored in the picture bank-file whose only the Tourism Office and Culture Sukabumi can access those photos;

Second, defining the platform. It means the marketing division of the West Java Department of Tourism and Culture starts choosing online media and specify social media that is suitable in promoting marketing content that has been prepared in advance. The selected social media is the most preference social media that is being widely used by Indonesian people and foreigners.

Third, making a promotional program plan. The Department of Tourism and Culture is doing promotional activities via Instagram as the creation and selection of content obtained

from various sources, promoting content through Instagram, monitoring promotional activities and evaluating it periodically

Fourth, implementing marketing strategy programs such as uploading photos and videos in Instagram based on the timeline that has been determined by the marketing division of West Java Department of Tourism and Culture. Writing captions should be placed carefully when uploading content, caption should be interesting and creating interaction between the admin to followers.

Instagram as a marketing media can greatly help promote one area effectively and efficiently, especially using the hashtag that anyone can click and then photos or videos related can be viewed. Moreover, the attitude of followers or other Instagram users will greatly assist the process of the promotion. This active followers can make special effect, they can put like-symbol and state their opinion.

Promoting tourism through Instagram should be in the mind of tourism providers in Sukabumi to spread the information about Ciletuh Geopark in their travel destinations and tourism products to be offered. The tourism providers can interact directly to potential tourists, even the followers of Instagram users can re-post the information from tourism providers.

The development of tourism as one of the leading sector is expected to spur other sectors in order to create and increase employment, generate income and increase state revenues. The Ciletuh Geopark in Sukabumi district is one of the tourist destinations which is supported by a variety of objects and tourist attraction. The uniqueness of the area can improve the image of Sukabumi district as a favourite destination for both domestic and foreign tourists.

2 CONCLUSION

The Sukabumi district government should immediately undertake digitalization of all marketing strategy which is connected with tourism activities. Thus, the Ciletuh Geopark tourist area has a unique, convenience, and values of natural and cultural resources. The government of Sukabumi in West Java Province is using the Instagram to promote and marketing the Ciletuh Geopark to the world. The Ciletuh Geopark has various facilities such as sport activities (surfing, paragliding, mount climbing), beach walk, and waterfall for the visitors. By uploading the best photos of Ciletuh Geopark, the promotion and marketing through Instagram has attracted domestic and foreign tourists.

The number of tourists from year to year, both domestic and foreign tourists continue to increase along with the increase in tourist destinations in Sukabumi. At the moment the Sukabumi government cooperates with UNESCO in making the Ciletuh Geopark to be unique tourism destination in the world. One of the way to promote the Ciletuh Geopark is by optimization of Ciletuh Geopark Instagram which run by Sukabumi government. This strategy as part of Sukabumi government's grand design to make the Ciletuh Geopark to become nation's pride.

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Communicating Public Policy on Transportation to the Community (A Study in West Bandung, Indonesia)

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ABSTRACT. This Study discusses how public policies on transportation can be communicated to the community in West Bandung, West Java, Indonesia. It is important for the community because the development of transport services has a very close relationship with the social welfare and economic growth of a region. This can be demonstrated with an indication that the region has a complete transportation system works better than other regions, so that these regions tend to have better levels of social welfare and economic growth. Conversely, the less functioning transport would result in the emergence of social problems and environmental problems. The study here used a multiple case method. The cases consist of activities which is the implementation of the government's program of socialization to the people of West Bandung on transportation. This regency is an expansion of Bandung regency; therefore, there are things that are new in government services, including the field of transportation. Interviews, observation and document analyses were used to collect the data. Face to face interviews using a list of questions were also developed for this study. The findings of the study indicate that in addition to its own designing and implementing transportation development plan in West Bandung regency itself, there is also a transportation development involving West Java provincial government, even the national government of Indonesia. All of the transportation plan could be properly communicated to the public because it uses a variety of media, both traditional and modern.

KEYWORDS: Public Policy, Regional Transportation, Bandung, Political Communication

1 INTRODUCTION

The development of transport services has a very close relationship with the social welfare and economic growth of a region. This can be demonstrated with an indication that the region has a complete transportation system that works better than the other regions, and then these regions tend to have this level of social welfare and economic growth which is better anyway. Conversely, the condition of transportation less functioning properly will result in the emergence of social problems and environmental problems, so that the social welfare and economic growth to be disturbed.

In some areas in Indonesia the provision of transport services is still constrained by the limited amount of budget allocation. It owes to the fact that the most part of the budget allocated to finance the personnel expenditure in each area.

It includes West Bandung regency, which is a new district (2007). West Bandung Regency is a district in West Java province, Indonesia, as a result of the separation from Bandung regency. The regency borders Purwakarta and Subang regency in the west and north, Bandung regency and Cimahi in the east, and Cianjur regency in the west and east. West Bandung regency inherits approximately 1.4 million people with 42.9% land of the old districts of Bandung. The capital of West Bandung regency, Ngamprah, is located in the district, which lies in the path of Bandung-Jakarta.

The total population of West Bandung Regency is 1,408,550 million inhabitants with a proportion by sex are composed of 705,679 men and 702,871 women. Population distribution is

uneven, populous in Ngamprah while the lowest was in Gununghalu district. The labor force of West Bandung Regency reaches 447,314 inhabitants and is divided into several types of livelihood such as in agriculture and farm workers with the highest percentage reached 33.87%, industry sector 16.53%, trade sector 15.51%, services sector 9.51% and others 24.59%.

In general, the economic conditions of West Bandung regency was still dominated by the industrial sector with a share of 41.76%, followed by trade / hotel / restaurant at 21.22% and the agricultural sector amounted to 11.87%. GDP growth per capita at current prices in 2012 reached 10.06% or IDR 13,810,500, while the GDP per capita at 2000 constant that describes the real added value of West Bandung District residents in 2012 reached IDR 5,732,589, an increase of 4% compared with the previous year, but still slower than the growth of the economy in West Java, which is 5.07% (www.jabar.bps.go.id, 2016).

Such a condition is thought to occur due to the quality and quantity of transport services has not been suitable with the expectations, which in turn will affect the level of welfare. However, the position of West Bandung Regency is located in the constellation of regional areas of West Java which is the entrance to Greater Bandung, making West Bandung regency as one of the centers of growth in the Western region and traversed by the path of West-East transport with Cipularang Highway and crossed by Javanese Train, so that West Bandung regency falls into the Zone of Investment Attractiveness (KPI, *Kawasan Perhatian Investasi*) (<http://www.bandungbaratkab.go.id>, 2017).

2 THEORETICAL REVIEW

Transportation is a set of facilities in the form of goods and services provided to the public interest or the public in transport services. Transportation is the share of the services or basic facilities and capital equipment transport needed by the community as the implementation of the functions of a country or region, for example the provision of land, sea and air, and public works equally necessary in the transport system (Srinivasu, 2013: 82).

Transportation as proposed by Nasution (2004: 121) is the transfer of goods and people from a point of origin to another point of destination. The activity contains three things: their cargo to be shipped, the availability of the vehicle as a means of conveyance, and the presence of roads impassable. There is a process of moving from a place of origin of the movement, and then there is the transport of starting and destination where the activity is terminated. Therefore with the movement of goods and people, transport is one sector that can support economic activities (the promoting sector) and service providers (the servicing sector) for economic development. So the transportation is the driving behavior of people in the room well in bringing himself and carrying goods.

Thus, the good or the bad of the conditions of transportation depends on the three factors above. Those three are vital in the process of transportation even accidents and congestion is resulted from these three issues. Level of transportation in road accidents in the Asia-Pacific region, which includes Indonesia, contributed 44% of total accidents in the world. Traffic accidents also resulted in increased poverty, because of traffic accidents causing maintenance costs, loss of productivity, and loss of the family breadwinner (Sari, 2012: 1).

Therefore, in Law No. 22 of 2009 on Traffic and Transportation, that salvation for supporting the drive absolute priority, as mandated in Article 1, paragraph 31, explained that the traffic safety and road transport is a state of avoidance for everyone of the risk of accidents during traffic caused by humans, vehicles, roads, and / or the environment (the Traffic Act, 2009: 5). While road transport was organized with the aim of implementing traffic and road transport with a safe, secure, smooth, orderly, convenient and efficient, able to integrate other modes of transport, reaches all corners of the land area, to support equalization, driving and supporting national development at a cost affordable by the community (Kansil, 1995: 15).

In fact, the nature of development projects implemented by the government is in order to improve the welfare of the community. Normatively, public welfare would rise if there is an increase in product value of goods and services produced by such development activities as transport projects (Anwar, 2011: 52).

Good transport helps to increase productivity and lower costs in direct productive economic activities. An adequate fulfillment of transportation could help to improve productivity and lower direct costs of the production, which can further expand or enhance the growth (Gopalakrishna and Leelavathi, 2011).

Transportation affects an investment and growth through the increased productivity and efficiency. The development of transportation will increase profits for the company due to lower production costs and boost market expansion. With the expansion of the production, the impact on growth, in turn, will affect the well-being (Srinivasu, 2013: 86).

In addition, according to Ofyar Z. Tamin (2008: 68), transport infrastructure has two main roles, namely: (1) as a tool to drive development in urban areas and (2) as an infrastructure for the movement of people and / or goods arising as a result of their activities in the urban areas. By looking at the two roles mentioned above, the first role is often used by planning developers to develop their region territory in accordance with the plan. For example, in a planning to develop a new territory where there will never be a demand if the region is not provided a transportation infrastructure system. In this condition a transport infrastructure is important to be made for accessibility towards the region and will have an impact on the high public interest to undertake economic activities. This is an explanation of the role of transportation infrastructure, which is to support the movement of people and goods.

Economic activity and transport has a very close relationship, both of which may affect each other. As a result of economic growth, the increasing mobility of people and movement also became increasing needs exceed the capacity of the transport infrastructure available. It can be concluded that the transport and the economy have a strong bond. On the one hand, transport can boost economic activity of a region because of the presence of the transport infrastructure the region can increase their economic activities. But on the other hand, due to the high economic activity where economic growth increases, the problem will arise of transportation, due to the traffic jam, so the need for additional transportation lines to offset the high economic activity (Tamin, 2008: 91).

The importance of the transport sector for economic activities requires a transport system that is reliable, efficient, and effective. Effective transport means that the transport system meets the transport capacity of the unified or integrated with other modes of transport in an orderly, organized, smooth, fast and precise, safe, secure, comfortable and economically affordable cost. While efficient in the sense of public burden as users of transport services is low and has a high utility.

The transport classification can be reviewed on the four elements, namely road transport, transportation, driving force, and station. Each element of the transport can be explained as follows:

- 1) Road. The road is a most essential need in transportation. Without a road it is not possible to provide transport services for its users. The road is intended and provided as a basis for means of transport to move from point of origin to point of destination. The element can be a way of roads, railways, waterways and airways.
- 2) Transportation equipment. Vehicles and transport equipments in general are the most important transport element. The development and progress of road and transport equipment are the two elements that need each other or intertwined with each other. The transport equipment can be divided into types of road transport equipments by land, water or air. The land road transport equipments are: wagons, carts, bicycles, motorcycles, cars, buses, trucks, trains, and others.
- 3) Driving force. What is meant by the driving force is the force or energy used to drive the transportation means. For this purpose can be used human power, animal power, steam, coal, fuel oil, diesel power, electric power, etc.
- 4) Station. Station is a place where a transport journey begins or stops or ends up as a goal. Because it was in the station are provided passenger service facilities, unloading and storage of goods. Moreover, for the purposes of the station, humans invented the train station, bus stations, airports, and seaports.

Then on those four elements of transportation, transport can be classified as follows:

- 1) Land Transport. Land transportation consists of two, namely:
 - a. Highway. It includes transport using such transport equipments as humans, animals, bicycle carts, motorcycles, tricycles, buses, trucks, and other vehicles.
 - b. Rail Road. In the rail transportation equipment it is used in the form of a train, consisting of locomotives, wagons, tanks, special box, a trailer and a passenger train. Roads used in the form of steel rails, either two rails or monorails.
- 2) Water Transportation. Transportation through water can be shared among others:
 - a. Inland water transport. Inland water transport is the use of transport equipment such as canoes, motor boats and ships.
 - b. Marine transportation. Marine transportation uses such tools as transport boats, steamers, ship engines.
- 3) Air Transport. Air transport is the latest and fastest means of transport. It uses of aircraft as a means of transport and air or space as its road. The aircraft is equipped with navigation and telecommunication devices.

To see this, we need theories like the theory of economic and social resource dependency. According to this theory, an organization would have a series of relationships and will be bound by other relationships or by its position in a wider network system. Organizations typically embedded within the multi networks. Often these networks overlapped each other. Social class perspective in social network analysis believes that the argument that economic, political and social among the elite group created power elite that is coherent (Mills, 1959). A perspective of resource dependency viewed the organization as an actor and major individual as an agent of the symbolic; while according to social class perspective, the individual is seen as the main actors and organizations as the vehicle. Inter-organizational networks formed of this association are vehicles to strengthen the integration of the power elite and maintain control of key social institutions (Perry, 2002: 16). That is the overview of engagement government in the areas of transport, i.e. how the government can control these transportation problems.

3 METHODS

This research was conducted with a qualitative approach. A qualitative approach focuses on the general principles underlying social phenomena in society. The object of analysis in qualitative approach is the meaning of the symptoms of social and cultural rights by using the culture of the people concerned to get a picture of a certain categorization (Bungin, 2009: 302).

The object of this study is, in fact, journalism, for it is created through the processes of collecting, selecting, writing, editing, and publishing news (Weiner, 1990:247). This research will use content analysis as one of its methodologies for observing and measuring the content of communication (Flourney, 1992:9). This content analysis will be used in viewing the structures of the news on transportation in West Java and its place in the publications.

This method of communication will be combined with discourse analysis of linguistics, for the communication itself uses language as a vehicle or as a material (Junus, 1996: 39). Because of discourse analysis is used by many streams of linguistics, it will be useful for studying the local and national press by using semiotic analysis which is “establishing that analysis of texts is a significant part of socio-cultural analysis of media, by linking properties of texts to ideologies, power relations and cultural values” (Fairclough, 1995:24). This will, in turn, need interpretation of language for investigating the meaning of the text (Graber, 1989:77; Junus, 1996:39). This method of discourse analysis will be the main method in this study for the interpretation of symbols in language such as letters of the readers.

In short, the contents of the study would include news, letters and articles. News comprises mostly the demands made by political leaders, parties; various organizations affected or sought to be affected by government policies, and their reaction to such policies. Letters are in the nature of feedback from the general public; they also help to bring into “the open” what is latent. Articles are designed to raise and resolve issues through open discussion. Editorials comprise the feedback from the mass media and play a large part in political communication. Thus, news, letters, articles and editorials together perform the task of political communication in Indonesian society.

4 RESULTS AND DISCUSSION

In order to meet decent lives of the people and migrants in West Bandung regency, the government has designed a planning development, including in the field of transportation. This involves local government, provincial governments, and the central government.

The plan is done through organizing, managing and controlling the market which disturb the traffic to be integrated with the presence of terminal and other facilities and resettle the residents of the market that is not supported by adequate infrastructure. The plan will be developed for the smooth running of transport in Bandung West are: restructuring the market and terminal of Tagog Padalarang, restructuring Padalarang railway station Market, restructuring Market Batujajar, rearranging Panorama Lembang Market, and reconstructing Central Terminal and Market.

Then, in order to support the Development Region of Strategic / Priority Zone in West Bandung regency there will be developed road infrastructures through: the development of Padalarang-Purwakarta-Cikampek Highway, development Padalarang-Sukabumi and Bogor Highway, opening Highway access / Interchange point of Warung Domba, Cikalongwetan, Cipeundeuy, Padalarang, and Ngamprah. In addition to the Highway construction, the improvement of road access in various places in the isolated lane was implemented in order to improve the productivity of the local economy.

In the field of railway transport services there will also be directed to: improving the status and functions of Padalarang Station and Station Reundeuy as the main stop lines. To this, West Java Governor Ahmad Heryawan said that West Java Provincial Government and local governments / cities and regencies in Greater Bandung have had designed mass transport systems. The modes of transportation in the city of Bandung, Cimahi, Bandung Regency, West Bandung Regency will be connected via the Greater Bandung LRT (01.21.2016).

The opening access of the roads, highway construction and reconstruction of roads makes movement of people and goods more smoothly so as will move the economy faster and will indirectly increase incomes. Along with rising incomes, income to the area must be increased because of the good infrastructure development requires a high cost.

In a press review of transportation policy in West Bandung it has been perceived positively by the community in which there are several things that come out of these policies. In the social aspect there are number of tourists who come to visit West Bandung. People's lifestyles also were changed. Behavioral patterns, communication and direct contacts with the tourists who come from different cultures happened in West Bandung. In Bandung regency, allegedly Ciwidey area Soreang and will be crowded again, because it was made a highway from the city of Bandung in that direction. This will impact on the surrounding districts, namely West Bandung regency. The most recent is the national program level, i.e. there is a railway line from Jakarta to Bandung with the final destination of Kertajati Majalengka International Airport, passing through West Bandung.

Another aspect of transport policy in West Bandung is the cultural one. Referring to the seven elements of culture which are language, livelihood systems, technology, religion, art and knowledge systems are all shifted and reoriented. The emergence of Cipularang Highway has witnessed such a cultural change.

The occurrence of the high mobility makes people open to new things and sensitive to information and technology. Transportation Bandung-Jakarta, for example, is being built high-speed train technology. The project was carried out by the central government. "In the near future there will be built light rail transit. Starting next year there will be built commuter train between Padalarang-Cicalengka and will be forwarded to the new airport in Kertajati in Majalengka," said the Director of Transport from National Planning Board, Bambang Prihantono, in Kota Baru Parahyangan of Padalarang of West Bandung Regency (11.13.2015).

So it is with the arts. Transport policy is as artistic as elevated roads in Bandung getting a positive public response. Programs like this will run well in West Bandung.

Thus, sociologically transport policy has raised three interactions of business interactions, interactions of political and cultural interaction. Business interaction is an interaction point of economic activity as its material basis and the measures being used are

highly economic. Political interaction is the interaction that can create a dependency from a group to another. Cultural interaction is as a form of social relations in which culture to be their capital. In the cultural interaction it is possible meeting between two or more individuals supporting for the elements of different cultures. This meeting resulted in touch with each other, influence each other and strengthen each other until forming a new culture.

1. There are several steps the communication patterns of transport policy in West Bandung, namely:

- 1) Through the path of conventional media, such as newspapers or radio.
- 2) Through formal communications to both the formal leaders, namely to employees of government to the lower levels;
- 3) Through traditional communication, i.e. the government approaches the community and informal leaders, like leaders of community organizations.
- 4) Through the website <http://www.bandungbaratkab.go.id/> in which there is an open portal for people to communicate directly with the government.
- 5) Through personal communication channels such as phone, short message service (sms), etc.
- 6) Through the social media path such as Facebook, WhatsApp, etc.

5 CONCLUSION

Based on the description and explanation above, in this study can be concluded as follows:

1. What comes to the surface, through the mass media, West Bandung community mostly welcomed policies that support easy transportation. Thus, the development of transport policies has been communicated well by the implementers of the policy.
2. With the progress of transportation, whether by land, sea or air; there have been changes of social, cultural, and even technology.
3. Socially, transport policies in Bandung West have resulted in a business, political, and cultural interaction.
4. In addition to its economic, social, cultural, and technological, transportation policies can add art flavor of the community.
5. Transport policy in West Bandung is systemic, that changes one thing will lead to other things.
6. Communication of the transport policy was carried out by the government through various means, i.e. the conventional media, formal, website, traditional communications, personal communications, and social media.

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West Java Government's Socialization of ASEAN Economic Community

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ABSTRACT. This study investigates West Java government's efforts in disseminating the ASEAN Economic Community (AEC) to the community. This was based on the fact that the enforcement of the AEC was a challenge and an opportunity to be concerned because there were many who do not know the impact of the AEC. Internal impacts would be felt in the employment sector competition while the external impact would be related to the competition in terms of the qualities of the final products from another region in which if the quality of domestic products have a lower quality would lead to a high import content. A free trade agreement of AEC would allegedly threaten the labors and businesses in Indonesia, especially in West Java. This was in line with the decline in the level of readiness of Indonesia in facing the AEC. With descriptive and qualitative approaches, this study found that West Java was still not ready to face the ASEAN Economic Community. There were a number of fundamental issues affecting West Java and must be addressed immediately. The investment climate which less conducive indicated through the intricacies of the problem of bureaucracy, infrastructure, the qualities of human resources issues and employment (labor) and that corruption was part of the problems, were still holding the government of West Java. Such unpreparedness was resulted from the fact that an understanding of the AEC was not evenly spread signaling that the government had not optimal in the socialization. It was because that the government itself had not put this AEC issue as a top priority. Finally, there was the absence of a comprehensive evaluation process of AEC socialization activities.

KEYWORDS: internet, west java, learning behavior, media of learning, economic community

1 INTRODUCTION

MEA is an integration form of economic ASEAN in terms of a system of free trade between ASEAN countries. Indonesia and nine other ASEAN member countries have agreement of ASEAN Economic Community (AEC).

At the Kuala Lumpur Summit in December 1997, ASEAN Leaders decided to transform ASEAN into a stable, prosperous and highly competitive region with good economic development. It is also wanted to be a fair area that can reduce poverty and socio-economic disparities of it members.

At the Bali Summit in October 2003, the ASEAN leaders stated that the ASEAN Economic Community (AEC) will be the goal of regional economic integration in 2020. At that time, the ASEAN Security Community and ASEAN Socio-Cultural Community are the two pillars inseparable from ASEAN community. All parties are expected to work strongly in build the ASEAN Community in 2020.

At the 12th ASEAN Summit in January 2007, the Leaders reiterated their strong commitment to accelerate the establishment of the ASEAN Community by 2015 proposed in the ASEAN Vision 2020 and the ASEAN Concord II, and signed the Cebu Declaration on the Acceleration of the Establishment of an ASEAN Community by 2015 in specific, the leaders agreed to accelerate the establishment of an ASEAN Economic Community by 2015 and to transform ASEAN into a region with free trade in goods, services, investment, skilled labor, and free flow of capital.

In order to maintain political stability and security of ASEAN regional, enhance the competitiveness of the region as a whole on the world market, and promote economic growth, reduce poverty and improve the standard living of the citizen of ASEAN Member States, all Member States of ASEAN agreed to immediately realize the economic integration more tangible and meaningful that is ASEAN Economic Community (AEC).

MEA is the form of the ASEAN Economic Integration, which began early in 2016. ASEAN will become a single market and a single production base which the flow of goods, services, investment and skilled labor occurs is more free, as well as capital flows more free among ASEAN countries. The formation of the ASEAN single market will not only have an impact on national economic conditions but also will have an impact on regional economic conditions, including West Java province in Indonesia, which in this case included in the ASEAN.

2 THEORITICAL FOUNDATION

2.1 Campaign

The campaign in general is a doctrine of action aimed at securing the attainment of support. Campaign effort can be done by an individual or a group of people who are organized to make the achievement of a decision-making process in a group. Regular campaign also made to affect, inhibition, or a deflection achievement. Campaigns generally done with the slogan, speech, printed materials, broadcasting stuff formed as recording images or sound, symbol, and now over the internet. Understanding campaign is often confusion with the notion of propaganda. Operationally, both are equally perform communication activities planned to achieve certain goals and seek to influence the audience as its targets. General understanding of the term campaign known since the 1940s is displaying an activity that starts to persuade. As the experts define: "The communications campaign is organized communication activities, directly addressed to a particular audience at a predetermined time period to achieve certain goals" (Snyder, 2001). It also said that "A campaign that consciously, support and enhance the process of implementing planned for a certain period aims to influence specific target audiences" (Pfau and Parrot, 1993).

According to Rogers and Storey (1987) campaign is defined as a series of communication actions planned with the aim of creating a certain effect on a large number of audiences that is sustainable at a certain time. The above definition contains considerable practical studies in understanding the campaign: first, the definition explicitly states that the campaign is a form of communication actions. And the second reason, the definition is able to cover the entire process and the phenomenon of campaign practices that occur in the field (Venus, 2004).

Campaign is one's desire to influence the opinion of individuals and the public, an audience belief through the appeal communicative communicator (Rice & Paisley, 2001). While William Albig defines communication in the campaign "is the process of transfer of symbols named among individuals." "Something emblem is equally understandable." Operating message can be through form of ideas, thoughts and feelings. Thoughts are ideas, information, knowledge, inspiration, and so on, while the feeling may be feeling happy, sad, angry, confused and more (Ruslan, 2002).

In addition to several features in campaigns above, the campaign also has other characteristics, namely a clear source, which became the initiators, designer, conveys at once responsible for a product campaign (campaign makers), so that each individual who receives campaign messages can identify and even can evaluate the credibility of sources the message at any time (Venus, 2004).

Referring to the definition, then any act of communication campaigns should contain at least four things:

- a. Action campaign aimed to create a particular effect or impact;
- b. The number of large target audience;
- c. Usually concentrated in a certain period of time;
- d. Through a series of communication actions organized.

As a result of the campaign, there are stages of change. This theory will be very helpful in analyzing the types of audiences and create the appropriate messages for each type of audience. This theory explains the stages through which an individual in order to adopt a behavior. There are five stages to be traversed by an individual, namely:

- a. Precontemplation. At this stage, the individual does not have a concern for the potential problems he would face and did not realize the risks that would befall him. All messages suggest changes in behavior will not be taken seriously as long as the awareness and concern has not yet emerged. So the main purpose of the campaign is to raise awareness audience about the problem it self.
- b. Contemplation. Individual realizes that he may be at risk of problems that exist; it then raises awareness of the need to perform an action relating to the issue. At this stage the campaign messages should be emphasized on the advantages of behavior in order to bring people in to the next stages. It should also be stressed about their social demands to change behavior.
- c. Preparation. Individuals have decided that he had to perform an action and learn about the things what needs to be done. If individuals have much trouble to change the behavior, then the behavior will stop at this stage. From it, to be able to move the audience in order to carry out such behavior, the campaign message must be packaged to minimize public perceptions about the obstacles he would face. At this stage should be explained also matters what is required for such behavior.
- d. Action. Individuals will carry out the behavior. This can be regarded as an experimental phase to determine the extent of usability is obtained. Positive reinforcement should be done so that people are willing to do it again.
- e. Maintenance. Individuals continue his behavior in the appropriate situations. Messages should be able to strengthen and provide knowledge on ways to maintain the commitment to provide the goals design and how to deal with the obstacles that may occur.

With variety of reasons, a person may be stopped at a certain stage and stop completely at that point or repeats from previous stages. The most vulnerable stage is the stage of preparation and action, especially for behavior that requires a long, long time. Therefore, the theory of stages of change will be very helpful in segmenting audiences and facilitate the planning of the message by placing the audience at the appropriate level or levels. This is because not all audiences a campaign at the stage of precontemplation. It could be, the audience is already in stage contemplations but has not yet to act because they do not know how to implement it (Venus, 2004).

2.2 Public Relations

There are several definitions of Public Relations, one of which is as claimed by Denny Griswold (Wilcox et al 2015) which states that: "PR is the management which evaluates public attitudes, identifies the policies and procedures of an individual or an organization with the public interest and plans and executes a program of action to earn public understanding and acceptance".

Another notion is according to Cutlip, Center, and Broom (2009) that Public Relations is a management function that builds and maintains a good relationship between the organization and rewarding public that affect the success or failure of the organization.

So Public Relations is a management function with attention and efforts to obtain public understanding and recognition of their organization, so that the good relationship between the organization and the public, which will affect the success and failure of the organization.

Government PR is wherever public relations officials at level of government, he was tasked to inform the official program or anything done by bureaucrats. Cutlip, Center, and Broom (2009), also describes at least contains seven objectives contained in government public relations, namely:

- a. Giving constituent information about the activities of government agencies.
- b. Ensure active cooperation in the government program: voting, curbside recycling, and also adherence to the rules.

- c. Encourage citizens to support policies and programs that have been set.
- d. Serving as a public advocate for government administrators.
- e. Manage internal information.
- f. Facilitating media relations.
- g. Build community and nation

3 RESEARCH METHOD

This research was conducted with a qualitative approach. A qualitative approach focuses on the general principles underlying social phenomena in society. The object of analysis in qualitative approach is the meaning of the social symptoms and cultural using the culture of the people concerned to get a picture of a certain categorization (Bungin, 2009: 302).

The main orientation of this study was to determine the understanding, planning, implementation, and evaluation of the socialization of MEA by the West Java provincial government using the campaigns concepts and public relations.

Subjects in this study are particularly civil servants or public relations staff who are in some OPD West Java Province who understand, control, or are responsible for the socialization of MEA program. Subjects were chosen purposively based on the categories that have been formulated, in which the initial data is obtained through leading sector Diskominfo of West Java Province.

Objects in this study is socializations of MEA program conducted by the government of West Java province. Implementation starts from understanding, planning, implementation, and evaluation of socialization of MEA program activities in West Java.

This study used the paradigm of constructivism. This paradigm have been selected assumed that the universe as epistemology is a result of social construction, where knowledge of human construction is constructed of cognitive processes and interactions with the world of material objects.

In collecting the data, this study used techniques of observation, interviews and document review. Observation is a technique of data collection done by jumping directly in and uses all five senses and researchers to act as an observer. In-depth interviews intended to determine the views, events, activities, opinions, feelings of sources (subject matter expert). Literature study is all the work done by the researchers to collect information relevant to the topic or issue that will be or are being studied. That information can be obtained from scientific books, research reports, scientific essays, theses and dissertations, regulations, statutes, yearbooks, encyclopedias, and written sources both printed and electronic.

4 RESULT AND DISCUSSION

Observations and interviews were conducted to several informants in West Java, showed that knowledge of the MEA is still not evenly distributed. Although listed as a province that has a wealth of natural resources abundant with wide and large population among other provinces in Indonesia, West Java is still not ready to face the ASEAN Economic Community.

A number of fundamental issues affecting West Java are not being overcome before the enactment of the Asean Economic Peoples in 2016. The investment climate less conducive indicated through the intricacies of the problem of bureaucracy, infrastructure, quality of human resources issues and employment (labor) and corruption that part of the problem is currently still hold the government of West Java.

Similar conditions also experienced by other provinces in Indonesia. Especially the provinces of eastern side of Indonesia also face constraints that are not much different. In fact, many busnisses claimed not ready to join the AEC market.

Fears over unreadiness of all provinces in Indonesia, especially in West Java for the implementation of the AEC also revealed through a survey conducted by the American Chamber

of Commerce in Singapore. The survey of 475 senior American businessmen revealed that 52 percent of respondents do not trust the ASEAN Economic Community can be realized.

Enforcement of MEA is a challenge and an opportunity that is still cause for concern because there are many who do not know the impact of the MEA, especially among businesses. Internal impact will be felt in the employment sector competition while the external impact will be related to the competition in terms of quality of the final product from another region if the quality of domestic products have a lower quality then it will lead to high import content. Therefore, there should be a policy that seeks to improve the competitiveness of human resources, products, and also the regulations issued by institutions, especially government.

A free trade agreement in MEA has threatened the workers and businesses in Indonesia, especially in West Java. This was in line with the decline in the level of readiness of Indonesia in living MEA. Chairman of Commission II DPRD of West Java, Ridho Budiman said the level of readiness of Indonesia compared to other ASEAN countries has decreased dramatically, from previously were ranked fourth now ranked ninth or almost latest.

"We are disappointed with the preparation of our country in the face of the MEA. Its rank dropped from rank fourth to rank ninth out of the 10 ASEAN countries. As all people should be prepared for the MEA, in fact Indonesia dropped its readiness rank to ninth out of 10 countries, so this is very alarming," said Ridho (interview, 12/15/2016).

"One side due to the transition government and are not ready yet. It's a management problem, but it should be prepared from all sides. Due to the transition of government that why the preparation of MEA so neglected. Back when the ACFTA in 2010, too, so that Chinese products was pounding the market domestic and business interests was inflamed," he said.

It is expected not to happen again. Moreover, the moment of MEA 2016 impact will be greater in comparison ACFTA 2010. Not only will the problem of foreign products flooding the market in our country, the labor and other processing resources will also be threatened.

"Do not let the big market which should be an opportunity would be a threat which we became the market goods of others. The threat is not only the market but the workforce as well, including the utilization of resources. When they came here with the abundant resources in Indonesia which is actually not existed in their countries, our resources are used. Of course it will be a threat, whereas previously we would like it to be an opportunity," he said.

But on the other hand the head of government of West Java province is very optimistic to adjust to the ASEAN Economic Community (AEC) in 2016. In fact, according to the government, the businessmen were already preparing for the next era of free trade.

"Like it or not the public should be prepared. MEA free trade has already come and already agreed upon," said West Java Governor Ahmad Heryawan. According to him, the era of MEA trade is now with us. He said, it needs to be prepared carefully so that people and businesses have strong competitive. "Competition will be intense along with the increasing product imports in the domestic market. Of course everything has to be ready to face it," he said (interview in Bandung, 27/04/2016).

He called the Human Resources (HR) and Natural Resources (SDA), both sectors must be properly managed. "The ability to process raw materials into finished goods has not fully taken place in the industry in our country. Even though we are capable of doing all that," he said.

From the description above, it appears there is an imbalance between expectations and reality in the field of West Java readiness to face the MEA. West Java Governor of optimism contrary to comments Chairman of the Parliament of West Java. So, where is the problem?

MEA is a great program that should be disseminated to raise public awareness of how the free market opportunities can also become a threat to the nation's economy. Socialization in the context of communication commonly known as social campaigns (social campaign) or social marketing (social marketing).

Campaign is a form of communication actions aimed to change the mindset, behaviors including to build consciousness itself. Each organization campaign holder, including government, private companies, NGOs and other institutions have different objectives. However, all must be one heart to support and sustain each other in West Java's success in overcoming the MEA.

The variety and purpose of social change campaigns can be different but the stages are always the same amendment, which originated from the aspect of knowledge (cognitive), attitudes (affective) and behaviors (konasi). This is called by Ostergaard (2002) as 3A, awareness, attitude and action. These three things are linked to each other to achieve the desired conditions change gradually.

There are only few West Java people who know about MEA (only 30%). This may be an indication that the socialization or social campaigns about the intricacies of the MEA not to optimally on them. How is consciousness (awareness) of the free market that makes communities become competitive person can be built (attitude and action) if the term of MEA itself is unknown.

For the mayor of Bandung, Ridwan Kamil, socialization is the embodiment of their rules or technical guidelines and instructions for implementation of the government's attitude to the MEA. Meanwhile, the government's attitude toward MEA through MEA implementation guidelines itself is not yet exist in the national level. Thus, the regional level was still not able to act, let alone to socialize (Interview, 01.27.2017).

According to Ridwan, the Central Government did not provide detailed guidance and fundamental related MEA to local governments. As mayor, Ridwan admitted his sides were only asked to prepare. "Many local governments ask, what is the strategy for MEA? There are no clear guidelines from the central government. There is no blueprint, just said to prepare," Ridwan said when speaking at the Independent Investment Forum 2016 at the Fairmont Hotel, on Wednesday (27/1/2016). Finally, said Ridwan, what done to face MEA is to form a proactive government. Bandung City Government now has a variety of programs and applications to facilitate the public to know the government's program, voting with their feet, to assess the government's performance.

Thus, socialization MEA was still just the issue alone. Regarding the implementation guidance is still missing. The community is only getting the message in passing, that there is an issue of MEA, while still not able to be exactly, methodological, systematic, and carried out gradually.

5 CONCLUSION

Based on the description and explanation above, from this study can be concluded as follows:

1. Understanding of the MEA not equitable because the government has no optimal dissemination.
2. The process of planning and implementation of dissemination is plagued primarily but government itself has not put this MEA issues as a top priority.
3. The absence of a comprehensive evaluation process of each MEA socialization activities.
4. The Government of West Java province should prioritize the dissemination MEA to become an important agenda.
5. All stakeholders should be invited to participate in the socialization of MEA.
6. The process of good socialization also requires good planning. By that, the government should hold a college to be actively involved in the dissemination MEA.
7. Socialization is only done at the level of issues, not at the level of a guide line, because the blueprint for addressing the MEA itself at the national level not yet done.

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Role Media in Creating Shared Value: Case Study Nestle Indonesia

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ABSTRACT. Nestle is a company which connects its business fields with its chain through acts in helping to solve social problem that later was elaborated into CSV by Porter and Kramer in 2011. Michael Porter and Mark Kramer then formulate CSV as a business strategy concept to emphasize the importance of place problem issues and needs into company strategy planning. It includes communication, interaction with customers via many ways and channels. The purpose of the research is to recognize how CSV communication activities in Nestle Indonesia and customers is carried out. The type of the research was qualitative descriptive using grounded research approach and case study as the research method.

The result of the research shows that there is communication strategy in the essence of CSV business strategy of Nestle Indonesia. CSV of Nestle Indonesia consists of a group of programs where they are derived from marketing communications MIX which delivers a consistent message that company's values are intersected with global customer's values. All activities which are communicated and collected as CSV or create mutual benefits has elements of Cause and Charity. The important element of the process are relevant contact point, virtual and non-virtual community role, and the role of opinion leaders and formers by sharing responses where customers interact with other customers (C2C). Mass media is also an essential factor to brace the existing values in the CSV programs so that they are more acknowledged by a larger audience. CSV is presece to maintain stability of corporate communications with all elements in the dimension of the content and dimensions of the company's business relations.

KEYWORDS: *media, marketing communication, creating shared value, consumers, nestle*

1 INTRODUCTION

Nestlé' is the largest consumer goods company in the world that persisted since 1867 has form of joint venture made him successful implementation of the concept of shared value as multinational program creating shared value (CSV). CSV for Nestlé is the implementation of Nestle's principles to give social benefits as well as increasing the value of the company. The main concept of Nestlé CSV focus on three sectors; they are nutrition, rural development and human resources by involving stakeholders from communities to consumers. CSV program can be started from the existing social problems in the community, and then Nestle comes into problem solver to create initiative a new program Nestle. The others Nestle CSV do the inovation on the program that has been running in the community, further more some are connected directly to Nestle raw material.

Porter and Kreamer (2011) define the CSV is the policy and practical way of working to improve the competitiveness of the organization as well as accelerate economic and social conditions of the communities where CSV implemented. A concept in business strategy emphasizes the importance of incorporating social issues and needs in the design of the company's strategy. CSV creates advantages or benefits not only for the organization and the community in the long term but also for the company itself. The concept of shared value is about economic progress of society in according to the principle of shared values and increasing the company's profit at the same time. This value is defined not only as material gain money, but also as a sustainable advantage. There are a circle of values; increasing a value in an area will provide opportunities and mutual benefit to the community and the company (Porter & Kreamer, 2011: 6).

Maintaining, developing, and communicating the company's reputation today is very important in the monopoly market. Related to Adkins (1999) mentioning a few things that must be considered by the company, consumer expectations of the company, adding value together, pay attention to the surrounding environment. A research conducted by Nielsen since 2011 that the consumer pays high attention on companies that do social good. In 2014 Nielsen recorded 55% of consumers are willing to buy more for products and services where the company is committed and positive impact on the environment and social development. Then 52% of the world's consumers pay attention to the packaging of a product to make sure the effect of sustainability and listed 52% of consumers make the list for six months prior for making purchased products from companies that do social responsibility.

Communication is one of keys of the organization so that every act should be reach to the consumers. Marketing communications have fundamental functions within a company. Marketing communications as a means to establish the value of a brand, marketing communications function both to shape consumer behaviour (Fill, 2009: 13). The key of marketing communications is able to create value through improved product and symbol of an organization (Fill, 2009: 15). Many models of communication that exist to explain the phenomenon of the communication process. One of them is Berlo's communication model that emphasizes communication as a process, also focus idea about meaning are in the people. The interaction in CSV is about direct action on the response, the dialogue can occur through mutual understanding and rationale approach interaction. Marketing communications is often based on the innovation curve by Rogers. It is includes by involving opinion-leaders and opinion-formers who played an important role with regard to the innovators and early adapters for a product or idea (Copley, 2004: 40).

2 METHOD

This study is a qualitative descriptive type by using an approach grounded research and case study research methods. This study emphasizes the process by looking at the facts, the reality, the symptoms, experiences and perceives as a key. Another characteristic is deeper understanding (*verstehen*), it means this method is about to learn how to understand something. Denzin and Lincoln (2008) argue that qualitative research is intended to reach a deep understanding of the organization or special event rather than describing the surface of a large sample of a population.

This research was conducted at PT Nestlé Indonesia, Jakarta, which is a subsidiary of Nestle. Address PT. Nestlé Indonesia: Arkadia Green Office Building B, JL. TB. Simatupang Kav. 88 Jakarta Selatan 12520. Sources of primary data in this study include: (1) the results of interviews with the subject of research conducted by researcher interview with Corporate Communication. Nestlé Indonesia and Buzzer for Nescafe #DiBalikSecangkirKopi program PT. Nestlé Indonesia. (2) Observation of the activities of creating shared value (CSV) conducted by PT Nestlé Indonesia online and offline.

3 ANALYSIS

3.1 Communication Activities In Creating Shared Value

Communication activities in creating shared value (CSV) file into a surgically their marketing communications strategy in the concept of business strategy. Marketing communications that occur communicator involves combining various elements ranging from businesses, consumers, media and communities. Dialogue penetration value is a key element of the activity of Nestlé CSV communication with consumers. The penetration value is lowered to various programs in accordance with the Nestlé CSV focus, water, rural development and nutrition. The third focus even further integrated with each other to be communicated to consumers. The program created of shared values is breakdown the value between consumer and company who have messages communicated. CSV program assembled the core of same message which is communicates the added value to the community and the company as a cluster of messages in every

communication tool and global consumer value. Messages in programs of CSV shape perception company Nestle as a good, caring, and more understand the nutrition, health and healthiness ranging from community cluster to the consumer. Communication activities that occur in channel are then formed a series of chain. This activity involves many roles ranging from consumers, the media, opinion leaders, opinion formers, communities and virtual communities accompanied by a variety of factors. This activity allows the sharing be more interactive dialogue because of technological advances that interconnect one role to another. Communication activities in CSV is delivering new things to consumers from knowledge until confirmation occur.

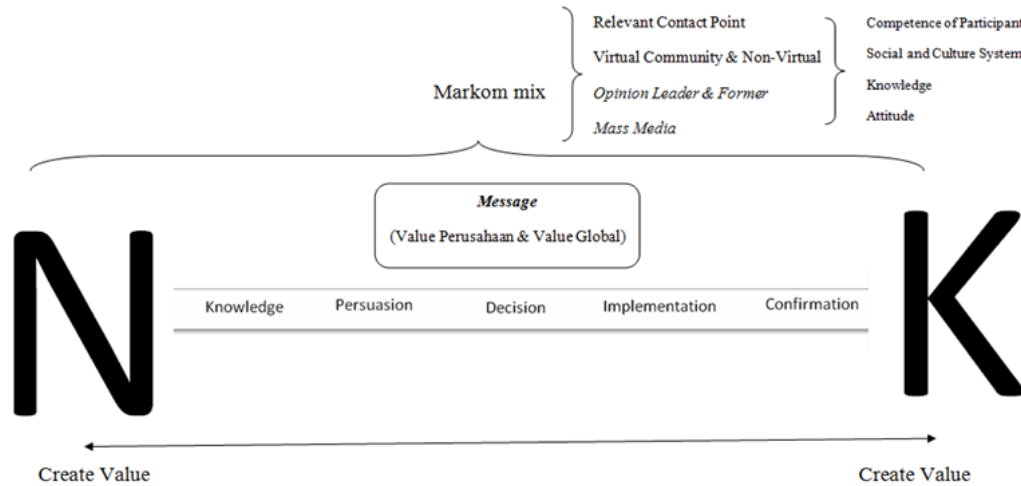


Figure 1 : Relationship Model Between Nestle and Consumers in CSV

Communication activities in CSV also about motive, causes, context of message strategy delivered to the target audience of Nestle. CSV message that emphasizes idea are opportunities to build competitive advantage by entering the social problems as a primary consideration in designing the company's strategy, including the communication strategy. All communicated activities collected as CSV or create mutual benefits that have elements of Cause and Charity. Values are represented as a requirement of mutual benefit emphasis on aspects of what can be done by the company with the social needs of consumers. Cause and Charity in the form of environmental concern value, the wider community, as well as consumers themselves. CSV is presece to maintain stability of corporate communications with all elements in the dimension of the content and dimensions of the company's business relations.

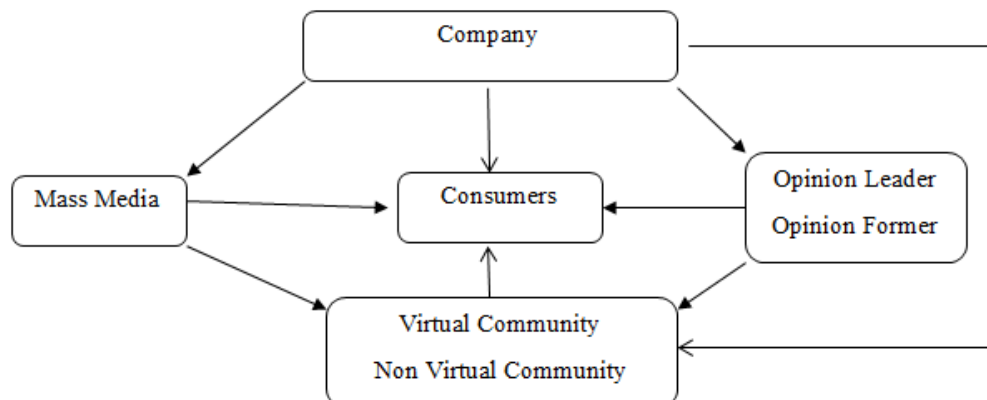


Figure 2 : Media Network Model CSV Nestle Indonesia

3.2 Interrelationship Between Media, Tools, and Audience

Nestlé CSV is using the media, marcom MIX to distribute messages and programs. So that the program can be seen by the consumer not only product, but also they will know about good program from Nestle. In the application of this relationship in CSV Nestlé Indonesia with consumers is distribute through media with a variety of reports up to the target audience.

Press Release distributed by corporate communications to the media, invite the media to the program hold press conference into several actions show what Nestle did. The relation between programs and media will reach the various segments in accordance with the target audience of the media as well as the target market of Nestle. Relations with the Media wide spread Nestle programs so that the value embedded in the message linked CSV conveyed to a wider target audience and confirm about values and position of the company. Mass media affect people who read the related news of CSV to participate in events conducted by Nestle and increase consumer awareness in a wider range of CSV Nestle Indonesia.

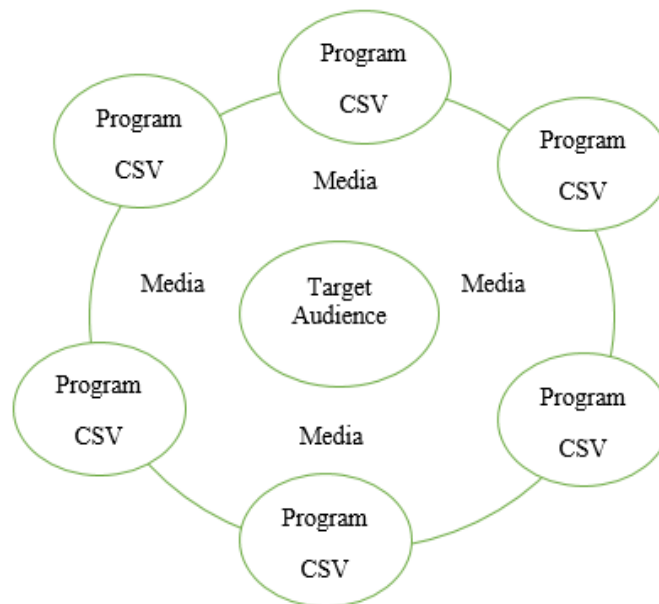


Figure 3 Interrelationship Between Media, Tools and Target Audience

3.3 New Media In CSV

In the CSV communication activities with customers, there are several factors, among others: 1) the relevant contact point, which corresponds to the social system of consumer culture and esteem needs of consumers. 2) Role of Opinion leaders and opinion formers, the CSV program Nestlé Indonesia inform their message to consumers. 3) The Role of Non Virtual Community and Virtual Community, as a tool where consumers make engagement with the product and the company.

The contact point with the target audience seen clearly in the program, in this case the Nestlé CSV consider well who target audience are age, demographics, habits, media consumption and various other aspects. Nestlé understands that the consumer is an asset that must be managed properly. Therefore, efforts to maintain communication with effectively carried out by Nestlé, company has a lot of social media assets in accordance with the era of today's consumers interact through social media. Nestlé has the understanding of social systems and personal consumer value. Contact point becomes a key factor in the success of a marketing communication CSV. It is not only the traditional (offline) but also digital (online).

One effort to bridge the offline and online activities to be known by consumers is by QR codes. In each pack of Nestle products are beyond the label when consumers scan the

barcode that is ill be directedtly to a website that contains CSV. Consumers will get more information related to the brand so that a variety of self-involvement and information. In addition to the consumer knows CSV activities through the programs, Nestlé also pack it in a barcode that when people scan it will lead to the description of aspects of the environment, society and nutrition products. Besides this information can also be spread more widely through social media that are the process AISAS (awareness-interest-search-action-share) happens perfectly.



Figure 4: Sampel Scan Barcode Kemasan Produk Nestle

New Media in CSV Nestlé Indonesia program is strengthened by the functioning of the role of opinion leaders and opinion formers to inform their message to consumers. In addition endorse using, Nestle Indonesia in CSV is also utilizing the buzzer and virtual communities in offline communities. The opinion leader and former opinion is adjusted by Nestle products also personal attributes such as employment, skills, achievements, their profile. Their profiles and the expertise make a greater impact and trustworthy for the followers or any other consumers who get information about the program.

The community has a major role in spreading the message related to CSV. In Indonesia Nestlé CSV communication activities with customers, they really understand the role of the community as part of the elements to communicate the message. Nestlé CSV program embracing all communities ranging from virtual and non-virtual. The community has an essential function in line with the development of technology, the community is not just a face-to-face rather it is a popular social environment in which a person interacts with resources such as exchanging information, ideas, and suggestions on common interests. Non-virtual community into one where consumers make engagement with the product and the company.

4 CONCLUSION

Creating shared value (CSV) Nestlé Indonesia consists of a set of programs where it is formed by marketing communications MIX which then communicated through the media. There is a communication strategy in the business strategy in CSV Nestlé Indonesia with a consistent message in CSV. It is about the value of the company and community cluster and also consumers. All communicated activities collected as CSV that have elements of Cause or Charity. CSV can be important for the communications company for being a counterweight in the dimensions of the content and the company's relationships with consumers. Communicating with consumers CSV is the present role of the mass media to reinforce values that exist in the program - CSV program that is known by a wider target audience. CSV also follow nowadays with using new media in accordance psychographic target market. So there are various elements that are important in the communication process, such as relevant contact points such as social and cultural systems, attitudes and knowledge that refers to the competence of the participants. Other supporting element is the role of virtual and non-virtual communities using

dialogue and sharing. Their opinion leaders and opinion formers contribute to form word of mouth (WOM) and spread the message about the CSV program. Finally, the role of the media in this CSV ultimately about perfect AISAS process (awareness-interest-search-action-share) on consumer of Nestle. Nowadays company activities must be supported by media from the mass media, online media and activities offline.

5 LIMITATIONS RESEARCH

Researchers have limited interaction with stakeholders so that many data were taken from other sources, including data from the report that has been gathered in a CSV report in 2008 and 2013 as well as secondary data from media that can be accessed based on the ease to be able to complete the understanding of researchers to the integrity of case study. In addition, researchers have not been able to meet the confirmability goodness criteria for Nestle-party verification process that takes time.

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Indirect Criticism in the Ethnic Madurese Community: Its Various Semantic Formulas, Lingual Markers, and Contexts of Use

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ABSTRACT. This article studies the speech act of criticism in the ethnic Madurese community. The study focuses on indirect criticism. The goals are to explain the various semantic formulas that are used to express indirect criticism in the Madurese community, to identify the lingual markers, and to understand the different contexts of use according to the cultural norms of the Madurese community. The data was collected through the methods of Discourse Completion Tasks and interviews. The results of the data analysis show that the semantic formulas that are used to express indirect criticism in the ethnic Madurese community vary widely. In general, each semantic formula has specific lingual markers which indicate the type of semantic formula. Each type of semantic formula is generally used in a different context.

KEYWORDS: indirect criticism, semantic formulas, Madura

1 INTRODUCTION

A criticism is a kind of speech act which is interesting to study because its characteristics make it prone to be face-threatening (Brown and Levinson, 1987). Therefore, in some cultures, criticisms must be expressed carefully, using an appropriate strategy of politeness, with a proper semantic formula, using a suitable modifier, and expressed in the correct context in accordance with the prevailing socio-cultural norms. If these conditions are ignored, a criticism is prone to create tension or even conflict between the criticizer and the person towards whom the criticism is directed.

Despite its tendency to be face-threatening, criticism has an important function in the social life of a community, as a tool for social control. Criticizing is in truth performing an act of control. Performing an act of control means correcting or rectifying a deviant behaviour. Criticizing is more than simply expressing negative judgement about a person's negative behaviour or actions. It is also a means of encouraging the person to whom the criticism is addressed to engage in a process of introspection and self-correction. Thus, criticism is needed in the life of a community.

A criticism can be expressed using a direct or indirect strategy. A direct criticism occurs when the speaker's intention is the same as the linguistic meaning or semantic meaning of the utterance. On the contrary, an indirect criticism occurs when the speaker's intention is not the same as the linguistic meaning (Thomas, 1995). The speaker presents a primary illocutionary act through a secondary illocutionary act (Searle, 1996). This article investigates indirect criticism in the ethnic Madurese community. The goals are to understand the various kinds of semantic formulas, the lingual markers, and the contexts of use in the Madurese community. It should be emphasized that in this article, criticism is studied in terms of its function as a tool for social control. All of the utterances that are intended to prevent deviant behaviour or to encourage a person to engage in introspection and self-correction are referred to here as criticisms.

It should be explained that the ethnic Madurese are one of the ethnic communities found in Indonesia who live predominantly on the Island of Madura, in East Java. The people in this

community are known to be somewhat sensitive about their self-esteem, as reflected in the popular expression: “*angoan pote tolang etembang pote mata.*” ‘Better the white of bones than the white of eyes.’ The meaning of this saying is that it is better to die and be buried in the earth than to have no self-respect. It implies how important the matter of self-respect is for this community, whereas a criticism is a linguistic action that is inclined not to respect the person towards whom the criticism is directed. Therefore, it is interesting to observe how the people in this community express criticism while taking care to respect the person who is the target of the criticism.

To date, there have been no studies on the speech act criticism in the ethnic Madurese community, although studies on criticism in various other cultures have already been carried out by a number of experts. They include Tracy, et al. (1987), Tracy and Eissenberg (1990), Wajnryb (1993), Gunarwan (1996), Toplak and Katz (2000), Mulac, et al. (2000), Nguyen (2005), Hoang ThiXuangHoa (2007), MIN Shang-chao (2008), and Nguyen (2008). The results of their studies are of course highly beneficial as a background to the writing of this article. Nevertheless, the study of criticism in this article is different from the studies of criticism by previous experts because this article focuses on criticism in its function as a tool for social control. As explained above, criticizing is essentially performing an act of control. Therefore, a study about criticism should not disregard this function of a criticism, as a tool for social control.

2 METHOD

The data in this article was collected using the method of a Discourse Completion Task (DCT) and interviews. The DCT was distributed to informants in a number of government offices in the towns of Bangkalan, Sampang, and Pamekasan. Since the people completing the DCT were office employees, the material of the DCT was related to office matters. The completed DCT was then used as material for interviewing the informants. The informants who were interviewed were the same as the informants who completed the DCT. The goal of the interviews was to affirm that the data contained in the DCT matched the conditions of the Madurese community in the field. In addition, interviews were held to obtain additional relevant information. The DCT was made in the form of a description of a particular situation which described the existence of deviant behaviour in the office domain (for example a violation of discipline, responsibility or exemplary behaviour). Based on the particular deviant behaviour, the informants were asked to make a criticism in accordance with the context. The context of the DCT was determined based on the alternations of \pm Power and \pm Distance (Brown and Levinson, 1987). The data collected was then sorted into two groups based on the strategy chosen, either direct or indirect. Subsequently, the data which showed indirect strategy was analyzed further to understand the various semantic formulas used, as well as the lingual markers and contexts of use according to the cultural norms of the Madurese community.

3 RESULTS AND DISCUSSION

The results of the data analysis show that indirect criticism in the Madurese community can be expressed with a variety of different semantic formulas, including: (1) request, (2) prohibition, (3) command, (4) suggestion, (5) rhetorical question, (6) irony, (7) comparative expression, (8) sarcasm, (9) expectation, (10) advice, and (11) admonishment. These various kinds of semantic formulas are explained in more detail in the following section of this article, along with the linguistic elements which act as the markers and the contexts of use according to the cultural norms of the Madurese community.

3.1 Semantic Formula ‘Request’

The data shows that in the ethnic Madurese community, criticism is sometimes expressed with the semantic formula ‘request’. This means that in an utterance, the speaker expresses a request but the substance of the utterance is not really a request but a criticism. Pay attention to example (1) below.

(1) *Abdhina sadhaja saroju' manabi kodhu disiplin. Namong abdhina jhughan nyo'on salerana mareng conto se sae da' kababa'anna. Ka'dinto jhughan ka' angghuy kabhaghusan sadhajana.* 'We all agree that we should behave in a disciplined manner. But we also request that you set a good example of discipline for us all. This is for the benefit of us all'.

(Uttered by an employee [a subordinate] to the head of the office who orders his employees to behave in a disciplined manner but does not set a good example of discipline himself to his subordinates).

Criticism (1) above is clearly expressed using the semantic formula 'request'. This semantic formula is marked by the use of the word *nyo'on* 'request' which is found in the head act. In the Madurese community, the semantic formula 'request' is often characterized by the use of the word *nyo'on* 'request' or the word *menta* 'ask', which appears explicitly in the utterance. However, it should be stressed that not all utterances containing a request are criticisms. A request which is a criticism is a request that is intended to enforce control over a deviant behaviour. A request that does not have this function is not a criticism but merely an ordinary form of request.

In the Madurese community, a criticism which is expressed using the semantic formula 'request' is felt to be a soft criticism. This is understandable because the negative evaluation that forms the substance of the criticism is not stated explicitly or overtly but is stated covertly, or disguised in the form of a request. Perhaps because of its soft nature, in the Madurese community, the use of this kind of semantic formula can be found in various situational contexts such as the context (+P+D), (+P-D), (-P+D), or (-P-D).

3.2 Semantic Formula 'Prohibition'

Indirect criticism in the Madurese community is also commonly expressed with the semantic formula 'prohibition'. This kind of utterance is also a criticism but is expressed with a semantic formula which is in the form of a prohibition. Consider example (2) below.

(2) *Pak Fauzi, sampeyan oneng lakoh kantor kita neka sangat banyak ben kaduh segerapanakehaghin. Dedih tolong sampeyan ta' ngurusi lakoh sampingan mon jam dinas.* 'Pak Fauzi, you know, don't you, that there is a lot of work in the office that needs finishing. So please, don't manage your personal business during office hours'.

(Uttered by the head of an office to one of his employees who often spends time managing his own personal business during office hours).

Although semantically utterance (2) above is a prohibition (marked by the use of the word *ta'* 'don't'), its substance is not a prohibition but a criticism. The reason for this is that the intention of utterance (2) is to control the behaviour of the person to whom the utterance is directed (the employee) so that he does not manage his personal business during office hours. In the Madurese community, the semantic formula 'prohibition' is usually expressed overtly and is often marked with the word *jha, je'*, or *ta'* which appear explicitly in the utterance. Of course, not all utterances containing a prohibition are criticisms. Prohibitions which represent criticisms are those prohibitions that are intended to prevent or control the addressee (the recipient of the criticism) so that s/he does not violate certain norms, as shown in example (2) above.

In the Madurese community, criticisms that are expressed using the semantic formula 'prohibition' seem to be judged as criticisms that are quite harsh. The reason for this is that the prohibition is expressed overtly and explicitly, indicated by the use of certain linguistic markers, as stated above. Based on the analysis of the data, criticisms using the semantic formula 'prohibition' are mainly found in the context (-P+D) or (-P-D). However, with the aid of modifiers (whether internal or external), the semantic formula 'prohibition' can potentially also be used in the context (+P+D) or (+P-D).

3.3 Semantic Formula 'Command'

In the Madurese community, indirect criticism is sometimes also actualized using a semantic formula which takes the form of a command. Thus, the substance of the utterance is in fact a criticism but semantically it is formulated as a command. See example (3) below.

(3) *Pak Fauzi, kalakoan kita se utama panekah neng kantor. Deddih lastarehagih gelluhkalakoan se bedeh neng kantor, mangken manabi ampon lastareh, sampiyan bisa ngelakonih kalakoan se laen.* 'Pak Fauzi, our main job is office work. So finish your office work first and then you can do other work'.

(Uttered by the head of an office to a subordinate who often neglects his office work to manage his own business).

Semantically, utterance (3) above is a command. A command is marked by the use of a verb without a prefix, in this case *lastarehagih* 'finish'. However, from the point of view of its illocutionary force, utterance (3) above has the intention of encouraging the addressee (Pak Fauzi) to engage in self-correction, or to stop taking care of his own personal business during office hours. In the Madurese community, a criticism that is packaged in the form of a semantic formula which is a command is also judged to be a somewhat harsh criticism. However, if the command is expressed using a passive verb, the harshness of the criticism can be reduced by several degrees. The semantic formula 'command' is largely found in the Madurese community in the contexts (-P-D) and (-P+D). However, if the degree of harshness is reduced by the use of a modifier or the command is expressed in passive form, the semantic formula 'command' is sometimes also used in the context (+P+D) or (+P-D).

3.4 Semantic Formula 'Suggestion'

Indirect criticism in the Madurese community is sometimes also expressed using the semantic formula 'suggestion'. The substance of the utterance is in fact a criticism but it is expressed in the form of a semantic formula which is a suggestion. See example (4) below.

(4) *Ta'langkong Pak, sopaja kedisiplinan neng kantor ka'dinto kengeng terros ejaga, abdhina ghadhuwan usul. Kadhi ponapa manabi Bapak menangka pimpinan neng ka'dinto jhughan marengse conto se sae da' kababa'annaepun.* 'Sorry sir, in order to ensure a good level of discipline is maintained in our office, I suggest that you, as the head of the office, set a good example to your subordinates'.

(Uttered by an employee [a subordinate] to the head of the office who often orders the employees to behave in a disciplined manner but does not set a good example of disciplined behaviour himself to his employees).

Semantically, utterance (4) above expresses a suggestion. This is indicated by the use of the word *usul* 'suggest' which appears explicitly in the utterance. However, from the point of view of its illocutionary force, utterance (4) above is clearly not only intended to convey the suggestion that is seen in its semantic meaning but is also intended as a criticism. Through utterance (4) above, the speaker (the employee) intends to enforce control over the addressee (the head of the office) who has acted in an inappropriate manner, by ordering his employees to behave in a disciplined manner but never setting a good example of discipline himself to his subordinates. In the Madurese community, the semantic formula 'suggestion' tends to be expressed in a performative manner by using the word 'suggest' (*usul/usulen'usul*).

Of course, not all utterances which express suggestions are criticisms. Suggestions that are not intended to carry out control are of course not criticisms but only common utterances of suggestion. In the Madurese community, a criticism that is presented using the semantic formula 'suggestion' is regarded as a very soft form of criticism. The person receiving the criticism does not feel face-threatened because the criticism is expressed as a suggestion. In the Madurese community, a criticism which is presented with the semantic formula 'suggestion' is primarily found in the context (+P-D) or (+P+D). However, because of its soft nature, this type

of criticism also has the potential to be used in various other situational contexts in the Madurese community.

3.5 Semantic Formula in the Form of a Rhetorical Question

At times, criticism in the Madurese community may also be expressed with a semantic formula that is in the form of a rhetorical question. In this kind of semantic formula, the speaker expresses his or her criticism by asking the addressee a question, but the question does not require an answer because the answer is in fact already known, both by the speaker and the addressee. The main goal of the speaker in asking the question is to perform control (criticize) of the addressee so that s/he carries out in self-correction of the deviant behaviour that s/he has been engaging in. Take a close look at example (5) below.

(5) *Pak Gun, kher-akher nekah kaulah ngatelak bedeh bannyak pegawai se korang disiplin. Apah kaadaan nekah epennenggahpak?* 'Pak Gun, recently I have noticed that many employees having been displaying a lack of discipline. Will this kind of behaviour be allowed to continue sir?'

(Uttered by an employee [subordinate] to his superior [the head of the office], who has been allowing the employees to behave in an undisciplined manner in carrying out their office duties).

In utterance (5) above, the speaker (the employee) is not simply intending to ask the addressee (the head of the office) why he is allowing the employees to behave in an undisciplined manner. In addition to that, the speaker's intention is to criticize (control) the addressee for violating certain norms, in this case, as the head of the office, for allowing his employees to behave in an undisciplined manner. Therefore, the response required from the addressee is not simply an answer to the question asked by the speaker but also an act of self-correction. In the Madurese community, this type of criticism is felt to be a soft criticism because the negative evaluation which forms the substance of the criticism is expressed covertly through a question. Due to its soft nature, this type of criticism can potentially be used in various situational contexts such as (+P+D), (+P-D), (-P+D), or (-P-D).

3.6 Semantic Formula 'Irony'

Indirect criticism in the Madurese community is sometimes expressed with a semantic formula which is in the form of irony. In this semantic formula, when expressing his or her criticism to the addressee, the speaker utters a statement which says the opposite to what he or she actually means. Example (6) below is expressed with the semantic formula 'irony'.

(6) *Musyafak, ta' pa-rapah kalowan kantor ba'na ta' taurus, se penteng kalakowan sampenganna ajhalan terros.* 'Pak Musyafak, it's fine if you neglect your office work. The important thing is that your own business is running well.'

(Uttered by the head of an office to one of his employees (Musyafak) who often manages his own business affairs during office hours and as a result, his office work is neglected).

If we look at the context, the speaker (the head of the office) in utterance (6) above clearly does not intend to give permission to the addressee (Musyafak) to take care of his own personal business and neglect his office duties. On the contrary, the speaker is performing an act of control so that the addressee does not manage his personal business while neglecting his office work. On the basis of this, it is clear that utterance (6) above is a criticism that is expressed with a semantic formula which is irony. In general, this semantic formula does not include specific lingual markers and tends only to be understood semantically. In the Madurese community, this kind of semantic formula is used in the context (-P+D) or (-P-D).

3.7 Semantic Formula in the Form of a Comparative Expression

The data also shows that criticism in the Madurese community may also be expressed using a semantic formula which is in the form of a comparative expression. In this case, the speaker, when presenting his or her criticism, makes a comparison between himself or herself and the

addressee, or between another person and the addressee about the same or a similar type of problem. In making this comparison, the speaker shows that in doing the same or similar kind of thing, the speaker can do it without violating any norms, unlike the addressee. In the Madurese community, a criticism that is expressed by means of a comparative expression such as this does not have any particular lingual markers. This kind of comparative expression can usually only be understood semantically. In order to better understand this semantic formula, pay attention to example (7) below (in the same context as example (6) above).

(7) *Pak Musyafak, Pak Ahmad rowa padaandi' kalakowan sampengan anyar. Tape Ahmad ta' toma ngurusin neng jham lakoh.* 'Pak Musyafak, Pak Ahmad also has his own business. But Pak Ahmad never manages his own business during office hours'.

Utterance (7) above contains a comparison between two people (both employees in the same office), Pak Musyafak and Pak Ahmad, both of whom have their own personal business in addition to their office job. Through utterance (7) above, the speaker (the head of the office) is not intending simply to compare the business of Pak Musyafak with that of Pak Ahmad. By making this comparison, the head of the office of course has the intention of making a criticism (control) of Pak Musyafak so that he does not let his own personal business interfere with his office work, which Pak Ahmad never does. It is hoped that this comparison will encourage Pak Musyafak to carry out introspection and self-correction. In the Madurese community, a criticism that is expressed using a comparative expression is primarily found in the context (-P+D) or (-P-D).

3.8 Semantic Formula 'Sarcasm'

In the Madurese community, indirect criticism may also be expressed using a semantic formula which is in the form of sarcasm. A criticism which is expressed through sarcasm is usually formulated in such a way that the addressee is not mentioned directly in the utterance but instead the speaker makes a generalization. In other words, when making the criticism, the speaker does not refer specifically to the person to whom the criticism is directed but rather expresses it as a general criticism. In the Madurese community, the semantic formula 'sarcasm' appears not to have any particular lingual markers and tends only to be understood semantically. Consider example (8) below.

(8) *E kantor reya possa' ponghaba se lebbi melengurusin kalakowan sampenganna neng jham kantor etembheng kalakowan otamana. Areya ta keken ning torot!* 'In our office there are certain employees who prefer to take care of their own personal business rather than their office duties. This is not right is it'.

(Uttered by the head of an office to his employee by the name of Pak Fauzi who often manages his own personal business during office hours so that his office duties are neglected).

If we look carefully, criticism (8) above is expressed using a semantic formula which is in the form of sarcasm. When making his criticism, the speaker (the head of the office) does not mention the name of the employee to whom he is referring. Nevertheless, based on the context, the person who is the target of the criticism, namely Pak Fauzi, knows precisely that the criticism being expressed is intended for himself and not for anyone else. A criticism that is expressed with sarcasm appears to have the intention of "saving face" because the name of the person who is the target of the criticism (the addressee, Pak Fauzi) is not stated explicitly. In the Madurese community, a criticism that is expressed using the semantic formula 'sarcasm' is found in the context (-P+D). However, due to the soft nature of the criticism, it also has the potential to be used in other contexts.

3.9 Semantic Formula 'Expectation'

Indirect criticism in the Madurese community is sometimes also expressed using the semantic formula 'expectation'. In this case, the utterance of the speaker expresses an expectation but the substance of the utterance is not expectation but criticism. In the Madurese community, a criticism expressed with the semantic formula 'expectation' is usually marked by the appearance of the word *ngarep/arep* 'expect/hope' in the utterance. See example (9) below.

- (9) *Pak Fauzi, sampeyan olle beih geduen bisnis sampingan e luar kantor, tapeh abdina ngarep bisnis sampeyan lok sampe' eganggu lakoh e kantor.* 'Pak Fauzi, you may take care of your personal business outside the office but I hope that your personal business will not interfere with your office work'.

(Uttered by the head of an office to his employee (Pak Fauzi) who often leaves the office during work hours to take care of his own personal business).

If we look closely, criticism (9) above is clearly expressed with a semantic formula which is in the form of expectation. This kind of semantic formula is marked by the use of the word *ngarep* hope/expect. In criticism (9), the speaker expresses his hope that the addressee will not manage his personal business affairs during office hours as he has been doing in the past. In the Madurese community, this kind of semantic formula is usually marked with the use of the word *ngarep/arep* 'hope/expect'. A criticism which uses the semantic formula 'expectation' is mainly used in the Madurese community in the context (-P+D) or (-P-D). However, due to the soft nature of this kind of criticism, it can potentially also be used in other contexts.

3.10 Semantic Formula 'Advice'.

Indirect criticism in the Madurese community is sometimes also actualized using a semantic formula in the form of advice. In this case, the utterance is presented semantically in the form of advice but in substance it is not advice but criticism. Consider example (10) below.

- (10) *Sabelummah kaulah nyo'on saporah pak, manabi apa se kaulah dhebunekah korang nyaman. Kadihnekahpah, manabi bapak mentah kami gebey asekap disiplin, alangkah begussah bapak jagan merrik contoh disiplin se begus ka kami. Manabi enten kaula pekker anjuran bapak nekah mlarate laksanaagih.* 'I apologize beforehand, sir, if what I am about to say is not pleasant to hear. Look, sir, if you ask us to behave in a disciplined manner, how much better it would be if you could set a good example of disciplined behaviour for us. If not, I think your recommendation is difficult to carry out'.

(Uttered by an employee [subordinate] to the head of the office who often orders the employees to have discipline but does not set a good example of discipline himself to his employees).

If we look closely, criticism (10) above is clearly expressed using a semantic formula in the form of advice. This semantic formula can be seen from its head act, which has the lingual marker *alangkah begussah* 'how much better it would be'. On the basis of this, it is clear that criticism (10) above is expressed with the semantic formula 'advice'. In the Madurese language, there are several lingual forms that can be used to mark the semantic formula 'advice', including *alangkah begussah* 'how much better it would be', *langkong sae* 'it would be better', *saestonah* '[you] should', *lebbi becek* 'it would be preferable'. In the Madurese community, criticism using the semantic formula 'advice' is viewed as a soft criticism and as such, can to be used in various situational contexts, such as (+P+D), (+P-D), (-P+D), and (-P-D).

3.11 SemanticFormula‘Admonishment’

In the Madurese community, indirect criticism is also sometimes actualized using a semantic formula which is in the form of a reminder or admonishment. Pay attention to example (11) below.

- (11) *Pak Fauzi, kalakoan otama lebhi penteng etembang kalakoan sampingan. Polana kaule ngenga'aghin sopaja kalakoan sampingan lok aganggu kalakoan utama.* ‘Pak Fauzi, your main job (in the office) is more important than your (personal) side job. Therefore, I would like to remind you not to allow your side job to interfere with your office work.

(Uttered by the head of the office to one of his employees (Pak Fauzi) who spends time working on his own personal business during office hours).

If we look closely, it is clear that semantically criticism (11) above is an admonishment. This semantic formula can be observed from its head act (*Polana kaule ngenga'aghin sopaja kalakoan sampingan lok aganggu kalakoan utama*). In this head act, the speaker explicitly uses the word/phrase *ngenga'aghin* ‘remind’ to convey his criticism. In the Madurese community, a criticism that is expressed with this kind of semantic formula is considered to be quite a soft criticism. Nevertheless, this kind of semantic formula is mainly used in the context (-P+D) or (-P-D).

4 CONCLUSIONS

People in the Madurese community use various kinds of semantic formulas to express the strategy of indirect criticism. These semantic formulas include (1) request, (2) prohibition, (3) command, (4) suggestion, (5) rhetorical question, (6) irony, (7) comparative expression, (8) sarcasm, (9) expectation, (10) advice, and (11) admonishment. Each of these semantic formulas generally has its own specific lingual markers which indicate the type of semantic formula. In addition, each semantic formula also has its own different contexts of use.

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Is Social Inclusion Matter? A Look At Young People Preparedness to Lessen Digital Inequality

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ABSTRACT. The development of information and communication technologies has changed many aspects of our lives around the world. In developed country like Indonesia the use of the digital advance to provide opportunities in economic and societal growth are vary. In urban cities the opportunities are broader than in remote cities that are more limited. That is defined as digital inequality at one country.

Bengkulu province is located in Sumatera Island and can be considered as remote area in Indonesia where in recent year is facing the problem in terms of accessing and using the ICTs. The aim of this paper is to explain the economic, society and cultural landscape that contribute to the digital inequality in Bengkulu province from young people's point of view.

Case study method was used in approaching and understanding the socio-economic as a tipping point to look at the digital inequality in Bengkulu province. Interview was conducted to young people aged 13 – 18 year olds at Bengkulu city and Rejang Lebong district. From the findings it showed that not only ICT devices should be affordable but also the capability of economy, culture and social resources need to be improved for people to cut down the digital inequality.

In terms of the capability of using the communication technology, the young people aged 13-18 year olds in Bengkulu city center is showing more advanced skill to operate the smartphone than the young people in Rejang Lebong district. The degree of capability in operating communication technology shown by young people in Rejang Lebong district as low as their parents.

KEYWORDS: digital divide, digital inequality, ICT, social inclusion.

1 INTRODUCTION

In the early development of communication technology, Internet was used only for military purpose, nowadays along with the growth of human needs on communication technology, Internet can now be accessed by anyone, anytime, and anywhere. This situation appeared in Indonesia at the beginning Internet could only be used in some big cities, but now the people in all parts of the country can use Internet. This shows the power of Internet as virtual media indefinitely.

Indonesian people today are more likely to use the Internet as a communication medium compare to other media. Various reasons showed by the users according to different needs and desires. Numbers of website on the internet can be used for many things, such as searching for information, sharing information through a blog site, offering products and services commercially, searching for more entertainment, and using social networking sites to communicate with friends, family, relatives, and others. It is evidence that Internet and people cannot be separated because of unwittingly it has become the part of human life.

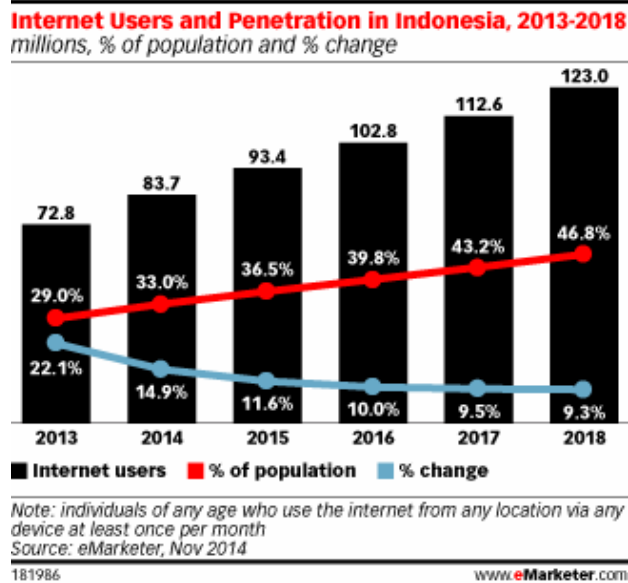


Figure 1 Internet Users and Penetration in Indonesia 2013-2018

Bengkulu Province is one of the lowest income in Sumatra island. In 2016 there were 17.85 percent of poor people at Bengkulu Province. Even the Governor of Bengkulu Province stated it's the poorest province in western part of Indonesia. The poverty problem is happening across the province.

If we looked at the economic conditions in Bengkulu Province, it correlates with the development of information and communication technology on the region. This is clearly shown by the limited scope of Internet access in Bengkulu Province as can be seen in the table below.

Table 1 The Scope of Internet Access in Bengkulu Province



From the table above we can see the scope of Internet access unevenly in the communities in Bengkulu Province. It's a big discrepancy compared with the Internet access in Java island. This gap is so-called digital inequality, as problems occur where there was communication technology limited to some communities than the others. The notion of digital inequality implies a chain of causality mainly in the lack of access to technology device and Internet access.

Smartphone and other gadget show increasing number of sales in some region in Indonesia. Based on wearesocial.sg report, mobile phone and smartphone are the top two media preference for people to obtain information, while other media are relatively low. This is

demonstrated the development of technology and a variety of media that fulfil the people's need of information.

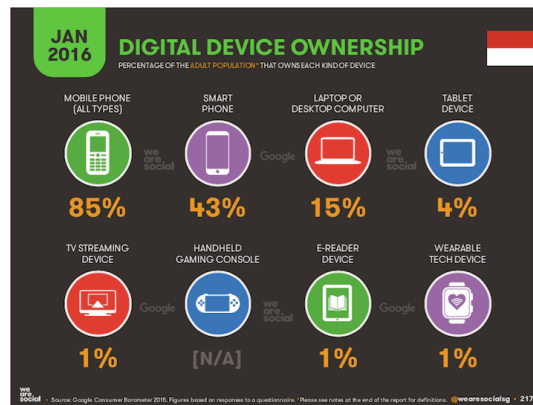


Figure 2 The Digital Device Ownership in Indonesia

On 2015-2016 the sales of smartphone in Bengkulu Province was indicating the demand of communication technology, but it only happened in the city centre. It resulting the digital divide in the province of Bengkulu that is in turn may cause several economic and societal problems.

The launching of Bengkulu government program to provide Internet access to society is expected to minimize the digital inequality existed. Many schools have been provided with computers by the Bengkulu Province's Department of Communication and Information and also in village offices in order to counteract the digital inequality. This program is proved fail to coping with the digital inequality problem. We need to emphasize other aspects of human and social systems that exist in the community. In this paper the author describes the social values in Bengkulu especially those who live in the remote area in Rejang Lebong to describe its efforts to overcome the digital inequality.

2 THEORITICAL FRAMEWORK

Jan van Dijk in his Network Society explained the growth of digital media starting from the characteristics of digital media, the capacity offered by digital media than other forms of media, to the key issues relating to the social aspects of digital media in the people everyday life.

According Andreasson (2015) digital divide can be classified into three simple stages: access, usage, and beneficially use. The gap is certainly affecting the ability of the public in using digital media both as producers and consumers. Although the technology allows digital media communications to act its role as a prosumer (producer and consumer) but on the other side there are people who do not have access and it will be difficult for them to participate as a producer, similarly in consuming content.

Cisler (2000) stated there is not a binary divisions between information haves and have-nots, but rather a gradations based on different degrees of access to information technology. The notion of a binary divide between haves and have-nots is thus inaccurate and can even be patronizing it fails to value the social resources that diverse groups bring on the table. As Rob Kling, director of the Center for Social Informatics at Indiana University explained the problem with the digital divide framing is that it tends to connote "digital solutions" without engaging the important set of complementary resources and complex interventions to support social inclusion, of which informational technology applications may be enabling elements, but are certainly insufficient when simply added to the status quo mix of resources and relationships.

The alternative framework that Warschauer (2003:8-9) suggest is the intersection of ICT and social inclusion. Social inclusion is a matter not only of an adequate share of resources but also of participation in the determination of both individual and collective life chances. There are many ways that the poor can have fuller participation and inclusion even if they lack an equal share of resources. The concept of social inclusion does not ignore the role of class but recognizes that a broad array of other variables help shape how class forces interact.

3 FINDINGS

Geographic contours spread across Bengkulu Province is mountains, hill, and beach in some areas, which are surrounded by deep forests show natural and incredible resources such as palm oil, latex rubber, coffee, durian, rosin wood, and other. These abundant natural resources are not followed by economic growth that tends to fall in the last few years.

These circumstances provide an overview of inequality development that must be faced by people of Bengkulu Province. The situation is also affected by the limited access to the Internet, not all regions obtain Internet access. The availability of computer equipment that can be used freely for public is very limited. The Department of Transportation, Communications and Information Technology of Bengkulu Province stated there are 15 locations in eight cities and districts, there are two districts (Rejang Lebong and Kaur districts) who do not have Internet access. Rejang Lebong district has chosen to be one of research location in order to gain the real issues of the digital inequality in Bengkulu Province compare to the city center. Key informants of this research are 30 young people aged 13-18 year olds who live in Bengkulu city center and Rejang Lebong district.

Quoting Andreasson (2015) the digital inequality can be classified into three stages: access, usage, and beneficial use. Bengkulu city as the center of government, economy, and education benefited in many ways, especially related to Internet access and access to other media. Based on observations the majority of Bengkulu City people has at least one smartphone and has the opportunity connecting to Internet network signal better than in other districts. It's different in Rejang Lebong district where network signal is low and only some people have standard mobile phone, not smartphone due to low income that only enough to buy primary need.

In terms of the capability of using the communication technology, the young people aged 13-18 year olds in Bengkulu city center is showing more advanced skill to operate the smartphone than the young people in Rejang Lebong district. The degree of capability in operating communication technology shown by young people in Rejang Lebong district as low as their parents. Basic skills such as texting and talking on the phone are enough for them, knowing that they don't have and won't have the chance and money to buy smartphone.

Asking to young people's opinion about the benefit they can get from communication technology is shown on the table below.

NNo	Young people in Bengkulu city center	Young people in Rejang Lebong district
	Searching information for school tasks.	Contacting their parents when parents are away from home for work.
2	Playing games for entertainment.	Talking to friends when they are alone at home.
3	Posting online photos and videos.	Texting friend to ask something.
4	Making new friends through social media	Keep changing number when they run out of credit.
5	Learning new things in the Internet.	Specifically using the phone for communicating with other.

We can see the real problem in digital equality that happened in Bengkulu Province, such a gap of opportunity and chances to life changing situation that resulted from the presence

of communication technology. Surprisingly the young people in Rejang Lebong district saw it in another way and tried to look for another perspective to overcome the digital inequality situation.

They showed the ability to adapt the lack of access to information by maximizing the information sources they have such as watching television, discussing problem face to face with their opinion leader, and the most important thing is not depending on the technology to do things in their life. For them, by participating socially can build a strong bond in society and thus will minimize the technology discrepancy ahead. The young people in Rejang Lebong district understand their limitation of technology but they display social value to dismiss any envious.

The question should be raised whether the young people in Rejang Lebong district do really need the communication technology? Or does the development of communication technology encourage them joining in the Internet era? Well there's only one way to find out, let's put our sense and believe in social values in the first place, not the device.

4 CONCLUSION

During the information era it's always interesting in looking at the digital inequality from other perspective. We always assume that being young in the information era it means you need to be able to operate and well equipped with the modern smartphone. But what we're going to do to overcome the technological gap in our life?

These young people in remote area of Rejang Lebong district showed the ability to adapt the lack of access to information by participating socially. They believe social participation can build a strong bond in society and by putting the social values will cut down the digital inequality ahead.

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Empowerment Waroeng Pasinaon as a Means of Developing Reading Habits in the District of Ungaran

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ABSTRACT. UNESCO Manifesto 1994 mentioned that the library serves as a gateway to knowledge and provides initial conditions for individuals and social groups to engage in lifelong learning. Despite its function as means of learning for Indonesian rural communities, rural library has been attracting only a few people. This study aims to analyze how local people carry out community-based empowerment through “warung pasinaon” and how they undertake library management strategies in improving the reading habit in such a way that people take it as a daily necessity. This research uses three data collection methods, namely observation, in-depth interviews by using local and national languages, and focus grup discussion (FGD). The study was carried out in a rural area of Ungaran regency, in which libraries called “warung pasinaon” located. To examine the data validity, this research uses triangulation techniques involving key informants living in the community. Data is analyzed by using qualitative-descriptive method. This research has found that the existence of “pasinaon” stalls remains providing library services to the community through active participation voluntary library management. From cultural studies’ point of view, community empowerment in the library is active. Actors involved in the empowerment hold their own values or interests. There are resource and benefit sharings in the activity of this rural library. Library managers who undertake certain strategies in improving the reading interest are parts of intellectual actors having particular different underlying interests. Empowerment activities in the library which includes storytelling and fast reading competition, and giving gifts to the library visitors serve for actors working in the library as a means to synergize the community empowerment program. Eventually, empowerment activities aim at accomplishing certain missions and serving certain interests.

KEYWORDS: rural library; community empowerment; cultural studies

1 INTRODUCTION

Reading culture is an important activity to make people knowing and understanding various sciences as a provision through life. People who have strong interest in reading would be the accomplishment in his willingness to receive reading materials and then read them on his own consciousness or encouragement from the outside. Currently the issue of reading, reading interest and reading culture is a major concern in the discussions of the development of the quality of human resources community in Indonesia.

UNESCO Manifesto 1994 mentioned that the library serves as a gateway to knowledge and provide initial conditions for individuals and social groups to engage in lifelong learning. Freedom, prosperity and development of society and individuals are fundamental human values. This will only come about through the level of ability of citizens who are aware of the information to carry out the democratic rights and play an active role in society. Constructive participation and democracy-building efforts is highly dependent on the adequacy of education and also the independence of unrestricted access to knowledge, thought, culture and information.

The public library is a gateway to knowledge, provides the initial conditions for individuals and social groups to engage in lifelong learning, making independent decision and cultural development. This Manifesto Unesco expressed confidence in the public library as a force to revive the culture of education and information, as well as the main institution for the fostering of peace and spiritual welfare through the

human mind. Therefore Unesco encourages both local and central governments to support and actively involved in efforts to build a public library.

Public library service is provided on the basis of equality of access for all people regardless of age, race, gender, religion, nationality, language, and social status. Special services and materials must be provided for those who for some reason can not use the regular and materials services. For example, the minorities language, the disabled, the sick and prisoners. All age groups user must obtain the materials that fit their needs. Collections and services have to include all types of media and modern technologies as well as traditional materials. That is really needed is high quality material in accordance with local needs and conditions. Material must reflect the direction of the development and evolution that occurs in the community, as well as records of human thought and imagination. Although its function as a learning tool for Indonesia's rural communities, rural library has attracted only a few people.

In this study will examine the existence of the rural library in Indonesia. The presence of Warung pasinaon trying to be a free educational community facilities. The conditions of Bergas Lor village communities that live within the limitations of access to information and also the high rate of illiteracy are the establishment background of the Warung Pasinaon library. Starting from a sense of concern, Mrs. Tirta who is a graduate from D-3 Economic Academy of Commerce Tjendekia Puruhita Semarang in 1995 decided to move in the social sphere so that the children could have a place of learning and a place to put their energy and their time with positive things , At first, he opened free English course for children. The learning process began at Mrs. Tirta home accompanied by opening a library with a collection of her own books . Starting from 14 children who are interested to follow her lessons, and within a month the number had grown to 40 people. Children not only learn English, they are also able to read books that are available, it become a teaching and learning activities that is called Warung Pasinaon.

2 RESEARCH METHODS

This study aims to analyze how local communities implement community-based empowerment through the library called "Warung Pasinaon" and how the libraries management strategy to improve reading habits as daily necessities. This study used three methods of collecting data, namely the observation, in-depth interviews with local and national languages, and focus groups discussion (FGD). This research was conducted in rural areas Ungaran district where the library is located. To test the validity of the data, this study used triangulation techniques involving key informants living in the community. Data were analyzed using descriptive qualitative method. Warung Pasinaon was established on June 3, 2007 in Talun RT.07 / VII Sikunir Bergas Lor, Bergas district, Semarang regency. The establishment of Warung Pasinaon Library back to the sense of caring and concern for the lives of children in Talun every day that is abandoned by their parents to work as farmers and factory workers. So that children get less attention and appropriate education and social interaction would be uncontrolled.

3 RESEARCH RESULT

3.1 Community Empowerment Through Libraries

When Indonesia was under Dutch rule, as a forerunner to the library was Bataviaasch Genootschap van Kunsten en watensharppen domiciled in Jakarta as the Dutch strategy to dominate Indonesia because they had the presumption that the growth of Indonesian nationalism could be stopped with readings from the Netherlands and speaks Dutch so that the spirit of unity Indonesia did not grow anymore. Even the Dutch established special libraries in order to support various research institutions in all fields. In this period also established the first publisher : Comisie voor de Volkslectuur in 1908 that grew into the Central Library.

During the era of Orde Baru the development of libraries in Indonesia experienced a serious period of formation and development. In some of the National Strategic Plan efforts which directly or indirectly support the efforts of library development. Government's efforts on that time was an effort of rural libraries pioneering project, school libraries and various textbook business printing for different levels and types of schools and businesses for the publication of the book is further enhanced. Similarly, the role of government Library on the level of provincial and district with the cooperation and efforts to develop a library. However, due to the too deep intervention of the Orde Baru government, its collection is provided to strengthen the hegemony of the government and banned the books that are going to discredit the government in power.

The way to improve the intelligence of the nation by improving the quality of education, One attempt to do through the library, because the library is an institution that has a role in providing information to the public. Empowerment through the library related to the field of education (Igwe, 2011; Newman, 2007). Library services through the book and the sources of the information provided is an institution that lays out the science and the results of human thinking with endlessly and is a life-long learning.

Through the library, people not only able to acquire knowledge of library materials that are administered, but also developing the talent and the potential they have by taking benefit from the available facilities and services at the library. The formation of a library in each region is expected to improve to overcome underdevelopment experienced by the community. By improving the intelligence community, the improvement of quality of life can be guaranteed. Thus community empowerment can be accomplished. Community empowerment through the library to do is to raise interest in books or reading. High interest makes a person can obtain information from the text he is reading for in order to improve knowledge. Reading interest can be grown by planned reading habit to someone who will eventually get used and become a reading culture for themselves. With the onset of reading culture in a person then there will be a sense of curiosity for knowledge that he has. Forms of empowerment activities that can be done in a library are vary, depending on the initiative of the management in creating activities that benefit society.

Society understanding to the importance of information services institutions can be created either through the form of provision of library materials as a means of learning directly to community groups in the development of the village library (Abdullah et al, 2011). Community participation is important related to the orientation of libraries in the information service of the needs of the user community. Society is the party most concerned with the existence of an information service institution (libraries). Public need for information in order to improve the grade and quality of life should be the basic foundation of the establishment of a library. So that all the development process and library development is closely linked to the community's efforts to develop themselves as well as improving the quality of life.

Warung Pasinaon Library began to develop in 2009. Starting by the helping of many people, the services and activities in the library can be implemented optimally. The collections and facilities starting to grow and the number of members of the library also increased. People started to feel and supported the existence of Warung Pasinaon library. Warung Pasinaon provides excellent service to its users so that users are satisfied in using the services and facilities provided. Providing equitable reading materials, high quality materials, and reach goals that are not served well by the formal and informal program. Providing complete information and reading materials and in accordance with the needs of Bergas Lor society, to make their information needs are met. Organizing various literacy activity programs that encourage people to love books and thirst for knowledge and information.

3.2 Rural Library Service

Although it is not merely an application of the manifesto of public library, public library development in developed countries can be felt in line with the principle of manifesto in 1994. One emerging concept and lively discussion of various disciplines with various environment is about lifelong learning. The European Parliament stated that 1966 is the Year of Lifelong Learning. In true American concept of lifelong learning (in contrast to lifelong education) was born and developed in the 1970s. Lifelong learning is the absorption of knowledge throughout the life of the various resources and opportunities learning. Its main value is in recognition of the cumulative impact of one's learning process throughout life.

Which is fundamental in the process of lifelong learning is information literate. What is meant is the ability to access, reinvent, interpret and apply information in this regard is clear that the public library becomes very potential to play a major role. The public library is a place of learning for a variety of individuals and society (Kenneally, 2004). If now more and more information is stored and transmitted electronically, then the time will also require the blind information also providing the blind of Information Technology. The problem of educational facilities such as libraries, not only in developing countries alone. Developed countries countries also felt the limitation of resources.

Warung Pasinaon library providing services such as: a) scheduled Tutoring, followed by children around the library. The guidance is organized in the form of tutoring mathematics, English, and to learn the Koran. b) The enviromental introduction is very attractive Warung Pasinaon' program to the members. With this activity, trying to introduce members with the outside environment and places of educational, then

studied the various aspects that they encountered. So as to increase knowledge, lessons and experiences for the members. c) Storytelling, storytelling event is held once a month and is intended for children not to watch television too much. This activity is interesting and inspiring education for children. The goal is to have them learn a lot about a morality and started to build a good attitude. Then be reflected in their daily lives. d) The provision of reading materials and tools of educational games. The Program of providing reading materials and tools of educational games by Warung Pasinaon aims to facilitate the people in order to meet their information needs with reading and for children are provided the tools of educational games, so they can learn while playing.

3.3 Fostering Public Reading Interest

In the terminology of the discipline of Cultural Studies which presents a critical form on the definition of culture that leads to "the complex everyday world we all encounter and through the which all move". The existence of the library as a thriving cultural community. Culture at large is the daily life of human beings in general scale, ranging from action to thinking (Barker, 2004), which is supported by the statement that the culture defined set of rules, recipes, plans and instructions used by humans to govern behavior.

While the purpose of the establishment, implementation and management of public libraries aims to increase public interest in the village including children, adolescents, adults and the young children. An effort to provide reading facilities, adequate learning adapted to the conditions, circumstances, territory and community needs. Each village should establish a library in accordance with the distinctive features, characteristics and uniqueness. An attempt to facilitate mastery of the citizens with the information, knowledge and skills in facing the challenges and problems of everyday life.

The purpose of fostering interest in reading is to create a community of reading (reading society), the learning community (learning society) in the context of the intellectual life of the nation, which is marked by the creation of human resources (HR) quality as an instrument of national development towards civil society (Perpustakaan Nasional RI, 1991). Develop interests and reading habits are very broad scope, because it involves issues ranging from family to society. Besides, the role of government from central government level to the lowest level of government in the area is very large, each level of government act according to its duties and functions and its authority. Governments of Provincial, District Government / State should determine the policy and strategy, including the provision in the budget covering the operational development of reading interest of this program.

4 CONCLUSION

This study found that the presence of "Warung Pasinaon" continues to provide library services to the community through active volunteer participation in library management. From the point of cultural studies' perspective, empowerment of people in the active library. The actors involved in the empowerment of holding their own values or interests. There are resources and sharing benefit in the activities of this rural library. library manager that does a specific strategy in promoting interest in reading is part of the intellectual actors who have certain underlying interests are different. empowerment activities in the library that includes stories and fast reading competition, and giving gifts to serve library patrons for actors working in the library as a means to synergize people's empowerment. Finally, empowerment activities aimed at achieving certain missions and serve certain interests.

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Twitter in 2016 US Presidential Election: Why did you tweet, Trump?

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ABSTRACT. Political arena, especially presidential elections, becomes more colorful in the digital age with its web 2.0. The presidential election candidates make the best use of the emergence of social media and social networking sites as ones of the web 2.0 applications for their political campaign. Social media and social networking sites have been found useful by the candidates, among others are to reach their constituents and to share their campaign messages during the election. Twitter, as one of the social media, also took part in delivering the messages of the 2016 US presidential candidates. Both candidates, Donald Trump as well as Hillary Clinton, used Twitter to reach the constituents. However, as a new face in US politics Trump with his tweets which are often controversial is interesting to discuss further. This paper aims to explore the usage of Twitter by one of the US presidential candidates, Donald Trump during his 2016 presidential campaign. By analyzing his tweets, background and characters, it is found the reasons of why he chose Twitter and used this micro blogging to spread his campaign messages.

KEYWORDS: twitter; trump; us presidential election; micro blogging; social media

1 INTRODUCTION

Digital age with its web 2.0 has made the world shrink. Web 2.0 allows the internet users to become more actively communicate and engaged with the other users. The users are not only able to get information needed from the internet but also to participate interactively by adding or editing the contents. Beer (2008) mentions that there are four types of web 2.0 applications; namely wiki, folksonomies, mashup, and social networking sites (pp. 227—228). Social networking sites and social media have become an integral part of everyday communication and interaction. People then notice the other usage of social networking sites and social media. Facebook, LinkedIn, Twitter, and Instagram among others are some of the social networking sites and social media that are not used merely as communication tools. Political arena, especially presidential elections, has been colored by the usage of social networking sites and social media. Everyone still remembers how Barack Obama made the best use of social networking sites and social media to help him reaching out the constituents and spreading his presidential campaigns, both in 2008 and 2012 US Presidential Elections. Obama joined Twitter in 2008 and had gained over 74.93 million followers ever since which makes him become the most followed president. His picture hugging Michelle Obama after his winning of 2012 Presidential Election with its caption “four more years” and hit 780.000 retweets became the most retweeted post all of time (Jenkins, 2014, pp. 60-61).

The social media and social networking sites in relation with the political field caught the eyes of scholars and researchers. Some researches upon this matter have been conducted. Budak (2010) tries to discuss the roles of Facebook and Twitter in 2008 US Presidential election, whether or not the consumption of the New Media plays significant roles in constituent engagement in political process by voting. Meanwhile, Bermudez (2012) focuses on 2012 US Presidential election and tries to find out whether Twitter messages which are sent to person to vote certain candidate can move him/her to cast a ballot. The reasons of politician’s constituents following their politician’s Twitter account are examined by Howell (2015). All of those researches try to seek the followers/constituents behavior regarding their participation of political activities on social media or social networking sites. As for the reasons of politicians or candidates choosing certain social media or social networking sites have not been much discussed. This paper tries to explore the reasons why Donald Trump, one of 2016 presidential candidates, chose Twitter as his communication tool on his presidential campaigns. Donald Trump was actually also found in other social media and social networking sites such as Facebook and Instagram. However, he preferred to tweet instead if we take a look at the frequency of updated tweet/status. It is found that he tweets more than he updates his Facebook account or posts his Instagram account. The discussion begins with exploring Twitter characteristics as a social medium and the advantages of using it as a campaign tool are also provided. Next, Donald Trump’s

background and his twitting style are matched with Twitter characteristics. Finally, some conclusions are drawn.

2 TWITTER AS SOCIAL MEDIA AND CAMPAIGN TOOL

Twitter was created in 2006 by Jack Dorsey, Noah Glass, Biz Stone, and Evan Williams and started to steal the attention since it only limits its user to update the status in 140 characters. When a user join Twitter, he/she will be given an account with an @ attaches to the account name, such as @pearljam, @eddie_vedder, or @MikeMcReady12. He/she then can follow the other users and also can be followed. When he/she follows the other users, the other users' tweets will appear on his/her page although the other users do not follow him/her back. With its mission "to give everyone the power to create and share ideas and information instantly, without barriers," Twitter simply asks the users "what's happening?" The updates should be typed for not more than 140 characters. The users can also share the information they get from any media, companies, organizations, government officials, or even public figures, including celebrities or presidents that they follow by retweeting their tweets. The users can also check and even join the most updated issues around the world by checking the trending topic which is usually marked by the use of a hash tag (#).

According to Murthy (2012) Twitter is a social medium which uses a micro-blogging service since it limits the users' posts into 140 characters and has these characteristics:

"(1) users have a public profile in which they broadcast short public messages or updates whether they are directed to specific user(s) or not, (2) messages become publicly aggregated together across users, and (3) users can decide whose messages they wish to receive, but not necessarily who can receive their messages; this is in distinction to most social networks where following each other is bi-directional" (p. 1061)

Characteristics above suggest that Twitter is different from social networking sites, such as Facebook or LinkedIn in which the users should be connected to other users in a bounded system. The users of social networking sites should become other users' *friends* to be able to follow and interact with each other. In other words, social media users can get any information from other users that they find similar interest with and get in touch with them without necessarily know them in person. That is why we can easily follow public figures or celebrities by only clicking the follow button. The ideas of social media lie on the social interaction, digital media sharing, and collaboration (Murthy, 2012, p. 1061).

Because of the easiness of sharing information and reaching out others, Twitter is used by politicians especially as their campaign tool. According to Gross and Johnson (2016) there are some reasons of using Twitter as a campaign tool: (1) the ability to reach larger constituents. As mentioned by Conway et al. as cited in Gross and Johnson (2016) that there are possibilities for the candidates to be followed by anyone not necessarily their own constituents but it might be other candidates' constituents or the ones who have not decided to whom their votes will be given. Besides, there is also a greater chance to be followed by major news networks which enable them to get coverage without inviting them or having press conferences; (2) the budget for advertisements can be cut down. The candidates can tweets their programs and messages easily to the constituents; (3) the updated and easy-to-understand messages. The limited space for twitting forces the candidates to "say" short, concise, brief, right to the point messages which are easy to understand to any level of constituents (including the news networks) who can get them in a real time; (4) the non boundary messages. The candidates can have a debate with other candidates freely without any limitation of duration or moderator as what they have in debate programs broadcasted on television. They may even attack their opponents too.

3 TWITTER AND TRUMP

Donald Trump actively used Twitter for his campaign tool during 2016 US presidential campaign through his account @realDonaldTrump. He joined Twitter on May 4, 2009 and his followers have reached 26.6 millions. Yes, Twitter is not a new thing for him. As a popular celebrity and a famous businessman he is well recognized. Therefore, he can gain millions of followers easily. His tweets at the early part of his joining Twitter before his involvement in political arena were merely about him becoming a celebrity and a businessman. His tweets included sending greetings and wishing his followers on special holidays or events, reporting his business agenda and activities, commenting upon certain issues, promoting his books or products, and even motivating or encouraging his followers. He gave a hint of his interest in joining politics

when he tweeted his book *Time To Get Though* by also mentioning Declaration of Independence and Constitution on December 5, 2011. Since then on he began to criticize Barack Obama presidency and commented on certain issues regarding government policies and its foreign countries relations (Keohane, 2016). With his presidential candidacy, he took benefit of using Twitter for his campaign tool.

Twitter as a micro blogging which provides only 140 characters to tweet suits Donald Trump busy days as a businessman and a celebrity. A businessman should be able to make a quick decision or the business deals might sleep away from his hands. Creating short, brief, and concise tweets should not be difficult for Trump. This habit of making things fast apparently has become part of him. Greenfield (2015) mentions that Donald Trump, in his book *The Art of Deal* published in 1987 on page 7, says that he rarely goes out for lunch since it is a waste of time. He continues it saying “*What’s not a waste of time? Doing deals. Lots of deals. After all, as Gordon Gekko said, “Lunch is for wimps.”* Viser (2016) reports that one of Trump friends at Warthon College, University of Pennsylvania’s business school, Calomaris says “*What he was really interested in was how to make deals, and leverage financing. He was always looking for the quick deal, the fast kill. He looked with disdain at the grunt work.*” Trump’s obsession of building a real estate empire business sometimes had taken his attention away from his college. He had taken side job during college and every weekend he had to go home to New York and worked for his father. He knew exactly what to do for his future. He did not waste his time.

The “time is money” is also seen from his direct, straight forward, straight to the face, and event blatant tweets. Here are some examples of the tweets:

Truly weird Senator Rand Paul of Kentucky reminds me of a spoiled brat without a properly functioning brain. He was terrible at DEBATE! (11 August 2015)

Can you believe the worst Mayor in the U.S., & probably the worst Mayor in the history of #NYC, @BilldeBlasio, just called me a blow hard! (21 November 2015)

Wow, Twitter, Google and Facebook are burying the FBI criminal investigation of Clinton. Very dishonest media! (30 October 2016)

Crooked Hillary should not be allowed to run for president. She deleted 33,000 e-mails AFTER getting a subpoena from U.S. Congress. RIGGED! (1 November 2016)

ObamaCare is a total disaster. Hillary Clinton wants to save it by making it even more expensive. Doesn't work, I will REPEAL AND REPLACE! (3 November 2016)

#CrookedHillary is unfit to serve (3 November 2016)

As we can see that Trump attack his opponents by using negative words: *weird, spoiling brat, without a properly functioning brain, terrible, worst Mayor, rigged, total disaster*. His words are very blunt and yet seem as if very easily come out of his mouth. He also plays with the font and bold certain words to make stronger statements. He even creates name calling for his opponent, such as *Crooked Hillary* in which he makes a hash tag for it too. If we take a look at it further, behind his straight to the face, direct, blatant tweets which often attacks or mocks his opponents, he used them as his campaign strategy. As a businessman he knows that making quick deals and taking quick decisions are things that should be taken but they should not make him taking wrong steps. Meanwhile, as a celebrity and public figure he understands well that nowadays society creates what Kellner (2003) calls as *infotainment society* as a result of *technocapitalism* in which capital, technology, information, and entertainment industries collide into one. Entertainment becomes daily consumption since the raise of information technologies and multimedia which create a spectacle culture. People may find Trump tweets as entertaining, shocking, or controversial. His followers might hit the retweet button or reply the tweets or even love the tweets. As a result of that his tweets would reach more people (larger constituents), not to mention the news networks. As the tweets work in a real time, news networks would love to cover them. After all, good news is bad news. As for Trump, he can attack his opponents as a part of his campaign. At the end, Trump gained all the benefits of sparkling the spectacle through his negative words he tweeted.

Trump always has a strong character of being brush, blunt, and sharp tongued. His college friend, Joseph Cohen says in an interview conducted by Viser (2016), “*I recognize this person. He was certainly*

verbal, and unequivocal. If he had something to say, he said it. Like he says today.” Another friend, Calomaris, adds “The same style, same outspokenness, same braggadocio. It’s quintessentially Don.” Some of his friends also mention that Trump is really confident. Trump’s blunt speaking style and confidence might be gotten from his joining military academy at the age 13. Ted Levine, his high school roommate, mentions “Honesty and straightforwardness was the rule of law at the academy. It got ingrained in us that you don’t lie, cheat or steal, or tolerate those who do. You just say the way it is.” Therefore, it is clear that his controversial tweets of mockery and insult to his opponents are a representation of his strong character and confidence.

4 CONCLUSION

From the discussion above we can see that Twitter as a campaign tool serves Donald Trump well since its 140 characters provide quick tweets that suit with his busy activities and tight agenda as a businessman and a celebrity. Short, concise, brief, and direct messages due to its limited space to tweet are in line with Trump’s speech style. His straight forward, brash, blunt, and sharp tongued tweets as a result of short and concise messages represent his brashness and confidence. His tweets look sharp attacking his opponents which might be used as his political strategy as well. By tweeting controversial tweets in the infotainment society he triggers a wider spread of his messages including to the news networks. He appears in the news coverage that maintains his popularity among constituents. Therefore, Twitter suits Donald Trump perfectly.

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The Perception of Local People on Forest Conversion in “Geger Bintang Matahari” in Mount Putri, West Java, Indonesia

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ABSTRACT. Kawasan Bandung Utara (North Bandung Area) is a forest area administered by Perum Perhutani (a state-owned forest enterprise). Many parts of the forest area has been converted to an excursion place. The conversion takes place because Perum Perhutani wants to empower forest communities more. The engagement of local people may lead to a better forest management and keep the forest off plunder. By the same token, in 2016 Perum Perhutani converted Mount Putri from production forest to excursion forest. The conversion is meant to maintain forest sustainability and empower the communities. Therefore, this study will describe and analyze the perception of local people on forest conversion from production forest to excursion forest in Kawasan Bandung Utara, West Java, Indonesia, particularly in “Geger Bintang Matahari” in Mount Putri. The perception will be described in three components: attention, expectation, and motivation. To elaborate and analyze these components, a qualitative method with case study approach are used. The data of the study are collected from direct observation, interview, and literature study. The result shows that the forest villagers around Mount Putri perceive positively the presence of Geger Bintang Matahari as an excursion forest that is able to attract visitors while maintaining the sustainability of the forest. This positive result is based on the attention, expectation, and motivation that rise within the villagers thanks to the presence of Geger Bintang Matahari.

KEYWORDS : public perception; forest conversion; environmental communication

1 INTRODUCTION

Kawasan Bandung Utara (North Bandung area) is a water absorption area that has been able to maintain the natural ecosystem in Bandung, West Java, Indonesia. A basin topography, Bandung needs lots of forests as water absorbers. In fact, according to Perhutani's Deputy Administrator of KPH Bandung Utara Asep Aan Darsana, the forest area of Kawasan Bandung Utara is now only 25,279 acres or 30% of total water absorption area needed¹⁹.

Though it has been established as a protected and conservation area since 1982 by Governor's Decree number 181, forest destruction in Kawasan Bandung Utara is still going on. As a matter of fact, forest destruction took place from 1998 to 2010 due to massive plunder by local people who lived in villages in the very own forest. This led to lower the forest area in West Java region. In 2016 the forest area of West Java was classified as the most critical in Indonesia, where there's only 13% of the total area of the province—far below the minimum standard of 30%²⁰. Some factors that drove this reduction are the conversion of forest area to mining and geothermal area and tourism area as well as forest fires, illegal logging, and many more.

Ironically, we are all aware that forest holds a vital role for people's lives. Seeing the alarming condition of the forests in West Java, particularly in Kawasan Bandung Utara, and considering the many benefits of forests, the problems resulted from improper forest management must be a concern of many stakeholders, not only government but also the entire layers of society and other relevant institutions. Aside from its role in national economic system, Perhutani has a role in promoting environmental sustainability

19 Hedi Ardia. 2015. Sisa Luas Hutan KBU terbilang Minim. Cited from <http://bandung.bisnis.com/read/20150505/82444/532981/sisa-luas-hutan-kbu-terbilang-minim> on January 8, 2017.

20 Cited from <http://www.dpr.go.id/berita/detail/id/13696> on January 10, 2017.

system and socio-cultural system, mainly in empowering the forest villagers. They want to help them to enjoy the benefits of forests. They engage them to take possession of forest surrounding their homes so they share responsibility for managing it and keeping it off plunder. They also engage them to take part in developing forest area for excursion place while maintaining the environmental sustainability.

Based on Government Regulation number 72 of 2010, the purpose and objectives of Perhutani is to run business for public benefit in the form of provision of goods and/or services related to forest management and forest products of high quality at affordable prices based on the principles of sustainable forest management and the principles of good corporate governance. In order to manage forest and its products, they engage local people to take part in developing forest area for excursion while maintaining the environmental sustainability. They engage them to take possession of forest surrounding their homes so they share responsibility for managing it and keeping it off plunder.

To support the efforts above, Perhutani build a system known as the Community Based Forest Management (PHBM) based on Decree number 136/KPTS/DIR/2001. Through PHBM, they provide opportunities for village communities to take part in forest management to increase their welfare. The Administrator of Forest Management Unit of Perum Perhutani of North Bandung Wismo Tri Kancono states that public has to enjoy the benefit of forest to increase their sense of belonging to the forest. They have to be introduced and engaged to harness the forest in proper ways, without destructing it and disrupting its main function. One of the ways is by converting some conservation forest areas to excursion areas in order to increase revenue from non-wood forest products while maintaining the main function of the forest.

Thus, this study tries to find out the perception of local people on forest conversion for excursion, particularly in Geger Bintang Matahari. Specifically, the study tries to describe (1) the attention of village communities on forest conversion for excursion in Mount Putri; (2) the motivation of village communities seen from physical, safety, social, esteem and self-actualization aspects to take part in the development of excursion forest of Geger Bintang Matahari; (3) the expectation of village communities, i.e. the emerging desires, hopes, and ideals along with the realization of forest excursion of Geger Bintang Matahari.

2 LITERATURE REVIEW

2.1 Previous Research

Several studies on the perception of local people on forest conversion have been conducted. One of them is "*Persepsi dan Perilaku Masyarakat dalam Pelestarian Fungsi Hutan sebagai Daerah Resapan Air (The Public Perception and Behavior on the Preservation of Forest Function as Water Absorption Area)*" conducted by Umar (2009). The study aims to find out the public perception and behavior on the preservation of forest function as water absorption area. This descriptive analytical study processed data collected from questionnaire distributed to respondents and field observations. The study took place in Kawasan Hutan Penggaron (Penggaron Forest Area), Semarang Regency, Central Java. After analyzing data, the study concludes that the existing cultivation activities in Kawasan Hutan Penggaron disrupt the function of the forest as a water absorption area. Local people perceive that the forest not only serves ecological but also as a source of livelihood. In regard to forest management policy, they don't have any perception on the legal norms of forest management. And in regard to forest management institutions, they don't think that they're a part of any institutions so they don't bound to the institutional rules. In regard to rights and obligations of forest management, the community's perception is strongly related to their interest to enjoy benefits from the existence of forests without obeying any forestry law. In regard to community's behavior (activity), they tend to conduct their cultivation activities in protected (forest) area. Accessibility support and housing infrastructure in Kawasan Hutan Penggaron has converted it to an economic area so it's no longer an isolated area (protection area).

The other study is "*Persepsi Masyarakat Sekarang tentang Konservasi Lingkungan (The Perception of Today's Community on Environmental Conservation)*". The study conducted by Lutfi and Wijaya in 2011 aims to find out the community's perception on environmental conservation and the adoption of perception in their activities. The study used qualitative method to obtain accurate and valid data. The results show that the community's perception on environmental conservation is inseparable from their activities a farmer. Their dependent on environment shapes their perception on conservation inherent in their daily live patterns. But this is changing along with social changes in the community. The interaction between Sekaran community and immigrant students promotes changing views of nature and livelihood. When the

livelihood system is no longer rely on the management of natural resources, the perception on environmental conservation changes as well. It is proven by their activity pattern that is not fully committed on environmental conservation. Collective ritual that used to preserve environment has now been changed by personal activity in narrower meaning.

2.2 The Definitions and Types of Forests

According to Law number 41 of 1999 regarding forestry, forest is an ecosystem unit in term of a plot of land containing bio-natural resources dominated by vegetation in integrated unity of environment thereof²¹. Whereas according to Suparmoko (1997: 235), forest is a community association of plants and animals dominated by vegetation in certain area so as to form a micro-climate and certain ecological conditions. Suparmoko also states that the functions of the forest are as follows: (1) to manage water, prevent and resolve flood and erosion, and maintain soil fertility; (2) to provide forest products for community and industry so as to support economic development; (3) to maintain climate and provide good influence; (4) to provide natural beauty in form of nature reserves, wildlife reserves, hunting park, and excursion park as well as a lab for science, education, and tourism; (4) one element of national development strategies.

According to Forestry Service of West Java, by function the types of forests are as follows: (1) Protected Forest. It serves as a protection for life support systems. (2) Conservation Forest. It has certain characteristics and serves as a preservation for the diversity of plants and animals and their ecosystems. Conservation forest comprise: (a) Forest Preserve is a forest with certain characteristics that serves as a preservation for the diversity of plants and animals and the their ecosystems as well as a life support area. It comprise nature preserve, wildlife reserve and hunting park. (b) Nature conservation forest is an area of land or waters with certain characteristics that serves as a protection for life support systems, a preservation for the diversity of plants and animals, and a sustainable use for natural resources and the ecosystems. Nature conservation forest comprise national park, forest park (TAHURA) and natural park. (3) Production Forest. It is a forest area for forest products to meet the needs of punlic, development, industry and export. There are three types of this forest: limited production forest (HPT), permanent production forest (HP), and convertible production forest (HPK).

3 METHOD

To reveal the perception of local people on forest conversion in Mount Putri, particularly in “Geger Bintang Matahari”, the writers use qualitative method. It is because the problem to explore thoroughly in this study is social and this study is conducted in natural setting. According to Cresswell (2010: 15), qualitative research is a process to explore social and humanitarian problems. Through this study, the writers seek to acquire a complete and complex picture, analyze words, report the respondents' detailed viewpoints and conduct all of these in natural setting.

The study uses case study approach. Using this approach, the study manage to elaborate and define comprehensively the attention, motivation, and expectation of villagers around the forest with the presence of Geger Bintang Matahari. This is in accordance with Mulyana (2002: 201) who states that case study is a comprehensive analysis and explanation on many aspects of an individual, a group, an organization (community), a program, or a social situation. By comprehensively studying an individual, a group or a phenomenon, the writers seek to provide a comprehensive and in-depth viewpoint on the subject under study.

Case study approach considers a case a thorough entity, and not a collection of parts nor a collection of scores of variables (Ragin in Mulyana, 2002: 203). Thus, case study is holistic and *multisources*. As a result, the writers seek to collect data from many sources related to the topic of this study. According to Yin (2010), a case study research can be conducted based on six different evidences: documentation, archive, interview, direct observation, participant observation, and physical device. In this study, the data are collected from direct observation, interview, and literature study. Direct observation is applied to the activities of Perhutani and the villagers of the excursion forest of Geger Bintang Matahari. The

21 Forest, types of forests, and benefits of forests. Cited from dishut.jabarprov.go.id/images/artikel/hutan-jenis-hutan-dan-manfaatnya.doc, accessed on 10 Januari 2017

writers conduct in-depth interviews with Perhutani's Administrator of KPH Bandung Utara Wismo Tri Kancono and several members of Lembaga Masyarakat Desa Hutan (LMDH/Forest Village Communities Association) as well as the visitors of the excursion forest of Geger Bintang Matahari. This observation and interview are conducted to acquire primary data for this study. Whereas secondary data are collected from literature study on many documentations and archives related to the topic under study.

Data analysis is conducted by using interactive model conveyed by Matthew B. Miles & Michael A. Huberman (1992 in Salim: 2001). The model describes that data analysis is conducted through three stages: (1) *sorting*, i.e. focusing on simplifying, abstracting, and transforming raw data from field or so-called data reduction; (2) *data display*, i.e. describing compiled information for (3) *conclusion drawing and verification*. The writers seek to find the meaning of every phenomenon on the field and record orderliness, clarification pattern, possible configuration, causality groove, and proposition. During the research, each conclusion is continuously verified to acquire validity and solidity.

4 DISCUSSION

Geger Bintang Matahari is an excursion forest located in Mount Putri, Desa Jayagiri, Kecamatan Lembang, West Bandung Regency. According to Perhutani's Administrator of KPH Bandung Utara Wismo Tri Kancono, the excursion forest officially opened on June 28, 2016 is named Geger Bintang Matahari because the visitors can enjoy the sunrise and sunset scenes during the day and millions of stars during the night. *Geger* derived from Sundanese, the mother tongue in the region where the forest is located. It means long mountain slopes. Thus, this place is called "Geger Bintang Matahari".

Located at 1587 meters above sea level, Geger Bintang Matahari is an excursion forest administered by Perum Perhutani of KPH Bandung Utara. This forest conversion is held as an effort to maintain forest sustainability. This is also the application of Community Based Forest Management (Pengelolaan Hutan Bersama Masyarakat/PHBM), a program of Perum Perhutani. PHBM is designed to manage forest resources in form of a partnership between Perum Perhutani and the villagers around the forest or other stakeholders in order to preserve the functions and benefits of forest resources optimally and increase Human Development Index (Indeks Perkembangan Manusia/IPM) in a flexible, participatory, and accommodating manner.

The Community Based Forest Management (PHBM) program is established through Perhutani's Decree number 136/KPTS/DIR/2001. PHBM is a forest management shared between Perum Perhutani, forest communities and other stakeholders in order to preserve the functions and benefits of the forest optimally and proportionally. After a while, PHBM is improved to PHBM plus through Decree number 268/KPTS/DIR/2007. Through PHBM plus, it is expected that forest resources management will be more flexible, accommodating, participatory, and socially responsible so that it may contribute to the improvement of IPM towards self-reliant forest villagers and sustainable forest (Masyarakat Desa Hutan Mandiri dan Hutan Lestari).

This study shows that the public perception on forest conversion from production to excursion in Geger Bintang Matahari is highly positive. According to Jalaludin Rakhmat (2005: 51), perception is an experience of objects, events, or relationships obtained by concluding information and interpreting the message. Perception is to interpret the sensory stimuli. So the positive public perception shows that the communities have a good interpretation on the presence of this excursion forest. Excursion forest is a part of nature conservation forest area—a forest that provides protection for life support system, preservation for the diversity of plants and animals as well as sustainable exploitation for natural resources and the ecosystem. The positive perception is gained because the communities who live around Gunung Putri area have a positive attention, motivation and expectation on the presence of Geger Bintang Matahari.

According to Andersen (in Rakhmat, 2005: 52), attention is a mental process when a stimuli or series of stimuli weakens. Rakhmat adds that there are four external factors that attract one's attention: movement, intensity of stimuli, novelty, and repetition. The attention on the presence of Geger Bintang Matahari is high because the excursion forest concept is new to them (novelty). Never before they predicted that the nearby forest would be a bustling place visited by many people from different regions. In addition to novelty, Geger Bintang Matahari as the implementation of Community Based Forest Management (PHBM) program shows that there are movement in the neighborhood. Previously, the management system used was the state-based forest management. But after PHBM applied, the community-based forest management is used. Represented by Forest Villagers Association (LMDH), the villagers has a big role in forest

management, from planning and implementation to evaluation. The expected result is that the provision of resources and the benefits can be shared mutually. While for further implication is that forest management is adapted to local needs and traditions. Community Based Forest Management (PHBM) emphasizes that, as a subject, community must really take part in the managing mechanism.

In addition to novelty and movement, repetition factor has a big role in improving public attention. Geger Bintang Matahari is not the first excursion forest created through PHBM program. The first one from PHBM program in Kawasan Bandung Utara is Puncak Bintang. It shows a huge success. Not only from forest sustainability, Puncak Bintang provides positive contribution to nearby communities. Seeing that fact, not only the attention of villagers in Geger Bintang Matahari that becomes positive, but also the expectation of the villagers around the excursion forest. Whereas Riggio (1990: 172) states that "expectancy is the perceived relationship between the individuals effort and performance of the behavior". Expectancy is the perceived relationship between the individual efforts and the reality. Thus, expectancy is the individuals presupposition resulted from the relationship between the effort and the desired result that has a certain value to the individuals themselves. The success of Puncak Bintang grows positive expectation within villagers. Beside attention and motivation, the presence of Geger Bintang Matahari also grows motivation. According to Azwar (2000: 15), motivation is a stimulation, encouragement or driving force owned by a person or group of people who want to do and work optimally in implementing something that has been planned to achieve the goals. Whereas according to Malayu (2005: 143), motivation is derived from latin word *movere* that means an encouragement or driving force that energizes one to get him to cooperate, work effectively, and integrate with all his resources to achieve satisfaction. The forms of encouragement and stimulation may vary, and one of them is needs.

As a program of PHBM, Geger Bintang Matahari provides the principle of mutual sharing and positive motivation for the community. This mutual sharing principle, in which consists of space sharing, role sharing, time sharing, and benefit sharing, becomes the source of community's motivation. Space sharing in PHBM means Perhutani and the villagers share the forest area either imaginary or physically. The excursion forest area in fact is administered by Perum Perhutani, but the villagers can be a part of it. By the same token, the village road belongs to the villagers, but it can be used for the access to the excursion forest. By this "space sharing" concept, the community has rights and obligations towards clearly shared spaces. These rights and obligations are the implementation of role sharing, another sharing concept. The community may have many roles in the excursion forest area based on their rights and obligations. They can take part in the effort to achieve the goals of the excursion forest. Beside space and role sharing, the community may share time in playing their role in the shared spaces. The three concepts highly affect benefit sharing, the last concept. After the villagers play all of their roles, they can enjoy the benefits of Geger Bintang Matahari. The benefits are in form of profit sharing from every activity in the excursion forest.

The sharing concept in the development of Geger Bintang Matahari grows positive motivation within the villagers. Abraham Maslow's hierarchy of needs theory states that there are five tier model of human needs that are able to promote motivation within someone. (1) *Physiological needs*, i.e. the needs for food, drink, air, warmth, shelter and many others for physical survival. It is the basic needs. (2) *Safety needs*, i.e. the needs for protection from physical and psychological violences, such as an environment that is free from pollution, protection for work safety and health as well as freedom from fear. (3) *Social needs*, i.e. the needs for love and belongingness. Humans are social beings. Each human who lives in this world needs a family and friends. (4) *Esteem needs*. Maslow states that after fulfilling physiological, safety and social needs, one needs to be admitted by others, have a good reputation and self-confidence as well as recognized by others. (5) *Self-Actualization*. According to Maslow, this is the highest level of needs. It is one's needs to fulfill his personal ambition. The community feels that the five needs stated by Abraham Maslow are gradually fulfilled with the presence of Geger Bintang Matahari that promotes the concept of sharing. The positive motivation affects the public perception on the presence of Geger Bintang Matahari as an excursion forest that contributes for the development of the community and the improvement of the livelihood of the nearby villagers.

5 CONCLUSION

The forest villagers around Mount Putri perceive positively the presence of Geger Bintang Matahari as an excursion forest that is able to attract visitors while maintaining the sustainability of the forest. This positive

result is based on the attention, expectation, and motivation that rise within the villagers thanks to the presence of Geger Bintang Matahari. Novelty, movement and repetition become three aspects that contribute positively to the attention of the forest villagers. The communities also show a high expectation where they expect Geger Bintang Matahari will be an excursion forest that manages to maintain forest sustainability as well as contributes positively to the improvement of socio-economics conditions of the nearby communities. An implementation of Community Based Forest Management (PHBM) program of Perum Perhutani, Geger Bintang Matahari is able to grow a positive motivation to fulfill life necessities within the villagers.

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Parenting System for Children Left Behind on Migrant Worker Families: Study at West Java Province

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ABSTRACT. A woman's decision to become migrant workers abroad will cause problems related to their functions and domestic roles in the family. One of the domestic roles is related to childcare. In the family, children who should receive nurturing from both parents may only be taken care by a father or even cared not by the main family. The issue about migration impact for those family left in the country, particularly children (*children left behind*), has not been a concern by the authorities, especially the government. This study aims to map the parenting system for abandoned children (children left behind) in West Java Province. The method used in this research is Case Study, with Karawang, and Bandung Barat District as the region concerned. Those regions were determined by purposive reason. Data collections were gathered with interviews and observations from 20 key-informants of householder migrant families. Research results illustrated that parenting system in migrant worker families is held by husbands or fathers. This responsibility is carried out by guarding and educating the children in a very best way. Parenting is done in different ways by both fathers and mothers. In some aspects, mother's role cannot be replaced primarily in early development stages. On several occasions, grandparents and aunts still help to take care of children and reduce the workload of father's work. There are also some types of fathers; a father who tries to establish intimacy with his children, the common father who keeps distance with their children, authoritarian father, a father who lets and indulges their children, and the one who care less about their children.

KEYWORDS: migrant workers, child parenting, left behind children

1 INTRODUCTION

The phenomenon of migrant workers in Indonesia is always enticing to be studied year by year as its various effects to economic, families, law, societies, and so forth. Author has given big concern in this case for the late ten years (2006-2016), some problems comprising family relationship and human trafficking has been prominence to be reviewed. Some research has even been submitted to the relevant parties as an input to address the problems of migrant workers which never stop from year to year.

Statistics has been shown that from migrant workers all over the country, the number of female migrant workers is much larger than male migrant workers, and the number is far higher. Cited from Puslitfo BNP2TKI (2012), on 2011, from 3.810.534 Indonesian migrant workers abroad, 75% of them are female and 88% work at informal sector, housekeeper to be specific.

Another source about foreign workers placement from January up to April 2015 illustrates that West Java provides the largest proportion of migrant workers abroad, particularly to the Middle East and Far East (Puslitfo BNP2TKI, 2015). Within the same period, several districts in West Java occupies the position as the most 15th area in the country that provides migrant workers, they are Indramayu, Cirebon, Cianjur, and Karawang regency (Puslitfo BNP2TKI, 2015).

Becoming migrant workers is the only alternative to most people in several areas in West Java in order to deal with the economic situation. This decision depicts the change in the female role from *reproduction* to *production*. When the decision was made by the majority of women, subsequently this will inflict internal problems in families, as well as female roles in the family.

One major problem that arises from female migrant workers phenomenon is when child-rearing is not well-implemented. Children that should be taken care by both parents will only attain affection from its father, or even trusting grandparents for day-care. In fact, family is the primary institutional education for children, where they get the best nurture. The success of a child in their social relations depends on parenting

applied by parents in the family. In general, care embodied in the form of caring, nurturing, teaching, and guiding children.

One domestic role of the female in the family is child nurturing. This role pertains to communication pattern and gender relation between male and female in the family. In a family where the economic responsibility fully addressed to the father, mother's role for upbringing children is dominant. In this case, a mother is fully responsible in domestic sector and father will only work on economic needs. Parenting system will also be different if the mother also contributes to economic needs or so-called multiple roles.

Related to female's decision to work abroad, where 78% of migrant workers are female, Fasli Jalal, Head of BKKBN Centre, as cited from Liputan6.com stated that:

"This number is quite worrying as it changes female roles in the family as the primary source of family income. This will change the family structure and family function as husband can't afford child-nurturing the way female does. Female roles that can't be altered by extended family latter can affect some problems like divorce or children development²²."

On the other hand, females' decision to work abroad also related to family function (men in particular) as significant others (important people nearby). Parents or brothers should be taking care of their children and their sisters; the husband should play their role not only to take care of his wives, but also providing their wife for a living.

The issue of migration effects on family, primarily children, has not been a big concern of authorities. Until recently, there are no data on how many children are being left by parents abroad. There is still not enough research or study concerned on children left behind as well as not many recommendations can be given to their rights. In the country of which provide a high number of migrant workers, such as the Philippines and Mexico, various research on the impact of migration to the child has widely performed. It is an attempt to find the right treatment to children who experience the impact of migration.

Issues regarding neglected children (children left behind) have become one of the common goals (CG) of West Java, particularly 8th common goals of improving the resilience of family and demography. There are three descriptions to achieve these objectives, namely to increase family resilience and family-planning programs, economic empowerment of women and families, as well as population management. Based on this background, the purpose of this study is to describe (1) The relationship between father and children which are neglected (children left behind) by families of migrant workers in West Java province, and (2) parenting patterns of children left behind to the families of migrant workers in West Java Province.

2 LITERATURE REVIEW

This study consistently based on the previous research with regard to migrant workers, which began in 2006 to 2009 on the socialization of how to reduce human trafficking in West Java. The research was done due to a high number of illegal migrant workers as well as many cases of trafficking of women and children migrant workers. In 2010, authors conducted a study on the perception of public figures due to the policy regarding human trafficking. In 2012 to 2016, authors continue to explore this phenomenon to conduct such a research on trafficking policy campaign, cultural constraints in handling this policy, and symbols used in online prostitution involving migrant workers.

Meanwhile, another research relevant to this study of migrant workers, especially women migrant workers with impact to their families is the research that has been done by Hamdalah Widia Astutik (2010) entitled "Delinquency Children TKI Adolescents in Pamekasan Madura." This study shows the impact of migrant workers on children's education and other forms of delinquency that occurs in children of a migrant worker. Children's education is not well-equipped, a child only gets the status of being at school, but it has zero result or children do not get the purpose of this education, as well as they do not perform well in school as the impact of their parents working abroad. Besides, children are lazy to learn because of lack supervision from their parents. Nevertheless, kids assume a caregiver is just a temporary-parents, caregivers are not worth compared to biological parents. Children also perform delinquency such as skipping school, drinking alcohol, stealing, betting (gambling), speeding and free sex.

Another study was conducted by Herien Puspita and Shely S in 2011, entitled "Adolescent Behaviour in migrant workers Family in Sukabumi." The research was conducted on 47 families of migrant workers in Sukabumi indicate that three-fifths of a child from migrant worker families had stress on medium and high

²² Liputan6.com, 15 Oktober 2014 downloaded 20 Mei 2016

levels. Almost three-fourths of children had a less satisfactory achievement. The longer the mother is a migrant worker, then the further aggravated the condition of the child, but on the other hand, the higher family income can also improve the condition of children, especially in providing learning facilities. This suggests a paradoxical dilemma in family workers. But, the overall social cost to being encountered by families and children is greater when compared with the benefits obtained by the family. Circumstances experienced by the family of migrant workers is in line with the opinion of Brooks (2001) which states that parents, especially mothers who have a little time with family are the biggest source of stress in family life.

Lastly, a research that has been done by Nurul Inayah in 2012 cycled the Model of "Dad Parenting in Migrant Families in Banyuwangi." The study, published in the Conference Proceedings: Annual International Conference on Islamic Studies, shows that with the loss of one element of mother as a migrant worker, could cause dysfunction in the family that forced a father plays a full role in the child nurturing at home, which offers different models of parenting so it affected on children's development. Over the years, the amount of displacement of women in this area, particularly who become foreign workers, grows at a startling pace. Migration is an impact that has altered the order of knowledge system, values, and norms of life, as well as life practices, and more capable of changing the definition lifestyle of a society at large.

3 METHOD

This study used the qualitative approach with case study method. A qualitative approach is applied for the purpose of holistic discussion, systemic, and to reveal the meaning behind the facts about parenting pattern on children left behind to the families of migrant workers.

The case study method is considered relevance to obtain many data on the subject studied, particularly on parenting pattern of neglected children in migrant worker families of West Java. In the case study, researchers studied many data such as individual, a group, or an event, researchers aim to provide a complete view and deep understanding of the subject under the study (Mulyana, 2001: 201). The case study could intensively assess the members of the targeted group on a subject research.

This study was conducted in West Java province, especially in Karawang and Bandung Barat Regency. The area of research interest was determined with purposive considerations, these regions contain a number of cases in children left behind and it has been seen as a unique characteristic on the socio-cultural aspects. Karawang regency is an area that comes into the red region in providing a lot of labor, especially women. While Bandung District, which includes Bandung Barat Regency is the area that belongs to the yellow area in providing migrant workers from West Java.

In this study, the key informants which selected purposively are the families whose their wives are or were once a migrant worker. The collection of data was obtained through interviews and observations of key informants as many as 20 heads of families of migrant workers. Authors also reviewed and used the documentation relied on theoretical concepts that have been described previously.

4 DISCUSSION

There are two focuses of this research. First, the relationship pattern between fathers and children. Second, nurturing pattern in migrant worker families. On the intact family, relation and communication entwined between parents and children in a family where parents hold the responsibility to taking care of the children. This is a two ways relationship between parents and children, comprising of the same thoughts, point of view, and interpretation. It differs from parents on migrant worker families, where fathers develop various interpersonal relationships and nourishing patterns with their children.

4.1 Relationship Pattern Between Fathers and Children Left Behind

The loss of wife/mother in the families in a long period of time can cause unbalance in families. Family balance happens when the relationship between husbands and wives, fathers and children, and mothers and children are harmonized. Sociologically, family is an interrelation between father, mother, and children with respective expectancy (Djamarah, 2002: 18). Therefore, there's a functional relationship in a family to create the expectancies. If the family lost one of its members, it is without doubt that the family will be unbalanced and the ideal family cannot be accomplished.

Research has shown that there are five patterns in the relationship between fathers and children whose left by its mother for the long time, (1) intimate relationship between fathers and children, (2) casual relationship

between fathers and their children, (3) authoritarian fathers whose rigid to their children, (4) fathers who ignoring their children, and (5) fathers who neglecting their children.

Fathers Whose Have Intimate Relationship With Their Children. One form of communication that has been done by informants is to keep close relationship with their children. They try to socialize and embedded good value on children in order to establish good characters and make the children felt loved and respected. They also provide the rules to maintain respective needs of family members and applied it firmly. Nevertheless, they treat the children warm and affectionately. Fathers encourage children to behave good, not focus on criticizing their bad deeds. They also try to support children's activities. They let children decide what the best for them, listen to children's standpoint, and let children involve on family talk about themselves. Children are given the opportunity to establish control within themselves as well as having control over their lives. Furthermore, father who establishes good relationship with children is recognized as an educated and knowledgeable person. They have a good education, experience, and social activities. Fathers like these know how to maintain a good relationship at home.

Fathers Who Keep Distance With Their Children. In most families of migrant workers in Indramayu, interacting and taking care of children is a condition that must be endured by a husband whose wife left. In accordance with the conditions, fathers' closeness is different compared to mothers'. Mothers who conceive and rear children will have a special closeness, particularly emotional closeness with children, while fathers tend to keep the distance with their children. Common interactions of fathers which keep the distance with children are widely represented by the informants. For them, when the wife has to leave and become migrant workers is a common option and parenting itself is something that must be faced subsequently. Communication with children happens in the same way just like common families. Fathers said that communication with children bears with several restrictions, in accordance with father roles and responsibilities. Such rules at home made them cannot interact intensely with their children as if there is a gap between them. When they talk to the child, for example, at dinner or another activity, the atmosphere seems stiff and no intimacy formed, the situations become awkward as no Dad jokes or pranks; they only talk about something important.

Authoritarian Fathers Who Rigor To Their Children. There are informants who communicate with children in authoritarian ways. They did it as children must learn to be disciplined, it should be embedded from the early age and should start from home. They think it could be the best way to educate and raise a child. The interaction occurs awkwardly between them, and they rarely talk to each other. Parents discipline children in a rigorous way, it is how they think is right but they barely listen to children's needs of attention and affection. Child's opinion is rarely being heard and sometimes their expression is often interpreted as an attitude of non-compliance. In addition, they impose the rules at home which tend to be restricted and punishable. They often force children to do stuff, push them to conform, and do not provide any other options. Children are rarely invited to communicate and exchange ideas. Parents even consider this attitude is the right thing to implemented and the child does not need to be consulted on all decisions involving them. They also impose physical punishment to force children to behave well.

Fathers Who Pampering Their Children. An excessive amount of affection to a child often result in counter-productive to personality development, attitudes and children's behavior. There are some informants that excessively fulfill children's need of affection. In day-to-day activities, they involve so much their children's life and not restrict the limit when their children start to act improperly. They often allow children to do whatever they want and make them happy. They did not warn the child whenever they are in danger or they act clumsily, and rarely give guidance to the child. They assume least restrictions would give children creativity and express their ideas freely. On the other hand, less supervision or no adequate family talk will make children depend on their parents and cannot live independently.

Fathers Who Don't Care About Their Children. Most informants tend to not concern with the upbringing and children's development during their wives' work abroad. Fathers rarely interact with children because their children are mostly staying with grandparents or aunts. They assume that parenting and upbringing are not their responsibility because another family member will take over the responsibility. In day-to-day activities, fathers are busy with their own stuff, including cheering their selves up to overcome loneliness for being left by their wives.

4.2 Parenting Pattern of Children Left Behind

Based on the type of relationship appeared between fathers and children, there are three types of parenting in migrant worker families, namely (1) collective parenting, (2) mix parenting, and (3) independent parenting.

Collective Parenting. Collective Parenting means that children's upbringing is the responsibility of all family members. In this type of parenting, husband is involving family members comprehensively, both from his family and from her wife's to take care for and maintain the children's development. On their daily activities, children live with grandparents or aunts, occasionally a child lives with his father. In this scheme, childcare is running quite well and children's development is supervised by family members at large. This pattern is usually performed by a family whose living nearby, especially child daycare will be addressed to grandmother or aunt.

Parenting mix. This pattern is done both by its father and extended family. The child is taken care by extended family member at the time of the day or until afternoon after the father off from work, then the child will be taken care by its father. This type of parenting is usually performed by a family who is quite successful or has worked abroad more than twice. Most of them have their own houses which lived by father and the children.

Independent Parenting. On the last pattern, child daycare is fully carried out by the father. This pattern is usually performed because the child is mature enough (juvenile) and carried out by the migrant worker families who are becoming migrant workers more than fourth.

5 CONCLUSION

Communication behavior of migrant worker families (father/husband) cannot be separated from the circumstances which the family is not intact due to the wife's left in long period of time to work. For the husband as the father, communication with children is not easy especially when he has to face this condition where his wife is away for a long time. In such conditions, there are several options to keep interact with children. Father can try to build a close relationship with children, become a mediocre father (keep a distance from the child), control everything, let children do what they want, or to be a father who does not care at all.

These options are not easy to be implemented. Each option requires full and complete understanding of the situation and the family condition. Furthermore, father has to understand the character of each child. Parenting itself also pertain with father roles to take care of children and provide family needs, which has to be addressed to the husband as the one who left home. The informants tried to raise the children and give care at their bests. On several occasions, especially when the children are still at the early age, help from the family like grandmothers and aunts can simply reduce the workload of the husband.

The way husband raise the child may be different from his wife, obviously. In certain occasions, mother roles remains indispensable especially in the early developmental stages of children, or so called the latent phase. This is the process where children need to be introduced to their lives. This phase remains unclear and the children cannot grasp who they are, moreover they doubtly know the environment. It is without doubt that children are late to recognize the environment and make social interaction. It is hard to be admitted but children still cannot be separated from their mother. However, the undeniable situation forced children to be reared by the fathers. Nevertheless, some fathers cannot cope with this situation which latter affects children's development and emotional stability.

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The Role of Social Media in Promoting Local Tourism Destination

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ABSTRACT. This paper determined how to use social media to promote the local tourism destination including investigated the most effective types of social media content to attract visitors. Social media allow the tourism industries to reach potential visitors with a relatively low cost and higher efficiency levels achieved by any traditional means of communication (Kaplan & Haenlein, 2010). According to the research from Stikky Media (2014), 40% of Internet users visit social media channel to influence the choice of tourist destination. The use of social media as a tourism promotion tool can be seen in the marketing strategy of Grand Maerakaca, which became a local tourism destination that represents all of the custom house of the 35 residences and cities in Central Java. There are counted more than 200 social media influencers in Central Java who are involved in tourism promotion activities of Grand Maerakaca. The accounts present contents that become a medium of tourism promotion.

This research used content marketing strategies as the main analytical framework to determine how the social media accounts manage their marketing content and also finding the types of content which are effectively used in the context of Grand Maerakaca tourism promotion. This research is also expected to know the implementation of content marketing strategy of tourism promotion in social media. This research is conducted with a qualitative approach using case study method. The primary data obtained by conducting in-depth interviews to the social media influencers whose involved in tourism promotion activities of Grand Maerakaca. Other relevant data obtained through observation, literature study, and documentation. By answering the research question above, this study is expected to contribute to marketing industry, specifically to the study of marketing content, especially in the context of tourism promotion. On the other hand, marketers are expected to use this study as a reference in the development process of their marketing strategy, especially involving social media.

KEYWORDS: social media, content marketing, tourism, integrated marketing

1 INTRODUCTION

The Internet is having a greater impact on the marketing of travel and tourism than any technology since the invention of the television. It has already established it self as a crucial distribution channel via which tourism organizations can promote their destinations and products offered by their service providers (WTO Business Council, 1999).

The wide connection of social media is a good way to spread information around the world, especially for business promotion and to build the image of a specific brand (Yazdanifard, 2014). As part of internet technology, Social media played a important role in marketing and tourism promotion in the travel industry. Social media allow the tourism industries to reach potential visitors with a relatively low cost and higher efficiency levels achieved by any traditional means of communication (Kaplan & Haenlein, 2010). According to the research from Stikky Media (2014), 40% of Internet users visit social media channel to influence the choice of tourist destination.

The use of social media as a tourism promotion tool can be seen in the marketing strategy of Grand Maerakaca, which became a local tourism destination that represents all of the custom house of the 35 residences and cities in Central Java. There are counted more than 50 influencer in Central Java who are

involved in tourism promotion activities of Grand Maerakaca. The accounts present contents that become a medium of tourism promotion.

2 THEORIES

2.1 Social Media Marketing

The relationship between tourism destination and visitor is undergoing a high improvement. Social media have given tourists a new way to research location, prices, reputations, and opinions about tourism destination. Social media provides the tourism destination potential to interact with users who are highly involved and to build relationships with individuals, who will then represent the organization in a positive way to their social media communities (Mark Kilgour, 2014).

According to Felix, Social media marketing is an interdisciplinary and cross-functional concept that uses social media (often in combination with other communications channels) to achieve organizational goals by creating value for stakeholders (Felix, 2016). In other definitions, Social media marketing consists of the attempt to use social media to persuade consumers that one's company, products and/or services are worthwhile. Social media marketing is a marketing using online communities, social networks, blog marketing and more (Sisira Neti, 2011).

2.2 Digital Content Marketing

Research shows that content marketing yields better results: more traffic, leads and customers in today's multi-channel, social-mobile world. More and more, buyers want to be informed, educated, and even entertained about topics that genuinely interest them. Less appealing are all the unsolicited product pitches and company ads that are devoid of relevant content (Mainstay, 2014).

Content marketing is described as a strategic marketing approach focused on creating and distributing valuable, relevant, and consistent content to attract and retain a clearly-defined audience – and, ultimately, to drive profitable customer action (Content Marketing Institute, 2014). According to Gagnon, in content-based marketing, your content comes first: Developing a content-based marketing program is more than offering a free white paper in the call-to-action tagline of a conventional promotional space ad, mailing, or banner ad (Gagnon, 2014).

Content marketing is different from advertising; it is more about storytelling rather than bravado. In another word, a firm advertises if it wants to tell the world that it is a rock star, but if it wants to show and prove why it is one, it has great content (Solomon, 2013).

Here are six fundamental reasons why organizations are shifting, or must shift, their marketing efforts from interruption marketing to content marketing: (1) Change in Buyer Attitudes toward Traditional Media and the Credibility of Content. (2) Traditional Media Sources Can't Be Counted on to Assist You in Reaching Your Customers. (3) Shrinking Media Company Budgets Reduce Content Quality. (4) Selling to Your Customers Is Becoming More Challenging. (5) Because Technology Is Both Cheap and Easy to Use, Even Small Companies Can Deliver Great Content Solutions to a Targeted Customer Base. (6) High-quality editorial from the business expert is trusted (Pulizzi and Barrett, 2009).

Good practice in content marketing can motivate customers to buy goods or services, transform them into loyal customers and even have them to spread the message to others. Content marketing also acts as a tactic to build and sustain relationships via publishing valuable contents to target audience (Yazdanifard, 2015).

Characteristics of digital content according to Rowley: Value is contextual, Reproducibility and multiplicability, Interactivity, Repackageability, Delivery and technology, Perishability, Homogeneity, Inseparability and Tangibility (Rowley, 2008).

From previous research, Elisa identifies three pillars that characterize content marketing:

- a. **Content.** Content marketing means to produce quality content, unique, significant, valuable, dynamic and more relevant.
- b. **Customers Engagement.** Transferring power to customers (customer empowerment) allows the value co-creation of content marketing through a dialogue between customers and firms.
- c. **Goals.** Objectives pursued by the content marketing that does not lead back to the single action of operation marketing, but concerns “the creation, capture, delivery, customization and management of content across an organization so that it delivers a consistent message about that company and is useful to the customer (Elisa, 2014)

According to Ausra Pazeraitė, 2016 there are seven characteristics should be included in high-quality digital content:

- a. **Relevance.** Relevance of content is perceived as usefulness of information for a consumer.
- b. **Informative.** Informative content as an opportunity to persuade and engage consumers.

Content informs potential customers about the company’s knowledge, skills and processes that are used to create products and services.

- c. **Reliability.** Failure or lack of the marketing specialists’ ability to ensure the reliability of information makes the informative content negligible. Reliability is one of the key elements of high quality content.
- d. **Value.** Content creation should be implemented through the functional and emotional values.
- e. **Uniqueness.** Another important element of content is uniqueness. First of all, companies using content exclusivity, can win the battle for consumer’s attention in the competitive online space.
- f. **Emotions.** Companies seeking to implement content-based marketing programs successfully should understand content wider and have to place emotional and entertaining elements that excite customers.
- g. **Intelligence.** Intelligence, properly integrated into content-based marketing programs, helps professionals to present content to potential customers, to draw their attention and encourage them to make actions that are useful for a company.

3 DISCUSSION

3.1 How the social media impact the Maerakaca local tourism promotion?

According to the data and interview with Maerakaca’s management, in 2014 Maerakaca was visited by 28.571 tourists or average 3.214 tourists per month. At that time Maerakaca have not use the social media to promote attraction. In May 2015, Jazz Ngisoringin community organized a musical performance called Loenpia Jazz and took place in Maerakaca. The committee involved several social media influencers from Central Java Province to promoted the show. In late 2015, Maerakaca’s management launched M2M program (*Malam Minggu Maerakaca*) which also involved the social media influencers. Indirectly the brand of Maerakaa also lifted in social media and managed to bring 10.500 visitors in May 2015 and 9.175 visitors in December 2015. The average number of tourists who came was increased to 6.133 visitors per month in 2015 or experienced increase of 95% with total 73.596 visitors throughout year 2015.

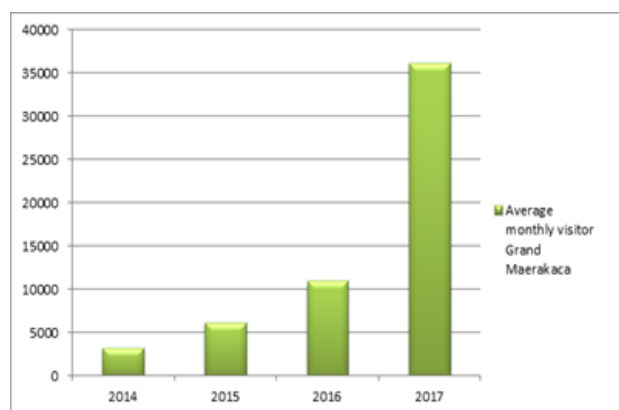


Chart 1. Average monthly visitors of Maerakaca (data 16th March 2017)

M2M programs that involved youth communities in Semarang and around, and also the social media influencers have continued throughout 2016 and held about once in two months. That became factor to the increase of averages visitors of Maerakaca that reach 10.927 tourists per month. In May 2016 Maerakaca Festival has been held and broke the record for the highest visitor in a month, that reach 15.366 visitors. The total number of tourists visiting Maerakaca throughout 2016 reached 131.127 people, or increasing 90% compared to year 2015.

In November 2016, Maerakaca launched new tourism spot, the Mangrove Tracking over the bamboo path. The spot has a nice and stunning view for youth market to post their photos on instagram. There are 7.918 photos uploaded on instagram using hastag #maerokoco, 4.161 photos for #maerokocosemarang, 1.732 photos for #maerakaca, and 1.266 photos for #maerakacam2m. That also became a signifiant factor of the increase of Maerakaca's visitors, even they broke the record for the second time for 27.105 visitors in a month in December 2016.

Since that time, management of Maerakaca seriously held the social media influencer in Central Java. Counted more than 10 social media influencers and bloggers involved in promoting Maerakaca. The result, in the first two months of 2017, the visitor of Maerakaca increasing rapidly, reached 35.699 visitors in January 2017 and 36.683 visitors in February 2017, or almost equaled the total number of Maerakaca's visitors throughout 2015.

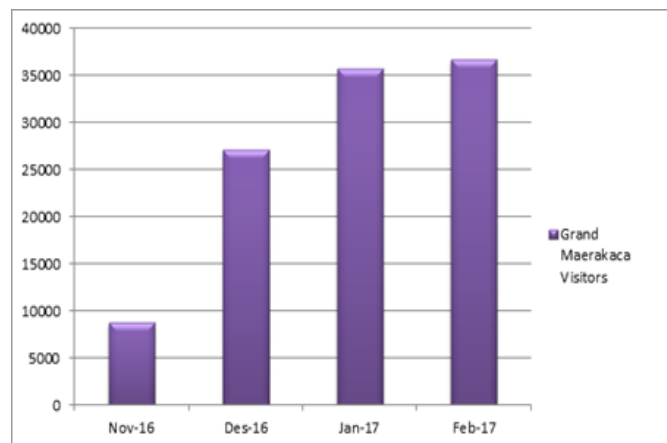


Chart 2. Maerakaca Visitors (data 16th March 2017)

According to the data we got from social media analytics *keyhole.co* over a period of two weeks between 2nd to 16th of March 2017, there are 394 photos uploaded with hastag #maerokoco by 211 active users on instagram, reaching 710.696 unique users and was viewed 1.358.745 times. While, there are 83 photos uploaded with hastag #maerakacam2m by 24 active users and viewed 1.078.465 times. We choosed two social media influencers that gave the most contribution to the content promotion of Maerakaca on instagram, among others @wisatasemarang that representing the local influencer (2 posts, 322.060 impressions) and @explorekendal that representing the social media influncer from other city in Central Java (1 post, 25.104 impressions) to be an interviewees in their role in promoting local tourism sites Merakaca.

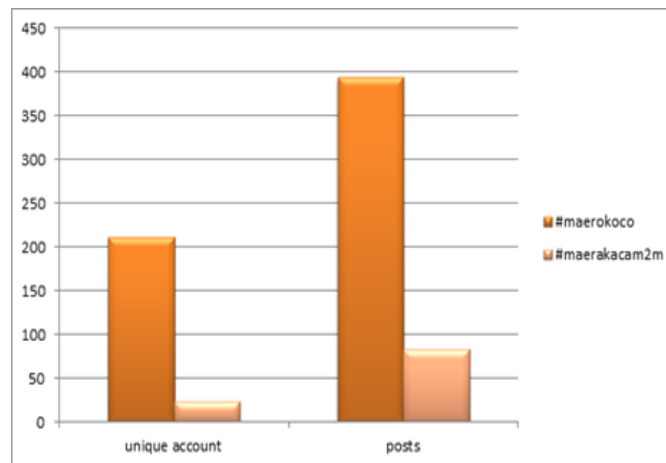


Chart 3. amount of users and posts using hashtag #maerokoco and #maerakacam2m (data per 2-16 Maret 2017)

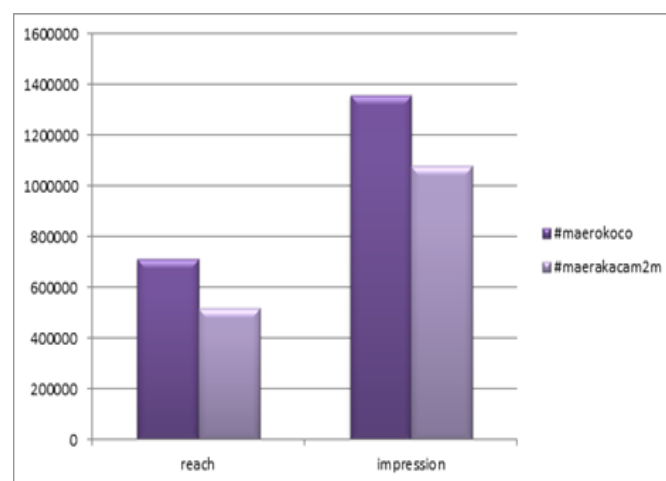


Diagram 4. Use of hashtag of Maerakaca Tourism Promotion (data 2-16 Maret 2017)

3.2 How the social media influencers manage their marketing content on instagram?

From interviews with social media manager of @wisatasemarang and @explorekendal, they managed their instagram content by uploading the submission photographs from other instagram users who used specific hashtag which are relevant with their concept, for examples #wisatasemarang, #visitjateng, or #explorekendal. Then they tailored the caption with the photo and used relevant hashtag. Both of these social media influencers were not only published content for their own local tourism destination but also gave a portion for tourism content of Central Java Province as well as other content such as advertising.

Based on the interview, Maerakaca as one of tourism destination in Central Java that located in Semarang city becomes favorite content for social media influencer on instagram. Not only @wisatasemarang and @explorekendal, multiple account at other cities in Central Java such as @visitjepara, @aslisemarang, @sekitarkudus, @demakhariini, @seputarpurwodadi, @visitsemarang, and @wisatagrobogan also participated to promote Maerakaca on instagram. The management of Maerakaca deliberately held the social media influencers at around Central Java to publish more interesting photos in there, even managed the schedule, photo content, theme, caption and hashtag before being distributed to the social media influencers. Despite that, social media influencers sometimes also involved to gave input about the content that will be published and gave a freedom to develop the content.

Instagram as one of social media channel also has a tool to calculate how much the content reach the users. The indicators include the number of comments, number of likes, amount of saved content, impressions, reach, and engagements. Impression indicator is used to measure how many images seen by the

user. Reach indicator being used to calculate how many unique user viewed the photos. Engagement is used to measure how many unique users had an interaction on the photos uploaded either comments, likes, or saved. Saved is used to measure how many unique users stored the photos.

Account manager of @wisatasemarang considers all of those indicators are important and interrelated each other. The higher impression he got, usually he would get higher interaction and vice versa. Account manager of @explorekendal considers comment indicator is the most important, because users do not only respond to the photos but also tag their friends to participate in responding to the image. So the impression and engagement increase automatically.

According to the results of our interviews with the account manager of @wisatasemarang and @explorekendal, the most demanding photo is a landscape photo with human object as a foreground. The photo usually get the higher impression than regular landscape photos, poster photo or the other types of photo content. Moreover, if the human object on the scene is a beautiful woman, it will gain higher impression.

That statement supported by the statistical data from social media analytic, *keyhole.co*, from the photograph using hastag #maerokoco, three photos that get the highest engagement are photographs showing the landscape of maerakaca and a women who pose in front of it. Those three best images uploaded by @wisatasemarang with 8.057 engagements and @aslisemarang with 5.713 engagements. In contrast, the photographs which just a landscape or text contained in it, the engagements tend to be less. For example, photo uploaded by @wisatasemarang contained a text and only landscape, only got 1.620 engagements, while @explorekendal only got 1.283 engagements.

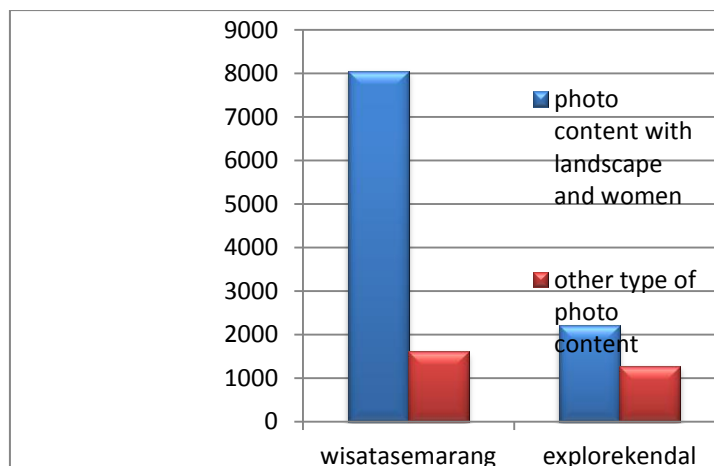


Chart 5. Comparison of instagram content model)

In addition to photographs, there are other forms of content on instagram called caption or text and hastag. According to manager of @wisatasemarang, those two elements of content are also important. Caption is important to provide location information, while hastag is important to allow people finding photos with a similiar theme. The interesting caption typically contain text that can bind the reader's emotions against the city, and identifies the photo content. While the interesting hastag is that accorded to the social media account name and widely used or known by instagram users.

The approach in content creation of instagram is also different according to the Ausra Pazeraite (2016). The image content tend to use value, emotions, and relevance. Relevance aspect could be seen by viewing the associated photo with the tourims destination that being promoted. Relevance is strengthened by adding the emotional aspects in the photo. The spoken tendency is to add an image of beautiful women in front of a landscape.

To determine the caption, instagram user could use informative approach and also consider the emotional and entertaining aspects. The placement of emotional aspect is done by using the diction of the

local language and tailored to the target visitor attraction. To create hashtag, the social media manager usually consider the relevance aspect of photograph. Relevance is mainly related to the location and activity in the image, and also the most popular hashtag used by general users.

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The Transparency of Delivery Aspiration Services of the Regional Representatives Council to the Community (A Case Study in West Java, Indonesia)

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ABSTRACT. This study examines the performance of the regional council in serving of channeling aspirations of the people in West Java, Indonesia. This is possible because West Java province is an autonomous regional authority to regulate and manage the interests of the community and Government Affairs at its own initiative based on the aspirations of the people. The study uses a qualitative approach in order to get the natural settings in which there were many behaviors and events occurred. This study also uses an institutional theory (institutionalism), because the theory could lead the researchers on the structure, regulation and institutional procedures which could have a significant impact on a public policy and it should not be ignored in policy analysis. This study finds that in order to carry out their functions as elected representatives, the members of the provincial representative council always make themselves available for the community. To that end, the members of the provincial parliament, among others, absorb and collect the aspirations of the constituents through regular working visits; accommodate and follow up the aspirations and complaints; and give morally and politically accountable to the constituencies. In addition to receiving complaints that come to the Parliament's office, public aspiration was performed on working visits on a regular basis by members of Regional Representative Council for each electoral district at the time of recess. In terms of transparency, all the services were conducted in a transparent manner. Even so, some people still doubt the veracity of such transparency.

KEYWORDS: local representative council, west java, political aspiration, political communication

1 INTRODUCTION

After the fall of Suharto (May 1998), Indonesia has adopted a decentralized system of government. Here, the Regional Implementation of Government Affairs was conducted based on the principles of Decentralization, De-concentration, and Helping Tasks. Decentralization is the delivery of Government Affairs by the Central Government to autonomous regions based on the principle of autonomy. De-concentration is the delegation partly Government Affairs under the authority of the Central Government to the governor as a representative of the Central Government, the vertical institutions in certain areas, and / or to the governor and regent / mayor in charge of government affairs public. It means that there are tasks from the central government to autonomous regions to carry out part of Government Affairs under the authority of the Central Government or Local Government provinces to districts / cities to carry out part of Government Affairs under the authority of the Regional province (Law No. 23 of 2014 About Local Government).

In that context, West Java Province as Autonomous Region is authorized to regulate and manage government affairs and public interests at its own initiative based on the aspirations of the people. Thus the implementation of government affairs and public interests should be based on people's aspirations. In the perspective of the implementation of the system of government management, the interests and aspirations of the people delivered and received through the mechanism of the Development Planning Meeting (Indonesian: *Musrenbang*) which runs from the village, sub-district, district or municipal level to the provincial level. In the perspective of the implementation of local government functions, absorption and distribution of the interests and aspirations of the people are associated with the implementation of the functions of the Regional Representatives Board (DPRD).

The population of West Java province in 2015 reached 46.7 millions. This amount consists of the male population as much as 23.68 millions and 23.03 millions total female population. West Java Province is the

largest province in Indonesia in terms of the population. With a total area of 35 377, 76 km², West Java province consists of 18 districts and 9 cities. Eighteen districts in question are Bogor, Sukabumi, Cianjur, Bandung, Garut, Tasikmalaya, Ciamis, Kuningan, Cirebon, Majalengka, Sumedang, Indramayu, Subang, Purwakarta, Karawang, Bekasi, Bandung Barat, and Pangandaran. Nine areas of the cities in question are the cities of Bogor, Sukabumi, Bandung, Cirebon, Bekasi, Depok City, Cimahi, Tasikmalaya and Banjar.

In the implementation of the construction, of course not everyone gets what he/she wants, especially in terms of the welfare. Therefore, there are often people who are concerned about the programs of development, especially equalization (redistribution). This is where the Parliament should be ready to accept the aspirations of various circles.

2 THEORETICAL REVIEW

2.1 Representative Board

The representative system is generally more utilized by the modern society. The more modern a society the more complicated are the procedures of adopted representation. To this, Heywood (2000: 143) says that: "Representation differs from democracy in that, while the former acknowledges a distinction between government and the governed, the latter, at least in its classical sense, aspires to abolish this distinction and establish popular self-government." Thus, representation differs from democracy. Representation recognizes the differences between the government and the governed. Democracy, at least in a classical sense, aspiring to eliminate differences in the position, and build self-government is more popular.

In line with the demographic changes, the area and the needs of the modern State, the question of political representation becomes attracted the attention of many people. The implications of the emergence of the concept of representation take institutions as a medium linking communities to the government. These institutions representing political interests of society at the level of government (political superstructure). At a later stage, the political representative institution known as the legislative body (Pahlevi, 2001: 9).

One of the characteristics inherent in each country that the democratic government system is the implementation of a representative government of the people, where the people as the supreme sovereign entrust to a small portion of them to hold the reins of government. John Stuart Mill (in Dahl, 1992: 138), suggests that because of that, not everyone can participate in all public affairs. As a result, the ideal type of a perfect government must be "representative government".

In addition, the community has an opportunity to supervise the power of government through their representatives who sit in the representative institutions and the legislature. This is based on the opinion expressed by Arbi Sanit (1985: 203), who explains: "The role of representatives of the Legislature essentially with regard to the question of the relationship between these entities, there are members of the legislature, with community members who represented them individually, by a group or as a whole. A vision that sees the relationship is one of the core issues in the life of the political system in general, and in the process the Legislature in particular. "

C.F. Strongs (in Budiardjo, 1980: 173), suggests that democracy is a system of government in which the majority of the adult members of the political community to participate on the basis of a representative system that guarantees that the government ultimately accountable for its actions to the majority of it.

According Napitupulu (2007: 7), the procedure becomes a modern representative of the people is through elections, because in this way provide equal opportunities to everyone to become representatives in the government. Through general elections will be selected representatives who trusted and has the ability to become a representative.

However, according to Kantaprawira (1988: 73-74), how to become a representative through appointment or designation may be accepted as efforts to improve on the weaknesses of both the electoral system which is distorting opinions covering discrepancy between the party's strength in the community with the power of community groups in parliament.

Political representation or political representative interpreted as a representation of the interests of the members of the public by their representatives in the institutions and the political process (Pitkin, 1967). The representation levels are determined by a system of political representation prevailing in the community in question.

The role of representatives of the people implies that something is represented. Napitupulu, (2007: 134) suggests that the process of representation includes two things, namely the representation of the interests and representation in the opinion side.

2.2 Transparency

What is meant by the concept of transparency in this study is the opening of access for the public to obtain information about the planning, implementation, monitoring and accountability of service aspirations of the people of legislators. Because that transparency is a principle that guarantees access or the freedom for everyone to obtain information about government administration, information on the policy-making process and the results achieved (Lalolo, 2003: 13).

Mustopa Didjaja (2003: 261) states that transparency is the openness of the government in making policies that can be known by the public. Transparency will eventually create accountability between the government and the people.

According Kristianten (2006: 31), the transparency will have a positive impact on governance. Transparency will increase the accountability of policymakers so that community control over the authorities or policy makers will be effective.

Transparency will reduce the level of uncertainty in the decision making process regarding the various activities of Parliament, for the dissemination of information that had been owned by the government can access only allowing the public to participate in making decisions, for example by performing feedback. In addition, transparency could narrow the opportunities for corruption within the scope of Parliament with the community participating in the distribution of these aspirations.

Kristianten (2006: 73) mentions that transparency can be measured by several indicators:

- 1) The availability and accessibility of documents.
- 2) Clarity and completeness of the information.
- 3) Disclosure process.
- 4) Regulatory framework to ensure transparency.

Based on the indicators described above, indicators of transparency in this study are:

- 1) Provision of and access to clear information about the planning, execution and accountability procedures.
- 2) Their discussions that involve the community.
- 3) Openness of the management processes.
- 4) Disclosure of information about the distribution of people's aspirations.

3 METHODS

In an effort to get the data and information both primary and secondary data which accurately related to the indicators examined in the study used data collection techniques through observation, interviews, and documentation about the object of research that include theme, policy, and service delivery of information to the public the Government of West Java Province.

This study used a qualitative research approach. Creswell (2012) suggests the paradigm of qualitative research as it appears in a natural setting in which there are many behaviors and humanitarian events that occurred. The tradition of this research (qualitative) rests on the application of implicit knowledge (intuitive knowledge or feeling) because often the nuances of the diverse realities can only be appreciated in this way (Lincoln & Guba, 1985). Therefore, the form data cannot be calculated (not quantifiable) in the usual sense.

By techniques of collecting data using literature studies, interviews, and observations the research approach is taken to reveal the process of service delivery aspirations of constituents by the legislators who analyzed according to transparency.

4 RESULTS AND DISCUSSION

In Indonesia, the principle of functional representation has also been known, in addition to the principle of political representation. General Election 1971 was held to include both political parties as well as functional groups. In another section according to Rahman (2007: 125), the representative concepts are the concepts of Representatives which gives the authority or the ability for a person or a group to speak and act on behalf of a larger group.

In line with the demands of democracy in order to meet the demands for social justice in the region, expand and improve morale and the capacity of local participation in national life; as well as to strengthen the Unitary Republic of Indonesia, in the framework of the constitutional amendment, the MPR forming a new representative institutions, namely the Republic of Indonesia Regional Representative Council (DPRD). DPRD

formation is performed through the third amendment of the Constitution of the Republic of Indonesia Year 1945 (UUD 1945) in November 2001.

One important element in the idea of decentralization is a strong desire for the process of development in the future, really rests on the common people, especially in the regions. Law no. 32 of 2004, mentioned duties, rights and authority of Local Parliament formally get a portion large enough. Thus, theoretically DPRD can act quite extensive and important in carrying out their duties as representatives of the local people. However, legislators who work within the scope of a political system to be able to prioritize or give a maximum results in the form of a decision or policy that favor the interests of the people, then so requires input or aspiration which includes participation and support of all elements of society.

In the dimension of the implementation of these functions, the provincial board has the following functions: a) the establishment of provincial regulations; b) budget; and c) supervision. These three functions referred executed within the framework of representation of the people in the provinces. In order to carry out the functions referred to, the provincial parliament is always opened to the community's aspirations. To that end, the members of the provincial parliament, among others, have the obligation to absorb and collect the aspirations of constituents through regular working visits; accommodate and follow up aspirations and complaints; and give morally and politically accountable to the constituencies. Working visit regularly carried out by the Members of Parliament for each electoral district at the time of recess.

When expressing their ideas, the public generally aspired through the demonstration. Demonstration or rally is a protest movement that carried a group of people in public. Demo or rallies are usually done to express opinions opponents of the policy or can be done as a political emphasis on the interests of a group.

Indirect aspiration is a form of people's aspirations presented through media, like a letter sent to the government, an email sent through the website and others. Either aspiration is one of the channels of communication process in how to deliver a message of dissatisfaction with public policy.

In addressing the aspirations of the community, the West Java Parliament now has its own media to announce all of its activities, namely <http://dprd.jabarprov.go.id/>. Within the portal, there is an open section, the "e-aspiration" for those who have many questions and demands to the government. With the media community participation, DPRD can load handling processes aspirations through measures such as fact-finding, planning, communication, and evaluation.

Fact finding carried out by the Public Relations and Protocol, especially the Sub Section of people's participation services in responding the aspirations of the demonstration participants. In this case the Public Relations & Protocol Sub section aspiration secretariat services DPRD of West Java Province search for data and facts on the ground in accordance with the reality, and then processed into a form of information required in accordance with the objectives of the program to be run.

At this stage, the PR & Protocol Parliament Secretariat of West Java province facilitates workers' aspirations through the sub-parts service aspirations trying to find information that is factual data. The data is processed first, so as to obtain the conclusion of the correctness of the data obtained.

In the planning stage, Public Relations and Protocol Parliament Secretariat of West Java province in facilitating public participation is to do a list of the results of planning data or facts obtained. In the existing planning list there are activities undertaken to support the success of the implementation of activities in facilitating public participation. With the existence of the list would be made quickly to overcome thinking and future planning for it needs to be carefully considered, therefore, that this activity is one step that determines the overall success of the PR work.

This plan contains all activities to be undertaken by the Public Relations and Protocol Sub section aspiration Service Secretary of the Local Parliament of West Java Province, which still require adjustments to the data and facts on the ground, so that is compiled into a mature and well targeted aspirations.

The phase of communication conducted by the Public Relations and Protocol Sub section aspiration secretariat services DPRD of West Java province in facilitating public aspiration is to communicate with the demonstration participants in the implementation of these activities so that communication is taking place by itself.

Evaluation is the last stage after the stages of fact finding, planning, and communication. Not infrequently the change of the program of hearings of the Local Parliament which has been planned to give a positive or negative impact to the community. Here, then, for the next steps in every phase of the program must be flexible for smooth activities. In this stage, Public Relations Protocol, especially the subpart service aspirations of the Parliament Secretariat of West Java Province conducts a review of the ongoing activities that will be applied during the implementation of future activities.

Speaking out as wished by the community has now been ratified by Law No. 9 of 1998 on freedom of expression in public. However, it should be based on the rules or guidelines that have been agreed altogether.

In carrying out its duties, powers, rights and obligations West Java Provincial Parliament members are assisted by the Secretariat of Public Relations and Protocol. And this Secretariat has sub-sections of which subsection aspirations service has a fundamental duty of Parliament held a service relationship with the community and social institutions as well as facilitating the service aspirations. All the activities were supported by reports in the media, the media mainly by West Java parliament itself, namely <http://dprd.jabarprov.go.id/>. And for this media the legislators and the community have their own freedom to question and discuss societal problems.

The low number of complaints does actually not describe the satisfaction of the people on public services on the contrary it is precisely because people feel confident with the results to be obtained by submitting the complaint. In addition, residents of the poor and less educated also do not know how to make their complaint. Whereas quality public services require a balance of bargaining power between providers of public services agencies with community service recipients. From the condition that West Java Provincial Parliament felt the need to implement the concept of customer complaint system (the complaint handling system), which is online on <http://dprd.jabarprov.go.id/>. This is their availability and accessibility, which is one of the requirements of transparency.

In <http://dprd.jabarprov.go.id/> there is a rubric of “e-aspiration”. E-Aspiration is a means of aspiration and social media based complaints which were easily accessible and integrated. This is an innovation of the parliament of West Java that provides a space for people to submit complaints on public services it receives. The public complaints arise because of the gap between expectation and reality that occurs when people acquire public services. Grievances or complaints due to the dissatisfaction of the public in obtaining the desired services, the failure of institutions / agencies in meeting the wishes of the people and the lack of response from the agency officer to citizen complaints. In the context of public service complaints or complaints not only as a negative assessment of the community with the services provided, but also as a trigger for the improvement of public services by the government as a service provider.

In addition to using the website, West Java parliament also received complaints by various other means, such as SMS (short message service), e-mail, and phone calls live on the radio, particularly radio PRFM that receive complaints directly from the public.

Thus, from a variety of the above, the respondents admitted that in carrying out their duties West Java DPRD quite transparent, namely the presence of elements: the availability and accessibility of documents, the clarity and completeness of the information, the openness of the process, and the regulatory framework that ensures transparency.

5 CONCLUSION

Based on the results of the research and discussion the following are the conclusions:

1. Constitutionally, Local Parliament is a place to accommodate the aspirations of the community as a form of political participation, and it should be done accountably.
2. Activities to collect the aspirations of the people in West Java can be traced mainly to the media which was built by the Local Representative Board of West Java, namely <http://dprd.jabarprov.go.id/>.
3. The handling of media, both in and out of Local Parliament is the Secretariat of Public Relations and Protocol. With this, all activities of the Local Parliament are voiced by the office.
4. In performing its duties, the Secretariat of Public Relations and Protocol run the functions of fact-finding, planning, communication, and evaluation to the aspirations brought by various kinds and groups of West Java society.
5. From the responses of the respondents it is recognized that the West Java Local Parliament in carrying out their duties is fairly transparent, with such elements as: the availability and accessibility of documents, the clarity and completeness of the information, the openness of the process, and the regulatory framework that ensures transparency.

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The Urgency of Implementers of the Public Health Policy of Maternal and Child in West Java

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ABSTRACT. This study seeks to make a deep, systematic analysis of the urgency of implementing elements in the implementation of public health policies, especially in the field of mother and child in West Java, Indonesia. This study is important in order to evaluate whether the government services on maternal and child health is sufficient or not. With descriptive-qualitative method this study presents a discussion of how the implementers interact with the community implementing public health programs in West Java province so that their presence is indispensable. With theories of implementation of policies and interactionism, the data was obtained and it showed that (a) the unity of the coordination and uniformity of information services, and a network of cooperation in public health institutions, in the Provincial Government of West Java have been performed well; (b) in implementing their obligations the implementers are highly motivated for the services of public health has become a major function in the duties and functions of the health department. However, the lack of health care workers who directly addressing maternal and child health were perceived by the public so well that this study recommend the convening of additional health workers in the community.

KEYWORDS: Public Health Policy, West Java, Media, Structure of Policy, Implementation of Policy

1 INTRODUCTION

Health is one of the basic needs for the life of individuals, families and communities which is achieved through a variety of efforts. From the standpoint of Human Rights (HR), the Government of Indonesia's commitment to the global community can be seen as part of efforts to meet the obligations in realizing the right to health, especially maternal health. In line with Article 2 of the International Covenant on Economic, Social and Cultural Rights (ICESCR), it is the duty explicitly for a state to take definite action in realizing the rights of economic, social and cultural, which means that the state should not back down from the level of achievement have been implemented earlier. Another important government liability is "the maximum utilization of resources that exist": The government must show that such activities utilizing existing resources optimally to achieve the right to health.

It is known that health is achieved through a variety ways. A variety of efforts to be healthy held by various parties is a series of health development. In Indonesia, the development of the health sector is the manifestation of Article 28 paragraph (1) of the Constitution of 1945 which states that everyone has the right to health, and Article 34 paragraph (3) states that the state is responsible for the provision of health care facilities and facilities for decent public services.

In order to implement health development effectively it is clearly needed the support of health sector resources as mandated by Article 1 of Law No. 36 of 2009 on Health. The resources in the health sector are any forms of funding, personnel, medical supplies, pharmaceutical supplies and medical devices and health care facilities and technologies used to conduct health efforts undertaken by the Government, local government, and / or the community. Such support resources of the health sector are needed in local governance. The purpose of regional governance as stipulated in Law No. 23 Year 2014 on Regional Government is public welfare.

The decrease or low degree of health, among others, are the phenomena of an unhealthy lifestyle, lack of awareness to maintain hygiene and environmental health, declining health of individuals and families, malnutrition, and the outbreaks of infectious diseases. The impact of the low degree of health is certainly not confined to the lives of individuals and families. Social life can be affected from the declining in health status. Therefore, we need a variety of approaches to increase developing efforts of health. Objective health efforts as stated by Article 3 of Law No. 36 Year 2009 on Health is raising the awareness, willingness and ability of healthy

life for everyone in order to realize optimal degree of public health through disease prevention and health maintenance.

To improve the community's health status, among others, is achieved by organizing public health services. To organize effective public health services, the Government had issued Regulation of the Minister of Health No. 741 / Menkes / Per / VII / 2008 on Minimum Service Standards for Health. Article 2 (2) The Minister of Health states: "The type of service of the health sector includes: primary health care (visiting pregnant women, obstetric complications, delivery assistance, post-partum, neonatal, child immunization, toddlers, complementary feeding, children malnutrition, health of students, Family Planning, poor public services), health care referrals (poor patients and the emergency level 1), epidemiology and prevention of outbreaks, as well as health promotion and community development)."

In efforts to satisfy the community with their services, the government made a State Owned Enterprise (BUMN), namely the Social Security Agency (BPJS). However, its existence, structure, services and operations are still need to be socialized. This is where the parties concerned with public health either the government health departments or the BPJS should disseminate the new structure of services. The most massive of dissemination to the public is certainly the mass media. And it also is a responsible burden for the local implementers of public health policies.

2 THEORETICAL REVIEW

In line with the mandate of Article 28 H paragraph (1) of the Constitution of the Republic of Indonesia Year 1945 it has been affirmed that every person has the right to obtain medical care, and in Article 34 paragraph (3) it is declared that the state is responsible for the provision of health care facilities and public service facilities worthy.

According to Azwar (1996), there are the terms of the basic health services that must be met in order to be regarded as good health services, namely:

- 1) Available and sustainable.
- 2) Acceptable and reasonable.
- 3) Easily accessible, especially from the point of location.
- 4) Easy to reach, mainly from the cost perspective.
- 5) Qualified.

Socio-cultural factors consist of technology and social values that exist in the society. The advances in technology may be able to improve the utilization of health services such as a heart transplant, a kidney, the invention of artificial organs, as well as advances in the field of radiology (Dever, 1984). In this context, there should be considerations on local wisdom including norms, values and beliefs in the society. This will affect someone in the act included in an effort to utilize health services.

Furthermore, factors relating to the organization are the structures and the processes that give the policy to the organization of health services and the surrounding environment that affect the health care process. These factors are the availability of resources, geographic access, social access as well as characteristics of the structure and process of care (Dever, 1984).

Meanwhile, Gordon (1986: 20) said that implementation of the policy with regard to a variety of activities aimed at the realization of the program. Thus, according to Pressman and Wildavsky (1973), M. Howlett and Ramesh (1995) and Gordon (1986), the implementation of public policy has the prerequisites, namely:

- 1) Implementation of public policy contains something / some purpose or purposes;
- 2) In the public policy there is something that underlies the emergence of the idea of the policy;
- 3) The public policy contains a series of activities aimed at the realization of the program;
- 4) In the realization of the program, it is the task of government administrator (bureaucracy) to interpret, organize and implement the policy;
- 5) Implementing a policy requires a wide range of instruments and resources.

Based on the opinion as cited above, it can be concluded that the implementation of a policy administration tool, where various actors, organizations, procedures and techniques work together running policies in order to achieve the desired effects or purposes. The successful achievement of policy objectives depends on the actors participating in the implementation of the policy. Therefore, Michael Howlett and M. Ramesh (1995), Charles O. Jones (1984), and Gordon (1986) explains that the implementation of the policy can be seen as a process of strategic interaction that exists of cooperation between a large number of actors involved in the implementation of policies to achieve policy mandates. The participation of a group of such individuals in the implementation of the policy may have some form and in collaboration with government agencies.

Many people think that the implementation of the policy is only the application of what has been decided by the legislatures or the decision makers so that it is less influential. In fact, not all policies can be implemented properly. A policy that is brilliant even if implemented improperly could be doomed to failure in achieving objectives. Therefore, the study of policy implementation is in regard to the achievement of the goals and objectives of the decision makers or policy. A similar opinion was expressed by Udoji (1981: 15), that "the execution of the policies is as important if not more important than policy-making. Policies will remain dreams or blue prints file jackets unless they are implemented". The policies would just be a dream or a good plan that is neatly stored in the archive if it is not implemented. Such Udoji's opinion Udoji hints that the implementation of policies determines the success and failure of a policy.

Executive element is the implementer of policies described (Dimock & Dimock, 1953: 28) as: "the parties are pursuing a policy which consists of setting organizational goals and targets, analyzing and formulating organizational policies and strategies, decision-making, planning, programming, organizing, mobilizing the humans, implementing, monitoring and assessing an operation".

Parties involved fully in the implementation of public policy are the bureaucracies as described by Ripley and Franklin (1980: 27): "bureaucracies are dominant in the implementation of programs and policies and have varying degrees of importance in other stages of the policy process. In policy and program formulation and legitimation activities, bureaucratic units play a large role, although they are not dominant".

3 METHODS

Object of this research is the the urgency of the implementers of health care of mothers and children in West Java Province. The research approach used here is based on the paradigm of qualitative research methods with deductive analysis. This research approach was chosen because that qualitative research with the method is a research approach that includes extracting the subject matter in depth (Denzin and Lincoln, 1994: 66).

The purpose of qualitative research is to understand the circumstances, events, groups, or certain social interaction (Locke, Spirduso, & Silverman, 1987). This study can be interpreted as an investigative process in which researchers gradually make sense of a social phenomenon by differentiating, comparing, reproducing, cataloguing, and classifying the object of research (Miles & Huberman, 1994). Marshall and Rossman (1989) say that this study involves researchers to delve into the natural setting. The researchers entered the world of the informants through continuous interactions, looking for the meanings and perspectives of the informants.

4 RESULTS AND DISCUSSION

Maternal and child health services in West Java province are apparently still not optimal. This condition would have a wide impact. The impact of not optimal quantitative health services for mothers and infants in West Java province is revealed, among others, by the data. It is unfold from the health data of West Java province which shows that in 2015 alone in West Java province there are 71 805 babies were born who were referred because born with low birth weight. The number of babies suffering from malnutrition in West Java province in 2015 reached 2,979 infants or 0.30 percent of the babies born in the same year as many as 988,356 babies. Thus, maternal and child health services in West Java province, as a phenomenon of the performance of health services do health authorities in West Java Province often being criticized.

The activities are coordinated between the central and local governments to address the issue of maternal health are still an issue for the implementation of regional autonomy. Indonesia has started a massive decentralization system since 2000 after the collapse of the New Order regime in 1998. The decentralization framework itself has undergone a series of revisions. The decentralization laws in the first after the New Order regime are Law No.22 / 1999 on Regional Autonomy, the enforcement in 2000. In 2004, the government enacted Law No.32 / 2004 as a response to the impact caused by the previous law. However, in this decentralized system, the responsibility of government, including the mother's health sector is divided on the level of the national government, provinces and districts.

Health delivery system is also affected by the decentralization process in Indonesia. Since the beginning of the decentralization law in 1999, the government moved about 70% of civil servants including partial responsibility center for community services and facilities to the district level. The reforms helped move the sizable funds to local governments, but unfortunately, this transfer is not accompanied by the transfer of capacity to carry out the new responsibilities resulting in stagnant development in many areas of development, including the health sector.

The reforms of decentralization also resulted in increased availability of financial resources to local governments through decentralization transfer of funds from central to local governments. However, this has not always contributed to the increased funding for the health sector. Interestingly, the health sector in the district experienced a financial shortfall. The health sector must compete with other sectors to receive a budget allocation from the General Allocation Fund (DAU) and revenue (PAD). In some areas, the health sector received a budget allocation that is relatively lower. Shortcomings in the health sector funding also occur in areas with high fiscal capacity, which will be in a position to finance the provision of health services for the population adequately. This situation could undermine progress in health indicators over the past decade. This leads to an increasing trend of central government funding in the health sector directly from the Ministry of Health, which means the district government and increasing reliance on central government funding.

At the national level, the health system in Indonesia are arranged in six key areas of the program, includes the Maternal and Child Health, Health Care Fund, Human Resources, Pharmaceutical, Medical Supplies and Equipment, Information Management and Health and Community Empowerment. At the local level, Planning (Regional Planning Agency) is responsible for coordinating the development of regional policy, development planning and budgeting. District Health Office is responsible for health-related programs and projects, and to develop technical standards. The provincial health office is responsible for coordinating programs and projects in the health sector between districts, and is responsible for health problems among the districts. Through these de-concentrated tasks, the provincial health bureau also implements national health policies and programs within its jurisdiction.

In response to a variety of health sector performance outcomes among district governments as mentioned earlier, the Ministry of Health has developed minimum service standards in the field of health. The standard was developed to provide some concrete indicators that will be used to measure the performance of health authorities and local governments in the sectors of health.

Health care delivery in Indonesia arranged in a hierarchical health care system or from the bottom up. The first level is the health care delivery system in the community, involving the Community Health Center (CHC, Puskesmas); Integrated Service Posts (Posyandu), Post Maternity Village (Polindes), and village midwives. CHC is run by the government as an extension of the District Health Office provides basic health services in the districts. In order to serve remote villages that are beyond the reach of health centers, assistant health centers (Pustu) may be established under the supervision of the health center. *Polindes* run by nurses and midwives who are placed by the government and assisted by village health volunteers.

Integrated Service Posts (ISP, Posyandu) is the backbone of the community participation in health care. ISP was originally introduced as a component of a national program to provide basic nutrition and growth monitoring services at the community level. ISP is run entirely by volunteers trained as a health worker. That activity is one example of large-scale nutrition projects which is most successful in Indonesia, and has managed to provide nutrition services to 10 million children in 1984. The basic role of *Posyandu* then expanded in the mid 1980s to enter public activities associated with the Family Planning (FP, *Keluarga Berencana*) and provision of basic health services such as immunization and control of diarrheal disease with the support of health professionals.

The second health care provided by the hospital district, so it is also called Type C and D, which are served by at least four specialists. Referrals from health centers are required to access hospital services, except in emergencies. The third health care implemented by the provincial hospitals (type B and C).

Public health facilities were previously financed by the central government. Now it is funded by the region. But after decentralization, local governments have failed to allocate sufficient funds to provide basic health services. Operator health care still relies on dues paid by the public health. Dependence on the levy has resulted in increased financial barriers for the poor. It also has created perverse incentives for facilities that do not provide public health interventions, including preventive care measures, less favorable than the healing intervention. This situation has led the central government to introduce a national program such as Health Insurance for the Poor (HIP, *Askeskin*), which is then converted into Health Security of the Community (HSC, *Jamkesmas*), to provide assistance for the poor to access health services.

Nationally, in the period of 2008-2011, the number of health centers (including CHC Care) has increased from 8548 units in 2008 to 9321 units in 2011. In the period, the ratio of health center to 100,000 population is in the range of 2.06 to 15.99 per 100,000 population, this means that in the period that every 100,000 average population served by 2-15 units. There are 5 five provinces with CHC per 100,000 population ratio is under 3.0 are the provinces of Banten, West Java, East Java, Central Java, and Bali.

In terms of public health policy implementers, the ratio of health workers to 100,000 people nationwide are 195.88 and compared between provinces in Java and Bali, West Java turns ranks fourth from the bottom in the amount of 114.40.

The problem is that mothers and public health officials do not have the knowledge about the prevention or treatment of common diseases of children. In West Java, one in three children under five suffer from fever (which may be caused by malaria, acute respiratory infections and others), and one in seven children under five suffer from diarrhea. Most deaths from these diseases can be prevented. However, in order to prevent these diseases, there are things to be fulfilled such as the necessary knowledge, the timely introduction, handling and behavior change mothers and health workers. For example, the Demographic Health Survey 2007 showed that only 61 percent of children under five with diarrhea were treated with oral rehydration therapy.

Steps toward improving the quality require additional resources to develop and motivate health workers. Health worker performance is determined both by the skill and motivation. To develop skills, it is not only required more training, it also needs facilitative supervision of case management, and for professionals, peer assessment, periodic monitoring and audit significant events or death is very important to note. Session feedback, monitoring and supervision continuously play an important role, not only in improving quality but also in motivating the team. West Java of Indonesia may consider providing incentives to health workers. These incentives can take the form of non-cash (increased duties, ownership, and recognition of the profession), money (additional performance-based component of the salary), or the institutional and team-based (measures such as accreditation systems and open competition).

However, all this was not enough. District medical officers are always lacking, especially, if it in remote, in the mountains, forests or coastal areas. To that end, health workers are still needed to be added. Here it is also important to always train people so that they can handle their own illness. This can be done with their intensive contacts either through traditional media such as gathering events in the villages, or other social media, whether it is Facebook, WhatsApp, Blackberry, or other.

5 CONCLUSION

Based on the results of the research and discussion the following are the conclusions:

1. The implementation of maternal and child health services in run by West Java Health Offices was not so massive, whereas by the existence of the program of Health Insurance there were many things should be presented to the public.
2. The implementation of public health policies have been done with the pattern of decentralization. This will weaken the power of human resources, for they are divided largely. The announcement about the public health services operated independently in their respective areas, with their respective media.
3. West Java Provincial Health Office did not fully socialized the new structure of health services with policy support in the form of general policy, implementation guidelines and instructions for the technical implementation of public health services, especially on maternal and child health, to the public. The lack of clear public policy and technical implementation guidelines has puzzled public health stakeholders, especially those who cooperate with public health services such as Health Insurance and the users.
4. The unity of the coordination and uniformity of information services, and a network of cooperation in public health institutions, in the Provincial Government of West Java have been performed well.
5. In implementing their obligations the implementers are highly motivated for the services of public health have become a major function in the duties and functions of the health department. However, the lack of health care workers who directly addressing maternal and child health were perceived by the public so well that this study recommend the convening of additional health workers in the community.
6. In order for the communication of the maternal and child health services can be implemented properly, there should be supported by a variety of media, including social media and even traditional media.

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The Role of the Government in Developing Digital Media Industry of the Community (A Study in Cimahi, West Java, Indonesia)

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ABSTRACT. This study explored the role of government to encourage and provide a model of economic growth, including in the field of micro, small, and medium enterprises. Among these was the digital media industry. It could be a potential that can provide public welfare. The questions to be answered here were about how to model a development of community-based digital media industry in Cimahi, West Java; whether the government could bring people to the digital media industry in order to foster the creative economy of society; and how the community appreciated and was part of the digital media industry. With descriptive and qualitative methods, this study found that the government has sufficiently active roles in the development of the digital media industry in the community. The community itself had already been opened in responding the government's programs and the development of contemporary technology in the field of selling goods and services. Still there were obstacles that might be continued to be refined for the success of the community's digital media industry.

KEYWORDS: cimahi, west java, entrepreneurship, digital media industry, role of government

1 INTRODUCTION

Nationally, Indonesia still has a lot of progress to do so that the economic growth continues uphill. In terms of economic growth, the percentage was already ascending, i.e. up to 6.4% in 2011. This could be encouraging news. The poverty situation is also already started to decrease the number. However, in 2010, poverty still exists in the 31 million people (13.5% of the total population). The bad news is that 60% of poverty existed in rural areas (Prihartono, 2012).

Therefore, all potential development must be deployed in order to combat the poverty. The government in this case has undergone a variety of ways to encourage and provide a model of economic growth, including in the field of micro, small, and medium enterprises. Among these is the digital media industry. With digital media, rural residents can do transactions in the Internet world, which can encourage economic growth and combat the poverty at the same time.

Cimahi is a city in West Java Province, Indonesia. It is located in the between Bandung regency and West Bandung regency. Cimahi formerly part of Bandung regency, which is then set as an administrative city on January 29, 1976. On June 21, 2001, Cimahi becomes an autonomous city. Cimahi consists of 3 districts which are divided into over 15 villages.

Judging from the city functions and geographic location directly adjacent to the City of Bandung and the Bandung Regency, Cimahi has a role and strategic position. The condition also would accelerate the rate of growth of the city that caused various problems of classical; as they are experienced by the cities are growing.

The problems that are being and will be facing are the population growth rate is quite high mainly due to the urbanization and newcomers. There is still much traffic congestion on protocol roads towards the city center.

In addition, as industrial areas and pollution problems of waste liquid waste volume is very high. This problem is the excess of the Bandung City and Regency then to these problems do together.

The potential that can arise from a variety of professions are evolving. Source of livelihood of the population today has become more and more complex. It can contribute to the labor, so that it is not only agriculture, trade, government offices, but there is also a business area of the field of the creative economy.

Various professions within the community are an important part that must be considered in developing the creative potential and opportunities of the society. The problems of unemployment and poverty are still high in the community as they are acute problems which must be addressed. This is where the need for creativity to develop various potentials in order to make people more prosperous to be taken into consideration.

Therefore, the issue of community development through digital media becomes an interesting phenomenon to notice. Community development naturally has usefulness for the welfare orientation. The issue of globalization in various aspects, problems of poverty and unemployment, the problems of the destruction of nature, and others is a unity that cannot be separated, when various ways looking for the solution, including the use of cutting-edge technology. Similarly, according to Manning (1994), wage differences and practices in the labor market are caused due to the application of new technologies.

2 THEORETICAL REVIEW

Community development is basically an effort to empower the community through the abilities and potentials of the community itself. In this regard, participants and the public could pick the fruits of development. Community development sometimes is seen as the opposite of top-down development approach that everything is determined from outside the community.

In the community development approach that is usually formed community organizations, there are the following components Kindervatter (1979: 46):

- 1) Orienting to the needs, both material and non-material.
- 2) Utilizing the authenticity of local community, including the vision and mission of the future.
- 3) Independent, which means basing on its strengths and resources.
- 4) Ecological, which utilize resources rationally and conscientiously.
- 5) Based on the structural transformation, which means a change in social relations, economic activities and power structures.

The main purpose of the Community Organization is the development of 'self-esteem' (dignity) and satisfaction to participate. Although there are differences of opinion, but of the second term it can be taken the same concept, that is, a process that focuses attention to local activities. Below are some definitions of community development, including advanced by Dunham (1971), that is, "Community Development can be tentatively defined as a process designed to create conditions of economic and social progress for the whole community with its active participation and the fullest possible reliance upon the community's initiative. "

The above statement confirms that the community empowerment refers to the improvement of economic and social conditions of society as a whole by using the active participation of community based initiatives. In fact, community development should not only develop the economic potentials of the people, but also the dignity and worth, self-confidence and self-esteem as well as the preservation of local, cultural value system. Empowerment as a socio-cultural concept is implementable in the development focused on the people, not just to grow and develop value-added economy, but also the added value of the social and the cultural (Wisdom, 2000).

There are four directions in understanding the development of society, namely as a process, method, program and as a movement (Hardcastle, 2004). Community economic changes, by Lindell and Perry (2001), is defined as a process in which local community members formed an organization and build partnerships related to one another with a profitable business. In the economic development of the community; more and more people involved will show changes in the community, the more organizations that act and seeks to encourage the wishes and aspirations of the community as a whole.

Economics is one of the special branches of social science that studies human behavior in its efforts to meet the needs of a relatively infinite with limited means of satisfying their needs (Deliarnov, 2007: 2-3). In other words, the economic problems arising from the use of scarce resources to satisfy human wants which are unlimited. Scarcity cannot be avoided and is the core of the economic issues (Lipsey, 1988: 11).

Humans live in a society that group as a whole make up the system. The system can be interpreted simply as an interaction, or association, or relationship of the smaller elements forming a larger unit and complex in nature. Thus, an economic system is an interaction of small economic units (consumers and producers) with a larger economic unit, in a certain area (Deliarnov, 2007: 3).

According to the economist Paul Romer (1993), the idea is very important economic goods, more important than the objects emphasized in most economic models. In the world with physical limitations, the discovery of big ideas coincides with the discovery of millions of small ideas that caused the economy to keep growing.

Nobel laureate in economics, Robert Lucas (1988), said the force that drives growth and economic development of a city or area can be seen from the level of productivity of groups (clusters) those talented and creative people or humans who rely on the ability of science. What is included in the beginning was the creative industries of advertising, architecture, art and antiques market, crafts, design, clothing design, film, video,

software, music, performing arts, publishing, computer, TV, radio, etc. Now perhaps it includes the arts, gadgets such as mobile phones, smart phones, etc.

United Nations Conference on Trade and Development defines the creative economy as "an evolving concept based on creative assets potentially generating economic growth and development." (UNCTAD, 2009).

In Indonesia, in the blueprint for the Development of Creative Economy Indonesia in 2025, the creative economy is defined as "a new era of economics after agricultural economics, industrial economics, and the economics of information, which intensifies information and creativity by relying on the ideas and knowledge of human resources as a major production in their economic activities." (www.dg.or.id).

Here, the development of the creative economy is driven by the launch of the Indonesian Design Power (IDP) in 2006. The IDP is a program to improve the competitiveness of Indonesian products in the domestic and export markets. During the past 10 years, the creative economy sector growing rapidly in several major cities. Through the initiative of youth communities in a number of cities, such as Jakarta, Bandung, and Yogyakarta creative industries have flourished and improve the movement of the local economy.

The seeds that trigger the growth of the creative economy at the local level have been able to produce films, animation, fashion, music, software, computer games, and so on. Some of the perpetrators of the creative economy are even getting a chance to show their works in the international arena.

Former special staff of the Minister of Trade who co-developed the blueprint of creative economy industry, Rhenald Kasali, said that the digital creative industry in essence makes the products or services. If it is run as an industrial or an economic enterprise, it is eventually would be associated with risk-taking (www.dg.or.id).

To support the development of these achievements which are also meant to build communities become more productive and have achievements, it is needed to create a synergy between government, businessmen, and intellectuals concerning the development of creative economy. That was among recommendations of Creative Economy Development blueprint above.

3 METHODS

This research on the contribution of the digital media industry in improving the people's welfare is included in the category of a qualitative research. According to Taylor and Bogdan (2003), a qualitative research is done by observing the activity of a particular social group, which is in the observation of the activities the group attempted to describe in detail from the start, the process until the behavior of those who engage in such activities. This approach was selected in order to obtain an overview of the study and in-depth detail about a particular social phenomenon, that is, phenomenological. Based on the objectives, this research included in the category of descriptive research, the research sought to describe the specific details of the situation, setting or social relations that take place within the scope of the study subjects (Patton, 2002).

This study is also using a case study method. According to Bloor and Wood (2006), a case study method is the exploration of the system is bound. Case studies can be conducted on an individual, a class of human beings, human environment or social institutions. These methods are considered effective because it can be used to look for motives behind social facts seem empirically.

This study requires data collected from actors involved in the development of synergy program with the government's role digital media industry. In addition, also interviewed some of the parties associated with the activities of the synergy that community leaders and the public are involved in various activities, Government of Cimahi, Government of West Java Province, Department of Trade and Industry, or other relevant agencies as well as private parties that participated actively support these activities.

This study took place in Cimahi, West Java to get some models of digital media-based community development naturalistically developed by the business media industry and institutionally developed by the government. Data on the impact of the program on the welfare of the people in West Java was found by using triangulation, that is, the triangulation of data sources.

4 RESULTS AND DISCUSSION

Globalization of media has resulted that information is not only be obtained through print media such as newspapers, magazines and so forth and electronic media such as television and radio. Globalization has created the Internet which is seen as an interactive media and can also serve as a medium that provides a variety of information in it, including news, even business. Today, everyone can write news freely via the Internet.

At the level of news, there has emerged websites and blogs that became one cause of what is called online journalism which can shift position or influence the traditional or conventional journalism. Similarly, people are not satisfied with the existing media, which sometimes has a certain tendency (Dzyaloshinsky, 2013). There had already appeared on the internet about news portals in the international, national, and local levels.

At the business level, the digital media industry has begun to crawl on the service trade of basic needs as food, clothing, technology, gadgets, and others. Now, people just open the internet to find what is needed, and then ordered, paid for, then just wait for the item to come home. Similarly, it is for the services. Advertisements are already on the internet. People interested in the advertisements on the internet can contact and make transactions. No wonder, if as a result, the ads have been less roadside longer use.

Displacement of consumption from conventional media to new media is indeed reasonable. Within seconds online media becomes increasingly accessible. Most people prefer information or news that is more easily and quickly accepted. By continually expanding world of technology and information in recent periods apparently more and more new media grows to support the means to communicate. It is also considered as a new era in communication. Of course, these massive scale developments that are gradually continue to be utilized by many, especially in the process of dissemination of information by the mass media.

In the era of the super busy as it is now there are a lot of information consumed in a practical and fast way, most of them event too lazy to move from the chair and then buy a newspaper and open it page by page. The emergence of online media becomes a threat and challenge to the various parties. It is undeniable that the dissemination of information via the internet will become a major commodity in the media industry. It is recognized by the Deputy Director General of the WTO (World Trade Organization) that "the Internet has the potential for people's lives, connecting markets further, and creating a new market altogether, gathering people away, and help them share a lot of information "(The Internet has the potential to improve people's lives, linking distant markets, and creating entirely new ones, remote bringing people together, and helping them to share more information) (Lund and McGuire, 2005).

The business world in Indonesia was already eyeing this development for a long time. Various industries, both industrial goods and services have long been involved in the development of this digital. Even for the things that are not premeditated, there is now a development that already exists, that is, 'proactive' (delivery) businesses. For example in the transport business has now grown digital businesses "Uber" taxi or motorcycle taxi business of "Gojek."

Thus, through the new media of the Internet, in the virtual world, many parties are ready to serve customers. In the Internet world that was once called the virtual world, there is now a market-ready trade in goods and services as Bukalapak, Alfa Cart, Tokopedia, Blibli, and so forth.

Local business media has also grown, although not as extensive development as mainstream media, because they have to compete with the mainstream media. Local business websites are a medium that is most popular communities. Local business websites have grown significantly and have played an important role in the dynamics of grassroots business communities. However, the development of local business websites is not without problems. A complex process in training the community is one of the most crucial problems. There is a problem of punctuality too, for doing business online needs punctuality, whereas Indonesians, especially Sundanese, are not really punctual.

As already indicated in the above two points, our research shows that the dynamics of the media industry is closely correlated with the development of media policy or the development of media policy. In many cases, the government as a regulator having difficulty in aligning with the environmental regulations of the media industry is changing rapidly. Governments that do not respond have made the industry move freely without strict regulations. Lack of traction on the regulatory framework is especially noticeable in the Broadcasting Law No. 32/2002, which is continually criticized by various civil society organizations, media activists, and also by the media industry itself. Each party has a different interpretation of laws that appear multi-interpretation is: on the one hand this law to promote democratization and diversity through the media, but on the other hand this law does not explain in detail the concrete implementation. This vague regulation provides for freedom of the media, which then can allow businesses to use public goods without strict control of the government. Regulation of other media such as the Law on Information and Electronic Transaction has also threatened the right of citizens to participate in the media and citizens have to get rid of their role as a media controller, media user and media producer.

The problem we found is that the development of the media industry is not necessarily in line with the development of infrastructure and the development of media literacy on the citizens. When the business side of the industry is growing, access to the media is still not evenly distributed. There is a staggering gap between the

media infrastructure in the distribution business groups advanced and business groups are less developed. The gap is not only associated with the rapid growth of new media and digital media that require Internet access, but also the gap in access to conventional media. This has made the growing information gap is widening. Community media can, in fact it may be, an alternative that provides information that is more relevant to the local community. Although community radio is also growing, complex rules and the rapid technological developments in the media industry makes community radio initiatives face difficulties to survive and compete with other media channels based gains.

In Cimahi, West Java, in order to respond the will of people to work, the government has facilitated the establishment of the creative community. Creative community in Cimahi has grown rapidly in the last 10 years. One of the goals of Cimahi Creative Association (CCA) is formed to accommodate the communities and is responsible for the development of human resources (HR), which in turn is expected to drive the development of community-based creative economy. Memberships in CCA community open to the public either from inside or outside the city of Cimahi. In the development of CCA has been part of the center of information and dissemination of creative industries Regional and National. CCA also be the purpose of the visit industry and job training for vocational and Universities from various regions in Indonesia as well as being a place of research and business incubation.

The building of Baros Creative Information Technology (BCIT) is one of the iconic facilities in Cimahi. Cimahi Government made the building BCIT as a center for the development of creative industries in Cimahi. Expected in the future will be the center of creative activity both national and international, this building has a public service or facility space display space information services and public places to introduce the world of Information Technology (IT) to the public, trade, as well as space research and development in the field of telematics industry. Moreover, it will also provided space for Studio Research and Development field of informatics and telecommunications, facilities for IT experts in conducting the study, a computer room to access technological developments, the space where IT training and community activities Cimahi Creative Association (CCA). In addition there is also room display and multimedia simulations (auditorium), seminars, discussions and meetings as well as space infrastructure movies, animation, design and IT.

In the course of developing the creative industries in Cimahi, Cimahi Creative Association get support Cimahi municipal government. Given the size and complexity of the needs in carrying out any activities, CCA also works with government agencies, education institutions and Private Parties. Thus, the role of government is crucial in adapting to the times, so it is not lost rapidly by the development of society. With it, people can rely on their government when they need it.

5 CONCLUSION

Based on the description and explanation above, this study concludes:

1. The main mission of managing industry is for the survival of the industry itself, only then can it pass to others or perform business incubation.
2. Business incubation is an absolute thing to do in the industry for this effort conducted for the sustainability of the industry itself. An incubation pattern differs from one industry to another, which is dependent on the type. In the conventional industry, incubation occurs from businessmen to families. It is after that, then, the incubation to the communities proceeds. The government has done to the people of incubation. The incubation process, therefore, is the convergence between the government and the entrepreneurs to the advancement of society.
3. The pattern of digital management as a specialization, influence, promotion, and so on is done by industries, including the conventional industry. Without a digital management, an industry will eventually go bankrupt as experienced by small scale conventional industries.
4. With the government's involvement in building the community, a community has a chance to rise through the ranks of ordinary people to become entrepreneurs.

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Analysis of the impact of Social media communications as a strategic tool in customer engagement in India

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ABSTRACT. Social media has emerged as one of the most formidable media communication tools which tries to get in connect with the organization's customers and establishing an ongoing engagement with them. Organizations by far are in a constant endeavor to harness the power of social media communications to establish an alternate contact point with the customers due to which the average spend on social media communications have seen an uptrend. The ROI on the social media investments remains a challenge to be answered comprehensively. The exact impact of social media communications on engaging the customers especially those active in social media and most precisely which are the contents that actively engage them have to be found out together with the ability to engage them. The social media platform which is majorly included in this paper is the Facebook page of organizations, which indeed drives the customers to revisit them. In order to measure the influence of social media, a questionnaire was prepared to collect the data from the customers of a particular brand's Facebook page. The results demonstrate that there are multiple factors which are influential in customer engagement. Also there is an emphasis of a higher level of social media communication leads to better customer engagement. So it is imperative that organizations need to be cautious about their communications in their social media as they have a huge impact on the customers engaged through them.

KEY WORDS: social media communications, customer engagement, influencer, facebook.

1 INTRODUCTION

The transition of Internet from the one-sided interactions like traditional forms in web 1.0 to the next phase of two-way communication made possible in web 2.0 has provided a plethora of opportunities for organizations where in there is a rapid exchange of communication among the organizations on one side and their customers on the other providing an opportunity for the marketing managers to influence their potential clients (Hanna et al., 2011). Social media has emerged as new marketing tool for promoting products and services which will indeed constitute an emerging communication channel thorough which it becomes easy for organizations shape their relationships better with their customers (Hsu, 2012). The actual acts of using social networks for marketing purposes especially in case of business to consumer (B2C) is called as Social media marketing (Hanna et al., 2011; Kaplan and Haenlein, 2010; Kietzmann et al., 2011; Trusov et al., 2010, 2009). The role of a marketer has changed from the state of a broadcaster who sends messages to customers especially belonging to a target market to an organization which collaborates and engages with the customers and participating in the virtual communities (Weber, 2009). There has been a transition in power from the organization to the consumers where they have been an equal opportunity being provided to them voice their concerns and opinions with regard to products and services and leverage their voices. The firms can no longer dictate the communication terms and they are in a way forced to participate in active communications and conversations with the target customers (Fournier and Avery, 2011).

The customer's usage of social media has reached beyond the traditional product and service related search information but rather to engage with the organizations regarding their queries, feedbacks, expectations and also provide valuable insights to the companies (Garretson, 2008). So the internet and especially social media has seemingly been influencing the communication patterns emerging between the customers and companies. Facebook pages are an important social media platform where the organizations provide an opportunity to the customers to engage themselves with their target market as well as to harness the huge potential which it is offers to the customers. This research paper tries to analyze the influence of the social media communications on engaging customers more specifically to the Facebook page of a particular brand. A detailed questionnaire was prepared in order to determine the variables which would lead to understand the impact of social media communications in engaging customers and the relevant primary data has been collected in this regard. The data

collected has been analyzed using statistical tools and the results indicate that there are multiple factors which are responsible for proving the fact that social media communications create an impact on the engagement levels of customers and companies. Also the results indicate that there is a relationship between the investments in social media together with the engagement levels and the relationship is positive.

2 THE OBJECTIVES OF THE STUDY

The research paper has been treated on the basis of three primary objectives which include:

- To find out which are the type of content or the media type which encourage the customer online engagement levels.
- To understand the factors which influence the customer online engagement
- To analyze and measure the relationship between the social media marketing and customer engagement.

3 LITERATURE REVIEW

3.1 Social Media Marketing:

The way information is being delivered to the customers has changed significantly due to the advent of social media marketing (Mangold and Faulds, 2009). Web 2.0 has provided opportunities for individuals to connect, produce and share content online (Boyd and Ellison, 2008). Richter et al. (201), is of the view that the scope of social media not only limits to

- Viral marketing
- Customer co-creation
- Market intelligence
- Customer engagement etc.

Social media marketing which cannot be seen as an alternative to traditional marketing means, rather as an additional marketing channel which in fact could be integrated alongside to better the marketing mix. More importantly this channel could be used in order to enrich the marketing towards a higher personal interaction level and also providing an opportunities for engaging to global customers also (Mangold and Faulds, 2009). Social media marketing has multiple channels which engage the customers and each channel has a unique potential in garnering higher engagements with the customers. The most important channel among them is the Social Networks (SN), which are able to create an collaborate approach suitable for the dynamic business environment leading towards a better Social media marketing communications leading to interactions among customers (Berthon et al., 2012; Harris and Rae 2009; Mangold and Faulds, 2009). Social Networks have able to introduce the concept of 'Social Promotion' which embodies a two –ways communication between companies and customers (Gordhamer, 2009).

3.2 Facebook:

Social Media which is defined majorly with the content that has been created by its own audience as not only the online tools and platforms that allow the users to collaborate among themselves rather as a platform to share the insights and experiences and interconnections among themselves (Strauss and Frost, 2009). Social media platforms allows individuals and groups to engage in social interactions in a way which was has never happened before (Fischer and Reuber, 2011). In order to the garner the benefit from the huge number of active customers who are available in social media, the companies are creating multiple social network platforms including Facebook pages, wherein the companies can actively engage the customers through the different engagement activities including likes, shares and comments and status updates (Patterson, 2012). In a study on the engagement levels by Facebook, Pokes Smith et al. (2012), concluded that identity management and self-presentation on the site are important functionalities that makes sure that the investments are well spent in the platform. Even though subsequent research has been conducted regarding the capabilities of the Facebook pages on customer engagement. It's high time that impact can be measures beyond the number of fans and number of likes rather the direct impact of the content shared on the site.

3.3 Customer Engagement:

Firms are increasingly recognizing the need to focus on building a two-way communication with their target customers and foster interactions as the concept of customer engagement has been recognized as an emotional connection between the company and its customer together with their participation (Kumar et al.2010). Knowledge Exchange is one of the key elements of customer engagement which provides unprecedented opportunities to companies to interact with the customers (Vivek, 2009). Knowledge Exchange indeed is a psychological process which leads on to development of a loyalty among customers towards a service brand as well as maintaining it (Bowden, 2009). As defined by, Mollen and Wilson (2010) Customer engagement is the cognitive and affective commitment of the customer to an active relationship with the brand as personified by the website or other computer - mediated entities designed to communicate brand value. It can be concluded that most of the companies use a multidimensional perspective on engagement with three dimensions: cognitive, emotional and conation (Vivek et al., 2012), although the self- expression of these generic dimension can vary in accordance with the specific concept of engagement that is used, as well as the relative importance of each one in accordance with the context (Brodie et al., 2013).

4 HYPOTHESIS:

A hypothesis has been developed in order to establish the relationship between the social media marketing and customer engagement.

H: Higher the influence of Social Media Marketing, higher would be the Customer Engagement.

The hypothesis would be tested with statistical tools to establish a relationship to find out of the hypothesis can be validated.

Data Analysis and Interpretation:

Reliability Analysis:

Table No: 1

Constructs	Number of Items	Alpha
Independent Variable : Social Media Marketing		
1. Trust in information	5	0.751
2. Concern for privacy	3	0.661
3. Perception of Reliability	4	0.841
4. Security in Social Media	3	0.773
5. Use of Social Media	6	0.931
Dependent Variable : Customer Engagement		
6. Involvement	6	0.838
7. Satisfaction	4	0.891
8. Commitment	7	0.861
9. Trust	5	0.934

Source: primary data

In Table 1, the research used SPSS Cronbach's Alpha, because it is commonly used measure of internal consistency (reliability) associated with scores derived from a scale. It has been found from Table 1, that all values greater than threshold of 0.60 (Walsh, 1995). From which it can be concluded that the items reliably measure the defined constructs and variables.

5 CORRELATION ANALYSIS:

The primary objective of the research was to analyze the relationship between social media marketing and customer engagement.

The table below represents the correlation obtained from the data gathered for the research.

Table -2 Correlations

	Social Media Marketing	Customer Engagement
Social Media Marketing Pearson Correlation	1	.442**
Sig. (2-tailed)		.000
N	150	150
Customer Engagement Pearson Correlation	.442**	1
Sig. (2-tailed)	.000	
N	150	150

** . Correlation is significant at the 0.01 level (2-tailed).

Source: Developed from the study

From the Data it could be concluded that the above correlation co-efficient are statistically significant (as values are above 0.05) and prove that the hypothesis is positively correlated.

6 TESTING THE HYPOTHESIS USING REGRESSION ANALYSIS:

ANOVA is used to test the hypothesis. The dependent variable for the study is the aggregated averages of Involvement, Satisfaction, Trust and Commitment. The reason for doing an ANOVA is to see if there is any significant difference between groups on some variables.

Table 3- ANOVA^b

Model	Sum of Squares	df	Mean Square	F	Sig.
Regression	237.921	5	47.584	9.531	.000 ^a
Residual	718.909	144	4.992		
Total	956.834	149			

a. Predictors: (Constant), AVG5, AVG4, AVG2, AVG1, AVG3

b. Dependent Variable: DV_TOTAL

Source: Developed from study

The output above shows that the F-Value of 9.531 with 5 and 144 degrees of freedom (df) has a probability of occurrence by chance alone less than 0.001 (F = 9.531, P < 0.001), Hence, there is a statistically significant difference in the two variables.

Table 4 Model Summary

Model	R	R Square	Adjusted Square	R	std. Error of the estimate
1	.499 ^a	.249	.223		2.2343726

a. Predictors: (Constant), AVG5, AVG4, AVG2, AVG1, AVG3

b. Dependent Variable: DV_TOTAL

Source: Developed from study

- The R-value represents the simple correlation and is 49.9% approximately 50%, which indicates a relatively high degree of correlation
- The R Square values of 24.9%, approximately 25% can be explained which is theoretically a low goodness-of-fit.

Hence the basic objectives are being met which includes the impact of Social media communication and marketing has a significant influence in consumer engagement. As well as the hypothesis has been validated.

From the research 5 factors have been identified as that which influences customer engagement.

- Vividness of the content
- Interactivity of the platform
- Description of a product,
- Entertainment
- Novel content

Thus the research papers has been able to find out the influences that social media communication has on customer engagement as well provide a future scope of research on this area of study which involves active participation among customers and companies.

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Spoken Language For Students From Department Of Recorded Media in Indonesia

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ABSTRACT .This study focuses on the analysis of spoken language to accelerate the english for purpose for delivering material of recorded media. This acceleration is elaborated into three stages, namely understanding on english sounds, applicating the linking technique and using the stressing and intonation in every english unit of language. The methods used in this spoken english is a combination between demonstration and simultaneous. The spoken english used by students from department of recorded media in Indonesia is demonstrated by every english sound precisely to support their fluency. The linking technique will help the students to produce the linking when the pronounce and stressing and intonation simultaneously make the English better than before. The application is the work of students by presenting english news also giving voice over.

The result of this study describes the increasing of fluency of student spoken english. The fluency is measured by pronouncing english sound better, applicating the linking technique in their spoken english and using the stressing and intonation in every english units of english.

KEYWORDS: spoken language, sound of English, linking technique, stressing, department of recorded media.

1 INTRODUCTION

Teaching English at the higher education level requires not only the readiness material, and more importantly, whether the language material will directly be used to provide additional values to the 'core' of the class. Therefore, this provision of additional values that is the main concern for English teaching at Department of Recorded Media majoring in both Study Programs, first, Television and Film, second, Photography. Meanwhile during pre observation, the subject of English for higher education especially 'Art Istitution' by choosing to follow the mainstream of grammar English. This mainstream is always based on the acquisition of structure or grammar among the students within the written English. It, thus, certainly can not be blamed for that English grammar plays an important role in many fields, especially the academic to take the TOEFL is still required understanding of the 'grammar' is. It is worrying that the character of higher education, the target of written English only a thin surface of the material in English. The condition getting worse when credit semester of the English is not big enough, make a constrain of creation that caused students become bored with the English, they studied before.

This paper will discuss the teaching of English for Recorded Media in Indonesia that is out of the mainstream and switch it into the spoken language of English. Traditionally, the finesse proficiency of language come to in the areas of of speaking, writing, reading and listening. The spoken English is essential more emphasis on the ability to deliver speaking such as in presenting news or giving a voice over . In terms of the end, the writer's position is the teacher.

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2 CHARACTERISTICS OF ENGLISH AT DEPARTMENT OF RECORDED MEDIA IN INDONESIA

As mentioned above, the initial observations that have been done on how and which English subject that is able to increase its usefulness to students of recorded media in Indonesia. For the starting point, the discussion come to the students that learn English as the third position as foreign language, after the national language *Bahasa Indonesia*, and the second language is local language. English will be. This third position has a concequency that English has the same position with Arab, French, Germany, Dutch and so on. After that, English is only taught in specific education level and also has different function as 1) Communications tool among nations, 2) auxiliaries for the development of Indonesian into modern language, and 3) the use of the tools of science and modern technology for national development.

The writer saw all the language skills are important and interrelated but a special character that is the essence of this article. English characteristics at Department of Recorded Media in Indonesia are majorly aligned with the character's mastery of television and film production program both pre-production, production to post-production. The character of the students are the Indonesian who The second When production program should be associated with the English language, such as English-speaking sample presentations in the form of news English language or English voiceover where the position of the English language for education recording media arts major role. English at the Department of Recorded Media Art to art education given in semesters beginning with a load of 3 semester credit units. English is the basic university courses (MKDU) so that one of its aims is to strengthen the 'core' of recording media arts. English is given in 16 times face to face with a duration of approximately 120 minutes.

Sixteenth-face are designed such that a solid, attractive and able to increase English language skills which strengthen the 'core' majors. In line with the author's experience in recent years in teaching English, then face the stages are as follows:

(1) The introduction, to introduce the type of language skills, namely speaking, listening, writing and reading the following examples. The characteristics of each to the spoken English for purpose of program

(2) English Sounds; to introduce students for sound material in English, which is divided into consonants, vowels and diphthongs, completing the example phonetic translation, checkingthe right sound through a good dictionary or computer software. There are 44 English sound that includes 24consonants, 12 vowels, 8 diphthongs

English Sounds (RR.Jordan, 1988)

Consonant	Vowel	Diphtong
1. Pen /p/	25. See / i: /	37. Page /eɪ/
2. Bad / b /	26. It /ɪ /	38. Home /əʊ/
3. Ten / t /	27. Bed /e /	39. Five /aɪ/
4. Day / d /	28. Man /æ/	40.Now /aʊ/
5. Key / k /	29. Arm /ɑ:/	41.Boy /ɔi /
6. Get / g /	30. Got /ɒ/	42. Here /iə /
7. Cheap / tʃ /	31. Saw /ɔ:/	43. There /eə /
8. Jump /dʒ /	32. Put /ʊ /	44. Tour /tʊə /
9. Fall / f /	33. Soon/u:/	
10. Very / v /	34. Cup / ʌ /	
11. Thin / θ /	35. Learn /ɜ:/	
12. They / ð /	36. About /ə /	
13. So / s	/	
14. Zoo / z /		
15. She / ʃ /		

16. Pleasure / ʒ /		
17. Hot / h /		
18. My / m /		
19. No / n /		
20. Sing / ŋ /		
21. Let / l /		
22. Red / r /		
23. Yes / j /		
24. Wet / w /		

Number of English sounds more than the 26 English alphabets that consists of 21 consonants, 5 vowels.

(3) English Sounds; to continue through the second meeting to determine the progress of the students over the English consonants, vowels and diphthongs.

At this stage, participants should correctly pronounce English sounds.

(4) English Similar Sounds: to form the sound material in English that have similarities,

(5) Stress in English, to introduce the material in the form of the introduction of stress in the words of English language both have two syllables, three syllables and more to determine the location of the stress on each word by using international source that easily download by students. VOA Learning English for example.

(6) Stress and Unstress syllable of words ; to practice for advanced materials from previous week to make sure the students on every stress and unstress in English

(7) Linking Technique in the form of materials engineering stringing words in the English language group consonant + vowel. The concept of linking refers to : *When we say a sentence in English, we join or "link" words to each other. Because of this linking, the words in a sentence do not always sound the same as when we say them individually. Linking is very important in English.* <http://www.englishclub.com/pronunciation/linking.htm>

The application of linking can be classified into two groups, namely :

1. When consonant-end word followed by vowel-begin word

Written	<i>Good</i>	<i>Afternoon</i>
Linking	<i>Good</i>	<i>Dafternoon</i>

2. When vowel-end words followed by vowel-begin word

Written	<i>The</i>	<i>End</i>
Linking	<i>The</i>	<i>Yend</i>

(8) Linking Technique to practice the application by every student

(9) English Sounds form VOA Learning English to introduce the application of Linking technique and stressing

(10) English sound from VOA Learning English to know the progress of each participant.

(11) English sound from VOA Learning English to know the progress of each participant

(12) English Sounds from different Material to improve the ability of students of Spoken English

(13) English Sounds from different Material to improve the ability of students of Spoken English

(14) English Sounds from different material to improve the ability of students of Spoken English

(15) English Sounds from different Material to improve the ability of students of Spoken English

(16) Closing contain general evaluation of lecture material.

Each of the above material using spoken english especially the strengthening of english sounds where nearly half-face used to form the learner with the ability english sound right approaching the original speaker. Furthermore, half of the time is used to interconnect other English language with the character of the art department of recording media such as news reading application in English with reference to the news Voice of America. Furthermore, participants also get a voiceover duties are chosen folklore Cinderella. Below, the application of spoken english

3 DISCUSSION

ENGLISH SPECIAL TECHNOLOGY REPORT : The Threat from Cyber Attack

From VOA Learning English, this is the technology report in Special English

Attacks on computer systems are a growing concern among United States lawmakers. Recently, the head of congressional committee warned about the threat of cyber attacks from China, Iran and other countries.

Congressman Michael Mc Caul is the chairman of the Homeland Security Committee in the House of Representatives. He compared to the threat from cyber attack to the terrorist threat faced by the United States on September 11, 2001. But he said that, this time the nation knows about the threat and is taking action.

Other lawmakers expressed concern about reports that China is to blame for the most attacks against American computer networks. Recently, President Obama told ABC News that there has been a steady increase in the threat to cyber security from other nations and from criminals. He said the United States has taken part in what he called "tough talk" with China and other nations. China's foreign ministry has said the country is open to talk. But it said China is itself a victim of attacks and not responsible for computer crimes.

In February, President Obama signed an executive order on cyber security. The order directs American Agencies to improve information sharing on cyber threats. A senate bill on cyber security last year failed to get enough votes to pass. Some business groups and privacy rights activists expressed oppositions to the measure. Now a new cyber security bill has been introduced in the House of Representatives.

For VOA Learning English I'm Carolyn Presutti.



Picture : Student of department recorded media, available on audio visual.
 (Source of English : *VOA Learning English: The Threat from Cyber Attack*)

Students at Recorded Media Department should understand before producing their audio visual. First, they apply the stress and unstress of English word in a correct intonation. They have enough time to make a preparation. And the result can be seen as below:

Two syllable words :

Stress + unstress	Unstress + stress
1. Action	1. About
2. Business	2. Among
3. China	3. Attack
4. Country	4. Against
5. Chairman	5. Concern
6. Cyber	6. Compare
7. English	7. Direct
8. Foreign	8. Enough
9. Growing	9. Improve
10. Homeland	10. Network
11. Learning	11. Report
12. Measure	
13. Nation	
14. Other	
15. Open	
16. Order	
17. Sharing	
18. Special	
19. Senate	
20. Steady	
21. System	
22. Taken	
23. Taking	
24. Victim	

Three syllable words

Stress + Unstress + Unstress	Unstress + Stress + Unstress
1. Activist 2. Agency 3. February 4. Ministry 5. President 6. Recently	1. Computer 2. Committee 3. September
Unstress + Unstress + Stress	
1. Introduce	

Four syllable words :

Unstress + Stress + Unstress + Unstress	Unstress + Unstress + Stress + Unstress
1. American 2. Security 3. Responsible 4. Technology 5. Executive	1. Opposition 2. Information

Five syllable words :

Unstress + Unstress + Stress + Unstress + Unstress
1. Representative

The students of Recorded Media are also able to apply the technique of linking during their presenting of the news. The results can be seen as below:

Written	Linking
1. Attacks on	1.AttackSon
2. The head of	2.The heaDof
3. Warned about	3.WarneDabout
4. the threat of cyber attack	4.the threaTof cyber attack
5. knows about the threat and is taking action	5. knowSabout the threat anDis takiNG action
6. the most attacks	6. the moSTattacks
7. a steady increase	7. a steadYincrease
8. taken part in	8. taken parTin
9. the country is open	9. the countrY iSopen
10. victim of attacks	10. victiMoFattacks
11. an executive order	11. aN executiVe order
12. sharing on cyber threats	12. shariNG on cyber threats

4 CONCLUSION

English for the university, especially the Institute of The Arts in Indonesia has a different characteristic. Recorded Media Art Department uses a combination of technology and art to produce a good production of television program recording media, film and photography. English in the above explanation managed to increase the ability of learners in producing works of art of recording media in a strong substance and use English as the introduction. Examples such as voiceover and news presenters are two concrete results of English for recorded media department in Indonesia.

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Internet :

VOA Learning English : The Threat from Cyber Attack

<http://www.englishclub.com/pronunciation/linking.htm>

Burial Service Quality Analysis in The Cemetery of Keputih Surabaya

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ABSTRACT. Grave is a public facility that required by citizen as well as other public facilities . The population density of the region is a reflection of the limited land. The high population density will cause problems of provision of burial grounds. This is because the burial ground will eventually be full if not offset by its provision. However, the graveyard reserved for Surabaya citizens is limited. Surabaya's Government opened some new cemeteries, that one of them is The Cemetery of Keputih Surabaya (TPU Keputih) as an effort to improve the fulfillment of the graveyard. This type of research is qualitative descriptive. Focus of this research is how the quality of burial services in the TPU Keputih. Analysis of data is using interactive models according to Miles and Huberman. Burial services including excavation, burying, and rental burial place has very good service and provide convenience for peoples who are looking for their family burial ground. The structure and the burial services cost have been appropriate with Surabaya's Local Regulation Number 7 of 2012. However there are still people who use the services of burial service or an intermediary in handling the burial process, so that the burial service cost be more expensive than the specified regulation. Many people still don't know about the structure and burial service cost. However, the information of TPU Keputih is very easy to get. So, the burial service quality of TPU Keputih Surabaya is good enough. It could be demonstrated on satisfactory performance results of citizen.

KEYWORDS : public services, burial service, quality of service

1 INTRODUCTION

Population growth tends to increase from year to year, but the amount of land area will not increase. The high population density in an area will cause problems of land supply to meet the needs of both for housing, provision of food production and cemetery for people who pass away. The need for burial land is also a fundamental requirement for the community, as the cemetery land will gradually be full if it is not balanced by the expansion of the graveyard provided. The increasing need for land and the limited supply of land used for public facilities, public facility that becomes a serious problem in Surabaya is the graveyard (Tirtajati, 2006). The needs of graveyard are \pm 2 hectares/year to 10.000 people who die per year. While 9 of 10 cemetery sites in Surabaya area of 155 hectares managed by the Surabaya Government the condition are full and closed because it has been filled above 92%. (Source: *Dinas Kebersihan dan Pertamanan Kota Surabaya, 2012*).

Surabaya Government in this regard as the manager and provider of cemetery land has made various efforts to get around the limitations of existing graveyard. Graveyards in Surabaya have 92% fully charged and closed, but there are often found overlap burial conducted by the family and graveyard plot reservations to people who have not died. The efforts of Surabaya Government to meet the need of the graveyard are to open a new cemetery land. The new public cemetery location is in the area of East Surabaya in Subdistrict Sukolilo (TPU Keputih) and West Surabaya in Subdistrict Benowo (TPU Babat Jerawat).

Funeral services conducted by the Surabaya Government based on the Regional Regulation (Perda) that is Regional Regulation of Surabaya No. 7 of 2012 on Retribution for Cemeteries Service and Cremation. Applicability of the Regional regulation is as basic funeral service processes especially for two new cemetery lands as a public facility that is TPU Keputih and TPU Babat Jerawat. Surabaya

Government as a service provider would have to improve the quality of funeral services so that people get satisfaction as services recipient.

2 RESEARCH METHODOLOGY

This research is descriptive qualitative. The research focus is how the service quality of funeral in the Public Cemetery (TPU) Keputih. Data source in this research is primary and secondary data. Data collection techniques in this study include indepth interviews (*Indepth Interview*), documentation and observation (*Observation*). Analysis of the data in this study using an interactive model (*interactive models of analysis*) developed by Miles and Huberman (1992: 16). The validity of the data in this study, there are four criteria include degree of confidence (*Credibility*), transferability (*transferability*), dependence (*Dependability*), certainty (*Conformability*).

3 RESULT AND DISCUSSIONS

Quality of service is an important element in the service organization. This is due to the quality of these services is one tool for measuring the performance of the service organization. Therefore, the quality of service is always serious attention from management, according to Parasuraman et al., (In Zeithaml and Bitner (1996: 118) an important step for measuring service quality, are: 1.*Reliability*, 2.*Responsiveness*, 3. *Assurance*, 4.*Empathy*, 5.*Tangibles*.

Burial/Funeral services are service provided from the administration until the burial process and grave maintenance process, by looking at the five dimensions of service quality:

Reliability, the ability to perform the service that promised accurately and reliably. The services fulfillment that appropriate and satisfying include timeliness and skill in responding to customer complaints and providing services fairly and accurately. Early recognition procedure of funeral arrangements can be known by announcement board. Announcement board has been posted at the front entrance of TPU Keputih Surabaya, expecting that the information about the administrative requirements, retribution amount as exact information, accurate. One-day complete service, if the application requirements are complete means the people who need the service on that day can directly receive until the burial process. In addition, the officers always openly provide information directly. Determining standard location of the grave determined by the funeral service officer in TPU Keputih and the heirs/family of the deceased can not choose the location by their own as expected, the grave site is determined by the funeral services officer in accordance with the existing order in the field. But this is less successful, because there is still a lot of the heirs/family of the deceased does not understand before that the funeral system in TPU Keputih based on the order they usually ask for the location in accordance with the selection. Service process in determining the location of the grave is in accordance with the purpose and intention in Surabaya Regional Regulation No. 7 of 2012. Communities Opinion describes that funeral services that given are quite good.

Rental graveyard is the use of land owned or managed by the regional government for a certain period of time for the purposes of burial of dead bodies. Rental graveyard imposed by the Surabaya Government in a new grave site TPU Keputih three years in per time period and the basis of determination period is in accordance with Surabaya Regulation No. 7 of 2012 on services retribution for Burial and Crematory. The tariff for handling the funeral services ranging from digging and burying are Rp 270.000, the cost of the rent extension of burial place is Rp 170.000 per three years. But there is no measurement or research on the level of satisfaction of the community who have received services in the funeral process, as it certainly needs to be taken to improve service quality.

Implementation of retribution procedure on funeral services TPU Keputih is conformity with the Regional Regulation of Surabaya No. 7 of 2012 on Retribution of Funeral and crematory services. The societies also state that it does not incriminate for the heirs, although in reality there are many heirs who do not regularly pay the distribution, reflecting compliance from office clerk of Keputih in funeral services have implemented such policies and have been trying to provide a quality service.

This is a concern even the pattern of public service execution, has the shape and nature that public services must contain the joints of simplicity, clarity, certainty, security, openness, efficiency, economy, fairness and timeliness (Boediono, 2003). When that has been achieved, it can provide a quality service process. According to the heir the officer has provide services in accordance with the procedure, the retribution magnitude, service time has been appropriate as it has been announced and in accordance with local regulations. Things need to be improved is about how socialization and efforts to increase the payment of grave maintenance retribution so the grave could be more maintained.

Responsiveness is the ability to help customers and provide services quickly or responsiveness in providing services. Officers have tried to serve quality of service by providing all range of funeral services, there are coordinator activities or supervisor as funeral services officer responsible in the field to supervise the implementation of the process of the future grave care and services. Heirs/family can directly ask for an explanation and resolution when service is unsatisfying. The one-day service completes if the application requirements are complete means the people who need the service on that day can directly receive until the burial process. Public as users of these services also give a statement that the service provides is good starts from administrative until the burial process. *Responsiveness* is needed in the public service because it is evidence of the ability of organizations to identify public needs, setting the agenda and priorities for services and develop programs for public services in accordance with the needs and aspirations of the publics (Dilulio in Agus, 2002). And organizations that have a low responsivity are by itself will have a bad performance anyway.

Assurance obtains guarantees and assurances from the politeness of employees, good communication, and knowledge, so it is able to gain sense of customer trust. Guarantee of the services since the beginning of funeral process until the grave treatments. It has been submitted to the heirs/family, Ease access of the place and location and adequate service facilities, easily accessible, and can take advantage technology of telecommunications and informatics.

Funeral services are according to the applicable Regional Regulations, so this also provides guarantees and certainty in receiving the service. Based on Regional Regulation of Surabaya in 2012 about Funeral Service Retribution and Rental place, predetermined that Rental a place/location of the grave is every three years and the community have known about this period, There is an attempt to offer concessions to heirs who are not able to extend the rent where it is currently only limited notice by officers of Keputih. There are no regulatory rules on late penalties to pay the rental grave extension or burial land it is also difficult for the Regional government in terms of curbing the grave. Things can be done is to dismantle and burial site boarded for the new grave if the rental is not paid and no heirs can be reached. The designation of the grave size provided in TPU Keputih measured for an adult is generally 2x1 meter and the baby is 85 cm wide and 1, 5 meter long. These all are done to provide public assurance, especially the heirs to receive a funeral service.

Empathy is to provide a genuine concern and personal to the customer, this is done to determine accurately the consumer desires accurately and specifically. Task and responsibilities coordinations between cemetery office employees in keputih with funeral service officers in the field have been implemented well it is also an effort to improve the quality of services provided. Person in charge of handling the process of reporting on the funeral service are all employees of the office of the Keputih, this is form of employees care to solve the problems of the funeral process. Efforts to provide settlement with relief for heirs who have difficulties in payment of rental land are also a form of empathy in the service process. Society also stated that the ministry has shown a sense of empathy towards the public, but the public also hope that in the process of funeral services can be viewed specification problems which occurred in the heirs.

Tangibles (direct evidence) that the physical facilities, equipment, personnel and communications media, the service process has been performed in adequate room, the building is quite decent, comfortable. The services provided are also expected to give satisfaction to the community, providing efforts means of support services has been done with equipment and good, roads to facilitate access to the TPU Keputih. Supporting facilities in the funeral services are also provided, for example to provide tombstone.

The five elements of the quality of public service above describe that there are attempts committed by officers in TPU Keputih to provide a quality service was the community have stated that the quality of Funeral Service in the “The Public Cemetery of Keputih” Surabaya is good enough, and there needs to be an increase in the quality of services, especially socialization about Regional Regulation on Funeral services and increase the supply of facilities to support the process of funeral services.

Law No. 25 of 2009 on Public Service can also serve as guidelines in improving the quality of public services. There are standard components of services that must be considered for providers of public services which includes 14 components, namely: a) the legal basis, b) requirements, c) the systems, mechanisms and procedures, d) completion period, e) cost/tariff f) products services, g) facilities, infrastructure and/or facilities, h) executor competence, i) internal monitoring, j) handling of complaints, suggestions, and feedback, k) the number of execution, l) assurance service that provides assurance services carried out in accordance with service standards, m) security and safety services in the form of a commitment to provide a save sense, free from danger, and the risk of hesitations n) implementator performance evaluation.

If it is viewed from those 14 components that we may need to pay attention to the facilities, infrastructure and/or facilities, 1) internal control, which is always routinely done to avoid things that hurt 2) the handling of complaints, suggestions, and feedback, which is needed. This needs to be done as input from the community in improving the quality of service, 3) implementor performance evaluation, as a form of accountability to the public service process.

According to Ratminto and Atik, a benchmark of success service is determined by the level of the satisfaction of service recipient. While the satisfaction level of these services would be obtained if the recipient gets the types of service in accordance with what they expect and need. Thus, the needs of the service recipient must be met as much as possible in order to obtain satisfaction.

4 CONCLUSION

Burial/funeral service including digging and burying has had a quite good quality. From the 5 due to the determination standard location of the grave is determined by office clerk Keputih there are still some of the heirs/family of the deceased do not understand.

Rental a graveyard is in conformity with the Regional Regulation Surabaya No. 7 of 2012 and has been implemented by funeral service employees or officers in field that the rental of graveyard is every three years and the heirs/family also understand it.

The structure and amount of the retribution tariff of funeral services are set according to Surabaya Regional Regulation No. 7 of 2012 on Funeral and Crematory service Retribution have not gone well, because there are still some people who do not know in advance the amount of the retribution tariff for the maintenance of the funeral service. Any additional costs beyond the retribution tariff on official funeral services according to Perda some people choose to use the services of a funeral service or an intermediary in handling the funeral process that this has resulted in more expensive than the specified regulation.

Implementation of retribution policy service of TPU Keputih Surabaya is in conformity with the existing regulations demonstrate satisfactory performance results for the community, in other words the implementation of the funeral service retribution policy is quite successful. Socialization needs to the public about the new Perda, namely Surabaya Regional Regulation No. 7 of 2012 on Retribution for Funeral and Crematory Services as well as provide information on standards determining the location of the grave in TPU Keputih.

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The Influence of Media towards Local Cultural Identity (Research study: The lack of Palembang malay cultural identity in facing of media development technology)

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ABSTRACT. The existence of media and advertising has changed the social experiences in the lives of people. Media is an important element in social interaction today. Cultural society is inseparable from the media, and culture itself is represented in the media. Nowadays, the exploitation of the press and interactive media has towards the creation of media supremacy that threatens the existence of an objective perspective and public spaces. This is consistent with the view of the theory of hegemony; the roles of the media are no longer a watchdog (watchdog) government, but rather sustain the existence of capitalists and disseminate their thoughts. Cultural changes that occur in traditional societies, the change from a closed society into a more open society, of the values that are homogeneous to the pluralism of values and social norms is one of the effects of globalization. In the theory of mass communication, Cultural Imperialism Theory states that the western media controls nearly as big media, resulting in a process of domination of local culture or the third world that tend to be more accustomed to imitate and duplicate. As a result of colonization indirectly through the media occurred. The research was conducted in order to see how big the media that carry the content of foreign cultural influence and provide changes to the Malay culture in southern Sumatra. This study is quantitative research that in collecting data by using questionnaires. The object of research is a teenager of Palembang city, South Sumatera, especially senior high school students. The results obtained from this study showed the effect of media in shaping of cultural identity among the teenagers of Palembang city, caused by the media hegemony process in erosion of understanding of the local culture replaced by a foreign culture.

KEYWORDS: hegemony of the media, local cultural identity

1 PENDAHULUAN

Mobilisasi media massa baik cetak maupun elektronik semakin tidak mengenal batasan jarak dan waktu. Era globalisasi pada saat ini membuat segala hal tampak sangat mudah, termasuk dalam berkomunikasi. Media massa memberikan banyak kemudahan bagi suatu bangsa bertukar informasi. Segala informasi dan kebudayaan dapat diakses melalui media dengan mudah, murah dan sangat cepat, sehingga informasi dan kebudayaan dari Negara berbeda akan berpotensi mempengaruhi kebudayaan yang menerima informasi dengan proses yang relative singkat

Semua ini tidak terlepas dari pengaruh media massa sebagai alat komunikasi. Hal ini menjadikan pengaruh yang sangat luar biasa bagi seseorang dan lebih luas lagi bagi bangsa dan negara. Pembentukan karakter dan kepribadian seseorang ditentukan ketika seseorang tersebut bersosialisasi dengan lingkungan sekitarnya. Baik itu lingkungan fisik yang diperoleh dengan pergaulan secara langsung individu lepas individu, melalui buku atau media cetak atau pun melalui media – media elektronik seperti televisi, radio bahkan internet. Tidak dapat disangsikan lagi bahwa media massa memang memberikan pengaruh yang signifikan terhadap perkembangan identitas nasional suatu bangsa.

Keberadaan media telah mengubah pengalaman social dalam kehidupan masyarakat sehari-hari. Media merupakan unsur penting dalam pergaulan sosial masa kini. Kebudayaan masyarakat tidak terlepas dari media, dan budaya itu sendiri direpresentasikan dalam media. Sekarang ini eksploitasi pers dan media interaktif telah menuju kearah penciptaan supremasi media yang mengancam keberadaan cara pandang objektif dan ruang publik. Hal ini sesuai dengan pandangan teori hegemoni; peran media bukan lagi sebagai pengawas (watchdog) pemerintah, tetapi justru menopang keberadaan kaum kapitalis dengan menyebarkan pemikiran-pemikiran mereka. Perubahan budaya yang terjadi di dalam masyarakat tradisional, yakni perubahan dari masyarakat tertutup menjadi masyarakat yang lebih terbuka, dari nilai-nilai yang bersifat homogen menuju pluralism nilai dan norma social merupakan salah satu dampak dari adanya globalisasi.

Identitas budaya bangsa adalah keunikan – keunikan tersendiri yang tidak dimiliki oleh bangsa lain dan membedakan suatu bangsa dengan bangsa lain di belahan dunia. Keunikan ini menjadi tanda pengenal dan jati diri bagi sebuah budaya terutama budaya lokal. Identitas merupakan alat pemersatu yang menjiwai perumusan tujuan dan sekaligus bagaimana mencapainya. Oleh karena itu setiap warga Negara haruslah mengerti apa yang menjadi identitas budayanya, karena setiap tindakan yang seseorang merupakan cerminan identitas budayanya. Keluar masuknya kebudayaan – kebudayaan asing melalui media massa sebenarnya dapat membentuk masyarakat yang majemuk, dinamis dan akhirnya membuat identitas kebangsaan semakin kuat dan mengakar dalam benak masyarakat sehingga dapat memperkaya kekayaan cultural suatu bangsa. Namun demikian proses pembentukan identitas bukan merupakan sesuatu yang sudah selesai pada titik tertentu, tetapi sesuatu yang terbuka dan terus berkembang mengikuti perkembangan jaman.

Akan terjadi pergeseran nilai dari identitas itu sendiri apabila identitas itu tidak dapat di jaga dilestarikan, dan pada akhirnya mengakibatkan identitas global menguasai nilai identitas itu sendiri.

Pertanyaan dalam penelitian ini adalah: Bagaimana pengaruh media terhadap identitas budaya lokal?teori yang diketengahkan oleh Melvin D. Defleur ini lengkapnya adalah “**Individual Differences Theory of Mass Communication Effect**”. Jadi teori ini menelaah perbedaan-perbedaan diantara individu-individu sebagai sasaran media massa ketika mereka diterpa sehingga menimbulkan efek tertentu. Berdasarkan dari konsisten terhadap sikap dan tanggapan terhadap pesan-pesan, terdapat dua pertanyaan:

1. Bagaimana pengaruh kognitif media terhadap tingkat identitas budaya lokal
2. Bagaimana pengaruh afektif media terhadap konteks sosial indentitas budaya lokal
3. Bagaimana pengaruh behavioral media terhadap saluran komunikasi identitas budaya lokal

2 Komunikasi Antar Budaya

Pada dasarnya kebudayaan yang dianut oleh suatu kelompok masyarakat itu sangat unik. Bahasa, cara makan, cara berpakaian, cara bersopan santun, standar moral dari satu komunitas berbeda dengan standar moral dari komunitas lain. Perbedaan itu memang tampak kontradiksi, namun kenyataan sejarah menunjukkan adanya sharing of culture yang dapat saling menerima dan mengerti perbedaan itu (Purwasito, 2003:224).

Pembicaraan tentang komunikasi antarbudaya tidak apat dielakkan dari pengetahuan kebudayaan (budaya). Komunikasi dan kebudayaan tidak sekedar dua kata tetapi dua konsep yang tidak dapat dipisahkan. Komunikasi antarbudaya dapat diartikan melalui beberapa pernyataan sebagai berikut(Liliweri,2004:9):

1. komunikasi antarbudaya adalah pernyataan diri antarpribadi yang paling efektif antara dua orang yang saling berbeda latar belakang budaya
2. komunikasi antarbudaya merupakan pertukaran pesan-pesan yang disampaikan secara lisan, tertulis, bahkan secara imajiner antara dua orang yang berbeda latar belakang budaya

3. komunikasi antarbudaya merupakan pembagian pesan yang berbentuk informasi atau hiburan yang disampaikan secara lisan atau tertulis atau metode lainnya yang dilakukan oleh dua orang yang berbeda latar belakang budayanya.
4. komunikasi antarbudaya adalah pengalihan informasi dari seseorang yang berkebudayaan tertentu kepada seseorang yang berkebudayaan lain.
5. komunikasi antarbudaya adalah pertukaran makna yang berbentuk simbol yang dilakukan oleh orang yang berbeda latar belakang budayanya.
6. komunikasi antarbudaya adalah proses pengalihan pesan yang dilakukan seseorang melalui saluran tertentu kepada orang lain yang keduanya berasal dari latar belakang budaya yang berbeda dan menghasilkan efek tertentu.
7. komunikasi antarbudaya adalah setiap proses pembagian informasi, gagasan atau perasaan diantara mereka yang berbeda latar belakang budayanya. Proses pembagian informasi itu dilakukan secara lisan dan tertulis, juga melalui bahasa tubuh, gaya atau penampilan pribadi, atau bantuan hal lain di sekitarnya yang memperjelas pesan.

3 KOMUNIKASI MASSA

berbentuk komunikasi yang menggunakan saluran (Media) dalam menghubungkan komunikator dan komunikan secara massal, berjumlah banyak, terpecah, sangat heterogen dan menimbulkan efek tertentu. Selain itu pesan yang disampaikan cenderung terbuka dan mencapai khalayak dengan serentak. Menurut Charles R. Wright menyatakan komunikasi massa berfungsi untuk kegiatan penyelidikan (surveillance), kegiatan mengkorelasikan, yaitu menghubungkan satu kejadian dengan fakta yang lain dan menarik kesimpulan, selain itu juga berfungsi sebagai sarana hiburan.

4 MEDIA DAN BUDAYA

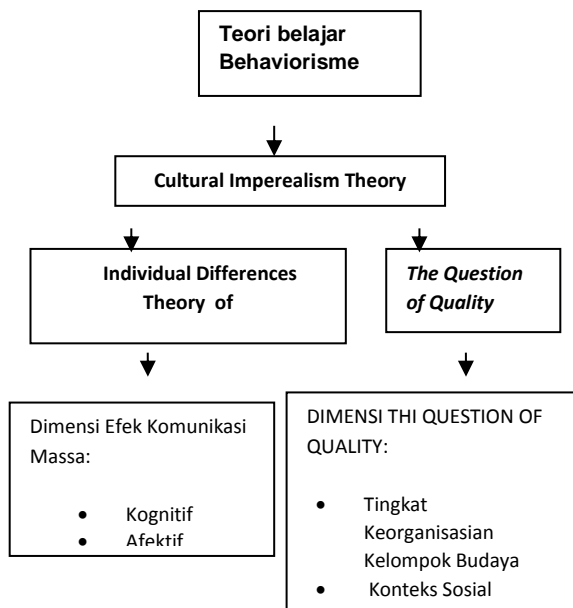
Islam di kawasan Kepulauan Nusantara sesungguhnya telah berkembang dengan pesat karena melalui proses akulturasi budaya lokal. Integrasi pemikiran Islam selalu disesuaikan dengan kekhasan budaya lokal. Dalam konteks ini, selalu melihat lingkungan sosial budaya dengan kacamata kearifan, kemampuan adaptasi ini merupakan kecerdasan sosial, intelektual, Bukti-bukti seni budaya Sosialisasi tersebut telah menggunakan cara-cara damai dan memanfaatkan sumber daya kultur lokal sebagai media komunikasi yang efektif.

4.1 Budaya Media

Salah satu pengertian budaya media adalah suatu kondisi proses kebudayaan di mana dialektika dari berbagai unsur budaya dalam membentuk sosok mapan sementara dari suatu kebudayaan melibatkan banyak interaksi media. Artinya : Kebudayaan tidaklah merupakan produk akhir yang mantap selamanya. Ia senantiasa dibentuk dalam kondisi tesis-antitesis antara berbagai unsur budaya.

Dalam masyarakat tradisional (dengan penyangga ekonomi pertanian) istilah 'budaya media' punya arti tersendiri. Masyarakat etnik dengan latar pertanian tradisi pada perkembangan dialektiknya mencapai 'sosok budaya' (sistem pertanian, kekerabatan, sistem budaya) melalui wahana media yang erat dengan ritual/upacara. Upacara-upacara tersebut mempunyai makna yang khas sebagai 'media' karena berfungsi menyampaikan informasi.

5 KERANGKA TEORI



6 METODE PENELITIAN

Penelitian ini merupakan penelitian kuantitatif dengan menggunakan metode

Penelitian asosiatif. Penelitian asosiatif merupakan penelitian yang bertujuan untuk mengetahui pengaruh ataupun juga hubungan antara dua variabel atau lebih. Penelitian ini mempunyai tingkatan tertinggi dibandingkan dengan diskriptif dan komparatif karena dengan penelitian ini dapat dibangun suatu teori yang dapat berfungsi untuk menjelaskan, meramalkan dan mengontrol suatu gejala.

7 SUBYEK PENELITIAN

7.1 Populasi

Menurut Sugiyono (2008:115), "Populasi adalah wilayah generalisasi terdiri atas obyek/subyek yang mempunyai kualitas dan karakteristik tertentu. ditetapkan oleh peneliti untuk dipelajari dan kemudian ditarik kesimpulan". Dalam penelitian ini populasinya adalah semua Mahasiswa Fakultas Ilmu Sosial dan Ilmu Politik UIN Raden Fatah angkatan 2015 hingga angkatan 2016 yang diperkirakan mencapai 200 mahasiswa.

6.2 Sampel

Menurut Sugiyono (2008:116) "sampel adalah sebagian dari jumlah dan karakteristik yang dimiliki oleh populasi tersebut". Sedangkan menurut Arikunto (2008:116) "Penentuan pengambilan Sample sebagai berikut : Apabila kurang dari 100 lebih baik diambil semua hingga penelitiannya merupakan penelitian populasi. Jika jumlah subjeknya besar dapat diambil antara 10-15% atau 20-55% atau lebih tergantung sedikit banyaknya dari:

- 1). Kemampuan peneliti dilihat dari waktu, tenaga dan dana
- 2). Sempit luasnya wilayah pengamatan dari setiap subyek, karena hal ini menyangkut banyak

sedikitnyadana.

- 3). Besar kecilnya resiko yang ditanggung oleh peneliti untuk peneliti yang resikonya besar, tentu saja jika sampelnya besar hasilnya akan lebih baik

Penelitian ini menggunakan 50% sampel dari jumlah populasi yaitu, 100 mahasiswa dari anggota populasi.

6.3 Sampling

Menurut Sugiyono (2003:74-78). "Sampling adalah teknik pengambilan sample". Proporsive sampling adalah cara pengambilan sampel dengan menetapkan ciri yang sesuai dengan tujuan.

8 TEHNIK PENGUMPULAN DATA

Arikunto (2002:136) " metode penelitian adalah cara yang digunakan oleh peneliti dalam pengumpulan data penelitiannya ". Berdasarkan pengertian tersebut dapat dikatakan bahwa metode penelitian adalah cara yang dipergunakan untuk mengumpulkan data yang di perlukan dalam penelitian Teknik yang digunakan untuk mengumpulkan data dalam penelitian ini

9 HASIL

Hasil penelitian ini menunjukkan bahwa adanya pengaruh media terhadap identitas budaya lokal. Pembahasan dalam penelitian ini dilakukan dengan pendekatan asosiatif. Peneliti mengidentifikasi masalah menjadi tiga masalah: pengaruh dalam kognitif, afektif, dan behavioral media yang kurang baik dalam identitas budaya lokal. Ketiga permasalahan tersebut dibahas sebagai berikut:

8.1 Pengaruh Kognitif Media terhadap Budaya Lokal

Dari hasil angket yang disebarakan ke mahasiswa yang meliputi pola pikir, berimajinasi, membuat rencana. Memperlihatkan bahwa sikap terhadap pengaruh dari media tersebut menimbulkan kurangnya generasi muda dalam memahami budaya lokal sendiri, terutama dalam identitas budaya melayu Palembang. Kondisi ini memungkinkan karena adanya pengaruh dari media yang kurang memberikan pengertian akan identitas dari budaya lokal.

Pada dasarnya media merupakan pusat informasi bagi generasi muda untuk mendapatkan pendidikan. Pendidikan yang di terima anak muda dalam media sangat penting bagi generasi muda itu sendiri, karena akan menentukan sifat dan karakter pada generasi muda. keterlibatan media itu penting, hal ini terbukti dari banyaknya dampak dampak bagi generasi muda. Dalam medialah generasi muda dipersiapkan untuk membangun pengetahuan tentang perkembangan sebelum memasuki tingkatan-tingkatan perkembangannya dunia lainnya seperti dunia orang dewasa, bahasa, adat istiadat dan kebudayaan.

8.2 Pengaruh Afektif Media terhadap Konteks Sosial Identitas Budaya Lokal

Terdapat diangket, terlihat Saat ini kita dapat melihat betapa lemahnya peran generasi muda dalam menjaga dan melestarikan budaya daerah masing masing. Di sini bisa kita lihat, bahwa generasi muda lebih suka mengikuti budaya modern yang kebarat-baratan dari pada budaya daerah kita yang lebih beradat dan beradab.

Apabila generasi muda lebih memperhatikan budaya lokal maka budaya lokal suatu bangsa tidak akan punah di era globalisasi ini. Karena budaya lokal sangat berpengaruh terhadap perilaku generasi muda. Mereka akan akan lebih menghargai nilai budaya dan bahasa, nilai-nilai solidaritas sosial, kekeluargaan dan cinta tanah air yang dirasakan semakin kuat.

8.3 Pengaruh Behavioral Media Terhadap Saluran Komunikasi Identitas Budaya Lokal

Memiliki pengaruh yang kurang baik, karena terlihat bahwa media selalu menghadirkan Dampak perkembangan media informasi dirasa sangat berpengaruh terhadap generasi muda. Betapa tidak dengan penggunaan teknologi informasi perilaku manusia secara nyata telah beralih dari model aktifitas yang didasarkan pada suatu bentuk hubungan face to face telah bergeser kepada pola hubungan digitally. Oleh karena adanya pergeseran demikian, maka tidak mengherankan dalam setiap aspek kehidupan manusia pun mulai menunjukkan suatu fenomena baru. Hal ini salah satunya dapat dilihat pada upaya kreasi generasi muda yang berkaitan dengan bidang ilmu pengetahuan, seni dan sastra.

10 KESIMPULAN DAN SARAN

10.1 Kesimpulan

Peneliti membagi tiga permasalahan dalam penelitian ini, yakni: bagaimana pengaruh kognitif, afektif, dan behavioral media terhadap budaya lokal. Untuk mengindentifikasikan permasalahan tersebut perlu diperhatikan peran media sebenarnya.

Generasi Muda memiliki peran yang sangat penting dalam memajukan budaya daerah. Dalam konteks keberlanjutan budaya apabila Generasi Muda sudah tidak lagi peduli terhadap budaya daerahnya maka budaya tersebut akan mati. Namun jika generasi mudanya memiliki kecintaan dan mau ikut serta dalam melestarikan budaya daerahnya budaya tersebut akan tetap ada di setiap generasi.

Generasi muda juga harus menjadi aktor terdepan dalam memajukan budaya daerah, sehingga budaya asing yang masuk yang ke daerah tidak merusak atau mematikan budaya daerah tersebut. Besarnya pengaruh budaya asing terhadap budaya daerah ini yang membuat para generasi muda yang peduli terhadap budaya daerahnya harus bekerja keras dan memfilter setiap budaya yang masuk ke daerah.

Jangan sampai generasi muda lengah dan bahkan mengikuti budaya budaya yang bertentangan dengan budaya daerahnya. Setidaknya ada beberapa peran generasi muda dalam memajukan budaya daerah ,diantaranya :

1. Memperkuat Akidah

Akidah merupakan pondasi dasar yang harus dimiliki oleh para generasi muda untuk meneruskan nilai budaya luhur bangsa Indonesia. Kuat dan tidaknya pondasi ini juga akan menentukan seberapa kuat character suatu bangsa.

2. Meningkatkan Intelegualitas

Intelegualitas menjadi sesuatu yang dianggap penting karena melalui intelegualitas ini para generasi muda bisa menyelamatkan memajukan budaya daerah di mana mereka tinggal dan melalui intelegualitas ini akan lahir moral dan etika serta menjunjung tinggi nilai nilai suatu budaya.

Keluasan ilmu pengetahuan juga bisa dijadikan sebagai jalan untuk membangun negeri ini, sehingga dengan keluasan ilmu tersebut para generasi muda bisa memberikan pemahaman dan pembelajaran kepada masyarakat dan menjadi filter masuknya budaya asing ke daerah masing-masing.

Penyebaran budaya asing yang semakin hari semakin memprihatinkan saat ini, yang mulai mengikis nilai-nilai budaya daerah seharusnya menjadi perhatian yang serius bagi kalangan intelektual muda.

dimasanya termasuk penerapan muatan lokal di tingkat pendidikan..

3. Kesadaran Melestarikan Budaya

Sesungguhnya, “Melestarikan suatu budaya lebih sulit dari pada membuat budaya yang baru”, demikian ungkapan orang bijak. Tapi itulah kenyataannya saat ini yang terjadi kita lebih sulit mempelajari budaya

daerah yang tak lain milik kita sendiri. Konsisi seperti ini bisa kita lihat begitu banyak anak muda kita yang lebih hapal lagu lagu barat ketimbang lagu daerah seperti lagu Ongkona Bone, Innawa sabbarae, dan lain sebagainya, Nah disinilah peran penting para generasi muda untuk menyelamatkan serta melestarikan budaya daerah yang sudah mulai ditinggalkan oleh masyarakat saat ini.

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The Use of Social Media In Local Culture Preservation

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ABSTRACT. In Indonesia, many local languages are extinct, but there are still some local languages survive, one of them is Sundanese language, used by roughly 30 million speakers. Nevertheless, concerns of Sundanese language extinction continue to appear, because its use is declining, especially among younger generations. Numerous attempts to maintain the sustainability of Sundanese language and culture continue to be done. The existence of Sundanese writer who consistently deliver their thoughts about Sundanese culture through diverse media gives hope for the sustainability of Sundanese language and culture. Technological developments that gave rise to the new information media, such as facebook and blogs, allowing delivery of thoughts related to Sundanese language and culture can reach a broader target. This study aim to expose the Sundanese writers effort to preserve local culture through the media, both of media used or form of the message conveyed. This study result showed that the main reason of Sundanese writers for writing about Sundanese culture is the proud of being Sundanese people who love they local culture. They don't want Sundanese language and culture became extinct in the middle of fierce culture beyond delivered through electronic media and the internet. Facebook became a prior media chosen by the authors to convey their thoughts on Sundanese culture. The written of Sundanese culture, delivered not only in Sundanese language, also in Indonesia and in English. The use of social media in Sundanese culture preservation get positive responses. This situation indicates that social media not only can be used for things that are sheer pleasure, it also can support cultural preservation.

KEYWORDS: social media, local culture, sundanese writer, communication, culture presevation.

1 INTRODUCTION

Internet presence brings meaningful changes for the world. Information is so easily accessible regardless the limit distance, territory and culture. The information occurs in a region or country may soon be known by someone in another area in about the same time. The world is like no distance, because it feels more easily to explore and we've become part of the global community. The world, according to Marshall McLuhan, is a global village. The development of the internet, spawned a number of information and communication technology innovation to facilitate the interaction between human, as personal or group. Community communication patterns turned, along with the presence of social networking media, better known as social media, including facebook, twitter, instagram, path, and more.

Any communication pattern changes affect the condition of socio-cultural community. The presence of new communication media, bring positive and negative impact. Positive impacts i.e., make it easy for someone to communicate with individuals and communities scattered around the world, broadening the dissemination and acquisition of information, facilitate the marketing of commercial products, as well as many more other benefits. Its negative impact, among others, local culture is slowly wiped by foreign culture who went through internet technology. One of them happens to the Sundanese culture, which living and growing in West Java region.

The reduce in use of language in everyday interaction is a real example of local culture beginning to wipe out by foreign cultures. Though based on research Summer Institute of Linguistics (SIL), Sundanese used approximately 30 million people and is the second-most users with language in Indonesia after the Java language (Kompas West Java, April 5, 2008), however, the anxiety of various parties that Sundanese language will extinct, comes as users who continue to diminish. Koran Tempo issued 22

February 2008 records, approximately 40% of the community of West Java could not use the Sundanese language.

Such concerns are reasonable, because, more and more parents, especially young mothers, in the urban areas are reluctant to use Sundanese language in everyday conversation, because they are afraid to speak Sundanese in public, considered they are not intelligent. Even many parents forbade their children to use Sundanese language, but more like and proud use Indonesian language so Sundanese language becomes a second language after Indonesian.

Reduced number of Sundanese speakers, imposes on an interest to read papers and media that use Sundanese. Many younger generation left printed media in Sundanese, because they do not understand its meaning.

The lack of interest towards reading the issue of Sundanese imposes the number of works produced by the authors of Sunda. Director of Publisher Sunten Geger, Taufik Faturohman says, in the last five years the number of Sundanese fiction published declining, from 20 titles to five titles per year. The trigger was the lack of readers, so royalties obtained in a long time. From one Sundanese book which printed 2,000 copies, royalties collected only Rp 1 million to Rp 2 million within three years. (Kompas, February 14, 2010)

Despite such conditions, there are still writers who consistently build communication with their readers through writing about *kasundaan*, any matters about Sundanese culture. These writers utilize available media, namely magazines, newspapers (local & national), books and the internet to deliver the results of thought, feelings and experiences about *kasundaan* in the form of writing, which reflect on itself as a part of *urang Sunda* (Sundanese people) who has a duty to preserve the culture. In this case, the Sundanese language ever functioned not only as a tool of communication, it also as developing and supporting tools of Sundanese culture itself (*Pikiran Rakyat*, 19 Februari 2005).

The writing is a result of interaction of the author towards the self and their environment conditions, after going through the process of thinking and meaning within the author. The environments can be a social reality, politics and culture in the place the author is located. Their life experiences and how authors perceive themselves and their environment consciously or unconsciously shaped the stories and themes affecting the selection of the type of writing that it generates to preserve the Sundanese culture.

Based on the exposure, I will reveal the writers experience in producing writing that is related to *kasundaan* or any matters of Sundanese, and selected media to transmit messages of *kasundaan* as well as the form of the message it conveys.

This research used qualitative methods, with phenomenological approach that illustrates the meaning of life experiences a number of individuals about the concept or phenomenon based on the experience of consciousness that occurs in some individuals. Research is conducted in a natural situation, so there are no restrictions in interpret or understand the phenomena examined. Phenomenological explore the awareness structure in human experience. (Polkinghorne in Creswell, 1998:51-52). The data obtained through in-depth interviews, observations, study of nonparticipatory literature and documentation.

2 THE RESULTS

This research reveals experiences of the Sundanese writers in expressing their mind and feelings about Sundanese culture in the form of writing, through mass media and the internet. Broadly speaking, writing about *kasundaan* or matters related to Sundanese culture, divided into fiction and nonfiction writing. The writers chose the form of delivery that suits their ability and interest. For informants, the bottom line in writing about *kasundaan* is maintaining the sustainability of the Sundanese culture to keep it there, even more widely known to the international level.

Based on research, the term of Sundanese writer meant by the informants as an author who writes about Sundanese culture, use Sundanese language or any other language, in this case is Indonesian and English. Sundanese writers who became informants research is Eddy D. Iskandar, Taufik Faturohman, Hawe Setiawan, and Dadan Sutisna.

Eddy D. Iskandar is currently Chief Editor of Sundanese weekly newspaper, *Galura*. Being Sundanese writer is a manifestation of awareness of his cultural roots come from, namely Sunda. With being Sundanese writer, Eddy could show his identity as Sundanese people. Eddy always thought to bring the Sundanese culture widely known nationally. So, he create a script of *Si Kabayan* the movie, national film that still has its roots in *kasundaan*. Although rooted in the tradition of Sundanese, but the themes and characterizations, adapts to changing times at the time, among other things through a more general story and the involvement of original artists in West Java that was already nationally known.

Eddy D. Iskandar said, writing in the Sundanese language or about *kasundaan*, it's not the matter of money, but rather that, to get inner satisfaction, awareness of his cultural roots come from, namely Sunda.

Taufik Faturohman considering himself as the author of Sunda, because 90 percent of his writings in Sundanese and 10 percent in Indonesia language. Taufik put himself a Sundanese humorous writer. Taufik chose the humor, because he was familiar with Sundanese humor. He admitted there were four thousand Sundanese jokes inside his head, that he could easily process whenever he wants to. For him, the goal of writing a Sundanese humorous, in addition to entertaining, as well as to preserve the Sundanese language.

Taufik's writing of Sundanese humor shown in two media, Sundanese Humor magazine, *Cakakak*, also in the facebook account, *Majalah Cakakak* (*Cakakak Magazine*). Although the title is the same as for his magazine, but its content is spontaneous humor he created for this account specifically. Associated with humor, Taufik invites people who care about Sundanese language to learn the language in a group of *Clinic Basa Sunda* on WhatsApp.



Figure 1. Examples of humor that Taufik wrote in *Majalah Cakakak* Facebook account (www.facebook.com/majalah-cakakak)

(transl: *After relevant agencies held a meeting, at the conclusion that turned out to be the cause of the flooding in Rancaekek water*)

For Hawe Setiawan, becomes Sundanese writer, is his attempt to become a cultural spokesperson for his own culture. As Sundanese writer, Hawe want Sundanese cultural values can be connected to the highway of civilization and contribute to global civilization. With such viewpoints, Hawe chose to write about the Sundanese culture, not only in the Sundanese language and Indonesian, also in English, which he communicated it through his blog, <http://sundaneseCorner.org>. Hawe choose essay as writing that represents the view about *kasundaan*. In his writings, Hawe always rests on local things, small community, developed within macro framework.

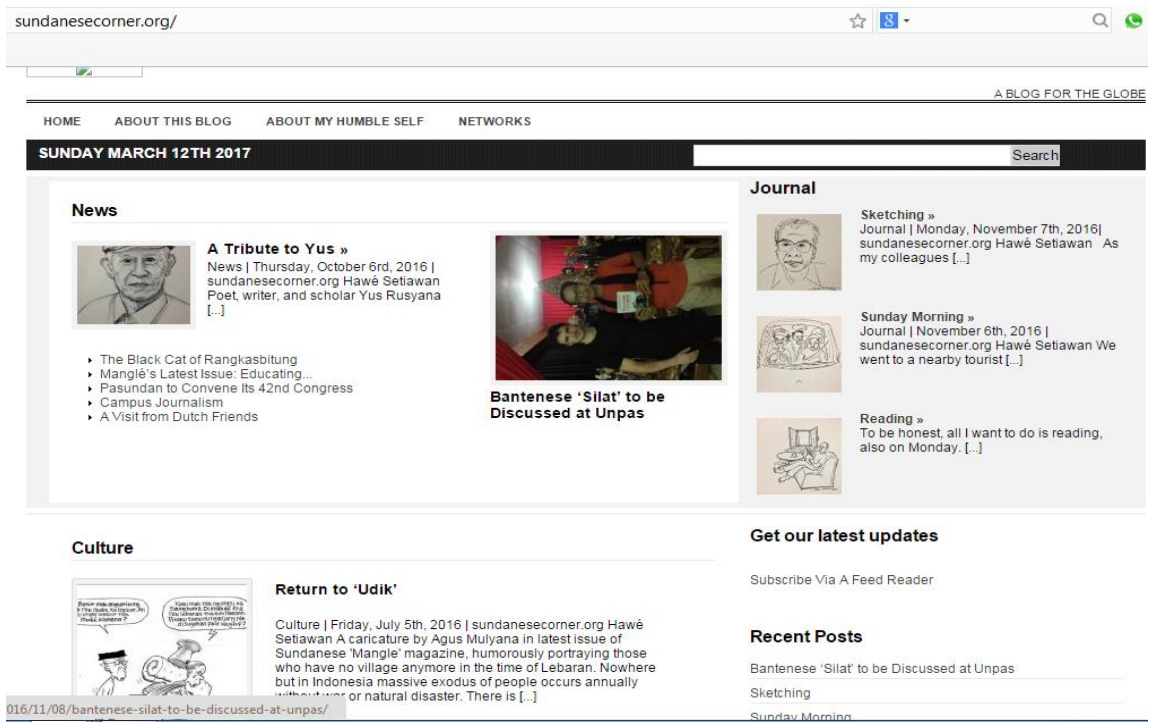


Figure 2. Display of Hawe Setiawan's blog, <http://sundanese-corner.org>

Facebook is also used to establish communication with Hawe colleagues. Facebook account belonging to Hawe contains writings and sketches related to the stuff that is personal, hobby, activity, and the links contained in Hawe writing newspapers.

Dadan Sutisna is the youngest informants in this study. However, Dadan arguably the most familiar about the digital world. He made innovations in Sunda writings by incorporating elements of technology into the themes of his writings, to enrich the themes that are already there. Dadan did it in novel for kids titled *Rasih Kodeu Biner* (the Secret of Binary Codes) binary, which get Rancage Literary Prize in 2011.

With the acquisition of information technology capabilities, Dadan are working to make a software or digital Sundanese dictionary program that aims to make it easier to search the appropriate word to use in writing.

Via Facebook, Dadan expressed his thoughts about Sundanese language of technology using Sundanese language. Dadan, who is active in the world of technology, create crossword puzzle to train an understanding and add to the treasury of Sundanese vocabulary. The puzzles can be accessed at <http://tarucing.sundaling.com>

Selain menulis karya sastra Sunda, Dadan pun aktif menulis buku-buku komputer. Buku yang sudah terbit antara lain, *7 Langkah Mudah Menjadi Webmaster* (2007), *Belajar Mudah Menggunakan Internet* (2007), *Jurus Profesional Membangun Aplikasi Web* (2010), dan *Internet untuk Pendidikan* (2010).

Besides writing literary works of Sunda, Dadan also active in writing computer books. Books published, among others: *7 Langkah Mudah Menjadi Webmaster* (2007), *Belajar Mudah Menggunakan Internet* (2007), dan *Internet untuk Pendidikan* (2010). (*7 Easy Steps to Become a Webmaster* (2007), *Learning Easy Using Internet* (2007), and the *Internet for Education* (2010).



Figure 3. Sample of Dadan Sutisna's writing about digital world on Facebook using Sundanese language

Dadan also involved in digitizing the Sundanese literature was conducted since 2002. Later, the results of literary documentation works of Sunda would be shared or read it for free.

For Dadan, writing in Sundanese language, is moral responsibility of the person who love for the language. He developed the language to be able to follow the changes of times, so it's not easy to extinct. He wants Sundanese language to be able to follow the development of technologies. His hoping that one day, he could make a software to write in the Sundanese language, for example a dictionary, thesaurus and grammar in the Sundanese language..

3 CONCLUSION

The existence of Sundanese writers who consistently wrote about *kasundaan* in Sundanese language, Indonesian dan in English, is a form of idealism as Sundanese people who wish to contribute to the culture to stay afloat, in the middle of time grinding, that slowly shift the Sundanese culture from its position, replaced by a more global culture. Such idealism is growing due to the influence of environment and experience where the authors of Sunda are.

Message conveyed by Sundanese writers as culture preservators adapted to the customs and their ability to get through it with ease, either from the writing nor media are used. The selection of cyberspace as a medium to transmit writings about *kasundaan*, is an adjustment step performed by Sundanese writers to push the Sundanese culture persisted, also known by the wider community and recognized as a cultural heritage needs to be preserved. Through a variety of media used in maintaining the existence of the Sundanese culture in cyberspace in the form of writing, the writers can be categorized as the developer of Sundanese culture.

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Folk Art as a Means of National Identity Support

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ABSTRACT. Indonesia is rich in a wide variety of folk art. Indonesia should already be proud of, then it is proper for the nation and the people of this country to preserve a wide range of folk art in Indonesia. It is undeniable that the rich diversity of folk art is a national cultural entity that is an important element in the formation of national identity. The universe of discourse in this paper will talk about one of the folk art called *Buto Birowo* dance. This folk dance survives and be sustainably in communities slope of Mount Merbabu and Mount Merapi in Boyolali, Central Java Province. In addition, this dance has functions as a means of entertainment, and also is used as a means a ritual medium for *tolak bala* (avoid from disaster) and worship of the Goddess of Fertility (*Dewi Sri*). One important side of this dance is the involvement in various rituals such as *rejeban*, *tingkeban*, *slametan*, *sedekah bumi* and so on. This ritual is an important event for communities of Java in Indonesia. An interesting fact is this dance is now performed at official events of local government, so that it can be seen by outsiders such as government officials, local tourists, foreign tourists, so the dance is known by the wider public. This dance was able to fulfill a variety of functions, including as a means ritual, as a means of entertainment and support of a nation's identity.

KEYWORDS: art, folk dance, the nation's identity.

1 INTRODUCTION

Indonesia has a variety of ethnics with very diverse history and cultural background. It is reflected on the diversity of art form and characteristics emerging and we inherit until today. As the expression of its proponents, art contains invaluable noble values of nation's culture. Archipelago's cultural art richness has provided a pride as a high-culture nation. Art expression, just like what is found in Indonesia, is a very common phenomenon found in various communities in the world.

The presence of art as social-cultural phenomenon is discussed widely by many scholars from many disciplines. The participation of multidisciplinary scholars then contributes to provide approach and perspective used in conducting art study. A belief is then created that art is not always in a vacuum, art always pertains to various dimensions existing surrounding. There are community, human beings, history, and religion aspects existing surrounding. The existence of art expression contributes to determining the form and existence of art (Munro 1970: 23).

This article will focus on one of Indonesian folk arts called *Tari Buto Birowo (Buto Birowo Dance)*. This dance is only a little example of thousands folk art forms in Indonesia. It is one part of Indonesian culture constituting the asset supporting the Indonesian nation's identity.

Buto Birowo Dance is the form of folk art growing and developing in Lencoh Hamlet, Lencoh Village, Sela Sub District, Boyolali Regency, Central Java, Indonesia. This dance is performed in special moments such as *tingkeban*²³, birth, circumcision, wedding, and death rites. Buto Birowo often

²³ *Tingkeban* rite is one of Javanese traditions; this rite is also called *mitoni*, deriving from the word *pitu* meaning seven, this rite is conducted on seven-month gestation and in the first pregnancy. This rite means that education is not only in adulthood but since the seed is planted in mothers' uterus. In this rite, a pregnant women is bathed with water containing various flowers accompanied with pray intended to ask God for His blessing and mercy so that the baby will be born safely and healthily.

takes religion-related performance moments on certain months, for example, *Muludan*, *Suran*, *Saparan*, *Rejeban* rites, and etc.

The term *Buto Birowo*, etymologically, derived from the word *Buta* or *Bhuta*. Buta in Hinduism tenet is the evil spirit disrupting human life. *Buto* is present in the form of satan, demon, and ghost. The main of *Buta* is *Kroda* or *khroda*, meaning anger. However in Indonesian puppetry realm, particularly in Java Island, *buta* is visualized in the form of a creature with terrifying face, tusk, and big-tall body. Such the creature is usually wild and sometimes preys human. However, there are also kind *butas* like Begawan Bagaspati²⁴, Kumbakarna²⁵. Meanwhile, *birawa* means awesome or fascinating; it can also be defined as muscular and having noble character.

Buta Birowo in folk dance performance text of Lencoh Village mountains citizen is the representation of creature residing Mounts Merapi and Merbabu, the two mounts in Central Java Province. The term *Buta* means Giant or *yaksa* and *Birawa* means prestigious or awesome prestige. The folklore says that since a long time ago a group of people lived in the foot of Mounts Merapi and Merbabu creating a community. Surrounding people often see terrifying shadow. The shadow often appears when the people are working on their farm land. Some people even have ever seen it in short distance, and interact with it. The shadow is said as terrifying, but never disturbing human beings surrounding²⁶. The belief in the presence of a shadow considered as the tutelary spirit (*danyang*) then leads to an idea of ritual activity of *sedekah gunung* in the form of *sesaji* (offerings) intended to it.

The phenomenon of *Buto Birowo* dance existence is inseparable from mainstream about folkdance. It is the dance living in the society and has proponent community. For generalization, it can be explained that dance is the expression of spirit experience through movement as the main medium. The expression intended is the art resulting from an individual's movement, expression or mimic and behavior. The basic characteristic of dance is the spirit in the form of beautiful rhythmic movement. By its working pattern, dance can be divided into two types: traditional and new creation. Traditional dance can be divided into primitive, classical and folk dances (Soedarsono, 1986:93-95). Those various dances have different typical characteristics. The institutionalization of folkdance in rural traditional community has been characterized with egalitarian characteristics. They consider that all participants of dance institutionalization come from them and for themselves. The commonness character can be seen from various dance institutionalizations that is communal in nature, in which the dance is performed in large group, and there is no principle difference of characterization (Sumandiyo Hadi, 2005: 60). Furthermore, Sumandiyo explains that actually such the institutionalization of folkdance is affected by the palace institutionalization development. Although the themes of story performed derive from history, legend, myth, or story source such as Ramayana, Mahabarat and Panji, the presentation experiences change and modification with folk characteristics.

²⁴ In Mahabharat, Bagawan Bagaspati (alias Bambang Anggana Putra in young age), is the son on Resi Jaladara from Dewasana asceticism, with Dewi Anggini, the offspring of Prabu Citragada, the king of Magadha Kingdom. Originally Bambang Anggana Putra was a handsome knight, but then because of Sanghyang Manikmaya's curse when he would get marry with Dewi Darmastuti, he changed into a giant. He then becomes a Brahman in Argabelah asceticism with degree Bagawan Bagaspati. Bagaspati who have divine power. He had Ajian Candrabirawa, so that he cannot die unless on his own willingness. Bagaspati is known as the patient, sincere, faithful one and willing to sacrifice and loves his daughter very much. He makes friendship with Prabu Mandrapati, the king of Mandara state constituting his institution-mate.

²⁵ Kumbakarna is Rahwana's sibling, the giant king from Alengka. Kumbakarna is a very tall giant with terrifying face, but he is courageous and often makes his brother aware of his fault.

²⁶ In the next development, the physical shadow of invisible creature often appearing is used as the model in selecting the dancers' costume. The costume accessories of *Buto Birowo* dancer was said as taking shape from the creature shadow.

2 METHOD

This research employed qualitative data obtained through participant observation, in-depth interview, individual interview, and investigating the concrete cases found in the ones or the activities related to *Buto Birowo* art, and then interpreted. This was added with the data resulting from documentation. This research employed participant observation procedure. The definition of participant observation (Denzin (1970: 157-8) is as follows: "Participant observation is defined as a field strategy combining document analysis, interviewing the respondents and informants, observation and direct participation and introspection simultaneously. Participant observation, according to Suparlan (1994:7), is a primary method used to collect cultural information material in addition to other research methods. Participant observation is a technique of collecting information (data) very important in qualitative research it can understand feeling, attitude, and mindset underlying the behavior of subjects studied in-depth that is not enough when it is done through interview only. An author's participation in daily life of subjects studied enables the achievement of it. Furthermore, according to Suparlan, different from other observation method, the target of participant observation is person or actor (subject studied). For that reason, the author's involvement with the target studied is in the form of social and emotional relations. It can be done by participating in the activity and life of actor observed corresponding to the actor's cultural glasses. It is in line with a view that human behavior is inseparable from the cultural values underlying it (Creswell 2003: 32).

Participant observation, in the procedure of research on *Buto Birowo* dance is conducted by means of living in that area and visiting their place, doing artistic activity, visiting the places becoming the medium of gathering, practicing folk art, the house of society leaders and villagers. In this way, the concrete empirical data is expected to be obtained.

3 BUTO BIROWO DANCE: THE CREATION OF CHARACTER AND IMPLANTATION OF NATIONALITY VALUE

A nation's fate in the future is highly determined by mental, moral, and spiritual condition of the next generation. Multidimensional crisis befalling Indonesians has provided new discourse to prepare a very crucial measure operated in this nation's life, particularly the next generation, namely character education. Regarding this, art potency (and art education) has an opportunity of contributing to a process of creating the next generation's character. Character education intended, in this case, is a system of implanting the character values to the school citizen including knowledge, consciousness or willingness, and action components to implement those values.

As David Elkind & Freddy Sweet Ph.D. (2004) suggest "*character education is the deliberate effort to help people understand, care about, and act upon core ethical values. When we think about the kind of character we want for our children, it is clear that we want them to be able to judge what is right, care deeply about what is right, and then do what they believe to be right, even in the face of pressure from without and temptation from within*".

Buto Birowo Dance eventually not only serves as the performance or ritual medium, but also as the medium of creating character and local culture-based values that can be developed particularly in young generations. One of Javanese people's noble tenets conveyed in the content of *Buto Birowo* dance is the tenets "Surodiro Joyoningrat, Lebur Dening Pangastuti". This tenet contains noble value that should be upheld regarding the partiality to virtue. Generally, the tenet of David Elkind & Freddy Sweet Ph.D. (2004) means that any form of anger and fury existing inside human being will be removed by tenderness, affection and goodness, or it can be interpreted as: any evil power will be removed by goodness and truth. It confirms that any anger and fury existing inside human beings will disappear with tenderness and affection based on worship to the One and Only God. The internalization of wisdom value means that anger and fury cannot be removed with anger and fury. In other words, fire cannot be extinguished with fire, but fire can be extinguished with water. Replying wickedness with other wickedness will not solve the problem but it will generate another greater and larger problem.

This tenet "Surodiro Joyoningrat, Lebur Dening Pangastuti" is internalized through dance movement medium, the scene when a knight fights against the giants or *Butho*. The knight represents truth and justice values, while giant or *Butho* represents greed, evil, and anger and fury. In the battle

scene, the knight attacked by a group of giants always can win the battle. Thus, even the strongest evil will be defeated by those partial to the truth and justice (Budiono, 1983: 32).

This noble tenet can be explained in detailed as follows: (1) *Suro* = **Bravery** (courage). The seeds of courage characteristic have been stored inside human beings, sometimes this characteristic means positive and negative. When the courage is out of control, an individual can be influenced by evil, arbitrariness, and anger/furry. (2) *Diro* = Power. In addition to courage, there is a power given by the Almighty God to human beings, either physical or spiritual great power. (3) *Joyo* = *glory*. Glory is the result of courage and power, in both positive and negative senses. When human being has achieved his/her top of glory, and out of control, he will be arrogant, conceited, and far from moral and religious values. (4) *Ningrat* = Leading or replete with secular enjoyment. *Ningrat* here can be defined as nobility or an official who lives in richness. (5) *Lebur* = destroyed. It can also be defined as being destroyed, disappeared, submitted and defeated. *Dening* (conjunction), (6) *Pangastuti* = *Affection*. It is the seeds of goodness, good in the term of worship to the Almighty God or treating the fellow human beings well.

Through learning to perform *Buto Birowo* dance, an individual will automatically internalize the noble values that are thousands years old, cross-generation, and owned by Indonesian ancestors. Noble values will create character and Indonesian identity all at once for every citizen and next generation.

4 ART AS THE MEDIUM OF REINFORCING NATION IDENTITY AND MULTICULTURALISM CONSCIOUSNESS

Identity is the characteristic an individual, a group, an institution or a nation has; through such the different characteristics, typicality and distinctiveness will arise thereby giving the owner pride. One opportunity of expressing self-identity is *Buto Birowo* dance. Art activity is considered as potential because it can express the group's self identity naturally. Through art, the cultural symbol, myth, belief and expectation of a group can be stated as effective and authentic. Art as identity giver means that through cultural art richness, Indonesia can show its self-identity amid global culture.

Through art, the multiculturalism consciousness can be taught. This multiculturalism consciousness is very important to have by Indonesians with diverse culture and ethnic conditions. As Gyorgy Kepes (in Sustiwati, 2008) suggests, multiculturalism contributes to developing social sensitivity, implanting the awareness (consciousness) of cultural difference and diversity. Art education with multicultural approach is to establish, to appreciate, and to grow pride of the pluralistic culture, either our or others' culture. The paradigm to be developed in multicultural art education should develop in line with the right and diverse background of students as the one who learn together, appreciate each other, are tolerant, democratic, and live in concord within the plural cultural community. This asset becomes the strong base to build Indonesia that is multicultural.

Multicultural means that Indonesians have cultural diversity. Diversity is expected to be the foundation uniting Indonesians, recalling that Indonesians have diverse ethnics with different idealism tradition patterns that can threaten the nation's unity. For that reason, the role of multicultural art education is aimed at growing and developing the consciousness and ability of appreciating local and global culture diversity. Living consciousness is expected to create the high quality, opened, and wise circumstance of living within society.

The content of *Buto Birowo* implies a message about heroism, courage to be partial to the truth and justice, love homeland, and respect others, and obligation to be submitted as the God's creature. Those noble value tenets highly support the character creation and are the important element in reinforcing a nation's identity.

5 CONCLUSION

Many art potencies a nation has actually can not only serve as entertainment medium. But there are noble values contained in an art work containing virtuosity, courage, partiality to truth and justice values. When packaged well and revitalized, the art pattern (design), particularly traditional art, can have potency to be used as the medium of building a nation's character.

Art very potentially serves as the means of solidifying the nation's identity, in the sense that identity is the characteristic an individual, a group, an institution or a nation has; through such the different characteristics, typicality and distinctiveness will arise thereby giving the owner pride. One opportunity of expressing self-identity is *Buto Birowo* dance. Art activity is considered as potential because it can express the group's self identity naturally. Through art, the cultural symbol, myth, belief and expectation of a group can be stated as effective and authentic. Art as identity giver means that through cultural art richness, Indonesia can show its self-identity amid global culture.

Indonesia, with diverse ethnics having diverse history and cultural background, as reflected on the diverse form and characteristics of art emerging, is the valuable heritage that should be preserved until today. As the expression of its proponents, art contains invaluable noble values of nation culture. Archipelago's cultural art richness has provided a pride as a high-culture nation. Finally, *Buto Birowo* dance as one of folkdances is one of entities supporting the reinforcement of national identity.

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Reproductive Health Communication for Children

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ABSTRACT. Many cases deviations children behavior, including sexual behavior, since there is no provision of reproductive health education when early age. Reproductive health education is an approach that emphasizes the effort to change health behaviors audience so that they have the sensitivity occurs reproductive health problems that have been defined in a certain time unit. Parents should provide information, guidance and understanding of reproductive health to children. After all the children will learn about they self. they was little and first teacher of course parents. Learning about yourself is extremely important because this is where a child would understand him, he was a part of His creation, then the whole body, the reproductive system and even sexual function is a creation that must be maintained, utilized correctly, accurately understood and appreciated There are many parents who consider "Tabu" to talk about sex. when a mother explains to her mother about why under arm hair grows, it has entered into the realm of sex education. It is this understanding seems that still need to be socialized in our society. If we close the tap information sexual problems, it is unwise for the process of sex education for children and families in a healthy and proportionate. Meanings narrow sex education will lead to the elderly, shut down and did not seek to study relating to the issues surrounding sex. Understanding of the sex education is still within the scope very narrow with only mean that sex is intercourse. Sex education is not education about ways of having sex with a learning method that is based on the curriculum.

KEYWORDS : health communication, children, health behaviour, sex education, audience

1 INTRODUCTION

Chairman of the Indonesian Child Protection Commission (KPAI) Asrorun Ni'am Sholeh, asking law enforcement officers investigate cases of pedophiles in social media, Loli Official Candy's Group, which were disturbing the public. He also encouraged institutions to rehabilitate the victims of pedophiles, both short term and long term. "KPAI ask the police to identify and perform a thorough investigation to the root of any member of the group and their victims, as well as its network," said Asrorun Ni'am in Jakarta, Tuesday (21/3). Asrorun also encourage increased community participation so that the power of social media can be effective for the benefit of child development and be able to prevent the potential for cyber-based crimes. Law enforcement officials are expected to implement the commitment of President Joko Widodo who has made the case of sexual crimes against children as an extraordinary crime.

One of them, with the gelding punishment or even the death penalty that has been accommodated in the Act No. 17 of 2016. It is said Asrorun, it is to provide a deterrent effect and the protection of children. He encouraged the commitment of law enforcement officers who have to disclose this case to continue to push the legal process simultaneously with the handling of victims. According to the Ministry of Social Affairs, already two of the perpetrators were obtained rehabilitation. However, it is still awaiting data on children who are victims of Polda Metro Jaya. Asrorun added, KPAI also requested the parties to carry out short-term rehabilitation process, both the victim and the perpetrator. He considered that there should be measures of identification of over 7000 members pedophile groups mentioned by the Jakarta Police. According to the Chairman of the KPAI, there needs to be identified and graded to prioritize the handling of victims. The position of the victim in a pedophile group Loli Candy's Group are diverse, ranging from a child who has been repeatedly exploited to pornography, to child photographed Dalam position not know. He continued, this identification would be the basis for the law enforcement and rehabilitation. "KPAI appreciate the role

of the community who have the courage to report cases of cyber pornography based on the group's Facebook Official Candy Loli Group so that it can be handled apparatus," said Asrorun²⁷

Through the mass media we often hear the problems of sexual violent gainst children. Lots of sexual terms such as 'free Sex' rape, cohabitation, homosexuality, premarital pregnant, lesbian, 'queer', transsexual, gigolo, and pornography. Ironically, similar findings were also occur in other big cities such as Surabaya, Medan, Bandung, and Yogyakarta. Similar results are also shown by research conducted by Yayasan Kita and Baby (YKB) during 2010. At the beginning of research YKB more toward the child's readiness to face puberty. But surprising things happen when YKB found that children (grade 4 and 5) it provides information on the extent to which they already knew about the pornography, and it was not imagined before by volunteers YKB. The tendency of free sex among ages 13 to 18 is of course an impact not only on the vulnerability of reproductive health, in addition to increasing cases of transmission of infectious disease of HIV / AIDS, but also the high number of cases of pregnancy outside marriage that trigger other problems. Namely the increasing number of illegal abortion practices.

2 METHODS

Qualitative method is a research procedure that creates descriptive data in the form of written or spoken words from observing people and their behaviour. Qualitative method used in this research was implemented based on some consideration, such as: Firstly, it is easier to use in facing the double truth coming from the data; secondly, the method applies can reveal the nature of relationship between researcher and informant; thirdly, this method is sensitive and adjustable in confronting simultaneous influence and pattern of values.

Descriptive studying the problems in society, as well as the procedures that apply in the community and specific situations, including about the activities, attitudes, concepts and processes that are taking place and the effects of a phenomenon (Nazir, 1985: 63 -64). In this study, researchers compiled data that has been collected with regard to the issues, and then classified and analyzed descriptively. Descriptive used to be able to describe social phenomena that occur in the reality of life in a more systematic and complete with based on actual findings data collection techniques used by researchers is the interview to the informant who has been determined , documentation which investigators collect documents that come from books, theses, journals, and articles related to health communications and children , While the analysis of the document comes from, media monitoring, electronic article, and photographs.

3 RESULT

News stories about health issues and providing information about the importance of reproductive health education for children can be included also in the study of health communication. Results are expected in the studies reporting health issues in mass media later is ethical development of health news. Development of preaching ethics is important, since in some cases, reporting health issues actually cause panic in society. Some time ago, for example, when there is an outbreak of bird flu that swept up to Indonesia, the community created panic in the presence of a vigorous news regarding this outbreak. Likewise with the news about the swine flu, and cases of child abduction and sexual abuse of children perpetrated by the pedopil, sad sekai sixth-grade son has been addicted to sex.

Free sex among teenagers may be just one of a series of issues implications problems faced by children and adolescents in the present. Because the impact like a domino effect triggered from the start of the habitat where these children and adolescents should grow by a healthy body and spirit, the family and the environment. The research results of the research that has been done by the National Commission for Child Protection (2007) or BKKBN (2010), about the behavior of teens who had premarital sex, showed a rising trend. BKKBN research data, for example, says that half the teenage single women who live in Jakarta, Bogor, Tangerang, and Bekasi have lost virginity and claimed to have had sex before marriage, even some who have a case of pregnant out of wedlock. Not only the

²⁷ www.Republika.co.id diakses 21 Maret 2017

child or adolescent girls who must always be feared. Child and adolescent boys too, should receive equal attention.

How can we understand this reality heartbreaking teenagers? Mrs. Elly Risman, a psychologist and Buah Hati Kita Foundation, helps us to see these complicated problems. Departing from YKB activity for 10 years, Mrs. Elly explains how YKB record, collect, all the reports, as well as information and news in the mass media, about cases of irregularities and sexual violence in and by children and adolescents. He then provides the mapping issue of how should "national catastrophe" that befell the young generation and threaten the country's resilience can be prevented or mitigated. How should the family plays a particularly parents should act? How parents should behave towards children and adolescents in this digital age? Also how should parents apply technology adaptation correct and safe from toxic "pornography" to her children.

As an example case, we present Josh Peter, we know in the entertainment world with the name of Jupiter Fortissimo. Former Coverboy a teen magazine that stuck the world of drugs, free sex life, and even experienced sexual disorientation. Josh Peter openly admit when he was 6 years old had experienced sexual abuse by a person close trusted her as a nanny. Josh Peter's mother was also present to share the experience with the audience in the studio about the pain, as well as how she accompanied her son while at times the darkness of life. This is the fact about the danger of free sex among teenagers who appear on the show Kick Andy that could cause problems.

An effort to master developmental tasks in the establishment of new relations and a more mature with the opposite sex and to play a proper role in sex. This encouragement comes from social pressures, especially interest in sex and adolescent curiosity about sex. Due to the increased interest in sex, teenagers are always trying to look for information about sex. Fewer teens hope that the intricacies of sex will they get from the tuna. Therefore, adolescents seek different sources of information that may be obtained; for example, from friends, from books about sex or trying to road masturbation, petting or intercourse. At the end of adolescence mostly teenage boys and girls already have enough information about sex in order to satisfy their curiosity.

Regardless of what and where the cause of all of this started. The facts of this sad, such as sexual behavior early age, cases of child prostitution, sexual abuse, violence, trafficking, should be a mirror for all parties, not only parents, but also state officials must take responsibility for the growth of physical and mental health The young generation of this country. Practical implementation of preventive efforts should be made to improve adolescent relationships within the family, provide sexual education of healthy, engage in all productive activity, recommends to use family planning methods (kondomisasi, use of hormonal methods, using family planning methods emergency), to cope with pregnancy not want to be followed by the proper implementation of the Health act 23 of 1992 section 15 in performing certain actions.

Mass communication is a process of shared meaning between the mass media and the audience (Baran, 2003). Definition of mass communication can also be regarded as a process media organizations create and spread the message to the audience a lot of (public). Media organizations will disseminate messages that will affect and reflect the culture of a society, then this information will they present simultaneously at widely diverse audiences. This makes the media to be part of a powerful institution in society. The mass media become the sole authority to select, produce the message, and submit it to the audience.

The focus of health communication mass studies is balanced and true health to the public through the mass media. Penginformasian can involve anyone, ranging from government to the private sector. For example, the tendency of some drug ads that are currently informing its usefulness in more detail. For example, an ad that says migraine headaches X headache medicine for a headache accompanied by pain. The XY for headache; already is one form of communication that is more concerned with the health of the masses 'interests' audience in choosing a medication.

Mass communication has a role as said Schramm as agents reformer (agent of change). The layout of the role of mass communication is to help accelerate the transition process health isolated knowledge society into a society that health literacy. A study in Taiwan said that the public service announcements about the health of constructing understanding of the disease and preventive measures as well as healing (Kang, 2008). However, studies that examine advertising dangers of cervical cancer for women also found a strong patriarchal ideology cargo therein. According to this study, the

perception of a woman's body 'healthy' formed according to social expectations of the female characters, which is easily controlled, fragile, in need of protection, and the necessity of women to give birth.

Studies that have been done in general about health communication through the mass media show that the mass media tend to have a limited role to change the attitude of the audience's behavior. Conversely, interpersonal communication has a range of power of attitude or behavior of the audience even though their reach is limited. Health communication studies mass one example could be a case study of the ads charged health promotion, news-laden health to be analyzed. At a further stage, learning the manufacture of health communication messages through the mass media is also necessary, especially with the addition of ethical concepts in it that often now have started negligible.

MASS HEALTH COMMUNICATION MODEL

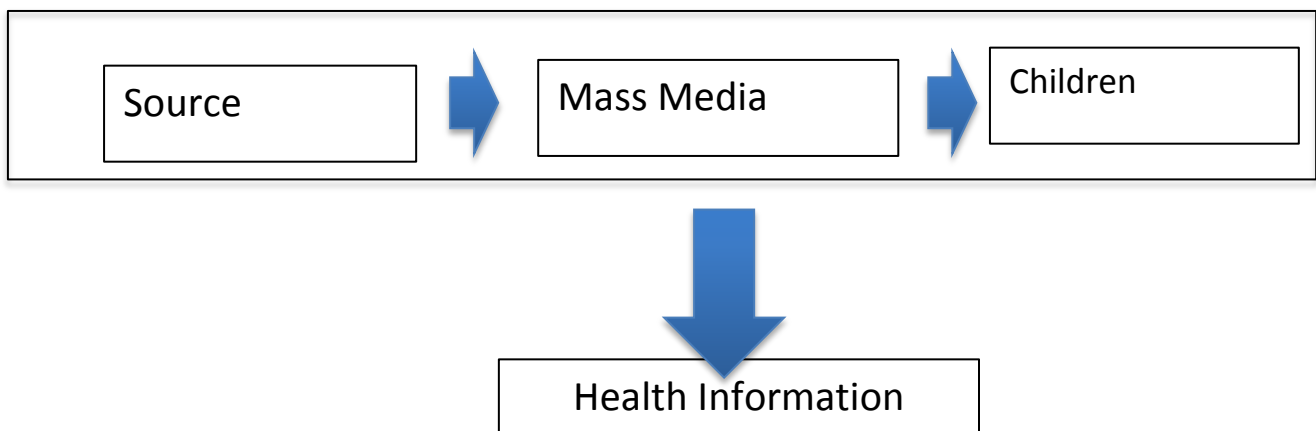


Figure no.1 Mass Health Communication Model

4 CONCLUSION

Health Communication, suggest that the mass media tend to have a limited role to change the attitude of the audience behavior Understanding of the sex education is still within the scope very narrow with only mean that sex is intercourse. Sex education is not education about ways of having sex with a learning method that is based on the curriculum

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“Growing With Media”

Media an interface between common man and the Government

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ABSTRACT. Media acts as an interface between the common man, society and the Government. It is a very powerful tool and has the ability to build an opinion in the mind of the common man. It can make or break an opinion. We live in society today where the media plays a pivotal role in how we see the world, and how our opinions are formed, whether it is from what we watch on television or what we gather from newspapers.

In modern society, Media is considered as a “Mirror” which reflects the image. Media is as important as food and clothing. The main aim of media is to inform people about current situation, new affairs and day to day news of the world. It is media for the masses that helps them to get information about a lot of things and also to form opinions and make judgments regarding various issues. It is media which keeps the people updated and informed about what is happening around them. Media plays a significant role in today's development whether in education, politics or society. Development will be at a standstill without media.

Transparency and accountability are a must for proper functioning of a democratic system. The nexus between corruption and democrats intertwined by politics seems to snatch the serenity and peace. The lethal politics played by these democrats – the politicians, the bureaucrats, criminals is far away from the peak of dexterous politics being played by the media. For their vested interest, they throw the whole society into an inferno. Youth is predominantly effected due to media.

However, media does play a negative role as well. Hence, there are advantages and disadvantages of media and efforts should be taken to use media wisely.

1 INTRODUCTION

The term 'media -has distinct meaning. It can be said to be a communication or the 'transmission of messages' a receiver and a channel or a medium through which the message is transmitted. "Mass Media is delivering information and ideas, to a sizeable and diversified audience and is directed to a large, heterogeneous and anonymous audience." The most powerful tool of communication is Media. It helps in promoting the right things at the right time. It gives a real exposure to the mass audience about what is right or wrong. Media is also linked with spreading fake news like wild fire, but on the other side it informs us about the realities as well. The world is moving progressively in every walk of life. However, when we look towards societies, it feels as if something is still missing Human wish is never ending. It cannot be denied that we all are bounded with loads of social problems, which are difficult to crack. Social issues are matters which directly or indirectly affect many of all members of a society and are considered to be problems, controversies, related to moral values, or both. Social issues include poverty, violence, corruption, bribery, suppression of human rights, discrimination and crime, killing in the name of honor etc. (Tiwari2013).

Media has a constructive role to play for the society. It is the fact that in most of the eras, media was not given free and fair chances to explore the issues of society more openly than it is being given now, but we cannot deny the fact that the issues were always raised in order to provide justice to the people.

2 ROLE OF MEDIA IN DEVELOPMENT OF EDUCATION

The role of mass media in a democratic country is similar to the role of judiciary and executive. To some extent, it plays a more effective role than judiciary and executive organs of the country Education is much more than going to schools and colleges, its purpose is to create awareness among people. Media is providing this kind of knowledge outside of the schoolroom. Thus it is playing a

vital role in creating mass awareness both in rural and urban areas in our country. The role of media in education is evident today by the number of computer labs, television sets and libraries that have become part of curriculum in most schools today. Media comes in different forms and each form affects the way students learn and interpret information. Media has brought the world closer (globalization) so that now students from different universities in different parts of the world are connected through the internet. The concept of democracy was based on the fact that if individuals are educated to a certain level then they can rule themselves effectively. The question that now arises is "are individuals here media literate?", and also how important it is for them to be media literate. Millions of messages are being sent each day through various media channels. The research will bring into light society's ability to critically analyses and interpret these messages. Over a span of time development support programs have been launched effectively by media organizations. An example can be the AIDS awareness campaign of Uganda, where media ran advertisements free of cost. There are two types of media viz., print media and broadcast media or electronic media:

3 PRINT MEDIA

Print media in our country is very powerful and widely used. People, especially, the students read newspapers for learning different aspects about life, art, culture and science of both home and abroad. Almost every newspaper has its own education page. In the page, are published educational articles written by teachers, trainers, students, and experts. It also publishes different difficult explanations, questions and answers of secondary and higher secondary levels. Some English dailies publish the techniques of teaching English language and grammar, while some scientific magazines scientific explanations and new inventions. Some dailies publish 'weekly magazines', which focuses mainly on the higher education. In addition, they publish the prospectus of different educational institutions. Again, students as well as adults can learn good English from the English newspapers. They can read articles about a certain topic and enrich their language knowledge. Some newspapers have their "reader's forum". Through this forums they, try to enhance education and awareness in different areas of the country. The readers of different newspapers, who also work for it as volunteers, teach the deprived children in their free time. Sometimes, they provided books and related materials for the underprivileged children, who never got a chance to go to school.

4 BROADCAST MEDIA

We are now in a state of "Media Expansion", we have lot of TV and radio channels and every day new channels are coming. Broadcasting media is the most common & popular media in our country. In the cases of developing countries, like India, implementation of education fully depends on appropriate use of broadcasting media technology. And the government as well as private organizations is using Radio and television for meeting these demands. A significant result has already been achieved in the field of mass education of India by using broadcasting media. All the TV and Radio channels present various educational programmers for the students. These programmers become very popular in the country. The rapid developments that have taken place in recent years in the field of information technology, have paved the way for revolutionary changes in education, in terms of both methodologies and concept. The new technologies have basically provided access to a vast volume of information, helped in handling this information more competently and have consequently assisted in improving both quality and productivity. The national policy on education 1986 has great emphasis of the use of educational technology for improving the quality as well as quantity of education for the first time in the history of Indian Education.

5 ROLE OF MEDIA IN THE DEMOCRACY

India is one of the biggest countries in the world, and in this country media plays an important role in every field. Among these fields democracy is one where media is doing great job. Media plays a vital role in informing the citizens about the development and progress in the society. It is the media which helps the citizens to make informed choices, and make democracy to function in its true spirit. But for the proper function and work of media it should be free from political and government pressure to

ensure that media is playing significant role in democracy. The constitution of India has given freedom to press in 1950. To educate and inform masses for their social upliftment, progress and development is also one of the main functions of media. In a country like India where there is large scale of poverty, unemployment and underdevelopment media has a responsibility towards developmental journalism. It has also a role to make formation of public opinion which can force the political parties to address the core issues haunting the country's progress. Media acts as an interface between the common man and the government. It is a very powerful tool and had an ability to make and break the opinion of people.

Media throughout its various means of newspapers, television and cinema is what rules the heart and minds of people. Here are some examples like as the advertisement by TATA group, Jago Re, relating the proper use of vote not only charming the public but also have a huge impact on their minds. We have another example of 'Satyamev Jayate' and initiative of Aamir Khan which influence our minds and changed our way of thinking on some major social evils prevailing in the society.

Media is essential for the democracy in two reasons. First, it ensures that citizens make responsible, informed choice rather than acting out of ignorance or misinformation. Second, information serves a 'checking function' by ensuring that elected representatives uphold their oaths of office and carry out the wishes of those who elected them. In the society the good relationship between media and government represents a vital and healthy element of fully functioning democracies.

So in other words we can say that media plays an important role in Indian democracy by giving true facts to citizens which influence our decision making power to choose our representative, government or a personality by whom we want to be governed. But though sometimes there were cases that media is not performing its duty properly and become so called 'Paid Media' but we can't submit a strong argument on the basis of some rare cases that the whole media is not truthful in its duty. We cannot blame whole media though some persons or journalists engaged in corrupt activities who play the dirty game by taking the money from some people by misuse of media. In short media is an important part of our lives and it is impossible to lead and develop life without media (Anju 2013).

6 ROLE OF MEDIA IN AGRICULTURAL DEVELOPMENT

Agriculture is the cultivation of land related activity includes Agriculture production, animals, and other products used to sustain life. Agriculture is playing pivotal role in the rise of sedentary human civilization. This Agriculture is carried out in various methods in different places. This differ from place to place in some places farmers using new technological agriculture equipment's and in some places farmers are still using traditional methods. There is no doubt that agriculture is back on the development agenda. But despite the promises and the rhetoric from governments worldwide, investment in agriculture and rural development is still lagging. Communication for agriculture is also not seen as a major priority at either national or international level and the role of the media as an effective player in agricultural and rural development is undervalued. Reporting on agriculture is largely restricted to natural disasters, food shortages and rising food prices. Some argue, however, that the media has a potentially broader role in raising the profile of agriculture amongst decision-makers as well as the wider public, and in communicating farmers' needs (Mancha2012).

The role of the media in agricultural and rural development was the topic of the 2009 annual seminar of CTA (Technical Centre for Agricultural and Rural Co-operation), an institution which works in the field of information for development. Over 150 journalists, communication specialists and development practitioners gathered in Brussels to discuss the constraints, challenges and opportunities for the media to promote more effective agricultural development.

When we talk about development then the agricultural sector plays an important role in our country. So here I think it will be not wrong to discuss how media plays an important role in agricultural development. In India even though it is a poor country, the central and state government started many programs to increase the productivity with the limited resources and preserve the existing resources in the form of sustainable development. Construction of irrigation canals, providing HYV, seeds and fertilizers are the main concern of central and state government. Besides this government's media organizations like PFB, AVP and NGO'S occasionally exhibit the developmental programs and schemes regarding agricultural, animal husbandry, soil testing in addition to the

information disseminate by institutions and universities. Radio and television programs carry such useful episodes to educate our illiterate and literate farmers (Anjum 2012).

The success of agricultural development programs in developing countries largely depends on the nature and extent of use of mass media in mobilization of people for development. The planners in developing countries realize that the development of agriculture could be hastened with the effective use of mass media. Radio, Television has been acclaimed to be the most effective media for diffusing the scientific knowledge to the masses. In a country like India, where literacy level is low, the choice of communication media is of vital importance. In this regard the television and radio are significant, as they transfer modern agricultural technology to literate and illiterate farmers alike even in interior areas, within short time. In India farm and home broadcast with agricultural thrust were introduced in 1966, to enlighten farmers on the use of various technologies to boost agricultural development. At present, there are about 50 such radio units all over the country. With the main stream of Indian population engaged actively in agriculture, television could serve as a suitable medium of dissemination of farm information and latest technical know – how. The farmers can easily understand the operations, technology and instruction through television. Among the several mass media, newspaper and farm magazine are commonly used. They have a vital role to play in the communication of agricultural information among the literate farmers. Increasing rate of literacy in the country offers new promises and prospects for utilizing print medium as a means of mass communication. The print media widened the scope of communication. It is cheap and people can afford to buy and read them at their convenience. It is a permanent medium in that the message are imprinted permanently with high storage value which makes them suitable for reference and research. Agricultural journalism is of recent origin in India. It came into existence just five decades ago. It is now gaining importance, particularly after the establishment of agricultural university in India; technical information needs to be provided to the farmers at the right time and in the right way, so that the productivity can be increased. In the view of increase in literacy level to 52.11 percent during 1991, print media has acquired a greater role in dissemination of information on improved agricultural practices to the farming community and also to inform the public in general. India has farm magazines in every state, published mostly in local languages. Agricultural department also encourages the publishing of such farm magazines particularly through farmers association. The coverage of different subject matter by radio, television, newspaper and farm magazine are almost similar with regard to agriculture, horticulture, animal husbandry, agricultural marketing, agricultural engineering and cooperatives. Any development programme implemented by government to reach people by means of better communication. In this context electronic media is playing important role, especially Radios and Television. It is creating awareness to tribal farmers and changing social behaviors in adopting new technology in agriculture, and also which crops have to be grown in which season, which soil and what pesticide and fertilizers to be used.

As these people are innocent and illiterates some brokers are trying to sell them fake seeds, pesticides and fertilizers to tribes. Media can develop the awareness about these things. But these incidents of media bringing them into light and awaking people. Apart from this media is helping introducing new variety of seeds. Apart from this media is providing information about weather. In the time of natural disaster media is playing key role in bringing them to officials and trying them to get exgratia.

7 OBJECTIVE:

The broad objective of this study is to importance of media in the overall development of any country. Media acts as an interface between man and government. Media also plays a major role in the upliftment of society and directly or indirectly affects the society.

8 RESEARCH METHODOLOGY:

Keeping in view the objectives, this research design was adopted to have a greater accuracy and an in depth analysis was done. The research design employed for the study is of descriptive type. Available secondary data was extensively used for the study. The investigator has procured the data

through secondary survey method. Different news articles, books and the web were used, all of which are enumerated and recorded.

9 CONCLUSION

It can be said that media plays an important role in the overall development of any country whether developed or developing. The role played is seen in every field of development whether it is social, political, economic, educational etc. In other words, media is a back bone of the development of a country. It can be rightly said that the effect of media is vast on the life of each and every individual. With the on-going development in the Information Technology field in society, media has given a sizeable amount of attention to the need of education and culture diversity and promoted media consciousness among individuals. Media has opened multi dimensions and has given a new meaning to education in all levels. Education has become more entertaining like never before with online learning. Media also plays an important role in the development of democracy of a country. It keeps the people informed about the current affairs of the government. Media also intermediates between the government and the people, through which both are inter-connected. Media and democracy are the same sides of a coin and they cannot function independently. They are dependent on each other.

Agriculture is a important occupation of our country. Media plays an important role in the field of agriculture. It is through media farmers community of any country is well informed of each and every new agriculture policy of government. Media highlights or advertises every new product which could be beneficial for the farmers. It also informs them regarding the new types of fertilizers, chemicals whether they will be pesticides or anything else which a farmer can use for the more and more production. In a country like India media also gave information to the farmers regarding the weather forecasts. Monsoons which play an important role in their agriculture sector and weather forecasts help in predicting rainfall. This enables the farmers to plan their sowing seeds accordingly. Hence, we can say in true sense that media plays an important role and is the backbone in the overall development of any country of the world.

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“Meaning of Politics and Political Parties for Kyai and Boarding School Students Based on NU (Nahdlatul Ulama) in West Java Indonesia”

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ABSTRACT. The role of boarding school in a rural community empowerment during the reign of the new order, especially in the 1970s and 1980s, in addition supported by a centralized government was also made possible by the not so pervasiveness of information communications technology and rural areas. Communication media such as newspapers and television broadcasts, when it has not spread to the villages, so the role of community leaders, both formal and informal leaders leader, is still very large and determine the success of programs of rural development launched by the central government. As an institution of informal education, boarding schools are considered to have leadership abilities opinion (opinion leadership) that can influence opinions, attitudes, and actions in the surrounding village communities against something the issue or problem that is growing. Kyai seen as a source of information about truth which is believed by the people will take them to the welfare state. Limited access to information for rural communities to follow and understand the developments taking place outside the social system, increase the role of clerics as a gate-keeper for reforming ideas increasingly prominent. Kyai is one of the resources that development become the main reference for the village people.

Now times have changed; order or system of government and the Indonesian political system has changed; access information to the outside world is no longer a significant barrier to rural communities. Information technology devices such as television sets, mobile phones, and even the Internet is no longer a foreign object for residents of rural communities. Facilities and transportation prasarna was now possible for people to become more mobile migration, so what happens in the outside world immediately known also by the villagers.

Actual factual conditions and that certainly implies also the role and functions of the boarding school clerics or religious leaders of Islam in general in rural communities pemberdayakan. Kyai and pesantren which leads frequently regarded not just institutions non-formal education that teaches problem and the religious knowledge to his students, but is also seen as an agent updates a very big role in socializing and legitimize reforming ideas (innovation) originating from outside the social system to be adopted by members of the public who are in boarding schools around the community, and even for the wider region again.

KEYWORDS: Kyai, Political Party, Opinion leader, boarding school, Informal Education Institutions

1 BACKGROUND

The end of the New Order administration has brought a change order on almost all aspects of lives in Indonesia. Gusts of wind of reform which was originally breeze turned into a tight and almost out of control with the primary mission of creating social change (social changes), both in macro and micro level. Change order that was initially felt in the social and political color, are gradually encroaching upon other aspects, thus 'forcing' changing the structure and function of social systems and subsystems subsystems. Change is theoretically implies also a shift in the social status and role of the people who are in the social system.

One of the realities of change as the impact of the reforms is what happens on the role and functions of social organization, Nahdlatul Ulama (NU), especially in the conduct of politics. If earlier

(in accordance with the Nahdlatul Ulama Khittah 1926) political behavior NU patterned cultural (cultural oriented) by focusing on advocacy and empowerment, political behavior NU now increasingly showed his face patterned structural (structural oriented). Shifting political behavior can be seen from the NU's political role that was once independent and opposition partisan, of populist political parties into political power. Despite the shift in political behavior is more personal or communal, not institutional, but in practice it is difficult to separate the two. Due to personal or group actions performed by NU leaders always carry symbols keroganisasian NU, either directly or indirectly.

According Badrun Alaena (2000: 103 -104), a shift in political behavior can also be seen from the involvement of NU figures are intensely mobilizing the masses nahdliyyin to prop up the votes of the National Awakening Party (PKB) in the 1999 elections, as mandated in the outcome of the plenary meeting of the Board Nahdlatul Ulama (NU) 4th dated July 24, 1998 in Jakarta. The results of this meeting contains a call for all citizens to support and maintain NU PKB as the only party owned by NU. In addition, the internal conflicts that occur in the body of the current CBA, the stronghold Adurrahman Wahid (Gus Dur) with Muhaimin Iskandar camp that gave birth to twins in the party's management, further confirms the shift in political behavior.

If we look closely at a glance, the political behavior NU can now be said to be counter-productive to the pattern of political behavior NU pascamuktamar in Situbondo in 1984 where NU decided to withdraw from percataturan practical politics to get back to the line of struggle initially, ie, as a socio-religious organization. Khittah NU 1926 NU asserted that political activities should be oriented towards the empowerment of civil society (civil society) in terms of control of power (moral force). However, Hasyim (1999: 108) states, NU action to participate in the birth of PKB and political involvement in the party can not automatically be used as an excuse to justify that NU has been involved in practical politics and deny the khittah. Because, NU itself has made a very firm line of demarcation where the relationship between NU and PKB just be moral, cultural, historical, and aspirational, rather than cultural.

The magnitude of the role of clerics in the empowerment of rural communities in the reign of the new order, especially in the 1970s and 1980s, in addition supported by a centralized government was also made possible by the not so pervasiveness of information communications technology and rural areas. Communication media such as newspapers and television broadcasts, when it has not spread to the villages, so the role of community leaders, both formal leaders and informal leaders, really is still very large and determine the success of programs of rural development launched by the central government , As the informal leaders, clerics considered to have leadership abilities opinion (opinion leadership) that can influence opinions, attitudes, and actions in the surrounding village communities against something the issue or problem that is growing. Kyai seen as a source of information about truth which is believed by the people will take them to the welfare state. Limited access to information for rural communities to follow and understand the developments taking place outside the social system, increase the role of clerics as a gate-keeper for reforming ideas increasingly prominent. Kyai is one of the resources that development become the main reference for the village people.

This time there have been changes; order or system of government and political system of Indonesia has changed; access information to the outside world is no longer a significant barrier to rural communities. information technology devices such as televisions, mobile phones, and even the Internet is no longer a foreign object for residents of rural communities. Facilities and transportation prasarna now possible for people to become more mobile migration, so what happens in the outside world immediately known also by the villagers.

The research focused on the meaning of politics and political parties and Pesantren Kyai NU Student-Based (Nahdlatul Ulama) in West Java.

2 THE INTENT AND PURPOSE

In particular, this study aims to explore and explain:

1. The meaning of politics for Kyai and Pupils of boarding school in West Java.
2. Meaning of Political Parties for the Kyai and Pupils of boarding school in West Java.

3 RESEARCH OBJECT

The object of research is defined in this study are Tasikmalaya District, West Java Province, because of the existence tends to be associated with NU ulama and Islamic scholars located in East Java province, where the history of NU as a social organization birth. In fact, when viewed from the aspect of the population, the number of NU members in West Java Province, particularly in the district of Tasikmalaya, not much different from the population in the province of East Java. Tasikmalaya regency does not vary much with the presence of Jombang in East Java, which is the center of the lodge salafiyah (NU) in Java Barat. Tetapi echoes of the role and function of NU ulama in West Java province in the process of national life in Indonesia is still less than what happens in Java East.

4 RESEARCH METHOD

This study used a qualitative approach. Qualitative research is to understand the research process, which is based on research traditions with typical methods, which examined the problem of man or society. The researchers built a complex and holistic overview, analyzing the words, informants view detailed reports and conduct research in nature (Creswell, 1998: 15). Meanwhile, Deddy Mulyana in Deddy Mulyana and Solatun (2007: 5) defines the interpretive qualitative research studies (using interpretation) involving many methods, in examining the study. Denzim and Lincoln (1998: 3) on Deddy Mulyana and Solatun (2007: 5) states, in accordance with the principle of epistemological, qualitative researchers usually examine things in their natural environment, trying to understand, or interpret, phenomena based on another meaning provide these things.

The study was designed as a qualitative study using the case study method (case study). According to Creswell (1998: 61), a case study is the exploration of "limited system" or the case (or cases) from time to time through a detailed, in-depth data collection involving multiple rich source of information in context. Technically, the case study is an empirical inquiry that investigates this phenomenon in the context of real life, when the boundaries between phenomenon and context does not seem firmly, and where evidence multi resource used (Yin, 2002: 18).

Use of the approach, design and research methods are based on the consideration that the purpose of this study is to explore and explain the phenomenon of the function and role of scholars in the empowerment of rural communities after the new order in a comprehensive manner by taking the case to the school leader Kyai NU pesantren in West Java province, Indonesia.

4.1 Data collection technique

Primary data was collected through in-depth interviews (depth interview) with the informants, who performed many times to the data and information obtained is considered saturated. In addition, primary data will also be captured through the activities of researchers in conducting participant observation (participatory observation) in some community empowerment

Villagers in some areas of research objects. In certain circumstances, it is also planned to do the crawl data through questionnaires.

Secondary data was collected through a review of the documentation, archives, and literature relevant to the context and focus of the research study.

5 RESULTS AND DISCUSSION

5.1 Meaning of Politics for the Kyai and Boarding School Students Based NU (Nahdlatul Ulama) in West Java Indonesia

Many elite figures who appear in the stock NU nomination and election of Regional Head (elections) and even the election of the President and Vice President of the Republic of Indonesia, have triggered numerous polemics about NU commitment on Khittah 1926. In Election (election) President and Vice President in 2004, No one figures NU elite who appeared as a presidential candidate, namely Hamzah Haz, who is nominated by the United Development Party, and two people as a candidate for vice president, which Hasyim as a companion Megawati Soekarnoputri, who nominated the Indonesian

Democratic Party of Struggle and Solahudin Wahid (Gus Solah) as a companion Wiranto, the Golkar Party nominated. Not to mention the countless NU figures contesting the election, both the gubernatorial election and the election of regent / mayor.

The NU figures in politics is certainly not consistent with the results of the congress NU in Situbondo, 1984, which confirmed the return of NU to Khittah 1926, the battle lines are more stressed gait NU as a religious social organizations through religious functions and educational organizationally not bound with any political organization. It is therefore natural that develops flavors were worries about NU and the kyai commitment to community development will be faded as the shifting cultural orientation toward structural orientation.

According to van Bruinessen, NU local leaders who gathered there were overjoyed by the return of their leader to practical politics, as they waited for more than 15 years with great disquiet. Local NU's leaders seem very eager to get back to the politics of patronage in 1950 and 1960. In fact, many of the delegates who expect the creation of formal relations between the NU and PKB, or alternatively transform into a political party NU lag. Observations van Bruinessen in line with the results of the research team STAIN Jember, East Java, in 2002, which found the political reorientation NU Jember from the cultural to the structural, and the tragedy of the political failures that often receives, makes NU Jember display an attitude and even political behavior progressive-radikalis impressed, sticking mainly when NU Jember want to compete and retain its practical political plots.

Bakhtiar Effendy (2000: 179) and Azyumardi Azra (2002: 44-46) states, a shift in political behavior NU Jember is increasingly revealing its structural orientation, it is recognized or not, like it or not, on some level, it can be said to have been knocked out and marginalizing joints - *Sendi Khittah*. Models of political behavior of this kind, it has been quite implicated in the reduction of building a political movement or cultural.

The tendency of a shift in political behavior NU today raises a big question, what about the NU national commitment to community empowerment, particularly the empowerment of rural communities where most of the NU community located? NU existence in rural areas in Java, especially in East Java and West Java, are always represented by the figure of clerics and Islamic boarding schools they lead. *Kyai* and *pesantren* which leads frequently regarded not just institutions non-formal education that teaches problem and the religious knowledge to his students, but is also seen as an agent updates a very big role in socializing and legitimize reforming ideas (innovation) originating from outside the social system to be adopted by members of the public who are in boarding schools around the community, and even for the wider region again.

The term "clerics" for the first time introduced by Clifford Geertz in 1960 within the framework of anthropological studies to represent the figure of scholars and clerics. Meanwhile, Horikkoshi in a study conducted in 1978 consistently distinguish the term "clerics" of "scholars" because the formal function of portraying. Ulema more plays administrative functions, while the clerics tend to play on a cultural level. With this argument, it was natural to a community association owners knowledge of Islam in Indonesia using the term "ulama" rather than "religious scholars", the Indonesian Ulema Council, and not the Assembly Kyai Indonesia.

Previous studies of clerics showed that the socio-political behavior among religious scholars, in many ways, influenced by at least two factors.

First, the social position of clerics who showed a driving force of change in society. Horikoshi study conducted in 1978, for example, shows the power of clerics as a source of social change, not just in public schools but also in the surrounding community. Previously, Geertz in 1960 showed Kyai as a realtor culture (cultural broker) and stated that the influence of clerics is on implementation of this broker functions. Although politically clerics categorized as someone who does not have experience and professional ability, but socially proved capable of bridging the various interests through the language most likely to be used.

Second, personal strength factor that is colored by the theological idea of portraying the basis of behavior. As someone who is often identified as having a charismatic force in the midst of the society, clerics deemed to have the ability to "extraordinary" to mobilize people, especially in determining political choices. Kyai are not politicians, but political calculations often considered a political fatwa last to follow. Gus Dur case is still in its stand to maintain its position as the President at that time, as known to many people, actually, because the "advice" clerics are pushing to take such a decision.

5.2. Meaning of Political Parties for the Kyai and Boarding School Students Based NU (Nahdlatul Ulama) in West Java Indonesia

NU existence as a socio-religious organization in the history of its development can not be released to the boarding school. NU was born and developed in schools, as a real pursuit of the leaders or leaders of pesantren Dubbed the clerics. In the early days of its establishment, NU insists his fight lines that favor the aspect of community empowerment. Through educational activities at Islamic boarding schools, the founders hope NU pesantren function and role as an institution that became the focal point of community empowerment based on a mental and spiritual development, known as Khittah 1926.

But in its development, function and role of pesantren (including kyainya) allegedly shifting, along with the motion of the political dynamics in Indonesia. The reform era has opened up opportunities for civil society organizations to take part in practical politics. Similarly, the socio-religious organization Nahdlatul Ulama, which is now widely recognized as the main base of the founders and supporters of the National Awakening Party (PKB). In fact, not a few among NU leaders who take part in other political parties, such as the United Development Party (PPP). These phenomena lead to concerns many people, including internally among NU, NU case has marginalized aspects of community development has been the line and direction of the struggle of the organization. NU signaled a shift in the orientation of cultural orientation toward structural orientation, it is merely the pros and cons or polemics, there is no sufficient scientific data to make sure it is valid.

NU signaled a shift in orientation was far more based on the orientation and behavior of NU clerics are transparently engaged in practical political activity and affiliation with political parties. In fact, traditionally seen as a charismatic figure clerics who always favors the empowerment aspects of society, not on political interests pragmatic.

However, several prominent clerics in the organization NU argues that jargon back to 1926 Khittah often understood as "skewed" by some nahdliyyin (NU followers): NU should not be involved in politics, NU only part of the "study" and "group". Yet more important than khittah lived is how to empower citizens. That is, the existence of NU should be seen as a strong organization in terms Jam'iyah and helpless in terms jama'ahnya. As an organization that has a wide network to the grassroots (the management at the branch level), the strength of NU is not only limited to the organization, but also overflows in the surrounding community.

6 CONCLUSIONS AND RECOMMENDATIONS

6.1 Conclusions

1. In Islamic societies, clerics are one of the elite who have a very respectable position and have great impact on the development of the community. Kyai become one of the strategic elite in society because as a figure who has extensive knowledge and deep understanding of the teachings of Islam. More than that, theologically clerics also seen as the heir to the Prophet (waratsat al-Anbiya).
2. Kyai a source of legitimacy is not only in the religious aspect, but also in almost every aspect of community life. At this point, we can see the strategic roles clerics, especially in the socio-political aspects of life in Indonesia.
3. The students tend to follow what was advised by clerics in a political act and behave. That is, the clerics did have a charismatic influence to direct the attitudes and behavior of others, especially the students.
4. The amount of influence clerics on social order, in fact, is not confined to the social system of madrasas but far spilled into the environment outside the boarding school, which is added to the surrounding community. This occurs because the function and role of the pesantren itself is not confined to religious educational institutions, but also plays a role as an agency or an agent of change.

6.2 Suggestions

1. Optimizing the role and functions of pesantren because from the perspective of cultural sociology schools may serve as agents of change and initiative, among which are pioneering in the surrounding community economic empowerment. Movement and arrangement made pesantren as the central point of the environment, will ultimately affect the movement and orientation of the life of the surrounding community.
2. The role of Kyai in empowering rural communities has been duly reconsidered because schools also depend a lot on the community life of the village or surrounding villages where the nature of the village is very supportive atmosphere of education required by a boarding school. Both pose a reciprocal relationship mutually beneficial, harmonious and dynamic, which in its development pesantren demonstrated ability as a change agent surroundings, not to mention its effect on the physical structure or the built environment in a village.

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Language as a Symbol of Ethnic Identity Bugis di Desa Punggur Kecil

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ABSTRACT. Human beings are communicating. The existence of communication inherent to the human being is a natural thing because humans have always communicated with each other. Communication is also a part of the culture, because in communication used symbols that can only be understood by people who know about the culture. But in science communication, systematic symbol is something to convey things or to be delivered by the communicator to the communicant and he understood it. Experts call this communication is language. When someone would communicate with other people, then it will not be separated from the element the use of language because language is a communication tool that is essential in human life, and is a means to express certain ideas or thoughts, said self-expression, hold interaction and social adaptation. Bugis in overseas contact with various cultures and traditions from outside adapted and analogous to the elements of the local culture they have. In communicating them to keep using the language Ugi, especially within its own group. West Kalimantan is one of the places where the Bugis migrate. This success can still be seen to this day one of them in the village of Punggur Minor where Bugis there may interact with the local community and even they can maintain their culture such as language Ugi, whereas the clearing Village Punggur is the Palembang but why not the language Palembang dominant. Even Punggur famous as Bugis village, and their culture actually affect tribes in Punggur. As the identity of ethnic groups, then the language Ugi` characterize or mark that differentiates it from other ethnic groups. This identity may be one factor pride in an ethnic group that is sometimes accompanied by a strange condescension or assume the identity of other ethnic groups.

KEYWORDS: language, symbol, identity ethnic

1 INTRODUCTION

Said human beings communicate. This implies that in meeting the needs of themselves and the environment, a factor that communication can not be avoided. Meeting the needs of the human it lasts for life so that he seeks to improve the quality of life towards the better through communication with the environment, but the environment has always made human faced with the problem that must be solved. Therefore man should require the ability to adapt to the environment at the same time in order to give rise to a sense of shared responsibility to preserve it. According Arnol Rose (Ritzer, 2004: 55) on the Theory of Symbolic Interaksionalisme there is an assumption that states via communication symbols can be studied a large number of meanings and values, and therefore can be studied ways the actions of others.

The symbol is a phenomenon that has sense according to the given context. Thus the meaning of the symbol is determined by culture. These symbols can be utterances in language, gestures, objects and so forth. Mulyana states (2002: 77) is said to be a significant symbol or symbols have meaning when it evokes in people who deliver the same response as that will also appear on the individual in question. But in science communication, systematic symbol is something to convey things or to be delivered by the communicator to the communicant and he understood it. Experts call this communication is language.

When someone would communicate with other people, then it will not be separated from the element the use of language because language is a communication tool that is essential in human life, and is a means to express certain ideas or thoughts, said self-expression, hold interaction and social adaptation. With human language can express their feelings and to speak do people are slowly learning about the customs and manners of the neighborhood where he lived. In other words, language is a system rather than symbols (marks in the form of sound) that people use to carry out the ideas

According to Schram in Cangara (2002: 42) that the language is a tool for introductory symbol. Dengan Thus we can assume that when we communicate or interact with other human beings, we will use the symbol in their delivery.

Bugis besides known as a sailor, Christian Pelras (2006) states that the Bugis traders and farmers. They go wander as making use of the infrastructure to achieve its objectives. Inside the colony they come into contact with different cultures and traditions from outside adapted and analogous to the elements of the local culture they have. In communicating them to keep using the language Ugi, especially within its own group.

According to Cohen (1978) and Horowitz (1975) in Mulyana (1996: 158) basically ethnic identity appears when two or more ethnic groups in touch often change ethnicity is a result of behavior modification group and modifications to narrow or widen the boundaries of ethnicity. In the process of mutual adaptation, which marks the identity of each group may change. But the focus was on what happened to the minorities as a result of entering indigenous communities. But there is also a wish to maintain ethnic boundaries by them as a criterion for determining membership in the group, as well as a way to indicate which one is a member which do not.

In this paper will focus on how the interaction patterns through the use of language in communication by Ugi Bugis tribe who settled in the village of Small Punggur snapper River District Pontianak regency. The location determination is due in addition to the Bugis many contained therein and the use of language Ugi is still often used by the local community. Even the language used Ugi not get resistance from the other tribe in the village Punggur. Although inevitably it must be recognized that a language if not ditunjangi by the language the user wishes to preserve it, let alone the government does not take part in preserving this culture, then one day these languages will disappear by itself.

This study used a qualitative approach with descriptive methods. One research methods used to identify and describe the actual state of the research object and it is in accordance with the circumstances when the study took place (Bungin, 2010). The technique of collecting data by interviewing the Bugis tribes are arriving in the village Small Punggur.

2 ETHNICBUGIS IN WEST KALIMANTAN

Ethnic History of Bugis in Kalimantan Barat (Kal-Bar) is very closely connected in Malay history. The linkage is reflected in some of the Malay literature, especially literary history. In the Malay literature, Tulfat Al Nafis, described the origin and role of Bugis Bugis is regarded as a hero. Since his arrival in West Kalimantan, Bugis people can coexist with the indigenous community, and a leader in several kingdoms. Bugis then referred to as one determinant of the history of West Kalimantan.

According Pelras (2006: 251) Overseas Bugis to West Kalimantan is influenced by two factors, namely, external factors that are known to the political constellation and factors from within or siri '. West Kalimantan is one of the places where the Bugis migrate. This success can still be seen to this day one of them in the village of Punggur Minor where Bugis there may interact with the local community and even they can maintain their culture such as language Ugi, whereas the clearing Village Punggur by Tahir Anjat is the Palembang but why not the language Palembang dominant. Even Punggur famous as Bugis village, and their culture actually affect tribes in Punggur. Does this happen because of the Bugis in addition to a very strong hold of their culture can still mingle with the

local community with even better properties remain highlighted mutual respect, no sense of exclusivity. This may be influenced by siri`nya mengadung element always maintain the dignity and respect for others.

According to A. moing MG (1977) in Patmawati (2005: 1) siri' has positive values to be developed for the benefit of the progress of society, where siri' is defined as self-esteem, which is for the benefit of society progress that has been institutionalized in the order value -the value of high moral norms to comply with laws, regulations, agreements and other forms of bonding in the community so as to preserve the life of a community. With the attitude of siri' , encouraging people not to fall behind in the form of any progress because the motivation to not dropping curiosity is rooted in siri' itself.

In addition to the above siri` also makes them do not want to fall behind in all fields, such as economy, government, even in matters of religion. So it's not surprising that they came to an area that they have the work ethic high that famous Bugis said as clearing land and this can be proved on their famous offspring and grandchildren as a landlord. While in government they also look directly to the policies prevailing in society. Moreover, the tribes in Indonesia always opensif the arrival of tribes from the outside. Nature is what enabled them to blend in so quickly, especially newcomers may appreciate the local culture. As for religion, they are very strong hold and retain their religion wherever located. In fact there is a saying "if he is not the Bugis religion other than Islam". It is interesting to study because the Bugis while retaining the culture that they bring from their respective regions, but they also can interact with both the local community and even be involved in regulating the survival of local communities. The language used in everyday speech by the Bugis in West Kalimantan is the language of Ugi. Communication in the language of Ugi still found. Especially in families living in Kampung Bugis Bugis. The preservation of these languages is determined by the settlement by ethnic groups.

Although there is no doubt that the language Ugi also widely unknown by the descendants of Bugis, those who intermarriage with other tribes that do not use the language of Ugi family.

3 IDENTIFICATION OF OWNERSHIP IN UGI VILLAGE PUNGGUR SMALL

Language specific synonymous with a particular community, in this case is the language of the Bugis (Ugi`). Language Ugi` be synonymous with ethnic groups Bugis. Jadi language capable of creating ethnic. Citing the views of de Saussure, Ernst Cassirer (1987: 1886) in Brata (<http://antropologi.fib.ugm.ac.id>) that "de Saussure draw a sharp line between la langue and la parole. Language (la langue) is universal, while the process of speech (la parole) as the temporal and individual. So there's that every individual has his own style, but often overlooked differences existing in the individual.

Interviews with researchers informants explained that special in West Kalimantan ethnic group originating from South Sulawesi good it Makassar, Mandar and Toraja still know their language and considered, but the language and dialect of each tribe is different. Opinion informants earlier, according to the opinion of an informant, a primary school teacher in the village Punggur immigrants who happen to be native of Makassar, Mr. Yassin. From what is stated is seen that inter-ethnic language was very different, because they did not live in an area that mingle among the various tribes except the Makassar, so that even stay in Makassar Bugis Makassar still understand language and vice versa.

According Mattulada (1997: 266) until now, the Bugis people still identify themselves by governments Bugis ever, inhabiting the local districts, Sinjai, bone, soppeng Stead, Didenreng, Rappang Pinreng, Palewali-Museum, Engrekeng Luwu, Pare-Pare, Barru, Pangkajene islands and Parros. Bugis language used in each masingdaerah has a relatively small difference, the experts called by the dialect, largely made up of two or more sub-dialects.

Although discussed between Bugis (also) and Makassar have close linguistic relationship, but the two sides could not understand each other when they communicate with each discussed. However, the process of acculturation in many areas of life, including the field of materials, arts and literature, producing a wide range of cultural similarities between the two ethnic groups. It allows Mathes, a Dutch scientist of the 19th century, adding to the Dictionary Bugis Makassar and an album of his ethnographic contains the same image to both the dictionary and saw similarities model homes, boats, farm tools, pieces of clothing and so on. The only difference in the terminology used. Today, when it is outside the province, including West Kalimantan, Sulawesi, everyone who is a Muslim, what ethnic group he Makassar, Mandar, or even Wotu Bajo will be happy to introduce himself as the Bajo.

The phenomenon that occurs in the small village Punggur today based on interviews with several informants who claimed to still descendants of Bugis ethnic groups, even though they lack expertise in Bugis language but they remain proud of the language. In line with what is disclosed by Cohen (1978) in Mulyana (1999: 158) that essentially "that identity or ethnic identity that would occur if two or more ethnic touch. Here we see that in the village Small Punggur are ethnically diverse, but the language of Ugi persisted until today. In the Village of the Small Punggur berlatarkan ethnic diversity, people's lives can be said to be harmonious.

As the identity of ethnic groups, then the language Ugi` characterize or mark that differentiates it from other ethnic groups. This identity may be one factor pride in an ethnic group that is sometimes accompanied by a strange condescension or assume the identity of other ethnic groups. According Brata (<http://antropologi.fib.ugm.ac.id>) identity is unstable or raw but always proceeds through discourse to communicate, so the identity is always awake, dynamic, changed or even destroyed. In this case that occurred in the village of Small Punggur, that each ethnic group there has identity or identity. Especially for rural Punggur, came from the sense of ownership of the language Ugi` which flavor is expressed through everyday communication, so that the identity of the form language Ugi` is the beginning of the preservation of the ethnic groups.

4 CONCLUSION

Bugis in overseas contact with various cultures and traditions from outside adapted and analogous to the elements of the local culture they have. In communicating them to keep using the language Ugi, especially within its own group.

West Kalimantan is one of the places where the Bugis migrate. This success can still be seen to this day one of them in the village of Punggur Minor where Bugis there may interact with the local community and even they can maintain their culture such as language Ugi, whereas the clearing Village Punggur is the Palembang but why not the language Palembang dominant. Even Punggur famous as Bugis village, and their culture actually affect tribes in Punggur. As the identity of ethnic groups, then the language Ugi` characterize or mark that differentiates it from other ethnic groups. This identity may be one factor pride in an ethnic group, sometimes accompanied by a strange condescension or assume the identity of other ethnic groups.

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Social Media Consumption and Adolescents' Role Model

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ABSTRACT. Media is one of main information resources for human. Media was made people stay update with event surround them. Furthermore, media was help people to think what they need to think. Consequently, media constructed the world that we saw it. For instance, what we believe about beauty concept was come from media. Media effect was coverage all range of age. The biggest effect was happened to child and teenager. Since their brain and emotional were not developed yet. Teenager cannot filter which are a good influence for them. For teenager, media also influenced them in choosing role model for their role in daily live. Most of them found the role model or idol from media such as social media. The aim of this research was to portray teenager's role model. It also discussed about the way they select the role model and the reason behind it. Authors use interview as a data collecting tools. The results provide that the role models for majority adolescents were a media celebrity, micro-celebrity, and sportsman. They employed social media, especially *youtube*, in searching information about their role model. Adolescents said that they admired role models' skill, physical appearance, and achievement. The effect of role model not only the imitation stage but also in transformation stage.

KEYWORDS: social media, role model, adolescents, micro-celebrity

1 INTRODUCTION

Indonesia is one of the highest populations in the world. Badan Pusat Statistik (BPS) states that the total population in Indonesia (2016) was 258 million people. The population was dominated by productive age categories. Many countries attained their success at that moment. Since, people with a productive age could help their country in developing their economic. The same event occurred in Indonesia. The productive age people tried to improve their own economy through difference occupation.

Data that launched by BPS in 2016 argue that more than 45 million people in Indonesia was worked at government and private sector employee. It is not surprising because people were indoctrinating by their family and environment. They believe that being an employee was a best occupation for guaranteeing their life. But the difference perspective comes from adolescent where they more open mind than the elder. The difference perspective was also supported by technology development. Since, technology development made a new skill or a new job description.

World Forum Economic (WFE) report about the future of jobs also explained the same trend. WFE said that in the future people would work in a job, which hasn't appeared nowadays. Furthermore, they stated that 65% of children who entering primary school today will work in completely new job types that don't yet exist. It will give a variance jobs for adolescent.

In addition, internet was also influenced in the future trend of jobs especially for adolescents. Since, internet gave them a wider information about the latest trend. Furthermore, internet was trusted as a public sphere where every one could express their opinion or idea. Internet also a place for creative people where they could make a new profession based on their activity. For example, people who active used in twitter and got many followers, they will know as *seleb tweet* (Indonesia word) or micro celebrity. They could get income through promote some product to their follower.

Theresa Senft (2008: 25) defined micro-celebrity as a new style of online performance that involves people 'amping up' their popularity over the Web using technologies like video, blogs and

social networking sites. In addition, Marwick & Boyd (2011) argued that micro-celebrity saw their friends or followers as a fan base that they used to manage through various techniques in order to achieve popularity. They also did it in order to construct a self-image that can be easily consumed by others.

Currently, micro-celebrity became a dream job for adolescent. They love this job since it is part of their daily activity. Moreover, they didn't need to finish their formal education first. Therefore, they can start it anytime and do it as part time jobs. Micro-celebrity, in Indonesia, became popular from a several years ago till now. Commonly, they start their career as a leisure activity. They didn't have an intention or a plan to become micro-celebrity. Usually, they became popular because their picture viral in internet or social media.

Micro-celebrity received a positive reception from adolescent. They saw them not only as a person who have many followers but also as a role model. Some cases can be seen as evidence. For instance hashtag relationship goals that became popular in 'instagram' and 'twitter'. This hashtag was used to tell people what are your relationship goals with *tweet* or photo post. It became viral since many people upload their *tweet* and photo. The following picture shows many posts using hashtag "relationshipgoals" in instagram.

Some people uploaded their photo just to enliven the situation. On the other hand, it is just following the trends. But, adolescent saw it more than just a trend. They are vying in uploading their private moment. Indeed, adolescent used various and new way to make their photo viral. Sometimes, they take a wrong way. For instance, they interpreted the hashtag with an appropriate action like this following picture.

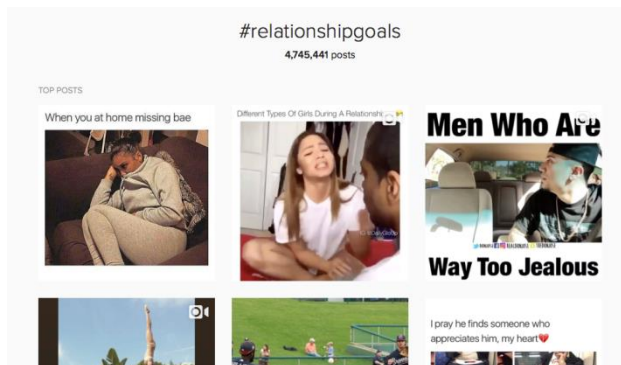


Figure 3 Picture with hashtag relationshipgoals

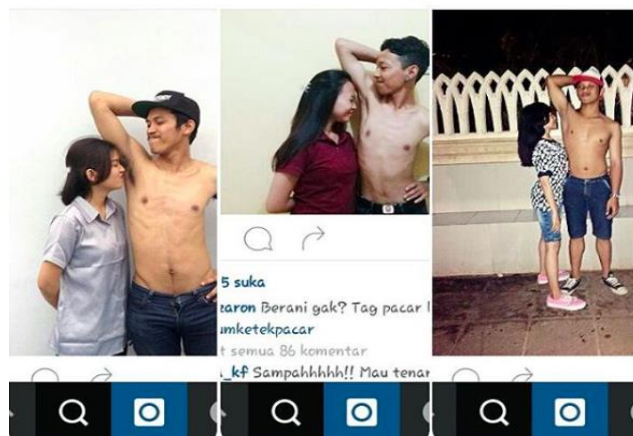


Figure 4 Armpit kiss phenomenon

This phenomenon was an evidence that adolescent got easily influenced by their environment. Since, adolescent was a stage where people haven't had emotional mature yet. Therefore, they

couldn't decide wisely. It is in agreement with definition of adolescent from World Health Organization (WHO), which defined it as the period in human growth and development that occurs after childhood and before adulthood, from ages 10 to 19. Moreover, WHO stated that adolescent experienced several changes at their age such as physical and sexual changes, development of identity, the acquisition of skills needed to carry out adult relationship roles, and the capacity for abstract reasoning.

American Psychological Association (APA), in line with WHO, argued that there are several aspects of adolescent development. They are cognitive, emotional, social, and behavioural development. Associate with cases above, we can see that the adolescent imitation was effect of their emotional development that hasn't matured enough. APA defines emotional development related to the feeling of who they are and who they want to be come.

Adolescent need a role model whom could gave them an example in living their lives. Bricheno & Thornton defined role model as a person who is respected, followed, and copied (Gladding and Villalba, 2012). In agreement with that, Vescio saw role model as someone 'to imitate', to be 'like', and 'perceived as exemplary and worthy' (Bricheno & Thornton). Azmi dkk (2014) clarify role model as "person who serves as an example, whose behaviour is emulated by others". Based on those definitions, role model could stimulate imitation. It differs from idol that couldn't directly stimulate imitation.

There are several factors that affected adolescent in choosing role models. A former research showed that media consumption affected role model selection. Research, which written by Azmi dkk (2014), exhibit that cinema had a greater impact on the adolescents minds. As the consequence, majority adolescent (62.7%) had film star as their role model, teacher (27.9%), parents (14.3%), sport man (12%), and politician (1.2%). But, it hadn't correlation with future occupation. Since, their future occupation was businessman (27.9%), doctor (18.6), and Engineer (14.4%).

In this research context, authors interested in exploring how social media consumption affected role model selection among adolescent. It is important since social media was the primary media for them and they couldn't separate from it. Moreover, authors would also see how social media consumption and role model affected their future jobs or their dreams job.

2 LITERATURE REVIEW

2.1 Role Model

There are various definition of role model. Gauntlett (2002) clarify that role model was a 'someone to look up to' and base your character, value, or aspiration on (Ivaldi & O'Neill, 2009). In agreement with that, Lockwood and Kunda (1997,1999) state that role model was a person who could inspire other with their achievement. They believed that person would achieve the same achievement with their role model. Moreover, Gladding & Villalba (2014) defined role model as a person whom others want to developmentally aspire to become or emulate.

The definition former could provide a key word related to role model i.e. role model could inspire or emulate people with their achievement. Recent studies showed that there are two factors that stimulate others to emulate i.e.: achievement was attainable and role models was relevance (Lockwood and Kunda, 1997). Furthermore, recent studies also coined that there are some attribute that people like to emulate from their role models. They are achievement, personality trait, physical appearance, etc.

Gladding & Villalba (2014) coined that the process of modelling was a developmental process where person influenced by their environment, for instance, family, concerts, on television, in the movies, on the radio. They also argued that there are the development stage for successful modelling, i.e. imitation (copying), impersonation (internalization), and transformation (change or adoption).

Role models could come from various occupations. Bricheno and Thornton (2014), in their research, argue that relatives were important role models for boys and girls. The next important role models for them are footballers and pop music stars. Other research clarify that majority of adolescents admires film star as their role model (Azmi et.al, 2014). The others role models that they admired was a teacher, parents, and sportsman.

2.2 Social Comparison Theory

Social Comparison Theory (SCT) discussed about the way people makes comparison with other in order to cognitive-social adaptation. Leon Festinger designed this theory in 1950. At the earlier, this theory assumed that people usually made comparison related to opinion and ability. The assumption continued to expansion. The current assumption stated that people also made comparison related to belief, life satisfaction, health, physical appearance (especially for women), and achievement (especially for man).

Several literatures argued that there is some motive that made people did comparison with others. Such as hadn't have standard about something, maintained a positive image, and self-improvement. The motive fulfilment would accomplish if they di downward and upward comparison. Downward comparison would maintain a positive image. While upward comparison would make self-improvement. But, this self-improvement would be effective if it is still in the range of their relevance.

Recent literature stated that people usually selected comparison standards that are similar to them-selves on the critical dimension. But, on the development, people made comparison with people who had similar attributes. Corcora, Crusius, and Mussweiler (2011) argued that similar attributes associated with the critical dimension and partially determine the performance on the critical dimension.

3 METHODS

All the data generated through interview with adolescent whom studied at senior high school. This interview was conducted through 10 adolescents. There are three things that authors want to explore through the interview i.e. their future jobs, role model, and attribute that they like from role model. All the data will be mapped and analysed after the interview.

4 RESULT

4.1 Adolescents role models

Authors asked three questions to adolescents in order to know they role models. The first question was who is your role model? Before asked that question, authors explained the definition of role model to them. There are various answered for this question. Most of them got inspired from micro-celebrity especially youtubers. And then, several of them got inspired from sportsman, and actor in video games. This finding in line with Azmi et.al (2014) research, which stated that, majority of adolescents admires film star as their role model, and following by teacher, parents, and sportsman.

The second question was about the media that they used as information resources. Majority of adolescents knew their role model from the internet especially social media. For example, one participant, who had Justin Bieber as their role model, said that she knew Justin from *youtube*. As we know that Justin Bieber was one of artist who became famous after he upload his song to *youtube*. Another participant also said that she knew their role model from *youtube*, movie, and video games. This discovery was in agreement with Gladding & Villalba (2014) research, which coined that the process of modelling was a developmental process where person influenced by their environment, for instance, family, concerts, on television, in the movies, on the radio.

The third question discussed about whether they had communicated with his idol figures. Average, participants made communication with their role model through their social media. But, the form of communication only limited to like or comment on their fan page.

4.2 Attribute of role models

The second part of this research was trying figure out role model's attributes that adolescents admires. Based on adolescents respond, authors make some categories related to role model attribute i.e. physical appearance, skill (such as singing, playing instrument, design, etc), and achievement (such as being an artist, micro-celebrity, etc).

The next question discussed about have they ever emulate their role model. Majority adolescents stated that they have emulate their role model but limited to their physical appearance and skill. Meanwhile, the achievement (skill or profession) motivated them to achieve the same thing for their dream jobs. Related to modelling process, we could say that adolescents were on the transformation process. Since, they not only incorporate but also did transformation.

4.3 Dream Jobs

The finding from the field showed that adolescents had a various dream jobs. Mostly, they had dream becoming a *youtube* artist, video games developer, and entrepreneur. Rarely adolescent had dream becoming a conventional job such as doctor, teacher, police, etc. It is contrast with Azmi et.al. (2014) former research which state that although adolescents admired film stars only two of them who had a dream becoming an actor.

In this research, majority adolescents admired celebrity (micro or not) and it influenced them in selecting dream jobs. One of the adolescent coined that they want to be entrepreneur similar to their role model. Since, the role model had relevance to them and had an attainable achievement. Therefore, they feel motivated to have a same job. Moreover, author asked how they could accomplish the same job. They would do it same with the role model did it.

5 CONCLUSION AND DISCUSSION

Role model was an important entity for adolescents at their developmental stage. An adolescent was a phase where they tried to seek value or belief that they could use it as a life standard. In order to seek the value, adolescents used various mediums or imitate it from role model. This research found that majority adolescents praised artist, micro-celebrity, and sportsman as their role model. Moreover, this research also found that adolescent used social media, especially *youtube*, as a information source. Social media could give them abroad information about their role model such as their skill or physical appearance.

Adolescents admired several role models' attributes, for instance, physical appearance, skill, and achievement. The interesting finding showed that 'physical appearance attributes' occurs among and across gender. So, girl could admirer boy role models' physical appearance but it wouldn't make them imitate it. It would be different if girls admired girl role models' physical appearance. They tend to imitate it. So did with a man.

Accordance to developmental process, majority adolescents was in the stage of transformation. We could see it when they use the same fashion style with their role model. In addition, we also could see it from adolescents' dream jobs. They want to be an artist, micro-celebrity, or entrepreneur just the same with their role model. It is normal because role models' achievement was attainable. Moreover, the role model was relevance for them. Since, micro-celebrity was an ordinary person who became famous because internet. As the consequence, adolescents saw there is the same opportunity for them to achieve it.

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Hatespeech in Arabic Language

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ABSTRACT. Nowadays, many people can gain the information access from many sides, such as television, social media, and so on. They can express their opinions, agreement and disagreement, like and hate. Many people can gain many information and opinions from social media, in the other hand; social media also becomes the main source of hate speech. This speech had the contents of hate, and it makes social public worried and disturbed, because it against some public social's attributes, such as: gender, religion, racialism, colour, national origin, sexual orientation, disability, or other traits. This research will investigate the constructions of hate speech in Arabic newspaper, hate speech is not freedom of speech, the variants of hate speech will be analysed from the units of language and also the background conditions that make some people using hate speech in the flow of discourse. The second problem elaborated in this research is the dominant themes of hate speech in the Arabic newspaper. The method in this research had divided into three main parts, they are: collecting the data, analysing the data, and reporting the data. The main data in this research is Arabic newspaper on-line. This research can be hypothesized into two basic problems to be solved, they are: (1) the variant of hate speech in Arabic language based on the units of language, and (2) the dominant themes of hate speech in Arabic language. This research will be the model beyond the variants hate speech in all languages. By elaborating the hate speech, the people can avoid massively the units of language containing the sense of hate in social media.

KEYWORDS: hate speech; Arabic Newspaper; variant of hatespeech; the dominant themes of hatespeech.

1 INTRODUCTION

Hate speech is not freedom of speech. This statement becomes the base theory to elaborate about hatespeech. Some people may give legalization of hate speech based on the values of democracy. In fact, democracy does not teach the people about hate, because it gives the people peacefull life. Hatespeech does not represent the peaceful. Hate speech can be formed by several acts, such as: insulting, abusing, provocation, doing agitates, delivering hoax. Hate speech refers to expressions that advocate incitement to harm (particularly, discrimination, hostility or violence) based upon the target's being identified with a certain social or demographic group (Gagliardone, 2015:10) Thus, hate speech can be defined as the speech expressing hatred of a particular group of people. There are many media for doing hate speech, such as: ethnic group, religion, faith, race/ racialism, gender, and sexual orientation. The phenomenon of hate speech has near correlation with the terms of *hoax* and *cyber law*. Some people in Indonesia had translated this term into "*ujaran kebencian*", but in Arabic language, the term of hate speech can be translated into */al-khitābāt al-karahiyyah/* (الخطابات الكراهية). Izat had given the definition of hate speech from three main elements below.

خطاب الكراهية : حالة ذهنية تتسم بانفعالات حادة و غير عقلانية من العدا و المقت و الاحتقار تجاه المجموعة أو الشخص المعرض ضده. (Izat, 2017:7)

Izat also emphasized that hate speech had been correlated with the three main substances in Arabic language, such as: (1) *al-'adā* (hostility or antagonism), (2) *al-maqat* (hatred), and (3) *al-'ichtiqār* (contempt). Hate speech has a specific form of provocation and agitation that make people, social group, and social demography in dangerous. In the other side, hate speech also was pointed as the expression which has been spreading and propagating in social media and it can make racialism hatred, intolerant. Hate speech also can be expressed by the nationalism sense aggressively. It was also being ethnocentrism and makes some social group discriminatively, such as migrant and

minority. In the new modern era, hate speech has some characteristics, based on UNESCO data, such as: (1) *permanence*, the hate speech was taken place in the long period of time, with the different forms, it was spread with many variant kinds of platform, it also was connected each other repeatedly, (2) *itinerancy*, or the power to endure, it means that the contents of hate speech are still being in the other places, with the different names or platforms, although the hate speech had been vanished and completely removed, thus the hate speech still has been enduring, occurring, and continuing, (3) *anonymity/ pseudonymity*, we can usually find the form of hate speech is anonymous, it makes the disseminator of hate speech feeling pleasant and comfortable to spreading it widely, so the disseminator does not take risk and consequences, (4) *trans-nationality*, it means that the hate speech can break through the nationality boundaries. Lillian (2007:917) had concluded that hate speech usually addresses racist and ethnicist discourses, and less often homophobic discourses. Elaborating about hate speech is particularly thorny, especially for linguist and discourse analysts, because identifying discourse as hate speech and taking a stand against it may be construed by some as taking a position in opposition to free speech rights. This article will investigate the hate speech in Arabic language. In arguing that hate speech is not a freedom of speech, this research tried to elaborate the construction of hate speech in Arabic newspaper and also the background conditions why the people had been used the hate speech.

2 METHODS

This research had been used the qualitative method. The data will be analyzed by the descriptive method (describing the structure of language). The methods in this research was divided into three basic parts: (1) collecting the data, (2) analysis the data, and (3) reporting the data. Collecting the data had been used the observation method to gain the informations about hate speech in Arabic language. The data will be analyzed using discourse theory from Halliday (1994). M.A.K Halliday (1994:22) declared three dimensions of field, mode, and tenor to determine the functional variety of a language. These three parameters can gain the context of situation in which language is used and to determine the register or the type of language used in particular situation.

Field of discourse is defined as “the total event, in which the text is functioning, together with the purposive activity of the speaker or writer; it thus includes the subject-matter as one element in it”. The field describes activities and processes that are happening at the time of speech. The analysis of this parameter focuses on the entire situation, e.g. when a mother talks to her child. The **Mode** of discourse refers to “the function of the text in the event, including therefore both the channel taken by the language – spoken or written, extempore or prepared – and its [genre], or rhetorical mode, as narrative, didactic, persuasive, ‘phatic communion’ and so on. Tenor of discourse (sometimes also referred to as style) describes the people that take part in an event as well as their relationship and statuses. The tenor refers to the type of role interaction, the set of relevant social relations, permanent, and temporary, among the participants involved.

This research is an introduction research to describe the information about hate speech in Arabic language, especially in the headline of Arabic daily newspaper. Reah (2002:32) concluded that headlines are important in their own right. They are the first text that a newspaper reader sees when buying and reading the paper. They employ a range of creative language devices to produce short, attention getting, highly memorable texts, and have the capacity to encapsulate an entire story in a few words. Some of article in the internet was collected to gain the information, the opinion, and the definition about hate speech in Arabic language.

3 FINDINGS AND DISCUSSION

The findings of the research will be divided into two main parts: (1) the variants forms of hate speech in Arabic language and (2) the dominant themes in Arabic language hate speech. Gagliardone (2015:10) had been concluded that the definition of hate speech sometimes becomes elusive term, hard to comprehend, and difficult to describe. But there is a main standard to examine the expression being hate speech or not, hate speech can be identified by approximation through the “degrading” or “dehumanizing” functions that it serves. There are two types of expression which can be identified as

hate speech. The first is to the targeted group and functions to dehumanize and diminish members assigned to this group. Another function of hate speech is to let others with similar views know they are not alone, to reinforce a sense of an in-group that is under threat. The findings and discussion in this article will elaborate the variant expression and themes which had been identified as hate speech in Arabic language.

3.1 The Variants Forms of Hate Speech in Arabic Language

This part will elaborate about the form of hate speech in Arabic language based on the unit of language perspective. Figure 1 is the illustration of hate speech in Arabic language. The intimidation using the words is a crime. Thus, the people have to be careful to write something in social media. In the figure 1, there is a form of hate speech using the question: */hal daqqat Sā'atud-dam/* "is there the sound of ticking a blood" as a provocation for doing battle in Tunisia. The sentence in figure 1 represent the intimidation and the agitation for doing the battle, thus the people have to make a distinct between hate speech and free speech. There is a standard and a constraint to make a speech in social media such as a newspaper, on line social media and so on. The writer should observe the choice of words or vocabularies. Many people agree to encourage the freedom of speech, but doing the freedom of speech must observe the awareness and the responsibility. Mazid (2012:88-90) had concluded about the various kinds of hate speech lexically. There are nine basic meaning of vocabularies for making hate speech in Arabic discourse, such as: (1) the meaning of **low**: *saafil* and *chaqīr*, (2) the meaning of **dirty**: *nijis*, *najis*, and *wisikh*, (3) the meaning of **double faced**, untrue, and dishonest: *munaafiq*, *firyah*, *kadhib*, (4) **irrational** and unreasonable: *majnuun*, *achmaq*, *chamaaqaat*, *aqlin wa diin*, (5) **sick**: *rabbina yshfiik ya saalim* (*May Allah heal you Salim*), (6) **immoral** and irreligious: *kaafir*, *murtadd*, *aahiraat*, *shaytaan*, *qilit*, (7) **shameless**: *faasiq*, *waqich*, *ikhjalu*, (8) **ethnic labels**: *bdiwi*, *khubaani*, and *chadrami*, (9) **animal**: *kilaab*, *qiradah wa khanaaziir*, *jurdhaan* (*rats*), *chumaar* (*donkey*).



Figure 5: The example of Hate Speech in Arabic Newspaper Media

Izat (2017:9-10) had concluded that the form of hate speech has near connection with the "instigation" or "provocation" (*at-tachrīdh* - التحريض). There are three basic forms of hate speech, they are: (1) the provocation for violence (التحريض على العنف), (2) the provocation for hatred/ hostility (التحريض على الكراهية أو العداوة), and (3) the provocation for discrimination (التحريض على التمييز). The form of hate speech in the group 1 (provocation for violence) can be looked at from the data 1 below, from the Yaman daily newspaper.

المؤتمر يسخر من افتراءات العدوان بشأن المعتقلين
Al-mu'tamaru yaskharu min 'iftirā'āti al-'adwāni bi-sya'nil-mu'taqilīn

Data 1 had represented the provocation for violence. The word */al-mu'taqilun/* or 'under arrest' has shown the people who had been arrested and tortured by the convention */al-mu'tamar/*. This provocation also supported by the verb */yaskharu/* 'to mock' or 'to make fun of'. This verb pressed out the reader for doing violence to the *al-mu'tamar* /convention/ who had been made fun with the under arrest people. The word */al-'adwān/* in the data 1 also made great provocation for violence. The second group about the provocation for hatred can be found in the data 2 below.

الأمريكي : طموحات أمريكية سعودية وراء الحرب على اليمن

Al-Amrīki : Thamūchāt Amrīkiyyah Sa'udiyyah warā'al-Charbi 'alal-Yaman

Data 2 had concluded about the provocation for hatred toward USA, the choice of the word /thamūchāt/ or 'ambition' can make the reader give the bad sense to USA, because the USA ambition is the background of the war in Yaman. The third group is about the provocation of discrimination. It usually contained about the provocation against the government. This kinds of hate speech can be found in the data 3 below.

واشنتن تعترف بمسئوليتها عن مقتل 12 مدنيا في قيفة
Wāsyinthan ta'tarīfu bimas'uliyatihā 'an muqtal 12 madaniyyan fī Qifah

Data 3 represented the provocation of discrimination towards the government of USA. Washington was blamed as the responsibility of the murder of 12 urban people from the Qifah group. It makes the provocation of discrimination towards the government of USA as the main actor in the murder of 12 urban people. The word /ta'tarīfu/ 'to confess' has the negative sense if it related to the word /muqtal/ 'death', 'murder', and 'killing'. This headline news in the Yemen-today-net was becoming the main element to provocation of discrimination.

3.2 The Dominant Themes (Contents) in Arabic Hate Speech

The research about the contents of hate speech had been done before by Oksanen (2014). The findings of his research concluded that the material contents of hate speech are focusing in (1) sexual orientation, (2) the physical performance, and (3) ethnicity. Zahrah (2014:23) had concluded in his research that hate speech in the Arab world was emerged the discourse of radical religious groups. One of the most long-standing "hate speech" in Arab world is the hate speech about "anti-Israel". The Jews and Zionism are like an evil tree. There are very strong reasons for Arabs and Muslims to hate Israel – a history of wars from 1948 to 2010 is quite enough and the memories of a few Muslims wars with Jews at the Muhammad period. There are many forms of hate speech towards Israel. Israel was represented as *wajh qadhir* (dirty face), *'iil chayawaanaat 'ashraf minhum (Israelis) bi ktiir* ("animal are far more honorable than them"). *'alhamdu li llaah 'ala ni'mati `islaam wa `ab'idna 'an haadhihi l `ummati l kaafira l faajira* ("Thank God for the blessing of islam and may He keep us away from this unbelieving/ shameless/ bare-faced nation"), common expressions of hate against Israel and Jews in Arabic also include *qiradah wa khanaaziir* (apes and pigs) (Mazid, 2012:41).

Discourse analysis of hate speech in Arabic language can be elaborated by the Halliday theory. There are some headlines in the Arabic newspaper that make the people being provoked with the violent, hatred, and discrimination, especially in the themes correlated with the religion and sectarian, such as in the data 4 and data 5 below.

اسرائيل تعتذر رسميا لمصر عن قتل الجنود في سيناء
Isrā'il ta'tadziru rasmiyyan li-Mishr 'an qatlil-Junūd fī Sīnā'
Israel made apologized to Egypt officially about the murder of soldiers in Sina (Data 4)

سياسيون و عسكريون إسرائيليون يطالبون بحوار استراتيجي مع مصر
Siyāsiyyun wa 'askariyyūn yuthālibūna bi-chiwāri istirātijyyu ma'a Mishr
The diplomatic and the soldiers of Israel asked to Egypt for dialogue about strategy (Data 5)

By looking data 4 and data 5, both of them can be elaborated from three basic elements of discourse based on Halliday, such as: field, tenor, and mode. Field was correlated with the time when the headline had been published. At this time, there was a conflict between Israel and Egypt, and five soldiers of Egypt had been killed by Israel in *Sina'*. This headline can press out the reader to get the provocation of hatred to Israel, because Israel was doing murder to the five Egyptian soldiers. In the other hand, Israel also gets some conflicts with the Hamas Movement. The tenor here involves the participants and their relationship. The participant here is the Israel government. Relating to the act of murder, this headline, in the data 4, was addressed to many public societies in Egypt, and also Hamas movement. The last element is mode. The text in the data 4 is headline news in *Al-Ahram* daily

newspaper in Egypt. The function of this headline was persuasive, in which it tried to persuade the readers (Egyptian) to believe what had been written by Al-Ahram daily newspaper.

4 CONCLUSION

This research had concluded two basic results, they are: (1) the variant of hate speech in Arabic language based on the units of language, and (2) the dominant themes of hate speech in Arabic language. The variant of hate speech in Arabic can be divided into three basic forms, such as (a) the provocation for violence (التحريض على العنف), (b) the provocation for hatred/ hostility (التحريض على (العداوة أو الكراهية), and (c) the provocation for discrimination (التحريض على التمييز). These forms had been supported by some vocabularies for constructing hate speech in Arabic discourse. The dominant contents in Arabic hate speech had been correlated with the religion and sectarian themes. There were many reasons for doing hate speech with the religion and sectarian themes. Studying about hate speech is elaborating about the moral ethic. Thus the public should care with moral ethic to share the information. Sharing information politely and having responsibility. In the other hand, the government should make the strong regulation to avoid the spreading of hate speech in social public. Finally, the people can gain the peacefull of life and say NO to Hate Speech, from hate speech to heart speech.

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 - <http://www.yemen-today.net/Today/DetailsNews.aspx?Id=27706> (data 2)
 - <http://www.yemen-today.net/Today/DetailsNews.aspx?Id=27706> (data 3)
 - Data 4 : Al-Ahram, October 13, 2011
 - Data 5 : Al-Ahram, September 2, 2011.

Facebook Usage Towards Reading Interest at News Portal *merdeka.com* (A Study in North Cikarang)

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ABSTRACT. Popularity of social media have grown since the early of 2000. They have eased people in exchanging information and sustaining relationship. In addition, social media have become an alternative for news distribution and consumption. One of popular social media platforms is Facebook in which many media organizations have utilized it as a medium for sharing information including news to provide up-to-date information, to increase article views, as well as to increase website traffics to visit their news portals. This research attempted to investigate the influence of Facebook usage towards reading interest at news portal *merdeka.com*, a study in North Cikarang. Theory used in this study was Uses and Gratification and the method was quantitative in nature. The data were collected through questionnaires for 100 respondents and SPSS 20 was employed to process the data. The result has shown that Facebook usage influenced 30.6% towards reading interest at news portal *merdeka.com* and the regression coefficient values obtained in this study was $Y = 5.489 + 0.575X$. In short, Facebook as a publication medium used by *merdeka.com* has successfully increased reading interest to its news portal.

KEYWORDS: *social media; Facebook; news portal; reading interest.*

1 INTRODUCTION

The rise of the Internet has provided lot of influences and changes in human life. If once the communication between humans was limited by space and time, hence the presence of internet has eroded those boundaries and provide more consumer choices in communication (Waldman, 2011). Based on Internet World Stats (2016), Indonesia ranked 5 out of 20 countries with highest number of internet users which reached up to 132 million active users. As a result of Internet use, users are now able to get the information of current situation in region or country rapidly through online and able to choose the most relevant, valuable, entertaining, or insightful information without having to rely on conventional media, such as reading it on newspaper, listening to new bulletin on radio, or watching it on television (Boyd, 2008). It is supported by the research from UC Browser which showed that 95.4 percent of Indonesian are likely to rely on the Internet as top choice for information (2016, as cited in Wardani, 2016).

Social media, as a result of internet development have grown since the early of 2000 and are currently popular among societies. They have eased people in exchanging information, making friends, and sustaining relationship. Besides, the rapid business world today has made competition among business become more intense and serious in which social media have been used as marketing tool by many business across different industries to create interaction with publics, promote as well as to enlarge their business. (Infinitdatum, 2015; Pereira et al., 2014; Kaplan & Haenlein, 2010).

In this context, media organizations or mainstream media have utilized social media as a publication medium with the aim to meet the information needs of societies, provide an up-to-date and quick information (Franklin, 2008). According to Picard (2009) and Yan et al. (2011), social media have currently been used as alternatives sources for news distribution and consumption to provide hyperlink/linkage of their news. Palser, B. (2011) studied that by publishing through social

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media, they enable media organizations to engage with audiences, create interactive and quick communication, to increase website web traffic, article views, as well as their economic success.

The most famous social media platform worldwide with more than 1 billion active users and ranked third as the top site globally after Google and YouTube is Facebook (Alexa, 2016; Facebook Newsroom, 2016). In Indonesia, Facebook is the top active social media platform with 77.58 million users and is in the fourth place after India, United States, and Brazil (WeAreSocial, 2016). Facebook is an easy-to-use application with free registration that available in 37 different languages and includes several public features for communication, such as: Profile – where users can express who they are and post what is going on; News Feed – updating list of stories and the sharing activity from Facebook connections; Groups – a private space to share common interest with small groups of people, like family, teammates, or best friends; Events – allows users to organize an event, invite guests, and send notifications and reminders to their friends; Pages – public profiles for artists, public figures, business, brands, and organizations to create a presence and connect with their community; Messenger – a messaging application that allows users to send private messages to other Facebook users; Photos – allow users to upload photos; Videos – allow users to share and watch videos; and Search – allow users to find any posts and people.

One of the online news portal that utilizes Facebook as its main publication medium is *merdeka.com*. According to Alexa, international rating site (2016), *merdeka.com* places the fifth rank as the top most popular news portal in Indonesia and becomes more well-known because of its publication on Facebook since Facebook is one of the site that drives traffic to *merdeka.com* website. *merdeka.com* differs from most other news portals, where most of them are built as part of the development of traditional printed or broadcast media companies while *merdeka.com* is purely part of digital media company which once built by technology company that consisted of people who know web server earlier than journalism. Moreover, *merdeka.com* does not have other forms of media (printed or broadcast). News portal *merdeka.com* is one of many media organizations that provides up-to-date information on the rubrics at its website page. However, due to the existence and emergence of many other news portals in Indonesia lead to competition among them, making *merdeka.com* has to compete and finds ways to attract readers as many as possible. In addition, since it is not ranked as the top most popular news portal, it might not become the preferred news portal to obtain information. Therefore, one of the efforts of *merdeka.com* is through frequently publishing any up-to-date information from any rubrics to Facebook to increase the reading interest towards its news portal.

Against this background, this study aims to answer the following research questions:

RQ1: How does the usage of Facebook as publication medium?

RQ2: How is the respondent's reading interest at news portal *merdeka.com* on Facebook?

RQ3: How much does Facebook influence reading interest at news portal *merdeka.com*?

Researcher hypothesis on this research is:

Ha: Facebook usage has significant influence towards reading interest at news portal merdeka.com

This research would give important significances to related parties both for academic and practical. To academic significance, it aims to enhance knowledge and provide insight about communication, especially on the usage of Facebook as publication medium, as well as can be used as a basis and reference for future researcher in conducting similar research. For practical significance, it would be important for company, public relations practitioners and to society. For company, the result of this study can be used by *merdeka.com* to identify and evaluate the publication on Facebook. Therefore, *merdeka.com* can take action whether to have better publication on Facebook or on other media. For Public relations practitioners, it can provide understanding about the effectiveness of publicity through social media. For society, it is expected to provide knowledge about the use of social media Facebook as publication medium.

2 LITERATURE REVIEW

2.1 News on social media

The development of technology Web 2.0; an online technology or website that allows users to interact and collaborate among internet users, has brought wide range of media options for public to consume,

produce as well as distribute news across the whole network (Stassen, 2010; TechTarget, 2015). Ludtke (2009) emphasized on social media, the new media that transform the way people receive and share news. New media are defined as a general term for a network or the Internet, mobile phones, or a different set of communication technology that have certain up-to-date features. New media are digitally made for individuals as communication tool to provide an open, flexible, interactive, dynamic information environment that allow individuals around the world to have mutual sharing, feedback and creative participation (Hearn et al, 2009).

Pierre Levy as the pioneer of new media theory, (as cited in Dijk, P. J., 2005) in *The Network Society: Social Aspects of New Media*, explained two dominant views of the differences between the first media age (broadcast) and the second media age (networks), which are about the social interaction approach and social integration approach. The social interaction approach differentiates media in term of how close the model of face-to-face interaction, where older form of media reduced the possibility of interaction, while the new media are more interactive and create a new sense of personalized communication. The integration approach differentiates media in term of how people use media as way to create community. Old media centralized on the source of information which audiences recognized, while the use of new media are as a shared ritual that makes individuals feel part of something bigger (as cited in Veltman, 2006).

Kaplan & Haenlein (2010) defined social media as group of internet-based application as the result of Web 2.0 that allow for the creation and exchange of user-generated content. It is considered as an important platform of virtual communications where enable millions of users to create a personal profile, identify and connect with other users and organizations to share information, knowledge and maintain social ties (Boyd & Ellison, 2008). It also enables any organizations to connect with their public with lower cost and higher efficiency than other traditional communication tools (Hassan, et al. 2015). Based on Hermida, et al. (2012), there are three categories of social media users which are high users refer to those who visited social media several times a day or at least once a day, medium users refer to those who visited at least once a week or once a month, and low users refer to those who visited less than once a month or not at all.

Gentle (2012) and Agichtein et al., (2008) (as cited in Hosan, A., 2015) explained the differences of social media and traditional media, where social media is operating in a dialogic transmission system or known as from many sources to many receivers, while traditional media is operating in monologic transmission model where the source is from one to many receivers. Besides, social media have several characteristics that differentiate from traditional media, which are in terms of reach, accessibility, usability, immediacy, and permanence. In term of reach, social media are capable to reach a global audience and reach wide range of information worldwide. Accessibility means that widespread communication is open for all, where it eases users to obtain information with an affordable cost and time efficiency, without have to own a printing press or broadcast outlet to deliver message. Usability means that social media is easy and quick to use as it does not require any special skills or training, where anyone can operate the use of social media. Immediacy means that social media is bringing virtually instantaneous response and interaction for public consumption, and permanence means that content published on social media can be altered almost instantaneously by editing in order to provide up-to-date information.

In this context, social media platform, Facebook, which launched in February 2004, was originally a platform for personal space to share information about oneself, but then has been used as a platform for sharing external content to social network (Oeldorf, A., & Sundar, S., 2015). With more than 1 billion users worldwide, Facebook has been used for people to stay connected with their family and friends, to discover the current situation happening in the world, as well as to share and express what matters to them (Facebook Newsroom, 2016). Because of its popularity, there are many researchers did a study about Facebook. For instance, recent studies are about the usage of Facebook for business-to-consumers (B2C) communication (Kwok, L., & Yu, B., 2015), Facebook as alternative new source among university students (Mesole, F., 2014), and for news consumption (Howe, J., 2011).

According to Leonard (2012, as cited in Kwok, L., 2015) since 2008 where organizations were allowed to build Facebook page for business purpose, Facebook has become the most popular and important platform used by organizations because it represents an opportunity to enhance interaction with their current and potential customers through profiles, groups and pages, where

“Like” and “Share” on Facebook are becoming important for any business organizations (Li & Bernoff, 2008). However, Kwok, L., & Yu, B. (2015) suggested that Facebook is not effective for business organizations to share messages regarding to sales and promotion of company’s brand, product or service, but is more effective for communication tool to send conventional messages. Chandon (1995) (as cited in Ricardo, 2016), agreed that social media Facebook is more efficiently used for providing pleasure or emotional benefits to users, rather than commercial benefits. Therefore, researcher concludes that news media organizations still have a big opportunity to utilize Facebook and attract Facebook users, since the main aim of news media organizations are not for promoting product or brand but to provide the information needs of users. Purcell et al. (2010) supported researcher statement, where he claimed that majority of news consumers get news updated on their Facebook page, either users directly get it because of following the page of news media or because of their social networks who share the news. News media organizations are creating Facebook page for publishing short news or links of articles which can be liked, commented, or shared as well as to direct users to visit their news portal (Winter, Brückner, & Krämer, 2015).

Based on Haristya & Suwana (2012), online news media in Indonesia is divided into two categories based on the initial set up as media publishers, which are first; online news portal as part of development form their presence in traditional printed media or broadcast, for instance Jawa Pos, Kompas, Liputan 6, second is those online news portal which do not have another form of media, for instance *merdeka.com*, *detik.com*, *okezone.com*, although some might belong to the group of media, for example *okezone.com* is part of MNC group, and *detik.com* is part of Trans Corporation. News portal is defined as a website or web page that contains the various types of news, with several characteristics in terms of content, functionality, navigation, audio visual quality, and interactivity. In terms of the content, news portal still uses the inverted pyramid technique as the rules of news writing, however, the writing style of news portal is less formal and should not be more than five lines of words each paragraph. In terms of functionality, many news portals connect their articles to social media, in order to ease the readers in obtaining news. In term of navigation, news portal offers several rubrics to facilitate their readers whom wish to read further on their specific topic of choice or interest. In term of audio visual quality, many news portals have added video to supported the news, and in term of interactivity, news portals provide a space for readers to provide feedback and enable readers to share the news to their social media site (Niles, R., 2015 as cited in Currie, T., 2006).

According to Paul Bradshaw (as cited in Eki, 2016) there are five basic principles of online journalism shortened as B-A-S-I-C (Brevity, Adaptability, Scannability, Interactivity, Community and conversation). The first principle is brevity which explains that in the writing of online journalism should be short, concise, and clear. Second is adaptability which explains that journalists must be able to adapt to the technology. Journalist are required to be able to use some applications from the internet, for example hypertext, audio, video, animation, live chat, etc. An online journalism should also be able to meet the criteria of skill such as actual writing skill and depth of information writing skill. Third is scannability which explains that news published on news portal should be easy to understand and allow users to find desired specific information. Next is interactivity which explains that in online journalism allows interaction and interactivity in three directions, between journalists and user, user and journalist, and user with another user through the column of comment. Last is community and conversation which explains that good journalism is those capable to establish mutual relationship with users, that allows users to actively involve as contributor or editor.

Hopkins (2010) studied that Facebook has become the most visited site as news source among all social media sites available as it is one of the leading platform that frequently refers to news portal through links shared by friends of their networks. Another research conducted by Statista, 2016 (as cited in Zuhra, 2016), showed that Facebook contributed more on the numbers of visits to news portal rather than the search engine Google, where Facebook contributed 41.4 percent while Google only contributed 39.5 percent. News media organization which are operating in a very competitive markets to reach audiences and advertising revenues are eyeing the potential of Facebook as social media for news consumption, most news organizations established their own Facebook page and hired social media specialist to share hyperlinks in order to drive traffic to visit their news portal (Hille & Bakker, 2013).

Sharing information from news Pages on Facebook is an easy way by only clicking “Share”, and it will appear on the Facebook wall that can be views by the Facebook friends, in which can direct

others attention to the news and increase the Page's exposure (Hermida, 2009). Hermida, A. et al (2012) and Singer et al. (2011), explained that news media organizations all around the world have been viewing and using Facebook because of its high number of users as their strategy for market growth plan to reach as many audiences and encourage more users to like and share their content.

Further, Howe, J. (2011) claimed that Facebook provides wider opportunity to news media organizations to engage younger audiences from 18-34, where nearly half the people who are news consumer and tend to like as well as share articles on news website are from 18 to 34 years old. It is supported by the research from Statista, 2016 (as cited in Zuhra, 2016) which showed that 64% of online news consumption is users from all ages ranging from 18 to 50+ with majority 64% of users with age 18 to 24. Another study by Baresch et al. (2011), reveals that about 49% of Facebook users share news information through links. Therefore, by publishing articles on the most popular social media site, it allows news media organization to reach as many readers because when a user likes or shares the links updated by news media organization, it will be posted on the user's Facebook wall, which help to spread the news. In addition, on average, Facebook users have at least more than 300 Facebook friends which directly give more exposure to the article they shared.

2.2 Theory Uses and Gratification

Theory Uses and Gratification initiated by Blumer and Katz (1974, as cited in West & Turner, 2010) emphasizes on the users and their active role in choosing and using media that can satisfy one or more of their needs. Uses and gratification theory also explains that users are self-aware and are able to understand the reasons why they use media. This theory has been widely used in many disciplines of study to not only for explaining the reasons why users use traditional media but also in the application of new media or social media as the theory is still relevant to the new media application because of its origin in communication literature (Whiting & Williams, 2013). Whiting & Williams (2013) also explained that theory Uses and Gratification helps in explaining the reasons why users use and like certain social media for fulfilling their needs. Lariscy et al. (2011) argued that theory Uses and Gratification can be relevant in helping to explain the social media uses. Shanahan and Morgan's (1999, as cited in West & Turner, 2010) also suggested that although the technology changes, there is still underlying consistency of the content of the messages consumed by users.

Based on Papacharissi, Z., & Mendelson, A. (2011), there are five categories behind the media use, which are for cognitive need means for obtaining information and knowledge to find out what is happening around, as well as to satisfy curiosity and general interest; for affective need means to satisfy the emotional needs include pleasure and other individual's emotional mood; for personal integrative means to enhance individual self-esteem as to gain personal identity, credibility and stability; for social integrative need is to enhance connections and interact with family or friends; and last for tension free need is means for escaping from tension and problems.

Further, there are five basic assumptions of the Uses and Gratification approach (Blumer and Katz, 1974, as cited in West & Turner, 2010). First, "*the audience is active and its media use is goal oriented*", which explains that users are considered as active participants, who are more selective to decide specific medium to satisfy their social or psychological needs or desire. Second, "*the initiative in linking need gratification to a specific medium choice rests with the audience member*", means that user takes the initiative to select media that can satisfy the needs and is more powerful than media. Third, "*the media compete with other sources for need satisfaction*", means that each individuals have different and several needs, which in result, they select, pay attention and have media alternatives to meet the needs. Fourth "*people have enough self-awareness of their media uses, interests, and motives to be able to provide researchers with an accurate picture of that use*", claims that individual is aware of their media choice and their media choice is to shape their identity. Last, "*value judgments of media content can only be assessed by the audience*", explains that audiences are those who define the value of media content.

In this context, Facebook as new media is used by users because of various motives. Many studies analyzed the motives of using Facebook by theory Uses and Gratification. One of them is the use of social media Facebook for news consumption for their cognitive need (Mesole, F. 2014). Papacharissi, et al. (2011), found that the main factor of Facebook usage is for information sharing followed by relaxing entertainment, follow new trend, companionship, escape, and social interaction.

Another research conducted by Park, Kee & Valenzuela (2009), found out that the use of Facebook is for information seeking, socializing, and for entertainment. Moreover, Joinson, A. N. (2008) also founded that Facebook usage are for interacting with people, express their identity, and for news purpose in order to stay updated of daily news. Based on many previous studies that related with theory Uses and Gratification, it can be seen that one of the purpose in using Facebook is for information seeking as it is supported by Pew Research Center study (2016) which revealed that Facebook usage for news is significantly increasing from 47 percent in 2013 to 66 percent in 2016. Therefore, this research is related with Uses and Gratification theory as users have the power to decide and filter whether the news shared by news portal *merdeka.com* is accordance with their needs or not

Cox, J. B. (2016) revealed that today news consumers want the easiness to obtain information as they want the information they need to come to them. They rarely browse on news portals to look for updates but many turn to social media sites to scan headlines from a variety of news sources all at once. Howe, J. (2011) explained that users are generally motivated to utilize Facebook to get the updated news and share on their Facebook page because they wanted to stay connected with their social network, and are enjoyed to discuss current and trending topic. Majority of respondents in her study claimed that they rely on their connections to keep informed as a result of links shared by their social networks on Facebook. However, another study by Ju & Chyi (2014), argued that Facebook users are not that interested in news compared to Twitter users, since Facebook has various of features for users to choose on, for instance for playing games, viewing or uploading photos and videos. They claimed that Facebook is more on social network while Twitter is more on new-content social media, which according to them Twitter drives more traffic to news portal compared to Facebook. It is also being supported by Pew Study (as cited in Athena Information Solutions, 2016) which revealed that Facebook users do not have specific news site to search or follow as they are mostly unintentionally come across an article and share it.

As social media has been used as marketing tool by many organizations, it is essential to consider and apply AIDA marketing model to evaluate their marketing activities. AIDA marketing model has been widely used in marketing strategies in business to emphasize on transaction and purchases by individuals, however, it can also be applied for the recognition of the existence of product or service. This model of marketing has generally known among marketing scholars and practitioners as well as has been widely applied in marketing activities either traditional or online. The application of AIDA model in digital world marketing communication is to emphasized on how creating the existence of product or service, building relationship, and creating mutual value with publics (Hassan, et al. 2015).

In this context, news portal *merdeka.com* have utilized many social media, including Facebook to share information to attract readers to visit as well as read its news portal. Therefore, this research applied AIDA marketing model to analyze the successful of its marketing activity on Facebook in increasing reading interest. AIDA model (Boone & Kurtz, 2013) stands for attention, interest, desire and action. First, it is suggested that any publication or promotional message must be able to gain the attention of audiences. If this step is not successful, then the next stage will become useless. The second stage is interest, after getting the attention of audiences, publication should be able to make audiences interested in finding out more about the publication. Third stage is desire, where publication should arouse desire, which convert the audience's interest into a strong desire or strong motivation to do the action, and last is action, where audiences are finally making a final decision to know more about the publication or finally elicit an action.

3 METHOD

The paradigm in this research was positivism in which the knowledge is collected through the verification of the experiences that can be observed by relying on testing and experiment (Nightingale, W., 2012). In order to support positivism paradigm, the method used in this study was quantitative – a strong characteristic of capability to measure variables and to test hypothesis. Quantitative research is also considered to be more scientific approaching in doing social science (Bryman, A., & Cramer, D. 2005; Creswell, J., 2013). This research used quantitative method to

generalize a finding and to look at relationships between Facebook usage and reading interest at news portal *merdeka.com*.

The scope and limitation of this research was a study measuring the influences of social media Facebook usage towards reading interest at news portal *merdeka.com* on societies living in North Cikarang area. The population of North Cikarang societies based on *Badan Pusat Statistik Kabupaten Bekasi* (2014) were 98.852, with 100 as the sample size obtained through Slovin Formula with 10% margin of error. The sampling technique on this research was simple random sampling – a probability sampling. Researcher collected data by using questionnaire to those who have characteristics such as having Facebook account, currently living in North Cikarang, and have seen the posting of *merdeka.com* on Facebook.

$$n = \frac{N}{1 + Nd^2} = 98852$$

Figure 1. Slovin Formula

The two variables in this research were Facebook usage as independent variable (variable X) and reading interest at news portal *merdeka.com* as dependent variable (variable Y) were measured by the following indicators:

Table 1. Operational Concept of Variable X

Variable	Indicator	Descriptor	Scale
Social Media Facebook (Variable X) (Gentle, 2012 and Agichtein et al., 2008)	Reach	- Reach of information on Facebook - Reach of people globally	Ordinal
	Accessibility	-Easiness to obtain information on Facebook -Effectiveness of information obtained through Facebook -Affordable cost in obtaining information on Facebook	Ordinal
	Usability	-Speed and accuracy in obtaining information -Easy to use without any special skill	Ordinal
	Immediacy Permanence	- Quick response and interaction -Instantaneously alter content by editing -Provide up-to-date information	Ordinal Ordinal

Table 2. Operational Concept of Variable Y

Variable	Indicator	Descriptor	Scale
Reading Interest at news portal <i>merdeka.com</i> (Variable Y) (Boone & Kurtz, 2013)	Attention	-Attention towards news caption shared by <i>merdeka.com</i> on Facebook -Attention towards picture shared by <i>merdeka.com</i> on Facebook	Ordinal
	Interest	-Interesting information -In accordance with readers' curiosity	Ordinal
	Desire	-Desire to visit website of news portal <i>merdeka.com</i> -Desire to read rubric-rubric on news	Ordinal

portal *merdeka.com*

Action	-Read the news on <i>merdeka.com</i> -Involvement of others to publish the news	Ordinal
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The research instrument used in this research was closed-ended questionnaire in which the questions were guided by the indicators of variables by choosing one alternative answer provided. The questionnaire was examined by using Likert-type scale. Respondents rated items on a five-point strongly disagree to strongly agree scale, with neutral as the midpoint.

Table 3. Likert Scale (Sekaran & Bougie, 2013)

Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
1	2	3	4	5

The data analysis procedures in this research consisted of pilot test, validity and reliability, normality test, descriptive analysis, coefficient of determination and regression test. Pilot test is a small scale research project used to test the instruments on the questionnaire similar to those that will be used in the full study (Zikmund, Babin, Carr & Griffin, 2013). According to Grover and Vriens (2006), the sample of pretest in a research is about 15 to 30 respondents. Thus, this research took the highest number from that range is 30 respondents. Validity test is to measure the instrument (questionnaire) in order to show the level of trustworthiness. A questionnaire is valid if $r_{\text{result}} > r_{\text{table}}$. Reliability test is to measure the consistency and shows how much the instrument could be trusted. According to Zikmund et al., 0.6 Cronbach Alpha indicates poor reliability, 0.6-0.7 indicates fair reliability, 0.7-0.8 indicates good reliability, and 0.8-0.95 indicates very good reliability.

Normality test is used to ensure that the distribution of a data follow or approach the normal distribution, which in forms of bell shaped, where it is not skewed to the left or right because if the data does not follow a normal distribution pattern, it will obtain a biased estimation (Croucher & Cronn, 2014). The method used to test the normality in this research was by using Kolmogorov-Smirnov test (sample is more than 50), which if the value of significant from the result is > 0.05 (alpha), thus the data is normally distributed. Descriptive analysis is an analysis that describes the main characteristic of the data in quantitative, such as frequency, percentage and mean (Santoso, 2014).

Coefficient of determination is a measurement that obtained by squaring the correlation coefficient which is the proportion of the total variance of a variable accounted for by another value of another variable (Zikmund et al., 2013). Regression analysis is a technique to measure the linear association between a dependent and an independent variable (Zikmund, Babin, Carr, & Griffin, 2013). It is to predict the value of dependent variable if the value of independent variable is changed. According to Zikmund et al. (2013), the formulation of regression is $Y = a + bX$; where Y is dependent variable, a is constants or Y if $X = 0$, b is regression coefficient, and X is independent variable.

4 RESULT AND DISCUSSION

4.1 Company Profile

News portal *merdeka.com* is an online media company established by PT Integra Ventura in 2012. *merdeka.com* is an affiliated company in the group of KapanLagi.com. Departing from the experience of KapanLagi.com which focuses on entertainment, *merdeka.com* is a news site serving current news information happening in Indonesia and worldwide. *merdeka.com* was once built by technology company which consisted of people who knew PHP & Apache/ FreeBSD earlier than journalism, means that *merdeka.com* started building the team from the beginning by recruiting young workers

mostly under 30 years old and providing training on coverage, process of reporting and writing, journalistic ethic, investigative reporting, to the relationship between online media and technology as well as social media (website *merdeka.com*).

The primary objective of *merdeka.com* is to become the most visited news portal for majority of Indonesian societies, wherever they are. The distinctive character philosophy of *merdeka.com* to become a media that can be accessed by millions of people through technology without limitation or restriction is expressed through the logo of *merdeka.com*. The colorful colors in logo represents the color of freedom in delivering information, not bound by specific understanding or particular interests, and the white base color in the logo underlying the intention to always be on the right path in delivering information, not carelessly based on own interest. The logo is using lowercase as a reflection of humility and progressive, far from monotonous. It is also reflected through the teams built by *merdeka.com* regardless of any race, whoever they are, from any group or race are united together hand in hand to provide typical information without in favor in one interest. (website *merdeka.com*).



Figure 2. Logo of *merdeka.com*

The editorial office is located at Jl. Tebet Barat IV No. 3 Jakarta Selatan, 12810. The organization structure of *merdeka.com* consists of: chief editor, executive editor, vice executive editor, channel manager, managing editor, coordinator of coverage, Jakarta and Malang editorial teams, as well as social media teams. News portal *merdeka.com* delivers information that is divided into several rubrics, which are: Event (*Peristiwa*), Politic (*Politik*), Jakarta, Currency (*Uang*), World (*Dunia*), Unique (*Khas*), Property (*Properti*), Education (*Edu*), Travel, Trend (*Gaya*), Health (*Sehat*), Technology (*Tek*), Ball (*Bola*), Trending, Artist (*Artis*), Sport (*Olahraga*), and Automotive (*Oto*).

a. Data Analysis

Table 4. Output of Validity Test on Variable X

	Z	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
Q1	34.8333	29.385	.725	.885
Q2	34.5000	30.534	.657	.890
Q3	34.8667	27.706	.826	.877
Q4	35.1667	28.075	.704	.886
Q5	34.8000	30.993	.461	.902
Q6	35.1667	28.557	.723	.885
Q7	34.6667	31.540	.462	.901
Q8	34.8333	29.040	.721	.885
Q9	34.7000	31.045	.504	.898
Q10	35.0667	27.375	.727	.885

Before working on full research, this research has passed the pilot test for 30 respondents. The table of corrected item total correlation of ten statements on variable x (Facebook usage) and the corrected item total correlation of eight statements on variable y (Reading interest) were valid as $r_{\text{count}} \geq r_{\text{table}}$ (0.361). Meanwhile, the value of Cronbach Alpha on variable x was 0.900 and on variable y was 0.921, which showed that the items on variable x and y of the pilot test were in a very good reliability, hence, the instruments could be used in the main research.

Table 5. Output of Validity Test on Variable Y

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
p11	25.4333	30.461	.649	.918
p12	25.3333	30.644	.720	.913
p13	25.2333	28.737	.837	.904
p14	25.3000	28.355	.788	.907
p15	25.2667	28.064	.790	.907
p16	25.2333	29.220	.824	.905
p17	24.9667	30.378	.669	.916
p18	25.7667	25.633	.732	.919

Table 6. Reliability Statistics on Variable x

Cronbach's Alpha	N of Items
.900	10

Table 7. Reliability Statistics on Variable y

Cronbach's Alpha	N of Items
.921	8

From 177 respondents who participated in filling the questionnaire of main research, there were 100 respondents eligible as the samples as they were currently living in North Cikarang, have Facebook account and have seen *merdeka.com* posting on Facebook. The respondents were 42 males and 58 females. 76% of respondents were 18-25 years old, 13% were 26-33 years old, 9% were 34-41 years old, 1% was 42-50 years old, and 1% aged over 51 years old. There were 57 respondents with Senior High School as their latest education, 33 respondents with Bachelor, 9 with Diploma, and 1 with Doctorate. Based on their occupation, 65 respondents were students, 20 were private employee, 7 were entrepreneur, 6 were government officer, and 2 were professional (doctor, teacher, etc.), and based on their frequency in accessing Facebook, 33 respondents accessed Facebook several times a day, 20 accessed at least once a day, 14 accessed several times a week, 7 accessed at least once a week, 13 accessed several times a month, 4 accessed at least once a month, and 9 accessed less than once a month.

Table 8. Respondents' Characteristics

Gender	Percentage	Age	Percentage	Education Level	Percentage	Occupation	Percentage	How often do you access Facebook	Percentage
Male	42%	18-25	76%	Senior High School	57%	Student	65,0%	Several times a day	33,0%

Female	58%	26-33	13%	Diploma	9%	Government Officer	6,0%	At least once a day	20,0%
		34-41	9%	Bachelor	33%	Professional	2,0%	Several times a week	14,0%
		42-50	1%	Doctorate	1%	Private Employees	20,0%	At least once a week	7,0%
		>51	1%			Entrepreneur	7,0%	Several times a month	13,0%
Total	100%		100%		100%		100%	At least once a month	4,0%
								Less than once a month	9,0%
									100%

Further, the descriptive analysis of this research showed that respondents' assessment on variable x (Facebook usage) had generally been good. It can be shown from their responses which mostly showed agreement on the indicators and the value of mean was above three. In the table 9, it showed that the range of respondents' answer on each statement of Facebook Usage was between 3.30 – 4.17.

Table 9. Questionnaire Score on Facebook Usage

No	Statement	SDA	SD	N	A	SA	Mean
1	I get widespread information around the world via Facebook	3	5	28	44	20	3,73
		3,0	5,0	28,0	44,0	20,0	
2	Facebook reach people globally	3	0	12	47	38	4,17
		3,0	0,0	12,0	47,0	38,0	
3	I get the easiness to find latest information via Facebook	3	5	27	44	21	3,75
		3,0	5,0	27,0	44,0	21,0	
4	My time become effective in searching information via Facebook	3	20	33	32	12	3,30
		3,0	20,0	33,0	32,0	12,0	
5	I obtain information through Facebook with an affordable cost	2	12	31	32	23	3,62
		2,0	12,0	31,0	32,0	23,0	
6	I obtain information very quickly and precisely via Facebook	1	19	30	36	14	3,43
		1,0	19,0	30,0	36,0	14,0	
7	Facebook is easy to use without requiring any specific skills and knowledge	1	5	15	50	29	4,01
		1,0	5,0	15,0	50,0	29,0	
8	I can interact and provide a fast response among Facebook users	2	6	28	39	25	3,79
		2,0	6,0	28,0	39,0	25,0	
9	I can replace my posting on Facebook quickly	1	5	21	45	28	3,94
		1,0	5,0	21,0	45,0	28,0	
10	I always get up to date information on Facebook	3	11	22	45	19	3,66
		3,0	11,0	22,0	45,0	19,0	

Meanwhile, the descriptive analysis on variable y (reading interest) at news portal *merdeka.com* has been good enough, which can be shown from their responses which mostly showed neutral on the indicators and the value of mean in this dimension was 3 and above 3. In the table 10, it showed that the range of respondents' answer on each statement of reading interest was between 3.00 - 3.66.

Table 11. Output of Normality Test (One-Sample Kolmogorov-Smirnov Test)

N		Facebook Usage 100	Reading Interest 100
Normal Parameters ^{a,b}	Mean	37.4000	27.0000
	Std. Deviation	7.07963	7.36220

Table 10. Questionnaire Score on Reading Interest

The first step to analyze the data was by examining the normality test. This study used SPSS 20 program to help the calculation of normality test on variable x and variable y, and the result showed that the Asymp Sig of variable x and y were 0.253 and 0.251 which were > 0.05 . Therefore, it can be concluded that the data from both variables were distributed normally.

As the result showed the data was normally distributed, then the next step for the research was

No	Statement	SDA	SD	N	A	SA	Mean
1	I am interested in news caption	3	17	34	29	17	3,40
	published by <i>merdeka.com</i> on Facebook	3,0	17,0	34,0	29,0	17,0	
2	I am interested in pictures published by	3	16	33	37	11	3,37
	<i>merdeka.com</i> on Facebook	3,0	16,0	33,0	37,0	11,0	
3	Information published by <i>merdeka.com</i>	3	18	36	29	14	3,33
	on Facebook is always interesting	3,0	18,0	36,0	29,0	14,0	
4	I always get information in accordance	3	16	36	28	17	3,40
	with what I am looking for through						
5	<i>merdeka.com</i>	3,0	16,0	36,0	28,0	17,0	3,36
	posting on Facebook						
6	I want to visit news portal <i>merdeka.com</i>	5	14	37	28	16	3,36
	after obtaining information from	5,0	14,0	37,0	28,0	16,0	
7	Facebook	3	14	34	30	19	3,48
	I am interested to read the rubrics in	3,0	14,0	34,0	30,0	19,0	
8	<i>merdeka.com</i> after obtaining						3,66
	information via						
9	Facebook	3	13	21	41	22	3,66
	I open the link published by	3,0	13,0	21,0	41,0	22,0	
10	<i>merdeka.com</i> on Facebook and read the						3,00
	article	17	24	23	14	22	
11	I share the link of articles created by	17,0	24,0	23,0	14,0	22,0	3,00
	<i>merdeka.com</i> to my Facebook page						

to examine the value of influence that construct by Facebook usage towards reading interest through Coefficient of determination (R^2) test. Based on the output of model summary, it was found that the value of R is 0.306 which means that the variable of Facebook usage influenced 30.6% on reading interest at news portal *merdeka.com* whereas the rest 69.4% is influenced by other factors that did not analyzed in this research

	Absolute	.102	.102
Most Extreme Differences	Positive	.062	.087
	Negative	-.102	-.102
Kolmogorov-Smirnov Z		1.016	1.018
Asymp. Sig. (2-tailed)		.253	.251

Table 12. Output of Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.553 ^a	.306	.299	6.16480

a. Predictors: (Constant), Facebook Usage

Table 13. Output of Regression Test

Model		Unstandardized Coefficients		Standardized	t	Sig.
		B	Std. Error	Coefficients		
1	(Constant)	5.489	3.331		1.648	.103
	Facebook Usage	.575	.088	.553	6.572	.000

Regression test is used to predict the value of dependent variable caused by independent variable. The constant value resulted in 5.489 means that the value of reading interest when Facebook usage = 0 is 5.489. It shows that the value was positive which means that every increment of a score from Facebook usage variable (X) then the score of reading interest will increase 0.575.

b. Discussion

In order to answer the first research question about the usage of Facebook as publication medium, the result has shown that Facebook is already perceived as a good publication medium in terms of reach, accessibility, usability, immediacy, and permanence. The highest average score lied on the second statement of Reach indicator: “Facebook reach people globally”, which showed that Facebook was perceived as a social media that capable to connect with people globally, exchange information, as well as sustain relationship with people in different region or country all around the world. It is already in accordance to the basic of new media in which the new media provides an open, flexible information environment that allow individuals around the world to have mutual sharing, feedback and creative participants (Hearn et al, 2009). However, the lowest average score lied on the fourth statement in Accessibility indicator: “My time become effective in searching information via Facebook”. This research critically argues that Facebook as publication medium was still less effective in term of searching information. It might possible due to Facebook has been used for many purposes, such as sharing personal space, as a marketing tool, as well as for distributing and consuming news (Oeldorf, A., & Sundar, S., 2015). Moreover, according to the study by Ju & Chyi (2014), Facebook has various of features for users to choose on, such as for playing games, viewing or uploading photos and videos. Thus, those various of features and too much information on Facebook might lead to time ineffectiveness in searching information. In short, Facebook as a social media for publication medium has been successful in reaching people globally, but the weakness was on its use for time efficiency in searching information.

To answer the second research question on how the respondent’s reading interest at news portal *merdeka.com*, the result has shown that all statements have average score 3 and above 3. It means that news portal *merdeka.com* has applied well the AIDA marketing model of communication in increasing respondent’s reading interest. It can be shown from the highest statement from the

questionnaire that lied on the seventh statement of Action indicator: "I open the link published by *merdeka.com* on Facebook and read the article." It means that *merdeka.com* publications have been successful in gaining the attention of audiences, able to make audiences interested in finding out more, has arouse the desire or strong motivation to do the action, which lead to the action of open the link published and read the article. However, the lowest average score lied on the last statement of Action indicator: "I share the link of articles created by *merdeka.com* to my Facebook page." It showed that although respondents have shown their reading interest at news portal *merdeka.com*, but they tend not to share the articles to their Facebook page. This result critically argues that most respondents did not help *merdeka.com* spreading the news on their Facebook page which might lead to decrement of page's exposure of *merdeka.com*. According to Hermida (2009) and Baresch et al. (2011), when a user shares the news to his/her Facebook page, it gives article's exposure to at least 300 people because on average every Facebook user has at least more than 300 Facebook friends.

Moreover, based on the coefficient determination result showed that Facebook influenced 30.6% on reading interest at news portal *merdeka.com*. From the regression test, it can be seen that Facebook has significant influence towards reading interest at news portal *merdeka.com*, with every increment of a score from Facebook usage will increase 0.575 on reading interest. This result explained further the reasons why news media organizations all around the world have been using Facebook as Facebook influences reading interest to news portal. It supported the previous researches which explained that Facebook is being used as one of the strategy to reach as many audiences and to drive traffic to visit news portal (Hille et al., 2013; Singer et al., 2011).

Related to the theory Uses and Gratification, audiences have the role in choosing and using particular kind of media to fulfill or satisfy one or more of their needs. In this context, Facebook is being used as a publication medium by news portal *merdeka.com* to provide news, information and knowledge to audiences with the aim to fulfill audiences' cognitive need, and from the result, it showed that publication on Facebook increases the reading interest. Thus, it can be concluded that *merdeka.com* publications on Facebook were already in accordance or relevance to audiences' cognitive need as if the publications on Facebook were not relevance with the need of audiences, it will not increase their reading interest.

5 CONCLUSION

Based on the analysis of this research, researcher concluded the analysis as follows:

1. Based on the result of questionnaire score on Facebook Usage variable, it showed that Facebook was successful in reaching people globally, however this research critically argued that Facebook was still less effective in searching information.
2. Based on the result of questionnaire score on Reading interest variable, it showed that *merdeka.com* has been successfully applying AIDA marketing model of communication in increasing reading interest at its news portal. However, this research critically showed that respondents did not share the article to their Facebook page which might lead to decrement of page's exposure.
3. Based on the result showed on table of regression test, it has shown that if the value of Facebook usage is 0 then the reading interest is 5.489, while every increment of a score from Facebook usage will increase the value of reading interest by 0.575.
4. Related to the theory Uses and Gratification, it has shown that publication by *merdeka.com* on Facebook are already in accordance or relevance to audiences' cognitive need which proved by the increment of audiences' reading interest.

This research is suggested for future researchers to analyze respondents' motives behind the reasons why they share article to Facebook page and re-analyze the same research but in different region as well as take a bigger sample size in order to provide more diverse and complete results. For practical recommendation, this research is suggested for news portal especially *merdeka.com* to maintain the use of Facebook as publication medium for delivering useful and up-to-date news to societies but still following the term of journalism.

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APPENDIX



Figure 1. merdeka.com



Figure 2. merdeka.com

Sandi: Reklamasi Jakarta jauh dari transparan & jauh dari keadilan

merdeka.com Reporter : **Fikri Faqih** | Jumat, 27 Januari 2017 21:37



Debat Pilgub DKI 2017. ©2017 merdeka.com/muhammad luthfi rahman

Merdeka.com - Calon Gubernur nomor urut dua Basuki T Purnama meminta pasangan Anies dan Sandi untuk menjelaskan bagaimana mengkaji atau menghentikan reklamasi.

"Tolong jelaskan bagaimana kalau mengkaji atau menghentikan reklamasi?" tanya Basuki atau biasa disapa **Ahok** di debat terbuka calon gubernur dan wakil gubernur DKI di Hotel Bidakara, Jakarta Selatan, Jumat (27/1).

Sandi menjawab, reklamasi menjadi masalah keadilan sosial bagi warga Jakarta. Menurut Sandi, proses reklamasi tidak terbuka dan jauh dari keadilan bagi warga Jakarta.

"Jauh dari transparansi. Dampak dari reklamasi tidak dipikirkan. Sudah harga mati bagi kami untuk menjunjung keadilan di Jakarta. Saya paham hal itu, pasti ada sengketa nantinya. Kami akan berjuang membela rakyat," tegas Sandi.

"Reklamasi itu untuk siapa? Komersil, kalau sudah ada pembicaraan penjual dan pembeli, pertanyaan besar, 20 ribuan nelayan hidupnya akan berubah akibat reklamasi. Kami memastikan warga Jakarta terlindungi," sambung Anies.

Menanggapi jawaban Anies dan Sandi, **Ahok** mengatakan reklamasi tersebut sudah ada pembicaraan dari tahun 90an era Presiden Soeharto. Menurut **Ahok**, tugas mereka adalah untuk administrasi keadilan.

"Tanggung kita selesai, rusun selesai, pelelangan ikan selesai. Jadi jangan heran mendapatkan pencapaian indeks pembangunan manusia tertinggi di Indonesia," ungkap **Ahok**.

Anies menegaskan indeks pembangunan manusia (IPM) ibukota di seluruh dunia, pasti tinggi. "Tinggi memang, tapi lambat. Tingginya IPM itu warisan bukan karya sendiri," kata dia.

[ded]

Figure 3. News sample on *merdeka.com*

Dialogic appreciative organization development: Bakhtinian metalinguistics as the generative capital

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ABSTRACT . The purpose of this article is to suggest language as performativity device in organising organizational communication activity, namely organization development (OD). Here, Bakhtinian metalinguistics is being construed as the generative capital in authoring dialogic appreciative OD through which changing utterances/conversations as deeds are valued, and being seen as co-created actions. Participants of change are authors/co-authors while the Appreciative Inquiry becomes the living methodology. An architectonics is being developed to facilitate deeds generatively where exotopy, *zhivanie* (living into another consciousness) and answerability are highly observed and celebrated. In line with OD tradition, this article emphasised on the anthropology of entry (situated awareness), *sobytie* (living event), the ideological voice of inquiry (monophonism or polyphonism) and ethical exit (answerability). Key benefits to academics are the creative use of utterances/conversations in the field of strategic communication that fused together literary/linguistics genre with organization/management studies. Managers and practitioners will benefit from the 'linguistic turn' design process that aids OD in this age of complexity.

KEYWORDS: organizational change, metalinguistics, bakhtin, appreciative inquiry,

1 INTRODUCTION

Nowadays, organizational communication scholars are taking the linguistic turn seriously (Clegg, Hardy, Lawrence & Nord, 2006; Hargie & Tourish, 2009; Esser & Hanitzsh, 2012; Putnam & Mumby, 2013; Holthauzen & Zerfass, 2014; Carrol, 2015). The linguistic turn is about the idea that language sets up the life-world; language 'constitutes reality'. Organizationally speaking, language 'creates frames, sustains, and transforms social experiences, shapes organizational members' mind-sets and influences the resulting organization behaviour' (Grant & Marshak, 2011). Language in the above sense-making is a performativity device of organizing and constructing actions.

This article is heavily drawn on works by Mikhail Mikhailovich Bakhtin (1895-1975), a polymath from the Empire of Russia. He is the philosopher of human communication (Gary, 2011) and well-known theorist on verbal communication (Akhutina, 2003). Littlejohn and Foss (2009), describes Bakhtin as communication theorist that can be related with cultural performance theory, dialogue theories, narrative and narratology, performance ethnography, performance theories, relational communication theory, relational dialectics and story and storytelling. Bakhtin studied classics and philology, and his best known works, among others, are *Problem of Dostoyevsky Poetic's* (PDP) and *Arts and Answerability* (AA). There is the popular uncertainty about the authorship of certain texts related to his name especially works by Valentin Nikolaevich Voloshinov and Pavel Nikolaevich Medvedev. However many scholars agreed that Bakhtin, Medvedev and Voloshinov shared ideas and developed them jointly. Thus works by these three can be said as joint products. After all they were scholars related to Bakhtin Circle. The key view of the Circle is that linguistic production is essentially dialogic. Lechte (2008) noted that Bakhtin's concepts can be blurry in use, and this can also be regarded positively as it has itself catalysed numerous exciting research initiatives.

The core of Bakhtin's understanding on language is metalinguistics, whereby the life of the word or *slovo* (Andersen, 2015) with various sides and views is being investigated. In this regard, Bakhtin rejected main positions of Saussure's theory (Ivanov, 2008). In his view Saussurean *langue* (unitary language) and *parole* (an individual speech) implied an idea of enslavement of certain ideology that promotes universal linguistic laws. For Bakhtin, *language use* is interesting, rather than the language system itself. As such Bakhtin is very much concerned with utterances (living words and texts) rather than sentences. Indeed, Bakhtin argued that 'language enters life through concrete utterances (which manifest language) and life enters language through concrete utterances' (Bakhtin, 1986:63; Danow, 1991). Linguistically, Bakhtin outlines a sharp distinction between the sentence and the utterance: 'An absolutely understood and completed sentence, if it is a sentence and not an utterance comprised of one sentence, cannot evoke a responsive reaction; it is comprehensible but it is still not all. This all --- the indicator of the wholeness of the utterance --- is subject neither to grammatical nor to abstract semantic definition' (Bakhtin, 1986:76)

Specifically, Bakhtinian metalinguistics concerns with verbal communication issues, namely utterances in the context of exchange arising out of a relation to otherness within a situated action. For Bakhtin, utterances are living expression imbued with addressivity and answerability with the other; an utterance/word is always addressed *to someone* and it anticipates an answer. Simply, utterances can generate a *response* (Bakhtin, 1973: 14). Hence, 'I live in a world of others' words' (PDP, 143). In this languaging meaning is constantly renewed, reborn and always unfinalized as referring back to others' statements and views are not a choice but a compulsory dynamic action. A point to note, languaging is the 'actual eventing' that work as an object of learning (Dufva, 2011).

The Bakhtinian metalinguistics takes voice and dialogism as its foundation. For Bakhtin, a voice does not exist in total isolation from other voice (Bakhtin, 1984; Vice, 1997). In this perspective, different voices mean different positions on the arena of everyday interaction. Thus when a voice creates utterances, those utterances is always an expression of a personal point of view or position. Thus language lives only in the dialogical interaction of those who make use of it. Contextually, Bakhtin ideas on dialogism that uphold voices in everyday life world can be understood with the following concepts: multi-languagedness (heteroglossia), double-voicedness (two distinct voices in utterances), multi-voicedness (polyphony), non-official utterances (carnavalesque) and space-time connectedness (chronotope). Ruck (2009) noted that 'a person enters into dialogue as an integral voice, and he participates in it not only with his thoughts [and worldviews], but with his fate and with his entire individuality [and body]'.

With reference to the above, Bakhtin's metalinguistics floats before our eyes the idea of authors and authoring action; the sentence have no authors but the utterances is. In a similar vein, the utterances gives responses, the sentences does not. Hence, the utterance is a communication from a sender (author) to a receiver or the addressee (Andersen, 2015). It is an act of 'insidedness' with intentions.

With the above brief, this article suggests Bakhtinian metalinguistics as the generative capital for appreciative dialogic OD engagement. OD as an engagement denotes sensitivity and fragility of the intervention. Recently the idea of OD as an action with 'engagement edge' is being popularised (Axlerod, 2011). There are four secrets of this edge, namely to find meaning, put autonomy in change, construct scorecards and create challenges. A point to remember, OD is an integral part of organizational communication (Goldhaber, 1989; Frahm, 2011). The capital refers to the wealth that brings, invites, appreciates and drives energy and aliveness to people, individually and collectively. As an *energia*, the capital is expected to beget expansive transformative utterances arising out of ideas, thoughts and imaginations that relate on practices, descriptions and relationships for the purpose of creating and re-creating new organizational state. In the above type of transformative utterances, 'alteration or re-description' of images of the core narratives should take place (Storch & Ziethen, 2013). Here, participants of change as authors/co-authors are expected to utter about 'who we are, what we care about, and what is possible' (Bushe & Marshak, 2013).

In enhancing metalinguistics as generative capital for dialogic appreciative OD, this article proposes 4-D's cycle of Appreciative Inquiry (AI) to be appropriated with Bakhtinian aspects. AI is a model of analysis, decision making and the creation of strategic change developed, and it advocates collective inquiry into the best of what is, in order to imagine what could be, followed by collective design of a desired future state that is compelling and thus, does not require the use of incentives, coercion or persuasion for planned change to occur. Bushe summarised principles of AI as follows: the constructionist principle, the principle of simultaneity, the poetic principle, the anticipatory principle and the positive principle (Bushe, 2013). The 4-D's cycle of AI is as follows: Discovery (what gives life?), Dream (what might be?), Design (how can it be?) and Destiny (what will be?).

The Bakhtinian aspects to be appropriated are situated awareness, monophonism and polyphonism, answerability and *sobytie*' or living event. The above sense-making of appropriation is being forwarded in the light of OD dynamics of practice: entry, action/intervention and the exit (Neuman, 1997; Jabri, 2012).

2 METHODOLOGY DESIGN AND APPROACH: APPRECIATING APPRECIATIVE INQUIRY

Appreciative Inquiry (AI) as a noun is popular among OD practitioners as it has the ability to generate and stimulate new conversations, based upon collective and collaborative basis of knowing and understanding anticipatory reality, which then relieved from the take-for-granted collective aspirations (Bushe, 2012). AI attempts to construct a reality of new possibilities, to discover and learn the life giving properties of the organization, to know what is the dream or aspiration of participants, to design new future state for the organization based upon provocative propositions and to create new targets and objectives to achieve.

Philosophically, AI promotes and moves with the living consciousness of positivity as its ideology; positive words create positive worlds. As such many enquirers turn AI into a methodology of 'positive focus only' on 4-D Cycle. It is a 'noun' action. Sensing faults with the 'noun' some practitioners suggest AI to be a verb that is as 'inquiring appreciatively' (*i-a*). Honstrup and Johansen (2009) noted that the portfolio of *i-a* include expanding the idea of appreciation by connecting to systemic ideas, biology of love, respect and affirmation. Here, *i-a* moves from either problem-focused or positively-focus to a focus which includes both. In this regard, *i-a* invites and connects positive and negative elements as part of its innovative process of generativity. For *i-a*, provocative and irreverence are viewed as useful ideas. Whatever, behind AI (as noun or verb) is the idea that every social system contains a set of properties, processes and/or characteristics that give life, the spirit, the soul that could increase an organization's vitality and capacity (Fernando, 2010). A point to note, in an engagement where AI is the methodology, participants must cognitively accept that authoring/co-authoring narratives are everyday organizational life activities.

3 THE ARCHITECTONICS OF APPRECIATIVE DIALOGIC OD

The architectonics is about a unity achieved from an idea. Specifically, it concerns with the internal unity of meaning where the parts of a whole are contagious and touches each other. However, 'in themselves they remain alien to each other' (Bakhtin, 1990). Architectonics implies certain forces are at work, and they surround and define the phenomenon under study. Simply, architectonics is a defined arrangement, involvement of items of the event for an understanding of the relationship of parts to the whole.

3.1 The anthropology of entry:

3.1.1 Self as/s the instrument: Situated awareness

In line with the gestalt tradition of OD where self is the instrument (Nevis, 1997), situated awareness or positioning of one self upon 'entry' to a situated conversation is crucial for the success of the change engagement. For Bakhtin, this is about 'experiencing' circumstances at particular time and place (Holquist, 1990: ix-xlvi). Appreciatively, situated awareness helps participants to know about

themselves and the other --- the 'ready-made' or take-for-granted known and the unknown before the inquiry.

In this engagement, all participants are to be authors or co-authors. Bakhtin noted that authoring is a work of aesthetic grounded with intentionality; 'I must experience --- come to see and to know --- what he experiences, I must put myself in his place and coincide with him, as it were' (Bakhtin, AA 25). This statement is related to the heteroglossia. The term describes the co-existence of distinct varieties within a single language. Bakhtin (1981) called this as 'different speech-ness'. The said heteroglossic reality then becomes the content of the activity where it must be understood from the perspective (voice) of the other. 'As we gaze at each other, two different worlds are reflected in the pupils of our eyes' (AA 23). Todorov (1984) posited gazing as relations of contiguity and complementarity (Erdinast-Vucan, 2004:153-167; Brown, 1997: 697-710)).

Indeed the authorial relationship to each other within the horizon is a task-to-be-accomplished. Thus, talks, metaphors and language use bring the future powerfully into the present as a mobilizing agent. This is a way to refashion the anticipatory reality (Cooperider, Whitney & Stavros, 2003). This performativity task is an 'open event of moral duty though' (Bakhtin, 1990: 98).

Bakhtinianically speaking, the task as event is very much rooted in Kantian's 'performing as moral/ethical practice or duty' where respect, love and relationship are celebrated. Here, the question of boundaries between 'me' and 'him' is fundamentally open and creative. In this participation, Being-is the event whereby participation both as a state of being and as a demand that amounted to obligation. Therefore once the participation ends, the event ends as it cannot be determined only in the categories of actual performed act. Simply, Bakhtin theory of event revolves around self and the other configuration, namely aesthetic, ethical, cognitive and religious (PDP; AA). The moral epistemology of the event is crucial as the world of the engagement, between 'me' and 'him' has been already evaluated (practically and aesthetically), and it is being disturbed by 'prejudices' aka 'our point of view' (Bakhtin, 1979). In this regard, participants must not separate themselves from the environment as participants who lose their ground of being become arrogant. Bakhtin believes one is always related to the category of 'pre-existing,' which in turn implies a certain connection to the social world, to historical actuality (Thomson, 1990). Voloshinov (1973) pointed that it is not experiences that organises expression but expression organizes experiences. In this light, he provides an exploration of interdependence of language and context,

Practically, participants must be reminded prior the meeting about their 'history' of having past meanings and contexts in which they were born. In this type of relationship centring, participants must learn how to appropriate their speech genres. A point to note the genres are historically associated with social life, man's self-knowledge and knowledge of the world. For Bakhtin, the concept of genre flows through and captures all linguistic expression at all intercultural and interpersonal levels. Bakhtin defined speech genres as typified forms of situated utterances. Andersen (2015) argued that Bakhtin uses speech genres to refer to the same thing as speech acts. This understanding can be partially attributed to Medvedev (Auken, 2015; Medvedev, 1978). As authors/co-authors of change, participants must and should learn to speak/utter appropriately by engaging with meaning that correlates with 'I-for-me, I-for-the other and the other- for-me'.

3.1.2 Outsidedness as strategy of knowing

In essence meaning is dialogic and it is relational. In celebrating this idea of 'othering' (Terkin, 2010; Bakhtin, 1993), one self as self is 'real' through the other whereby one's self must reveal to the other and it is being done with the help of the other. Indeed without the other, one's self does not exist and have any meaning on its own since it cannot be defined. Indeed in order 'to see myself, I must appropriate the vision of others', noted Holquist (2002). It is a challenging task though as one must take the contextual and intentional words of the other and make it one's own. For Bakhtin (1981), no words belong to nobody (Sandler, 2013) as the utterances of the self necessarily mix one's own values with those of the other enacting relationship between self and the other (Voloshinov, 1973). In this perspective words of the other are being cited and it amounts to re-framing the value of the other

(Sherlock, 2014; AA). In the nutshell, residing in one's own horizon or boundaries is not a positive act. Indeed a person which is stuck in a horizon has no clear idea of how his 'outward expressedness' appears in the background that is formed behind and around him. Furthermore, a point of view is always 'value-situated' in a relationship with another (AA, 28; Bakhtin, 1986: 7). Perspectively 'my own exterior is not part of concrete horizon of my seeing'. Indeed, Bakhtin pointed that 'our real exterior can be seen and understood only by other people because they are located outside us, and because they are the others' (Ruptash, 2013).

With prejudices and inability to see one's own exterior, going 'outside' and takes the exit into some distant meta-sphere or *vnenakhodimost* is a necessary way of knowing (Bakhtin, 1990).

In the realm of Anglospheric, *vnenakhodimost* is being translated as exotopy/ outsidednes/ outsidenes/ placed outside. Holquist and Clark (1986) viewed *vnenakhodimost* as extralocality that is 'describes a position which can be known only through the most complex triangulation of interpersonal relations' (p. 246). Both scholars agrees that *vnenakhodimost* is a relationship and activity more than a place, a location that has no existence to physical space'

Haynes (2013) noted that Bakhtin's notion of outsidedness tries to take account of the necessary separation between persons. In that regard, Bakhtin was convinced that it is essential to return and maintains one's own unique position outside that person's experience. By emphasising the boundaries that separate one consciousness from another, we are actually more able to act with and on behalf of the other person. Bakhtin (1990: 87) writes,

In what way would it enrich the event if I merged with the other, and instead of two there would be now only one? And what would I myself gain by the other's merging with me? If he did, he would see and know no more than what I see and know myself; he would merely repeat in himself that want of any issue out of itself which characterizes my own life. Let him rather remain outside of me, for in that position he can see and know what I myself do not see and do not know from my own place, and he can essentially enrich the event of my own life.

Basically outsidedness as a term refers to the ability of an author to 'speak' the authentic voices of characters other than their own. Scholars such as Mary Pollock (1993) pointed that Bakhtin's valorisation of otherness and outsidedness resulted in bringing difference as positive enrichment, not only in what we consider as aesthetic activity, but in any shared life. In so doing, Bakhtin invites what is left out. Succinctly, exotopy is about being away, an exile before returning to the locality. This art of exile offers significant possibilities to examine things more closely in a new way. It is a kind of epistemological privilege, noted Todorov (1984). This exile exercises provide visions that those inside cannot. It is a predicated source of creative and permissive energy (Weiss, 1992; Ponzio, 2015)

3.1.3 Reflexivity: Balancing insidedness and outsidedness

Reflexively, with 'outsidedness' one is able to speak the voices of the others than 'coincide' with one's own upon relating with the other. 'I shall never coincide myself as I-for-myself shall continue to be in act self-objectification, and not in its product, that is in act of seeing, feeling, thinking, and not in the object seen or felt' (Bakhtin, 1990: 223).

Again, it is not easy to be in the state of outsidedness as the author is the form giving energy (Weiss, 1992). In this state, insidedness thrives whereby there is a temptation for one to 'hide in the other and in others' (Bakhtin, 1986: 147). Indeed, this 'hidden dialogicality' is an aspect in a relationship with the other. For Bakhtin, dialogicality is an ontological category of being rather than a mere mode of communication. Contextually, dialogicality is a knowledge-based action (Tsoukas, 2009) grounded on otherness (Holquist, 2002). Bakhtin describes hidden dialogicality as a kind of dialogue of two persons in which the statements of the second speaker are omitted, but in such a way that the general sense is not at all violated. Then, the second speaker is present invisibly, but his words are not there. In this shadowy othering, statements by the other are not being heard, marginalized or

thrown-out from the environment. Yet, deep traces left by statements and visible words are words of the first speaker. We sense that this is a conversation, although only one person is speaking. This kind of conversation is often intense for each present and the uttered word responds and reacts with its every fibre to the invisible speaker. Often, the direction of points is moving to something outside the conversation, beyond its own limits, to the unspoken words of another person. Hidden dialogicality differs from hidden polemic: In the latter, the other's word is treated antagonistically, and this antagonism determines the author's discourse. This radically changes the semantic of the discourse involved: alongside its referential meaning there appears a second meaning – an intentional orientation toward someone else words (PDP 197; Farrell, 1995:132). Simply in hidden dialogicality type of conversation there is no 'intense sideward glance' over others' words.

Another common shadow of insidedness is about the 'absorption' with the other in the dialogical event. 'If he did, he would see and know no more than what I see and know myself; he would merely repeat in himself that want of any issue out of itself which characterizes my own life' (Bakhtin, 1990:78). However, duplication is not an aesthetic event though (Janzen, 2012).

Simply, the author (of change) is not morally neutral in speaking as outsidedness permits indirect consciousness to spill in the form --- the relationship between the author (of change) and the work. Palmeiri (1998) informed that 'in form' Bakhtinian authors found themselves, their own productive, axiological form-giving activity; 'I feel intensely my own movement that is creating the object' (p.53). In this regard, the author is an artist, ideologue/interlocutor with authorial consciousness that produce meanings in a dialogue. The author-person then is a form of giving energy. In this context, the author is a responsible and answerable being. As such answering is authoring (Holquist, 1983). In a similar vein, the author-person is only real when he could expresses himself within the ethical, social event of life performance (Aran, 2014; AA).

Nevertheless 'a person can never find complete fullness in himself alone' or living without another consciousness. In dialogic imagination, the word is always in an intense relationship with another's word, being addressed to a listener and anticipating a response. Because it is designed to produce a response, it has a combative quality (e.g. parody or polemic) that resists closure or unambiguous expression. Therefore a dialogical word fails to produce a 'whole'. In other word, dialogicality is a consciousness that lives constantly on the borders of other consciousness's (Bakhtin, 1973: 177; Bakhtin, 1990: 24. The dialogic nature of consciousness then is the dialogic nature of human life itself. Life by its very nature is dialogic, noted Bakhtin. To live means to participate in dialogue: to ask questions, to heed, to respond, to agree, and so forth. In this dialogue a person participates wholly and throughout his whole life: with his eyes, lips, hands, soul, spirit, with his whole body and deeds. He invests his entire self in discourse, and this discourse enters into the dialogic fabric of human life, into the world symposium (Bakhtin, 1984: 293).

3.2 The tradition of 'return' (vzhivanie) as diagnostic device

Thus, authors of change must take these issues as points on unity and wholesomeness. This is a kind of responsibility. As authors or co-authors, participants of OD a must aware that the actuality of life in the event (read: appreciative dialogical OD engagement) is found not only 'outside the art of Being-as-event' but in it, within it, in all fullness of its value bearing weightiness (Bakhtin, 1990: 278). The unity of the event provides common moments of participation as the founding act, and it should be the *energia* that negotiates the differences into specific relations. Indeed, as living authors or co-authors, participants must be alive with dianoetic presence and *cogitation* - thinking, considering, deliberating, thought, reflection, and imagination that relates thought to discursive reasoning rather than intuition (Palmeiri, 1998). After all, the word author as originated from the Latin *augere*, which means 'to increase or improve'. In the original sense of the word, an author does not own the work so much as he/she improves what already exists.

Having said the above, authors/co-authors of change should include aesthetic activity of 'return' as part of OD intervention. The activity begins with the act of going outside, a being outside

the self and a 'return' of the subject to itself. Specifically, the activity can be construed as 'three moments' action: 1) Empathy (a moment of mental projection where one is 'gong outside'); 2) Return (a moment of returning into oneself --- thoughts and place -- with the newly acquired 'grip' knowledge of the other without leaving itself); and 3) the 'consummation' of the other, which consists in the creative use of both the external and the internal points of view on the subject of active empathy. Practically, the three steps program should not be viewed as a chronological sequence of separate stages as they are dynamically inseparable moments of one continuous process. Bakhtin called the phenomenon of 'return' or 'life-entering' as *vzhivanie* (living into another consciousness). Whatever, an activity within a living event must be and should be a responsible act, a work with answerable 'signatures' (Morson & Emerson, 1990: 111).

3.3 Sobytie (Living word-as-the-signed-event)

OD is a living event. Here participants play and inter-pay with utterances. An event is a constituent moment of living consciousness, and it is visible in the eventness of participation with two or more voices. 'Once the participation ends, the event end; participation can be determined only in the categories of actual communion that is of an actually performed act. (Bakhtin, 1993: 12-13). In this regard, an act without co-evaluating is not an event (Bakhtin, 1990). Interactively, participants are in a perpetual process of definition, fragmentation, decomposition, redefinition, and so on. Practically, participants dialogized their event by their signatures via exchanging words with each other. A word is the main unit of meaning, and it is living in relation to the otherness (other people, others' words and expressions) and the chronotopic cultural world. 'I live in a world of others' words/utterances' (Bakhtin, 1973:143). In this sensemaking words/utterances are always being addressed to someone, a situation to be known as 'addressivity'. Meanwhile, its meaning is connected to a particular sphere and boundaries. Simply said, words/utterances are responses in a relation of an event (Bakhtin, 1986: 128-127). Hence, each word/utterance is filled with various kinds of reactions to other words/utterances of the given sphere (Bakhtin, 1986:91). 'Thus a word lives on the boundary between its own context and another context. As such in the alternating dialogue, the same word/utterance may figure in two mutually clashing contexts. 'Contexts do not stand side by side a row, as if unaware of one another, but are in a state of constant tension, or incessant interaction and conflict' (Voloshinov, 1973: 80). Thus, a word used in an event is arising out the reciprocal relationship between speaker and listener, addresser and addressee. Then, each and every word expresses the one in relations to the other. In conversations people speak with accents following their genres as a way seeing. 'I give verbal shape from another's point of view, ultimately from the point of view of the community to which I belong; a word is a bridge thrown between myself and another'; and it is territory shared by both addresser and addressee' (Voloshinov, 1973: 86).. Here, the past words shaped the present meaning to those currently present, and the present meaning shaped the future meaning as the present is going to be the past in the future. 'A word in living dialogical conversation is directly, blatantly, oriented toward a future answer-word; it provokes an answer, anticipates it and structures itself in the answer's direction'(Bakhtin, 1981:280)..

It is worth to know that a living event is an event upholding conversations that meet with quotations or references to the previous words and utterances (Bakhtin, 1981:24) of related ideas. 'An idea is not a formation with permanent resident's right in a person's head, and if remains there it degenerates and dies (Bakhtin, 1973: 87-88). Bakhtin noted that 'if an idea wants to live and takes shape and to give birth to new ideas, it must enter genuine dialogical relations with the other, foreign ideas' (p. 71). Furthermore, an idea is a live event played out at a point of dialogical meeting between two or several consciousness (p. 88). Practitioners of OD usually move their works within the framework of three words --- capacity, competency and capability --- as their living word-event. Specifically, seasoned change agents such as McKnight view OD intervention as an event of three words --- multiplying your capital.

3.4 The working ideology : monophonism or polyphonism

The ideology of an inquiry is important as it shapes the engagement. Monophonism is an ideology of single thought/single voice/ single consciousness. It is alive with surplus authors whose imagination does not support *vzhivanie*. . These authors keep a surplus of meanings in their bags so much so there is an inequality in conversation process, and in due course they assert their voices over the whole process of conversations. Consequently, the other is unheard and not been recognized as ‘another’ consciousness, or as having equal rights and equal responsibilities. Here, the other is being relegated as the object.

In relation to the above, monophonists pretend that their words to be ultimate words, and they are practically deaf to voices/languages of differences. The phenomenon is possible as monophonists direct the language towards the centre for a certain maximum of mutual understanding. It is an attempt to crystalize the conversation into a unity of centripetalism. “The authoritative word demands that we acknowledge it, that we make it our own; it binds us, quite independent of any power it might have to persuade us internally; we encounter it with its authority already fused to it’ (Bakhtin, 1981: 342).In monophonism words with one accent that expects no response from the other are finalized words (Bakhtin, 1984: 292-293). They are words with no references or quotation marks. In that conjecture, conversations are being lured into the sediment of fixed phrases and ready answers that become the tomb (Peterson, 1988:148).

On the contrary, polyphonism supports *vzhivanie*. In polyphonism, the production of consciousness (living conversation/utterances) is something people do together rather than work of individual possession. Here, consciousness is made and remade, reified and maintained, challenged and destroyed through dialogue. As a form of organic life, polyphonism allows participants to engage inter-relatedly in a learning process where assumptions and practices are examined and elaborated. ‘When self is conversing with the other, the self is ‘borrowing, appropriating and criss-crossing’ the accented words of the other’ (Voloshinov, 1986:41).In polyphonical imagination, each word reflects and refracts the other words. As such ‘our’ words, reflect and refract ‘our’ and the other thoughts. In this polyphonic world, the language is moving outwards for the dynamic interplay between unified oppositions where a ‘contradiction-ridden, tension-filled unity’ that appreciates multiplicity and mixing of accents is being celebrated (Griffin, 2012). This festival of centrifugalism brought forward side by side or juxtaposed to the centre multi-voicedness, other languagedness, variegated speeches environment, disagreement and dissent, different vocabularies or disparate dialects for dialogical encounters. This invitation for other voices to be present is to make words into ‘full characters’. Hence, ‘one consciousness does not transform others, and does not make any other consciousness into a second-hand position, but turning characters with voices that are actually present and capable of answering in the dialogical encounters’ (Bakhtin, 1973: 6-8,21, 67-68).This co-presentness of plurality are united in the will of *sobytie*, a unity of higher order. In this field of vision, otherness is never outside but inside the dialogical parameters that uphold polyphonism. Here, both consciousnesses are tied by the *sobornost* (togetherness) of the moment. A failure to attend the otherness of the other in the above polyphonic manner would result in incompleteness for a dialogical relationship; one body’s motion has meaning only in relation to another body. (Holquist, 1990:20-21).Simply, in polyphonism there is no objects, only subjects with their own fully characters.

Realistically, as the world is full of different voices, differing vocabularies, disparate dialects, accents and abrasions, it is not easy to have a perfect living conversations. Truly, some voices are louder than others, and some are heard at the expense of the other. What important here is the artistic re-working and dialogically re-arranging of polyphonic voices into a harmonious music at a given chronotopic moment. It is not an enactment of finished finality of the whole though, but a continuous relationship of dialogic struggle (Emerson, 1984: xxxix).In a similar vein, a sense of dialogical civility that takes order/equilibrium over disorder/chaos should be appreciated highly (Schrag, 1986).

3.5 Ethical Exit: Answerability

‘Every lived experience, along with its content (good or bad, important or not important, home or away, familiar or foreign), that I perform is my own individually answerable act or deed’ (Bakhtin, 1993). Having said the above, a performed deed, such as OD intervention, is an action with responsibility. It is a moral act of no alibi. Thus, when the alibi becomes a prerequisite or presupposition for a relationship there can be no responsibility, no seriousness, no significance but only indifferences with the life of the Other. ‘The reason I am not allowed to have an alibi in Being is my irreplaceable unique position in Being. It is this affirmation of my non-alibi in Being that constitutes ‘the basis of my life being actually and completely given as well as being actually and completely projected as something yet-to-be-achieved. It is only my non-alibi in Being that transforms an empty probability into an actual answerable act or deed’ (Bakhtin, 1993: 42). Bakhtinically, deed without answerability is just a technical or instrumental action that moves in an axiological void. ‘Answerability is possible not as answerability for sense or meaning in itself, but an answerability, for the once-occurrence affirmation or non-affirmation of it’ (Bakhtin, 1990: 44). Bakhtin maintains that answerable act as an approach of living participation in the being-event of the world is only acceptable with the condition of interest, desire, cognition and action as ‘my non-alibi in being’. Here, rationality is a moment of answerability, and it is a moment of glimmering lamp before the sun (Voloshinov, 1973:29). Bakhtin reiterated that the expression of a deed require the entire fullness of a word (*slovo*); its content, sense (the word as concept), expression (the word as image) and its emotion (the intonation of the word). As such doing deed is a ‘becoming’ full of tensions and struggles. Here, the super-addressee who acts as an ‘impartial spectator/observer’ or ‘perfect audience’ that really understand the dialogical conversation is strategically needed. The super-addressee, the third, stands above the dialogue and addressees, and acts as a kind of reference and authority whose ideally true responsive understanding assumes various ideological expressions. ‘The third is over ‘I’, the witness and judge of everyman (every ‘I’), [and a] relationship with the third fails when ‘I’ fail to speak the word with my whole Being’ (Bakhtin, 1986: 126-127). A point to note, super-addressee definitive element of responsibility in the acts can be seen in the signed events.

4 CONCLUSIONS

Metalinguistics is the philosophy of live word that focuses on the live values of otherness, dialogicality and extra locality, and it revolves around voice and dialogism. In this article, some of its properties, namely ‘situated awareness, monophonism, polyphonism, *sobytie* and answerability’ had been harvested to form the content for the generative capital. In dialogic appreciative organization development (OD) engagement, appropriating the capital with Appreciative Inquiry 4D methods (discovery, dream, design, and destiny) is a moving path. In this move, the capital invites a creative re-description of the life-world under study for new insights. Such creativity includes actions of creating alteration, embracing disruption, welcoming new generative images, challenging the present take-for-granted assumptions and practices, and opting for new alternatives. This exceptional arrival of experiences is done in the mode and mood of civility within the architectonics of OD tradition: the anthropology of entry, the dynamics of inquiry action and the answerable exit. Bakhtin noted that the gift of architectonic is to give ‘surplus of vision’ (Bakhtin (1990).

Sensibly, Bakhtinian metalinguistics emphasizes the fundamental importance of a quantum, complex understanding of human interaction between the ‘world’, self and others. Here, knowledge is being construed as non-unitary event but rather an emergent property of interplay consciousness between centrifugal-centripetal dynamics which celebrates fusion-separation, order and disorder. Succinctly, hidden dialogicality that rest upon the egocentric, non-domesticated or wild inner speech act is the shadow. Indeed a leitmotif that running through Bakhtinian metalinguistics is the distinctiveness of the other. Furthermore, any understanding must be imbued with responses and necessarily elicits it in the form of another; the listener becomes the speaker (Bakhtin, 1986: 68). In this dynamical complexity, answerability is being recognized as a novel deed with ‘no-alibi’ in Being. Here, the “other’s” images are actively imposed to the “self,” who, on the other side, does not accept them in a passive way, especially because his/her conscience is full of perceptions and experiences

derived from the relationships established with the social context. The result is that the external signs need to make sense to the indexer/classifier that will absorb and interpret them in his/her way. The “internal discourse” derived from the responsive act of understanding of the indexer/classifier makes him/her to act responsibly, especially considering that every understanding is a response and every response is an act of non-indifference, a sensitive action related to the “other” (Arboit & Gumaraes, 2015).

Pedagogically, this article posits participants in dialogic appreciative OD are authors /co-authors who conversed among themselves for action that relate to their working life. As authors/co-authors, they produce and organise conversations/utterances for possibilities within a framework of intricate interplays of similar and difference signatures. Simply, in this type of OD, a dynamical relationship between the known and the knower of ‘speakability’ is highly appreciated and celebrated; nothing is absolutely dead as every word has its own organic homecoming festival (Bakhtin, 1986:170).

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NBTC and mass media self-control

Nichapa Kaewpradub³⁰

ABSTRACT Mass media's roles to our society are information and news reporting, communicating, entertaining as well as giving various points of view to the audiences. So mass media are trusted by the audiences and became one of the strongest influencers to people's life routine, the way they think and make decision in their daily life in both direct and indirect ways.

In contrast, media can also mislead audiences into wrong side. Media can cause bad effects to society by misusing their profession role.

National Broadcasting and Telecommunication Commission (NBTC) is in charge of encouraging mass communicator in self-control under profession ethics standard. No article indicated that NBTC create profession ethics standard itself, which violate the intention of constitution and ancillary law.

NBTC should take immediate action and define the law fairly by encouraging broadcast and television enterprises to integrated as a federation and etc. And brain-storming to make manual about profession ethics and self-controlling of radio television enterprise, which might contain various types of media but it would be applicable because it was directly created by academics who perfectly comprehend this profession.

Mass media's roles to our society are information and news reporting, communicating, entertaining as well as giving various points of view to the audiences. So mass media are trusted by the audiences and became one of the strongest influencers to people's life routine, the way they think and make decision in their daily life in both direct and indirect ways.

In contrast, media can also mislead audiences into wrong side. Media can cause bad effects to society by misusing their profession role.

As indicated above, it is important to set the rules and different mechanisms to control and inspect their work. Peter M. Sandman with his team, have divided mass media control standard into 7 points as follows. (Thai Media Laws, 2013, P268-260)

1 SELF-CONTROL MEASURE

Using profession ethics to control behavior and work of the professed mass media

2 INTERNAL CONTROL MEASURE

Internal Control is the control take charge by the owner or the administrator of media

organization, such as director of newspaper, director of television, radio station and radio broadcast. Because the owner of each mass media organization is potentate and authorized directly and closely. This can reflect from rules and regulations they made, punishment for violation and giving rewards for those who have profession ethics. Moreover, the director of media organization would be able to control the content of information they broadcast by making policies which consisted of

2.1 Business reason or surviving of that organization

2.2 Politic reason which means the politic within organization, supporting or promoting someone to get higher position.

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3 MONOPOLY CONTROL MEASURE

Monopoly Control can be divided into 4 types as follows

3.1 Chain and Networks

Chain and Networks mean person or a group of persons is the controller of one media and that media expands one's media business in the same structure, for example Matchon company (limited) is the mass communicator that has chain and networks because one has extensively expanded publication business into Matchon Daily Newspaper, Khaosod Newspaper, matchon Weekly, Art and Culture Magazine, Folk Technology Magazine and Matchon Publishing Company.

3.2 Cross Media Ownership

Cross media means person or a group of persons is the owner of international media, at least two media. For instant, The Nation Group used to run newspaper business then expanded into radio broadcast mass television.

3.3 Joint Operative Agreement

Joint and Operative Agreement means two groups of newspaper publishing company owners cooperate together to do something, such as publishing and advertising by sharing benefits.

3.4 Conglomerates

Conglomerates mean companies which have never owned mass media business become the co-owner and run media business. For instant, the becoming a big shareholder of Jirathiwat family who own 'Central' and has never run media business formerly.

4 ADVERTISE CONTROL MEASURE

Majority income of mass media is from advertising which is one of the most powerful media controllers. But advertising can only control media in some occasion, mostly control more for business reason than political reason. It influences all kinds of media in their working, especially radio broadcasting.

5 SOURCE CONTROL MEASUREMENT

There are various ways of seeking information from sources, for example, interviewing or broadcasting information which normally sources would try to control structure and material they provide in order to protect or keep the good image of sources.

The ways to disseminate the news are several but the 2 most popular ways are giving information and creating the information.

6 GOVERNMENT CONTROL MEASURE

From the past, government has been playing an important role to control mass media by democracy society. Government wouldn't interfere in controlling. In contrast, government soviet communist society would control everything, meanwhile in dictatorship society, government control only the part that affect them in negative way.

For social responsibility, professionals or profession organization would be the ones who consider what media should or should not do.

7 PUBLIC CONTROL

General public, both person or a group of persons can react to mass media. Those reactions can be divided into 2 types.

First, controlling the content of media by stop taking information from them. For example stop watching the show or stop reading the newspaper that published the picture of a raped and killed woman on their newspaper headline. These actions would decrease the popularity, rating and sales volume of that newspaper.

Second, having reaction or feedback for that media in order to participate in expressing one's opinion about each issue media transmit, which might be sending letter to the publication department or make phone calls in join in TV show, etc.

Constitution: Genesis Chapter of Mass Media Right and Freedom

Office of the National Broadcasting and Telecommunications Commission was established according to the provision of the Constitution of the Kingdom of Thailand A.D. 2017. It is responsible for allocation of the spectrum and television broadcast control. And the content of shows influence people all over country.

Constitution of the Kingdom of Thailand 2017 has made the policy to protect the right and freedom of mass communicator by supporting mass communicators to direct and control themselves. According to article 46, which regulates the officer or employee of private radio broadcasting company, other sorts of mass media company, government officer and state enterprise officer to have the right to set up organization to protect their right, freedom, fairness as well as mechanism of self-control of professional organization.

From above intention, it causes the ancillary law which is Enactment of Frequency Allocation Organization and control the operation of National Broadcasting and Telecommunication Commission A.D. 2010 mentioned in article 23 (18) assigned the committee of National Broadcasting and Telecommunication Commission (NBTC) proceed supporting the integration of those who have TV manufacturer license and profession of mass communication operator. It is the organization in different types to be responsible for making entrepreneur ethics under profession ethics standard.

Moreover, in the enactment of broadcasting and television operation A.D. 2008 section 3 the uphold and control professional ethics and protecting the sufferer from radio television broadcast operator, has specified the self-controlling of mass communicators in article 39 and 40.

By assigning NBTC to have power in supporting the integration of those who have license, TV manufacturer and mass communication operator under the profession ethics such as appeal the show that broadcast false information or violate right, freedom, honor, reputation, family right and personal life respectively.

Summary of radio television professional ethics manual

The regulations that NBTC has indicated in model scheme of radio television broadcasting issue 1 (A.D.2012-2016) which has prescribed in strategic 5.2 controlling and managing radio television broadcast Point.4 integration of those who have TV manufacturer license and profession of mass communication operator or those self-profession under profession ethics standard.

Integrated as an organization in different types to take self-control within the radio television broadcast industry that have guideline and also encourage mass communicator in self-control.

In 2014, NBTC cooperated together with Uttaradit Rajabhat University, has cooperated in making Ethics and Self-Controlling in Television Broadcast Enterprise which has 2 levels of controlling method as following:

1.Broadcast and Television Industry Organization Level, consisted of 8 points:

- | | |
|-------------------|------------------------|
| 1)Public Interest | 2)Freedom |
| 3)Human rights | 4)Honesty |
| 5)Transparency | 6)Accepting Inspection |
| 7)Good Governance | 8)Worthiness |

2.Broadcast and Television Professionals, consisted of 14 points:

- | | |
|----------|-----------|
| 1)Ethics | 2)Freedom |
|----------|-----------|

- | | |
|--------------------|----------------|
| 3)Human Rights | 4)Throughout |
| 5)Equality | 6)Variety |
| 7)Development | 8)Public Areas |
| 9)Accurateness | 10)Objective |
| 11)Non-Aligned | 12)Fairness |
| 13)Public Interest | 14)Honor |

NBTC ethics manual "The writers never use and the users never write"

If considered the content in 3 issues of the law and NBTC's model scheme, we would find out that the NBTC's action of making Ethics and Self-Control in Television Broadcast Enterprise manual is beyond the law, because according to the law and model scheme, it was clearly indicated that NBTC is in charge of encouraging mass communicator in self-control under profession ethics standard. No article indicated that NBTC create profession ethics standard itself, which violate the intention of constitution and ancillary law.

Mass communicator's self-control would be in a willing way or self accountable of professions.

In case they can't achieve self-control, NBTC should take immediate action and define the law fairly by encouraging broadcast and television enterprises to integrated as a federation and etc. And brain-storming to make manual about profession ethics and self-controlling of radio television enterprise, which might contain various types of media but it would be applicable because it was directly created by academics who perfectly comprehend this profession.

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Digital Media to Enhance Museum Visit: Experience in Digitizing the Royal Museum of Kedah

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ABSTRACT. Royal Museum of Kedah is the place that preserves historical artifacts belong to Kedah Royalties. Transforming these ancient artifacts into digital media was an effort to enhance the museum visit, especially for the new generation to understand about one of the earliest histories in Malaysia. This is an initial phase in which the work was offered to be a class project for UUM's multimedia student. As a result, four interactive digital applications were developed to fulfill the stated objective. Students challenge and experienced in conducting this project was discussed.

KEYWORDS: Museum Visit, Digital Artefacts, Royal Museum of Kedah Student's digitization experienced

1 INTRODUCTION

Around the world, museums play the function of preserving the historic artifacts as well as make them available to be showcased to the public. Normally, museums use only real objects or artifacts as exhibits to convey information to their visitors. The artifacts are arranged to create a compelling storytelling for the museum visitors. Without a doubt, this would be a great challenge to the museum curators about how to attract the attention of visitors and at the same time enable them to understand the essence of the historical events through the displayed objects (Sylaiou, Mania, Karoulis, & White, 2010) (Sylaiou et al., 2010)(Wolff et al., 2014). The effective exhibition layout and arrangement will create a compelling experience for museum visitors and at the same time deliver knowledge to them.

Research has shown that museum visitors are not only interested in discovering all about individual objects, but also to understand the wider context of an exhibit, in terms of historical background and how it is related to other items on display (Carreras Cèsar, 2005). Within the last two decades, a new trend exists in which based on the involvement of the visitor during the visit. Therefore, museums were encouraged to exploit the use of ICT to be embedded into museums (Hansen & Fernie, 2010) (Wishart J., 2010). The use of such systems/applications aim in two directions: firstly to attract more visitors to the museums and secondly to "pass" the knowledge to their visitors in a more effective way (Zaharias, Michael, & Chrysanthou, 2013).

The advancement of ICT has been utilized by many museums in the world; adopting it for various purposes, including in providing museum visitor an augmented experience while visiting the museum physically or online. Various research have reported that blending the technology into museum environment, has made a huge leap of the museum's functions. In Malaysia, a few museums have also adopted this approach. For example, museum Melaka has created the Virtual Museum that mainly aims to preserve Melaka's historic and cultural heritage online for the posterity. Visitors can 'tour' the museums from the comfort of their homes. Additionally, this Virtual Museum has been of invaluable assistance to historians and students involved in research on Melaka. Unfortunately, this situation has remained underexplored for museums in Malaysia including Kedah.

Therefore, this paper will explain our experience in digitizing the museum artifacts in Kedah Royal Museum to enhancing the museum visit. This project involved students as the application developers and a lecturer as the supervisor to monitor their work. At the same time, a personnel from the museum were also partly involved especially during the data collection and development phases. At the end, this paper will discuss the digital applications that were developed and how this would become the beginning of digital transformation in Kedah Royal Museum towards enhancing museum visit.

2 THE ROYAL MUSEUM OF KEDAH

The Royal Museum building is an old castle that was occupied by a few Sultans of Kedah. Various names are given as Istana Kota Setar, Mak Wan Besar Palace, Palace House Pelamin or Pelamin. This palace was completed in 1735 when the opening of Alor Setar as the administrative centre of Kedah was commemorated by the late Sultan Muhammad Jiwa Zainal Mu'adzam Shah II.

During World War II, Japanese forces had occupied the palace and used it as the headquarter of several organizations before it was left without observation. In 1983, the palace was restored and turned into the Royal Museum (figure 1) during the Silver Jubilee celebrations of Tunku Abdul Halim, the Sultan, who then inaugurated the museum on July 25, 1983.



Figure 1: Royal Kedah Museum

Most of the artifacts in this museum belong to few sultans of Kedah such as Tunku Abdul Hamid, Tuanku Abdul Halim, and Sultan Badlishah; Other artifacts that belong to other royalties are also displayed in this Museum. One of the very valuable artifacts here is the '*Pingat Gajah Putih*'. King Chulalongkorn of Thailand has granted this special artifact to Sultan Abdul Hamid of Kedah as the symbol of their good friendship. According to the museum personnel, until now many museum visitors from Thailand came and honored this artifact as the symbol of their King as well as cherished the close relationship between Kedah and Thailand sometimes ago.

Kedah Museums are still embracing the traditional ways of exhibiting and showcasing artifacts. Most of the artifacts are displayed in glass boxes with a minimal textual explanation. Visiting this museum will require the visitors to figure out what artifacts that they are looking at and to imagine how it was used. Some of the artifacts are even left unexplained, which makes the visit less effective.

There are few problems observed while visiting the museums. Firstly, visitors have a limited angle of viewing the artifacts as it is placed in a glass box. Although it is purposely done so for preservation and safety purposes, it has denied the human behavior to mingle with any interesting artifacts. There is not much any visitor can do other than observing and reading the tag of the artifacts.

Secondly, the explanation of the artifacts is very brief, consisting only either the name of the artifacts and/or its brief explanation. For some unfortunate situation, the artifacts has no tag at all, thus, making the visit less interesting and ineffective. Although museum contains enormous stories from the past, the existing information only provide minimal knowledge, which opposes with the function of the museum as the historical knowledge repository.

Therefore, incorporating ICT in museum environment would probably shift the museum to become more welcoming to the visitor especially to the new generation. Museum should be more inviting so the public could appreciate their culture and heritage and additionally, enabling the artifacts to be preserved digitally.

3 DIGITAL MEDIA IN ENHANCING MUSEUM VISIT

For decades, museums around the world have played major roles in collecting, preserving, and sharing the historic artifacts belong to its specific society. The collections then will be displayed to the public so that the younger generation (mainly) will understand their heritage and culture. However, for the last 10 – 15 years, the functions of a museum has broadened, which look at the evolving of museum from the place of heritage storage into places of binding society together, provides development of the local community as well as places of teaching and learning (Clarke et al., 2002) (Pellicer, 2014)

(Wolff et al., 2014). This is due to the ability of the museum management to open up their vision into dynamic and fast changing world. We could see now, that museum is a must visit place in many places during our tour or vacation. The visit to the museum will provide visitor understanding on the heritage and local culture.

To make the visiting experience more impactful, many museums embarked into ICT application and technology. There are now many museums that enable the visitor to view the artifacts physically and also virtually (De Jaegher, De Waele, & Van Goethem, 2012). They also provide extra information by using technology in various forms such as kiosk and website, which has been proved providing an enhanced experience to the visit. However, this situation is still unavailable in Kedah Museums.

4 WORK TOOK PLACE

To develop the interactive application in enhancing museum visit at Kedah Royal Museum, we were working with multimedia students. The work was carried out in nearly one and a half years involving few classes such as User Centered Design, Multimedia Design and Project I and II. The project was open to every student on those classes who were interested to involve in this project. No monetary incentives were given to the selected students, but they can use the interactive application as their class project (or case).

The students were asked to develop an interactive application to enhance the museum visit by given a short scenario about Kedah Royal Museum. Once any group is selected to be involved in this project, they were required to fulfill the requirement that has been set up. Students need to submit the project in phase by phase basis such as a proposal, requirement analysis, storyboarding, development, and documentation. The lecturer acted as their supervisor that will help them throughout the project phases. Students also conducted independent fieldwork such as observation and interviewed the museum personnel to get richer data during the requirement gathering phase.

5 RESULTS AND FINDINGS

In total, there were more than 6 projects involved in the development of Kedah Royal Museum interactive application, with more than 30 students (4 – 5 students in one group). Each of the interactive application were evaluated using product rubric that includes its objectives, audience, font, navigation, graphical elements, enhance multimedia elements, layout, and aesthetic appeal. This was done to rate the product according to our scale as it planned to be proposed to the museum. We only accepted interactive products that achieves 85% marks and above. This marks indicated that the project has achieved 'A' rank based on UUM's grading marks. As a result, four interactive applications have fulfilled the stated requirement.

5.1 Interactive Application

The interactive products produced can be categorized into two categories, which are using mobile platform or web-based platform. We believe that the trend of mobile application has set the mind that mobile application is the suitable platform for enhancing museum visit.

5.1.1 Mobile Platform Digital Artifacts

The first application was developed by a group of multimedia students from User Centered Design Class session 2014/2015 (figure 2 – Mobile App 1). This is a digital map of Kedah Royal Museum that was developed in a mobile platform. The user needs to get this application in the Museum front desk and it can guide visitor during their visit to the museum. The map was divided into sections of gallery available in the Kedah Royal Museum. When they entered the gallery, the user can view the exhibited digital artifacts. It was also accompanied by textual explanation about the displayed digital artifacts. This application provides still images as well as videos for the museum visitors.

Second is the Kedah Royal Museum mobile map, which was developed by students in User Centered Design Class session 2015/2016 (figure 2 – Mobile App 2).. There were four students in the group. The application acted as a guide to the museum visitor during their visit. The application

contains the map of the museum, and on the map, it shows some artifacts in a specific gallery. When the artifact is clicked, it will provide more detail explanation in form of text, still images, and videos. This digital artifact was brought to ITEX 2015 exhibition in Kuala Lumpur and won a silver medal. Some monetary incentives were given to this group as a token of appreciation for winning this competition granted by UUM.

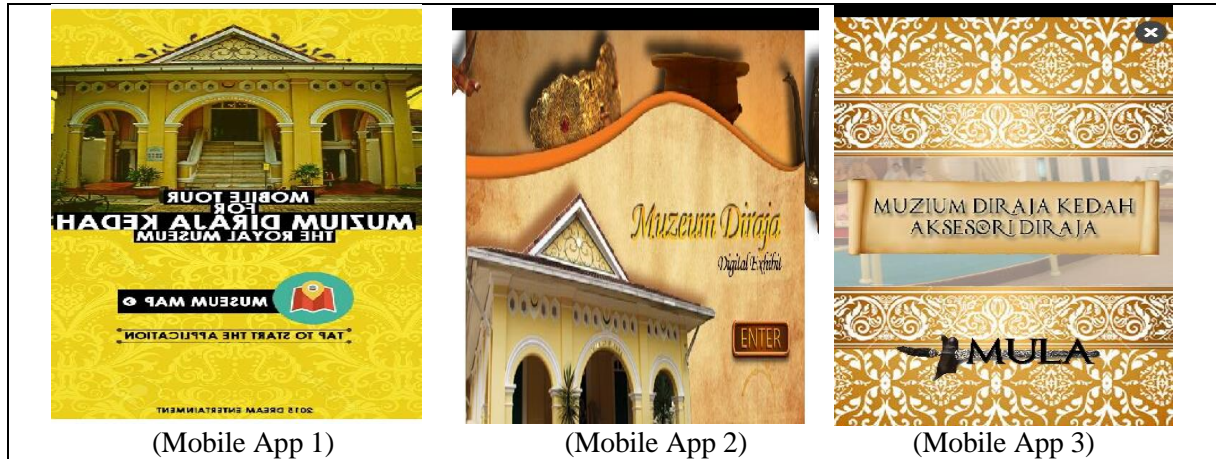


Figure 2: Kedah Royal Museum Mobile Application

Third digital museum artifact was developed by students from User Centered Class in the second session of 2015/2016 (figure 2 – Mobile App 3). The application was developed using a mobile platform and it explains about the royal accessories displayed in the Museum.

Each selected accessories has explanation in forms of text and digital still images. Each of the explanation was adapted from the museum and also other resources verified by the museum personnel. It contains rich still picture that provides view of the artifacts from few angles.

5.1.2 Web Based Platform Digital Artefacts

There was only one web-based digital artifacts developed by the student in the User Centered Design class for second term of 2015/2016. This web-based digital artifact illustrates the royal marriage processes (figure 3). The web-based digital artifacts explain in quite detail about the royal marriage processes for Kedah royalty. Each of the explanation was in still images and text. No video was embedded into this application as they said that the video has slow down their web loading process.



Figure 3: Kedah Royal Museum Web-Based Application

5.2 Digital Media Utilization

The development of Kedah Royal Museum interactive application has shown that student utilized the fundamental digital media as follows.

5.2.1 Still Images

Digital still images were one of the prominent media used in this application. The still images were taken from various viewpoints that enable the user to view the artifacts clearly. They were trying to be creative with the shots of the images that offer alternatives for the visitor to view from few angles. Thus makes the artifacts more clear.

5.2.2 Text

Detail explanation of the artifacts is mainly using text. The text was taken from the original sources; however, it was being manipulated by the student. They were making the text easier to understand and at the same time tried to provide sufficient information to the visitor.

5.2.3 Audio

There was audio of classical and traditional music that can be turned on and off in the application. The positive side is, all the audio provided were chosen carefully to suit the theme of Malay traditional. However, the negative aspect is, no group or applications developed had optimized the advantages of audio such as a narrative or verbal explanation of the display artifacts.

5.2.4 Video

A few videos were also embedded in the applications. One of the videos was explaining about *Nobat* that is highly associated with Kedah royalty. *Nobat* is very special and usually played during the Sultan coronation. The video is available in the museum library and available to be used by the student for their application. Other videos were shot by the student themselves. They tried to provide the clear picture of some of the artifacts and produced videos to better explain the artifacts.

5.3 Technological Approaches

As shown in the previous section, mobile became the choice of the development platform. According to the students, the selection of mobile platform was due to the popularity of the mobile platform. Furthermore, most of them were familiar with the mobile environment in developing multimedia related application. This is very important to them, as they need to concentrate more on collecting the museum artifacts data and convert it into digital form. As the museum has no digital repository for preserving its data, all data conversion need to be made from scratch. They need to find, select and choose the suitable artifacts to be included in their application. Therefore, as the duration of the application development is short, students avoided to learn new development platform.

Another group has responded that their study shows that many museums in the world have created touch interaction situated display during visiting the museum. This would be interesting however, the display would not always be possible because of few factors such as position, size of the display and might be acquired by multiple visitors at the same time. Therefore, they proposed the use of mobile devices which can be more personal.

The group that developed the web-based artifacts said that the difficulties in searching information about Royal Museum of Kedah and its contents have encouraged them to develop the web based application. The web-based application is more accessible and allow the visitor to browse the content before physically visit the place.

6 CHALLENGES

The development process was done by the students (in groups) and monitored by the lecturers along the project phases. Students have reported few challenges while working with the museum

Royal Museum of Kedah is still very lacking in having a systematic and rich information repository. Most of the information is only what was being displayed at the artifacts boxes. Both text and image form is very simple without any further detail explanation.

Students have difficulties in developing the detail explanation of the product either in text or images. There is no image available in the various angles that can be easily manipulated by them when they want to turn it into more advance digital media. They need to take the picture by themselves, however, this required permission letter that need to be granted earlier. Moreover, during the photo session the picture was taken from outside the glass box, thus reducing the picture quality. Students expected that they are able to lift up the box so that the picture can be taken more clearly from various angles. However, this situation was impossible as the museum guide refused to do so and required them to have another special permission. This situation has demotivated the students enthusiasm thus, accepting on any available resources offered by the museum personnel. Although the Museum seems to be keen towards embracing ICT into the museum environment, the stated challenges should be address accordingly.

7 CONCLUSION

As contribution to the society, the museum project was a trial into connecting the university to the community. Although we can easily pay for some amount of money to software developers to produce museum digital artifacts that would encourage museum visitor, we believe that researching the main problem of the museum would be more beneficial for all. On the other hands involving students in this project would also benefit the student in applying all the theories learned in the classroom, and as well as practicing both their technical and soft skill to the real environment. Students need to understand that developing an interactive application for project class would be so much different compared to developing an interactive application for the real organization. Dealing with the real organization, there are a lot of issues that needs to be taken into consideration before making any decision.

Although there are only four products that have been selected, the digitization of the artifacts is possible and promising. Even though we hope that a more advance digital media is used in the development process, these four products were considered as a good start. We understand their struggle in facing the challenges that somehow limit their ability to come out with an advanced digital media product in limited time and resources.

The next phase is to implement these interactive products in the real setting towards learning on how visitor would accept this new approach of museum visit. As none of these artifacts has been formally showcased to the museum, we would like to plan one for the next phase collaboration.

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A Study of the Needs and Problems of English Usage for the Hotel Front Office Staff in Bangkok

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ABSTRACT. The purpose of this study was to investigate the needs and problems that front office staff in hotels in Chinatown, Bangkok encountered in their use of English language skills, specifically listening, speaking, reading, writing, grammar and vocabulary in order to describe the possible consequences of the front office staff' ineffective communication, create specific plans to improve their English language skills as well as aid in their professional advancement. The study was conducted by questionnaires distributed 60 front office staff. The result revealed that almost all respondents need using English language skill in their job. Most of the respondents had moderate English proficiency. Speaking skill was the most significant skill that front office staff needed to use for communicating in English, whereas grammar skill was the least significant skill. The other English skills listed in order of necessity were listening, vocabulary, reading and writing. On the other hand, listening was the most problematic skill for front office staff when communicating in English. The least problematic skill was vocabulary skill. The other problematic language skills were speaking, writing, reading and grammar, respectively. The result of this study will help the hotels' management to have a clearer understanding of English training course incorporating speaking and listening skills should emphasize. In addition, the results of this study provide some useful suggestions, and can be used as a guideline for creating effective English training courses.

KEYWORDS: Needs; Problems; English usage; Front office staff; Customer

1 INTRODUCTION

1.1 Background

One of main economic attractions in Thailand is the tourism industry. The large number of visitors from every corner of the world has continuously increased. At present, hotel industry is the vital part of tourism. One of the famous areas in Bangkok for tourists is Chinatown. There are many small streets and alleys full of shops and vendors selling all types of goods. It is also famous for many varieties of delicious foods, and become food street at night. Many hotels are located around Chinatown. The hotels have to concern about interpersonal skill and language proficiency of staff to make the efficient service. The important function of hotel business is the front office department. Juwaheer and Ross(2003) states that once customers' requirements are clearly identified and understood, hotel operators are more likely to anticipate and fulfil their customers' needs and wants. In addition, front office staff are considered a supporting factor in determining customer satisfaction when deciding to return, to recommend the hotel, or in demonstrating loyalty to a particular hotel (Kandampully and Suhartanto, 2000)

In Thailand, English is used as the medium of international communication. Furthermore, English skills; listening, speaking, reading, writing, grammar and vocabulary are vital for effective and fluent communication. Language proficiency is necessary for the staff in hotel industry, especially the front office staff. However, lack of English skills and difficulty in communicating with foreign customers affect the service and customers' satisfaction. Choi and Chu(2001) mentioned that the more satisfied the customers are, the more likely they are to return or prolong their hotel stay. Therefore, English language skills are the major tool for effective communication in tourism industry. Not only do they communicate with native speakers of English but also other non-native ones.

1.2 Study Objectives

The study consists of three objectives:

1.2.1 To investigate the front office staff's needs for using English skills; listening, speaking, reading, writing, grammar and vocabulary in their work.

1.2.2 To investigate problems the front office staff encounter when using English skills; listening, speaking, reading, writing, grammar and vocabulary in their work.

1.2.3 To find out the skill front office staff mostly need and the skill they have problems most.

1.3 Study Significance

The research findings express the needs and problems in using English skills; listening, speaking, reading, writing, grammar and vocabulary of the front office staff in the hotels in Chinatown. In addition, the information could provide the possible consequences of the front office staff's ineffective communication. Therefore, it is beneficial for hotel management to analyze these findings and organize specific plans to improve the staff's English language skills in the future.

2 REVIEW LITERATURE

2.1 Needs

Mountford(1981) viewed needs as what the institution considers as important knowledge that learners should learn, while Widdowson(1981) defined needs as what people have to learn for their job requirement. According to Hutchinson and Waters(1996), Language needs are divided into two types: the target needs and learning needs. The target needs focus on the use of language that is divided into three subcategories: necessities, lacks and wants. Maslow(1943) stated that once lower-level needs are met, humans move on to fulfil other higher level needs

Referring to needs assessment, there are many theorists who defined needs assessment in various ways. Michael West created the term of "need analysis" in 1920s when he was trying to establish the best way learner should learn English (Brown, 1987). Nunan(1899) stated that needs analysis refer to a family of procedures for gathering information about learners and about communication tasks for use in syllabus design. Moreover, Ellis and Johnson (1994) add that needs analysis is a method of obtaining a detailed description of learner needs or a group of learner needs.

2.2 Problems In Using English Language

It is quite obvious that Thais use Thai language most of the time, so they are inexperienced in the usage of English. They do not speak in English regularly in daily life, thus it decreases the chance to become a potential English language user. Thailand has always been a country with one official language which is Thai.

Arungsi Sastramitri, director of the Academic Training Section of the Tourist Authority of Thailand, stated that tourism is the main source of income in our country. However, Thai graduates who are in the tourism industry have a poor command of English. This has contributed to misunderstanding and a negative attitude towards Thailand. Arunee Wiriyachitra(2002) mentioned that Thais wish they could use English fluently but most of them think that English is too challenging for them to be competent because of interference from the mother tongue(Thai) particularly in pronunciation, syntax and idiomatic usage. According to Natepreeya Chumchaiyo(2002, as cited in Chakrit Phaisuwan, 2006: 6), Thai people are not accustomed to listening to native speaker's accent. They attempt to catch every word they hear and try to analyze the sentence structure. They do not catch the whole picture of what they heard at all. Moreover, the difference accents make the difficulty of listening such as American English and British English. Some people have limited knowledge of vocabulary such as slang, idioms and proverbs.

2.3 English Language Skills

According to Dulek and Dielden(1995), listening is the receptive skill to concentrate on hearing. Harmer(2001) said that when people listen, they must use their background knowledge as they access the process of comprehension. O'Hair, Friedrich, & Dixon(2002) mentioned that speaking is the production in the oral mode to send an oral message. It is the most direct method of communication. According to Anderson(1999), reading is an active process which combines the words or written text with the reader's background knowledge and experiences. It is the process of decoding the meaning of the encoded passage. Barr, Sadow and Blachowicz(1990) have a similar opinion with Anderson. They stated that reading is not a passive process, and the readers have to interact with text to get the meaning from the message of author. Grammar is very important within English language because it holds language together. It is the way in which sentences are structured and the language is formatted. According to Robert J. Sternberg (1987), vocabulary is important, and most vocabulary is learned from context. Knowing vocabulary will allow people to successfully convey their ideas to others, and it can also improve their career outlook.

3 RESEARCH METHODOLOGY

3.1 Subjects

The subjects of this study are 60 staff who work in the front office department in the hotels in Chinatown. They are considered the subjects because they more often apply their English skills to work than other staff in hotel business.

3.2 Materials

The research instrument is a questionnaire which is adapted and conducted by the researcher. The questionnaire consists of three parts as follows:

Part I: The general information of the respondents

Part II The needs and problems of the English language functions for the front office staff

Part III The form of open-ended question to obtain the respondents' problems and suggestions is presented at the end.

To ensure that the wording in the questionnaire was understandable and did not contain any ambiguity, the questionnaire content validity was reviewed by qualified consultants. Moreover, 20 front office staff were asked to complete the questionnaire and evaluate the content to identify unclear terms and to give suggestions. Then, the irrelevant items were revised for this study. According to the pilot study, its Cronbach's alpha coefficient equaled 0.95 indicating good reliability.

3.3 Data Collection And Analysis

The subjects were asked to answer general information, the needs of English skills for the staff, the difficulties with using English skills and the suggestions. After that, the 50 copies (83.3%) of questionnaires were sent back to the researcher within a week later. Percentage and frequency count are used in the analysis of answers in the first part of personal information. Arithmetic Mean(\bar{x}) and Stand Deviation Mean(S.D.), scale and rank are used to present the outcomes of front office staff opinions on needs and problems of using English language skills at work.

4 RESULTS

4.1 General Information about the Respondents

According to the study, most of the respondents (66.0%) were female. Most of them had an age between 31-35 years old (30%). 80% of them held a bachelor's degree. Most of them (50%) had

served in the front office department for 1-5 years. For the needs of using English language, most of them (98%) needed English language for their work.

Regarding, the level of the respondents' English proficiency, the subjects rated themselves to have a moderate English proficiency in all English language skills. 76% of the respondents rated themselves to have a moderate proficiency in grammar. 60%, 62% and 60% of the respondents also rated themselves to have a moderate proficiency in listening, speaking and writing, respectively. Only 48% rated themselves to have a moderate English proficiency in vocabulary.

4.2 Needs and Problems of Using English Language at Work

Table 1. Level of Needs and Problems of Using English Language at Work

Level of Needs	Mean	S.D.	Rank	English Skills	Mean	S.D.	Rank	Level of Problems
High	3.98	0.685	2	Listening	3.54	0.542	1	High
High	4.24	0.625	1	Speaking	3.48	0.646	2	Moderate
Moderate	3.48	0.707	4	Reading	3.08	0.634	4	Moderate
Moderate	3.48	0.707	4	Writing	3.10	0.580	3	Moderate
Moderate	3.33	0.621	5	Grammar	2.94	0.550	5	Moderate
High	3.56	0.644	3	Vocabulary	2.90	0.544	6	Moderate

From Table 1, the most significant skill that the front office staff in the hotels in Chinatown needed to use in their work was speaking (mean score= 4.24) which contributed to a high level of needs in using English language. The level of needs in listening (mean score= 3.98) and vocabulary (mean score= 3.56) were also high. The level of needs in reading, writing and grammar were moderate which were rated as 3.48, 3.48 and 3.33, respectively.

The most problematic skill that the front office staff in the hotels in Chinatown encountered when using English language in their work was listening (mean score= 3.54). It contributed to a high level of difficulties. It was followed by speaking, writing, reading, grammar and vocabulary which were rated as 2.23, 2.18, 2.04, 1.97 and 1.84, respectively. All these skills contributed to a moderate level of difficulties.

Moreover, 26% of the respondents would mostly like to improve their speaking skill. 22% of them would like to improve their listening skill. 18%, 14%, 12% and 8% of them would like to improve their writing, reading, vocabulary and grammar, respectively.

The result of this study revealed that almost all front office staff in the hotels in Chinatown, Bangkok needed using English language skill in their job; similarly, Ravisuda Aunruen(2005) showed that the travel agent in Chiang Mai mostly needed English language to communicate with clients. Robinson(1991) mentioned that the English language required by the duty of work is one of five aspects of English needs. It is a goal-oriented need. Professionals need English language skills because they have to use them for their routine jobs. Moreover, Pranee Kullavanich(2004) also show that both employers and employees viewed the English, Chinese and Japanese as the foreign languages which have a high level of need, especially English, which had a higher level of need than the other two language.

Regarding to the findings, speaking skill was the first most necessary skill for the front office staff; similarly, Ravisuda Aunruen(2005) showed that the speaking skill was considered as the skill that the travel agent in Chiang Mai mostly used with their routine job. The previous study of Thawatchai Tangniam (2006) also revealed that speaking were extremely needed skills for Thai Airways ground staffs. In addition, Chakrit Phaisuwan' research supported that speaking skill was the most needed English language skills of Seagate planners in using English.

It is likely that the front office staff often have to communicate with foreign tourists everyday as they are the first people who meet the customers. Hair, Friedrich,& Dixon mention that speaking is the production in the oral mode to send an oral message. It is the most direct method of communication. Front office staff need to use speaking skill for responding the customers' want, solving the problems, giving the information, offering assistance that is the face to face communication even conducting the conversation by phone. They have to use speaking skill to spontaneously communicate with customer at the front desk which is the responsibilities of front office staff. Therefore, it is obvious that front office staff need to use speaking most for their communication at work.

According to the result of this study, the most problematic skill for the front office staff in the hotels in Chinatown is listening skill. The result is similar to Orada Opasruttanakorn (2006) who investigated the type of language skills and functions necessary for Kiriwong people for Tourism Business as well as Janekit Phutirat and Mantana Suwannapatama(2007) who investigated the problems, needs and wants of English for hospital pharmacists. All of them revealed that listening skill was the most problematic skill.

It seems possible that front office staff have the different background knowledge, and lack of practicing. Harmer(2001) said that when people listen, they must use their background knowledge as they access the process of comprehension. People who do not have background knowledge relevant to what they are hearing will find the listening task more difficult. Front office staff mostly have problems listening English when listening to conversation by phone. It seems possible that front office staff do not hear clearly because unclear pronunciation via phone. The other English accent e.g. Indian and Singapore that they do not familiar with can cause the listening problems. To avoid misunderstanding form listening, front office staff should practice English listening skill. There are many way to practice English listening skill such as listening music, watching movie and making conversation with foreigner in different English accent. Brownell (1994) mention that the regularly interaction in conversation will help people to communicate efficiently.

4.3 Problems And Suggestions

According to the open-ended questions to obtain the respondents' problems and suggestions, most of the respondents encountered the problem of listening mostly. They did not understand the idiomatic English and unfamiliar vocabulary. Moreover, they did not clearly understand other English accent. Writing is another skill that they have the problems. The staff did not know the format of business letter including e-mail and memo, so they cannot write in the appropriate way.

5 CONCLUSION

The following conclusion can be drawn from the discussion above.

5.1 Speaking is the skill most needed for front office staff in the hotels in Chinatown, Bangkok. They mostly use speaking skill in conducting conversations by phone, welcoming and greeting including apologizing when mistakes occur. On the other hand, grammar is the skill least needed for using English language skill in their work.

5.2 Listening is the most problematic skill front office staff in the hotels in Chinatown, Bangkok. They mostly encounter the problems of listening to conversation by phone, listening to customers' complaints and listening to what customer want. However, vocabulary skill is the least problematic skill for using English language skill in their work.

5.3 More than a half of the respondents have a moderate level of English proficiency, so they would like to improve their level of English proficiency to be higher.

5.4 Front office staff in the hotels in Chinatown requires to improve their speaking skill, as speaking skill is the most needed skill for their work.

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Gender Differences in Language Use: A Comparative Study of Linguistic Features Used in American and Thai Movies

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ABSTRACT. Gender differences in language use have been receiving attention for a long time. The purpose of the study was to investigate gender differences in the use of linguistic features, including hedges, intensifiers and tag questions in American and Thai movies. This study also aimed at exploring whether there were any relationships between gender and the use of three linguistic features. Five American and five Thai movies with drama genre were randomly selected to use for data analysis. The total 9,359 utterances were analyzed under Lakoff's framework (1975). The preliminary result reported that hedges, intensifiers, and tag questions were used more by females compared to males both in American and Thai movies. In addition, Chi-square statistics results showed that there were relationships existing between American women and American men with regard to hedges, between American women and American Thai regarding hedges and intensifiers, and between American men and Thai men in part of hedges, intensifiers and tag questions with statistical significance ($P < 0.05$). The results in this study do not support Lakoff's theory (1975) on women's language as powerlessness. In sum, gender might not be a powerful factor, resulting in the linguistic features usage differences.

KEYWORDS: gender; linguistic features; hedges; intensifiers; tag questions

1 INTRODUCTION

Males and females are different in a number of ways. One of the most obvious distinctions concerns biological differences. That is, chromosomes and hormones are fundamentally different in men and women (Trudgill, 2000). It is claimed that hormonal differences have a significant effect on humans both physically and behaviorally (Arliss, 1991). The differences between males and females are not caused only by genetics but also by socialization. It can be said that socialization process has strong connection with language. Tannen (1993) noted that language establishes the basis of communication and helps set out boundaries for social order and cultural fundamentals amongst both genders across society. Tannen (1993) described, furthermore, that language has a powerful influence on the process by which children learn to become boys and girls and learn to use language in the ways that conform to culture's norm of appropriate feminine and masculine behavior. In other words, children are socialized through language-mediated interaction and they are socialized to use language to fit gender norms in their society.

The view on gender has been presenting through many forms, and media seems to become one of the most powerful influences on representing women and men, along with their linguistic representations. The portrayals of males and females are often appeared in the media such as television, movies, and books (Smith & Cook, 2008). Movies, however, are frequently selected to use in research studies. Rose (2001) suggested that movies can be used in research, and the language used in movies can be analyzed in terms of language structures.

It has been long recognized that gender is regarded as a key factor in women and men's linguistic productions. Lakoff (1975) suggested ten features typically used by women. Her claims, nevertheless, are criticized due to the fact that it is solely based on her intuition and lacks empirical evidence. Subsequent studies have been thus conducting empirical studies to test her claims as well as investigate the existence of gender differences in the use of language. The similar results have been shown that women are likely to use these ten features more frequently than men, yet some studies found the opposite. For this reason, the current study attempted to examine gender differences in the use of linguistic features under Lakoff's theory (1975). In addition, a comparative study between the

English and Thai languages was conducted to find out if the different use of language between females and males appear in any languages.

1.1 Research Hypotheses

This study offers null hypotheses as the followings:

1. There are no relationships existing between American women and American men regarding the use of hedges, intensifiers, and tag questions.
2. There are no relationships existing between Thai women and Thai men regarding the use of hedges, intensifiers, and tag questions.
3. There are no relationships existing between American women and Thai women regarding the use of hedges, intensifiers, and tag questions.
4. There are no relationships existing between American men and Thai men regarding the use of hedges, intensifiers, and tag questions.

2 THEORETICAL BACKGROUND

A variety of theoretical approaches to the study of language and gender have developed to account for gender differences in language use. However, interpretation of speech differences between men and women is associated with two main approaches: dominance approach and difference approach.

The dominance approach is proposed by researchers such as Lakoff (1975), Spender (1980), and Zimmerman and West (1975). This approach claimed that gender differences in speech are the consequence of unequal distribution of power and status in society. The central focus of this model is male dominance and gender discrimination, viewing women as oppressed and minority group. It also suggests the influence of social structures in the use of language.

The difference approach, commonly known as 'two-culture' model, draws on cross-cultural studies to explain different use of language between males and females. Tannen's book (1990) entitled 'You Just Don't Understand: Women and Men in Conversation' is very well-known and most influential book proposing the difference approach. According to this approach, men and women belong to different subcultures. Even if they live in the same environment, they develop different social relations at an early age, as they belong to a different group and culture. Hence they use different styles of language (Nemati & Bayer, 2007).

2.1 Gender differences in linguistic features

An early feminist work on language and gender was presented by Lakoff (1975) in her book *Language and Woman's Place* in 1975. She claimed that women use language in distinctive ways, and the sign of uncertainty, lack of confidence and excessive politeness are frequently presented in their speech. She, furthermore, proposed ten features for women's language, specifically lexical items, as cited in Holmes (1993, p. 314) and in Talbot (2010, p.36-38):

1. Precise color terms e.g. beige, ecru, aquamarine and magenta.
2. Empty adjectives e.g. divine, adorable, charming and lovely.
3. Superpolite forms e.g. indirect requests and euphemisms.
4. Hedges e.g. you know, well, kind of, sort of.
5. Intensifiers e.g. just, so, very
6. Tag Questions e.g. she is very nice, isn't she?
7. Rising intonation e.g. (a) When will the dinner be ready? (b) Oh...around six o'clock?
8. Hypercorrect grammar e.g. consistent use of standard verb forms.
9. Emphatic stress e.g. "What a beautiful dress!" and "It was a brilliant performance".
10. Avoidance of strong swear words e.g. fudge, my goodness.

3 METHODOLOGY

3.1 Data for the study

The data in this study consisted of American box office movies released during 2009 to 2013 as well as Thai box office movies which were released during 2009 to 2013. All of them are available on www.boxofficemojo.com. To observe differences in linguistic features usage between males and females, American and Thai drama genre was listed. Drama movie is a genre that is designed to present stories reflecting people's behaviors in conflict and in real life situations, and it could depict speakers' linguistic strategies in natural situations. However, period and historical films were excluded from the study because the language presented in those films seems to differ from contemporary language. Five American movies and five Thai movies were then randomly selected. The American films consisted of *August: Osage Country*, *Silver Linings Playbook*, *Courageous*, *The Blind Side*, and *Up in the Air*. The Thai films included *Rak 7 Pee Dee 7 Hon* (Seven Something), *30 Kam Lung Jaew*, *Yodmanut Nguen-Duen*, *Khobkhun Tee Rakkan*, and *Anueng Kidthung Penyangying*.

3.2 Instrument

To analyze linguistic features usage by women and men, a theory of women's language proposed by Lakoff (1975) was used as a framework for analyzing the linguistic features in the present study. Besides, a checklist was employed to present and illustrate linguistic features found in the films. It was used to present settings and dialogues that the three linguistic features were found. The certain features were checked whenever it appeared in the dialogue and were subsequently described in detail.

3.3 Data Collection Procedures

Firstly, formal letters were sent to Thai film production companies asking for permission to use their films in the study. After the request was approved, the researcher read all English and Thai film scripts. The total number of utterances in each film script was counted and then divided into two parts, those spoken by women and those spoken by men. Utterance is a unit of speech expressed by a speaker in conversation. It can be a word, phrase, sentence and even long sentences.

Since film scripts, which are in written form, were used as main source of data, some linguistic features such as rising intonation and emphatic stress cannot be analyzed in this study. That is, it seemed impossible to analyze the features correctly without listening tone of voice and intonation patterns of a character. Moreover, the use of superpolite forms and avoidance of strong swear words were not considered since there are many variables that influence the use of these two features. Some of major variables are the status of a speaker, the status of a listener, the relationship between a speaker and a listener, contexts, and so forth. These variables did not fall within the scope of the study. Besides, the features such as precise color terms, hypercorrect grammar, and empty adjectives are restricted to study in Thai language. Three features: hedges, intensifiers, and tag questions were studied accordingly.

3.4 Data Analysis

The data were analyzed with regard to the different use in hedges, intensifiers, and tag questions between females and males in American and Thai scenarios, which is based on Lakoff's theory on ten features of women's language. The linguistic features, including hedges, intensifiers, and tag questions, were marked and calculated frequency of their occurrence. To verify correctness, the corpus data were subsequently submitted to language experts. The data analyzed by a researcher in American film scripts were sent to native English speakers and the data analyzed by a researcher in Thai film scripts were sent to Thai language experts. The experts were given an explanation on the nature and purposes of the study and were then asked to check accuracy of the data, including the occurrence of hedges, intensifiers and tag questions throughout a checklist. The disagreement on any

examples of hedge, intensifier, and tag question were discussed and all mistakes were eventually corrected. Chi-Square test statistic was subsequently employed to determine whether there were any relationships between gender and the use of these three linguistic features in American and Thai films.

4 RESULTS

The terms used to describe in this part include:

1. Four types of hedges are as the followings:
 - 1.1 H1 refers to phrase type
 - 1.2 H2 refers to adverbial
 - 1.3 H3 refers to adverbial used with the negative
 - 1.4 H4 refers to generalized adjunct
2. For intensifiers, the emphasis of the study focused on intensifying words or words (usually an adverb) that strengthen the meaning of an utterance.
3. For tag questions, the following types of tag as suggested by Holmes (1983) were included in the study.
 - 3.1 T1 refers to Referential tag
 - 3.2 T2 refers to Affective – facilitative
 - 3.3 T3 refers to Affective – softening

Table 1: The result of Chi-Square statistic testing the relationships between females and males in American movies with regard to the use of hedges, intensifiers, and tag questions.

Statistics	H1	H2	H3	H4	Total of Hedges	Intensifiers	T1	T2	T3	Total of tag questions
Chi-Square	16.324 ^a	.664 ^b	1.000 ^c	.011 ^d	7.956 ^e	1.891 ^f	.200 ^g	1.059 ^h	.034 ⁱ	.148 ^j
df	1	1	1	1	1	1	1	1	1	1
Asymp. Sig.	.000*	.415	.317	.915	.005*	.169	.655	.303	.853	.700

* Significant (P<0.05)

As shown in the Table 1, the finding indicated that there was a statistically significant relationship between gender and the use of hedge, phrase type in particular, $\chi^2(1, N = 275) = 16.32, p < 0.05$. However, there was no significant association between females and males in American movies in part of adverbial, adverbial used with the negative and generalized adjunct. The results, nevertheless, showed significant differences among females and males in American movies for utilizing total of hedges, $\chi^2(1, N = 726) = 7.96, p < 0.05$. This finding indicated that there was a relationship between gender and hedge usage. As regards the use of intensifiers, no chi-square computed can reject the null-hypothesis. This showed that there was no significant difference between females and males in American movies with regard to the use of intensifiers. Also, none of the four chi-squares computed can reject the null-hypothesis regarding to the use of tag questions. This result suggested that there was no relationship between females and males in American movies under the study and the use of tag questions.

Table 2: The result of Chi-Square statistic testing the relationships between females and males in Thai movies with regard to the use of hedges, intensifiers, and tag questions.

Statistics	H1	H2	H3	H4	Total of Hedges	Intensifiers	T1	T2	T3	Total of tag questions
Chi-Square	1.052 ^a	.744 ^b	.059 ^c	4.571 ^d	.330 ^e	2.658 ^f	.900 ^g	2.333 ^h	.250 ⁱ	117 ^a
df	1	1	1	1	1	1	1	1	1	1

Asymp. Sig.	.362	.450	1.000	.057	.616	.112	.427	.192	.808	.817
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* Significant (P<0.05)

The data illustrated in Table 2 showed that none of the five chi-squares performed can reject the null-hypothesis with regard to hedge use. This result revealed that there was no relationship between females and males in Thai movies under the study and the use of hedges. In the aspect of intensifier usage, no chi-square computed can reject the null-hypothesis. This showed there was no statistically significant association between females and males in Thai movies with regard to the use of intensifiers. As shown in Table 2, none of the four chi-squares computed can reject the null-hypothesis regarding tag questions. This finding indicated that the association between females and males in Thai movies and the use of tag questions was not found to be significant. In other words, gender is not a relevant factor in the use of tag questions.

Table 3: The result of Chi-Square statistic testing the relationships between females in American and Thai movies with regard to the use of hedges, intensifiers, and tag question.

Statistics	H1	H2	H3	H4	Total of Hedges	Intensifiers	T1	T2	T3	Total of tag questions
Chi-Square	35.507 ^a	75.269 ^b	1.500 ^c	19.800 ^d	128.766 ^e	46.441 ^f	1.195 ^g	.000 ^h	1.087 ⁱ	1.565 ^j
df	1	1	1	1	1	1	1	1	1	1
Asymp. Sig.	.000*	.000*	.221	.000*	.000*	.000*	.274	1.000	.297	.211

* Significant (P<0.05)

As shown in Table 3, phrase type, adverbial and generalized adjunct showed statistically significant. It means there was a statistically significant relation between females in American and Thai movies in the aspect of using hedges, including phrase type, adverbial and generalized adjunct. Besides, there was no significance in adverbial used with the negative, indicating there was no association between females in American and Thai movies regarding adverbial used with the negative. However, the result revealed a significant relationship between females in American and Thai movies as regards total of hedges, $\chi^2(1, N = 418) = 128.77, p < 0.05$. Also, the result in Table 3 showed that there was significant difference between females in American and Thai movies with regard to the use of intensifiers. That is, the relationship between females in Thai and American movies under the study and the use of intensifiers was significant, $\chi^2(1, N = 615) = 46.44, p < 0.05$. Finally, the difference in the use of tag questions, including referential tag, affective – facilitative, affective – softening, between females in American and Thai movies was not great enough to reject the null-hypothesis. In other words, the relation between females in American and females in Thai movies under the study regarding the use of tag questions was not found to be significant.

Table 4: The result of Chi-Square statistic testing the relationships between males in American and Thai movies with regard to the use of hedges, intensifiers, and tag question.

Statistics	H1	H2	H3	H4	Total of Hedges	Intensifiers	T1	T2	T3	Total of tag questions
Chi-Square	76.561 ^a	75.446 ^b	.222 ^c	34.783 ^d	179.283 ^e	49.994 ^f	.091 ^g	6.259 ^h	2.909 ⁱ	4.255 ^j
df	1	1	1	1	1	1	1	1	1	1
Asymp. Sig.	.000*	.000*	.637	.000*	.000*	.000*	.763	.012*	.088	.039*

* Significant (P<0.05)

As presented in Table 4, phrase type, adverbial and generalized adjunct showed statistically significant, so it means there was a relationship between males in American and Thai movies in part of phrase type, adverbial, and generalized adjunct usage. Besides these, there was no significance in

generalized adjunct, which means there was no association between males in Thai and American movies concerning the use of hedges, specifically adverbial used with the negative. However, the data showed that there was significant relation between males in American and Thai movie in respect of the total of hedge usage, $\chi^2(1, N = 502) = 179.28, p < 0.05$. In addition, the analysis revealed that there was difference between males in Thai and American movies with regard to the use of intensifiers. In other words, the relationship between males in Thai and American movies under the study and the use of intensifiers was found to be significant, $\chi^2(1, N = 692) = 49.99, p < 0.05$. Lastly, as can be seen from Table 4, the null hypothesis was rejected, since there was a statistically significant relationship between males in American and Thai movies and tag questions use overall, $\chi^2(1, N = 94) = 4.26, p < 0.05$. With regard to types of tag question, it was found that there was association between males in American and Thai movies and the use of affective – facilitative tags, $\chi^2(1, N = 27) = 4.26, p < 0.05$. However, there was no significant difference between males in American and Thai movies under the study and the use of referential and affective - softening tags.

5 CONCLUSION

The significant statistics were found in the group of American women and American men in the use of hedges, the group of American women and Thai women regarding the use of hedges and intensifiers, and the group of American men and Thai men in using hedges, intensifiers and tag questions. It was suggested that the results in this study do not seem to support Lakoff's theory on women's language (1975). In addition, culture and language are considered as important factors, influencing the differences in using linguistic forms.

The results in this study may shed light on gender differences in the use of linguistic features and may provide practical ways of achieving greater interaction effectiveness with male and female interlocutors.

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The Satisfaction of Teaching the Structures of Verb Tenses with a Teaching Toolkit

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ABSTRACT . The purposes of this study aimed to 1) develop a teaching toolkit for learning and teaching the structures of verb tenses for Samutsakorn-province teachers who attended *Project on Developing the Potential of Teachers and Educational Staff to Enhance the Educational Quality of Small-Sized Schools in Samutsakorn Province: Implementing English Language Teaching Techniques for Teachers* organised by Faculty of Education, Bansomdejchaopraya Rajabhat University, and 2) study the teachers' opinions towards the use of the teaching toolkit .The sample group for the study was comprised of 82 teachers who took part in the Project, and they were from different schools in Samutsakorn province. The instrument used for collecting data was a questionnaire on satisfaction and opinions towards the teaching toolkit (as a teaching aid). The data were analysed by mean (\bar{X}) and standard deviation (SD). The findings of the study revealed as follows: 1) most teachers have the highest level of satisfaction towards the teaching toolkit on the teaching toolkit is able to apply into teaching appropriately, the teaching toolkit encourages the thinking process, and the teaching toolkit arouses the eagerness of learners on Verb Tenses. (\bar{X} = 4.61, 4.57, 4.56, S.D. = 0.497, 0.573, 0.641 relatively); and 2) most teacher commented on the effectiveness of the teaching toolkit that it helped increase memorising and understanding of the structures of verb tenses. The activities also encouraged ones who didn't like English grammar to love it. For the toolkit itself, it found that teachers would like the material to be more quality in terms of its strength and difficulty by commenting that the material should not be broken easily and it is quite difficult to use it because there are many pieces, and it is recommended that the less pieces of material are, the more it is easy to be implemented.

KEYWORDS: teaching toolkit for tenses; structures of verb tenses; techniques for teaching verb tenses; toolkit for education; teaching aids for tenses

1 INTRODUCTION

1.1 Background

Thailand 4.0 is the term which most Thai people are currently talking a lot as it is the policy of the Thailand's government to enforce Thai society to digitalisation—people can make use of technology, produce innovation, and earn money by using technology and innovation they invent. For education, Thailand 4.0 Policy has changed the way of educators' thinking and teaching. We have to be more focused on learners-centredness, problem-solving, critical thinking, learning with technology, technology for education, etc. In fact, these should be implemented in every class in order to enhance Thai learners' autonomous learning, thinking processes of solving problems logically and reasonably, abilities to use technology for long-life learning.

For more than 9 years of experience in teaching English, it found that Thai EFL teachers have been trying to teach English grammars in the traditional way, i.e. deductive method—they teach the grammar rules, usages and then practice exercises. This way doesn't work at all because learners have not understood anything anymore, even memorisation. Also, it doesn't support the policy of the government about Education in Thailand 4.0 circumstances.

Verb tenses is one of the English grammars which is taught every level of Thailand's education—from primary level to university level. However, most Thai EFL learners can't make use of it, or even can't remember anything about tenses, particularly the structures of verb tenses.

As a Thai teacher, the problem has been seen, so it should be solved. Therefore, the research had developed a material for teaching the structures of verb tenses called *Teaching Toolkit for Learning and Teaching the Structures of Verb Tenses* to enhance the learners' memory of the structures of verb tenses.

1.2 Objectives of the Study

1.2.1 To develop a teaching toolkit for learning and teaching the structures of verb tenses for Samutsakorn-province teachers who attended *Project on Developing the Potential of Teachers and Educational Staff to Enhance the Educational Quality of Small-Sized Schools in Samutsakorn Province: Implementing English Language Teaching Techniques for Teachers* organised by Faculty of Education, Bansomdejchaopraja Rajabhat University;

1.2.2 To study the teachers' opinions towards the use of the teaching toolkit.

1.3 Statement of Hypothesis

1.3.1 The teachers have positive and satisfactory opinions towards the use of the teaching toolkit.

1.4 Significance and Limitation of the Study

Regarding the differences between languages (English as a target language and Thai as a first language), it is difficult for Thai EFL learners to recognise the use of verb tenses. Most of them even can't remember the structures of verb tenses which would help them communicate with other foreigners accurately and meaningfully. This is because the structures of English sentences contain *time* and *action*, whereas Thai sentences contain only *time* in the structure; however in any Thai sentences, if needing to tell the time, time markers will be added in the sentence as particles. Look at these three parallel sentences:

English sentences	Meaning	
Thai sentences		
1) I eat breakfast.	happens all the time	4) Chan kin
kao. (present)	or repeatedly	
2) I ate breakfast.	happens in the past and	5) Chan kin
kao <i>laew</i> . (past)	action was complete	
3) I have eaten breakfast.	happened in the past and	6)
Chan <i>peng</i> kin kao (past connected to present)	there is a connection with the present	

To illustrate, it is obvious that in Thai sentences, they are always used the word "kin" which means "eat" in English in every period of the time, whereas in English sentences the verb is changed according to the time. In other words, it can be said that Thai sentences, verbs contain only action while verbs in English sentences contain both action and time. Consequently, this brings difficulty to the Thai EFL learners, since they have to remember all the 12 verb tenses (12 forms of active voice and the other 12 forms of passive voice).

Thus, the innovation developed for the learning of the structures of verb tenses has become more important and needful for all Thai EFL learners as a tool to memorise all the structures first. In fact, being able to memorise the structures of verb tenses is the first thing that learners should recognise. Then, they can study more on the tenses' usage. This innovation is called *Teaching Toolkit for Learning and Teaching the Structures of Verb Tenses*, which was developed by the researcher.

The limitations of this study are timing of teaching and the teaching toolkit itself. Firstly with regard to the time constraints of the project (a two-day training), the researcher have to wrap up all the knowledge about the importance and structures of verb tenses within two days, as well as teaching how to use the toolkit and how it works, that is quite short. Therefore, in this study it is quite hard to reveal the result of the teachers' English competence towards learning on the structures of verb tenses. However, this study can investigate their satisfaction towards the lesson, instead. Another limitation is

the teaching toolkit. The toolkit itself had been developed creatively and usefully, but it lacks proof of correctness of the material from the experts of the field. Therefore, this study is just like the pilot study to examine if the teachers' satisfaction and opinion towards the teaching toolkit, and what they would like the toolkit to be improved and developed in the future.

2 LITERATURE REVIEW

The study on *The Satisfaction of Teaching the Structures of Verb Tenses with a Teaching Toolkit* is reviewed in 1) problems of learning verb tenses, 2) developing a teaching toolkit, and 3) satisfaction of using a toolkit for learning and teaching.

2.1 Problems of Learning Verb Tenses

A main problem of learning verb tenses found by Watcharapunyawong and Usaha (2013) was the first language interference errors, and one of the errors was verb tenses, especially the different structures of Thai language and English language. Apinya Hinnon (2014) conducted research on Common Errors in English Writing and Suggested Solutions of Thai University Students and found that grammar is one of errors found in English writing, and it was suggested by Likitrattanaporn (2002) that when teaching grammar, the grammar's structures and rules should be taught first. Therefore, understanding the structures of verb tenses becomes important.

2.2 Developing a Teaching Toolkit

Chawalit (n.d.) defined the meaning of teaching toolkit, or as known as instructional media, is bringing materials, equipment, methodology to be used in the classroom systematically and increase the effectiveness of learning and teaching. Silapasart.com (2017) stated that developing a teaching tool kit should consider the appropriateness of media and the following concept: 1) efficiency, 2) productivity, and economy. Department of Technology and Educational Communication (2015) emphasised the values of instructional media that they help encourage the learners' interest, as well as help students understand the difficult lessons easily. The processes of developing an instructional media are classified into 5 steps according to ADDIE Model (Molenda. 2004: 43), i.e. 1) Analysis, 2) Design, 3) Development, 4) Implementation, and 5) Evaluation.

2.3 Satisfaction of Using a Toolkit for Learning and Teaching

Bongkot (2010) conducted research on The Effect of Using Instructional Media Called Amazing Word for Vocabulary Retention for Grade 6 Students of Saint Louise School in Chachengsao Province, Thailand and found that the students had progressive learning and their scores were increased gradually. Moreover, Spahiu, M. H. & Lindemann-Matthies, P. (2015) studied on Effect of a Toolkit and a One-Day Teacher Education Workshop on ESD Teaching Content and Methods—A Study from Kosovo, and the study revealed teachers realised the value of the toolkit as an important teaching and learning resource.

3 B.METHODOLOGY

3.1 Subjects

The subjects of this study were 82 Samutsakorn-province teachers who attended *Project on Developing the Potential of Teachers and Educational Staff to Enhance the Educational Quality of Small-Sized Schools in Samutsakorn Province: Implementing English Language Teaching Techniques for Teachers* organised by Faculty of Education, Bansomdejchaopraja Rajabhat University, comprised of different teachers from various levels of teaching (primary-level teachers, secondary-level teachers, etc.)

3.2 Instruments

There are two main instruments used in this study: 1) a teaching toolkit and 2) a questionnaire. The teaching toolkit was used for teaching the structures of verb tenses in only one purpose—as the innovation to enhance the teachers' ability of memorising the structures of verb tenses. The teaching toolkit was developed by the researcher, and it was used for the first time to find out their satisfaction towards the innovative teaching toolkit. For a questionnaire, it was entitled *Evaluation Form the Satisfaction of Teaching the Structures of Verb Tenses with a Teaching Toolkit*, and also used in this study in order to report the teachers' opinions about the learning with the teaching toolkit.

3.3 Procedures

This study was a pilot study to examine the teachers' satisfaction towards the teaching toolkit, and there were only one experimental group which was taught by the teaching toolkit. Teachers were provided techniques for how to teach with the teaching toolkit and taught by only one teacher (i.e. the researcher). The procedures are followed the concept of Plan, Do, Check, Act (PDCA Cycle), started with, first of all, the researcher studied the problem of learning verb tenses in the classroom and found that most of the students can't remember the structures of verb tenses which is the basis when studying about *Tenses*. Then, the researcher had reviewed the other research and studies related to the problem of learning and teaching verb tenses and its resolutions. The researcher synthesised all the knowledge and invented the teaching toolkit for memorising the structures of verb tenses.

Second, when in the class, the researcher started the lesson by eliciting the prior knowledge of teachers about the structures of verb tenses and asked them to write some structures of verb tenses in order to investigate their schemata of the structures of verb tenses. After that, the researcher pointed out the significance of memorising the structures of verb tenses. Later, the researcher introduced a new teaching toolkit which the researcher had developed and taught them about how it worked.

The next step was examining the teachers' understanding about how to use the teaching toolkit which would help them memorise the structures of verb tenses simultaneously. In this stage, unless teachers could understand or use it correctly, they would be brought back to the previous stage (teaching how to work with the toolkit) at once. However, if the teacher could do well, they will go on to the next step.

The following step was trying to recheck and make sure that teachers could memorise all the tense structures correctly without using the toolkit. In case that teachers couldn't memorise the structures of verb tenses, they would be brought back to the step of *teaching how to work with the toolkit* again.

Finally, the researcher handed out the Evaluation Form the Satisfaction of Teaching the Structures of Verb Tenses with a Teaching Toolkit, gathered all the data, and analysed them with the statistical calculation. Then, evaluate the results in form of frequency, percentage, mean, and standard deviation. The further findings and recommendations will also be discussed in this paper.

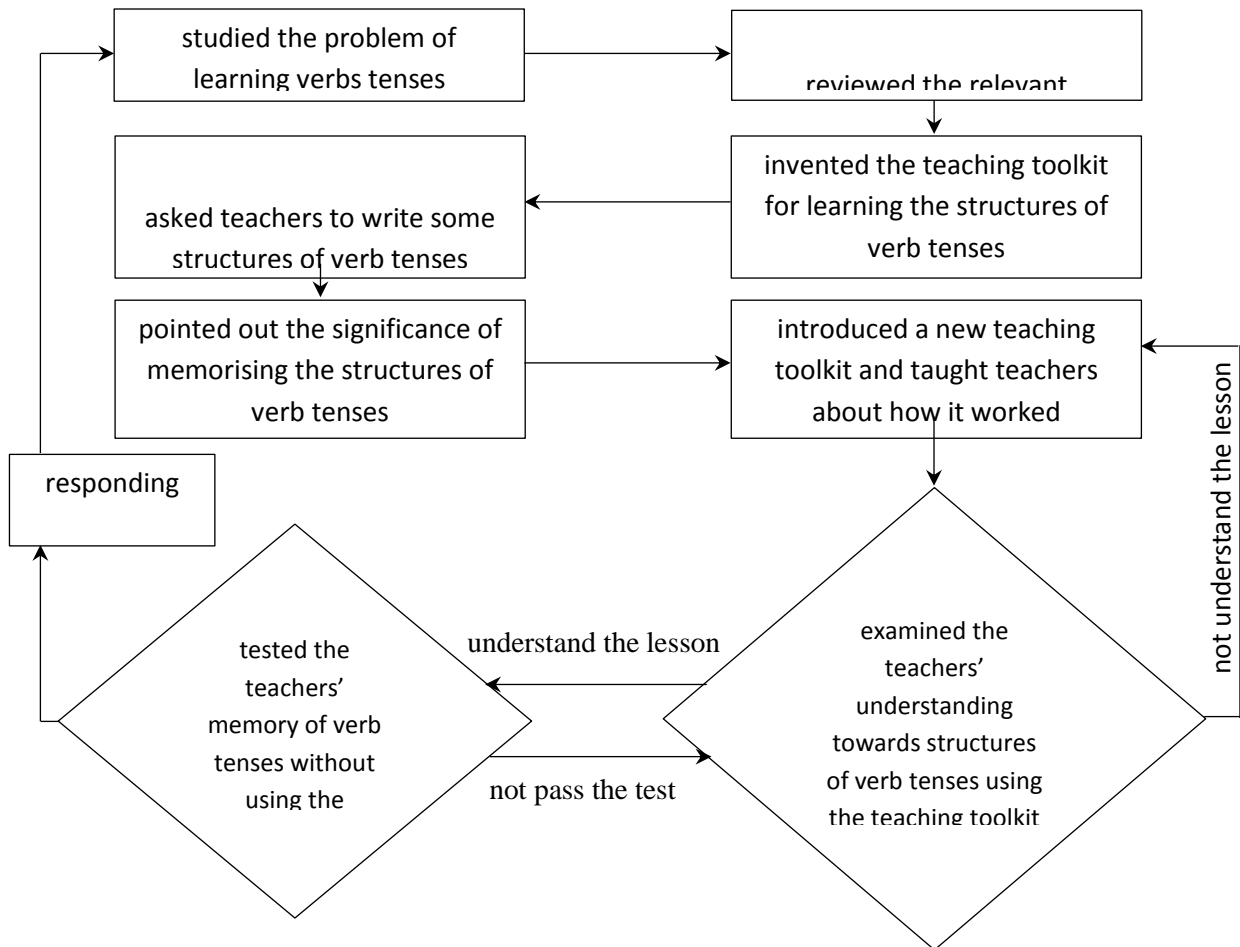


Figure 1: Research Procedure

3.4 Data Collection and Data Analysis

With regard to the research which was underlined the project on *Developing the Potential of Teachers and Educational Staff to Enhance the Educational Quality of Small-Sized Schools in Samutsakorn Province: Implementing English Language Teaching Techniques for Teachers*, the data used for analysis came from the questionnaire only. It was collected after learning with the teaching toolkit for the structures of verb tenses to study the satisfaction of the teachers towards learning with the teaching toolkit. The data from the questionnaire were described by frequency, percentage, mean, and standard deviation.

4 FINDINGS

Here come the results of the study

Part 1: Demographic information

The data were gathered from the primary and secondary teachers who were participated in Project on Developing the Potential of Teachers and Educational Staff to Enhance the Educational Quality of Small-Sized Schools in Samutsakorn Province: Implementing English Language Teaching Techniques for Teachers. There were in total 82 teachers comprised of 18 male students and 64 female students (21.95% and 78.05% respectively). The age of the teachers ranged from 21 to 60 years old, consisting of 39.2% of teachers whose age were between 21 and 30 years old, 17.9% of teachers whose age were between 31 and 40 years old, 14.3% of teachers whose age were between 41 and 50 years old, and 28.6% of teachers whose age were between 51 and 60 years old. Most of them had been working in school between 1 and 5 years (39.3%), and they were teaching in primary level the most (78.6%)

Part 2: The opinions and satisfactions towards the teaching toolkit for learning and teaching the structures of verb tenses

The findings point out that the students were satisfied with the teaching toolkit as shown in the table 1:

Table 1: Questionnaire results of items evaluated by teachers (N = 82)

Statements	Levels of Satisfaction	Mean	S.D.	Meaning	Rank
Design					
1. The toolkit arouses the eagerness of learners on Verb Tenses.		4.56	.641	highly satisfied	2
2. The toolkit is trendy, new, and different.		4.43	.634	satisfied	
3. The toolkit is easy to use.		4.46	.576	satisfied	
4. The toolkit is durable and reusable.		4.32	.612	satisfied	
		4.44	.616	satisfied	
Content					
5. The toolkit helps increase learning easily and long-lasting retention.		4.54	.637	highly satisfied	3
6. The toolkit is accurate and consistent with the contents.		4.50	.638	satisfied	
7. The toolkit is appropriate for the age of learners.		4.32	.723	satisfied	
8. The toolkit is designed beautifully and neatly		4.32	.612	satisfied	
		4.42	.653	satisfied	
Application					
9. The toolkit encourages the thinking process.		4.57	.573	highly satisfied	1
10. The toolkit encourages the interaction between learners and teacher.		4.43	.742	satisfied	
11. The toolkit helps transmit contents from abstract concept to concrete object.		4.39	.629	satisfied	
12. The toolkit supports the roles of a learner as a performer.		4.54	.576	highly satisfied	
13. The toolkit on the teaching toolkit is able to apply into teaching appropriately.		4.61	.497	highly satisfied	
		4.51	.603	highly satisfied	
	Overall satisfaction	4.46	0.622	satisfied	

From Table 1, the results reveal that the teachers' overall satisfaction is satisfied ($\bar{X} = 4.46$). When considering each section, it found that most teachers are highly satisfied towards the application of the teaching toolkit ($\bar{X} = 4.51$). When looking into each item, it found that 1) most teachers have the highest level of satisfaction towards the teaching toolkit on the teaching toolkit is able to apply into teaching appropriately, the teaching toolkit encourages the thinking process, and the teaching toolkit arouses the eagerness of learners on Verb Tenses. ($\bar{X} = 4.61, 4.57, 4.56, S.D. = 0.497, 0.573, 0.641$ relatively).

Part 3: Suggestions

From the synthesis of the questionnaire data, it was suggested that the effectiveness of the teaching toolkit could help increase memorising and understanding of the structures of verb tenses. The activities also encouraged ones who didn't like English grammar to love it. For the toolkit itself, it found that teachers would like the material to be more quality in terms of its strength and difficulty by commenting that the material should not be broken easily and it is quite difficult to use it because there are many pieces, and it is recommended that the less pieces of material are, the more it is easy to be implemented.

5 CONCLUSION, DISCUSSION AND RECOMMENDATIONS

The study on the Satisfaction of Teaching the Structures of Verb Tenses with a Teaching Toolkit aims to develop a teaching toolkit for learning and teaching the structures of verb tenses for Samutsakorn-province teachers who attended *Project on Developing the Potential of Teachers and Educational Staff to Enhance the Educational Quality of Small-Sized Schools in Samutsakorn Province: Implementing English Language Teaching Techniques for Teachers* organised by Faculty of Education, Bansomdejchaopraja Rajabhat University, and study the teachers' opinions towards the use of the teaching toolkit. The study was conducted with 82 teachers, and they all were different in gender, age and level of teaching. The teaching toolkit was introduced to the teachers for the first time called *Teaching Toolkit for Learning and Teaching the Structures of Verb Tenses*, which was developed by the researcher to examine the teachers' satisfaction towards the toolkit. The results showed that the teachers' overall satisfaction is satisfied. They, also, agreed that the teaching toolkit could help increase memorising and understanding of the structures of verb tenses, but it should be more quality in strength and difficulty. As a teacher and researcher of the study, it is strongly recommended for further research that the formal pre-test and post-test should be put into the process of the research to investigate their real retention of verb-tense structures.

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The delineation of Thai performing arts works in ASEAN Class by Dr.Sathaporn Sonthong

Dr.Pattama Wattanapanich³¹

ABSTRACT . Researcher applied the Choreography, the objectives are to research and analyze the factors of performing and the process of creating Thai performing arts in ASEAN class.

Thai Performing Arts in ASEAN is the work of Dr.Sathaporn Sonthong that appears in ASEAN Arts and Culture organized by The Association of Southeast Asia Nations, established on August 8th 1967. The members are Thailand, Indonesia, Malaysia, The Philippines, Brunei, Vietnam, Cambodia and Myanmar. From the researching of the delineation of Thai performing arts in ASEAN class from 1984 to 1996, found out that most of the works belong to Dr.Sathaporn Sonthong. The delineation was done by high level choreography aimed to specially study 10 shows of Thai performing arts of Dr.Sathaporn Sonthong on ASEAN performing stage, which are very outstanding, have perfect composition and creating process by compiling and analyzing the information by the process of researching. Thus the data compiling, data studying, data synthesis, data analyzing and conclusion as a report. Which in data analyzing, researcher had planned the additional research procedure, divided into 2 steps as follow.

1. Step of experiment by using the principles from compiling data to be trial in teaching about grace directing

2.Step of evaluation by assigning students to present the creating dance posture works for 4 times, classified and divided for the use of analyzing the structure of dance posture to be the procedure of researching afterwards.

10 performing works are consisted of Loy Kratong Festival, Trilogy Tropic, Blissful Garden, The Forest Life, New year Celebration on The Hill, The Jubilation, Brave and Beauty of The North, Incredible Isan, Roong Leela and Manorah. The creator split the point into 2 subjects, which are:

1.The composition of performance, consisted of style and the way of performing, dancing posture, deploying, music and costume.

2.Creative process, consisted of inspiration and the concept of thinking, technique, grace, property and value of works.

The research found out that these 10 performances have creative performing arts and Thai contemporary performing arts styles. The method of creating is to compose the materials, performing reinterpret, literature interpreting, creating imagination and story to be related and connected, having background in connecting stories. Dancing posture are designed by using Thai dancing arts pattern, local performing arts, western performing arts and of Thai drama performance as the base and concept in designing by inventing new dance posture with the method of creating and developing the role play dance posture, human natural gesture, toe dancing, dance from the meaning of the song, dance from arrangement of the show, dance from the way of life and living, movement of mountain tribes and Thai local dancing in of north and northeast regions. Moreover, the designs of deploying are new and several. The process of creating has its standard and is universal. The method of making inspiration in each performance depends mainly on the ability of the creator and the conditions of ASEAN to control performing direction. In order to make the works creation in ASEAN class succeed and be internationally accepted, the creator need to have experience , knowledge about creating art from making and consuming various performances and understand the main point of high level performing arts. That way they can perfectly convey performing arts works.

10 Thai performing arts in ASEAN class indicated the identity and unique. The quality of Dr.Sathaporn Sonthong's works is widely accepted and well known in public as she is known as a professor in creating performing arts and was invited to be an performance invention instructor at Chulalongkorn University, expertise in creating dancing posture at Srinakharinwirot University and

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expertise in creating works at Bansomdejchaopraya Rajabhat University. Dr.Sathaporn Sonthong is likewise the pioneer of new method for performing arts industry by applying the knowledge from working with artists in ASESN for decades, and consistency in learning new knowledge. For example drawing, western dancing and speaking foreign languages. These made Dr.Sathaporn Sonthong become the professor in creating. Students who have got to study with Dr.Sathaporn Sonthong would apply her method till her method become the model of creating works in the performing arts industry until now.

1 THE IMPORTANCE AND THE SOURCE OF RESEARCH

Thai performing art is a type of performing which combined one's national culture and convey by dancing in different ways and combined as unique to reflect and show the way of living, philosophy and point of view of every social class. As time passed, Thai performing art has been gradually disappear as each period of generation changed. This causes the evolution and development regularly. In each development and change aimed to occur new knowledge discovering method of pushing Thai performing arts to move ahead to international class

The Association of Southeast Asia Nations have the objective to coordinate in helping each other in agriculture, industry, commerce and also support peace to provoke economic growth to progress in social, art and culture. Which can get help and support in funding, managing, as well as being proceed by Japanese government. ASEAN runs the activity under the management of the board of ASEAN whilst the ASEAN Committee on Culture and Information or COCI has board to coordinate culture national and information responsible for related projects in different sections as follow;

- 1.Project of Visual Arts and Art of Performing
- 2.Project of ASEAN Studies and Literature
- 3.Project of Print Media and Personal Media
- 4.Project of Radio, Television (electronic Media), Video and Movie

In art of performing, they organized ASEAN art and culture, in order to make bond of culture connection, it is the development of works quality to produce performing work in ASEAN Performing Arts Festival. Works that are invited to show in this ASEAN class festival are classified as international level of high work quality which consisted of procedures and methods which are universal. For instance, the procedure of creating an inspiration, the placement of idea and process of creating, designing dance posture and the presentation of the show as well as procedure of making performance and professional working. Each part is according to the standard principle and work creator must have experience and not attached to the same old limit. The deftness of Dr.Sathaporn Sonthong in creating Thai performing art works can develop the pattern of performing, quality of performers and also create different techniques which can be used to present the works to international level in ASEAN Art and Culture Festival from 1980 onwards, under the Office of Performing Arts. Fine Arts Department of the Ministry of Culture is responsible directly for producing art works, developing Thai performing arts and spread it internationally which have performing artist who are expertise, famous and well accepted among the field of educating thai performing arts in national level in creating creative performing arts works.

Dr.Sathaporn Sonthong is one of the pupils that is trusted by her ladyship Phoe Sanitwongseni, the national artist in the branch of performing arts in 1985. To be her assistant in directing the performance, planning dance posture, controlling and training as well as getting delivered the knowledge and pattern of dance posture along with the method of creating many types of works. This made Dr.Sathaporn Sonthong succeed in creating ASEAN performing arts works till her works are accepted by International Arts and Culture Organization and was invited to present her ASEAN performing arts works from 1980 to 1996. The method in creating is inherited the knowledge in studies in each subject of Choreography and making research. Moreover, Dr.Sathaporn Sonthong also took responsibility in teaching and giving special lecture for many institutions and announced as the Artist in Residence of Chulalongkorn University in 2012. Many education institutions for example Chulalongkorn University, Srinakharinwirot Prasanmit University, Bunditpatanasilpa Institute, Ministry of Culture, Naresuan University and Bansomdejchaopraya Tajabhat University had invited

Dr.Sathaporn Sonthong to lay the foundation for teaching the subjects which are related to the creating of Thai performing arts.

Nowadays, this field of studies is found to have document and textbook in studying, while the researching of data is very rare, especially the textbook and study materials of the subject of creating dance posture, dance invention and subjects that are related with grace. In the past, educating in performing arts was the face to face type of conveying knowledge. Teacher and pupil can only memorized, no lecture nor textbook in studying. So ones would lost the contents and detail. Researcher can see the problem in researching, so would like to research more and analyze to find method of recording academic document to be the evident and hope to make the good use for education in this field as we have more source of knowledge and make it the same direction of understanding in universal academic. Researcher will compile as class materials for student in performing arts field majoring in Fine Arts Studies and Faculty of Education for Bansomdejchaopraya Tajabhat University, as well as compiling it as the source of information to support Thai performing arts to enter international level in the future.

2 THE OBJECTIVE OF THE RESEARCH

To study the works and analyze performing factors along as well as the creating of Thai performing arts works in ASEAN class.

3 EXPECTING RESULT

1. get Choreography study materials
- 2.To get the method of creating Thai performing arts works as universal standard
- 3.To get the information in studies in the subjects of Dance Invention, Choreography and Contemporary Dance for students in performing arts field, majoring in Fine Arts Studies and Performing Arts Studies, Faculty of Education of Bansomdejchaopraya Tajabhat University
- 4.To get information to researching and studying for pushing Thai performing arts to international level

4 SCOPE OF THE RESEARCH

Researcher aimed to study and analyze Thai performing arts works of Dr.Sathaporn Sonthong who was invited to be the representative of Thailand to join ASEAN Performing Arts Festival from 1980 to 1969. 10 performances for case study as follows

- 1.Loy Kratong Festival
- 2.Trilogy Tropic
- 3.Blissful Garden
- 4.The Forest Life
- 5.New Year Celebration on The Hills
- 6.The Jubilation
- 7.Brave and Beauty of The North
- 8.Incredible Isan
- 9.Roong Leela
- 10.Manorah

5 METHOD OF MAKING RESEARCH

- 1.Tools in collecting data
For tools in collecting data , researcher had designed and make the following tools
 - 1.1 Non-Participant Observation
 - 1.2 Interview
 - 1.3 Experiment
- 2.Collecting the Data
Researcher had planned the collecting of data and analyzing ASEAN class performing

arts works of Dr.Sathaporn Sonthong by the following ways of compiling data

2.1 Collecting Elementary Data

-study paper data from books, academic document and related research

2.2 Fieldwork Collecting Data

-Non-participant observation such as watching VCD of the 10 ASEAN performance

arts works of Dr.Sathaporn Sonthong

-Interview: researcher used the tool which was designed and made for open-end interview about her biography, performing work, work experience in national class and international class as well as her principle of creating works by interviewing.

2.3 Data Synthesis

-Dividing group: researcher classified and divided the collected data, and divided dance postures into 2 types.

2.4 Recording Data

Researcher record data collected from fieldwork as follow

-Take not in notebook and computer

-Record voice with digital voice recorder

-Taking photo with digital camera

3.Data Analyzing

Researcher analyzed the collected data as follows

3.1 Creation Works

3.1.1 Factors of Performance

Analyzed by watching VCD of VCD of the 10 ASEAN performance arts works, using computer to capture the photos and classified in groups in topics of photo and method of performing, dance posture, deploying, music and costume.

3.1.2 Creating Process

Analyzed by using digital voice recorder, digital camera and test the collected data from the interview to analyze, then divide the analyzed result into the following topics; inspiration and concept, technique, grace, unique and value of works. Once one get all the data needed, take writing note.

4.Conclude Step

To resent the result of analyzing, researcher chose descriptive analysis together with the picture to get the result of the method of creating Thai performing arts in ASEAN class by Dr.Sathaporn Sonthong, and spread in academic document in the subjects of Dance Invention and Choreography for performing arts students majoring in Fine Arts Studies and Faculty of Education students at Bansomdejchaopraya Tajabhat University.

6 RESEARCH

The result of analyzing of The Analysis of Thai Performing Arts of Dr.Sathaporn Sonthong in ASEAN Class. Conclude the research and analyze 10 performances, which are Loy Kratong Festival, Trilogy Tropic, Blissful Garden, The Forest Life, New year Celebration on The Hill, The Jubilation, Brave and Beauty of The North, Incredible Isan, Roong Leela and Manorah. From the research, researcher found out that the creator applied high level of choreograph principle to create her work, by divided into 2 parts, as follows

1.The composition of the show, divided into 5 points:

1.1 Style and technique

1.2 Dance Posture

1.3 Deploying

1.4 Music

1.4 Costume

2. Creating Process, divided into 5 points:

- 2.1 Inspiration and Concept
- 2.2 Technique
- 2.3 Grace
- 2.4 Unique of Performing
- 2.5 Works Value

The element of dancing performance appears to have main method as the style and technique of performing, dance posture, deploying, music and costume. Researcher found out that these 10 Performances are creative and Thai contemporary performing arts, had been composed and perform reinterpreted. The interpreting of literature, imagining in making the related and have background to connect the stories. Dance postures are designed by applying the pattern of Thai dancing posture, local performing arts, western performing arts, Myanmar-Mon performing arts and Thai drama performing. Invented new dancing postures by creating and developing from role play dance posture, human natural gesture, toe dancing, dance from the meaning of the song, dance from arrangement of the show, dance from the way of life and living, movement of mountain tribes and Thai local dancing in of north and northeast regions. Moreover, there are the variety of new deploy pattern, for example line formation, zigzag line, slant line, parallel lines, semicircle line and arched entrance. For the music, using only the rhythm as 5 notes (fa, do, sol, la, do) to compose and make new song, emphasize in playing fast and slow beat, using northern musical band and Thai orchestra. Costume base on the former costume of each performance combine with the contemporary style in some of them, for instance Manorah, using the wings and tail of King Ka La bird from the combination of Myanmar-Mon and Thai performing arts costumes.

In the creating process, found out that there are universal method of creating, specified as Inspiration and Concept, technique, grace, unique of performing and works value.

Making inspiration in each performance depends mainly on the creator and ASEAN conditions which control the direction and concept of the show. The important point is that creator must be experienced and have knowledge of creating arts works and have watched variety of the show, thus one can perfectly convey the performance works to interest the audiences and make them focus on the show all along.

10 performances have their specialty which is called 'performing unique' which obviously belong to Dr.Sathaporn Sonthong. For using performing technique, the combination of foreign countries' performing arts or reinterpreting different types of performance and present in more interesting way, especially the dance postures have the grace of role play, expressing the feeling as if it's the real situation, as well as creating personal performing unique. Make it more splendid and interesting by applying western performing style. Above research results are all important in creating Thai performing arts works of Dr.Sathaporn Sonthong not only make her become accepted in performing arts field, but also cause the equality of work quality as universal standard.

7 RESULT DISCUSSION

The result of this research visualized the method of creating Thai performing arts works of Dr.Sathaporn Sonthong in ASEAN class. Researcher have conclude in points as follows

1. Use the method of dance invention, as follows:

1.1 Preparing procedure has set the specification of the themes, specification of dance frame work, specification of the form and style and specification of the element of dance presentation of each performance.

1.2 Performing procedure has selecting the dance posture, must consider transition, dance continuity, progression, harmony of dance posture, unity and diversity, have show's highlight and dancer's interaction. Dr.Sathaporn Sonthong's principles correspond to Surapon Virunrak's basic dance invention principles.

2. Have the same creating of performing arts direction as Professor Narapong Jarassri. In performing procedure, it is totally different from the reference principle. Because Dr.Sathaporn Sonthong's style of performance is Thai contemporary performing style, created base on Thai performing arts pattern, local performing arts and combine with other category of arts along with

unique style concept, choreograph technique, as well as consistently searching for new inspiration. So the identity of creator or artist make one's works interesting, valuable and be have honor to be presented in ASEAN class.

3.This research is considered to be valuable and useful in making academic document for Choreography subject and subjects which are related to gracing. To be the path of studying about creating Thai performing arts work and add more academic document for students or people who are interested.

4.All 10 performance works of Dr.Sathaporn Sonthong that have been analyzed be researcher, show the identities and unique of Dr.Sathaporn Sonthong, which can learn from the perform works that applied Thai contemporary performing style by combining Thai performing style with western and Myanmar Mon style. Composing stories, making new inspiration, reinterpreting old literatures and creating new dance gestures beyond former dancing style. These make her become accepted, known as a professor of creating performing arts and was invited to be an instructor for Choreograph subject at Chulalongkorn University, Dance gesture Invention subject at Srinakharinwirot University, Creation of Arts Works subject at Buditpatanasilpa Institute, Rajabhat Suansunandha University and Choreograph Directing subject at Naresuan University and Bansomdejchaopraya Tajabhat University.

Dr.Sathaporn Sonthong could be considered as the forerunner of the new method of performing arts field by applying the accumulated knowledge and experience from working with ASEAN class artists for decades, and always learning new knowledge, for example drawing, western dancing, using foreign languages. These make Dr.Sathaporn Sonthong become highly talented in creating performing works. Students who have learnt with Dr.Sathaporn Sonthong have principle in creating, and are able to perfectly create the performing arts works.

8 SUGGESTION

Other than high dance invention principle, there is also performance managing and management of performing abroad, which depend on the specific experience and creator must have creativity, high imagination as well as leadership and reason in making decision, and well capable for facing problem. Because to maintain performing arts, those who related must have deep knowledge, in order to efficiently preserve, develop and spread performing arts in the right way.

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Exploring The Undergraduate Students' Reading Strategies Across Texts

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ABSTRACT. This study was conducted to examine academic reading strategies employed by university students while reading from multiple sources. Five fourth-year English majors of the Faculty of Education, Bansomdejchaopraya Rajabhat University. They were considered as proficient student based on their grades received from two courses in Teaching English Reading. The study focuses only on reading strategies used by proficient readers. Research instrument consists of: (1) Questionnaires, (2) an articles entitled "Artificial Intelligent" The data used in analysis were divided from (1) responses from the questionnaire, (2) case student think aloud sessions. Their think aloud were then transcribed, partitioned into utterances and coded into reading strategies. From the analysis, it was revealed that the participants used single text reading strategies reading together with multiple sources reading strategies.

1 INTRODUCTION

Reading is a complex skill that the readers need to be aware of involving in component to construct the reading materials. Apparently, to apply good strategies when encounter to text is helpful for reading comprehension. Normal reading in higher education is integrated with other study activities such as attending lectures, doing written assignment, and discussing in groups or with teachers. Students usually read many expository texts rather than single text in order to gain information and confirm about a topic (Strømsø & Bråten, 2002). Providing students with multiple perspectives on a particular topic can help them in constructing a richer detail of knowledge and gaining multiple perspectives on a topic rather than being limited to the single view presented in only one text (Stahl, Hynd, Britton & McNish, 1996; Robb, 2002; Hagen, Braasch & Bråten, 2014) In recent years, many researchers and educators are turning their interest to study mental activities that readers use in order to construct meaning from multiple texts both in successful and unsuccessful EFL and ESL reading (Alderson, 1991; Block, 1992; Strømsø & Bråten, 2011). These activities are viewed as reading strategies. However, relatively little is known about how college readers' strategies combine information across multiple texts especially in Thai EFL context. Therefore, the purpose of this study is to investigate reading strategies employed by university students' reading strategies from multiple texts.

2 THEORETICAL BACKGROUND AND LITERATURE REVIEW OF MULTIPLE TEXTS STRATEGIES

The use of multiple texts facilitates students' learning especially for those who study at the tertiary level. Thus, it needs to focus on the theory explaining how readers generate and connect information through reading multiple sources. Generally, reading strategies may range from simple strategies such as looking up unknown word in a dictionary to more complex ones such as summarizing, monitoring comprehension, taking note, and relating what is being read to the reader's background knowledge (Casanave, 1988; Affellerbach, 1990; Janzan, 1996; Jimenez, Garcia & Pearson, 1996). Successful readers tend to use a wider variety of strategies than unsuccessful readers, who generally circumscribe themselves to be less effective in the aspect of translation, mental integration, and repetition (Wade, Tratan & Schraw, 1990). For the past 15 years or so, reading researchers in the constructivist traditions have been studying discourse comprehension in the aspect of readers' building of mental representation through their interactions with texts. Constructivism views readers as creating knowledge in a process that composes the operations of selecting, organizing, and connecting from text being read. Those components are also apparent in discourse synthesis, a highly constructive act in which readers become writers (Spivey & King, 1989). Apart from that, a document

model such as the information and content about the sources (author, publication or date of creation) is one of the strategies helping the readers link and realize of what information purposed by whom from multiple sources. The mental model, is an integrated representation of the information from sources. At this stage, the reader can form a relevance and insight understanding of topic presented in each text together (Hagen, Braasch & Bråten,2014)

Recently, Afflerbach and Cho (2009) classify three categories of “constructively responsive reading comprehension strategies” when reading of multiple texts as: identifying and learning important information, monitoring, and evaluating. The first category is reading and relating the current text and prior text reading together, prediction, comparing and contrasting the text being read with the content of related text to form coherent cross-textual contents, generating causal inferences by searching information relationship between texts and combine information from previous text content to current text, and other strategies such as elaborating, identifying, organizing, activating knowledge from the previous text content and currently text being read. The second category, monitoring included managing reading behavior for instance, detecting comprehension, changing strategies process or monitoring comprehension to construct meaning from current to other relevant texts, perceiving that multiple text content related to the same topic can show diverse perspective about the topic. Finally, the evaluating category involved in reading behaviors for example, evaluate and interpret text contents, identify the different text pattern (eg.text type, age, author, prose style) and judging usefulness of information based on one text in relation to another by comparing and evaluating source of evidence. Apart from that, reading multiple texts competencies are needed in the role of knowledge society such as synthesizing or integrating across multiple conflicting sources of information and also the role of word-level, strategic, and motivational processes.(Bråten, Ferguson, et al. 2013).

2.1 Think aloud protocol

In order to tap the strategies used in language learning, verbal protocol or think aloud is believed to yield rich data strong foundation of the participants stating their own thought and behavior to direct view of mental activities. This is refers to learner’s explanations of what they do. The think aloud is a technique in which the learners verbalize their thoughts as they read and therefore, reveal the strategies they are using to understand the text and also emphasizes on learners to become aware of strategies used. Mostly, the learner are allowed to choose any language they are most comfortable to verbalize, usually in native language in order to get more clearer picture of what they usually do while reading. (Oster,2001;Charters, 2003; Pritchard & O’hara,2006; Lee& Oxford, 2007).

3 RESEARCH METHODOLOGY

The participants of this study are five proficient fourth-year English majors, in the first semester, academic year 2016, Faculty of Education BansomdejChaopraya Rajabhat University, Bangkok. These participants were considered as proficient readers because those get A in two courses in Teaching English Reading.

Research instruments were used in collecting data as:

- (a) The three reading sources on Artificial Intelligent were developed from various sources as follows: Humanities and AI will be inseparable, From sciences fiction to reality, the evaluation of artificial intelligence, Google AI robot answers the meaning of life and tell humans how to be good.
- (b) Think aloud protocol, before performing an actual study, the participants will be trained how to think aloud. In the actual study, the participants will be asked to read the three reading sources on the same topic. The participants are allowed to verbalize in the first language. The participants are asked to read short paragraphs of three reading sources, one to four sentences at a time. While reading each text section, the participants verbalize their thinking out loud. Tape were recorded transcribed and coded for strategies used by the participants.

- (c) Questionnaire provided after the participants finished reading the three sources for triangulating the strategy assessment. The participants rated their strategies used by using a five point scale (always, often, sometimes, seldom and never).

4 RESULTS AND DISCUSSION

Table 1 : The data derived from the think -aloud sessions employed by five participants (all agreed to verbalize in L1) were translated in English and coded for reading strategies as follows:

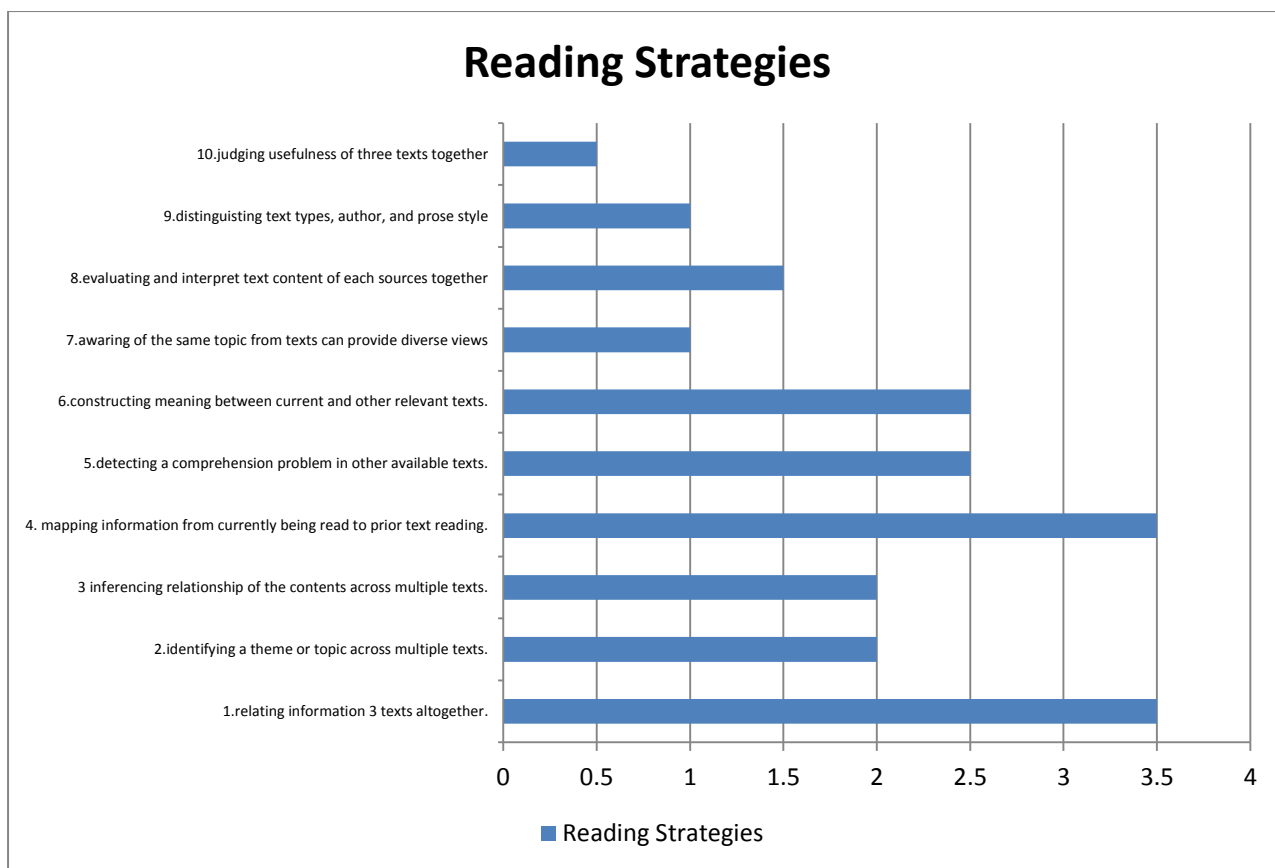
Strategy	Example
a. Focusing on vocabulary means the participants would indicate such and such a word and skip which they do not understand and also compare to the difficulty of vocabulary in previous text.	a) Well, AI what is it ?, I don't know here it is the AI word is also in this second text again (participant no.5)
b. using context means determine the meaning of difficult portions of text by searching for nearby relevant information within a text and skip or re-read the second text	b) Yes, from the beginning, they interview someone about the AI , they got the answer but not all ..not enough , in this third and last paragraph they need more information, they must dig deeply about that, AI is also mentioned to that text (participant no.3)
c. generating background knowledge means the participants refer to their own experiences or information their already know outside the texts to from comprehension to current text reading or all three texts	c) I know him "Alan Turning" used to watch movies mentioned his name, he is a mathematician, this must be about invention AI system, about science, the same area, I just know now from this article he invented AI also. (participant no.4) philosophy questions I am sure AI cannot do it, the vocabularies in this portions quite difficult for me, but I know this word philosophy from another class, the teacher told me about this issue. (participant no.2)
d. synthesizing important points in one text to important point in the other text	d) I know these 3 articles is about AI and human in the future, they can do something for human but not now, I can see from the sequence of event from first to third text, it talk about the background of AI from the ancient time Greek until now and this article about Google (participant no 4). Although AI maybe created for long time ago, it talk about Greek but still it's not success, compare to another text Google try to do it, I can see from this example about AI answer and other texts talk about the same thing, it needs improvement, yes.. from the interviewing.(participant no.3)

Table 2: Presented utterances generated by 5 participants

Participant no	Indicated	Not Indicated	Total
1	23	26	49
2	36	28	64
3	29	30	59
4	35	25	60
5	28	20	48
		Total	280

Strategy	Participan t #1	Participan t #2	Participan t #3	Participan t #4	Participan t #5	Proportio n
a. Focusing on vocabulary means the participants would indicate such and such a word and skip which they do not understand and also compare to the difficulty of vocabulary in previous text.	10	15	6	5	10	16.43%
b. using context means determine the meaning of difficult portions of text by searching for nearby relevant information within a text and skip or re-read the second text	8	12	14	16	12	22.14%
c. generating background knowledge means the participants refer to their own experiences or information they already know outside the texts to from comprehension to current text reading or all three texts	2	4	3	4	2	5.36%
d. synthesizing important points in one text to important point in the other text	3	5	6	10	4	10.00%

Indicated strategies means the five participants tried to use strategies to comprehend 3 texts altogether and not indicated means the five participants used single strategies during reading single text such as translating, highlighting, pausing and thinking, Generally, to link information from various sources is quite difficult for the participants. From the think aloud answer, it showed that the participants mostly apply using context strategies when they read all three texts. Then, to comprehend the 3 texts, the participants tried to synthesize information from one text to other texts, focusing on vocabulary and generating background knowledge were used respectively.



From the questionnaire, it illustrates the participants mostly used relating information 3 texts together and mapping information from currently being read to prior text reading, in contrary, judging usefulness of three texts together is the strategy that rarely used by the participants.

In conclusion, the results confirm the impression that, even the proficient students, reading across texts is a difficult skill. The participants appeared to apply reading single text strategies to reading from sources. When performing reading they can link information at a certain level. Therefore, it needs to be added and trained more strategies focusing on reading multiple sources to the proficient and non- proficient students in reading course.

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The Competency of Information, Communication and Technology in E- Plan Counseling

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ABSTRACT .Indonesia has a lot of potential people to be empowered and developed. Community needs assistance to know and realize the potential they have and how to develop it. This community care referred as empowering agents. Empowering agents required to have competence in accordance with the need of society. This research aims to find out how the competence of information, communication and technology (ICT) of empowering agent in the E-development plan socialization.

This study uses a qualitative approach with a case study. The data obtained through semi-structured interviews. Data analysis performed by descriptive qualitative and interpretative. Key informants were 4 facilitators of Kotaku program, informant supporter came from the head of the environment in Tanjung Rejo village, sub district of Medan Sunggal. North of Sumatera, Indonesia.

The results showed that the facilitator have the qualifications with ICT competence. Facilitator with the ICT competence required to be creative and dynamic for the need of empowerment in society

KEY WORD : ICT Competences, Facilitator, E-Plan

1 INTRODUCTION

The fruitfulness of an empowering program is not apart from the professional's role that officiates as community care. In the dimension of time, this community care can act as an enabler or organizer or educator (Nasdian, 2015). This role can be change, however, there are four categories of the role of community care, namely: facilitative roles (facilitator), educational roles (educators), representational roles (delegates / representatives), technical roles (technical) and the last is the core skills of workers as community development.

Anwas (2014) mentions that community care is essentially has a role as an agents reformer (agent of changes), or an agent of empowerment. As an agent of empowerment, are required to have competence in accordance with the demands and culture of each society. The competence in empowering communities has meaning effort or ability to be possessed by the agent community empowerment. Competence is embodied in knowledge and skills and supported by the attitude needed in community development activities.

This competence is the overall objective in order to foster the broadest community participation. Berlo (1960) once said that there are four qualifications to be possessed by an agent of empowerment, namely: 1. Attitude is proud of his

profession as an agent of empowerment. 2. The ability of knowledge innovation and the background of the beneficiary community innovation. 3. Characteristics of the socio-cultural empowerment agent 4. Competence of communicate. (Mardikanto, 2015). In line with the competence of knowledge innovation and competence to communicate, empower agents are also required to have more competence, as mentioned Leagans (1961),that the empowerment agent should have a good understanding of the technology that is programmed. Based on the communication competency, technology and innovation must be owned by the empowerment agent, and then the issues of information and communication technologies are an interesting thing to be a topic of research. Therefore, in order to develop research related to information and communication technologies in the field of empowerment, this study aimed to find out how the competence of an agent of empowerment in communication innovation outreach activities in the form of Internet-based applications.

2 RESEARCH

To deepen the problems in this study have shown some important concepts that are relevant, as follows:

2.1 Competency.

Competency based oxford dictionary is defined as having the ability technically and knowledge to do something well. Of the many competencies that must be owned by an agent of empowerment, it is discussed in this research is the competence of agents of empowerment in the field of technology, information and communication.

2.2 Technology.

Technology becomes part of a community development strategy which aims to help other community members acquire a variety of skills, particularly skills in using computers. Human computer interaction (human computer interaction) or HCI is an interdisciplinary field that examines how people perceive and think about computer-based technology (Kiesler & Hinds, 2004). Various studies based HCI has been done in order to determine how the interaction between humans and computers as a kind of conversation.

2.3 Information and Communication

The development of technology has incorporated a variety of media in a vehicle that is the internet. Radio and television content can be accessed via live straming technology can even be downloaded via the Video on Demand (VOD). Use of the Internet as a source of information has become a habit for many people. Internet become commonplace as whereas newspapers, television, telephones, notebooks, letters, photocopiers, fax machines, radios, etc. The Internet has become part of an information center for its users.

ICT content-based audio, video and multimedia can be utilized in one medium only. To support development activities, it's been a lot of content in ICT is specifically designed to increase people's capacity. The contents packed in the format of video, audio and even interactive multimedia. With this technology, empowering agents can search, select and download content that is needed in development activities. Agent empowerment required to be creative and dynamic information technology literacy and empowerment of communication for the purposes of (Anwas, 2014).

2.4 Counseling

In this study counseling is defined as (Mardikanto, 2015):

1. Dissemination of information / innovation.

Technology has a productive and innovative nature, so that the technology can be utilized by the public, it would require a special strategy for communicating / distributing it. While the information or innovation here be in the form of products, ideas, methods, equipment or technology.

2. The process of behavioral change.

The process of behavioral change through education among the public, so people can know, want, and able to make changes in order to achieve improvement of welfare.

3. The process of community empowerment.

Empowerment in this case as a process that is the starting point for the community's independence in order to improve his own life by using and accessing local resources as possible. The process putting public as the main party or the development center (people or community centered development). To that end, citizens are encouraged to utilize its resources optimally and fully involved in the mechanism of production, economic, social and ecological.

4. The process of development communication.

Berlo in Mardikanto (1994) revealed the communication elements consisting of resources, messages, media, or channel, and receiver. In connection with the four elements of communication, the agent as the agent of reform (change agent) has a dual function both as teachers, advisors and organizers. Therefore, the communication effectiveness is determined by qualified counselors. For that things are considered: 1. Ability to communicate extension; 2. The availability of a system

(means of) support; 3. The existence of government policies that allow the agents and their clients to do what they want to do.

2.5 The process of strengthening the capacity (capacity building).

Strengthening of capacity is the process of improving the ability of individuals, groups, organizations and other institutions to understand and carry out development in a broad sense in a sustainable manner. Strengthening the capacity to foster community participation, include strengthening the capacity of each individual (citizen), institutional capacity (organizational values and behaviors), and the capacity of networks (networking) with other agencies and interaction with the wider system.

3 RESEARCH METHODOLOGY

In this research method used is a qualitative research method with case study approach. Based on the phenomenon that seen by the authors that an empowerment program cannot be separated from communication innovation. For that an agent of empowerment are required to have a special competence in the field of communications, information and technology. This study wanted to examine how ICT competence agent empowerment in E-planning counseling. An agent of empowerment must have ICT competencies in order to provide a good guidance to the community. On the basis of such thinking, this study will use a case study approach; a case study is one description of the research method with qualitative approach which aims to find new problems in a particular social unit. (Aspikom, 2015).

The data was collected by semi-structured interviews by asking the questions based on the interview guide with a focus on issues of competence agent empowerment and implementation of E-plan application. Key informants were four facilitators, coming from Kotaku Medan Sunggal facilitating team, which met the criteria is already acting as an agent of empowerment for approximately five years and supporter informant is a head of the environment. Informant supporters came from the head of community in Tanjung Rejo village, sub district of Medan Sunggal, Indonesia.

4 RESULTS

4.1 Applications E-Plan

Early in 2017, Medan City Government through BAPPEDA being intensively socialize the use of E- development Plan to all heads of village and community head (Kepling) in the city of Medan. Applications E-Plan Internet-based is an invaluable tool in maximizing BAPPEDA work in order to complete the development plan Medan area with an easy, fast, and accurate and can provide benefits both in terms of time and quality as well as the direction of Permendagri No. 54, 2010.

This socialization is very important to understanding by head of village and community head in order to E- development plan program that starts from the ward level up to the city can be working well. (Interview, Mansur)

4.2 Facilitator Role

In the implementation socialization of application E-Planning usage, Government terrain is assisted Facilitator team from "Kotaku" program as an assistance Team. The facilitator role in every step of socialization E-Plan activities. With our assistance, we expect that the Kepling willing to learn earnestly procedures for the use of E-Plan. So that all proposed development activities at the ward level can be accommodated (interview, Siddiq)

4.3 Counseling strategy

Technology has a productive and innovative nature, so that the technology can be utilized by the community, it would require a special strategy for communicating / distributing it. Counseling of E-

development plan carried out in stages, phases of counseling starting from the stage of socialization in village, through the mechanism neighborhood forum meetings are facilitated by facilitators Kotaku. Then precede with the consultation activities of community, and they also facilitated and guided by a team of Kotaku.

After socialization in the village, the next activity phase is an evaluation meeting with the headman on the implementation of the consultation activities as well as socialization of E-Plan (Interview, Siddiq)

4.4 Information and Technology Competence

1. The using of Computer and communication tools.

Mastery of the Internet as a new media technologies provide opportunities for users to customize to the needs, designing the appropriate tastes and create media content. (Berger). Therefore, it is important for the facilitator to know the development and operationalize of technology. Minimum, facilitator should be able to use the computer as a part of technological tools and able to use the Internet as a new medium that provides many benefits to its users.

Communities needed computer skills to maintain various financial records, analyze data, create letters, newsletters, posters and leaflets, and other. Another important thing is, when they are already mastering computer skills, the Internet, e-mail also they can learn, so that they can make a variety of discussion groups are an effective way for groups of different groups to maintain a relationship with each other. (Ife)

The most fundamental in filling out the E-plan application is mastering to computer used. Mastery of computer or other communication tools must be known by the community head, so that what we teach for them can easily they received and applied in daily working activities (Interview, Dahri)

2. The using of camera Technology

Each counseling guidance by the facilitator of Kotaku always using the camera, be it a digital camera or a camera of a mobile phone, the skills in taking photos with a grab right angle and in accordance with the desired moment is very important.

Skills in taking pictures of these activities were also informed by the facilitator to the community. In order to insert photos or videos into the E-Plan application really accompany photo associated with the proposed activities in question. So skills take photos and videos that are important in the use of camera technology and the facilitator should be able to transfer their knowledge to the community.

4.5 Competence of Communication

Development communication definition is support sustainable change in development operations by engaging key stakeholder (Mefalopulos, 2008).

Communication competence of facilitator tested with different backgrounds of each community head that they guide. Differences in educational background, ethnicity, religion and economy of each community head require facilitators provide different communication approach.

In addition to the community, we also coordinate with government officials. Although his equally head of community for example, but the approach and the way our communication must be different. Because they have a different background, so it cannot be equated. (Interview, Dahri)

At the time of E-Plan counseling, facilitator explained that the E-plan application accommodate they aspirations and proposed development activities from the grassroots. Communication forums that they do are through Focus Group Discussion (FGD) or consultation of community mechanism.

We often have a meeting, usually the result of this consultation recorded manually, but with the E-Plan, head of communication can directly enter all of data in the application E-Plan. In a matter of minutes, the data already accumulated. (Interview, Siddiq)

In the consultation community activities, the community can submit proposals related to the construction and other. And to facilitate the submission of these proposals, directly can use the E-Plan. (Interview, Dahri).

The availability of the information in the E-Plan Applications will encourage the community and head community to participate in local development programs.

4.6 Behavior Change of Community

Communication for social change is a process of public and private dialogue through which people themselves define who they are, what they need and how to get what they need in order to improve their own lives. It utilizes dialogue that leads to collective problem identification, decision making and community based implementation of solutions to development issues (Servaes, 2007).

Facilitator Kotaku understanding that it takes a special strategy to communicate a new innovation to the community. A good communication will produce a change in behavior for the community. So the future community can quickly added the aspirations of development through the application of e-plan. Facilitator is expected to deliver a message about the importance of using the e plan applications for the successful of regional development. Messages received well will give a change in behavior. Counseling activity not only transferring of technical knowledge, but also aim to change behavior in the community so that people know and making the use of E-Plan application as an habits in their daily activities.

Through this application is expected to provide reports on the results of consultant community activities (FGD) and can be well documented. This application can also be a collection container an actual community problem and and what programs are needed. (Interview, Siddiq)

Implementation of E-Plan is expected to provide convenience for all parties, both community and stakeholders to access information as a reference for participation and oversight. This in turn can help the establishment of a positive attitude of the stakeholders and the avoidance of a priori attitude towards development programs in the area due to lack of information.

Utilization of E Plan is in line with the commitment of the KPK as requesting all elements of government shut down access to the doors of corruption, then this application should be applied as soon as possible in order to make it easier to monitor directly the activities, because in every momentum activities often perpetuated with photos and video, the pictures and video of these activities can be directly upload in to this E-Plan application. (Interview, Siddiq).

4.7 Work effectiveness and Efficiency of Funds.

Previous experiences, which is done by the community and the head community becomes ineffective and inefficient. During this time, the proposed activity that we bring from Musrenbang just what is remembered by us. (Interview, Ihsan).

The submission manually of proposals usually overlaps between the proposals with the other proposals, on the counseling of E-plan, the facilitator convince of the usefulness then this application aims to avoid overlap of submission proposal activities that often occur.

Counseling of E-Plan provide insight to head community to easier them in the performance work of day to day, and for the future using of this application will be supervised chief headman. As Ihsan said that these applications run by kepling (head of community) but under supervision chief headman. (Interview)

The use of E-Plan provides the effectiveness of work in the community and have an impact on the efficiency of funding, therefore, these applications not only serves to proposals physical development, but also for the proposals non-physical as economic activities that are being rolled (Interview Indri).

4.8 Constraints' Extension

The facilitators not only, must be able to facilitate the running of the forums of communication in the community, but must also have the ability in the mastery of information technology. Because when there are head unfamiliar surroundings with android or a computer, that is where the role of the

facilitator guides the head of the environment and society in introducing technological tools and their functions.

It is not all of head community knows how to operate computer or using android mobile phone, but we must to patient to explain step by step the stage of E-plan. This is for effectiveness and efficiency our development plan in the future. (Interview)

The facilitators in counseling activities attempted to explain the basics of using the application's E-Plan, until people really understand how to use it, but for the affairs with appropriate equipment and other not the responsibility of the facilitators in the field.

For head community who do not have a computer, laptop or mobile phone, each village provides operators who assist them in filling out this E plan. (Interview, Dahri)

5 CONCLUSION

From the results concluded that facilitators have the competence of knowledge of ICT. ICT competence of facilitator in e-development plan counseling has a big share. Competence of technology's facilitator is very necessary. Due to the internet as part of the new information media, facilitators also have competence in the field of information based on internet sources. The latest, related to the communication competence where community have not the same background, the approach in communication is also different, a facilitator required to be creative and dynamic in communication, and fasilitators have that competence for the need of community empowerment.

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The Elaboration Likelihood Model (ELM) (A critique on theory towards consumer's product choice)

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ABSTRACT. The purpose of this paper is to review, critique and address issue related to the Elaboration Likelihood Model (ELM). The model was presented by Petty and Cacioppo over 30 years ago. The model has been studied, and prolonged and improved. This paper clearly showed the basic of ELM in order to understand its function. Past researchers have been using the ELM in their studies and contribute much knowledge either in academic and industry context. This paper aims to highlight the important issue concerning the information processing and consumer decision making towards product choice in forming the attitude in advertisement. The finding of this paper is the uncertain link between information processing and consumer decision making. This paper offer future research that could be explored by new researcher and at the same time provides a gap to be studied later.

KEYWORDS: ELM, Advertising, consumer decision making, Information processing

1 INTRODUCTION

The Elaboration Likelihood Model (ELM) was introduced by Petty and Cacioppo 1981. It focuses more toward the attitude and persuasion in social and psychological perspectives that can drive the consumer behavior (Crano & Prislin, 2006; Tormala & Briñol, 2015).

Mainly to its development, the field of persuasion and its effect on consumer attitude formation was considered by conceptual uncertainties even there were work linked with the leading attitudinal model which is (Ajzen & Fishbein, 1980; Fishbein & Ajzen, 1972). In Petty and Cacioppo earlier works had a little distrust that they took into consideration as stated by Petty (2006) and also Petty and Cacioppo (1979). It clearly showed that two different routes of thinking had developed in the academic researches. It has been explained the process of persuasion either it can give result from extensive issue related arguments or from the use of diverse heuristic cues (Petty & Cacioppo, 1983). In the theories of persuasion, especially the ELM did not offer a comprehensive way of understanding the different path that can affect the consumer behavior which is attitude (Petty & Cacioppo, 1984, 1986b) that related with consumer decision making.

The number of persuasion studies are begin to grow in many field of study with more than 125 articles and chapters in the advertising and marketing literature only since 1981 (Schumann, Kotowski, Ahn, & Haugtvedt, 2012). Plus, ELM has been enhanced and extended to become more influential and valuable framework (Karson & Korgaonkar, 2001; Kruglanski & Thompson, 1999; Szczepanski, 2006). This model so well established in new research that its presence is predictable, and frequently needed by journal editors and reviewers. It also has the ability to represent as one of the advertising communication's sacred and best cited models (Pasadeos, Phelps, & Edison, 2008). Although it has its theoretical significant, further weaknesses about its predictive abilities, still in question (Szczepanski, 2006). Hence, the purpose of this paper is to provide an overview of the ELM model, the critique of the model, and a thought of the literature in support of the model.

2 LITERATURE REVIEW

2.2.1 The Basic of the ELM

The ELM could be considered as the theory of persuasion in which it goes to explain and expect the effect of variables on attitudes (Gotlieb & Swan, 1990). This model provides an establishing structure for persuasion that is debated to be valid to the diverse source, message, receiver, and in the perspective of variables (Petty & Cacioppo, 1986a). The ELM model has two types of path named central and peripheral path. These two opposite path represent the likelihood of cognitive energy being used to process a message (Schumann et al., 2012).

In central path, subject will have high motivation and ability to process the message (Petty & Cacioppo, 1986a). This means the result from attentive thought of the merits of the arguments presented in the message (Gotlieb & Swan, 1990). Motivation in central path can be affected by variety factors such as the message has the personal relevant, the degree of need for cognition (NFC) regarding products or services and the source of message arguments (Petty & Cacioppo, 1983). In addition to level of motivation, ability also important where it could determine which path will be taken. Individual who ever took this path will automatically has the ability in the effortful processing of message arguments even they enjoy thinking in general (Cacioppo & Petty, 1982; Petty, Cacioppo, & Schumann, 1983b).

On the other hand of the ELM model, peripheral path will require low motivation and ability to process the information. According to Petty et al. (1983b) a person will not expand the effort to think about product related arguments in advertising instead they will focus more on credibility, prestige and attractiveness of a product. Hence, attitudes that formed through this path is relatively unaffected by argument quality, and it is not permanent in nature (Petty & Cacioppo, 1983)

2.2.2 Past Research of the ELM

There are a number of variables have been used in the research study that could be related to ELM model. People have been research about country of origin and brand origin (Basfirinci, 2013; Bloemer, Brijs, & Kasper, 2009; Prendergast, Tsang, & Chan, 2010), brand attributes (Chan, Lowe, & Petrovici, 2016; Chiou, Chi-Fen Hsu, & Hsieh, 2013; Huertas-Garcia, Consolación, & Mas-Machuca, 2016), purchase intention (Liang & Yang, 2009; Prendergast et al., 2010; Tehrani, Tehrani, & hadizadeh Moghadam, 2014) and product involvement (Heinze, 2010; Phau, Chao, Josiassen, Lukas, & Whitwell, 2008). Within the ELM framework, these variables can take numerous roles in order to see its affect either in central or peripheral path of processing (Petty, Kasmer, Haugtvedt, & Cacioppo, 1987).

Besides that, this model also has been used in consumer psychological study. Many researchers focus on forming attitude such as self-esteem, personality, knowledge and many more factors that relevant with persuasion (Tormala & Briñol, 2015). These are the variables that people have been added as to see attitude change in different context. Perhaps, there is also much studies concern on emotional state of consumer of the persuasion challenge (Petty & Briñol, 2015). Hence, this model is capable in accounting for various effects, processes, and consequences of persuasion (Tormala & Briñol, 2015).

In addition to this, researchers have been used the ELM model in music psychology in terms of perception of the brand endorser (Zander, 2006), music influence on biasing moral judgments in advertisement (Ziv, Hoftman, & Geyer, 2012) music genre and association with extra-musical (Shevy, 2008). Since the ELM is very popular as a persuasion theory, researchers constantly use background music in advertisement as the variable that could be suited in the ELM model for their research study (Zander, 2006; Ziv et al., 2012).

On the other hand, what can be noticed is, much of the past research had been focusing on both paths of the model. In the ELM, it is essential to include central and peripheral paths especially in consumer research study. This is because ELM especially for advertising, it could give different types of messages that will have different effects on different audience (Petty et al., 1983b). In advertising research, it is very synonym that many researches use this model as to help advertisers to figure out consumers' psychology in order to sell their product or service through media.

2.2.3 Advertising and Consumer Decision Making (Past Research)

There are link between advertising field and consumer decision making. Researchers have been used consumer decision making in marketing and advertising for years. Consumer decision making have been developed in 1960's and 1970's (Erasmus, Boshoff, & Rousseau, 2001) where it could be link with advertising field research. Whereas advertising is a platform in order to expose the products and services to target audience for buying purposes. Advertising could be viewed as a device that helps consumer to coordinates their purchases (Pastine & Pastine, 2002).

There are studies related to advertising, marketing, consumer and decision making. People have been research about Direct To Consumer Advertising on Consumer Decision Making (Ahmad Sharabati, Salim Khraim, & Atta Khateeb, 2014), decision making in social media marketing (Keegan & Rowley, 2017), decision making styles (Lysonski, Durvasula, & Zotos, 1996; Moosavi Kavkani, Seyedjavadain, & Saadeghvaziri, 2011), and consumer decision making styles (Bae, Lu-Anderson, Fujimoto, & Richelieu, 2015; Lysonski & Durvasula, 2013), advertising role and consumer decision making (Kumar & Raju, 2013), product types and affective states on consumer decision making (Lin, 2014). Apart from these studies, there is still need to explore in more detail and comprehensive regarding advertising area and consumer decision making related studies.

2.2.4 Issue concerning the ELM

The ELM model nowadays has become well established model throughout more than past 30 years. The ELM has become very influential theory in marketing communication research (Szczepanski, 2006). Even though it is very influential, it still received a criticism in the literature. In particular, there is one thing that needs to be touch in this perspective.

- 1) The involvement of information processing before comes to attitude

As stated by (Cacioppo & Petty, 1984; Petty & Cacioppo, 1986b) if individual in high involvement, will require more knowledge to make up argument meanwhile people in low involvement will not put an effort to think much about the knowledge. This situation is more towards formation of attitude. Despite it has information processing which it guides the involvement either in central or peripheral, information processing didn't show the next process of consumer to make decision in order to buy products or services then that it can goes to attitude formation.

The information processing in ELM only highlights the types of arguments that involve in either central or peripheral paths (Petty & Cacioppo, 1984; Petty et al., 1983b; Petty, Wells, & Brock, 1976) without explaining in more detail that consumer decision making could also be involved in forming attitude after the information processing of either central or peripheral.

In addition, ELM only revealed the characteristic of a person when involved with either central or peripheral processing (Petty & Cacioppo, 1979,1984; Petty, Cacioppo, & Schumann, 1983a) but it didn't discuss the state of consumer making decision process related to products and services that could affect their attitude. It has been mentioned in central of information processing, people will have high motivation, and ability to process the information that they exposed to (Petty & Cacioppo, 1979, 1986c; Stoltenberg & McNeill, 1984) and they will become confidence to counterarguments. Meanwhile, people in peripheral information processing will have low motivation and ability to process the information when exposed to the stimuli (Stoltenberg & McNeill, 1984). Hence, in information processing of the ELM only stressed the characteristic of person according to either central or peripheral processing.

3 CONCLUSION

Although in extensive evaluation that can be made in central processing, and peripheral with simple processing, much researches just focus on intention solely (Fan & Miao, 2012; Giakoumaki et al., 2016; Huang, Yang, & Wang, 2014; Jain, Trivedi, Joshi, & Daswani, 2015; Lee, 2009) and lack of attention on decision making of consumer itself that can be relate with this model. From my

observation, information processing in terms of affecting the decision making of consumer in order to form the attitude is unclear in advertising perspective. Hence, for future research this is fruitful for new researcher to address this issue.

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Research on the Development of Critical Thinking Skill of the Third Year Pre-service teachers Taught by Yonisomanasikarn Approach, English Programme, Faculty of Education Bansomdejchaopraya Rajabhat University

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ABSTRACT. The aim of this research was focused on developing the Third year of Pre-service teachers' critical thinking skills taught by Yonisomanasikarn Approach, and mainly to 1) investigate the results of developing critical thinking skills taught by Yonisomanasikarn Approach, of the Third year of Pre-services teachers, English programme, Bansomdejchaopraya Rajabhat University; 2) To assess the critical thinking skills taught by Yonisomanasikarn of the Third year of Pre-services teachers, English programme, Bansomdejchaopraya Rajabhat University; and 3) observe the Pre-service teachers' opinions and attitudes towards the critical thinking style taught by Yonisomanasikarn Approach,. The the quality of mixed methods of the questionnaires and the in-depth interviews were first examined by three experts and were tried out to the population that was not the sampling group, in total of 40 participants. After that, the questionnaires and the in-depth interview were used to collect the data from the sampling group. All the gathered data were analyzed and evaluated by the computer programme and the content analysis.

The research findings showed that the development of critical thinking skills taught by Yonisomanasikarn Approach, of the pre-service teachers comprised: 1) identifying the problems or events occurred; 2) using thinking processes; 3) determination, screening, contemplation and evaluation; and 4) thinking summary. The hypothesis tests showed that critical thinking skills taught by Yonisomanasikarn Approach of pre-service teachers' have statistically significant difference at .01. In the aspect of opinions and attitudes, it has been found that most of the Third year of Pre-services teachers, English programme, Bansomdejchaopraya Rajabhat University had positive attitudes towards critical thinking styles.

KEYWORDS: Thinking skills, Critical thinking taught by Yonisomanasikarn Approach, Pre-service teachers

1 INTRODUCTION

National Education Act B.E. 2542 (1999), the second Amendments (Second National Education Act B.E. 2545 (2002), and the third amendments (Third National Education Act B.E. 2553 (2010) stipulate the institutes to encourage students for practicing thinking process, management, environment encounter, and application of knowledge to be used in preventing and solving problems for students. Teachers must create good atmosphere of teaching to think and find out the reasons and develop into a better way by proposing the knowledge that students can have discussion about a particular topic and exchange their ideas. Teachers are responsible for maintaining discipline and controlling the students behavior in the ways that are suitable with their performance and level. However, teachers are just to propose knowledge and thought in order to allow students to learn and develop their ideas, intelligence and wisdom. Teachers should be able to manage their classroom to enhance the students' learning that is appropriate to every student's level of education. Therefore, teachers should be productive when it comes to developing themselves as much as possible to be knowledgeable and able to live critically. Moreover, the wealth of the nation depends on the ability of Thai people to critically think in all given situations to live their lives more meaningfully specially when it comes to solving problems and obstacles systematically when dealing with tasks. The most suitable time to develop these skills is during childhood years. When students are trained in any skills related to analytical thinking, those skills will be with them for the rest of their lives to help increase the wealth of Thailand in productive ways. In the meanwhile, reforming Thailand's

educational system is necessary because it will be a way to produce Thai people to live critically, logically, and sustainably. It may take at least 16-20 years before this group of people will enter the labor market by having good role models like teachers who are qualified and have experience in conducting research. Regarding this, Thailand will never ignore students in higher education level. Reforming the education in the model of developing graduates, particularly teachers of this generation, with conceptual systems, should be the focus at the moment. This group of people are expected to help enhance Thailand and support the welfare of the nation in 5 years. Their set of skills will be developed by using resources, problem-solving, and local wisdom as topics of learning throughout 5 years of studying in the university. Bansomdejchaopraya Rajabhat University realizes the importance of developing teachers to be critically knowledgeable in learning process; this is the very reason why this research on **the Development of Critical Thinking Skill taught by Yonisomanasikarn Approach of the Third Year Pre-service teachers ,English Programme, Faculty of Education, Bansomdejchaopraya Rajabhat University** was conducted in order to provide guidelines to teachers as to how they can manage learning processes and exercise critical thinking that is appropriate to their students level of understanding.

2 OBJECTIVES OF STUDY

1. To investigate the results of developing critical thinking skills taught by Yonisomanasikarn approach of pre-services teachers of Bansomdejchaopraya Rajabhat University
2. To assess the critical thinking skills taught by Yonisomanasikarn approach of pre-services teachers of Bansomdejchaopraya Rajabhat University
3. To observe the pre-service teachers' opinions and attitudes towards critical thinking skill taught by Yonisomanasikarn approach in Bansomdejchaopraya Rajabhat University

3 SCOPES OF STUDY

In this study, the researchers set the scopes of study into 4 aspects as follows:

3.1 Aspect of Content

The research is about critical thinking skill taught by Yonisomanasikarn approach of the Third year pre-services teachers, English major, Bansomdejchaopraya Rajabhat University with the methods of analyzing, synthesizing, and applying the critical thinking processes of Feldman (Feldman, 1996 : 274), Brookfield (Brookfield, 1991: 5-7, 25-29), Watson and Glaser (Watson and Glaser, 1980: 10-15), Tissana Kaemmanee (ทีสนา เขมมณี, 2548: 306), Suwit Moonkham (สุวิทย์ มุลคำ, 2547: 14-16), Office of the National Council (สำนักงานคณะกรรมการการศึกษาแห่งชาติ, 2544: 30-32), Sansanee Chatkup and U-sa Chuchart (สันสนีย์ ฉัตรกุลปต์ และอุษา ชูชาติ, 2545: 32-37), and Processes of Critical Reflection (พระธรรมปิฎก: http://www.m-culture.go.th/ilove_thaiculture/index.php/2013-07-01), consisting of 4 steps, which are 1) identifying a problem or event occurred, 2) using thinking processes; 3) determination, screening, contemplation and evaluation; and 4) thinking summary

3.2 Aspect of Population

The population of the research is the Third Year of Pre-service teachers ,English Programme, Faculty of Education,, Bansomdejchaopraya Rajabhat University, who were enrolled in the second semester of the year 2013, in total 120 students. With regard to the number of the population, there were 40 students selected to participate in the study as a sample group by simple random sampling.

3.3 Aspect of Location

The data collection of this research was gained from the Third Year of Pre-service teachers ,English Programme, Faculty of Education, Bansomdejchaopraya Rajabhat University.

3.4 Aspect of Timing

This research started from September -2014 to January 2015 , in total 5 months.

4 RESEARCH METHODOLOGIES

The research methodologies used in this research were comprised of mixed methods, macro-micro linking, documentary analysis, and field study in both quantitative and qualitative tools of the current problems which hardly figured them out from only one document. Therefore, the data were collected from the sample group, which made the research more accurate, precise, and reliable.

5 RESEARCH INSTRUMENTS

There were two types of instrument of the research, which were 1) questionnaire, and 2) in-depth interview.

1. The questionnaire on Critical Thinking skill taught by Yonisomanasikarn approach of Third year of Pre-Services Teachers, Bansomdejchaoprya Rajabhat University was created based on the set objectives of the research and divided into 3 sections as follows:

Section 1: General Information. The respondents were to tick in the check-list box of the list items and fill in the blanks which are true for them.

Section 2: General Knowledge of Critical Thinking: For this section, the respondents were to answer yes or no from the questions provided, in total 20 items.

Section 3: Critical Thinking Skills taught by Yonisomanasikarn approach: the respondents were to answer the questions towards critical thinking.

2. In-depth questionnaire, which consisted of the questions about critical thinking skill taught by Yonisomanasikarn approach of the Third year of Pre-Services Teachers, Bansomdejchaoprya Rajabhat University, was to interview the Pre-Services Teachers. The number of Pre-Services Teachers for this interview was regarded to the ratio that the researchers set, or until there were enough data.

6 DATA COLLECTION

To collect all the data, the researcher had follow all the processes, they are as follows:

1. Collecting the data from questionnaire: The researches distributed their questionnaire to the Third year of Pre-Services Teachers and explained the objectives and advantages of giving opinions towards the questionnaire, including how to answer the questions. The researchers collected the papers with their own.

2. Collecting the data from in-depth interview: The researchers did the following steps:

2.1 The researchers explained the objectives and advantages gained from the interview;

2.2 The researchers made an appointment of the interview with the Third year of Pre-Services Teachers, together with giving guidelines about the interview so that the Third year of Pre-Services Teachers would get ideas about the questions in the interview.

The researchers interviewed the Third year of Pre-Services Teachers by their own with

2.3 regard to the questions prepared and other issues related to problems, obstacles and suggestions towards knowledge and skills about critical thinking skill taught by Yonisomanasikarn approach .

7 CONCLUSION

The results found that critical thinking skills taught by Yonisomanasikarn Approach of Third year of Pre-service teachers have statistically significant difference at .01 level.

8 DISCUSSION

In the study of the development of critical thinking skills taught by Yonisomanasikarn Approach of the Third year of Pre-service teachers, English Programme, Bansomdejchaopraya Rajabhat University, it can be discussed as follows:

1. From the data collection received from the Third year of Pre-service teachers, English Programme, Bansomdejchaopraya Rajabhat University, it has been found that the Third year of Pre-service teachers, English Programme, Bansomdejchaopraya Rajabhat University had followed all the principles of critical thinking skills taught by Yonisomanasikarn Approach in the aspects of identifying problems or events occurred, having average mean in the high level. In the aspect of using processes of critical thinking skills taught by Yonisomanasikarn Approach, there is an average mean in the high level. In the aspect of determination, screening, contemplation and evaluation, there is an average mean in the high level. In the thinking summary aspect, there is an average mean in the high level. As a result of the fact that is mentioned above, it implies that the processes of seminar and encouragement stimulate the Third year of Pre-services teachers to exhibit critical thinking skills taught by Yonisomanasikarn Approach and develop 4 steps of critical thinking skills taught by Yonisomanasikarn Approach, which are 1) identifying the problems or events occurred; 2) using thinking processes; 3) determination, screening, contemplation and evaluation; and 4) thinking summary. From the research, the findings showed that genders and age had no impact towards critical thinking skills taught by Yonisomanasikarn Approach. However, grade point average (G.P.A) affected the pre-services teachers' critical thinking and had the statistically significant difference at 0.1 level, showing that in the step of seminar process to develop the Pre-services teachers' critical thinking skills taught by Yonisomanasikarn

1. Approach. It can be said that this process is creative and filled with fun with positive motivation of multi-dimensional thinking that arouses the Pre-services teachers' interest, including the techniques of seminar management that were limited to a particular group of people, and using open-ended questions, such as *why* and *how* as tools to invigorate the Pre-services teachers' thinking process, and brought their thought through processes from step 1 to 4, which is 1) identifying the problems or events occurred; 2) using thinking processes; 3) determination, screening, contemplation and evaluation; and 4) thinking summary. Then, the Pre-services teachers would present their opinions and arrange their ideas before writing them item by item. When the Pre-services teachers had developed their thinking skills skills taught by Yonisomanasikarn Approach, they could apply the results of critical thinking skills skills taught by Yonisomanasikarn Approach to write and explain the cause and effect of the problem in a logical way. Besides, Pre-service teachers, English programme had more development of right brain of learning languages which was consistent to the research of Brenda (1997), which investigated the development of children brains and found that the development of brain on language of the Pre-services teachers would develop faster than the brain development on the other side of brain . All in all, it was the difference between the developments of critical thinking skills taught by Yonisomanasikarn Approach has statistical significant difference.

With regard to grade point average (G.P.A.) that affected the critical thinking skills skills taught by Yonisomanasikarn Approach of the Third year of Pre-services teachers, it can be discussed that the different levels of G.P.A. had an impact towards interest, responsibility and attention paid in doing activities and participating in the seminar that was different. Furthermore, from the empirical data gained from observing each activity of the Third year of Pre-services teachers, it showed that the clever Pre-services teachers or the Pre-services teachers who had high G.P.A. would have higher

enthusiasm in following tasks and commands of speakers than the other group. Therefore, it led to the lack of clear aims, strong components, interpersonal skills, and structures and content used in communication with other students, consistent to Harvey (1998: 11-26), which explained that the characteristics of effective team must consist of 4 components: 1) clear aims; 2) strong component – students have to be clear in work they are doing and set the roles according to skills and abilities each person can perform; 3) Interpersonal skills 4) Structures and content must be comprehensible and acceptable

2. To respond the open-ended questions, the Pre-services teachers must explain and support their opinions. The researchers found how much the Pre-services teachers understood the questions, as well as the thinking process of the Pre-services teachers towards the opinions on teachers' codes of conduct. With regard to this, if the Pre-services teachers had misunderstood, the researcher would have explained and provided examples to make them better understand, consistent to Cooney (n.d.: Online), which stated that the evaluation of open-ended problems would help analyze the Pre-services teachers' problems because using open-ended problems could help a researcher assesses the Third year of Pre-services teachers on what knowledge they perceive. Also, with the characteristics of open-ended questions that allowed Third year of Pre-services teachers to explain and show their opinions, announcing the evaluation criteria to all Pre-services teachers would help Pre-services teachers check their errors. In other word, they can correct the errors to meet the criteria. From the research, the findings towards the aspect of opinions and attitudes found that most of the Third year of Pre-services teachers, English programme, Bansomdejchaopraya Rajabhat University had positive attitudes towards critical thinking styles. This is because critical thinking is related to considering to choose the way to make a decision, solve a problem, select good practice or actions that will lead to careful and reasonable suggestions which students will be able to identify any problem issues they have met by making understanding with those problem issues first with the emphasis of the dominance of each problem by analyzing the overall problems and then separately analyzing in each point of problems so that it would be easy to identify problems or events which will lead to guidelines to solve the problems practically and chronologically, simultaneous with thinking processes that is related to considering to the problems occurred by identifying or setting up a clear problem issue or event, and using problem connecting processes of surveying, examining, analyzing problems, and studying ways to problem-solving in the aspects of pros and cons of emotion and feelings to evaluate the event thoroughly in every aspect, including with the backward recall process to the past experience. For the thinking process of solving problems, it can be classified into 4 processes: 1) analyzing problems, 2) finding solutions, 3) solving problems, and 4) checking solutions. Furthermore, the processes of critical thinking are analyzing data with facts and true experience, including classifying problem issues into lists so as to be able to connect that story or event logically and clearly. Also, the process is so clear that students can summarize the ideas of that story or event that they are confronting with. Last but not least, they are able to make decisions by using the way that they are sure to be used for problem-solving. In conclusion, it can be said that the critical thinking skill is a skill of thought which is important to all people in every age to develop their lives to meet their goals; particularly with teacher-students, they must have more critical thinking skill than other students.

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News As Entertainment: A Dangerous interdependence Between Media And Terrorism

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1 INTRODUCTION

Though the Media and terrorism are two different subjects of two different dimensions, symbiosis between the two is however undeniable as both are having an interdependent relationship. A classic example could be seen from media coverage on 26/11 Mumbai attacks in 2008, where a group of 10 militants carried out 12 coordinated shooting and bombing. The attacks, which began on Wednesday, November 26 and lasted Saturday, 29 November 2008, used combinations of tactics including, bombings, random gunfire, hostage takings and siege killing 164 people and wounding at least 308 (M.Z.Iqbal, 2014).

The British media reported the events at length for four days consecutively. One of its media anchor revealed its coverage “timeline” as below.

Wednesday 26 November

- 2120 local time (1550 GMT): Gunfire starts at the Chhatrapati Shivaji railway station when at least two gunmen storm the crowded terminal, firing indiscriminately. Many of the deaths and injuries occurred in this attack. *Operations at Nariman House on 28 November. *Troops raided Nariman House early on Friday. *2120-2200: Gunmen raid the Cama and Albless Hospital, shooting indiscriminately. One attacker is captured here. *2120-2200: Gunmen seize control of the Nariman House business and residential complex. Police surround the complex, which houses the Jewish Chabad Lubavitch outreach centre. *2120-2200: Gunmen storm the Cafe Leopold and open fire on diners, causing numerous casualties. *2120-0100: Gunmen storm the Oberoi-Trident hotel, where about 380 people are staying. *2120-0100: At least seven gunmen enter the lobby of the Taj Mahal Palace hotel, where about 450 people are staying, and begin firing. Large fire reported. *2250: Gunfire reported at Times of India offices.

Thursday 27 November

- As it happened: Mumbai attacks - 27 November. *0100-0400: Indian army in running battles with militants at the two hotels. Small groups of guests manage to escape. *0245: A group calling itself the "Deccan Mujahedeen" claims responsibility for the attacks. *0400: Standoff continues at the Jewish outreach centre. *1030: Army says it is doing room-by-room searches of Taj but explosions still heard at both hotels. *1630: The Indian navy says its forces have boarded a cargo vessel they believe to be linked to the attacks. *1630: Indian PM delivers speech to the nation saying the militants will not escape and blaming "external" elements. *1640: Pakistan's President Asif Ali Zardari speaks of the need for strong measures to eradicate terrorism.

Friday 28 November

- As it happened: Mumbai attacks - 28 November. *0230: Gunfire and loud explosions still being heard from the Taj and the Jewish centre, Nariman House. *0730: Commandos are

dropped from helicopters on to Nariman House and begin a sweep through the building. *1100: Indian commandos take full control of the Oberoi hotel and release hostages. *1300: Indian commandos report 30 bodies in one Taj hall. *1500: Mumbai police report that five hostages inside the Jewish centre have been found shot dead. *1800: Indian security forces say they have secured the Jewish centre. Eight Israeli or dual Israeli-US citizens have been killed and two gunmen. *1830: Security operations still continue at the Taj although there is much less gunfire.

Saturday 29 November

- As it happened: Mumbai attacks - 29 November. *04:30: Renewed explosions and gunfire are heard from inside the Taj. *0730: Fire breaks out on the lower floors of the Taj. Shortly afterwards Indian television reports that the siege is over. *0850: Indian police declare the Taj Mahal siege over, with the deaths of three gunmen.

The timeline apparently revealed heavy coverage of chaotic and horrifying dramas triggering and implanting fear syndrome beneath unconscious mind.

“The only result is to harass ourselves and make us all live in constant fear of being the next victim of terror attack. We fear flying, we fear travelling, we fear certain countries, we fear certain religions, we fear certain people, we fear the shoes they wear, we fear cargo ships, imported goods, letters and parcel – in fact, we fear everything around us. And because of these fear we no longer invest in our own countries or in foreign countries. And the economy of the world, the economy of every country, regresses and fails.” (Mahathir Mohamad. 2003, page 54).

Those arguments and scenarios above had prompted many media critics to accuse terrorism coverage as being too dramatic and sensational (for example, Thussu, 2009). As such, providing thrust to the long-standing and ongoing debate between both academia and media professionals' circles on media-terrorism relationship. Nevertheless, the main focus of the debate remains on how the events of a terrorist nature have been, and should be, reported in the mass media (M.Z. Iqbal, 2014).

2 THE GLOBAL MEDIA SYSTEM

In conventional parlance, the current era in history is generally characterized as one of globalization, technological revolution, and democratization. In all three of these areas media and communication play a central, perhaps even a defining, role. Economic and cultural globalization arguably would be impossible without a global commercial media system to promote global markets and to encourage consumer values. Previously media systems were primarily national, however in the past few years a global commercial-media market has emerged. (Robert W. McChesney, November 2000).

“What you are seeing,” says Christopher Dixon, media analyst for the investment firm PaineWebber, “is the creation of a global oligopoly. It happened to the oil and automotive industries earlier this century; now it is happening to the entertainment industry.” This global oligopoly has two distinct but related facets.

First, it means the dominant firms—nearly all U.S. based—are moving across the planet at breakneck speed. The point is to capitalize on the potential for growth abroad—and not get outflanked by competitors—since the U.S. market is well developed and only permits incremental expansion. The dominant media firms increasingly view themselves as global entities. Bertelsmann CEO Thomas Middelhoff bristled when, in 1998, some said it was improper for a German firm to control 15 percent

of both the U.S. book-publishing and music markets. "We're not foreign. We're international," Middelhoff said. "I'm an American with a German passport." In 2000 Middelhoff proclaimed that Bertelsmann was no longer a German company. "We are really the most global media company." Likewise, AOL-Time Warner's Gerald Levin stated, "We do not want to be viewed as an American company. We think globally."

Second, convergence and consolidation are the order of the day. Specific media industries are becoming more and more concentrated, and the dominant players in each media industry increasingly are subsidiaries of huge global media conglomerates. In the first half of 2000, the volume of merger deals in global media, Internet, and telecommunications totaled \$300 billion, triple the figure for the first six months of 1999, and exponentially higher than the figure from ten years earlier. The logic guiding media firms in all of this is clear: get very big very quickly, or get swallowed up by someone else.

For firms to survive, *Business Week* observes, speed is of the essence: "Time is short." "In a world moving to five, six, seven media companies, you don't want to be in a position where you have to count on others," Peter Chernin, the president of News Corporation states. "You need to have enough marketplace dominance that people are forced to deal with you." Chernin elaborates: "There are great arguments about whether content is king or distribution is king. At the end of the day, scale is king. If you can spread your costs over a large base, you can outbid your competitors for programming and other assets you want to buy."

Chernin's firm, Rupert Murdoch's News Corporation, may be the most aggressive global trailblazer, although cases could be made for Sony, Bertelsmann, or AOL-Time Warner. Murdoch has satellite TV services that run from Asia to Europe to Latin America. His Star TV dominates in Asia with thirty channels in seven languages. News Corporation's TV service for China, Phoenix TV, in which it has a 45 percent stake, now reaches forty-five million homes there and has had an 80 percent increase in advertising revenues in the past year. And this barely begins to describe News Corporation's entire portfolio of assets: Twentieth Century Fox films, Fox TV network, HarperCollins publishers, TV stations, cable TV channels, magazines, over 130 newspapers, and professional sport teams.

Why has this taken place? The conventional explanation is technology. But the real motor force has been the incessant pursuit for profit that marks capitalism. In media this means the relaxation or elimination of barriers to commercial exploitation of media and to concentrated media ownership which suddenly became subject of transnational commercial development. It has been at the center of the emerging global media system. There are often strong commercial media lobbies within nations that perceive they have more to gain by opening up their borders than by maintaining trade barriers. Perhaps the best way to understand how closely the global commercial media system is linked to the neoliberal global capitalist economy is to consider the role of advertising. Advertising is a business expense incurred by the largest firms in the economy. The commercial media system is the necessary transmission belt for businesses to market their wares across the world; indeed globalization as we know it could not exist without it. A whopping three-quarters of global spending on advertising ends up in the pockets of a mere twenty media companies. Ad spending has grown by leaps and bounds in the past decade, as TV has been opened to commercial exploitation, and is growing at more than twice the rate of GDP growth. Latin American ad spending, for example, is expected to increase by nearly 8 percent in both 2000 and 2001. The coordinators of this \$350 billion industry are five or six super-ad agency owning companies that have emerged in the past decade to dominate totally the global trade. The consolidation in the global advertising industry is just as pronounced as that in

global media, and the two are related. “Mega-agencies are in a wonderful position to handle the business of megaclients,” one ad executive notes. It is “absolutely necessary...for agencies to consolidate. Big is the mantra. So big it must be,” another executive stated. The global media system is only partially competitive in any meaningful economic sense of the term.

“They (newly independent countries) are terrified of being colonised once again through economic pressure coupled with propaganda of the media. They are being terrorised, terrorised in the same way that the terrorists are threatening the world.” (Mahathir Mohamad, 2003, page 87).

Many of the largest media firms have some of the same major shareholders, own pieces of one another or have interlocking boards of directors. When *Variety* compiled its list of the fifty largest global media firms for 1997, it observed that “merger mania” and cross-ownership had “resulted in a complex web of interrelationships” that will “make you dizzy.” The global market strongly encourages corporations to establish equity joint ventures in which two or more media giants share ownership of an enterprise. This way, firms reduce competition and risk and increase the chance of profitability. As the CEO of Sogecable, Spain’s largest media firm and one of the twelve largest private media companies in Europe, expressed it to *Variety*, the strategy is “not to compete with international companies but to join them.” In some respects, the global media market more closely resembles a cartel than it does the competitive marketplace found in economics textbooks. All the media firms are connected through their reliance upon a few investment banks like Morgan Stanley and Goldman Sachs that quarterback most of the huge media mergers. Those two banks alone put together fifty-two media and telecom deals valued at \$450 billion in the first quarter of 2000, and 138 deals worth \$433 billion in all of 1999. (Robert W. McChesney, November 2000).

“Many countries are practically without effective governments because of the democratic processes. How do our puny banks and corporations compete against the super giants which have been formed in order to take advantage of a borderless world?” ((Mahathir Mohamad, 2003, page 53).

This conscious coordination does not simply affect economic behavior; it makes the media giants particularly effective political lobbyists at the national, regional, and global levels. The global media system is not the result of “free markets” or natural law; it is the consequence of a number of important state policies that have been made that created the system. The media giants have had a heavy hand in drafting these laws and regulations, and the public tends to have little or no input. Finally, a word should be said about the Internet, the two-ton gorilla of global media and communication. The Internet is increasingly becoming a part of our media and telecommunication systems, and a genuine technological convergence is taking place. Accordingly, there has been a wave of mergers between traditional media and telecom firms, and by each of these with Internet and computer firms. Already companies like Microsoft, AOL, AT&T and Telefonica have become media players in their own right. It is possible that the global media system is in the process of converging with the telecommunications and computer industries to form an integrated global communication system, where anywhere from six to a dozen supercompanies will rule the roost.

“Terror has become as globalized as trade and investment. The law and policy makers of the world cannot limit their interest to their countries alone. They have to be interested in the whole world. That is why it is useful for them to come together and discuss their national problems as international issues, as problems which affect the whole world”. (Mahathir Mohamad, 2003).

News as entertainment as argued by Daya Kishan Thussu (2007) is as “the globalization of a US style ratings-driven television journalism which privileges privatized soft news—about

celebrities, crime, corruption and violence—and presents it as a form of spectacle, at the expense of news about political, civic and public affairs.

3 THE MEDIA-TERRORISM RELATIONSHIP

Recent history, specifically the past decade, has provided plenty of examples of the mutually beneficial relationship between terrorist organizations and the media (Rohner and Frey 2007). Some remarkable terrorist attacks in history had indicated that whether the 9/11 attacks in New York, the 11-M attack in Madrid, or the 7/7 bombings in London, were all almost similar in coverage. It is by and large the case of the terrorism architects exploiting the media for the benefit of their operational efficiency, information gathering, recruitment, fund raising, and propaganda schemes (Nacos 2006). In the words of Nacos (2002), whether it is the relatively inconsequential arson by an amateurish environmental group or mass destruction by a network of terrorists, the perpetrators' media-related goals are the same: *attention, recognition, and perhaps even a degree of respectability and legitimacy in their various publics* (Nacos 2002a). Media, in return, receives the attention of the public that is vital for its existence and benefitted from sales-record and huge audiences. To put it briefly, just as terrorism has to be communicated to have effect (Seib and Janbek 2011), the media has to cover the incidents in such a way to benefit from the public's eagerness to obtain information on terrorist attacks. **It is, therefore, fair to argue that there is a mutually beneficial relationship between terrorism and today's media.**

This symbiosis is indeed worth examining in greater detail, as it is as vicious and dangerous if it is largely overlooked. In this study, how and why terrorists utilize media tools, how and why the media covers acts of terrorism, and the coverage in the aftermath of the 9/11 attacks in 2001 in the US will be examined. To conclude, a way forward to counter the damaging effects of the symbiosis will also be provided.

4 THE MEDIA-RELATED GOALS AND MEANS OF TERRORISTS

As Hoffman (2008) argues to explain the above-mentioned symbiosis, “without the media's coverage, the act's impact is arguably wasted, remaining narrowly confined to the immediate victim(s) of the attack, rather than reaching the wider ‘target audience’ at whom the terrorists' violence is actually aimed.” In a similar vein, Stohl (in Staci, Bennett, and Flickinger 2002) argues that terrorists are primarily interested in audience, not the victims, and emphasizes that how the audience reacts is as important as the act itself. Accordingly, winning the attention of the media, national and foreign publics, and decision-makers in a government is one of the primary goals of terrorists. To this end, terrorists carefully select the places in which they carry out their attacks in order to provide the best media coverage. As will be addressed later in greater detail, the obvious example of this is the 9/11 attacks in the US, where a wide variety of media covered the story immediately. Not only was the media able to capture this incredibly visual attack, but the people who were in New York City, residents and tourists alike, were also able to document this event with pictures, videos and personal stories (Baran 2008).

Indeed, the goals of terrorists are not solely confined to winning the attention of the masses. In addition to that, through the media, they aim to publicize their political causes, inform both friends and foes about the motives for terrorist deeds, and explain their rationale for resorting to violence (Nacos 2006). They further aim to be treated like regular, accepted, legitimate world leaders, as the media gives them a similar status. That is to say, for terrorists, the media functions as a tool to shrink the power asymmetry between them and the entity they fight against in an actual and ideological warfare, create an atmosphere of fear and suspicion, legitimize their acts, and reach greater audiences.

Given these motives, terrorists arguably carry out their attacks rationally and strategically with full awareness of the influence of the media coverage on almost every segment of a society and government officials of almost all levels. To illustrate this, Ayman al-Zawahiri, the current leader of al-Qaeda, argues that “[al-Qaeda is] in a battle, and more than half of this battle is taking place in the battlefield of the media. [Al-Qaeda is] in a media battle for the hearts and minds of the ummah” (Seib and Janbek 2011).

Terrorists’ means of communication greatly vary. Indeed, technological advancements and changing audience behavior in the past decade enabled terrorist groups to utilize media tools with greater convenience. Specifically in the years since the Berlin Wall came down and the Soviet Union crumbled, the mass media of communication have changed in dramatic ways, mostly because of the global reach of the Internet and cellular phones (Nacos 2002a). The new and emerging media has made it easier for terrorists to publicize their messages to the world via websites at their own discretion and “new technologies have simply allowed the dissemination of terrorist messages to reach a broader audience with a more concise message” (Baran 2008). In the words of Moutot, “terrorists do not really need [printed media] anymore to convey their message. The ‘official’ media have been replaced by the Internet which, in the end, is much easier to use, much quicker and much more effective” (Nacos 2006). In other words, the Internet has arguably replaced the role of the printed media in the field of terrorism, as, for the first time in history, terrorists can take whatever message and images they decided straight to the online world, which is global in reach (Klopfenstein in Kavoori 2006). As their stories and messages reach the general public either through the “old” media or the “new” media, terrorists use this publicity specifically in their recruitment efforts. In brief, the Internet clearly increased the scope of terrorist propaganda and activities, and became a perfect tool for terrorists in terms of advancing their operational goals with little expense and risk.

Despite this, the power of other media forms and technologies such as video and audio-cassettes, DVDs, video games, popular music, and novels should not be underestimated (Nacos 2002b). Terrorists generally embrace the newest information, follow the latest technological developments to be innovative, and utilize the most up-to-date communication technologies; however, it does not necessarily indicate an absolute shift from old technologies and trends, as, for instance, some terrorist organizations even today rely on hawala, the informal network of money exchanges that dates back to 8th century (Feldman 2006).

The above scenario suggests that terrorists need the media to receive free publicity for their cause, transmit their messages, and garner support, recognition, and legitimacy. Given the emerging trends in the media and communications technology, it is likely that terrorists will employ more innovative tactics to achieve their goals. The following section will discuss how the other side of the equation—the media—portrays terrorism and benefits from it.

5 HOW AND WHY THE MEDIA COVERS TERRORISM-RELATED STORIES

Needless to say, terrorism is an attractive boon for media coverage, mainly because terrorist attacks make viewer ratings surge and profits increase. To be more specific, terrorism has in many aspects that make it a very attractive subject for the media, as it has the elements of drama, danger, blood, human tragedy, miracle stories, heroes, shocking footage, and action (Terrorism and the Media 2008). Another reason is that violence is a central and defining quality in contemporary television culture and is critical to the semiotic and financial momentum of contemporary media organizations (Lewis 2005). Indeed, the media has always been interested in reporting terrorism; however, the recent proliferation of television and radio channels, and the emergence of mega-media organizations have resulted in greater competition and insatiable appetites for shocking, sensational “infotainment” that is

believed to keep audiences captivated, boost ratings and circulation, and increase profits (Nacos 2006). Also, with a considerable number of top media executives today come from the corporate world, and not from the ranks of journalists, probably explained why today's media is so irresponsible and remain excessively focus on profit-oriented in the context of terrorism. (Biernatzki 2002).

The problem does not lie with why the media covers terrorism, but on how the media covers terrorism. It is becoming common that the media covers terrorist acts by sensationalise the reports - enlarging anecdotic stories, especially on who is to blame, repeating the same images over and over again, separating physical and mental health consequences of disasters, and creating new syndromes (Vasterman, Yzermans, and Dirkzwager 2005). In addition, the media traumatizes the audience by exaggerating the threats, or, as it was in the case in the US after 9/11, showing non-stop footages of combat scenes (Long 2002). In other words, as Altheide underlines, the politics of fear is a dominant motif for news and popular culture today. Moreover, within this framework, news reporting about terrorism is linked with "victimization" narratives that make crime, danger, and fear very relevant to everyday experiences (Altheide 2009).

To understand how the media portrays terrorists and covers related stories and news, one should take a closer look at the mediums the media employs. The media generally uses agenda setting and framing to highlight and make certain issues more prominent than others. Agenda setting is the theory that the more attention a media outlet pays to a certain phenomenon, the more importance the public attributes to such an issue (Terrorism and the Media 2008). Framing, on the other hand, is "selecting some aspects of a perceived reality and making them more salient in a communicating text, in such a way as to promote a particular problem definition, causal interpretation, moral evaluation, and/or treatment recommendation for the item described" (Papacharissi and Oliveira 2008). Thus, the words and images that make up the frame can be distinguished from the rest of the news by their capacity to stimulate support of or opposition to the sides in a political conflict (Entman 2003).

To illustrate this, Muslims and Arabs were discussed and apprehended either as suppliers of oil or as potential terrorists after 9/11. Very little of the detail, the human density, the passion of Arab-Muslim life has entered the awareness of even those people whose profession it is to report the Islamic world (Nacos and Torres-Reina 2002). In a similar vein, the media covered the 9/11 attacks in such an immediate way that, through its lens, the problematic effect was the death of thousands of civilians in an act of war against America, the cause was terrorists, and the remedy quickly became war against the perpetrators (Entman 2003). As both examples point out, public perception may be negatively affected by the media's rhetoric, its bias toward certain groups, and framing of certain ethnic and/or religious groups as terrorists, and of events as acts of terrorism.

The media indeed profits from the drama terrorism creates, and covers the terrorism-related news in a sensational way. Through employing the above-mentioned mediums, however, the media may directly or indirectly serve the interests of terrorists by simplifying stories for the viewer to the point that it has little to do with the actual events. Repeating the traumatizing scenes and stories may also serve them, as the goal of the terrorists is to be in the media as often and long as possible. In addition, the media's bias and obsession of sensationalism may help them get the upper hand in using media as a tool, create an atmosphere and politics of fear, and create ripe conditions for propaganda and recruitment following any terrorist attack. Given these, it can be argued that the goals and objectives of terrorists are highly related to agenda setting and framing, and that the way media covers news and stories has a crucial impact on the way terrorists communicate, carry out attacks, and gain a foothold in the audiences' daily lives.

The better terrorists understand this mechanism behind the media, the more coverage they may receive and take further steps for massive publicity and the opportunity to showcase their ability to strike. One of the most remarkable examples of this, the 9/11 attacks, will be examined in the following section.

6 THE 9/11 ATTACKS AND THE MEDIA

Without a doubt, the 9/11 attacks on the World Trade Center in New York and on the Pentagon near Washington, DC were shocking global media events that dominated public attention and provoked reams of discourse (Kellner 2004). Obviously, terrorists were aware of the fact that attacking the symbolic targets in the US, killing thousands of citizens, and causing a tremendous amount of damage to the American and international economy, as well as the image of the US would be sensational news around the globe.

The response of the media in the US was often far from being objective, calm, and prudent. Instead, media organs oozed hatred and hysteria, calling for action against mainly Arabs and Muslims and crying for revenge, as terrorists would have planned. The major corporate media tended to support the patriotic discourse and the policies of the then president George W. Bush, who was leading the nation against the forces of “political and cosmological evil” (Lewis 2005). This way of media coverage after a traumatic event dramatically changed the public perceptions, discourse at government and public levels, and the way people perceive events and “other” people, specifically ethnic and religious minorities who can be perceived as a “threat”. As a result, as Altheide (2009) argues, the discourse of fear has been constructed through news and popular culture accounts and the main discourse of fear has clearly become terrorism in the post 9/11 era. In other words, “9/11 was used by the media and politicians to promote fear related agendas and ideologies. Citizens became accustomed to ‘safety rhetoric’ by police officials, which often required them to permit police searches, condone ‘overaggressive’ police action, as well as join in a myriad of crime-prevention efforts, many of which involved more human as well as electronic surveillance of work places, neighborhoods, stores, and even ‘bodies’” (Altheide 2009).

The picture above suggests that the architects of the 9/11 attacks achieved their media-centered objectives, as the media conveyed the message that even the US was vulnerable to terror attack, that terrorists could create great harm, and that anyone at any time could be subject to a deadly terror attack. They also succeeded in immersing the US government in “a global information war to promote the interests, values, and the image of the US” (Kavoori and Fraley 2006). Terrorists were obviously aware of the magnitude of sensation their attacks would create; however, the way media covered news and stories rendered it possible for the terrorists to conceive an unimaginable victory in terms of penetrating into the daily lives of a huge audience. They attracted global attention, obtained global recognition, received a degree of respect among sympathizers, and gained legitimacy in the eyes of supporters and potential recruits, through the fear narrative the media employed.

7 SOCIAL MEDIA AND TERRORISM

“Terrorists do not really need [printed media] anymore to convey their message. The ‘official’ media have been replaced by the Internet which, in the end, is much easier to use, much quicker and much more effective” (Nacos 2006). In other words, the Internet has arguably replaced the role of the printed media in the field of terrorism, as, for the first time in history, terrorists can take whatever message and images they decide to straight to the online world, which is global in reach (Klopfenstein in Kavoori 2006). As their stories and messages reach the general public either through the “old” media or the “new” media, terrorists use this publicity specifically in their recruitment efforts. In

brief, the Internet clearly increased the scope of terrorist propaganda and activities, and became a perfect tool for terrorists in terms of advancing their operational goals with little expense and risk.

Despite this, the power of other media forms and technologies such as video and audiocassettes, DVDs, video games, popular music, and novels should not be underestimated (Nacos 2002b). Terrorists generally embrace the newest information, follow the latest technological developments to be innovative, and utilize the most up-to-date communication technologies; however, it does not necessarily indicate an absolute shift from old technologies and trends, as, for instance, some terrorist organizations even today rely on hawala, the informal network of money exchanges that dates back to 8th century (Feldman 2006).

8 MALAYSIA'S DE-RADICALIZATION PROGRAM

De-radicalisation was defined by Collins online dictionary as the practice of encouraging those with extreme and violent religious or political ideologies to adopt more moderate views. The definition was translated by the Malaysia Government via soft and tough measures to thwart internal security issues including public order, acts of terrorism, sabotage and espionage. The soft measure outlined its own state-of-the-art deradicalisation or correctional program for convicts involved in extremist, radical and Islamic State movements. Adapted from the Blue Ocean Strategy and implemented under the Prisons Department, Deputy Prime Minister Datuk Seri Dr. Ahmad Zahid Hamidi said in February last year that the program has successfully rehabilitated some 97 percent of the total 130 convicts participated. Under the program, convicts were separated from other inmates so as to break the chain of influence before being rehabilitated by experts, among others from Jakim (Malaysia Islamic Affairs Department), NGOs as well as psychologists. They were then equip with skills to produce goods for open markets. The Deputy Premier said the program was recognised by the United Nations and Interpol.

(<http://www.thestar.com.my/news/nation/2016/02/20/zahid-hamidi-malaysia-deradicalisation-programme-best-in-the-world/#ABRm1zjuq05kfoEf.99>). While the tough measure involved punishable offences under the Security Offences (Special Measures) Act or SOSMA, which was introduced in 2012. During the recent April 4th sitting, which oversaw 93 MPs for and 77 against, the Dewan Rakyat (House of Representatives, the lower house of the country's Parliament) approved a five-year extension of the anti-terrorism law that allows for detention of up to 28 days without trial. The Act, replacing the controversial Internal Security Act (ISA) introduced in 1960, was made under Article 149 of the Federal Constitution. Seven bills were tabled including: *Act on Prevention of Terrorism Bill (D.R. 10/2015); *Act to Amend the Criminal Procedure Code and the Criminal Procedure Code (Amendment) Act (No. 2) 2012 (D.R. 9/2015); *Act to Amend the Crime Prevention Act 1959 (D.R. 8/2015); *Act to Amend the Security Offences (Special Measures) Act 2012 (D.R. 7/2015); *Act on Special Measures Against Terrorism in Foreign Countries 2015 Bill (D.R. 6/2015); *Act to Amend the Prison Act (D.R. 5/2015); and *Act to Amend the Penal Code (D.R. 4/2015). (*List of Bills*, Official Portal of the Parliament of Malaysia (in Malay) (last visited Apr. 1, 2015). According to the Section 4 (key provision) of the Act, a police officer has special power of arrest and detention over persons whom he has reason to believe is involved in high-risked security offences. Since Sosma came into effect on July 31, 2012, 989 people have been detained, 376 released, 139 pending trial while 502 people have been sentenced.

9 SUMMARY

Terrorism is a category of political violence, which is intended to influence foreign and domestic governments, as well as communities. Terrorism uses its immediate victims and material targets for semiotic and symbolic purposes (Lewis 2005). Attacks are designed to create an atmosphere of fear or a sense of threat. In the same vein, terrorism can also refer to politically motivated deeds perpetrated

by groups or individuals for the sake of communicating messages to a larger audience (Nacos 2002a). In any case, the terrorists' need for media publicity and media's need for a greater audience and profits form a symbiotic relationship between terrorism and the media.

This symbiosis is not inevitable. Implementing certain policies that are different than the previous failed policies can facilitate the breaking of that cycle by forcing at least one side of the equation—the media—to act in a more responsible, more conscious, and more cooperative manner. Only then starving the terrorists of the oxygen of publicity on which they depend can become possible and more robust steps can be taken to win the ideological and actual battle against terrorism. We can see the hypocrisy of the western media, at one hand they denounce terrorism act but at the other hand they support it in term of media coverage. The purpose of the coverage is to boost the rating for more advertisement will come in and more money can be accumulated.

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Buku Digital Interaktif Kanak-kanak di Malaysia: Platform untuk Penerbit Mengupayakan Pembangunan Kandungan Kreatif Negara

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Abstrak. Penerbitan buku digital interaktif kanak-kanak oleh penerbit tempatan sudah bermula sejak awal tahun 2000-an, terutama dalam bentuk CD-ROM dan secara dalam talian. Kini, dalam era teknologi digital yang kian berkembang, lebih banyak platform atau format boleh diterokai dan digunakan oleh penerbit untuk mempelbagaikan produk penerbitan mereka, termasuk dalam bentuk digital. Tambahan pula, pelbagai polisi atau dasar telah diperkenalkan oleh kerajaan bagi menggalakkan pembangunan industri kreatif seperti Dasar Industri Kreatif Negara (DIKN) dan Pelan Pembangunan Pendidikan Malaysia (2013-2025). Walaupun pada masa kini bilangan penerbit yang menerbitkan buku digital atau buku elektronik sudah bertambah berbanding pada awal pengenalannya, penerbitan buku digital interaktif kanak-kanak dalam kalangan penerbit di Malaysia masih rendah. Oleh itu, artikel ini akan membincangkan isu ini di samping meneliti tahap keupayaan pemain industri pembukuan negara menyahut seruan kerajaan untuk mengupayakan industri kandungan kreatif negara.

KATA KUNCI: buku digital replika, buku digital interaktif, e-buku, PDF, e-Pub, Google Play, android application package (APK)

1 PENGENALAN

Perkembangan teknologi telah mengubah landskap dunia penerbitan. Walaupun proses penerbitan buku masih dilihat sama, format atau bentuk akhir buku kini bukan hanya terhad pada bentuk bercetak, malah boleh juga diperolehi dalam format lain. Buku kini boleh diperolehi dalam bentuk audio, audio-visual, dan interaktif. Kehadiran teknologi baharu menyebabkan platform penerbitan semakin berkembang sehingga kewujudan buku digital atau buku elektronik. Ini ditambah pula dengan pembangunan maklumat dan teknologi rangkaian yang menyebabkan cara pembacaan tradisional berubah kepada digital terutama dalam kalangan golongan muda dan kanak-kanak yang lahir dan membesar dalam era ledakan teknologi.

Golongan ini sudah terdedah dengan pelbagai gajet dan peranti digital seperti telefon mudah alih, komputer tablet, dan iPad yang menjadi sebahagian daripada kehidupan mereka. Kemampuan membeli teknologi baharu ini dalam kalangan ibu bapa serta penyediaan kemudahan jalur lebar, terutama dalam kalangan masyarakat bandar menyaksikan peningkatan penggunaan teknologi baharu beserta dengan pelbagai aplikasi yang ada di samping pengaksesan kepada pelbagai jenis kandungan bahan digital, termasuk buku elektronik (e-buku). Malah bagi Roskos et al. (2014), pembangunan pelbagai aplikasi mengubah buku cerita tradisional awal kanak-kanak kepada literasi pengalaman multimedia yang sangat interaktif. Maka, selain buku bercetak, lebih banyak buku kanak-kanak digital dihasilkan bagi memenuhi keperluan golongan muda ini.

Penerbitan buku kanak-kanak interaktif merupakan platform untuk para penerbit di Malaysia mengupayakan pembangunan kandungan kreatif negara. Bahan pengajaran berbentuk interaktif dikatakan sangat baik untuk dijadikan bahan tambahan oleh guru di samping banyak memberikan kesan dalam pembangunan literasi awal, kefahaman membaca dan pembangunan bahasa untuk kanak-kanak kecil (De Jong, 2004; Grant, 2004; Grimshaw, 2007; Higgins, 1999; Korat, 2008; Maynard, 2005). Keadaan ini juga disebabkan bahan interaktif mendorong pengguna melakukan sesuatu “kerja”

dalam bentuk pengalaman (Manovich, 2001) dan memperoleh tindak balas terhadap objek media yang digunakan (Miller, 2011).

Buku digital mula menapak di pasaran sekitar tahun 1990-an apabila Amazon. Com vs Barnes & Noble membuka mata dunia dengan menjual buku melalui rangkaian Internet. Perkembangan ini telah memberikan kesan kepada penerbit di dunia untuk terlibat dalam penerbitan buku digital pada awal tahun 2000-an kerana persaingan dalam aspek pemasaran. Sehingga hari ini, perkembangan buku digital di negara-negara di dunia memperlihatkan iklim yang berbeza kerana latar politik, ekonomi, budaya dan masyarakatnya yang berbeza.

Di Malaysia, penerbitan bahan bacaan kanak-kanak berasaskan teknologi bermula pada tahun 2003 apabila Kementerian Pendidikan Malaysia (KPM) memperkenalkan MyCD yang dipakejkan bersama-sama dengan buku teks untuk tujuan pengajaran dan pembelajaran di sekolah rendah dan menengah. Penggunaan MyCD diperkenalkan kepada buku baharu yang diterbitkan mulai tahun 2003 bagi mata pelajaran Bahasa Melayu, English, Sains dan Matematik. Bahagian Teknologi Pendidikan dan Pusat Perkembangan Kurikulum, KPM juga menyediakan perisian tambahan dalam bentuk CD-ROM bagi tujuan meningkatkan penggunaan TMK dan menambah nilai kepada penggunaan buku teks di sekolah.

Pada tahun 2003 juga, Dewan Bahasa dan Pustaka (DBP), iaitu penerbit di bawah KPM memperkenalkan Portal Karyanet hasil usahasama DBP dengan IGD Hitech Corporation. Pengenalan portal tersebut satu daripada usaha DBP untuk membantu kerajaan bagi meningkatkan infrastruktur dan konsep dalam Multimedia Super Corridor (MSC). Penciptaan portal ini bersifat sehati yang memberikan tumpuan kepada aktiviti pembangunan dan pelaksanaan program dan penerbitan dalam talian. Melalui portal ini, DBP berjaya menghasilkan beberapa karya kreatif bagi penerbitan buku cerita digital interaktif kanak-kanak dalam bentuk CD-ROM. Pada awal tahun 2008, tapak laman web atau Portal karyanet DBP telah dikosongkan. Segala penerbitan digital seperti kamus-kamus dan hasil karya lain telah berpindah ke tapak web rasmi DBP.

Sehingga Oktober 2003, terdapat dua syarikat tempatan yang menceburi pasaran dan penerbitan e-buku, iaitu Eloka.com dan PelangiBooks.com (Norshuhada dan Shahizan, 2004). Pada tahun 2004, terdapat sekurang-kurangnya lebih daripada 50 buah syarikat yang menerbitkan CD-ROM di Malaysia. Antaranya ialah HCI Master (M) Sdn. Bhd., Macroworld Sdn. Bhd., Articulate Multimedia, Kumpulan Utusan Berhad, Utusan Media Sdn. Bhd., Utusan Publication & Distributors Sdn. Bhd., T.Zainun T.Mat Publisher, Aliran Permata Sdn. Bhd. dan Tropical Flow Sdn. Bhd. (Noor Hisam Sulaiman, Mot Madon dan Syed Agil Al-Sagoff, 2009). Top IT Industries Sdn. Bhd. turut terlibat dalam penerbitan buku teks animasi Kurikulum Bersepadu Sekolah Rendah (KBSR) dan Idwal Systems Sdn. Bhd. (Idwal) memberikan fokus kepada pembangunan multimedia berupa perisian program pendidikan berbentuk CD khas untuk kanak-kanak prasekolah dan awal sekolah rendah (Hafizahril, 2010).

Revolusi e-buku di Malaysia bermula pada abad ke-20. Pada tahun 2010, KarnaDya Solutions Sdn. Bhd. telah menerbitkan e-buku dalam format EPUB dan MOBI untuk dijual dalam Amazon Kindle, Apple iBooks dan Kobo. Sebuah lagi syarikat pembangun TMK, iaitu Xentral Methods Sdn. Bhd. telah memulakan latihan pendigitalan dan mengumpulkan kandungan e-buku daripada penerbit tempatan untuk projek portal digital eSentral mulai April 2011. Pada September 2011, Xentral Methods Sdn. Bhd. melancarkan eSentral, iaitu portal e-buku lengkap yang pertama di Malaysia. Pada Disember 2011, Kumpulan MPH pula memperkenalkan MPH Digital, iaitu perkhidmatan penerbitan digital dan kedai e-buku. Pada Februari 2012, Xentral Methods Sdn. Bhd. memperkenalkan elemen interaktif dalam *e-book* melalui HTML5 dalam EPUB untuk penerbit yang menghasilkan kandungan buku interaktif dalam portal *e-book* eSentral. Syarikat telekomunikasi Maxis turut melancarkan eBuuk, kedai e-buku Maxis pada Mei 2012.

Pada tahun 2011 juga, terdapatnya penerbitan buku kanak-kanak dalam bentuk e-buku oleh penerbit berdasarkan bukti statistik pendaftaran bahan e-buku (kanak-kanak) untuk Pusat Penyerahan Terbitan Negara di Perpustakaan Negara Malaysia. Dalam bidang pendidikan, pada Oktober 2012, KPM mula memperkenalkan pembelajaran secara digital melalui projek IbestariNet yang

dilaksanakan dengan kerjasama YTL Communication melalui platform Frogasia. Melalui projek ini, para pelajar dan guru didedahkan dengan Persekitaran Pembelajaran Maya Frog (Frog VLE).

Pada April 2014, syarikat Orbit Buku Sdn. Bhd. telah mengintegrasikan elemen TMK dalam buku terbitannya, iaitu buku *Idinosour* atau *Isolar* yang menggabungkan kepakaran teknologi melalui penggunaan Augmented Reality (AR). Pada tahun 2016, DBP telah menerbitkan tiga judul buku teks digital (BTDI) interaktif sebagaimana yang telah dipertanggungjawabkan oleh KPM bagi tujuan pengajaran dan pembelajaran murid dan guru di sekolah.

Terdapat pelbagai format buku digital yang digunakan untuk tujuan penerbitan buku digital interaktif untuk kanak-kanak. Antaranya ialah PDF, JPEG dan HTML. Menurut Haritz C. N. (2013), ePub merupakan salah satu format buku digital yang merupakan format standardisasi bentuk dan diperkenalkan oleh *International Digital Publishing Forum* (IDPF). Format ePub merupakan salah satu format buku digital yang paling popular pada saat ini. Format ini dapat dibaca melalui pelbagai peranti, seperti komputer (AZARDI, Calibre, plugin firefox, plugin google chrome), Android (FBReader, Ideal Reader), iOS (ireader), Kobo eReader, Blackberry playbook, Barnes and Noble Nook, Sony Reader, dan pelbagai peranti yang lainnya.

Menurut Ardian Syam (2013) terdapat perbezaan paling besar antara PDF dengan ePub. Pada PDF, apabila huruf terlalu kecil, huruf tersebut akan dizumkan dengan lebih dekat (*zoom in*) hingga terbaca, tetapi lebar satu baris kumpulan kata, akan melampaui lebar layar, sehingga untuk membaca sebaris potongan kalimat harus digeser ke kanan, dan digeser lagi ke kiri untuk membaca baris berikutnya. Pada format ePub, pengguna cukup melakukan *text resizing*, sehingga seluruh huruf akan membesar sesuai dengan kemampuan mata pembaca.

JPEG ialah singkatan bagi *Join Photographics Experts Group* dan merupakan antara format fail yang menggunakan teknik pemampatan yang digunakan untuk menyimpan gambar foto dan imej yang diimbis. JPEG berupaya menyimpan rangkaian warna yang banyak dan ton warna yang pelbagai (Norazlina et al., 2007). *HyperText Markup Language* (HTML) merupakan satu sistem format penulisan dalam Internet yang boleh dianggap sebagai suatu sistem piawai standard yang dapat menggantikan fungsi Acrobat. Ia mudah digunakan dan boleh dicapai oleh semua jenis komputer peribadi. HTML dianggap sebagai suatu format penulisan yang fleksibel dan membolehkan pengguna berkongsi sistem penghantaran dan penerimaan fail atau dokumen dalam Internet (Nor Hissam, Mot Madon dan Syed Agil, 2010). HTML membenarkan penciptaan dokumen, iaitu ia boleh diinterpretasikan dan dipaparkan menerusi *world wide web* menggunakan program pelayar (*browser*). Setiap dokumen HTML diletakkan di dalam komputer dan komputer tersebut dipanggil pelayan (*server*) (Norazlin et al., 2007).

2 PERMASALAHAN KAJIAN

Dalam usaha meningkatkan pembangunan kandungan, Dasar Industri Kreatif Negara (DIKN) diperkenalkan dalam pelan pembangunan negara. Dasar ini bertujuan untuk menjadikan industri kreatif sebagai sektor dinamik yang dapat meningkatkan sumbangan kepada Keluaran Dalam Negara Kasar (KDNK) dan menyumbang kepada ekonomi berpendapatan tinggi. Dana dan geran turut ditawarkan oleh agensi tertentu seperti Suruhanjaya Komunikasi dan Multimedia Malaysia dan Malaysia Digital Economy Corporation (MDEC) untuk menggalakkan pembangunan kandungan kreatif di negara ini.

Dalam sektor pendidikan pula, KPM telah menggerakkan hala tuju pendidikan ke arah pembelajaran digital melalui penggunaan bahan bantu pengajaran dan pembelajaran seperti buku teks digital, buletin digital dan buku tambahan secara digital. Hal ini selaras dengan transformasi pendidikan negara dalam Pelan Pembangunan Pendidikan Malaysia (2013-2025) dan penerapan kemahiran abad ke-21 dalam kurikulum pengajaran dan pembelajaran. Melalui transformasi ini, murid akan memperoleh akses kandungan yang lebih luas, menarik dan interaktif. Mereka dapat memanfaatkan teknologi maklumat dan komunikasi (TMK) bagi meningkatkan kualiti pembelajaran di Malaysia dan dapat belajar mengikut kadar sendiri dan mempunyai pilihan pengajian yang lebih luas.

Dua pelan pembangunan ini memperlihatkan peri pentingnya kandungan kreatif dari aspek ekonomi dan pendidikan. Namun, jika dilihat dari aspek pembukuan kanak-kanak, pembangunan buku digital untuk golongan ini masih terhad. Data yang diperoleh daripada Perpustakaan Negara Malaysia (PNM) melalui pendaftaran bahan e-buku (kanak-kanak) untuk Pusat Penyerahan Terbitan Negara menunjukkan jumlahnya masih dianggap sedikit (rujuk Jadual 1).

Jadual 1: Statistik pendaftaran bahan e-buku (kanak-kanak) untuk Pusat Penyerahan Terbitan Negara di Perpustakaan Negara Malaysia

Tahun	Judul
2011	63
2012	28
2013	23
2014	23
2015	164
2016 (hingga Mei)	172
Jumlah	473

Sumber: Perpustakaan Negara Malaysia, 28 Jun 2016

Keadaan ini memberikan gambaran kepada masyarakat tentang kurangnya penglibatan penerbit dalam menggerakkan penerbitan buku digital kanak-kanak, sedangkan menurut Lanksher dan Michele (2006), dunia pengetahuan kelihatan janggal jika kita hanya tertakluk kepada media cetak. Pada tahun 2000, sebanyak 1251 judul fiksyen kanak-kanak diterbitkan manakala buku pendidikan kanak-kanak judul baharu berjumlah 2857 (Md Sidin, 2005), dan jumlah ini tidak termasuk terbitan buku kanak-kanak judul baharu sehingga tahun 2016. Sekiranya judul-judul ini didigitalkan sama ada secara replika, iaitu daripada buku konvensional ditukarkan kepada format PDF atau ePub, atau diubah suai dari segi kandungannya untuk didigitalkan secara interaktif, jumlah penerbitan buku elektronik di negara ini akan meningkat. Jumlah penerbitan buku digital kanak-kanak yang sedikit diterbitkan oleh para penerbit di negara ini telah menimbulkan persoalan kepada Poh (2005), iaitu adakah para penerbit di negara ini bersedia untuk menerbitkan e-buku? Menurut Syed Faiz (2015), penjualan e-buku di Asia Tenggara masih dalam peringkat pramatang, iaitu kurang menggalakkan. Namun, dari segi pasaran terbuka, buku digital lebih mendapat tempat dalam kalangan masyarakat berbanding dengan e-buku replika.

Walau apapun pendapat yang diberikan, dasar kerajaan untuk meningkatkan ekonomi industri kreatif dan tahap pendidikan berbantuan TMK harus dijayakan. Penerbit perlu bersedia menyahut cabaran pendigitalan kandungan dan berusaha untuk menggunakan platform teknologi untuk membangunkan dan memasarkan buku digital interaktif bagi memperkasakan penerbitan sesuai dengan trend e-buku kanak-kanak terutama berbentuk interaktif.

3 OBJEKTIF KAJIAN

Kajian ini bertujuan untuk meneliti status penerbitan buku digital interaktif di Malaysia. Pengkaji akan meneliti jumlah penerbitan buku digital kanak-kanak (replika dan interaktif) yang diterbitkan oleh penerbit tempatan di Malaysia dan jumlah penerbit yang terlibat dalam dua bentuk penerbitan buku kanak-kanak tersebut. Selain itu, kajian ini juga bertujuan untuk menganalisis format yang

digunakan oleh penerbit buku digital interaktif kanak-kanak bagi menilai keupayaan penerbit di Malaysia menggunakan teknologi dalam usaha membangunkan penerbitan di negara ini.

4 METODOLOGI

Kajian ini melibatkan analisis kandungan, iaitu pencarian maklumat judul buku digital kanak-kanak yang menggunakan format ePub (*electronic publication*) menerusi stor e-buku eSentral. Sebanyak 2023 judul buku kategori kanak-kanak diakses oleh pengkaji sehingga 8 Mac 2017. Pengkaji juga telah mencari maklumat tentang buku digital kanak-kanak melalui laman web DBP, Top It Industries Sdn. Bhd. dan Perpustakaan Kuala Lumpur. Selain itu, pengkaji menggunakan nama penerbit untuk mendapatkan judul buku digital kanak-kanak melalui laman web Google Play dengan mengakses nama-nama penerbit yang menerbitkan banyak judul buku kanak-kanak digital replika yang dijangkakan berpotensi untuk menerbitkan buku digital interaktif. Melalui pemerolehan maklumat tersebut, pengkaji memilih beberapa judul buku digital interaktif kanak-kanak untuk dianalisis dari aspek kandungan multimedia dan unsur interaktiviti yang digunakan.

Kajian ini memfokuskan semua genre buku digital replika dan interaktif kanak-kanak. Buku digital interaktif kanak-kanak dalam kajian ini meliputi buku digital untuk tujuan pembelajaran sama ada berbentuk formal (digunakan di sekolah atau untuk tujuan bahan sokongan pembelajaran) atau tidak formal (bacaan umum). Buku digital kanak-kanak dalam kajian ini adalah untuk kanak-kanak tiga hingga dua belas tahun kerana kanak-kanak pada peringkat ini mempunyai kebolehan untuk menggunakan perkakasan digital untuk tujuan pembelajaran.

4.1 BUKU DIGITAL KANAK-KANAK

Gates Frieda (1986) mengkategorikan kanak-kanak kepada beberapa kategori. Kategori biasa, kanak-kanak dibahagikan kepada peringkat prasekolah dan sekolah rendah. Kanak-kanak berusia tiga hingga empat tahun dikategorikan sebagai *pre readers* dan kanak-kanak yang berumur lima hingga tahun dikategorikan sebagai *beginning readers*. Jas Laile Suzana (1996) membahagikan kanak-kanak kepada dua kelompok, iaitu kanak-kanak awal yang berumur tiga antara lima tahun dan kanak-kanak pada peringkat pertengahan, iaitu mereka yang berumur antara enam hingga sebelas tahun (bergantung pada umur baligh). Kanak-kanak mengikut *United Nations Convention on The Right of the Child* ialah mereka yang berumur di bawah 18 tahun. Penakrifan ini juga selaras dengan Akta Umur Dewasa 1971 yang menetapkan umur dewasa sebagai 18 tahun.

Kanak-kanak hari ini lahir dalam masyarakat digital dan terdedah kepada pelbagai perkakasan dan perisian digital. Mereka dikenali sebagai masyarakat milenial, iaitu masyarakat yang mudah menerima dan mengadaptasi TMK dengan cepat. Mereka belajar menggunakan teknologi dengan pelbagai bahan interaktif. Mereka hidup dalam penugasan berbilang (*multitasking*). Dalam konteks pembelajaran, mereka didedahkan dengan penggunaan TMK untuk mendapatkan maklumat dan bahan bacaan tambahan melalui penggunaan komputer, laptop dan gajet. Mereka juga belajar berasaskan visual, audio dan video.

Perkembangan pembacaan secara digital telah memberikan cabaran kepada penerbit untuk mengetengahkan bahan bacaan kanak-kanak kepada bentuk digital interaktif dan menyeronokkan. Menurut Akhilar Salleh (2015), dalam mengupayakan pemasaran dan mencapai agenda pengantarabangsaan buku elektronik, penerbit harus meningkatkan keupayaan produk elektronik masing-masing untuk selayaknya diterima pada peringkat global, di samping menambah lagi penghasilan karya elektronik bermutu tinggi.

Buku elektronik atau digital ialah buku yang memperlihatkan proses pembangunan dan pengeluarannya menggunakan kemudahan teknologi berbantuan komputer, tidak melibatkan proses pencetakan secara konvensional kerana peringkat pencetakan digantikan dengan proses memuat naik bahan secara atas talian untuk tujuan pembacaan dan pasaran. Buku digital merupakan satu bentuk penerbitan elektronik dan dengan itu, menurut Saxena (2009), ia merujuk kepada proses yang

menggunakan bantuan komputer untuk mencari, membentuk, menyimpan dan mengemas kini kandungan maklumat kepada khalayak. Kualiti yang terhasil sama seperti penerbitan biasa. Buku digital membolehkan pengguna menukar tetapan pada e-buku seperti saiz fon, tema dan gaya teks. Zahuddin (2012) berpendapat bahawa buku-buku elektronik ini berkemungkinan dihasilkan daripada proses pendigitalan (*digitalized books*), iaitu merupakan versi digital kepada buku bercetak yang sedia ada atau mungkin juga dihasilkan secara terus dalam format digital (*born digital*).

Terdapat dua jenis buku digital kanak-kanak, iaitu buku digital replika dan buku digital interaktif. Buku digital replika mengandungi teks, grafik (foto, ilustrasi, rajah dan jadual) sebagaimana buku konvensional. Buku digital replika terhasil daripada buku konvensional, melalui proses pracetak dan ditukarkan format dalam bentuk PDF atau ePub dan dimuat naik dalam talian. Bagi membaca buku digital replika, pembaca boleh menggunakan skrol (*scroll*), iaitu menggerakkan teks secara menegak atau mengufuk untuk membacanya melalui skrin. Kandungan buku digital replika boleh dimuat naik dengan lebih banyak kerana tidak mengandungi elemen interaktiviti dan kandungannya yang ringan serta mudah untuk dimuat turun oleh pembaca.

Buku digital interaktif kanak-kanak boleh mengandungi elemen seperti buku konvensional dan replika seperti teks, imej dan grafik. Buku tersebut juga mengandungi elemen multimedia tertentu seperti audio, video, animasi (Zahuddin, 2012) dan telah berkembang dalam ketersediaan dan populariti dan kini termasuk teka-teki, permainan dan muzik yang meningkatkan kisah dan mewujudkan satu pengalaman membaca yang unik yang selanjutnya daripada cetak berbanding sebelum ini (Schreurs, 2013). Menurut Itzkovitch (2012) e-buku interaktif ialah satu kategori e-buku yang direka khusus untuk menggunakan kuasa tablet bagi membolehkan pengguna berinteraksi dengan jalan cerita dalam penglihatan, bunyi dan sentuh.

5 ANALISIS BILANGAN JUDUL DAN PENERBIT YANG MENGUPAYAKAN PENERBITAN BUKU KANAK-KANAK MENERUSI PLATFORM DIGITAL

Selain laman web milik syarikat atau agensi, penerbit buku kanak-kanak di Malaysia turut memasarkan buku digital kanak-kanak yang dihasilkan oleh mereka menerusi laman web eSentral, Google Play dan laman web perpustakaan yang terdapat di negara ini. Laman tersebut bukan sahaja mendapat tempat untuk pemasaran atau peminjaman buku terbitan tempatan malahan buku terbitan luar negara. Hasil analisis judul buku digital kanak-kanak melalui laman web tersebut menunjukkan bahawa bilangan penerbit yang mengupayakan penerbitan buku digital interaktif di Malaysia terlalu sedikit.

5.1 Buku Digital Replika dan Buku Digital Interaktif Kanak-kanak

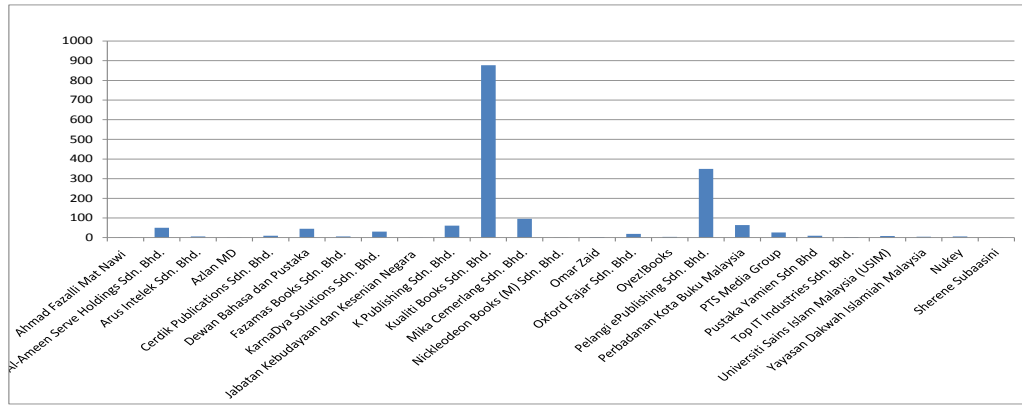
Terdapat perbezaan yang ketara antara jumlah penerbitan buku digital replika kanak-kanak dengan buku digital interaktif kanak-kanak yang dihasilkan oleh penerbit tempatan. Perbezaannya ditunjukkan dalam jadual berikut:

Jadual 2: Perbezaan jumlah judul, bilangan penerbit dan kategori buku digital kanak-kanak yang diterbitkan oleh penerbit di Malaysia

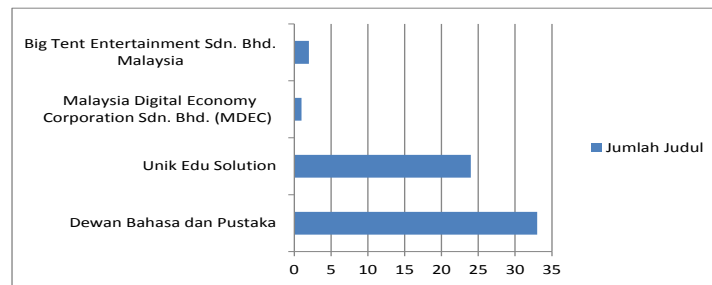
Bil.	Aspek Perbezaan	Buku Digital Replika Kanak-kanak	Buku Digital Interaktif Kanak-kanak
1.	Jumlah judul	1685	60
2.	Jumlah penerbit	25	4

Bil.	Aspek Perbezaan	Buku Digital Replika Kanak-kanak	Buku Digital Interaktif Kanak-kanak
3.	Pihak yang menerbitkan	a. 13 buah penerbit i. Al-Ameen Serve Holdings Sdn. Bhd. ii. Arus Intelek Sdn. Bhd. iii. Cerdik Publications Sdn. Bhd. iv. Fazamas Books Sdn. Bhd. v. K Publishing Sdn. Bhd. vi. Kualiti Books Sdn. Bhd. vii. Mika Cemerlang Sdn. Bhd. viii. Nickleodeon Books (M) Sdn. Bhd. ix. Oxford Fajar Sdn. Bhd. x. Oyez!Books xi. Pelangi ePublishing Sdn. Bhd. xii. PTS Media Group xiii. Pustaka Yamien Sdn.Bhd. xiv. Nukey b. Sebuah penerbit universiti Universiti Sains Islam Malaysia c. Dua buah syarikat penerbit yang mempunyai latar belakang TMK i. KarnaDya Solutions Sdn. Bhd. ii. Top IT Sdn. Bhd. d. Empat buah agensi kerajaan i. DBP ii. Jabatan Kebudayaan dan Kesenian Negara iii. Perbadanan Kota Buku iv. Yayasan Dakwah Islamiah Malaysia e. Empat orang individu perseorangan i. Ahmad Fazalli Mat Nawi ii. Azlan MD iii. Omar zaid iv. Sherene Subaasini	a. Dua buah badan kerajaan i. DBP ii. MDEC (perbadanan yang mempunyai latar belakang TMK) b. Sebuah syarikat penerbit yang mempunyai latar belakang TMK Big Tent Entertainment Sdn. Bhd. Malaysia c. Sebuah syarikat penerbitan pendidikan Unik Edu Solution
4.	Kategori buku kanak-kanak yang diterbitkan	Buku novel, bacaan umum, buku sokongan pendidikan, buku puisi dan lagu kanak-kanak dan buku agama	Buku bacaan umum dan buku sokongan pendidikan

Perincian jumlah judul yang diterbitkan oleh penerbit, agensi kerajaan dan individu perseorangan bagi buku digital replika kanak-kanak dan buku digital interaktif kanak-kanak adalah seperti yang ditunjukkan dalam Rajah 1 dan Rajah 2 di bawah.



Rajah 1: Jumlah buku kanak-kanak digital (ePub) yang diterbitkan oleh penerbit, badan kerajaan dan individu perseorangan di Malaysia



Rajah 2: Jumlah penerbitan buku digital interaktif kanak-kanak mengikut penerbit di Malaysia

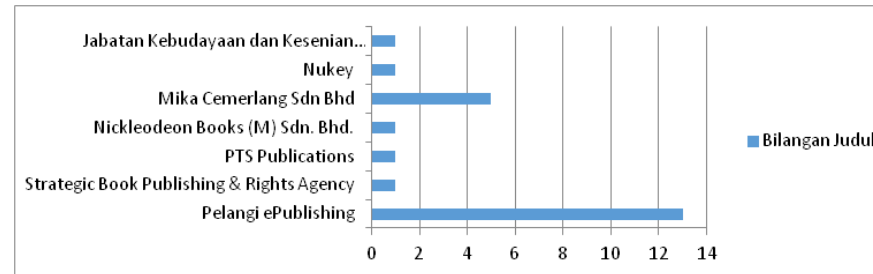
Daripada 33 judul buku digital kanak-kanak interaktif yang diterbitkan oleh DBP, tiga judul ialah BTDI interaktif bagi mata pelajaran *Sains Tahun 6 SK*, *Teknologi Maklumat dan Komunikasi Tahun 6 SK* dan *Teknologi Maklumat dan Komunikasi (Masalah Pembelajaran) Tahun 6* yang ditawarkan secara percuma kepada guru dan murid sekolah kebangsaan. Selain itu, DBP turut menawarkan 19 siri buku *Tatabahasa Dewan* untuk tujuan pengajaran dan pembelajaran terutama murid dan guru di sekolah. Dua judul daripadanya diberikan secara percuma kepada pengguna. DBP juga turut memuat naik dua judul buku *Nilai Integriti Tahap 1* dan *Nilai Integriti Tahap 2* dalam Google Play untuk tujuan pembelajaran nilai murni dalam kalangan kanak-kanak. Pada September 2016, DBP memuat naik cerita rakyat menerusi platform Apps dalam Google Play, iaitu cerita *Cenderawasih*, *Gagak*, *Musang*, *Penghulu*, *Ikan Duyung*, *Cengkih*, *Pokok Nipah*, *Kerak Nasi*, *Jalak dan Biring* dan *Akim yang Cerdik*.

Unik Edu Solution sebuah syarikat penerbit yang komited dalam pembangunan pengetahuan turut menerbitkan 24 judul buku digital interaktif kanak-kanak. Antara judul buku digital interaktif yang menarik yang dimuat naik dalam Google Play ialah *Cerita Rakyat Lite*, iaitu *Mat Jenin*, *Si Luncai*, *Sang Kancil Menolong Sang Kerbau*, *Harimau dengan Bayangannya*, *Sang Kancil dengan Sang Buaya*, *Si Tanggah*, *Rantai Emas*, *Melur dengan Kiambang*, *Hakim yang Bijaksana* dan *Kebijaksanaan Tun Perak*. Judul lain yang diterbitkan dalam bentuk aplikasi untuk tujuan pengajaran dan pembelajaran tahap pendidikan awal kanak-kanak ialah *Belajar Membaca (Learn Malay)*, *Basic Phonics 2 Lite*, *Belajar Membaca (Malay) – Lite*, *Bahasa Arab* dan *PicDic - Animals Lite*.

Selain DBP dan Unik Edu Solution, Big Tent Entertainment Sdn. Bhd. Malaysia dengan kerjasama Glue Studios menampilkan dua judul buku digital interaktif berkonsepkan animasi 3Dimensi dengan sentuhan grafik yang menarik. Judul buku digital interaktif kanak-kanak yang dimuat naik oleh Pixfusion dalam Google Play ialah *Anak-anak & Bongkoron* dan *Bawang Putih dan*

Bawang Merah. Buku digital interaktif *Anak-anak & Bongkoron* telah meraih anugerah Buku Elektronik Kanak-kanak Terbaik bersempena dengan Festival Kanak-kanak 2015 anjuran Perbadanan Kota Buku. MDEC sebuah perbadanan yang diamanahkan untuk menyelia pembangunan inisiatif MSC turut mengambil peranan untuk menerbitkan buku digital interaktif kanak-kanak untuk pembangunan kandungan di Malaysia. Judul buku kanak-kanak interaktif yang diterbitkan ialah *Keluarga Aman*.

Berdasarkan penerbit dan badan kerajaan yang menerbitkan buku digital replika, terdapat enam penerbit yang memberikan perkhidmatan pembacaan buku digital kanak-kanak secara percuma dalam bentuk ePub melalui laman web Perpustakaan Kuala Lumpur untuk peminjaman menerusi atas talian. Selain itu, Strategic Book Publishing & Right Agency turut menawarkan buku digital kanak-kanak dalam bentuk ePub. Bilangan judul dan nama penerbit yang terlibat ditunjukkan dalam Rajah 3 berikut:



Rajah 3: Penerbit yang memberikan tawaran pembacaan buku digital ePub secara percuma kepada pembaca melalui laman web Perpustakaan Kuala Lumpur

Buku digital kanak-kanak dalam bentuk ePub yang ditawarkan oleh lima penerbit berdasarkan rajah di atas ialah kategori novel umum dan bacaan umum kanak-kanak. Nickleodeon Books (M) Sdn. Bhd. menawarkan jenis buku agama untuk pembacaan kanak-kanak dan Jabatan Jabatan Kebudayaan dan Kesenian Negara menawarkan buku pantun dan lagu kanak-kanak.

a. Kandungan dan Aspek Teknikal Penerbitan Buku Digital Interaktif Kanak-kanak

Berdasarkan buku digital interaktif yang dibangunkan oleh penerbit di Malaysia, kandungan multimedia, unsur inteaktiviti dan unsur tambahan beberapa judul buku digital interaktif kanak-kanak telah dianalisis oleh pengkaji untuk meneliti keupayaan kandungan bahan yang diterbitkan oleh penerbit. Hasil dapatan kajian adalah seperti yang ditunjukkan dalam Jadual 3.

Jadual 3: Kandungan multimedia, unsur interaktiviti dan unsur tambahan yang terdapat dalam buku digital interaktif kanak-kanak

Judul	Hlm.	Kandungan Multimedia Utama						Unsur Interaktiviti							Unsur Tambahan	
		Teks	Grafik/ Animasi	Audio	Video	Aktiviti Interaktiviti	Simulasi	Sentuh/ <i>Tap</i>	Seret/ <i>Drag</i>	Kuis/ <i>Flick</i>	Sapu/ <i>Swipe</i>	Cubit/ <i>Pinch</i>	Zum/ <i>Zoom</i>	Tekan Lama <i>/Long Press</i>	Carian/ <i>Search</i>	Penegasan/ <i>Highlight</i>
<i>Buku Teks Digital Sains Tahun 6 SK</i>	Jum. Hlm: 216 Hlm. Interaktif: 30%	√	√	√	√	√	√	√	√	√	√	√	√	×	√	√

Judul	Hlm.	Kandungan Multimedia Utama						Unsur Interaktiviti							Unsur	
		Teks	Grafik/ Animasi	Audio	Video	Aktiviti Interaktiviti	Simulasi	Sentuh/ <i>Tap</i>	Seret/ <i>Drag</i>	Kuis/ <i>Flick</i>	Sapu/ <i>Swipe</i>	Cubit/ <i>Pinch</i>	Zum/ <i>Zoom</i>	Tekan Lama <i>/Long Press</i>	Carian/ <i>Search</i>	Penegasan/ <i>H</i>
<i>Buku Teks Digital Teknologi Maklumat dan Komunikasi Tahun 6 SK</i>	Jum. Hlm: 96 Hlm. Interaktif: 60%.	√	√	√	√	√	×	√	√	√	√	×	×	×	√	√
<i>Buku Teks Digital (Masalah Pembelajaran) Tahun 6</i>	Jum. Hlm: 88 Hlm. Interaktif: 95%	√	√	√	√	√	√	√	√	√	√	√	√	√	√	√
<i>Anak-anak & Bongkoron</i>	Jum. Hlm: 39 Hlm. Interaktif: 39	√	√	√	√	√	×	√	×	×	√	√	×	×	×	√
<i>Tatabahasa Dewan:</i>	Jum. Hlm: 21	√	√	√	×	√	×	√	√	×	×	×	×	×	×	×

Judul	Hlm.	Kandungan Multimedia Utama						Unsur Interaktiviti							Unsur	
		Teks	Grafik/ Animasi	Audio	Video	Aktiviti Interaktiviti	Simulasi	Sentuh/ <i>Tap</i>	Seret/ <i>Drag</i>	Kuis/ <i>Flick</i>	Sapu/ <i>Swipe</i>	Cubit/ <i>Pinch</i>	Zum/ <i>Zoom</i>	Tekan Lama <i>/Long Press</i>	Carian/ <i>Search</i>	Penegasan/ <i>B</i>
<i>Bentuk Kata</i>	Hlm. Interaktif:21															
<i>Mat Jenin</i>	Jum. Hlm: 15 Hlm. Interaktif: 15	√	√	√	×	×	×	√	×	×	√	×	×	×	×	×
<i>Si Tanggung</i>	Jum. Hlm: 21 Hlm. Interaktif:21	√	√	√	×	×	×	√	×	×	√	×	×	×	×	×

BTDI tahun 6 yang dibangunkan oleh DBP melalui Xentral Methods Sdn. Bhd. mengandungi teks, grafik dan animasi, audio, video dan aktiviti interaktiviti dan simulasi. Unsur interaktiviti yang terdapat dalam BTDI tersebut adalah seperti sentuh, seret, kuis, sapu, cubit, zum dan tekan lama. BTDI tersebut juga mempunyai unsur tambahan seperti carian, penegasan, penanda buku dan nota. Sebahagian daripada halaman yang tidak diinteraktivikan merupakan halaman replika yang bersifat statik kerana diambil daripada halaman buku konvensional yang ditukarkan format kepada bentuk PDF. *Buku Teks Digital Sains Tahun 6 SK* misalnya mempunyai halaman awalan (prelim), halaman kandungan dan halaman akhiran kerana diambil secara keseluruhan daripada buku teks konvensional. BTDI yang diterbitkan oleh DBP menggunakan E-Pub3/Html 5. Aplikasi yang disediakan boleh dibaca secara *cross-platform* bagi semua sistem pengoperasian utama semasa. Ciri-ciri BTDI ini memenuhi pendefinisian e-buku yang dijelaskan oleh Barker (1998), iaitu sebarang maklumat yang berasaskan komputer yang memuatkan konsep metafora buku, iaitu mempunyai kulit depan, muka surat seperti verso, isi kandungan, senarai jadual, bab-bab,

topik-topik, sub topik, bibliografi dan kulit belakang. E-buku juga mengandungi koleksi muka surat maklumat berelektronik yang reaktif, yang disusun mengikut ciri-ciri dan format sebuah buku (Barker, 1999).

Terdapat perbezaan antara BTDI dengan buku digital interaktif kanak-kanak yang lain. BTDI mengandungi halaman interaktif dan bersifat replika atau statik sedangkan semua halaman paparan buku digital interaktif lain yang disenaraikan dalam jadual di atas adalah bersifat interaktif. Buku digital interaktif kanak-kanak bagi kisah *Mat Jenin*, *Si Tanggang* dan *Anak-anak Bongkoron* tidak mengandungi halaman awalan dan bahagian akhiran sebagaimana BTDI. Dari segi kandungan, kisah *Anak-anak dan Bongkoron* misalnya dimulai dengan penceritaan oleh tukang cerita sebaliknya bagi cerita *Mat Jenin* dan *Si Tanggang* paparan halaman kandungannya dimulakan dengan audio penceritaan berdasarkan teks oleh suara latar. Perbezaan ini menampilkan kepelbagaian persembahan kandungan yang ditonjolkan oleh penerbit. Penampilan buku digital interaktif cerita rakyat seperti *Musang*, *Penghulu* dan *Cenderawasih* oleh DBP pula menggunakan format *Android Application Package (APK)* dan karya ini tidak menggunakan penceritaan melalui teks sebaliknya menggunakan tukang cerita untuk sesuatu pengisahan cerita dan ditambah dengan ruangan audio, iaitu nyanyian lagu kanak-kanak berkaitan dengan cerita.

Persembahan buku digital interaktif kanak-kanak mempunyai elemen interaktif bagi menarik kanak-kanak menghayati perkembangan cerita, membuat pembacaan teks dan meneroka pelbagai aktiviti berkaitan dengan kandungan cerita atau bahan pengajaran dan pembelajaran yang terdapat dalam buku digital tersebut. Misalnya cerita *Anak-anak & Bongkoron* menampilkan empat ruangan untuk pembaca, iaitu ruangan menonton, membaca, bermain dan ruangan tambahan untuk rakaman cerita dan menggubah buku. Pada ruangan menonton, pembaca dapat menikmati tontonan animasi 3Dimensi bersifat interaktif dengan penceritaan melalui teks dan audio (suara latar) menerusi video dalam bahasa Inggeris. Pada ruangan membaca, kanak-kanak dapat membaca teks dalam bahasa Melayu dan setiap patah perkataan akan diberikan unsur penegasan (*highlight*) dengan menggunakan warna tertentu disusuli dengan audio watak yang menuturkan perkataan tersebut untuk memudahkan kanak-kanak mengenali dan memberikan tumpuan kepada perkataan dan pembacaan. Selain itu, pelbagai permainan bersifat interaktif juga ditonjolkan dalam buku cerita interaktif tersebut, misalnyan terdapatnya ruangan melukis yang membolehkan pengguna melukis, mewarna, memadam, menulis dan menyimpan hasil karya lukisan mereka dan seterusnya kanak-kanak boleh meng-e-melkan hasil lukisan tersebut kepada sesiapa sahaja yang dikehendaki oleh mereka. Permainan kembara hutan yang menghendaki pemain menggunakan unsur interaktiviti seperti sapu ke atas (*swipe up*) untuk menggerakkan watak pemain bagi menangkap objek (labu air) dalam permainan tersebut untuk membolehkan mereka mendapatkan markah, diiringi dengan audio muzik latar berupaya memberikan keseronokan kepada kanak-kanak bermain permainan digital. Ruangan permainan menangkap objek dengan cepat dan permainan congkak yang menghendaki pemain menggunakan satu sentuhan (*single tap*) juga memudahkan pemain menggerakkan permainan untuk mencapai objektif permainan. Unsur interaktiviti sebegini membolehkan pemain menjalankan explorasi permainan dengan rasa minat tanpa rasa jemu berbanding dengan buku kanak-kanak konvensional yang bersifat statik.

6 PERBINCANGAN

Berdasarkan hasil dapatan kajian, penerbit di Malaysia berupaya menampilkan daya kreativiti untuk menerbitkan buku digital interaktif kanak-kanak berdasarkan kepelbagaian penggunaan kandungan multimedia dan unsur interaktiviti yang dimuatkan dalam buku digital interaktif yang diterbitkan. Persembahan kandungan buku digital tersebut yang digabung jalin dengan ciri-ciri budaya masyarakat tempatan seperti persembahan cerita rakyat dan permainan rakyat juga menunjukkan kepekaan penerbit dalam mengangkat nilai-nilai budaya masyarakat.

Dalam era kepantasan TMK, industri penerbitan di Malaysia perlu seiring dengan penerbitan digital sebagai usaha mevariasikan kandungan ilmu dan mempelbagaikan bentuk produk buku bacaan kepada masyarakat terutama kanak-kanak. Hal ini disebabkan jumlah penerbitan buku digital interaktif yang dibangunkan oleh penerbit tempatan begitu sedikit jumlahnya dan keadaan ini memperlihatkan bahawa penerbit tempatan masih belum bersedia untuk menjadikan platform buku digital interaktif sebagai usaha untuk mengupayakan pembangunan kandungan kreatif di negara ini.

Berdasarkan jumlah penerbitan buku digital interaktif tersebut, timbul beberapa persoalan kepada pengkaji tentang permasalahan yang melingkari penerbit di negara ini. Adakah kos penerbitan buku digital interaktif terlalu tinggi? Adakah penerbit di negara ini tidak mempunyai modal untuk menerbitkannya? Adakah penerbit khawatir akan keselamatan kandungan buku apabila diterbitkan menerusi medium digital? Tiadakah pakar atau bakat baharu untuk membangunkan kandungan buku dalam bentuk platform tersebut? Menurut Fadli dan Md Sidin (2010), terdapat dua buah universiti yang mempunyai program animasi yang menawarkan sarjana muda pengkhususan dalam bidang animasi dan 16 universiti menawarkan program yang mempunyai komponen animasi di negara ini. Keadaan ini menunjukkan bahawa terdapatnya kursus-kursus tertentu yang ditawarkan kepada pelajar bagi menyediakan pekerja yang berkemahiran dalam bidang kreatif dan TMK. Oleh itu, kajian tentang kesediaan penerbit dalam membangunkan kandungan digital interaktif kanak-kanak harus diijalankan oleh golongan akademik atau sarjana atau pihak pemain industri pembukuan negara. Usaha ini perlu dijalankan untuk meneliti punca kurangnya buku digital interaktif kanak-kanak diterbitkan oleh para penerbit di Malaysia. Dalam hal ini, pengkaji

mencadangkan model e-kesediaan (e-readiness) yang dikemukakan oleh Toufani pada tahun 2010 dikaji untuk digunakan bagi menilai kesediaan penerbit dalam penerbitan buku tersebut.

Selain itu, Costanzo (2014) bertanya-tanya adakah perkara ini memberikan isyarat bahawa kebanyakan penerbit menghabiskan masa dan sumber untuk membangunkan buku interaktif dan adakah itu disebabkan oleh tiadanya pasaran sebenar pada peringkat tempatan atau luar negara untuk jenis produk digital tersebut sehingga menyebabkan para penerbit seolah-olah tidak berani untuk berkecimpung dalam penerbitan buku digital interaktif? Bagi merungkai persoalan ini, pasaran buku digital interaktif di Malaysia harus dikaji. Harga buku digital interaktif yang dijual kepada pengguna Malaysia dengan di luar negara juga mungkin berbeza. Hasil pendapatan daripada pemasaran buku digital interaktif tersebut boleh dijadikan asas atau sandaran untuk penerbit membuat perancangan strategik atau menetapkan objektif dalam penerbitan buku digital interaktif.

Terdapat 180 penerbit yang terlibat dalam penerbitan buku kanak-kanak konvensional (Md Sidin, 2005). Hasil kajian ini juga menunjukkan bahawa terdapat 25 penerbit termasuk agensi dan individu perseorangan yang terlibat dengan penerbitan buku digital replika. Keadaan ini menggambarkan bahawa terdapat banyak buku kanak-kanak yang diterbitkan oleh penerbit dari tahun tersebut sehingga ke hari ini. Malaysia juga kaya dengan kandungan buku kanak-kanak konvensional dan buku-buku tersebut boleh ditukarkan format kepada digital replika atau diubah suai kepada buku digital kanak-kanak interaktif untuk dimuat naik dalam aplikasi tertentu menerusi Google Play. Bagi menggalakkan pembangunan kandungan buku digital interaktif kanak-kanak, usaha untuk memberikan geran kepada penerbit atau pihak tertentu yang menunjukkan ketrampilan dalam bidang penerbitan buku digital seperti yang dijalankan oleh MDEC wajar diteruskan. Individu perseorangan juga boleh menggunakan platform buku digital interaktif kanak-kanak untuk menunjukkan bakat mereka dalam bidang TMK. Bengkel penulisan papan cerita dan pembangunan kandungan perlu dianjurkan oleh pihak penerbit atau syarikat pembangun untuk menarik minat masyarakat untuk menghasilkan karya kreatif untuk kanak-kanak dalam bentuk buku digital interaktif.

Selain objektif penerbit menerbitkan buku digital untuk tujuan menvariasikan kandungan digital, memperoleh keuntungan dan mengupayakan pembangunan kandungan sesuai dengan DIKN, para penerbit di negara ini juga tidak ketinggalan memberikan khidmat sosial untuk meningkatkan minat membaca dalam kalangan rakyat di negara ini.

7 KESIMPULAN

Jumlah dan kepelbagaian jenis penerbitan dalam industri pembukuan di sesebuah negara secara tidak langsung akan menggambarkan kearifan dan ketamadunan sesebuah masyarakat. Oleh itu, para penerbit, agensi dan individu perseorangan perlu mengambil peluang untuk menggunakan platform teknologi yang tersedia bagi mengupayakan pembangunan kandungan kreatif di negara ini. Penerbitan buku digital interaktif kanak-kanak merupakan pelengkap kepada penerbitan buku kanak-kanak konvensional. Apabila generasi berubah dengan penampilan pembacaan berasaskan perkakasan dan perisian teknologi, kandungan bahan bacaan berteknologi yang kreatif, inovatif dan interaktif perlu dibangunkan untuk memberikan keseronokan kepada kanak-kanak untuk membaca selaras dengan kempen galakan membaca yang dijalankan di peringkat negara.

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Radio Dan Khalayak: Suatu Kajian Penglibatan Kumpulan “Penggemar Barat”

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ABSTRACT . Kajian ini telah berusaha membuat kajian mengenai Bentuk Penyertaan Masyarakat di media terutamanya pada radio swasta di bandar Pontianak iaitu pada radio Kenari 101 FM Pontianak. Sebagaimana dikenali penyiaran radio menempati tingkatan tertinggi dari Sekian pelbagai macam Penyiaran di Kalimantan Barat. Seramai 56 stesen penyiaran telah ditubuhkan, stesen radio 29 stesen, 17 stesen televisi, 10 televisi Kabel (sumber KPID, 2016). Aktiviti radio siaran Pontianak dikenali pluralis ini telahpun melekat kepada aktiviti masyarakat semenjak tahun 1970-an di bandar Pontianak. Sebahagian siaran pada radio mempunyai rancangan siaran yang berbeza-beza termasuk radio Kenari Pontianak. Radio ini dikenali khalayak sebagai media elektronik mengupayakan persatuan perkauman terutamanya Melayu. Masa ini, ersandabr dari penelitian awal yang dikaji secara sistematik melalui pendekatan kualitatif mengikut fenomenologi yang Berusaha melihat keadaan sosial iaitu apa sahaja bentuk aktiviti siaran pada radio Kenari, bagaimana penyertaan masyarakat dibina di media radio dan apa saja bentuk penyertaan yang diwujudkan di radio Kenari Pontianak. Antara lain yang menjadi hasil kajian ini menunjukkan bahawa wujudnya budaya penglibatan pendengar yang sangatlah kuat melalui pelbagai aktiviti kumpulan pendengar IKAMORI (Ikatan Kekeluargaan Monitor Radio Kenari) yang mana kerap melaksanakan perkongsian idea mahupun motivasi menerusi siaran radio sama ada menerusi talian telpon mahupun internet, aktiviti amal atau sosial, pengajian al-qur'an, pembinaan seni budaya dan aktiviti perayaan radio mahupun hiburan rakyat.

KEY WORDS: Media, Penyiaran radio, budaya popular, Masyarakat Pontianak Kalimantan Barat

1 LATAR BELAKANG

Tidak dapat dielakkan bahawa radio merupakan media efektif untuk menyebarkan maklumat. Masa ini, media komunikasi memakai teknologi yang mana penubuhan teknologi media semakin melaju. media tersebut banyak macamnya antara lain iaitu: secara pengucapan atau lisan dikenalilah medium radio. Adapun television, akhbar mahupun media lainnya seterusnya hadir memenuhi keperluan masyarakat luas. Selanjutnya, media menjadi bahagian daripada aktiviti masyarakat. Media penyiaran dengan basis utama penyedia jasa siaran, menjanjikan beberapa kandungan iaitu paling kentara adalah pendidikan dan hiburan. Dua tema ini, kerap menjadi bahan perbincangan dalam kajian media elektronik radio mahupun televisyen.

Wujudnya stesen radio, manakala diberikan lesen penubuhan stesen kepada pengurus radio mahupun televisyen maka beramai-ramailah masyarakat mengunjungi saluran radio dan televisyen. Kandungan pendidikan dan hiburan yang disampaikan oleh angkasawan ataupun juru hebah pada media radio amat diakui konon mengikuti minat pendengar dari pelbagai kumpulan. Tak kira kumpulan pelajar, kumpulan rakyat jelatapun ikut menonton dan mendengarkan siaran. Tentu sahaja semua bermula dari sesebuah rancangan siaran radio yang menarik untuk didengarkan. Menurut Morissan (2008). Beberapa rancangan siaran yang dijalankan radio semisal, rancangan siaran informasi dan hiburan; Mengutip Asep Romli (2009) rancangan siaran dibagi menjadi 2 macam yaitu rancangan musik dan rancangan maklumat terbagi kepada 4 rancangan iaitu : rancangan musik, rancangan berita, Talks show, rancangan dakwah. Dalam menjalankan rancangan siaran yang baik bagi audien, diharap mampu menyesuaikan dengan keperluan masyarakat pada masa stesen radio di tubuhkan. Oleh itu, stesen mesti mengambil berat minat dan keperluan khalayak pada masa siaran dijalankan. Dalam kajian AC Nielson menyebutkan para pendengar radio di 11 kota di Indonesia, pendengar menghabiskan rata-rata waktu 139 menit per hari. Dalam

kajian AC Nielson dijangkakan pula lebih dari 50 peratus pendengar radio adalah konsumen Masa Depan. Tahun 2016 mendengar radio sebanyak (16 jam), data ini menunjukkan bahawa pendengar menghabiskan radio tiap-tiap minggu, purata bertumbuh dari tiap-tiap. Jika pada tahun 2014 pendengar radio hanya menghabiskan waktu mendengarkan radio 16 jam tiap minggu, hasil ini meningkat pada tahun 2015 (16 jam 14 menit per minggu).

Mengikuti minat pendengar, kajian pendengar di Malaysia yang dilaksanakan oleh Mahat Jamal (2014) mendapati bahawa ramai pendengar yang berminat untuk mendengar radio RTM iaitu seramai 92.7% responden bersetuju bahawa penjenamaan semula radio RTM dapat menarik minat pendengar untuk mengikuti radio RTM. Keadaan ini telah merancakkan lagi iklim penyiaran negara dalam memenuhi tuntutan audiens yang semakin meningkat seiring munculnya persekitaran. Ledakan maklumat di samping kepesatan sosioekonomi, budaya. Fenomena globalisasi lebih mewajarkan RTM melihat kembali strategi penyampaian mesej yang lebih holistik dan bersepadu, walaupun telah wujud stesen-stesen radio swasta dan munculnya media baru yang memberikan saingan kepada siaran radio RTM Sabah.

Dalam kajian Juru hebah yang menyampaikan rancangan siaran, mempunyai potensi yang cukup besar untuk menarik minat pendengar menyertai siaran. O'Donnel menuliskan bahawa kreativiti siaran berarti keahlian merancang dan mengurus rancangan siaran yang inovatif, kaya improvisasi ayat masa bersiaran, juga keahlian berkongsi dalam kumpulan kerja berasaskan intelektual dan profesional (Masduki, 2004). Selanjutnya Masduki juga menyebutkan seseorang juru hebah yang berjaya bagi khalayaknya ialah seseorang yang mempunyai keahlian yang wujud daripada *naturalness* (keaslian bicara) iaitu merujuk pada bahasa sehari-hari (*everday language*); (2) *vitality* atau kelincahan gaya; (3) *adaptability* iaitu keahlian menyesuaikan diri dalam pelbagai suasana. Keahlian yang diwujudkan oleh seseorang juru hebah mahupun rancangan siaran yang menarik minat khalayak ialah kemudian menjadi rujukan bagi ramainya kumpulan pendengar bersedia mengikuti tiap-tiap aktiviti stesen radio. Kajian ini mencuba melanjutkan penyelidikan mengenai strategi komunikasi media radio melalui wujudnya kumpulan pendengar yang pengkaji gambarkan dalam jurnal Al-Hikmah IAIN Pontianak terbitan tahun 2016 melalui kaedah kualitatif yang masih belum banyak dilakukan. Matlamat yang dikehendaki ialah untuk mengkaji kumpulan penggemar berat daripada radio Kenari Pontianak yang bersiaran secara konvensional juga menerusi internet. Teknik pengumpulan data melalui observasi di lapangan, temu bual dilakukan kepada pengurus IKAMORI disokong dengan kaedah dokumentasi. Adapun pengkaji merupakan pensyarah daripada IAIN Pontianak bidang kajian komunikasi.

2 PENYIARAN RADIO DAN ERA DIGITAL

Dalam rekod Kementerian Komunikasi dan Maklumat disenaraikan oleh pengurus Badan Litbang SDM Kementerian Kominfo Basuki Yusuf Iskandar bahawa dalam tempoh sepuluh tahun semenjak Undang-Undang nombor 32 tentang Penyiaran, ramai radio siaran pada Indonesia mengalami kenaikan fantastik. Apabila pada tahun 1998 peringkat stesen radio kurang dari 1000, masa ini ada sekitar 2.845 stesen penyiaran radio (sumber: laman Kementerian Komunikasi dan Maklumat.go.id). Cara bersiaranpun terus mengikuti perkembangan teknologi semasa. Kegunaan internet masa ini mengambil bahagian dalam siaran radio. Diakui, pemilikan internet bukanlah barangan baharu, melainkan telah ramai dimiliki masyarakat pelbagai negara. Siti Azaleila dan Azizah Hamzah yang memperlihatkan laman jaringan sosial dalam talian tempatan beberapa negara socialnetworkingwatch.com Malaysia menempati (85%) pengguna internet disusul dari negara India (83 %), Singapura (81%), Amerika Sarikat (75%), China (73%), Jerman (52%), Perancis (50%) dan Jepun (28%) (Siti Azaleila dan Azizah Hamzah, 2010).

Kehadiran media baharu iaitu internet, sungguh telah memberikan kemudahan bagi insan penyiaran menggalakkan kerja pada bidang ini. Sebab siaran radio yang kerap dilaksanakan secara konvensional, belum sepenuhnya mampu menjawab penglibatan pendengar secara maksimal. Oleh itu dengan kemunculan internet yang boleh diakses khalayak ramai mengenai maklumat mahupun hiburan. Tentunya menerusi *live streaming* (network) dalam bentuk suara, teks, gambar maupun video dan jenis kegiatan yang berasas pada teknologi maklumat. Namun disebalik itu, pengurus stesen radio mendapati pula cabaran lemahnya sumber daya insan, sebab media internet merujuk kepada cara kerja dan keahlian menggunakannya secara teknologi wes secara profesional. Sebab

sistem kerja yang selama ini berlaku umum pada stesen radio siaran menerusi antena, transmisi, justeru dengan wujudnya web radio, siaran audio mengalami perubahan yang sangat kentara.

Shirley Biagi (2010) menjelaskan penggunaan internet menjadi salah satu sumber kewangan dan dapatan khalayak. Selain format siaran yang paling popular iaitu berita, perbincangan/ maklumat/ sukan/ dan musik country, pengirisan pesan siaran berasaskan internet ialah sumber baharu dalam industri penyiaran. Biagi menjangkakan siaran audio digital, radio internet dan radio satelit digital membolehkan stesen mempunyai rancangan pilihan yang akan ramai diminati khalayak. Dalam kajian Aprilani (2011) memperlihatkan radio siaran di Indonesia telah menghadapi kejenuhan sebab pelbagai persoalan, seperti kewangan radio, operasional, produksi yang lemah, kurang inovatif dan belum bersedia menerima media baharu. Belum lagi penubuhan pengguna internet di negeri ini cukup banyak sehingga mencapai lebih dari 25 juta orang. Fenomena perkahwinan radio siaran dan teknologi internet akan mengubah masa depan radio siaran dengan memaksimumkan penggunaan frekuensi. Sistem radio *digital* menggunakan fasilitas atau alat bersama, yang akan menjadi cara penyelesaian terhadap masalah pada sistem radio analog. Permasalahan yang kerap wujud dalam teknologi penyiaran radio analog adalah kanalisasi atau jumlah frekuensi yang sangat terhad. Maka itu, radio internet boleh menjadi upaya penyelesaian persoalan frekuensi sehingga tidak berlaku lagi bertindih frekuensi.

3 RANCANGAN SIARAN MEMBINA KUMPULAN PENDENGAR

Media elektronik mengikuti sifat dan kekuatan radio, maka radio mempunyai beberapa keutamaan berbanding media lain seperti pada rajah berikut:

Radio	<ul style="list-style-type: none"> - Mampu didengar masyarakat bila siaran dimulakan - Dapat didengar kembali bila diputar kembali - daya rangsang rendah - elektrik - Murah - Daya jangkauan besar dan meluas
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Morissan (2008) *Manajemen Media Penyiaran; Strategi Mengelola Radio*. Jakarta: Kencana Prenada Media Group

Dalam kajian rancangan siaran, mengikuti pendapat Harley Prayudha (2004) faedah daripada *rancanganming* berasaskan penjadwalan *time duration* dan *positioning time* yang menyesuaikan keadaan daripada psikologi khalayak pada masa siaran. Mana-mana stesen radio mesti kreatif menjalan rancangan siaran sama ada membina program siaran unggulan yang diyakini mampu menumbuhkan dan menarik perhatian khalayak sehingga menjadikan khalayak aktif. Oleh itu, sifat daripada rancangan siaran tidaklah fasif tetapi dinamik. Melihat keutamaan rancangan siaran di Indonesia menurut kementerian Komunikasi dan Maklumat, Basuki Yusuf Iskandar purata pendengar rancangan musik ramai diminati masyarakat Indonesia. Musik dangdut merupakan yang cukup ramai peminatnya. Pendengar musik dangdut Melayu Indonesia berasal daripada kumpulan syarikat kecil dan menengah (43%), ibu rumah tangga (39%) dan pekerja perkantoran (36%). Pada umumnya, rancangan musik Dangdut berjaya memenuhi minat masyarakat daripada tingkatan menengah sehingga masyarakat bawah. Kecenderungan audien aktif mengikuti aktiviti siaran sebagaimana menurut pandangan Herbert Gans (Gans, 1957 dalam Mcquail, 2011) bahawa posisi strategis media yang cakap dalam menetapkan rancangan siaran ini adalah usaha untuk mendapatkan sokongan daripada *public*. Masyarakat masa ini telah mengakui keberkesanan penggunaan media radio dalam aktiviti sehari-hari, seperti penggunaan media massa oleh syarekat kecil dan tingkat menengah di bandar Bandung, yang mempromosikan produk perniagaan yang dihasilkan mahupun produk baharu menerusi media elektronik iaitu radio dan televisi (Gumgum Gumilar, Ipit Zulfan, 2014). Dalam kajian yang dijalankan Naiza Rosalia (2012) pula menggambarkan bahawa faktor utama daya tarik pendengar radio

bandar Semarang ialah rancangan siaran. Dalam kajian Naiza Rosalia didapati pendengar radio Bandar Semarang, ramai pada rancangan musik request iaitu mencapai 47,91 peratus. Masih dalam kajian Naiza Rosalia mengutip McQuail (1987), semakin tinggi kadar kandungan lokal maka semakin tinggi hubungan sosial pengirim mesej dan penerima mesej. Berasaskan kajian ini masyarakat mencapai kepuasan ketika dapat merequest musik. Dari beberapa kajian diatas, pengkaji yakin apabila selanjutnya kita jumpai fenomena khalayak yang membentuk sesuatu “klub” atau kumpulan pendengar (Juniawati, 2015) seperti IKAMORI. Sebab ianya merujuk pada bahagian daripada kaedah *uses and gratification* yang bermakna khalayak terbentuk berasaskan kesamaan kebutuhan, kepentingan dan selera individu. Yang demikian relevan jika kita melihat peringkat kepuasan khalayak dengan mengacu pada pilihan kandungan yang sama dipilih oleh sesiapa sahaja (budaya selera atau *taste culture*) yang diciptakan Herbert Gans (Gans, 1957 dalam Mcquail, 2011).

4 PERILAKU PENDENGAR IKAMORI

Kajian ini mendapati bahawa, terdapat pelbagai aktiviti pada kumpulan pendengar IKAMORI semenjak tahun 2009. Pengurus IKAMORI seramai 9 orang. Sy. Ismail Abdurahman Alkadri (Abah Meng) adalah pengurus IKAMORI semenjak tahun 2009. Kumpulan pendengar IKAMORI mempunyai syarat penglibatan iaitu kebersamaan dan saling menghormati. Kumpulan pendengar IKAMORI mempunyai *card member* yang dibagi masa menjadi pendengar IKAMORI. Selain itu, IKAMORI mempunyai pakaian tidak rasmi yang ditetapkan oleh kumpulan dan disampaikan kepada pendengar pada masa siaran. Pakaian anggota kumpulan setakat menetapkan warna pakaian dan kerudung (bagi pendengar perempuan). Adapun jumlah anggota kumpulan IKAMORI seramai 600 pendengar dari pelbagai perkauman. Adapun anggota kumpulan berasal dari bandar Pontianak mahupun luar bandar seperti Kabupaten Kubu Raya dan Kabupaten Mempawah.

4.1 Rancangan Utama

Ikatan Kekeluargaan Monitor Radio Kenari 101 FM. IKAMORI bermula daripada pendengar yang mengikuti siaran pada stesen radio Kenari menerusi khalayak yang ramai mendengarkan rancangan unggulan (utama) iaitu Dendang Kenari, Goyang Kenari dan serba-serbi Kenari.

Rancangan utama siaran radio Kenari

No	Rancangan utama	Masa siaran	Kandungan	Juru Hebah
1	Dendang Kenari	Senin- Sabtu, pukul 7 pagi sehingga 9 pagi	Musik pop	Eva dan Sofi
2	Goyang Kenari	3 sehingga 5 petang	- Salam dan sapa pendengar - Request musik dangdut Melayu dan daerah	Abah Meng
3	Serba-serbi Kenari.	12 tengah hari sehingga 3 petang	Musik dan maklumat	Leo

. Sumber: Temu bual Pengurus IKAMORI Radio Kenari 101 FM Pontianak

4.2 Format siaran

Rancangan Utama radio Kenari iaitu Dendang Kenari, Goyang Kenari dan serba-serbi Kenari. mempunyai karakter:

Karakter Rancangan Utama

No	Format rancangan siaran	Kandungan
1	Slogan	Dari Kite Untuk Kite, Satu Untuk Semue
2	Bahasa Melayu	Melayu Pontianak dan mengikuti budaya Melayu lebih dominan dan budaya lain
3	Siaran kata dan interaktif menerusi telefon dan website www.kenarifm.com	Monolog, fhone in/sms, media sosial dan streaming

. Sumber: Temu bual Pengurus IKAMORI Radio Kenari 101 FM Pontianak

4.3 Aktiviti Kumpulan Pendengar “berat”

No	Aktiviti	Masa	Penjelasan
1	Pengajian Al-qur'an	Tiap-tiap bulan	Secara bergantian-bergantian menerusi kehendak anggota Kumpulan
2	Kumpulan Syair IKAMORI	Tiap-tiap ada majelis mahupun perayaan	Kumpulan seramai 20 Perempuan dan 20 Lelaki. Dijalankan apabila ada Majelis perkahwinan, kelahiran, dll
3	Sumbangan sedekah (<i>charity</i>)	Tidak ditetapkan masanya	Tidak ditetapkan jumlah.
4	Melaksanakan perayaan Hari besar Islam	Tiap-tiap masa tiba masa perayaan hari besar Islam	Pengurusan acara perayaan dilaksanakan oleh anggota kumpulan IKAMORI termasuk kewanganpun berasal daripada anggota kumpulan
5	Hiburan rakyat	Tiap-tiap ada jemputan anggota kumpulan.	Anggota Kumpulan menjemput hadir anggota kumpulan IKAMORI dalam tiap-tiap perayaan hiburan rakyat sama ada pada majelis perkahwinan, kelahiran dll

. Sumber: Temu bual Pengurus IKAMORI Radio Kenari 101 FM Pontianak

5 KESIMPULAN

Berasaskan kajian ini, penglibatan khalayak mesti diambilkira dalam tiap-tiap rancangan siaran. Kerana khalayak menjadi tumpuan stesen radio swasta. Media dikenali, diminati dan diharapkan menjadi mitra dalam pelbagai aspek kehidupan. Fenomena khalayak yang membina kumpulan penggemar berat ialah satu-satu bahagian daripada ekspresi khalayak yang memperhatikan dan memerlukan media dalam aktiviti sehari-hari. Dan, kumpulan pendengar ini, tidak hanya melaksanakan perjumpaan menerusi siaran udara, tetapi khalayak mampu membuat pertemuan-pertemuan, aktiviti-aktiviti charity, pengajian, pendidikan dll. Selebihnya, khalayak boleh jadi dijangka mampu memberikan pengaruh kepada kekuatan dan kelemahan stesen radio. Manakala rancangan siaran tidak sepatutnya memberikan ruang penglibatan bagi khalayak mahupun rancangan siaran monoton, sehingga khalayak bosan dan beralih kepada sebarang stesen siaran lain. Ini kesan negatif yang boleh mendatangkan kerugian bagi sesuatu media elektronik radio. Sebaliknya, apabila siaran yang dijalankan berasaskan keperluan khalayak sama ada minat kepada maklumat, mahupun hiburan dan aktiviti penglibatan khalayak menerusi radio.

Pada masa kini persaingan antara media semakin ramai, kepuasan dan kegunaan akan semakin menjadi bahan pertimbangan khalayak memilih dan menetapkan media mana yang pantas didengarkan dan diterima untuk kemudian diikuti.

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ABSTRAK. Anak yang sholeh merupakan cahaya mata kedua ibu bapa. Setiap ibu bapa mengharapkan kanak-kanaknya memiliki kepribadian yang baik. Pengajian anak bukan dimulai dari kepada remaja, namun sudah semestinya dimulai sejak kecil. Pembelajaran di rumah tidak cukup untuk membentuk anak berkarakter mulia, namun juga disertai dengan bimbingan guru di sekolah. Taman Kanak-Kanak Islam Terpadu (TKIT) sebagai wadah pengajian usia dini memiliki peranan besar membentuk karakter baik anak. Kertas kerja ini memfokuskan pembahasan kepada bentuk komunikasi yang dilakukan oleh guru kepada murid. Selanjutnya juga kajian ini melihat kaedah dalam menyampaikan mesej. Selain itu juga yang akan dilihat adalah mesej-mesej yang disampaikan oleh guru kepada murid ketika melakukan pembelajaran. Kertas kerja ini adalah kajian kualitatif dengan Kaedah teologis-normatif, Pedagogis, dan Psikologis. Pengumpulan data dengan cara pemerhatian, temu bual dan dokumentasi. Hasil pengamatan di lapangan, menunjukkan hasil bahawa komunikasi yang dilakukan oleh guru dalam menyampaikan mesej berada kepada posisi komunikasi Islam dalam bentuk komunikasi antarpersonal. Kaedah dalam menyampaikan mesej adalah dengan kaedah *qishah* (berceritera), kaedah *tajribi* (pengamalan) dan kaedah *uswah* (keteladanan), kaedah nasihat, *tabsyir* dan *tanzhir*. Adapun mesej yang disampaikan adalah mesej verbal yang berupa *qaulan baligha*, *Qaulan maisuran*, dan *qaulan sadiidan*.

KATA KUNCI: Komunikasi, nilai-nilai dakwah, anak usia dini

1 PENDAHULUAN

Anak merupakan amanah Allah yang semestinya disayangi, dibimbing, dipelihara dan diurus secara seksama serta sempurna supaya kehadiran menjadi insan kamil, berguna bagi agama, bangsa dan negara, dan secara khusus dapat menjadi penglipur lara ibu bapa, penenang hati serta sebagai kebanggaan keluarga.

Harapan menjadikan anak sebagaimana tersebut di atas, semestinya diusahakan dengan wujudnya bimbingan yang memadai, selaras dan seimbang. Ibu bapa diberikan kewajipan untuk mendidik dengan baik kanak-kanaknya, sehingga kanak-kanak memiliki iman yang kokoh, ibadah yang benar serta akhlak yang mulia.

Menurut majalah Ummi (edisi Februari 2016), banyak anak saat ini yang tidak hormat kepada ibu bapa, mudah memerintah ibu bapa, bermental lemah dan kekanak-kanakan, berperilaku keras, pamarah, dan lain-lain. Menurut Ade Purnama, jiwa yang lemah bermula dari kepada diabaikannya pengajian anak sejak dini. Pengajian mental spiritual menurutnya semestinya diajari terlebih dahulu sebelum mengajari ilmu pengetahuan dalam artian sains.

Sekolah Taman Kanak-kanak Islam Terpadu (TKIT) Al-Karima Kubu Raya berusaha untuk menjadi rakan ibu bapa dalam mendidik kanak-kanak mereka. Program pengajiannya mengutamakan nilai-nilai dakwah, kerana yang diajarkan berhubungkait dengan penanaman ketauhidan, pembentukan kebiasaan melaksanakan ibadah yang benar dan membiasakan berakhlak dengan akhlak yang mulia.

Makalah ini memuat tentang bentuk komunikasi yang dilakukan oleh guru kepada murid. Selanjutnya juga kajian ini melihat kaedah dalam menyampaikan mesej. Selain itu juga yang akan dilihat adalah mesej-mesej yang disampaikan oleh guru kepada murid melakukan pembelajaran.

Kaedah yang digunakan dalam kertas kerja ini adalah kualitatif dengan kaedah deskriptif. Pengumpulan data dengan cara pemerhatian, temu bual dan dokumentasi.

Hasil pengamatan di lapangan, menunjukkan hasil bahawa komunikasi yang dilakukan oleh guru menyampaikan mesej berada kepada komunikasi Islam dalam bentuk komunikasi interpersonal. Kaedah dalam menyampaikan mesej adalah dengan kaedah *qishah* (berceritera), kaedah *tajribi* (pengalaman), kaedah *uswah* (keteladanan), kaedah nasihat, *tabsyir* dan *tanzhir*. Adapun mesej yang disampaikan adalah mesej verbal yang berupa *qaulan baligha*, *Qaulan maisuran*, dan *qaulan sadiidan*.

2 KOMUNIKASI ISLAM DALAM PROSES PEMBELAJARAN DI TKIT AL-KARIMA

Komunikasi yang dipakai dalam proses menanamkan nilai-nilai dakwah di atas adalah komunikasi Islam. Komunikasi Islam merupakan komunikasi yang dibina atas prinsip-prinsip Islam yang memiliki ruh kedamaian, keramahan, dan keselamatan. (Harjani, 2014). Adapun bentuk komunikasinya adalah dengan komunikasi interpersonal. Komunikasi interpersonal merupakan proses penyampaian mesej darikepada seseorang kekepada orang lain (pihak lain). Menurut pengertian tersebut, kemudian dikaitkan dengan pertukaran maklumat yang bermakna dan mesti membawa hasil yang di antara orang-orang yang berkomunikasi. Komunikasi interpersonal menghendaki maklumat atau mesej dapat tersampaikan dan hubungan di antara orang yang berkomunikasi dapat dibina. Oleh itu, tiap-tiap orang dikehendaki mempunyai keterampilan komunikasi interpersonal supaya dapat berbagi maklumat, bergaul, dan membina perkongsian guna bertahan hidup. (Dedy Mulyana, 2002)

Guru yang berperanan aktif dalam proses pembelajaran di sekolah. Dalam melakukan proses tersebut tidak terlepas daripada nilai-nilai yang dibina. Jadi bukan hanya membentuk karakter positif tanpa dasar, namun ada matlamat kebaikan akhlak dan kepribadian.

TKIT Al-Karima Kubu Raya melakukan proses pembelajaran selain belajar yang disesuaikan dengan kurikulum pengajian nasional, juga banyak memasukkan kurikulum agama Islam dan pendampingan akhlak di sekolah. Contohnya adalah amalan ibadah yang dilakukan tiap-tiap hari iaitu sholat dhuha. Di samping itu ada hapalan ayat, doa, dan hadis-hadis. Shalat yang dilakukan di sekolah tiap-tiap hari menjadikan anak hapal bacaan sholat. Hampir setiap anak ketika selesai di TK sudah hapal bacaan shalat dan dapat sholat sendiri, hapal surat-surat pendek dan doa-doa sehari-hari.

3 KAEDAH DALAM PENANAMAN NILAI DAKWAH

Bobbi de Porter, presiden *Learning Forum California* USA yang dikenal dengan pelbagai *quatum learningnya* menjelaskan bahawa, pembelajaran yang berlaku antara guru dan siswa dapat divisualisasikan dengan membayangkan diri kita berada dalam ruangan yang gelap gulita. Ketika sebuah senter dinyalakan, selisih waktu antara munculnya cahaya yang terpantul di dinding dengan saat jari kita menekan tombol “On” kepada senter tersebut sangat cepat, bahkan hampir bersamaan. Inilah yang dinamakan *quantum*. Dalam proses pembelajaran kecepatan otak siswa dalam menangkap maklumat darikepada guru sama dengan kecepatan cahaya yang keluar darikepada senter dan memantul di dinding. (Munif Chatib, 2009).

Pernyataan dan teori tersebut di atas memberikan gambaran akan besarnya potensi peserta didik dalam menyerap maklumat ketika proses pembelajaran berlaku. Akan tetapi kepada kenyataannya, senantiasanya berlaku beberapa peserta didik justeru tidak mampu bahkan sukar memahami materi yang diberikan. Mengapa hal ini dapat berlaku? Kepada berbagai kajian dalam bidang pengajian ditemukan bahawa salah satu penyebab peserta didik sukar memahami materi pembelajaran kerana materi itu disampaikan tidak menggunakan kaedah yang tepat. Dengan demikian, kepada konteks ini kecermatan guru dalam memilih atau menentukan kaedah pembelajaran sangat diperlukan.

Perihal penggunaan kaedah pembelajaran di TKIT Al-Karima patut diberikan sokongan, dikeranakan para guru di sekolah ini telah menggunakan kaedah yang variatif. Mereka tidak

memberi perhatian kepada satu kaedah yang bersifat monoton dan membosankan peserta didik namun menggunakan sebahagian kaedah yang sekiranya bersesuaian dengan materi tanpa melupakan keadaan peserta didik masih belia.

Di antara sekian banyak kaedah yang ada, kaedah yang senantiasa digunakan oleh para guru di TKIT Al-Karima dalam komunikasi menanamkan nilai dakwah adalah kaedah kisah (*qisah*), kaedah pembiasaan/pengamalan (*tajribi*) dan kaedah keteladanan (*uswah*) di samping itu terkadang pula mereka menggunakan kaedah *mauizah*, kaedah dialog, dan kaedah *amtsal*.

3.1 Kaedah qishah

Kaedah qishah Kata “kisah” berasal darikepada bahasa Arab, yakni darikepada kata “*qisah*” diserap kedalam bahasa Indonesia menjadi “kisah,” yang berarti ceritera tentang kejadian. (Suharso, 2011). Namun terdapat perbezaan yang prinsipil antara makna “kisah” dalam bahasa Al-Qur’an dengan “kisah” dalam bahasa Indonesia. Kisah dalam bahasa Al-Qur’an bermakna sejarah (*tarikh*) iaitu peristiwa-peristiwa nyata yang pernah berlaku kepada zaman dahulu. (Syahidin, 2009).

Proses komunikasi kekepada anak didik yang masih belia di TKIT Al-Karima salah satu dengan menggunakan kaedah kisah. Guru banyak berceritera dengan murid mengenai ceritera Nabi-Nabi, kisah keteladan dan kisah sehari-hari. Intisari darikepada kisah diambil untuk dapat dijadikan pembelajaran dalam keseharian.

3.2 Kaedah Tajribi

Kaedah Tajribi adalah merupakan kaedah pembiasaan dalam sehari-hari. Atau juga langsung di amalankan. Seperti sholat dan wudhu merupakan kaedah tajribi yang digunakan bagi murid-murid. Zakiah Daradjat (1985), mengatakan bahawa pembiasaan dalam pengajian anak sangat penting terutama dalam pembentukan peribadi, akhlak dan agama kepada umumnya kerana pembiasaan-pembiasaan agama itu akan memasukkan unsur-unsur positif dalam peribadi anak yang sedang bertumbuh.

3.3 Kaedah Uswah

Uswah adalah keteladanan. Keteladanan berpengaruh kekepada orang yang meniru (anak didik) dengan dua macam bentuk : (1) Tidak disengaja (spontan). Orang yang memiliki sifat-sifat keteladanan tidak mempunyai maksud untuk mempengaruhi orang atau mungkin ia tidak menyadarikepada bahawa ia ditiru atau dicontoh oleh orang lain. (2) Disengaja. Seseorang dengan sengaja melakukan sesuatu yang baik dengan maksud supaya apa ia lakukan ditiru/dicontoh orang lain. Misalnya, membaca Al-Qur’an dengan lagu dan *makhraj* yang bagus supaya peserta didik meniru bacaan dan lagu tersebut, seorang pimpinan senantiasa menolong bawahan yang memerlukan bantuan/pertolongan supaya ditiru oleh pimpinan lainnya.(Chaeruddin B, 2009)

Para guru berkomitmen untuk senantiasa memberikan uswah kepada murid-muridnya. Seperti dalam mengamalkan sunnah sehari-hari. Dengan wujudnya uswah ini kanak-kanak tidak merasa terbebani, bahkan dengan senang hati mengikuti.

3.4 Kaedah Nasihat (Mauizhah)

Kata *mauizah*, selaras dengan makna *al-wa'zu*. Rasyid Ridha dalam Abdurrahman al-Nahlawi mengartikan nasihat dan peringatan dengan kebaikan dan dapat melembutkan hati serta mendorong untuk beramal. Dengan demikian yang dimaksud dengan kaedah *mauizah* adalah suatu cara penyampaian materi pelajaran melalui tutur kata yang berisi nasihat-nasihat dan pengingatan tentang baik buruknya sesuatu. Abdurrahman al-Nahlawi mempertegaskan bahawa memberikan nasihat semestinya didasari dengan keikhlasan tidak untuk keperluan duniawi dan materi.

Menjadi semestinya pendidik yang mendidik menyayangi murid-muridnya. Salah satu bentuk sayangnya ialah dengan memberikan nasihat yang bermakna. Nasihat yang disampaikan oleh guru seperti larangan tembiring, larangan marah, menyuruh menutupi aurat dan sebagainya.

3.5 Kaedah Tabsyir wa tanzhir

Kaedah tabsyir dan tanzhir berupaya untuk memberikan maklumat yang bersifat menggembirakan dengan kabar-kabar baik dan memberikan peringatan akan siksaan-siksaan supaya mereka terhindar darikepada perbuatan dosa dan gemar melakukan kebaikan-kebaikan yang menghantarkan ke surga

3 MESEJ DALAM KOMUNIKASI NILAI DAKWAH

Ada beberapa bentuk komunikasi Al-quran yang diungkapkan oleh Harjani (2014) yang berupa *qaul* yang sudah diterapkan oleh TKIT Al KArima, iaitu:

4.1 Qaulan baligha

Kata *baligh* berarti tepat, lugas, fasih, dan jelas maknanya. Qaulan Baligha artinya menggunakan kata-kata yang efektif, tepat sasaran, komunikatif, mudah dimengerti, langsung ke pokok masalah, dan tidak berbelit-belit atau bertele-tele.

Qaulan baligh dipakai supaya kata-kata guru membekas dalam jiwa kanak-kanak.

Ada asas dalam qaulan baligha:

1. *Qaulan balighan* berlaku bila komunikator menyesuaikan pembicaraannya dengan sifat-sifat komunikasi. Dalam istilah Al-Quran, ia berbicara *fi anfusihim* (tentang diri mereka).
2. *Qaulan balighan* berlaku bila komunikator menyentuh komunikasi kepada hati dan otaknya sekaligus. Aristoteles pernah menyebut tiga cara yang efektif untuk memengaruhi manusia, iaitu *ethos*, *logos* dan *pathos*. Dengan *ethos* (kredibilitas komunikator), kita merujuk kepada kualitas komunikator.

4.2 Qaulan maisura

Qaulan maisura adalah perkataan yang mudah, iaitu yang mudah dicerna oleh komunikasi. Kepada prinsipnya dakwah merupakan segala ucapan, tingkah laku yang berusaha untuk menjadikan mad'u supaya mereka mengenal tuhan. Secara lugas Allah menggambarkan bahawa berbicara kepada golongan tertentu mesti dengan *qaulan maisura* (perkataan yang mudah).

Qaulan maisura untuk kanak-kanak adalah perkataan yang mudah difahami oleh mereka. Tidak menggunakan kata-kata yang tinggi bahasa sehinggalah murid-murid tidak memahami.

4.3 Qaulan Sadiida

Sadida berarti jelas, jernih, terang. Achmad Mubarak menyampaikan bahawa secara umum, dakwah dilakukan dengan *qaulan sadiida*, yakni mengenai sasaran, benar substansinya, dan benar bahasanya. Dalam al-Quran, konteks *qaulan sadiida* diungkapkan kepada pembahasan mengenai wasiat (QS an-Nisa [4]: 9) dan tentang

buhtan (tuduhan tanpa bukti) yang dilakukan kaum Nabi Musa kepada Nabi Musa (QS al-Ahzab [33]: 70).

Qaulan *sadiida* untuk kanak-kanak TK amatlah penting. Kerana mereka memerlukan arahan yang jelas dan perkataan yang tepat diperuntukkan bagi mereka.

Daripada segi substansi, komunikasi Islam mesti mengmaklumatkan atau menyampaikan kebenaran, faktual, hal yang benar saja, jujur, tidak berbohong, juga tidak merekayasa atau memanipulasi fakta. Jdi walaupun kanak-kanak kecil lagi, maka sudah semestinya jujur kepada mereka. Supaya mereka dapat meniru perkataan kita.

4 KESIMPULAN

Komunikasi nilai-nilai dakwah kepada anak usia dini di Taman Kanak Islam Terpadu (TKIT) Alkarima Kubu Raya adalah komunikasi Islam yang didalamnya terdapat komunikasi interpersonal. Kaedah yang digunakan guru dalam komunikasi ini adalah dengan kaedah *qishah* (berceritera), kaedah *tajribi* (pengalaman) dan kaedah *uswah* (keteladanan), kaedah nasihat, *tabisyir* dan *tanzhir*. Adapun mesej yang disampaikan adalah mesej verbal yang berupa *qaulan baligha*, *Qaulan maisuran*, dan *qaulan sadiidan*.

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Penyalahgunaan Inhalan Di Kalangan Remaja: Peranan Pendidikan Dan Penguatkuasaan Undang-Undang

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ABSTRAK. Perbuatan atau tabiat menghidu gam merupakan satu perbuatan yang terjumlah kepada penyakit sosial yang semakin berleluasa pada masa kini, Paling membimbangkan ialah perbuatan ini melibatkan kanak-kanak terutama pelajar sekolah sama ada di peringkat sekolah menengah mahupun sekolah rendah. Gejala ini dikatakan sebagai satu alternatif kepada gejala penagihan dadah dimana ia mampu menghasilkan kesan yang sama iaitu khayal tetapi kosnya jauh lebih murah. Perbuatan ini sebenarnya memberi kesan yang mendalam terhadap kesihatan seseorang terutama di bahagian otak sehingga boleh mengundang maut. Artikel ini akan membincangkan kepentingan penegasan peruntukan undang-undang tentang penggunaan gam yang merupakan bahan yang sah di sisi undang-undang untuk kegunaan harian dengan tujuan tertentu. Kajian ini di jalankan di AADK Alor Gajah di mana temubual telah dijalankan ke atas seorang responden yang dikenalpasti sebagai penghidu gam. Teknik persampelan bertujuan telah digunakan dalam pemilihan responden. Artikel ini akan memfokuskan kepada dua perkara utama iaitu kesan tabiat menghidu gam terhadap seseorang dan juga sejauhmana undang-undang serta sistem pendidikan dilihat mampu menjadi solusi terbaik dalam menangani hal tersebut. Beberapa cadangan turut disarankan untuk memastikan agar gejala ini dapat di tangani dengan berkesan.

KATA KUNCI: Inhalan, Pendidikan, Undang-undang

1 PENDAHULUAN

Seperti yang diketahui seluruh masyarakat dunia sejak dahulu lagi dadah merupakan masalah sosial yang sangat mengancam kesejahteraan malah di Malaysia sendiri kerajaan telah mengisytiharkan bahawa "dadah merupakan musuh utama negara" dan perlu dibanteras. Namun selain dadah yang mendatangkan masalah sosial terdapat juga tabiat atau perbuatan menghidu gam.

Tidak ramai yang sedar bahaya menghidu gam dikalangan generasi muda khususnya kanak-kanak dan remaja yang terdiri daripada pelajar sekolah juga bukan sahaja merupakan penyakit sosial malah turut menjejaskan kesihatan pengamalannya. Perbuatan atau tabiat menghidu gam ini dilihat sukar untuk dikawal dan diatasi serta tidak banyak pihak yang memberi perhatian mengenainya berbanding dengan dadah.

Tulisan ini akan cuba untuk menyoroiti dan mengupas mengenai isu ini dari segi amalannya, kesan dan penggunaannya serta penguatkuasaan undang-undang mengenainya. Artikel ini turut akan membincangkan profil individu yang menggunakan inhalan bagi tujuan khayal, pola penglibatan serta penggunaan inhalan, faktor penglibatan, kesan yang dialami ketika dan selepas khayal, serta bagaimana amalan ini memberi impak kepada diri serta keluarga mereka.

2 LATAR BELAKANG PENYALAHGUNAAN INHALAN

Masalah penyalahgunaan inhalan di kalangan para pelajar dilihat semakin menjadi-jadi. Menurut Razak Lajis (2004), remaja yang berusia antara 14 tahun hingga 17 tahun adalah yang paling kerap terlibat. Masalah ini perlu diselesaikan dengan berhati-hati tanpa dihebohkan berikutan kalangan masyarakat masih tidak mengetahui akan penyalahgunaan inhalan ini dan menganggap ianya tidak memberi sebarang kemudaratan kepada yang menggunakannya.

Tetapi kini amalan penyalahgunaan inhalan dilihat bukan sesuatu yang asing dalam masyarakat kita pada hari ini. Di Malaysia, istilah ini lebih popular dan ianya digambarkan dengan perbuatan "menghidu gam" walaupun terdapat banyak produk domestik lain yang mengandungi inhalan. Sifat bahan ini yang mudah meruap menjadikan ia mudah disalahgunakan untuk mendatangkan khayal.

Menurut U.S. Department of Health and Human Services (2003), bahan yang tergolong dalam kategori inhalan adalah pelarut organik, minyak gas, nitrat dan gas anestetik. Gas nitrus oksida (nitrous oxide) yang juga dikenali sebagai laughing gas digunakan secara meluas dalam industri perubatan.

Kegunaan inhalan yang meluas dalam industri pembuatan menjadikan ia dapat diperolehi dengan mudah dalam pelbagai jenis produk kegunaan harian seperti aerosol pembunuh serangga, gam pelekat, cecair pencuci, alat tulis dan produk kecantikan seperti varnis kuku. Terdapat juga produk-produk lain yang mengandungi jenis inhalan yang berbeza dan kesan pendedahannya kepada tubuh badan juga adalah berlainan.

Di Amerika Syarikat, penyalahgunaan inhalan mendapat perhatian umum seawal tahun 1959 dan masyarakat telah didedahkan tentang bahaya inhalan sejak dini lagi. Pendedahan kepada umum terhadap kesan dan bahaya tingkahlaku penggunaan inhalan telah menimbulkan kesedaran yang tinggi di kalangan umum khususnya penduduk pada ketika itu.

Kajian demi kajian dilakukan oleh para pengkaji dari AS untuk meneliti dan melihat tren penyalahgunaan inhalan di kalangan remaja dan kanak-kanak, disamping mengenalpasti tahap keseriusan gejala ini.

Namun begitu di Malaysia, agensi berwajib tidak mempunyai pengkalan data yang komprehensif untuk dijadikan rujukan. Walaupun penyalahgunaan inhalan telah berlaku sejak sekian lama, gejala ini tidak mendapat fokus yang meluas seperti penyalahgunaan dadah berbahaya sedangkan tabiat ini memberikan impak negatif yang signifikan.

Antara faktor perbuatan ini berlaku ialah disebabkan oleh masalah sosial dan tekanan iaitu tanpa orang awam sedar bahawa perbuatan ini jauh lebih bahaya daripada yang disangkakan. Untuk mengatasi masalah dan mengurangkan rasa tertekan tersebut maka jalan mudah yang diambil ialah dengan menghidu gam.

Selain itu menurut guru-guru di sekolah, pelajar-pelajar sekolah yang terlibat menyorokkan bungkusan gam ke dalam pakaian seragam sekolah dan secara perlahan-lahan menghidunya sepanjang hari. Kebiasanya perbuatan atau tabiat menghidu ini melibatkan pelarut yang mengandungi nitrus oksida, eter dan klorofom yang telah disalahgunakan dengan cara seseorang itu sengaja menghidu bahan kimia yang meruap termasuklah bahan-bahan pelarut organik dan campuran hidrokarbon bagi tujuan rekreasi.

Penyalahgunaan bahan-bahan ini telah mula berleluasa sejak abad ke 19 dan semenjak tahun 1971. Sehingga tahun 1991 sebanyak 1237 kes kematian dilaporkan disebabkan penyalahgunaan pelarut di United Kingdom sahaja, manakala di Malaysia tidak banyak kes yang dilaporkan secara rasmi iaitu hanya melibatkan 63 kes sahaja sejak 1990-1994.

Seperti yang telah dibincangkan sebelum ini bahan pelarut ini dihidu dalam bentuk meruap iaitu dalam tranformasi gas yang kemudiannya dihidu. Cara penggunaan bahan pelarut ini adalah pertama melalui hidung atau mulut yang dihidu secara terus dari bekasnya, kedua; menyerap bahan tersebut dengan kain yang kemudiannya kain dilekatkan kepada hidung atau mulut dan dihidu, dan ketiga dengan menuang ke dalam plastik dan menghidunya.

Kebiasaanya penghidu gam ini menghidu gam dengan cara meletakkan gam ke dalam plastik yang dibiarkan dalam keadaan meruap dan ditelengkupkan ke hidung dengan cara menyedut gas yang terkumpul tersebut. Perbuatan ini memberi kesan secara psikoaktif atau "mind-altering" terhadap penghidu.

Selain itu terdapat juga cara lain yang dilakukan iaitu dengan meletakkan bahan pada baju dan menghidu pada masa tertentu atau wap dimasukkan ke dalam tin minuman dan dihidu daripada tin tersebut. Menghidu gam ini dianggap sebagai tabiat menghidu dan bukan sebagai penagihan kerana tiada kesan dari segi ketagihan secara fizikal tetapi sebenarnya ada ketagihan secara psikologi. Ketagihan ini berlaku apabila penghidu merasa terpenggil untuk mengulangi perbuatan itu kerana merasa seronok berada dalam keadaan "high" atau khayal.

Di Malaysia, tidak banyak kajian yang dibuat untuk melihat kesan bahaya penggunaan inhalan tersebut. Kajian ini cuba mengupas dan mengetengahkan maklumat asas tentang individu yang terlibat dalam aktiviti penyalahgunaan inhalan khususnya di daerah Alor Gajah, Melaka.

Ianya diharapkan mampu menjadi pemangkin dalam usaha mendokumentasikan perkembangan gejala ini di Malaysia selain sebagai titik tolak kepada usaha seterusnya demi menyedarkan dan menyelamatkan golongan sasaran yang terlibat dan mempunyai risiko untuk terlibat.

Adalah sukar untuk pihak berwajib seperti Agensi Antidadah Kebangsaan (AADK) untuk merangka program pencegahan yang sesuai dan berfokus kerana kurangnya input tentang golongan sasar yang perlu diberi perhatian berikutan kita tidak mempunyai pengkalan data yang lengkap.

Artikel ini akan membincangkan profil individu yang menggunakan inhalan bagi tujuan khayal, pola penglibatan serta penggunaan inhalan, faktor penglibatan, kesan yang dialami ketika dan selepas khayal, serta bagaimana amalan ini memberi impak kepada diri serta keluarga mereka.

Kajian ini diharapkan dapat membantu dalam usaha menangani masalah yang berlaku memandangkan tidak banyak kajian yang seumpamanya dilaksanakan.

3 PENGAKUAN PENGHIDU GAM

Bagi mendapatkan pengalaman dan gambaran sebenar mengenai tabiat menghidu gam ini pengkaji telah melakukan temubual dengan seorang penghidu gam. Beliau yang hanya mahu dikenali sebagai A berumur 19 tahun yang merupakan pembantu di kedai mesin fotokopi. A merupakan anak ketiga daripada lima adik beradik iaitu yang terdiri daripada 2 orang kakak, seorang adik perempuan dan seorang adik lelaki. Arwah bapa A pernah bekerja sebagai pembantu teknikal dan ibunya pula merupakan suri rumah sepenuh masa.

Menurut A yang hidup dalam keadaan keluarga yang sederhana dan tidak mempunyai masalah keluarga serta bahagia mengakui mula menghidu gam seawal usia 13 tahun ketika mula menginjakkan kaki ke alam sekolah menengah. Berbekalkan gam kasut jenis Dunlop yang dibeli dalam tin berharga lebih kurang RM3 lebih, A memulakan perbuatan pertamanya menghidu gam suatu hari semasa waktu rehat di sekolah pada pukul lebih kurang 10 pagi secara berseorangan.

Pengalaman pertama menghidu gam menurut A adalah sangat teruk. Seluruh kepalanya terasa berat, menjadi pening serta sakit dan terasa seperti hendak muntah. Walaubagaimanapun, apabila dia terus menghidu gam tersebut, perasaan tadinya yang begitu teruk telah berubah dan bertukar menjadi pengalaman seolah-olah terbang di awangan dan begitu ringan dan tenang serta seronok sekali.

Kebiasaannya A akan menghidu sehingga habis satu tin gam tersebut yang dibeli menggunakan wang belanja sekolah. Menurutnya lagi ibunya tidak tahu mengenai perbuatannya. Menurut A lagi, titik permulaan perbuatan menghidu gam tersebut bermula apabila mendengar cerita daripada kawan-kawan mengenainya dan terpengaruh dengan pengalaman yang begitu mengasyikan yang diceritakan oleh rakan-rakan. Namun A jarang sekali menghidu gam bersama kawan-kawannya dan lebih gemar melakukannya bersendirian.

4 OBJEKTIF KAJIAN

Kajian ini dilakukan untuk melihat:

1. Untuk mengenalpasti faktor-faktor yang berpengaruh terhadap tingkah laku menghidu gam di kalangan remaja.
2. Untuk melihat tingkah laku yang dianggap agresif akibat penggunaan inhalan.
3. Pelaksanaan program-program yang harus diambil untuk membantu remaja yang terjebak dalam aktiviti sosial tersebut.
4. Peranan ibu bapa, pendidikan dan perundangan dalam menangani masalah tersebut.

5 PERSOALAN KAJIAN

Kajian ini adalah bertujuan untuk menjawab beberapa soalan seperti berikut:

1. Apakah faktor yang berpengaruh terhadap tingkah laku menghidu gam di kalangan remaja?

2. Apakah jenis tingkah laku agresif yang ditunjukkan oleh remaja kesan penggunaan inhalan tersebut?
3. Apakah program-program yang harus diambil untuk membantu remaja yang terjebak?
4. Apakah peranan yang perlu diambil oleh ibu bapa, pendidikan dan perundangan untuk menangani masalah tersebut?

6 BATASAN KAJIAN

Kajian ini akan dilakukan di AADK Alor Gajah Melaka dan kawasan sekitarnya yang di dapati berisiko. Sampel yang dipilih adalah sampel yang dikenalpasti terlibat dengan aktiviti sosial tersebut. Mereka telah melalui sesi kaunseling di bawah tadbiran seorang kaunselor. Remaja-remaja ini telah diberi nasihat dan penerangan untuk mengelakkan diri daripada terus terjebak dengan aktiviti sosial berikut. Proses kaunseling ini sekaligus berupaya menyelamatkan diri mereka daripada terjerumus ke kancah penagihan dadah. Sebahagian besar remaja yang terjebak dengan aktiviti hidu gam ini telah melebarkan aktiviti tersebut kepada penggunaan dadah-dadah lainnya. Kajian ini juga terbatas kepada jawapan temubual sampel. Hal ini kerana hasil kajian adalah amat bergantung kepada keikhlasan sampel semasa menjawab temubual yang berlangsung.

7 TINJAUAN LITERATUR

Inhalan merupakan sejenis dadah sama ada dalam bentuk gas atau aerosol, atau pelarut di mana wapnya akan disedut untuk membangkitkan rasa euphoria. Kamus Perubatan Dorland (2003) mendefinisikan inhalan sebagai bahan yang diambil menerusi saluran respiratori, iaitu hidung dan trakea. Ini termasuk perbuatan menyedut atau memasukkan sejenis bahan kimia (dadah) yang boleh menimbulkan kesan psikoaktif ke dalam saluran pernafasan.

Kamus Perubatan Merriam-Webster pula menyatakan inhalan merangkumi pelbagai bahan yang kebanyakannya bersifat toksik (seperti cat, gam/glue atau pelarut) yang mana wap daripada bahan-bahan ini kadang-kadang dihidu untuk mendapatkan kesan khayal.

Sementara itu, Sharp (1992) telah mengelaskan inhalan kepada 5 sub-kategori iaitu (a) gas anestetik perubatan seperti nitrous oxide, chloroform dan halothane; (b) solven industri dan domestik; (c) solven yang didapati di pejabat (alatulis) dan untuk kegunaan kraftangan/kesenian seperti pelarut dalam marker dan cecair pemadam; (d) gas yang digunakan dalam produk komersil dan domestik seperti pemetik api butana; dan (e) aerosol seperti yang terkandung di dalam penyembur fabrik, rambut dan sebagainya.

Definisi yang diutarakan tidak berbeza daripada makna inhalan yang diketengahkan oleh Wilayah Victoria, Australia di bawah Drugs, Poisons and Controlled Substances Act 1981, "...as including a) plastic solvent, adhesive cement, cleaning agent, glue, dope, nail polish remover, lighter fluid, gasoline, or any other volatile product derived from petroleum, paint thinner, lacquer thinner, aerosol propellant or anaesthetic gas..."

Berbeza sedikit daripada apa yang dinyatakan oleh Sharp (1992), Serenity Lane7 (nd) menyatakan terdapat tiga jenis inhalan iaitu volatile solvent⁸, nitrite⁹ dan anesthetics. Inhalan memberi kesan psikoaktif kepada pelaku dan kesan ini.

Selaras dengan dapatan Mahmood dan Mohammad Shahid (2007), faktor utama yang membawa kepada penyalahgunaan inhalan di kalangan responden adalah pengaruh rakan sebaya dipamerkan melalui gangguan sementara terhadap persepsi, tingkah laku, emosi dan pertuturan. Kesan yang ditimbulkan oleh inhalan ini menyebabkan ia digunakan secara meluas dalam bidang perubatan untuk melegakan kesakitan (Inhalant, 2009).

Satu contoh yang popular adalah penggunaan gas nitrus oksida sebagai general anesthetic dalam bidang pergigian, pembedahan dan proses kelahiran anak. Gas nitrus oksida adakalanya dikenali sebagai laughing gas kerana si pemakai akan berasa gembira setelah menggunakannya (Nitrus oxide, nd). Walaubagaimanapun, gas ini memberikan kesan dalam tempoh singkat dan oleh sebab sifatnya yang memberi kesan sementara, ia seringkali digunakan bersama anesthetic lain.

Terdapat pelbagai kaedah yang digunakan untuk menyedut inhalan. Williams et al. (2007), menyatakan pelbagai istilah jualan telah diadakan untuk menggambarkan tabiat ini. Untuk gam,

istilah sniffing, snorting, huffing, glading dan dusting telah diperkenalkan dan istilah-istilah ini berbeza mengikut jenis bahan yang digunakan. Pengambilan bahan terus dari bekas asal melalui hidung dikenali sebagai sniffing atau snorting, manakala tatacara melalui mulut dinamakan huffing.

Istilah huffing juga merujuk kepada perbuatan menyedut wap inhalan daripada kain yang telah dibasahkan dengan pelarut dan kemudian meletakkannya berhampiran muka, atau menyumbat kain tersebut ke dalam mulut.

Artikel Williams et al. yang diterbitkan dalam jurnal *Pediatrics*, Mei 2007 menyatakan kesan intoksifikasi akan berlaku selama beberapa minit tetapi boleh dipanjangkan dengan menyedut inhalan secara berterusan. Pertuturan tidak teratur, rasa pening, gangguan koordinasi anggota badan dan cara berjalan tidak menentu; berlaku selaras dengan peningkatan dos inhalan yang diambil.

Maxwell (Ibid) melaporkan 144 kematian di Texas yang berlaku antara tahun 1988 dan 1998 mempunyai kaitan dengan penyalahgunaan inhalan. Kajian Drug Abuse Warning Network (DAWN) mendapati 676 individu yang dikerjakan ke wad kecemasan di hospital-hospital yang dikaji pada tahun 2001, adalah disebabkan oleh tingkahlaku inhalan. Jumlah ini diramalkan berganda pada tahun 2002 (Ibid).

Jumlah kematian yang signifikan dicatatkan kerana bahan kimia yang terkandung dalam produk yang disalahgunakan adalah toksik dan tidak seharusnya didedahkan secara langsung kepada tubuh badan manusia. Kesan tidak langsung seperti risiko kematian berlaku apabila individu terjatuh dari tempat tinggi, terlibat dalam kemalangan jalan raya dan mati lemas ketika sedang khayal. Selain kesan-kesan umum yang dikenalpasti, terdapat satu kesan yang tidak boleh diketepikan sama sekali tetapi jarang diketahui oleh pelaku.

Sudden sniffing death syndrome (SSDS) merupakan pembunuh utama mereka yang menggunakan inhalan. Laman web *In The Know Zone* (2001) menyatakan sindrom ini berlakusecara rawak, dan tidak bergantung kepada kekerapan penyalahgunaan inhalan. SSDS boleh berlaku pada bila-bila masa.

Sebanyak 22% individu di Amerika Syarikat yang mati akibat sindrom ini didapati tidak mempunyai sejarah penyalahgunaan inhalan. SSDS berlaku apabila individu yang sedang menyalahgunakan inhalan mengalami kejutan atau rasa teruja yang amat sangat. Keadaan ini boleh diakibatkan oleh rasa terperanjat (apabila perbuatannya dilihat oleh orang lain) atau beliau mengalami khayalan yang menakutkan atau terlampau menyeronokkan.

Rangsangan ini menyebabkan penghasilan hormon epinephrine yang juga dikenali sebagai adrenalin. Fungsi adrenalin adalah untuk menyediakan tubuh badan menghadapi situasi yang mengujakan, pada masa yang sama membantu mengkoordinasikan fungsi badan yang tidak terkawal seperti denyutan jantung. Adrenalin atau epinephrine meningkatkan tekanan darah serta degupan jantung.

Artikel yang sama turut menyatakan bahawa kehadiran bendasing dalam badan seperti bahan kimia inhalan menjadikan jantung otot lebih sensitif terhadap kehadiran epinephrine. Di bawah keadaan ini, apabila epinephrine tiba ke jantung, organ ini akan mengalami arrhythmia (degupan jantung tidak sekata). Arrhythmia yang berterusan boleh membunuh dalam masa beberapa saat sahaja.

Dengan bahaya dan risiko kematian mengejut yang telah dikenalpasti, kenapa inhalan masih begitu popular terutamanya di kalangan kanak-kanak dan remaja? Keadaan ini didorong oleh status inhalan yang murah dan mudah didapati menjadikan ia bahan yang sering disalahgunakan.

Kajian Professor Dr. Hussain Habil mendapati gejala ini kerap kali berlaku di kalangan remaja berusia 18 tahun ke bawah dan di kalangan kanak-kanak seawal usia 11 tahun. Antara isu yang berkaitan dengan gejala ini adalah ketiadaan akta di negara ini untuk membendunginya, sungguhpun negara jiran iaitu Singapura telah mempunyai akta yang komprehensif untuk memerangi tingkahlaku inhalan seawal tahun 1987.

Ketiadaan akta yang khusus menjadikan individu berani untuk terlibat dengan gejala ini secara terang-terangan kerana pihak berwajib tidak mempunyai kuasa untuk menahan mereka, melainkan si pelaku terlibat dalam aktiviti jenayah ketika sedang khayal akibat inhalan. Kekurangan ini mungkin menjelaskan kenapa dari tahun 2000 hingga 2005, hanya terdapat 75 kes sahaja yang dicatatkan di seluruh negara, dan angka ini tidak menggambarkan keadaan sebenar insiden penyalahgunaan inhalan yang berlaku di negara kita.

8 DAPATAN KAJIAN

8.1 Faktor Penglibatan Dalam Tingkahlaku Inhalan

Preboth (dalam Mohammad Shahid Ismail & Mahmood Nazar Mohamed, 2007) mendapati harga gam yang murah, senang diperolehi dan mudah disembunyikan menjadi sebab kenapa kanak-kanak cenderung terlibat dengan gejala ini. Selain faktor akses yang mudah kepada bahan, faktor psikologi merupakan faktor utama yang menjelaskan kenapa remaja mudah terjebak ke dalam tingkah laku ini.

Malahan, aspek psikologi menjadi fokus pengkaji di seluruh dunia apabila cuba menghuraikan kelakuan devian di kalangan remaja. Untuk melihat faktor penglibatan daripada sudut psikologi, adalah perlu untuk memahami keadaan serta sifat-sifat seorang remaja. Pada peringkat usia ini, seseorang remaja melalui satu fasa hidup atau peralihan daripada seorang kanak-kanak kepada seorang dewasa. Pada tahap inilah individu tersebut mengalami perubahan daripada segi fizikal, kognitif, neurologi, emosi dan personaliti. Ringkasnya, fasa hidup ini dipenuhi pelbagai cabaran disebabkan perubahan-perubahan yang berlaku kepada individu tersebut.

Selain memberi kesan dari segi kesihatan, perbuatan menghidu gam ini juga memberi kesan dari segi sosial. Hal ini kerana selepas dilihat keadaan dan situasi penghidu gam dan kesannya seperti kematian dan perbuatan yang di luar kawalan maka perbuatan ini memang terjumlah kepada penyakit sosial. Kegiatan menghidu gam menjadi "mukadimah" bagi seorang remaja untuk terus terdorong dalam kegiatan penagihan dadah jenis yang lebih serius.

Berdasarkan pengakuan yang diceritakan oleh penghidu gam sebelum ini dan laporan yang dibuat oleh media massa, perbuatan ini memang menimbulkan masalah sosial. Masyarakat bukan sahaja memandang serong dan jijik dengan perbuatan ini malah turut berasa tidak selamat dan takut dengan keadaan mereka yang berada dalam keadaan khayal yang mampu untuk melakukan apa sahaja tanpa sedar dan di luar kawalan.

Perbuatan ini juga boleh menimbulkan pengaruh terhadap rakan sebaya bagi melakukan perbuatan yang sama. Tambahan pula, ia akan menimbulkan masalah disiplin seperti ponteng sekolah selain daripada prestasi akademik yang semakin merosot kerana penghidu gam banyak menghabiskan masa dengan menghidu gam.

Selain itu juga perbuatan menghidu gam ini juga merupakan faktor yang menjerumuskan seseorang ke penagihan dadah selain daripada perbuatan merokok. Malah turut membuka pintu kepada jenayah lain seperti mencuri dan mengganggu ketenteraman awam.

Selain daripada itu kesan sosial yang terhasil daripada tabiat ini ialah kepincangan institusi keluarga. Apabila ada ahli keluarga yang mendapat tahu bahawa ada di antara ahli keluarganya yang menghidu gam maka akan timbul satu perasaan lain dan pandangan yang negatif.

Bagi ibubapa khususnya kaum ibu akan mengalami tekanan dan perasan malu terhadap masyarakat. Ini kerana mereka beranggapan bahawa mereka telah gagal mendidik anak-anak dengan baik. Hal ini akan merenggangkan hubungan sesama ahli keluarga. Keakraban di kalangan adik beradik penghidu akan cenderung renggang. Mereka mula menjauhkan diri dari penghidu gam kerana berasa jijik dengan perbuatan tersebut.

Ada juga keadaan dimana ibu bersifat lebih melindungi anak tersebut sehingga mengabaikan anak-anak yang lain. Terdapat juga ibubapa yang tidak boleh menerima hakikat keadaan anak-anak yang menghidu gam yang sebenarnya memerlukan rawatan segera. Ini kerana mereka juga beranggapan bahawa perbuatan itu tidak serius dan ianya memadai dengan hanya menegur dan memarahi si anak sahaja tanpa menyedari keadaan yang lebih parah boleh berlaku jika tindakan dan pencegahan segera tidak diambil.

Penyalahgunaan inhalan lebih kerap berlaku di kalangan remaja berusia antara 12 hingga 15 tahun, walaupun ada yang mencatatkan penglibatan seawal usia 8 tahun. Kajian di United Kingdom dan Eropah pada tahun 2004 mendapati lebih ramai kanak-kanak berusia 11 hingga 12 tahun terlibat dengan inhalan berbanding dadah jenis lain.

Selain itu, terdapat tren peningkatan jumlah individu yang terlibat dalam tabiat menggunakan inhalan secara rekreasi bagi peringkat umur 13 hingga 15 tahun. Begitu juga di

Scotland, gejala ini popular dalam kalangan mereka yang berusia 13 hingga 15 tahun (Harris, 2006).

Kajian ini juga mendapati tiada perbezaan umur antara lelaki dan perempuan yang menyalahgunakan inhalan, tetapi ratio kematian mengikut jantina adalah 4 lelaki: 1 perempuan. Di Amerika Syarikat pula, usia awal penglibatan adalah antara 12 hingga 17 tahun. Selain inhalan, bahan yang popular bagi kumpulan umur ini adalah marijuana.

Kajian Hazman bin Seli et al (2005) ke atas pelajar di beberapa buah sekolah di persisir pantai Sarawak mendapati rasa ingin tahu serta pengaruh rakan sebaya merupakan dua faktor utama kenapa remaja menghidu gam. Kajian tersebut turut mendapati salah satu punca yang menyebabkan gam menjadi pilihan adalah kerana tiada sekatan undang-undang ke atas bahan ini. Pendapat ini mempamerkan kefahaman responden tentang had tindakan undang-undang yang boleh dikenakan ke atas mereka. Tiada akta bermaksud tiada hukuman kerana perbuatan menghidu gam bukan diklasifikasikan sebagai satu kesalahan.

8.2 Kerangka Teori

8.2.1 Teori Piaget

Teori Piaget (1952) menyarankan penglibatan empat fasa perkembangan manusia, di mana setiap satu fasa adalah lebih kompleks daripada fasa sebelumnya, dan perkembangan ini melibatkan kebolehan pemikiran abstrak dan logikal. Teori ini menjelaskan bahawa seseorang remaja berada pada fasa keempat, iaitu fasa operasi formal. Pada fasa ini, individu tersebut mempunyai kebolehan untuk berfikir tentang konsep-konsep abstrak atau benar. Dia juga berupaya mempertimbangkan sesuatu isu berdasarkan pandangan lain dan menyelesaikan masalah kognitif berasaskan cara yang logikal.

Pada peringkat awal peralihan fasa, seseorang remaja mungkin baru mengenali kemampuan mereka dan berada pada peringkat yang tidak stabil. Pada fasa ini juga, seseorang remaja akan mengalami perubahan pada otak atau sistem sarafnya, terutamanya berpusat di prefrontal cortex yang melibatkan pemikiran yang kompleks dan abstrak. Perkembangan ini menjelaskan mengapa kebanyakan remaja mempunyai perangai tidak wajar dan melibatkan diri dalam tingkah laku yang berisiko (risk taking behaviour) walaupun mengetahui kelakuan tersebut sebenarnya tidak seharusnya dilakukan.

Pada peringkat ini juga, nilai diri atau self esteem mula terbentuk dan ia turut dipengaruhi oleh pandangan rakan-rakan terhadap mereka. Keadaan ini bergantung kepada sama ada mereka mempunyai pemikiran dan minat yang sehalu dengan rakan-rakan mereka. Oleh yang demikian, kebanyakan remaja terlibat dalam gejala menyalahguna inhalan (menghidu gam) akibat pengaruh rakan-rakan.

Pengaruh dalaman kumpulan (in group influence) merupakan faktor kenapa kesamaan kumpulan adalah penting. Identiti kumpulan menjadi identiti mereka sendiri, dan mereka akan bersatu dalam membuat keputusan yang seiras. Ahli psikologi sosial menerangkan bahawa pakatan yang wujud dalam kumpulan dirangsangkan oleh sejauhmana ahli-ahli kumpulan berkongsi ciri-ciri yang sama.

Perkembangan remaja adalah berasaskan tuntutan masyarakat ke atas individu dan keperluannya. Jika berjaya sesuaikan diri, seseorang dapat hadapi masa depan dengan lebih matang. Sebaliknya, jika gagal dan wujud kebimbangan diri, maka tidak dapat berfungsi sebagai individu yang matang.

8.2.2 Teori Kawalan Sosial

Individu yang tidak mempunyai ikatan yang kuat dengan institusi masyarakat, cenderung jadi devian. Menurut Mohd Nazar Mohamad (1990), mentakrifkan tingkah laku bermasalah seseorang sebagai tingkah laku yang mengganggu perjalanan hidup seseorang. Kajian menunjukkan tingkah laku bermasalah timbul kerana kurangnya keupayaan individu dalam proses adaptasi mahupun akomodasi apabila menghadapi perubahan situasi dalam persekitaran. Masalah ini membawa kepada perkembangan sikap yang tidak konvensional dan seterusnya terlibat dalam

kelompok rakan sebaya yang tidak konvensional juga. Wujud perbezaan tingkat rangsangan dan mencari sensasi.

8.3 Status Perundangan

Tidak lengkap perbincangan yang dibuat tanpa merujuk kepada peruntukan undang-undang yang sedia ada dalam menangani masalah ini. Tidak dinafikan najis dadah mempunyai peruntukan khusus seperti Akta Dadah Berbahaya 1952 (pindaan 1998), Akta Dadah Berbahaya (Langkah-langkah Pencegahan Khas) 1985 dan Akta Penagih Dadah (Rawatan dan Pernulihan) 1983 (Pindaan 1998) yang mengawal dan mentadbir undang-undang berkaitan dengannya. Oleh kerana gam bukan termasuk dalam definisi dadah menurut Seksyen 2 Akta Dadah Berbahaya 1952, tidak ada satu peruntukan undang-undang yang boleh dijadikan asas untuk mengawal dan mencegah perbuatan ini dari terus berleluasa di kalangan masyarakat terutamanya anak-anak sekolah.

Ini kerana gam adalah bahan pelarut yang digunakan untuk kegunaan harian walaupun ia telah disalahgunakan daripada fungsinya yang asal. Satu-satunya undang-undang yang menyebut mengenai gam ialah Akta Racun 1952. Akta Racun telah digubal untuk mengawal pengimportan, pemilikan, pengeluaran, penjualan dan penggunaan racun.

Racun bermaksud bahan yang dinamakan dan disenaraikan di dalam senarai racun dan termasuklah apa jua campuran, scdiaan, larutan atau berbentuk ash yang mengandungi bahan tersebut. Namun demikian gam tidak termasuk dalam senarai ini. Walaubagaimanapun apa yang menarik berkenaan dengan peruntukan dalam Akta Racun 1952 ialah seksyen 30(5) yang memperuntukkan bahawa: "Any" person who contravenes subsection (3) or any regulation made under this Act relating to psychotropic substance shall be guilty of an offence and shall, on conviction, be liable to a fine not exceeding ten thousand ringgit or to imprisonment for a term not exceeding ten thousand ringgit or to imprisonment for a term not exceeding four years or both".

Manakala dalam subseksyen (3) seksyen yang sarna pula menyebut bahawa: "Notwithstanding any other provisions in this Act, no person shall import, export, manufacture, compound, mix, dispense, sell, supply, administer, possess or use any psychotropic substance otherwise than in accordance with any regulations applicable thereto made under this act".

Jika diteliti daripada seksyen di atas jelas didapati bahawa mana-mana perbuatan yang merangkumi pembuatan, pemprosesan, bekalan, pengedaran, penjualan atau menggunakan mana-mana bahan psikotropik adalah merupakan satu kesalahan di bawah seksyen 30(5) dan boleh dikenakan hukuman.

Jika kita merujuk kepada penggunaan daun ketum di kalangan masyarakat desa yang akhirnya menyebabkan kerajaan mewartakan daun ketum sebagai bahan terlarang di bawah akta ini, ia bertujuan untuk memastikan daun ini tidak disalahgunakan sebagai satu bentuk 'bahan khayal' yang murah dan senang didapati. Ini kerana daun ketum ini sebenarnya merupakan salah satu perubatan tradisional yang digunakan sejak dahulu lagi. Ia digunakan untuk merawat pelbagai penyakit seperti sakit perut, sakit cacing dan kesan analgesic.

9 METODOLOGI KAJIAN

Pengkaji menggunakan kaedah temubual bersemuka untuk mendapatkan informasi daripada responden terbabit. Untuk memperkaya dapatan kajian ini, kaedah temubual berfokus dengan beberapa orang remaja telah dilaksanakan di AADK dan di luar institusi yang memberikan suasana yang lebih terbuka dan informal. Ini adalah untuk mewujudkan keselesaan di kalangan responden.

Pengkaji melakukan temubual bagi kajian ini dengan dibantu oleh seorang pegawai AADK di cawangan terbabit. Responden yang dipilih adalah mereka yang tidak sahaja terbabit dengan aktiviti menghidu gam, malahan ada yang menggunakan tahi lembu yang dicampur dengan sejenis bahan untuk memberikan kesan yang lebih mengkhayalkan.

Jenis data yang digunakan dalam perbincangan artikel ini terdiri daripada data primer yang diperolehi melalui kaedah perbincangan dan temubual berfokus. Input data sekunder antara lain adalah laporan, jurnal, artikel dan berita yang diterbitkan oleh agensi-agensi yang terlibat secara

langsung atau tidak langsung dengan isu penyalahgunaan inhalan sama ada di dalam negara mahupun di luar negara.

Data daripada Agensi Antidadah Kebangsaan (AADK) membantu mengenalpasti kawasan-kawasan yang wajar diberikan tumpuan ketika kerja lapangan dilaksanakan. Maklumat yang diperolehi daripada dialog responden dianalisis secara interpretatif dan refleksi serta disampaikan secara naratif dalam penulisan. Kaedah ini membenarkan remaja yang dikaji bercakap bagi pihak diri sendiri dan 'kalimah sebenar' yang dituturkan oleh responden dikekalkan dalam penulisan (Donovan 1988; Robinson, 1998; Colonius, 2006; Suriati dan Colonius, 2008) Melalui cara ini penulis akan memberi 'makna' terhadap maklumat yang diperolehi (Kearns 1997; Garvin dan Wilson 1999).

10 CADANGAN MENANGANI MASALAH INHALAN

10.1 Penyebaran Maklumat yang Berkesan

Penyebaran maklumat tentang bahaya tingkahlaku inhalan adalah perlu untuk memberi kesedaran kepada masyarakat tentang buruknya gejala menyalahgunakan bahan. Media massa merupakan medium terbaik untuk mengetengahkan isu ini. Maklumat-maklumat yang perlu disebarkan termasuklah tentang kesan gejala ini yang boleh menyebabkan kerosakan kekal serta tanda-tanda untuk mengenalpasti individu yang terlibat dengan penyalahgunaan inhalan.

Informasi sedemikian dirasakan perlu kerana ramai yang masih tidak sedar tentang impak tingkahlaku ini dan terdapat ibu bapa yang masih tidak sedar bahawa anak mereka terlibat dengan gejala tersebut. Ceramah kesedaran dan paparan poster berinformasi perlu dilaksanakan secara agresif di sekolah-sekolah menengah, di mana terdapatnya golongan berisiko tinggi.

Anak-anak muda perlu diingatkan bahawa tindakan yang asalnya hanya untuk suka-suka, boleh membawa padah yang berpanjangan. Usaha-usaha tersebut juga perlu dipanjangkan ke sekolah rendah kerana kajian mendapati kanak-kanak mula menghidu gam seawal usia 9 tahun. Hasil tinjauan literatur mendapati tempoh penglibatan merosot dengan peningkatan pengetahuan atau kesedaran tentang bahaya penyalahgunaan bahan.

Kajian NIDA-MTF turut mendapati angka pembabitan menurun apabila kesedaran bertambah. Justeru, langkah proaktif untuk menyekat tingkahlaku ini adalah sangat penting. Hal ini kerana apabila anak-anak sudah mula terjebak dan mula bergantung kepada bahan untuk memuaskan kehendak, mereka akan tersepit di dalam keadaan semi-khayalan dan sentiasa ingin kembali ke alam khayalan. Seringkali usaha pemulihan bagi golongan ini jarang sekali membuahkan hasil. Melalui tindakan proaktif iaitu melalui input kesedaran dan pengetahuan yang mencukupi, diharapkan masalah ini dapat dibendung dengan berkesan.

10.2 Memantau Pengaruh Rakan Sebaya

Selain program pencegahan yang mendedahkan maklumat tentang bahaya tingkahlaku ini, remaja juga perlu diberi motivasi serta keyakinan untuk membuat keputusan yang betul serta tidak terikut-ikut telunjuk rakan sebaya. Justeru, pengaruh negatif daripada rakan sebaya harus dibendung. Memandangkan sebahagian kumpulan yang berisiko tinggi ini merupakan pelajar yang tercicir dari sekolah, langkah pencegahan melalui pendidikan dan penyebaran maklumat secara formal mungkin tidak memadai.

Dalam konteks ini, ahli masyarakat, guru dan ibu bapa perlu memerhatikan sekiranya wujud perkumpulan atau persepakatan yang tidak sihat di sekolah atau kejuruan yang dihuni. Adalah menjadi tanggungjawab ibu bapa untuk mendidik anak-anak agar berhati-hati memilih rakan. Sekiranya didapati mereka tersilap langkah dengan memilih rakan atau kumpulan yang mempunyai sikap yang bertentangan dengan nilai murni masyarakat, maka ibu bapa perlu memisahkan anak-anak daripada perkumpulan tersebut.

Faktor pengaruh rakan sebaya yang menjadi punca kepada individu menghidu gam bukan sesuatu yang asing. Kesatuan ini amat penting sehinggakan mereka terlibat dan meninggalkan gejala ini secara berkumpulan. Atas alasan ini, usaha pencegahan atau pemulihan boleh dilakukan

secara berkumpulan dan pendekatan ini perlu dikaji dengan lebih mendalam dari segi pelaksanaannya. Walaubagaimanapun, pencegahan adalah lebih baik daripada merawat. Oleh itu, amat penting untuk memastikan anak-anak tidak terjebak dengan pola kesatuan yang berunsur negatif sejak dari peringkat awal.

10.3 Mewujudkan Akta Inhalan

Selain usaha pencegahan menerusi factor-faktor yang dikenalpasti sebagai punca pembabitan remaja dalam tabiat menghidu gam, pihak berwajib perlu mewujudkan akta khusus yang mengharamkan sebarang bentuk penyalahgunaan inhalan. Situasi masa kini tidak mengekang pengguna mahupun penjual daripada memperoleh atau menjual bahan dengan sewenang-wenangnya.

Jika diteliti, para peniaga seharusnya sedar bahawa bahan yang dijual akan disalahgunakan dan mereka mempunyai tanggungjawab sosial untuk tidak menjual bahan tersebut kepada individu berkenaan. Kajian mendapati ada segelintir peniaga yang sudah berhenti menjual jenama gam yang digemari pelaku tetapi lebih ramai yang mengambil sikap tidak endah kerana tiada peruntukan undang-undang yang mengkehendaki mereka menyekat jualan bahan.

Kewujudan akta menandakan kerajaan serius untuk mengatasi masalah ini. Menerusi akta inhalan, ahli-ahli masyarakat akan dapat memainkan peranan dengan berkesan, secara langsung dapat membantu mengawasi insiden penyalahgunaan inhalan di kejiranan mereka. Tanpa akta, gejala ini akan terus berleluasa dan sukar dibendung kerana inhalan seperti gam akan terus diperolehi dengan mudah dan pelaku tidak segan silu melepaskan ketagihan mereka secara terbuka.

Walaupun perbuatan mereka mengundang padah kepada masyarakat, tetapi ahli komuniti yang prihatin hanya mampu memberikan nasihat yang lazimnya “masuk telinga kiri, keluar telinga kanan”. Di bawah keadaan ini, pihak berkuasa hanya boleh membuat tangkapan sekiranya mereka mengganggu ketenteraman awam atau terlibat dengan jenayah, tetapi bukan atas faktor tingkahlaku inhalan itu sendiri.

11 KESIMPULAN

Inhalan, seringkali dianggap kurang berbahaya berbanding dadah lain kerana statusnya yang wujud sebagai komponen dalam bahan kegunaan domestik. Kajian mendapati anak-anak seawal 9 tahun sudah mula terjebak dengan gejala ini. Harga bahan yang murah serta mudah didapati menjadikan gam pekat amat popular di kalangan pengguna muda.

Pelaku akan melakukan pelbagai perkara untuk mendapatkan wang termasuklah menipu ibu bapa, mencuri, menjual barangan berharga dari rumah serta menggunakan sebahagian wang pendapatan untuk membeli gam. Selain faktor ini, remaja terlibat kerana inginkan pengiktirafan daripada rakan sebaya. Tidak kurang yang menghidu gam kerana ingin menandingi rakan yang lain.

Ringkasnya, pengaruh rakan sebaya merupakan satu faktor yang signifikan yang menjelaskan kenapa remaja mudah terjebak dalam aktiviti inhalan. Rakan-rakan memberikan semangat untuk remaja mencuba sesuatu yang baru, dan rakan-rakan juga antara sebab kenapa mereka meninggalkan tabiat ini.

Bagi kumpulan ini, ibu bapa memainkan peranan yang sedikit dalam menentukan arah tingkahlaku anak-anak, oleh itu sukar untuk mereka membawa anak-anak kembali ke pangkal jalan. Justeru, adalah penting bagi pihak berwajib bersama-sama dengan ahli masyarakat menangani masalah ini di peringkat akar umbi dan tindakan pembanterasannya perlu didokong oleh peruntukan undang-undang yang spesifik agar usaha-usaha yang dimurnikan tidak berakhir dengan sia-sia.

Oleh itu cadangan penulis dalam hal ini digubal satu undang-undang bagi perbuatan menghidu gam ini termasuk juga mana-mana perbuatan lain yang terjumlah dalam skop menghidu bahan-bahan pelarut atau dengan lebih tepat lagi ah penyalahgunaan inhalan.

Akta yang sesuai digubal dalam konteks ini ialah Akta dan Penyalahgunaan Inhalan. Akta ini akan merangkumi definisi bahan-bahan inhalan termasuk gam, aerosol, thinner, dan sebagainya.

Selain itu seperti juga Akta Penagih Dadah Dan Pemulihan (Rawatan dan Pemulihan) 1983 (Pindaan 1998) penulis berpendapat perlu ada satu akta seperti ini.

Dalam konteks tabiat menghidu ini, dicadangkan agar Akta Penyalahgunaan Inhalan dan Pemulihan bagi membantu dan mengawal penghidu-penghidu untuk kembali pulih. Jika sebelum ini penghidu gam yang ditangkap tidak boleh ditahan tetapi hanya diberikan kauceling yang tidak menjamin mereka untuk tidak akan mengulangnya lagi kerana tidak dihukum. Namun, dengan adanya penguatkuasaan akta tersebut, diharapkan mereka akan dapat dipulihkan.

Pusat pemulihan penyalahgunaan inhalan yang berperanan sama seperti pusat serenti untuk penagih dadah wajar ditubuhkan di bawah Akta ini. Suatu agensi untuk memantau kegiatan ini juga perlu ditubuhkan sama seperti peranan yang dimainkan oleh Agensi Antidadah Kebangsaan (AADK).

Sebenarnya agensi seperti ini telah lama wujud di luar negara khususnya di Amerika Syarikat iaitu National Inhalant Prevention Coalition - Youth Use of Inhalants and Aerosol. Penubuhan institut ini dilihat begitu berkesan dan turut membantu menyumbangkan peranan yang besar dalam menangani gejala ini. Berdasarkan kepada perbincangan ternyata bahawa perbuatan atau tabiat menghidu gam ini merupakan satu penyakit sosial yang mendatangkan keburukan sarna ada dari segi kesihatan mahupun sosial dan perlu di atasi.

Namun kesedaran dan keprihatinan orang ramai dan pihak-pihak tertentu masih kurang terutamanya berbanding dengan penyalahgunaan dadah. Masyarakat beranggapan masalah ini tidak serius dan memandang remeh walaupun sebenarnya ia merupakan 'wabak' yang semakin menular jika tidak dibendung dengan segera. Tetapi lebih daripada itu selain daripada penggubalan undang-undang, perlu wujudnya kesedaran di segenap susur galur masyarakat yang bertitik tolak daripada institusi keluarga. Peranan institusi keluarga khususnya ibubapa tidak hanya terhad kepada menyediakan keperluan malah memastikan anak-anak tidak mudah dipengaruhi dengan gejala hidu gam ini.

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Model Komunikasi Dalam Naskah *Lontara Attorioloang Ri Wajo*

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ABSTRAK. Naskah merupakan salah satu sumber maklumat mengenai kondisi masa lalu, sekaligus memperlihatkan kemajuan suatu bangsa dalam hal literasi. Mereka mendokumentasikan keberadaan mereka melalui media tulis, dengan menciptakan aksara sesuai dengan bahasa yang mereka gunakan.

Naskah *Lontara Attorioloang ri Wajo* adalah naskah yang ditulis dengan aksara Bugis, dengan penekanan pada dialog/komunikasi yang terjadi di antara tokoh-tokoh atau pelaku peristiwa. Oleh karena itu peneliti akan melihat bagaimana model komunikasi antara komunikator dengan komunikan, dimensi isi (pesan), dan dimensi hubungan di antara tokoh-tokoh tersebut.

Penelitian ini adalah penelitian kualitatif dengan metode deskriptif. Peneliti akan mengkaji naskah dengan cara memilah-milah model komunikasi, dimensi pesan, dan dimensi hubungan antara tokoh (komunikator dan komunikan). Analisa yang peneliti gunakan adalah analisa isi.

Hasil penelitian menunjukkan model komunikasi satu arah dan dua arah. Model komunikasi dua arah lebih dominan terjadi daripada model komunikasi satu arah. Dimensi isi atau pesan meliputi perjanjian, perdamaian, persaudaraan, penaklukan, undangan, pemberian, kesepakatan, maklumat, peringatan, *pappaseng* (pesan-pesan), pertolongan, sumpah, pemberontakan dan perintah. Adapun dimensi hubungan antar komunikator dan komunikan adalah hubungan antar raja, raja dan utusan, serta raja dan rakyatnya.

KATA KUNCI: *Model Komunikasi, Dimensi Hubungan, Dimensi Isi, Naskah Lontara*

1 PENDAHULUAN

Naskah *Lontara Attorioloang ri Wajo* merupakan naskah yang diterjemahkan oleh Besse Wahidah. Naskah ini ditemukan oleh tim pengumpul naskah dari Lembaga Penelitian dan Pengabdian Masyarakat Sekolah Tinggi Agama Islam Negeri (STAIN) Pontianak sekarang Institut Agama Islam Negeri (IAIN) Pontianak pada seorang kolektor benda-benda kuno bernama Mul'am keturunan Bugis, tinggal di Kabupaten Sambas provinsi Kalimantan Barat.

Kondisi naskah *Lontara Attorioloang ri Wajo* sudah dalam keadaan tidak utuh, beberapa bahagian di awal dan di tengah sudah ada yang hilang, dan pula bahagian pinggir lembaran naskah buram dan tak mampu lagi dibaca yang mengakibatkan kurang bersambungannya ceritera dan kurang utuhnya maklumat dari beberapa peristiwa. Naskah *Lontara Attorioloang ri Wajo* menandakan bahawa Sulawesi Selatan menyimpan tradisi penulisan naskah yang kaya. Naskah ini ditulis dalam aksara lontara yang berbahasa Bugis. Awalnya tulisan Bugis di daun *lontara* (sejenis palem), dan ini telah menjadi istilah yang digunakan kebanyakan naskah dari wilayah ini, terlepas daripada media apa yang mereka gunakan dalam menulis. Keberadaan naskah *Lontara Attorioloang ri Wajo* di Sambas kemungkinan besar dibawa oleh para perantau Bugis yang berasal daripada kalangan istana kerajaan Wajo Sulawesi Selatan.

Dalam tulisan Patmawati (2014: 2) yang berjudul "Migrasi Orang Bugis Kalimantan Barat Abad XX-XXI" mengatakan bahawa orang Bugis ramai yang melakukan migrasi ke Kalimantan Barat setelah terjadinya Perjanjian Bungaya pada tanggal 18 November 1667. Para imigran ini ramai daripada kalangan istana bersama para *jua-juanya*, kemungkinan mereka bermigrasi sambil membawa lontara masing-masing, karena pemegang lontara menandakan salah satu bukti bahawa mereka adalah keturunan Kerajaan Wajo. Hal senada juga diungkapkan oleh Andi Ima Kesuma (2004: 77), bahawa selanjutnya terjadi migrasi besar-besaran dari Wajo ke Pontianak Kalimantan Barat pada tahun 1931-1932.

Hal pertama yang kami lakukan sebagai peneliti adalah melatinkan aksara Lontara Attorioloang ri Wajo dan menerjemahkannya. Akhirnya menganalisa apa saja yang terkandung dalam naskah tersebut. Hasil analisa naskah menunjukkan bahwa penulis naskah menginformasikan beberapa peristiwa yang terjadi di Wajo dalam bentuk dialog antara tokoh atau pelaku sejarah. Hanya pada halaman 12 dan 13 kejadian dituturkan dalam bentuk deskripsi.

Selanjutnya peneliti melakukan pengkodean terhadap model komunikasi yang berlangsung dalam naskah Lontara Attorioloang ri wajo, komunikator dan komunikan, serta pesan yang terdapat dalam komunikasi tersebut. Oleh karena itu, dalam penelitian ini akan melihat model komunikasi, dimensi isi (pesan), dan dimensi hubungan di antara tokoh-tokoh tersebut.

Penelitian naskah Lontara Attorioloang ri Wajo adalah penelitian kualitatif dengan metode deskriptif. Analisa yang peneliti gunakan adalah analisa isi. Dalam mengungkap data-data yang terdapat dalam naskah, peneliti melakukan studi kepustakaan yang berkaitan dengan tema penelitian. Peneliti juga melakukan wawancara kepada sesepuh di tanah Wajo yang memiliki pengetahuan tentang kejadian yang dimaklumkan oleh naskah dan kata-kata atau kalimat yang susah dipahami oleh peneliti karena sudah tak dituturkan lagi oleh penutur bahasa ini. Adapun studi kepustakaan digunakan untuk menjelaskan hal-hal yang berhubungan dengan teori dan penelitian yang berkaitan dengan tema ini.

Hasil penelitian menunjukkan model komunikasi satu arah dan dua arah. Dimensi isi atau pesan meliputi perjanjian, perdamaian, persaudaraan, penaklukan, undangan, pemberian, kesepakatan, maklumat, peringatan, *pappaseng* (pesan-pesan), pertolongan, sumpah, pemberontakan dan perintah. Adapun dimensi hubungan antar komunikator dan komunikan adalah hubungan antar raja, raja dan utusan, serta raja dan rakyatnya.

2 SEKILAS TENTANG SAMBAS

Sambas berada di kawasan pesisir pantai pulau Borneo, penduduknya telah banyak menerima pengaruh kebudayaan luar. Penemuan arkeologi di Sambas, misalnya menunjukkan bahwa agama Hindu pernah ada di wilayah itu pada kira-kira abad kedelapan Masehi (Aju dan Zainuddin Isman, 2013: v). Zulkifli Abdillah menulis bahwa ekspedisi Majapahit pada abad ke 14 Masehi sangat berperan penting terhadap berdirinya kerajaan Sambas Tua yang diawali oleh pemerintahan yang dipimpin oleh Raden Janur dengan pusat pemerintahan di daerah Paloh (Zulkifli Abdillah, 2010: 263).

Pada pertengahan abad ke 15 M, pemerintahan di Paloh dipindahkan ke Kota Lama, Benua Bantanan Tempapan, berjarak sekitar 36 km kearah Barat Kota Sambas sekarang. Pada tahun 1550 M, pemerintahan di Kota Lama dipimpin oleh Ratu Sepudak dan kemudian dikenal dengan nama Kerajaan Hindu Ratu Sepudak atau Kerajaan Sambas lama. Ratu Sepudak berasal dari keturunan Batara Majapahit yang masih menganut agama Hindu. Dia mempunyai dua orang putri, Raden Mas Ayu Anom dan Raden Mas Ayu Bungsu. Raden Mas Ayu Bungsu yang menikah dengan Raja Tengah yang merupakan keturunan Raja Brunai (Erwin Mahrus dkk., 2003: 1).

Letak geografis pelabuhan Sambas yang strategis yaitu berdekatan dengan Malaka, Selat Melaka, Laut Cina Selatan, dan Singapura sebagai basis perdagangan internasional sangat menguntungkan proses perkembangan kota. Munculnya jalur pelayaran maritim dan sungai sebagai fasilitas untuk menyelenggarakan transportasi dan komunikasi telah mendorong semakin ramainya perdagangan di kawasan ini. Kegiatan ekspor-impur semakin meningkat. Hal ini juga disokong oleh kebijakan Sultan Abubakar Tajuddin I (berkuasa 1793-1825) yang telah menyediakan tempat khas kepada para pendatang. Untuk kediaman orang dari Siak Sri Inderapura, Riau disediakan satu tempat yang diberi nama "Kampung Tanjung Rengas", orang dari India Selatan disediakan "Kampung Nagur", sedangkan dari Sulawesi disediakan "Kampung Bugis" (Virginia Matheson Hooker, 1991: 220-221) dan (Pabali H. Musa, 2003: 36). Bahkan sultan juga memberi tempat bagi bangsa-bangsa asing seperti Belanda sebuah lokasi yang disebut "Tanjung Belanda".

Semasa kerajaan Sambas dipimpin oleh Sultan Muhammad Syafiuddin II banyak melakukan perubahan menuju kearah kemajuan kerajaan Sambas. Pada tahun 1872 didirikan sebuah sekolah dan masjid yang baru di Kota Sambas atas biayanya sendiri. Dengan surat

keputusan Sultan masing-masing tanggal 29 Desember 1903 dan 1 Desember 1910 didirikan sekolah Bumiputera Kelas II dan *Special School*. Lima tahun kemudian didirikan sekolah agama, Madrasah Sultaniah. Untuk meningkatkan hasil pertanian dan kelancaran perhubungan telah digali terusan-terusan: Kartiasa, Sebangkau, Simpalik, Serangau, Sagu, Parit Baru, parit Sibuk, dan lain-lain. Di sepanjang terusan tersebut ditanami pohon-pohon yang bermanfaat. Pada tahun 1918-1923 diperintahkan membuat sebuah jalan raya yang menghubungkan Sambas dengan Pemangkat, Singkawang dan Bengkayang (Zulkifli Abdillah, 2010: 271-272).

Sultan Muhammad Syaifuddin II memerintah selama 56 tahun. Sultan selalu berusaha untuk memajukan dan meningkatkan taraf hidup rakyatnya, bahkan tidak ketinggalan untuk menuntun rakyatnya belajar agama Islam, sehingga tidak menghairankan apabila Sambas mampu melahirkan ulama hebat, di antaranya Ahmad Khatib as-Sambasi dan Basuni Imran.

3 MODEL KOMUNIKASI

Model ialah suatu gambaran yang sistematis dan abstrak, dimana menggambarkan potensi-potensi tertentu yang berkaitan dengan berbagai aspek dari sebuah proses (Hafied Cangara, 2010: 39). Sedangkan komunikasi adalah semua prosedur di mana pikiran seseorang boleh mempengaruhi yang lain. Komunikasi juga dapat dikatakan berlalunya maklumat dari satu tempat ke tempat yang lain (Edi Santoso, Mite Setiansah, 2010: 5). Jadi, model komunikasi menurut Serene dan Mortensen merupakan deskripsi ideal mengenai apa yang dibutuhkan untuk terjadinya komunikasi (Deddy Mulyana, 2001: 121).

Dalam naskah Lontara Attorioloang ri Wajo menunjukkan adanya dua model komunikasi yakni komunikasi satu arah dan komunikasi dua arah. Model komunikasi satu arah atau model analisis dasar komunikasi adalah model klasik atau model pemula komunikasi yang dikembangkan sejak Aristoteles. Aristoteles membuat model komunikasi yang terdiri atas tiga unsur, yakni:



Model komunikasi satu arah dalam naskah Lontara Attorioloang ri Wajo menunjukkan belum adanya penggunaan media dalam berkomunikasi. Hal ini bisa dimengerti karena media seperti surat kabar, radio, dan televisi belum tersedia. Model ini dipergunakan sebanyak 4 (empat) kali, terdapat di halaman 4, 16-17, 19 dan 21.

Model komunikasi satu arah dalam naskah Lontara Attorioloang ri Wajo di antaranya dapat dilihat dalam *pappaseng*. *Pappaseng* adalah pesan-pesan yang berisi amanat-amanat yang disampaikan Arung Matoa kepada rakyatnya. Pesan Arung Matoa (Raja Wajo), mengenai larangan berbuat sesuatu yang bisa merusak tanah:

“Aja’ mupogau solaiengngi tanamu, tellu ritu solaengngi tanae seuwwani dekkua tannia ade’na tanae ripogau, maduanna dekkua mataukki mappangaja’ ri arungnge, matellunna arungnge nalao saromase ri wanuwalaing. Dua toritu pedecengi tanae, sewwani tessi attampu’tapukengnge dekkua sisalai, masseajing, maduawanna simallapparengnge dekkua purai sisala masseajing. Dua toritu pejariwi tanae, sewwani riasalangnge naddampeng tennapolai pangaja’, maduawanna dekkuamma arungngi arungnge”. (Janganlah kalian berbuat sesuatu yang boleh merusak tanah/kampung kalian. Tiga hal yang merusak tanah kalian, yaitu: 1) melakukan sesuatu yang bukan merupakan adat istiadat dari tanah/wilyah tersebut, 2) takut memberi nasehat atau mengingatkan suatu kesalahan kepada Arung (pemerintah), 3) Arung (raja/pemerintah) *lao saromase* (meminta belas kasihan) kepada daerah lain, sesama Arung. Dua hal yang membuat tanah atau suatu wilayah menjadi baik, yaitu: 1) tidak saling memendam dendam dan tidak saling berselisih sesama saudara keluarga, 2) saling melapangkan dada jika sudah berselisih dengan saudara atau keluarga.

Adapula dua hal yang membuat tanah atau suatu wilayah menjadi buruk, yaitu: 1) jika memaafkan tapi tidak diiringi nasehat/mengingatkan, 2) seorang Arung tidak mewarisi sifat Arung.

Adapun model komunikasi dua arah dalam naskah Lontara Attorioloang ri Wajo menunjukkan model proses komunikasi, meminjam istilah Osgoog dan Schramm dalam (Hafied Cangara, 2010: 45-46) disebut model sirkular, model yang memperhatikan peranan sumber dan penerima sebagai pelaku utama komunikasi.

Model komunikasi sirkular melihat pelaku komunikasi baik sumber maupun penerima mempunyai kedudukan yang sama. Oleh karena itu, proses komunikasi dapat dimulai dan berakhir di mana dan kapan saja. Model komunikasi sirkular ini merupakan model dominan dalam Naskah Lontara Attorioloang ri Wajo. Setiap halaman mengandung komunikasi dua arah dengan model sirkular, kecuali halaman 1, 12 dan 13.

Salah satu contoh komunikasi dua arah dengan model sirkular dapat dilihat dalam Naskah Lontara Attorioloang ri Wajo dalam dialog antara Arung Matoae Lamangkace Tou Damang (Raja Wajo) dengan Karaeng Matoae ri Gowa (Raja Gowa). Arung Matoae Lamangkace Tou Damang mengatakan:

“Nasabbi Dewata Sewwae, naiyya kupoadakko iya malempukku ri Dewata Sewwae ri padakku tau iyana kumalampe sunge'kumeana kee'ppo naiya kuparala ase tekkube'llei Dewatae”

(disaksikan oleh Tuhan Yang Maha Esa, yang ingin saya sampaikan padamu bahawa saya berlaku jujur kepada Tuhan Yang Maha Esa dan jujur ke sesama manusia, itulah mengapa saya memiliki umur yang panjang, memiliki anak cucu, dan panen yang banyak. Saya tak pernah berdusta kepada Tuhan Yang Maha Esa).

Karaeng Matoae bertanya:

“Pekkugi ancaji lempue ri Dewatae enrengnge ri padatta' tau?”

(Bagaimana caranya berlaku jujur kepada Tuhan Yang Maha Esa begitu pula berlaku jujur kepada sesama?).

Arung Matoa menjawab:

“Iyya lempue ri Dewatae tettau bawangngi winruna apa' iya tagau bangngi winruna nagelliwi dewatae. Naiya lempue ri padatta tau dekkuwa salai taddampengi tapaolaiwi pangaja apa tessielorengngi maja' padatta tau. Naiyya dekkualaoowa rimusu iyana kuellauwwe lau ri Dewata sewwa iyapa kuanu padakku tau naelorengnge Dewatae mate. Naiya tebbelleiwi Dewatae massei ri nawa-nawakku iya mua taengkana winruna mua Dewatae”.

(Adapun jujur kepada Tuhan Yang Maha Esa yaitu tidak berbuat dzalim kepada makhluk-Nya, jika berbuat dzalim kepada makhluk-Nya maka ia akan murka. Adapun jujur kepada sesama manusia, yaitu jika ia berbuat salah maka maafkanlah dan diiringi dengan nasehat karena tidak saling menginginkan dalam keburukan. Adapun saya tidak menginginkan musuh karena saya minta Tuhan Yang Maha Esa untuk dijauhkan. Nanti saya membunuh jika Tuhan Yang Maha Esa menakdirkan ia mati. Saya sudah menanamkan dalam ingatan untuk tidak berdusta kepada Tuhan Yang Maha Esa karena kita merupakan makhluk Tuhan Yang Maha Esa, dan berbuat sesuatu jika disenangi oleh Tuhan Yang Maha Esa).

4 Dimensi Isi (Pesan)

Dimensi isi menunjukkan muatan (isi) komunikasi, yaitu apa yang dikatakan. Dimensi isi disandi secara verbal (Deddy Mulyana, 2001: 99). Kode verbal dalam pemakaiannya menggunakan bahasa. Bahasa dapat didefinisikan seperangkat kata yang telah disusun secara berstruktur sehingga menjadi himpunan kalimat yang mengandung arti (Hafied Cangara, 2010: 99).

Naskah Lontara Attorioloang mengandung 15 pesan. Pesan-pesan itu adalah sebagai berikut: (1) Perjanjian Raja Wajo (Arung Matoae) dengan orang Macanang; (2) Perjanjian antar Kerajaan; (3) Permohonan Perdamaian; (4) Permohonan Persaudaraan; (5) Penaklukan; (6) Undanguan; (7) Pemberian Barang sebagai Tanda Persaudaraan; (8) Kesepakatan; (9) Maklumat; (10) Pesan Arung MatoaE perihal tentang Tuhan; (11) Pesan Arung MatoaE mengenai hal-hal yang

memperbaiki negeri dan yang merusak tanah; (12) Nesehat berbuat jujur dan beritikad baik; (13) Pemberontakan; (14) Perintah dan (15) Permintaan.

Untuk lebih jelas mengenai pesan dan frekuensinya dapat dilihat dalam tabel berikut:

Pesan	Frekuensi	Halaman
Perjanjian Raja Wajo (Arung MatoaE) dengan Orang Macanang	1 Kali	1
Perjanjian Antara Kerajaan	7 Kali	2-3, 4-5, 5, 6, 21, 21 dan 22
Permohonan Perdamaian	2 Kali	2 dan 18
Permohonan Persaudaraan	3 Kali	3, 14-16 dan 17
Penaklukan	5 Kali	3-4, 4,5, 6 dan 22
Undangan	2 Kali	4 dan 10-11
Pemberian Tanda Persaudaraan	2 Kali	6 dan 14-16
Kesepakatan	5 Kali	7, 7, 18,19dan 20
Maklumat	2 Kali	8 dan 11
Pesan Arung MatoaE Perihal Tuhan	2 Kali	14-16 dan 16
Pesan Arung hal-hal yang memperbaiki negeri dan yang merusak Tanah	1 Kali	16-17
Nasehat Berbuat Jujur dan Beritikad Baik	2 Kali	14-16 dan 16-17
Pemberontakan	1 Kali	19
Perintah	1 Kali	21
Permintaan Tanda Persaudaraan	2 Kali	17 dan 21

Salah satu contoh pesan yang disampaikan Arung MatoaE (Raja Wajo) kepada Karaeng MatoaE ri Gowa yakni pesan-pesan tentang Tuhan Yang Maha Esa.

Berkatalah Arung MatoaE:

“Dewata sewae seddimi suronami maega”

(Sesungguhnya Tuhan Yang Maha Esa itu cuma satu tetapi utusan-Nya saja yang banyak).

Karaeng MatoaE bertanya:

“iyyaga Dewata sewwae tekkeana’ ga tekke ama’ ga.”

(Apakah Tuhan Yang Maha Esa itu tidak memiliki anak dan tidak memiliki ibu?)”

5 DIMENSI HUBUNGAN

Dimensi hubungan menunjukkan bagaimana cara mengatakannya yang juga mengisyaratkan bagaimana hubungan para peserta komunikasi itu, dan bagaimana seharusnya pesan itu ditafsirkan. Oleh karena itu dimensi hubungan disandi secara nonverbal (Deddy Mulyana, 2001: 99).

Dimensi hubungan memainkan peran penting dalam proses komunikasi, sebab suatu pesan yang sama akan memiliki makna yang berbeza apabila disampaikan kepada orang yang berbeza dan penyampai pesan juga berbeza. Dimensi hubungan dapat dilihat dalam dua hal yakni: hubungan perasaan dan hubungan ketergantungan. Hubungan perasaan mengacu pada hubungan yang secara emosional intensif, sementara hubungan ketergantungan mengacu pada instrumen perilaku antarpribadi, seperti membutuhkan bantuan, membutuhkan persetujuan, dan mencari kedekatan (Sasa Djuarsa Sanjaya, 2007: 242).

Dimensi hubungan antar komunikator dan komunikan dalam naskah Lontara Attorioloang ri Wajo adalah hubungan antar raja, raja dan utusan, serta raja dan rakyatnya. Salah satu contoh hubungan antar raja dalam ungkapan Lontara Attorioloang ri Wajo dapat dilihat pada dialog Karaeng MatoaE ri Gowa dengan Arung MatoaE ri Wajo. Karaeng Matoae ri Gowa berkata:

“Iyamai kulaoang ancaji ripabbirittao towarani mumalampe sunge muparala ase mukeana kee’ppo amaseangnga mualai cedde kuduappotong muanakengnga muajariwa’maupe’ ammana’ idi kuola malampe sunge’ kuparala asekukeana’ kee’ppo apa’ iya’nataro karaengnge makkedangi tanae rigowa”.

(Adapun kedatanganku ini karena mengetahui berita tentang keberanianmu. Semoga engkau panjang umur dan selalu berhasil panen, dan memiliki banyak anak cucu. Kasihanilah saya dan ambillah sedikit, dua bahagian dan angkatlah aku menjadi anakmu. Ajarilah saya, supaya saya bisa panjang umur, berhasil panen (banyak rejeki) dan memiliki anak cucu. Karena sayalah yang dititipioleh karaengnge tanah Gowa).

Arung Matoa Lamangkace Tou Damang menjawab:

“*Ala kuagi riaggurngng ri dewatae, iyani tau namasei Dewatae iyani malampe’ sunge naparala ase*”.

(Apa yang hendak diajarkan. Sesungguhnya semua sudah diajarkan, siapa yang disayangi oleh dewata itulah yang dipanjangkan umurnya, dan berhasil panen)

6 KESIMPULAN

- a. Naskah Lontara Attorioloang memperlihatkan dua model komunikasi yakni komunikasi satu arah dan komunikasi dua arah.
- b. Naskah Lontara Attorioloang mengandung 15 pesan. Pesan-pesan itu adalah sebagai berikut: (1) Perjanjian Raja Wajo (Arung Matoae) dengan orang Macanang; (2) Perjanjian antar Kerajaan; (3) Permohonan Perdamaian; (4) Permohonan Persaudaraan; (5) Penaklukan; (6) Undangan; (7) Pemberian Barang sebagai Tanda Persaudaraan; (8) Kesepakatan; (9) Maklumat; (10) Pesan Arung MatoaE perihal tentang Tuhan; (11) Pesan Arung MatoaE mengenai hal-hal yang memperbaiki negeri dan yang merusak tanah; (12) Nesehat berbuat jujur dan beritikad baik; (13) Pemberontakan; (14) Perintah dan (15) Permintaan.
- c. Dimensi hubungan antar komunikator dan komunikan dalam naskah Lontara Attorioloang ri Wajo adalah hubungan antar raja, raja dan utusan, serta raja dan rakyatnya.

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ABSTRAK. Kajian komunikasi antarbudaya selama ini menyebutkan bahawa masyarakat Asia (termasuk Indonesia) memiliki kecenderungan komunikasi *High Context Culture* (HCC), bukan *Low Context Culture* (LCC) sebagaimana dianut oleh majoriti masyarakat Eropah dan Amerika. Kerana itu, kajian ini dilakukan untuk menguji kecenderungan konteks budaya tersebut dalam komunikasi antara mahasiswa di IAIN Pontianak, dengan menggunakan teknik korespondensi dalam pengumpulan data, dan analisis pola budaya Edward T. Hall sebagai kerangka kerja untuk menganalisis budaya komunikasi *High Context* dan *Low Context*, atau campuran kedua-duanya. Kemudian pola budaya tersebut dikaji dalam aspek analisis sikap dan gaya berkomunikasi mahasiswa dalam konteks *pertemanan*, *persahabatan*, dan *sosial*.

Hasil kajian ini mendapati wujudnya ketiga-tiga pola budaya tersebut dalam komunikasi mahasiswa, dari budaya *high context* (HCC), budaya *low context* (LCC), hingga budaya campuran. Kerana itu, hasil kajian ini menyimpulkan adanya kecenderungan LCC yang *lebih dominan dalam sikap*, dan HCC *dalam gaya* komunikasinya; Dalam *konteks pertemanan*, kecenderungan utama *sikap* komunikasi mahasiswa adalah budaya campuran (LCC & HCC), selanjutnya HCC, kemudian LCC. Sedangkan dari sisi *gaya* lebih cenderung LCC, seterusnya campuran, dan HCC; dalam *konteks persahabatan*, kecenderungan utama *sikap* komunikasi mahasiswa adalah LCC, baru selanjutnya HCC dan campuran. Sedangkan dari sisi *gaya* lebih cenderung HCC, selanjutnya LCC dan campuran; dalam *konteks sosial*, kecenderungan utama komunikasi mahasiswa adalah LCC, selanjutnya campuran dan HCC, baik dalam *sikap* maupun *gaya* komunikasinya.

KATAKUNCI: komunikasi, konteks budaya, HCC, LCC, komunikasi antarbudaya.

1 PENDAHULUAN

Kebelbagaian budaya adalah sebuah realitas yang tidak terbantahkan (*irrefutable*). Bahkan keberbagaian tersebut merupakan satu kemestian yang bersifat alamiah dan *sunnatullah* (lihat a.l. Q.S. 5/Al-Maidah: 48; Q.S. 49/Al-Hujarat: 13). Kebelbagaian itu (apapun bentuknya) sesungguhnya adalah hukum alam dan diciptakan oleh Yang Maha Kuasa. Kerana itu sungguh tidak sepatutnya apabila kebelbagaian tersebut ditempatkan sebagai akar masalah terhadap banyak permasalahan sosial dan konflik dalam kehidupan manusia.

Sebagai sebuah fitrah yang alamiah, kepelbagaian itu adalah bahagian daripada kehidupan kita. Dimana setiap kita sesungguhnya dilahirkan dan hidup dalam budaya yang berbeza, baik etnik, agama, mahupun kelas sosial dan sebagainya. Dalam, dan dengan perbezaan itulah setiap kita belajar tentang diri dan kehidupan. Budaya dengan segala perbezaan itu pula yang mengajarkan banyak hal dalam kehidupan kita, mengajarkan kita berkomunikasi dengan cara tertentu, atau dengan bahasa tertentu pula. Budaya pula yang mengajarkan kita akan sesuatu yang disebut “baik” dan atau “tidak baik”, “benar” atau “salah”, “beradab” atau “biadab”, dan sebagainya. Dari dan dengan budaya itu jualah setiap kita mengenal sesuatu itu sebagai bernilai indah, cantik, menarik, sopan santun, kasar,

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atau bahkan benci dan cinta. Intinya bahawa, budaya adalah kehidupan kita, dan keseluruhan cara hidup yang kita jalani².

Berangkat daripada kenyataan bahawa budaya itu beragam, dan budayalah yang mengajarkan banyak nilai dalam kehidupan kita, maka menjadi suatu kemestian pula bagi semua kita untuk sedar bahawa nilai-nilai sosial dalam kehidupan kita juga mungkin berbeza. Karenanya diperlukan kemampuan yang baik dalam berkomunikasi antarabudaya, termasuk beradaptasi dengan budaya yang lain (untuk perbandingan, lihat kajian Abdul Latif Ahmad, dkk, 2015). Apa yang dinilai baik atau benar pada suatu budaya, belum tentu dianggap baik dan benar pada budaya yang lain. Sesuatu yang dianggap patut dan tidak patut pada sebuah budaya (komuniti sosial), belum tentu diakui sebagai kepatutan dan atau tidak-patutan pada budaya (komuniti) yang lain.

Artikel ini mengetengahkan kajian tentang “konteks budaya dalam komunikasi antarabudaya pada mahasiswa IAIN Pontianak”. Selanjutnya, fokus tersebut dikaji melalui tiga aspek penelitian yang meliputi; 1) budaya komunikasi dalam *konteks pertemanan*; 2) budaya komunikasi dalam *konteks persahabatan*; dan 3) budaya komunikasi dalam *konteks hubungan sosial*.

Kajian ini menggunakan pendekatan kualitatif dan metode deskriptif, dengan teknik utama dalam pengumpulan data menggunakan lembar korespondensi³. Data-data inilah yang selanjutnya dianalisis secara siklikal (*siklus*) berdasarkan pola budaya dalam konsep Edward T. Hall, yang meliputi *High Context Culture* (HCC) dan atau *Low Context Culture* (LCC), serta satu kemungkinan budaya campuran (HCC dan LCC).

2 KONTEKS BUDAYA & KOMUNIKASI ANTARABUDAYA

2.1 Konteks Budaya

Dalam praktek komunikasi antarabudaya, konteks budaya itu diwujudkan dalam bentuk gaya berkomunikasi yang didasarkan/dipengaruhi oleh sedikitnya dua faktor; 1) perbezaan budaya partisipannya; 2) situasi dan kondisi ketika komunikasi dilangsungkan. Untuk kajian ini, konteks budaya dimaksud mengikuti teori konteks budaya yang dikemukakan oleh Edward T. Hall (1976) sebagai kerangka analisisnya, yakni budaya konteks tinggi (*High Context Culture*) dan budaya konteks rendah (*Low Context Culture*), (lihat dalam Rogers & Stienfatt, 1999: 90-94).

2.1.1 HCC dalam Komunikasi Antarabudaya

High Context Culture (HCC)⁴ adalah satu budaya berkomunikasi yang didasarkan pada makna-makna tertentu dalam sebuah hubungan berdasarkan kepercayaan, nilai dan norma individu. Dalam hal ini adalah nilai kesopanan, dan etika dalam menyampaikan pesan komunikasi (lihat dalam Rogers dan Stienfatt, 1999: 90). Dengan kata lain, HCC dapat dipahami sebagai satu kebiasaan komunikasi yang dilakukan dengan penuh seni, halus, dan terkadang bertele-tele demi alasan “kesopanan dan kesantunan” (Ibrahim, 2009: 54; Folisa & Fajar Junaidi, 2015: 104). Gaya berkomunikasi yang HCC ini cenderung tidak langsung pada apa yang dimaksudkan, tidak *to the poin* dan tidak berterus terang, sehingga terkesan “tidak jujur”. Kerana itu, diantara ciri

² Hal ini selaras dengan takrif budaya yang diberikan oleh Edward T. Hall dengan pernyataan; *the culture is the total way of life of a people, composed of their learned and shared behavior patterns, values, norms, and material objekts*.

³ Korespondensi yang dimaksudkan sebagai teknik pengumpulan data ini merujuk pada makna Teori kebenaran, bukan makna umum sebagai kegiatan surat-menyurat. Korespondensi dalam teori kebenaran (*The Correspondence Theory of Thruth*) memandang bahawa kebenaran

adalah kesesuaian antara pernyataan tentang sesuatu dengan kenyataan sesuatu itu sendiri (Lihat dalam Suriasumantri, 1990). Dengan kata lain, korespondensi digunakan sebagai teknik pengumpulan data disini merupakan pinjaman kepada metodologi penelitian filsafat, khususnya analisis teori kebenaran.

⁴ Beberapa penulis ilmu komunikasi menggunakan istilah yang sedikit berbeza dalam bidang ini, Filosa dan Fajar Junaidi (2015) misalnya yang menggunakan sebutan *High Context Communication* untuk HCC dan *Low Context Communication* untuk LCC. Namun pada substansinya, apa yang dibicarakan dalam HCC dan LCC sama saja, yakni mengenai perbezaan budaya dan gaya berkomunikasi antarbudaya. komunikasi orang dari budaya ini menurut Hall adalah *ambiguity* dan *obscurity* (dalam Rogers dan Stienfaat, 1999; Oluga, 2012)⁵.

2.1.2 LCC dalam Komunikasi Antarabudaya

Low Context Culture (LCC) menurut Hall (1976) adalah budaya komunikasi perseorangan yang kurang mementingkan proses dibandingkan hasil, atau lebih mengutamakan ketersampaian pesan daripada aturan menyampaikan pesan (lihat dalam Rogers dan Steinfatt, 1999: 91). Gaya berkomunikasi orang dari budaya LCC lebih menginginkan pesan yang jelas, tunggal dan tidak bertele-tele, bahkan terkesan mengabaikan etika kesopanan dan “sombong”. Kerana itu, dapat dipahami bahawa LCC adalah kebiasaan komunikasi yang *to the point*, berterus terang, tanpa basa-basi, sehingga terkesan “jujur” bahkan “blak-blakan” (Ibrahim, 2009: 54-55; Liliweri, 2003: 116-118). Dalam prakteknya, orang dari budaya konteks rendah (LCC) cenderung memiliki gaya komunikasi yang praktis, singkat, dan langsung terhadap pesan yang disampaikan (pesannya *eksplisit*), sehingga terkesan lebih mudah dipahami pesannya. Singkatnya, menurut Edward T. Hall, orang dari budaya LCC lebih mementingkan kode verbal dalam berkomunikasi (lihat dalam Filosa & Fajar Junaidi, 2015: 104).

2.2 Komunikasi Antarabudaya

Komunikasi antarabudaya (*intercultural communication*) adalah komunikasi antar orang-orang dari kultur yang berbeza, baik kepercayaan, nilai maupun cara berperilaku. Sebab setiap orang akan berkomunikasi seperti apa yang diajarkan oleh budayanya (Lihat dalam Devito, 1997: 479). Kerana itu, studi komunikasi antarabudaya adalah mengkaji seluk beluk komunikasi di antara partisipan yang berasal dari kebudayaan yang berbeza, termasuk perbezaan makna yang paling spesifik antarabudaya (Rogers & Stienfaat, 1999: 2).

3 KONTEKS BUDAYA DALAM KOMUNIKASI MAHASISWA

Berdasarkan temuan data di lapangan mengenai masing-masing konteks komunikasi di atas (pertemanan, persahabatan, dan hubungan sosial), dapat diambil satu analisis akhir sebagai sebuah kesimpulan terhadap konteks budaya dalam komunikasi antarabudaya pada mahasiswa IAIN Pontianak, baik menyangkut sikap maupun gaya komunikasinya.

3.1 Sikap Komunikasi Antarabudaya

Analisis ini dilakukan dalam bentuk display keseluruhan skala sikap komunikasi pada masing-masing mahasiswa yang dijadikan sampel, untuk melihat kecenderungan yang paling dominan antara LCC (*low context culture*) dan atau HCC (*high context culture*), sebagaimana tampak dalam tabel berikut.

Tabel: 1
Sikap Komunikasi Antarabudaya

NO	KODE	SIKAP (20)	KETERANGAN/TAFSIRAN
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1	IA (LK)	14	6	LCC: 5 item pernyataan selalu (s), 7 item kadang-kadang (kd), dan 2 item tidak pernah (tp) HCC: 2 item pernyataan selalu (s), 3 kadang-kadang (kd), dan 1 item tidak pernah (tp)
2	TO (PR)	16	6	LCC: 6 (s), 7 (kd), 1 (tp) HCC: 5 (s), 1 (kd) <i>(low context)</i>
3	PH (PR)	13	7	LCC: 9 (s), 4 (kd) HCC: 3 (s), 4 (kd) <i>(low context)</i>
16	AS (LK)	11	8	LCC: 9 (s), 2 (kd) <i>(low context)</i> HCC: 3 (s), 3 (kd), 2 (tp) -Satu pernyataan tidak dijawab

⁵ *Ambiguity* bermakna kemenduaan, dimana pesan yang disampaikan dalam komunikasi tidak bermakna tunggal (satu). *Obscurity* bermakna ketidak-jelasan atau kurang jelas maksudnya. Dalam prakteknya, orang dari budaya HCC cenderung memiliki gaya komunikasi yang tidak langsung, sehingga terkesan lebih sukar dipahami pesannya.

Sumber: *diolah dari data isian (16 lembar korespondensi) dengan analisis teori konteks budaya dalam komunikasi.*

Merujuk data tabel di atas, dapat dipahami bahwa secara umum (majoriti) mahasiswa mahasiswa IAIN Pontianak menganut sikap komunikasi konteks rendah (*low context culture*), dimana sikap keterbukaan, berterus terang, *to the point*, dengan komunikasi langsung, mengemukakan pesan secara jelas dan tegas menjadi ciri komunikasi antarabudaya yang mereka lakukan. Artinya, dalam berkomunikasi, umumnya mahasiswa IAIN Pontianak kurang mengedepankan sikap basa basi dan sindiran. Untuk alasan kejujuran dan keterbukaan mereka lebih cenderung mengabaikan perasaan dan hubungan, serta prinsip-prinsip kesantunan berbahasa dalam berkomunikasi.

Kenyataan sikap komunikasi seperti ini cukup mencengangkan, mengingat umumnya masyarakat nusantara (dalam hal ini Indonesia-Melayu) lebih dikenal dengan kesantunan, kelembutan, dan basa-basi demi menjaga hubungan yang baik antarapribadi (lihat misalnya kajian Syed Hussein Alatas, 1977⁶; Tenas Effendi, 2006⁷). Sikap komunikasi mahasiswa yang lebih dominan *low context* justru berkebalikan dengan sikap (gaya) umum komunikasi masyarakat nusantara selama ini. Kajian Neulip (dalam Filosa dan Fajar Junaidi, 2015: 104) memberikan maklumat terhadap kecenderungan umum sikap komunikasi orang-orang Asia termasuk Indonesia sebagai *High Context*. Sedangkan yang *low context* dianut oleh majoriti orang-orang Eropah, Amerika dan sebagian negara Barat.

3.2 Gaya Komunikasi Antarabudaya

Dari hasil analisis display terhadap keseluruhan skala gaya (*style*) komunikasi pada masing-masing mahasiswa yang dijadikan sampel, terlihat adanya kecenderungan yang paling dominan antara LCC (*low context culture*) dan atau HCC (*high context culture*), sebagai dapat dilihat dalam sajian tabel berikut.

Tabel: 2

Gaya Komunikasi antarabudaya

NO	KODE INF.	KATAGORI KONTEKS			KETERANGAN
		A	B	C	
1	IA (LK)	LC	LC-HC	HC	A= Konteks Pertemanan
2	TO (PR)	HC	LC-HC	HC	LC=4; HC=5; HC-LC=1
3	PH (PR)	HC	HC	HC	
4	IL (PR)	LC	HC	HC-LC	B= Konteks Persahabatan
5	SL (LK)	HC	HC	HC	LC=0; HC=7; LC-HC=3
6	ZL (LK)	HC	HC	HC	
7	AM (PR)	HC-LC	HC	HC-LC	C= Konteks Hubungan Sosial
8	RR (PR)	LC	HC	HC-LC	LC=0; HC=7; HC-LC=3
9	RA (PR)	LC	LC-HC	HC	
10	PS (PR)	HC	HC	HC	

Sumber: diolah dari data isian (korespondensi) dengan analisis teori konteks budaya dalam komunikasi.

⁶ Dalam sebuah karya tentang Melayu yang dimitoskan oleh para penjajah Eropah sebagai kaum pemalas (*the myth of the lazy native*), beliau menjelaskan bahawa sikap yang ditunjukkan oleh kaum Melayu yang enggan tunduk sebagai pekerja kaum kompeni justru adalah kelebihan bagi kaum Melayu. Sikap ini juga mencerminkan martabat dan wibawa kaum Melayu di depan penjajah, yang ditunjukkan dengan sindiran dan basa basi yang baik. Lihat kajian lebih lanjut dalam Syed Hussein Alatas. 1977. *The Myth of The Lazy Native*. Singapore: Universiti of Singapore.

⁷ Begitupun dengan Tenas Effendi yang jelas-jelas menyebutkan bahawa kesopanan, kejujuran, tata krama dan basa basi merupakan identiti kaum Melayu. Semua sikap itu mewarnai dalam setiap tindak tanduk kehidupan masyarakat Melayu, sebagaimana tercermin dalam banyak pengajaran dan petuah Melayu. Lebih jelas sila lihat dalam Tenas Effendi. 2006. *Tunjuk Ajar Melayu*. Jogjakarta: Adicita Karya Nusa.

Data pada analisis tabel di atas (tabel 2) memberikan sebuah pemahaman yang agak berbeza dengan sikap komunikasi pada tabel 1 yang lebih cenderung LCC. Dalam konteks gaya berkomunikasi, mahasiswa IAIN Pontianak memiliki kecenderungan komunikasi dalam gaya konteks tinggi (*high context culture*). Hal ini tampak dengan persentasi keseluruhan yang menunjukkan gaya HCC lebih mewarnai dalam komunikasi mereka, terutama untuk konteks *persahabatan* dan *hubungan sosial* yang masing-masing berada pada angka 7 (HCC) berbanding 0 (LCC), kecuali gaya campuran (LCC-HCC) yang masing-masing ada 3 (tiga). Sementara untuk gaya komunikasi dalam konteks *pertemanan* didapati angka 5 (HCC) berbanding 4 (LCC), dan 1 campuran (LCC-HCC). Lihat dalam kolom keterangan tabel 2.

Angka hasil analisis ini menunjukkan bahawa dalam aspek gaya komunikasi antarabudaya pada mahasiswa menunjukkan kecenderungan budaya konteks tinggi (HCC), dengan gaya berkomunikasi tidak langsung, berbasa basi, santun dan menghargai terutama untuk konteks *persahabatan* dan *hubungan sosial*. Kecuali itu, pada konteks *pertemanan*, mereka memiliki kecenderungan yang hampir berimbang antara *high context* dan *low context*. Artinya bahawa, pada satu waktu, basa basi dan tidak terus terang menjadi pilihan gaya dalam berkomunikasi. Namun, pada waktu yang lain, kejujuran, keterus-terangan dan keterbukaan cenderung menjadi pilihan gaya berkomunikasi mereka. Termasuklah dengan apa yang direfresentasikan dalam gaya komunikasi campuran (LCC & HCC) dalam tabel di atas (A=1, B=3, dan C=3).

Terlepas dari semua kecenderungan di atas, yang pasti, apapun bentuk komunikasi yang dilakukan, apalagi melibatkan partisipan antarabudaya, hanya ada dua kemungkinan pilihan sikap dan gaya komunikasi itu; *pertama*, konteks tinggi (*high context*) atau konteks rendah (*low context*); *kedua*, kedua-duanya dalam situasi dan kondisi tertentu dan saling berbeza. Sebagaimana dapat dipahami dari pernyataan Roger & Stienfatt (1999: 95) berikut:

In each case, do you say directly and clearly what is on your mind, without concern for the other person's feeling? or do you try to be ambiguous and polite, so that you can maintain your friendship with the other person? your choice is one indicator of the extent to which you are low-context or high-context

Dengan demikian, dapat kita pahami bahawa sikap dan gaya komunikasi kita akan sangat bergantung dengan situasi dan kondisi (*konteks*) budaya. Ada kemungkinan dalam situasi tertentu kita lebih cenderung jujur dan berterus terang, bahkan tentang sesuatu yang bisa menyinggung perasaan orang lain. Akan tetapi pada situasi yang lain mungkin saja kita menampilkan gaya berkomunikasi kurang jelas, dengan penuh sopan dan basa basi demi menjaga hubungan dengan lawan bicara. Jika kemungkinan *pertama* yang mendasari komunikasi yang kita bangun, maka kita termasuk budaya konteks tinggi (*high context culture*). Sebaliknya jika kecenderungan *kedua* yang mewarnai dalam komunikasi, maka kita termasuk daripada budaya konteks rendah (*low context culture*), atau mungkin kedua-duanya dalam bentuk budaya campuran.

4 PENUTUP

Sebagaimana fokus kajian ini mengenai “konteks budaya dalam komunikasi antarabudaya mahasiswa IAIN Pontianak Jurusan KPI angkatan 2014/2015”, maka ditemukan bahawa ketiga-tiga konteks budaya sesungguhnya ditemui pada mahasiswa, baik budaya konteks tinggi (*high context culture*), budaya konteks rendah (*low context culture*), mahupun budaya campuran (HCC-LCC). Dengan demikian dapat disimpulkan bahawa secara umum *sikap komunikasi antarabudaya* pada mahasiswa menunjukkan kecenderungan pada budaya konteks rendah (LCC) yang lebih terbuka, langsung pada pesan (*to the point*), bersifat *eksplisit*, dan lebih banyak *verbalistik*. Sementara dari sisi *gaya berkomunikasi* menunjukkan kecenderungan pada budaya konteks tinggi (HCC) yang lebih tertutup, tidak langsung pada pesan (*implicit*), sindiran dan basa basi, serta lebih dominan nonverbal.

Lebih jelas mengenai perbezaan konteks budaya dan gaya komunikasi antarabudaya pada mahasiswa, berikut deskripsi mengenai kesimpulan spesifik gaya komunikasi dalam konteks pertemanan, persahabatan dan hubungan sosial.

a. Konteks Pertemanan.

Dalam konteks pertemanan, budaya komunikasi antarabudaya pada mahasiswa menunjukkan kecenderungan pada budaya campuran (LCC – HCC) sebagai *sikap* yang paling dominan, selanjutnya budaya konteks tinggi (HCC) dan budaya konteks rendah (LCC). Dari sisi *gaya*, komunikasi konteks pertemanan pada mahasiswa lebih cenderung menganut budaya LCC, berikut campuran (LCC-HCC), dan budaya HCC.

b. Konteks Persahabatan.

Dalam konteks persahabatan, budaya komunikasi antarabudaya pada mahasiswa menunjukkan kecenderungan pada budaya LCC sebagai *sikap* yang paling dominan, selanjutnya budaya HCC, dan budaya campuran (LCC-HCC). Dari sisi *gaya*, komunikasi konteks persahabatan pada mahasiswa lebih cenderung menganut budaya HCC, berikutnya LCC dan campuran (HCC-LCC).

c. Konteks Hubungan Sosial.

Dalam konteks hubungan sosial, budaya komunikasi antarabudaya pada mahasiswa menunjukkan kecenderungan pada budaya LCC sebagai *sikap* yang paling dominan, selanjutnya budaya campuran (LCC-HCC), dan budaya HCC. Dari sisi *gaya*, komunikasi konteks hubungan sosial pada mahasiswa lebih cenderung menganut budaya LCC, setelah itu budaya HCC dan campuran (LCC-HCC).

Akhirnya, semoga karya ini bermanfaat untuk siapapun yang telah dengan tulus ikhlas membaca dan memahaminya, khasnya para peminat kajian komunikasi dan komunikasi antarabudaya, *amin*.

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Kecenderungan Berpolitik Dalam Kalangan Belia Melalui Facebook

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ABSTRAK: Ledakan teknologi maklumat telah mewujudkan dunia siber yang unik sehingga menyebabkan wujudnya ruang komunikasi antara komuniti secara bebas tanpa sekatan. Kemunculan rangkaian komunikasi sosial *Social Network Site* (SNS) seperti Facebook, Twitter, Instagram, Linkedt dan sebagainya telah menyebabkan penyebaran sesuatu fahaman atau doktrin kepada komuniti siber tanpa memerlukan komuniti tersebut berinteraksi secara bersemuka. Fenomena tersebut telah menyebabkan wujudnya pelbagai tindak balas dalam kalangan masyarakat khususnya golongan belia yang menggunakan media sosial sebagai wadah mengekspresi pandangan politik mereka. Sehubungan dengan itu, kajian ini akan meneliti sejauhmana persepsi belia Malaysia terhadap iklim politik negara menerusi media sosial iaitu Facebook. Kaedah kajian ini adalah berdasarkan kepada pemerhatian di lapangan serta temubual secara mendalam dengan golongan belia berumur antara 15 hingga 30 tahun. Kajian ini menerapkan kaedah yang digunakan dalam Teori Sistem Kebergantungan Media oleh (Ball- Rokeach, 1985). Kajian ini merumuskan bahawa belia berkecenderungan menggunakan Facebook sebagai pentas ekspresi politik mereka. Dapatan ini disokong oleh hasil temubual dengan responden yang menunjukkan bahawa para belia mempunyai kecenderungan untuk menggunakan media sosial, kekerapan sumber berita dan kriteria peristiwa sebagai alasan mereka menjadikan Facebook pentas untuk berpolitik..

KATA KUNCI: Belia; facebook; Teori Sistem Kebergantungan Media; ekspresi politik; media sosial

1 PENGENALAN

Fenomena komunikasi dalam dunia alam maya yang semakin digemari pada ketika ini ialah media sosial khususnya Facebook. Situasi ini mengakibatkan individu bebas untuk menyuarakan pandangan mereka berhubung tentang isu-isu politik di ruangan siber tersebut. Di Malaysia, dimensi baharu ini menjadi penghubung kepada komuniti siber untuk saling berkongsi pandangan dan pendapat malah menyumbang kepada partisipasi politik secara online. Kini, demokrasi berasaskan internet membuka ruang komunikasi baharu antara komuniti untuk bertukar pendapat serta penyebaran maklumat. Habermas menegaskan bahawa pemikiran logik serta amalan berhujah yang menggalakkan wacana dalam mengembangkan masyarakat yang bersifat demokratik (Papacharissi 2009). Menurut pendapat Habermas ini, terdapat dua syarat yang perlu diberi perhatian bagi mewujudkan perbincangan yang beretika iaitu mengekalkan rasa hormat terhadap pihak lain serta adab bercakap secara sopan. Hal ini kerana pola perkembangan pemikiran manusia dan penggunaan bahasa juga turut berdepan dengan medium terbaru dengan kewujudan ruang maya. Namun, ruang siber dilihat semakin signifikan sebagai satu medium pendekatan bagi lontaran pendapat terhadap pihak pemerintah.

Dasar langit terbuka Malaysia khususnya dalam bidang teknologi maklumat dan komunikasi dilihat memberi impak kepada kewujudan ruang bersuara dalam non-authority zone (siber) seperti Facebook, blog twitter dan wordpress. Malah, gabungan menarik antara teknologi maklumat dan lambakan informasi menarik minat para pengguna media sosial untuk saling berkongsi maklumat dan maklum balas berhubung isu-isu politik negara. Ternyata kini pengguna media sosial bebas menyuarakan pendapat serta berkongsi pandangan mengenai isu-isu politik, justeru mengakibatkan peningkatan penglibatan politik dalam kalangan belia yang dianggap boleh membawa ancaman kerana ianya terdedah kepada penyalahgunaan bagi tujuan kepentingan peribadi mahupun pihak tertentu.

Suara progresif golongan muda ini ingin menuntut perubahan reformasi terhadap masyarakat dan negara yang lebih baik. Ternyata jalinan yang tersurat dan tersirat antara realiti penggunaan media sosial dengan realiti sosial masyarakat telah mewarnai landskap politik di Malaysia. Maka, idealisme generasi muda dilihat telah mencetuskan aktivisme mereka menjadi lebih kontroversi dan bersifat negatif. Akibatnya, sumber negatif yang tidak terbukti akan kesahihannya telah berhasil membentuk persepsi pembaca serta mampu mempengaruhi pemikiran sesetengah khalayak. Persepsi ekspresi pendapat terhadap pihak pemerintah ini telah dimanifestasikan ke dalam bentuk tulisan bagi menyerang pihak tertentu melalui media sosial.

Secara tidak langsung, perkembangan yang pesat dalam bidang teknologi maklumat dan komunikasi telah menyebabkan isu ekspresi pendapat yang dilontarkan oleh belia kini semakin beragam dan menarik serta mewajarkan penelitian terhadapnya dimurnikan secara saintifik dan bertanggungjawab. Sehubungan itu, kepelbagaian dan kekerapan penggunaan Internet dalam kalangan belia ini membuka ruang untuk mengkaji dengan lebih mendalam mengenai persepsi isu politik serta kesediaan melibatkan diri berbicara mengenai politik di laman media sosial ini dalam kalangan belia. Dari perspektif Teori Sistem Kebergantungan Media, matlamat seseorang individu dan juga keupayaan Internet untuk memenuhi matlamat mungkin akan memberi pengaruh terhadap aktiviti pengguna dalam persekitaran online. Kajian ini memberi tumpuan untuk melihat kecenderungan sesetengah belia mengekspresi pendapat mengenai politik dalam Facebook dan ada yang sebaliknya serta melihat kesediaan mereka melibatkan diri untuk berinteraksi terhadap isu politik dalam media sosial.

2 PERMASALAHAN KAJIAN

Facebook sering dikaitkan dengan peningkatan modal sosial dan penyertaan politik, (Gil de Zuniga, Jung, & Valenzuela, 2013; Valenzuela, Park, & Kee, 2009; Vitak, Zube, Smock, Carr, Ellison, & Lampe, 2011), potensi untuk pendedahan tidak langsung kepada berita dan maklumat politik (Bode, 2012; Kim, 2011; Valenzuela, 2013), serta menjadi tempat untuk perbualan dan perbincangan berkaitan politik (Fernandes, Giurcanu, Bowers, & Neely, 2010; Thorson, Vraga, & Kligler-Vilenchik, 2014). Tambahan, semakin banyak bukti kesan positif yang terhasil daripada ekspresi politik secara online itu sendiri (Shah, Cho, Eveland, & Kwak, 2005; Östman & Ekström, 2013). Kajian sarjana, lebih menumpukan kepada kesan penggunaan politik menerusi sosial media berbanding daripada mengkaji apa yang memotivasikan kepada penggunaan politik dalam media sosial (Baek, Holton, Harp, & Yaschur, 2011; Bumgarner, 2007). Ini adalah persoalan yang penting untuk dibincangkan kerana Facebook pada hari ini dilihat sebagai ruang atau platform sosial untuk perbincangan politik.

Dari satu perspektif, saiz dan kepelbagaian aliran maklumat Facebook boleh menghasilkan pendedahan idea baharu, yang akan menggalakkan penyertaan dan minat (Bakshy, 2012b; Bode, 2012; Vitak et al., 2011). Dari sudut lain, disebabkan oleh saiz dan diversiti dalam penggunaan Facebook, masyarakat kini boleh melibatkan diri dalam perbincangan politik namun, kepelbagaian dalam perbincangan secara *offline* dihadkan disebabkan oleh tekanan sosial untuk mengekalkan keharmonian (Eliasoph, 1998; Festinger & Thibaut, 1951; Mutz, 2006). Facebook membawa kepelbagaian diskusi ke peringkat yang baharu, berbanding kebanyakan perbincangan secara bersemuka. Audiens bagi paparan politik dalam Facebook terdiri daripada pelbagai kumpulan sosial yang berbeza dan audiens sebenar dalam Facebook sukar dikenalpasti kerana kandungan yang dipaparkan boleh disalin, kongsi, dan disebarkan secara meluas atau disembunyikan daripada golongan tertentu oleh paparan algoritma. (Litt, 2012; Marwick & Boyd, 2011).

Akibat daripada kewujudan ruang maya ini, lanskap politik kini telah memperlihatkan kemunculan generasi muda terutamanya dalam kalangan belia mula bergiat aktif melibatkan diri dalam arena politik. Akibat kolaborasi menarik antara media baharu, teknologi maklumat,

telekomunikasi, serta lambakan informasi telah menarik minat belia menggunakan media sosial sebagai wadah untuk saling berkongsi maklumat dan maklum balas berhubung isu-isu politik negara. Hal demikian kerana sifat keterbukaan ruang berkomunikasi di alam siber telah memberikan alternatif kepada pengguna media sosial untuk saling bertukar pandangan secara global tanpa sebarang sekatan dengan bantuan media baharu yang melibatkan pengaplikasian telekomunikasi, komputer dan internet. Secara tidak langsung, perkembangan yang pesat dalam bidang teknologi maklumat dan komunikasi telah menyebabkan isu ekspresi pendapat yang dilontarkan oleh belia kini semakin rencam dan menarik serta mewajarkan penelitian terhadapnya dimurnikan secara saintifik dan bertanggungjawab.

3 PERSOALAN KAJIAN

Beberapa persoalan kajian digariskan sebagai panduan kajian ini iaitu:

1. Apakah persepsi belia terhadap iklim politik (jumlah dan suasana perbincangan berkaitan isu-isu politik) dalam Facebook?
2. Bagaimanakah persepsi belia terhadap iklim politik dan membentuk kesanggupan mereka untuk mengekspresikan pendapat berkaitan isu-isu politik mereka dalam Facebook?

4 OBJEKTIF KAJIAN

Objektif umum kajian ini ialah untuk meneroka mengapa sesetengah belia bertindak mengekspresi pendapat berkaitan isu-isu politik dalam media sosial dan ada yang sebaliknya. Secara khususnya objektif kajian ini ialah:

1. Melihat sejauh mana persepsi belia terhadap iklim politik (jumlah dan suasana perbincangan berkaitan isu-isu politik) dalam Facebook.
2. Mengenal pasti persepsi belia terhadap iklim berkaitan isu-isu politik dan kesanggupan mereka melibatkan diri mengekspresikan pendapat dalam Facebook.

5 ULASAN KARYA

5.1 Persekitaran Sosial Bagi Perbincangan Politik

Banyak perhatian telah diberi kepada faktor yang menggalakkan kewujudan perbincangan politik, terutama sekali faktor yang membawa kepada perbincangan yang melibatkan sudut pandangan berbeza dalam isu politik (Mutz, 2006). Kajian yang telah dijalankan mengenai sejauh mana rakyat membincangkan politik dan bagaimana situasi sosial yang berbeza mempengaruhi isi perbincangan tersebut menunjukkan dapatan yang berbeza (Kwak, Williams, Wang, & Lee, 2005; cClurg, 2006; Wyatt, Kim, & Katz, 2000). Sesetengah kajian etnografi mendapati bahawa perbincangan politik jarang dan sukar dilakukan (Eliasoph, 1998), sementara kajian lain mendapati kadar perbincangan politik secara kasual adalah tinggi (Huckfeldt & Sprague, 1987; Kim, Wyatt, & Katz, 1999). Antara sebab berlakunya percanggahan ini adalah sesetengah situasi sosial menggalakkan perbincangan politik manakala situasi lain sebaliknya. Tekanan sosial untuk mengekalkan keharmonian dengan menggalakkan individu untuk beramah mesra menyebabkan perbincangan politik menjadi sesuatu yang berisiko, terutama sekali apabila terdapat kepelbagaian partisan dan pendapat (Eveland & Hively, 2009; Klofstad, Sokhey, & McClurg, 2013; Mutz, 2006). Walaupun banyak teori demokrasi menegaskan kepentingan pendedahan kepada pendapat berbeza terhadap amalan demokrasi, kepelbagaian dalam rangkaian perbincangan sering dilihat sebagai penentu negatif dalam perbincangan politik (Klofstad et al., 2013), manakala dalam sesetengah bentuk, boleh menyekat penglibatan politik dan mencipta tahap percanggahan pendapat yang lebih tinggi (Knoke, 1990; Mutz, 2006; Nir, 2011). Kebanyakan maklumat yang ada mengenai kepelbagaian dan rangkaian perbincangan terhasil daripada kajian kumpulan yang bersosial secara bersemuka dan komuniti dalam rangkaian yang menumpukan kepada minat (e.g., Eliasoph, 1998; Mutz, 2006; Wojcieszak & Mutz,

2009; although see Kim, 2011). Walaupun terdapat banyak kajian mengenai penggunaan *Social Network Sites* (SNS) oleh para aktivis (Bode, Vraga, Borah, & Shah, 2014; van Laer & van Aelst, 2010), masih ada kekurangan dalam kajian fungsi SNS sebagai tempat perbincangan politik. Seterusnya, makalah ini akan memberikan ulasan ringkas bagaimana laman seperti Facebook lebih sesuai untuk perbualan politik berbanding konteks lain yang lebih mudah difahami.

5.2 Facebook Adalah Platform Yang Sesuai Untuk Berpolitik

Bode et. al. (2013), telah mencipta konsep "*political SNS use*" atau penggunaan rangkaian media politik sosial yang membawa bermaksud menggunakan laman rangkaian sosial untuk tujuan politik seperti memaparkan parti politik pilihan atau menjadi peminat (*fan*) seseorang ahli politik. Menurut mereka, penggunaan rangkaian media politik sosial ini unik kepada media sosial dan berbeza daripada penglibatan politik atas talian yang biasa kerana ia bukan sahaja membolehkan individu untuk bertukar maklumat malah mereka boleh menunjukkan perhubungan mereka dengan mana-mana parti politik. Malah, kecenderungan penggunaan rangkaian media politik sosial yang mempunyai halangan dan kos yang lebih rendah, serta lokasinya dalam media sosial menunjukkan lagi perbedaannya dengan penglibatan politik secara tradisional. Kajian Mutz (2006), misalnya menegaskan bahawa media atas talian membolehkan individu untuk melibatkan diri dengan individu lain yang mempunyai pendapat politik yang sama dan pada masa yang sama penglibatan dalam '*echo chamber*' komentari homogeni ini menggalakkan lagi penglibatan politik. Sebagai contoh, semasa berlakunya perang Iraq 2003, mereka yang merasakan pandangan mereka bertentangan dengan media arus perdana beralih kepada Internet untuk mendapatkan maklumat dan sebagai sumber perbincangan dan ekspresi yang membawa kepada activism anti-perang (Hwang et al, 2006). Oleh itu, Internet dilihat sebagai memperluaskan pengaruh ekspresi politik dan juga sebagai tempat untuk individu mencari maklumat yang dikehendaki. Ekspresi pendapat di khalayak ramai yang dapat dilihat dalam penggunaan rangkaian media politik sosial mungkin dengan uniknya mempengaruhi golongan muda untuk lebih melibatkan diri berbanding dalam situasi politik tradisional. Weinstein (2014) pula, menyatakan bahawa media sosial adalah platform yang membolehkan seseorang untuk memaparkan identiti diri mereka kerana membolehkan pengguna untuk mengawal dan mengubah persembahan diri mereka sebagai sesiapa sahaja yang mereka mahu. Bagi generasi muda yang menganggap pendapat atau penglibatan politik mereka sebagai sebahagian penting daripada identiti mereka, ekspresi politik dalam media sosial membolehkan mereka untuk memaparkan identiti imej mereka yang tepat dan dikehendaki, sejajar dengan nilai dan imej sosial luar talian mereka. Menurut Marwick & Boyd (2011), mereka menegaskan bahawa golongan muda terutamanya mereka yang terlibat dalam aktiviti politik luar talian akan membawa aspek identiti mereka ini ke dalam kehidupan dalam talian mereka dengan memaparkan isu-isu yang mereka ambil berat dalam media sosial. Walau bagaimanapun, perasaan bimbang mengenai reaksi negatif mungkin menyebabkan golongan muda termasuk mereka yang mengambil berat tentang isu-isu politik untuk tidak meluahkan pendapat mereka dalam ruang atas talian. Kim & Geidner (2008), pula telah mendapati pengguna yang melakukan tindakan politik (*political behavior*) dalam media sosial mendapat markah tinggi dalam matrik tanggungjawab sivik dan kecekapan diri yang berkaitan, manakala Vitak et. al. (2011) mendapati tindakan politik dalam Facebook berkait dengan perselisihan politik luar talian. Oleh itu, ekspresi politik dalam media sosial mungkin menguatkan lagi identifikasi seseorang sebagai aktor politik.

6 METODOLOGI KAJIAN

Dalam kajian ini, pengkaji telah memilih untuk mengaplikasikan kaedah kualitatif yang berbentuk temubual mendalam. Temubual kajian kualitatif bertujuan untuk menerangkan makna tema utama serta memahaminya berkaitan dengan fenomena yang dikaji (Kvale, 1996). Untuk tujuan kajian, pengkaji menggunakan soalan separa berstruktur terhadap informan dalam proses temu bual ini bagi membolehkan pengkaji mendapat maklumat yang diperlukan dengan lebih tepat dan spesifik. Pengkaji meneliti soalan berdasarkan temu bual mendalam dengan rinforman. Selain soalan berkaitan perbezaan pendapat, kajian ini juga dibangunkan untuk melihat perbezaan berkaitan perbincangan berkaitan politik (*political talk*). Kajian ini melibatkan belia berumur 15 sehingga 30 tahun yang terdiri daripada pengguna Facebook yang memperlihatkan kecenderungan partisan terhadap kerajaan

atau pihak pembangkang. Pemilihan informan melibatkan belia yang khususnya dapat memberi gambaran tentang pendedahan isu-isu politik serta penerimaan mereka terhadap paparan kandungan politik (*political post content*) dalam Facebook. Proses temubual melibatkan rakaman audio yang dirakam dengan kebenaran informan. Pengkaji menggunakan sistem analisis tematik bagi membantu mengenalpasti corak pengekodan bersesuaian dengan proses temubual tersebut.

7 DAPATAN DAN PERBINCANGAN HASIL KAJIAN

Pengumpulan data kajian dijalankan menggunakan teknik temu bual bersemuka. Pengkaji mengemukakan soalan-soalan umum seperti latar belakang responden bagi permulaan proses temu bual. Kemudian, pengkaji meneliti dan berbual mengenai kandungan Facebook responden sebagai permulaan untuk melihat persepsi yang lebih luas berkaitan penyampaian pendapat mereka mengenai iklim politik di Facebook. Semua soalan dikemukakan berdasarkan objektif kajian iaitu untuk mendapatkan elemen-elemen penting bagi mengenalpasti persepsi mereka terhadap kandungan politik di Facebook.

Tema-tema yang telah dikenalpasti ialah faktor media sosial, kekerapan sumber berita, dan kriteria peristiwa yang dianalisis oleh pengkaji telah menjawab persoalan kajian ini. Kesemua informan memberikan maklumbalas dan menepati kehendak soalan semasa sesi temu bual dijalankan.

7.1 Faktor Media Sosial

“Cara memang online dan media sosial. Platform yang paling cepat yang boleh saya katakan untuk mencari maklumat atau isu politik terkini” (Informan 1)

“Mula-mula memang kita ada Facebook, jadi dari situ memang senang la nak dapat beita yang update. Sebab saya terlibat dengan NGO, saya ada banyak saluran, bila saya masuk dalam belia ini, saya kenal orang politik face to face saya ada group whatsapp, group facebook, jadi maklumat cepat sampai, kadang-kadang maklumat yang tidak betul, viral” (Informan 2)

“Macam media elektronik, Tv, menyokong sebelah pihak, tetapi benda itu semua sebenarnya kita tidak mampu menahan orang, sampai orang hendak marah, orang sanggup katakan sesuatu, sekarang kita dah ada Facebook, Twitter, laman sosial terlalu banyak, jadi benda itu, kita hanya maklumat di hujung jari. Terutamanya yang ada kaitan dengan politik” (Informan 3)

“Tapi paling banyak media sosial la. Senang dan cepat. Bagi saya senang untuk mendapatkan artikel tentang politik dan dari situ kita akan dapat memahaminya dengan lebih jelas” (Informan 7)

“Bagi saya Facebook adalah sumber yang tepat bagi saya mencari sebarang maklumat atau membaca perkembangan terkini tentang isu-isu politik” (Informan 8)

Informan 1, 7 dan 8 mengatakan bahawa kemunculan media sosial kini menjadi medan untuk menyebar serta mendapatkan pelbagai maklumat berkaitan isu politik. Dapatan data ini juga menjelaskan bahawa ada beberapa isu yang mudah menjadi tular (viral) dalam kalangan masyarakat dengan adanya platform seperti Facebook (Rujuk I2, I3, I7 & I8). Malahan semua informan mengakui bahawa Facebook menjadi punca maklumat politik yang jarang dibincangkan secara terbuka dalam media arus perdana. Platform Facebook memberi kemudahan yang pantas kepada semua informan (I1-I8) dalam membincangkan isu politik, mendapatkan atau menyebarkan maklumat. Isu politik tidak lagi menjadi isu sulit yang hanya dibincangkan oleh golongan tertentu, kerana Facebook memberi kuasa kepada pengguna untuk bebas mengeluarkan idea.

“kalau kita tidak mencari pun benda itu akan muncul di newsfeed kita, so soalnya sekarang ini kita mahu baca atau tidak, itu sahaja. Sebab benda itu kadang-kadang tidak perlu cari pun. Cumanya kalau kita seorang ahli politik macam saya, yang bukan sekadar ambil tahu tapi mahu ambil tindakan maka kita perlu mencari la. Pencarian tentang sumber-sumber yang sahih tentang maklumat politik itu sangat mudah dan for free. Tiada caj apa-apa” (Informan 5)

“Social media banyak memainkan peranan juga jadi salah satu sebab sekarang ini boleh dikatakan banyak bersuara apa itu hak asasi, hak bersuara ini juga satu sebab daripada gerakan Reformasi 1998 dan kemajuan internet. Jadi lebih senang Malaysia mencari alternatif, sumber berita alternatif daripada yang digabungkan dengan transasional media, Tv dan suratkhbar” (Informan 6)

Informan 5 dan 6 menyatakan bahawa kemunculan media sosial kini menjadi platform sebagai sumber maklumat politik serta satu media yang menyediakan sumber berita yang alternatif. Facebook sering memaparkan maklumat secara spontan tanpa diminta oleh pengguna kerana aplikasi dalam Facebook sendiri membenarkan perkongsian maklumat sesama pengguna adalah secara percuma. Keterbukaan yang diamalkan dalam Facebook membenarkan proses menyuarakan pendapat berhubung isu politik diguna sepenuhnya oleh pengguna Facebook.

7.2 Keperapan Sumber Berita

“Jadi kita lihat maklumat itu, kadang-kadang memang politik la sebab nak tengok perkembangan. Sebabnya bila kita buka Facebook banyakla newsfeed pasal politik. Jadi maklumat tu lebih pantas dan pelbagai. Memang menjadi satu tempat untuk penyebaran maklumat la tidak kira apa pun” (Informan 2)

“Tapi kita buka Facebook ni memang ada la berita politik dan isu semasa. Jadi dari situ saya mendapat sumber untuk setiap apa yang berlaku boleh dikatakan setiap hari la” (Informan 3)

“Saya kerap, banyak masa dengan Facebook, bukannya apa disitu ianya saya Nampak maklumat dapat disebarkan dengan lebih cepat dan senang. Bukan setakat artikel kadang-kadang ada juga video yang dimuatkan berserta gambar” (Informan 7)

“Yang paling utama saya gunakan untuk tahu cerita terkini tentang Malaysia, dan politik, apa yang berlaku, pihak A lawan pihak B, kerajaan dan pembangkang, macam isu sekarang, yang tengah hangat ialah tentang perkasa dan PRU akan datang dan kes IMDB, kekuatan UMNO, dan pembangkang” (Informan 8)

Informan 1, 2, 7 dan 8 bergantung kepada Facebook setiap hari sebagai sumber berita untuk mengetahui hal isu semasa. Selain itu mereka juga menggunakan Facebook bagi mendapatkan berita tentang politik. Facebook menjadi platform untuk memproses maklumat berhubung isu politik dengan lebih pantas. Maklumat politik dalam media alternatif ini hadir bersama bukti bergambar atau video yang kadang kala sukar diperoleh dalam media perdana yang dikawal oleh golongan berkepentingan. Informan lebih mempercayai maklumat dalam Facebook bagi menjawab persoalan tentang krisis politik yang melanda negara. Bukti dalam bentuk gambar dan video sudah cukup untuk menggambarkan fenomena politik tanah air.

7.3 Kriteria Peristiwa

“Selalunya saya akan paparkan isu itu berkaitan rapat dengan kita. Contohnya education dan politik yang kita nampak macam tidak sesuai. Itu satu ataupun berkaitan dengan ekonomi, taraf hidup. Saya suka masyarakat faham dengan lebih dalam tentang sesuatu isu. Maknanya social issues” (**Informan 1**)

“Selaunya isu mengenai isu semasa la paling banyak. Pastu politik yang berkaitan dengan perancangan kerajaan terutamanya dengan golongan belia. Saya akan post, share dan like apa jua yang dirasakan memberi manfaat kepada masyarakat setempat” (**Informan 2**)

“Motivasi dan hal-hal isu semasa. Politik jarang. Tapi tengok keadaan, ada time saya post juga hal politik untuk memberi maklumat tambahan kepada golongan belia. Saya hanya post untuk memberi motivasi” (**Informan 3**)

“Berita terkini yang orang belum tahu lagi, breaking news, yang lebih cenderung kepada politik, contohnya dasar-dasar kerajaan. Sebab berita-berita yang sebegini berita yang baik, bila berita baik, berita ini perlu sampai kepada khalayak, ingin membantu lah supaya benda ini menjadi lebih cepat, dan secara meluas, jadi saya suka kongsi benda yang sebegini” (**Informan 4**)

“Satu sebab saya minat politik, keduanya untuk melakukan perubahan di Malaysia ini harus bermula dengan kesedaran, political awareness, permulaannya adalah dengan kita menerima maklumat dari sumber yang betul. Itu permulaan kepada kesedaran politik, sebab itu saya kongsi politik sebab ia satu trigger untuk kesedaran orang ini” (**Informan 5**)

“Isu semasa la, isu pro pembangkang, isu kerajaan. Supaya ada alternatif lain yang mereka baca. Jadi kita dapat maklumat yang berlainan untuk kita nilaikan” (**Informan 6**)

“Macam saya cakap tadi, politik ini penting. Bila kita ignore dia, hak kita akan dicuri. Jadi kerana itu kita kena buat, selalu sebarkan, kalau kita tak beritahu hak orang akan diambil. Kalau kita diam sahaja susah sebab banyak barang naik harga kita diam. Walaupun satu sen pun kita kena cakap. Ini juga menyumbang kepada pemahaman kepada rakyat supaya lebih celik tentang politik sekeliling supaya tidak ditindas” (**Informan 7**)

“Kalau bab politik sekarang rata-rata, banyak yang memburukkan kerajaan, saya akan cuba post, yang mana orang kata kebaikan yang kerajaan telah buat. Kerana untuk berkongsi maklumat dengan rakan-rakan, dan menyebarkan pendirian saya terhadap itu” (**Informan 8**)

Kesemua informan suka akan isu yang bersifat politik dan maklumat-maklumat yang menyumbangkan idea alternative dalam kalangan masyarakat bagi mendapatkan maklumat politik menerusi Facebook. Isu -isu asas dalam negara sering menarik perhatian masyarakat dan isu ini akan menjadi lebih menarik seandainya dibincangkan secara terbuka dalam Facebook. Apa sahaja isu atau peristiwa yang berlaku di dalam atau luar negara akan segera dibincangkan dalam Facebook. Soal kesahihan isu tersebut bukan persoalan asas kerana kadang kala isu yang diperdebatkan akan menjadi benar apabila berlakunya perkongsian maklumat sesama pengguna. Informan boleh sahaja mengekalkan pendiriannya berhubung sesuatu isu atau sebaliknya dan semua ini bergantung pada sumber maklumat yang disuapkan menerusi *newsfeed* dalam Facebook.

8 KESIMPULAN

Hasil analisis menunjukkan bahawa cara golongan belia berfikir yang menyumbangkan pendapat mereka menerusi media sosial iaitu Facebook kepada pihak pemerintah mahupun pembangkang dipengaruhi oleh perubahan struktur masyarakat yang ternyata didorong oleh aspek pendidikan yang membangkitkan tahap kesedaran kepenggunaan, hak asasi manusia, serta penggunaan teknologi. Secara tidaklangsung, hal ini membuktikan bahawa ruang alam siber dilihat semakin penting dan relevan bagi golongan belia menggunakannya sebagai satu pendekatan mengekspresi pendapat serta menghimpunkan pandangan terhadap pihak pemerintah atau pembangkang. Ternyata jalinan tersurat dan tersirat antara realiti penggunaan teknologi media dengan realiti sosial masyarakat berkaitan isu politik telah mewarnai landskap politik di Malaysia. Penerimaan golongan belia terhadap sifat-sifat media baharu ini secara tidak langsung mendorong penggunaan media berkenaan sebagai sumber maklumat yang memberikan kemudahan maklumat terpantas berkaitan isu politik. Corrado dan Firestone (1996) turut mengesahkan andaian golongan sarjana bahawa lebuhraya maklumat yang dizahirkan menerusi kewujudan laman-laman media sosial dan sesawang semakin penting khususnya yang melibatkan komunikasi politik dan memberikan peluang kepada penyertaan dan pembabitan masyarakat secara menyeluruh. Sebagai kesimpulan, fenomena penggunaan Facebook dalam kalangan belia membuktikan wujudnya kuasa bersuara dalam media sosial bagi memperjuangkan hak mereka dalam mendapatkan keperluan serta kehendak mereka.

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Analisis Kredibiliti Berita Dalam Kalangan Wartawan Hiburan

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ABSTRAK. Kredibiliti berita dalam talian di Malaysia bergantung kepada kesahihan dan kejujuran wartawan. Wartawan hiburan memainkan peranan dalam penghasilan berita hiburan di dalam mahupun luar negara. Kelemahan kandungan berita dalam talian telah mencetuskan fenomena isu fitnah, laporan palsu dan persengketaan yang melibatkan negara. Keadaan tersebut telah banyak mencetuskan kontroversi dan ramai mempersoalkan kredibiliti kandungan berita yang diamalkan oleh wartawan hiburan. Sehubungan dengan itu, kajian ini mengkaji sejauhmanakah kredibiliti penulisan berita hiburan di Malaysia. Matlamat akhir kajian ini adalah untuk membuktikan wartawan hiburan berkredibiliti dalam menghasilkan berita sama seperti wartawan bidang lain yang menjalankan tugas secara beretika. Pengkajian ini menggunakan kaedah temu bual semi berstruktur dengan menemu bual lima orang wartawan hiburan di Malaysia. Pemilihan wartawan hiburan mengikut portal berita dalam talian yang berbeza iaitu Berita Harian *online*, Harian Metro *online*, Mstar *online*, New Straits Times *online* (NST) dan Utusan *online*. Kesemua wartawan memiliki kekuatan tersendiri dalam melaporkan berita. Genre hiburan antara perkara terpenting yang diutamakan dalam memenuhi kehendak pengguna media alternatif. Majoriti rakyat Malaysia memilih dan menjadikan berita hiburan sebagai saluran media utama dalam mendapatkan berita hiburan. Hal ini jelas terbukti setiap portal berita dalam talian mempunyai ruangan kategori hiburan. Hasil daripada kajian ini mendapati dapatan dari analisis tematik berbeza dengan tinjauan literatur kerana ia menunjukkan faktor kredibiliti iaitu tidak berat sebelah, jujur, amanah dan kesahihan berita amat dititikberatkan oleh wartawan hiburan. Kajian ini merumuskan bahawa penulisan hiburan dalam talian berkredibiliti terbina atas dasar peranan yang dimainkan oleh wartawan itu sendiri.

KATA KUNCI: Berita dalam talian; faktor kredibiliti; wartawan hiburan; media alternatif; kandungan berita

1 PENGENALAN

Media memainkan peranan yang sangat besar dalam mewujudkan interaksi dalam kalangan penggunanya. Interaksi, interaktif, dan digital pula merupakan ciri-ciri yang terdapat dalam media baharu. Media baharu merupakan satu alternatif atau pilihan baru yang lebih bermakna dan signifikan kepada masyarakat berbanding media tradisional. Lister et al. (2009) dalam kajiannya telah menjelaskan bahawa media baharu adalah sesuatu yang bersifat tersendiri berikutan berlakunya perubahan besar dalam penggunaan, penyebaran dan media produksi. Sementara itu, para sarjana terdahulu menyifatkan fungsi media adalah sebagai perantara yang digunakan dalam menyampaikan sesuatu mesej yang bermanfaat serta bersifat semasa (Mohd Yusof Othman, 2010); kandungan maklumatnya adalah bersifat sejagat (Mohd Hamdan, 2015); dan alat penyebaran maklumat kepada masyarakat (Mohd Khairie Ahmad et.al, 2005).

Perkembangan arus globalisasi dan kepesatan teknologi hari ini telah membolehkan masyarakat mengawal interaksi media. Perkembangan teknologi maklumat dan komunikasi yang berlaku sekitar tahun 1960-an telah menggantikan penggunaan media arus perdana (televisyen & radio) kepada bentuk media alternatif iaitu media baharu yang boleh diakses melalui internet (Nur Azween et al., 2008). Antara jenis media baharu yang boleh diakses melalui Internet ialah laman sesawang, portal berita dalam talian, laman blog, laman sosial Facebook dan emel. Penggunaan Internet secara terbuka di alam maya telah berjaya mempengaruhi pemikiran serta tindakan pengguna.

Di Malaysia, portal berita dalam talian di Malaysia semakin menjadi tumpuan utama pengguna alam maya. Kewujudan dan perkembangan berita dalam talian menjadi tarikan utama kepada pembaca pada masa kini. Portal berita dalam talian memudahkan pengguna memperoleh dan meneroka berita terkini sama ada di peringkat nasional mahupun di peringkat antarabangsa. Hal ini kerana sifatnya yang mudah diakses di mana sahaja tanpa mengira masa. Melalui laman berita dalam talian, interaksi sesama pembaca secara alam maya dapat diwujudkan berkaitan sesuatu isu misalnya isu berkaitan hiburan. Namun, menjadi kebimbangan dan memberi kesan negatif sekiranya fakta yang disiarkan melalui laman portal berita dalam talian tidak merujuk kepada sumber yang sahih. Antara portal berita yang tersedia ada di Malaysia ialah MalaysiaKini, Utusan *online*, Berita Harian *online*, Sinar *online* dan portal berita dalam talian yang lain.

2 PERMASALAHAN KAJIAN

Kelemahan kandungan berita hiburan menerusi media baru yang semakin digunapakai dan diaplikasi dalam masyarakat seharian. Kredibiliti kandungan berita dalam talian yang semakin lemah akan menyebabkan fenomena seperti laporan palsu, berita yang negatif, isu fitnah hingga melibatkan aib mana-mana pihak dan persengketaan antara mana-mana pihak juga terjadi. Hal ini mencetuskan kebimbangan sekiranya berita yang disebarkan akan diterima serta dianggap sebagai maklumat yang sahih dalam kalangan masyarakat. Menurut Beaudoin et al. (2002), kredibiliti perlu dititikberatkan dalam penggunaan dan penghasilan berita kepada organisasi dan masyarakat. Khalayak mendapatkan sesuatu berita kerana mempercayai kandungan yang disalurkan dan disediakan kepada mereka adalah sahih. Justeru itu, permasalahan ini perlu diatasi dengan menjelaskan kepada masyarakat bahawa kandungan media yang berkredibiliti mampu meningkatkan kepercayaan orang ramai khususnya pembaca media alternatif.

3 PERSOALAN KAJIAN

Kajian ini bagi menjawab dua persoalan utama iaitu:-

1. Bagaimanakah faktor kredibiliti mempengaruhi penulisan berita hiburan dalam kalangan wartawan hiburan?
2. Sejauhmana keberkesanan portal berita hiburan masa kini di Malaysia?

4 OBJEKTIF KAJIAN

Secara spesifiknya, objektif kajian ini adalah:-

1. Untuk melihat faktor kredibiliti penulisan berita hiburan.
2. Untuk melihat keberkesanan portal berita hiburan masa kini.

5 ULASAN KARYA

5.1 Kredibiliti Media

Kajian terdahulu menunjukkan bahawa kredibiliti berita dapat dicapai melalui penggunaan saluran media sama ada media bercetak mahupun media elektronik. Kajian Davood Mehrabi et al. (2009), ini menggunakan kaedah soal selidik terhadap 270 kakitangan profesional bukan akademik di Universiti Putra Malaysia (UPM). Hal ini berbeza dengan kajian pengkaji di mana menemu bual seramai lima orang informan yang terdiri daripada wartawan hiburan di Malaysia. Dapatan kajian menunjukkan bahawa penyampaian berita di televisyen lebih berkredibiliti dan dipercayai berbanding Internet. Hal ini kerana lambakan berita di Internet diragui kesahihan sumber dan kandungan maklumat.

Seterusnya, kenyataan di atas bercanggah dengan dapatan kajian Normah Mustaffa et al. (2010), yang menunjukkan kredibiliti berita dalam kalangan masyarakat terhadap akhbar dan televisyen mempunyai persamaan dalam aspek kepercayaan terhadap kandungan berita. Kajian lepas ini menggunakan platform akhbar dan televisyen dalam melihat kredibiliti sesebuah berita. Sementara itu, kajian Wilson (2010), menyatakan bahawa kredibiliti berita perlu dititikberatkan bagi memastikan

sesuatu berita itu sahih dan boleh dipercayai. Berita yang sahih akan menjadikan sesebuah berita itu berkualiti dan menjadi pilihan utama pembaca.

5.2 Berita Dalam Talian

Kajian terdahulu telah membuktikan pengkaji meletakkan berita dalam talian sebagai satu platform utama mengikut kemajuan teknologi yang ada kini. Christopher et al. (2012), serta Graham et al. (2013), juga menjelaskan bahawa berita dalam talian memainkan peranan penting kepada pengguna kerana sifatnya yang mudah akses berbanding media cetak yang berharga semakin tinggi. Selain itu, kajian lepas ini memilih sasaran dalam kalangan pelajar berbanding kajian pengkaji yang memilih wartawan hiburan di Malaysia. Hal ini menunjukkan perbezaan yang ketara bagi kajian lepas jika dibandingkan dengan kajian terkini yang dijalankan.

Selain itu, satu kajian eksperimen dijalankan terhadap tiga item berita yang sama dari platform berita dalam talian yang berbeza iaitu akhbar dalam talian, blog dalam talian dan video (Caruana, 2013). Hasil dapatan terdahulu menunjukkan platform berita dalam talian mendapat skor tertinggi berbanding blog dan video. Hal ini membuktikan berita dalam talian lebih berkredibiliti dan kepercayaan kandungan berita tersebut adalah tinggi. Pengkaji juga mendapati pemilihan kajian terhadap berita dalam talian dijalankan oleh Winston et al. (2014), Yuen Chee Keong, Sidra Naim et al. (2014), dan Stef Bolte et al. (2014). Pemilihan pengkaji terhadap berita dalam talian adalah berasaskan kepada dapatan kajian lepas. Namun pengkaji mendapati kesemua literatur terdahulu melakukan kajian yang berbeza dalam memastikan persoalan kajian terjawab.

6 METODOLOGI KAJIAN

Kajian ini menggunakan kaedah temu bual semi berstruktur bagi menjawab persoalan kajian. Sementara itu, kaedah analisis data yang digunakan ialah analisis tematik. Temu bual telah dijalankan terhadap lima orang informan yang terdiri daripada lima wartawan berita hiburan dalam talian. Pemilihan tersebut mengikut portal berita dalam talian yang berbeza iaitu Berita Harian *online*, Harian Metro *online*, Mstar *online* New Straits Times *online* (NST) dan Utusan *online*. Hal ini bertepatan dengan kehendak kajian ini.

7 DAPATAN KAJIAN

Tema-tema yang telah dikenalpasti dan dianalisis oleh pengkaji telah menjawab persoalan kajian ini. Kesemua informan memberikan maklumbalas dan menepati kehendak soalan semasa sesi temu bual dijalankan.

7.1 Faktor Kredibiliti Penulisan Berita Hiburan

Hasil dapatan kajian ini menunjukkan terdapat persamaan beberapa faktor kredibiliti penulisan berita dengan Gaziano et al. (1986) iaitu tidak berat sebelah, jujur, amanah dan ketepatan berita. Kesemua informan menegaskan bahawa dalam menghasilkan sebarang penulisan tidak boleh berat sebelah. Seterusnya, informan 1 menegaskan bahawa faktor kredibiliti lain yang perlu dititikberatkan ialah amanah dan jujur serta kesahihan dan ketepatan berita dalam menghasilkan berita.

7.1.1 Tidak Berat Sebelah

Jika diteliti dengan lebih mendalam, kelima-lima informan bersetuju dalam menggariskan faktor kredibiliti yang utama adalah tidak berat sebelah. Bagi mengelakkan berat sebelah berlaku perlulah mendapatkan fakta dan penjelasan daripada kedua-dua pihak yang terlibat. Perkara ini turut disentuh oleh sarjana lain Gaziano et al. (1986), dan Sundar (1999), bahawa elemen tidak berat sebelah dalam penulisan merupakan salah satu faktor kredibiliti yang dikenalpasti. Penulisan yang berkredibiliti sangat disarankan dalam bidang kewartawanan di Malaysia. Hal ini bagi merungkai keraguan dan ketidakpercayaan pembaca terhadap sesuatu kandungan berita yang dipaparkan.

“Kamu tidak boleh berat sebelah dan kena professional dalam sesuatu penulisan”
(Informan 1)

“Dari segi penggunaan penulisan yang tidak berat sebelah perlu dititikberatkan”
(Informan 2)

“Kamu perlu mendapatkan pandangan dari kedua-dua pihak dalam keadaan ini dan kemudian kita mencari jalan supaya anda tidak berat sebelah” **(Informan 3)**

“Kamu hanya perlu memberi fakta bagi kedua pihak dan kamu juga tentukan” **(Informan 4)**

“Kalau isu kontroversi pastinya mendapatkan keterangan daripada pihak-pihak terbabit bukannya daripada satu pihak sahaja” **(Informan 5)**

Pengkaji mendapati kelima-lima informan menjelaskan hal yang sama iaitu menitikberatkan soal tidak berat sebelah dalam penulisan berita hiburan. Malah, pengkaji menegaskan bahawa wartawan perlu memastikan berat sebelah itu tidak berlaku dalam dunia kewartawanan.

7.1.2 Amanah dan Jujur

Sikap jujur dan amanah merupakan satu keperluan asas bagi seorang wartawan. Sikap ini perlu diamalkan secara konsisten dan seimbang dalam memastikan kepercayaan pembaca berkekalan. Lantaran itu, wartawan jangan sesekali melakukan penyelewengan terhadap sesuatu tugas terutama hal-hal melibatkan kewangan. Menurut Che Musa Che Hamad (2012), menyatakan bahawa sebagai wartawan juga perlu mengamalkan konsep kebebasan, menyiarkan berita dengan jujur serta membuat ulasan dan kritikan secara adil. Pengkaji menegaskan bahawa seorang wartawan perlu menjalankan tugas dengan penuh rasa tanggungjawab dan memastikan sikap penipuan tidak tersasar dalam diri dan sebarang penulisan yang dihasilkan.

“Kita kena jujur di mana tidak boleh menulis berita yang diada-adakan dan amanah”
(Informan 1)

“Paling penting adalah amanah dan jujur. Maksud saya kita boleh amanah dan jujur tapi dengan cara tidak berat sebelah. Jadi, amanah dan jujur sangat penting” **(Informan 2)**

“Kita nak jujur dan amanah bila dari segi artis kata rakaman bertutup” **(Informan 3)**

“Kita dalam istilah kewartawanan dipanggil rakaman bertutup, jadi kita hormat hak mereka dan tidak mengeluarkannya. Dari situ, kami melihat sama ada jujur atau amanah seseorang wartawan itu” **(Informan 5)**

Pengkaji mendapati informan 1, 2, 3 dan 5 bersetuju bahawa sifat amanah dan jujur sangat perlu dalam memastikan mereka tidak melanggar etika kewartawanan di Malaysia. Malahan itu, pengkaji menegaskan bahawa wartawan hiburan wajar menulis berita berdasarkan amanah dan jujur walaupun baru mula menceburi bidang kewartawanan.

7.1.3 Kesahihan dan Ketepatan Berita

Kredibiliti penulisan berita boleh dinilai dalam pelbagai perspektif termasuklah soal kesahihan dan ketepatan berita. Kalau dilihat secara teliti dalam dunia kewartawanan kini, berita-berita yang dijangka mampu menarik perhatian umum dan berbentuk sensasi akan dipapar tanpa mengambil kira kesahihan serta sumber berita diperolehi (Che Musa Che Hamad, 2012).

“Apa yang penting dalam berita ialah kena tahu sejauhmana ketepatan dan juga kesahihan. Ini benda paling penting iaitu tepat mesti kena sah dan sah mesti kena tepat” **(Informan 1)**

Sebagai lanjutan daripada faktor tersebut, pengkaji menyarankan wartawan perlu tepat pada masa. Hal ini menjelaskan bahawa wartawan perlu cepat dalam mendapatkan dan melaporkan maklumat. Kecanggihan teknologi yang semakin berkembang pesat menjadikan wartawan bertindak secara pantas dalam memastikan sesuatu berita tepat pada masanya.

8 KESIMPULAN

Keputusan kajian menunjukkan wartawan hiburan sangat menitikberatkan soal kredibiliti dalam penulisan berita yang dihasilkan. Pengkaji mendapati bahawa kesemua informan mengutamakan faktor kredibiliti seperti jujur, amanah dan tidak berat sebelah dalam menghasilkan penulisan berita hiburan. Faktor-faktor lain juga dinyatakan oleh informan 1 iaitu kesahihan berita bagi memastikan sesuatu penulisan menepati ciri-ciri penulisan yang sahih dan betul. Kesimpulannya, pengkaji telah menemui dan mengetahui bahawa kredibiliti berita bergantung kepada penulisan yang tidak berat sebelah, jujur, amanah dan kesahihan berita. Pengkaji juga telah mengenal pasti berita hiburan dalam talian memainkan peranan dalam meningkatkan kredibiliti sesebuah penghasilan berita. Justeru itu, hal ini terbukti bahawa berita hiburan dalam talian masih diberi perhatian oleh wartawan dan pembaca media alternatif.

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Kebangkitan Kewartawanan Solo

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ABSTRAK. Pendidikan kewartawanan perlu untuk meningkatkan kemahiran dan pengetahuan graduan kewartawanan. Isu masa kini menunjukkan bahawa industri media memerlukan wartawan yang mempunyai pakej lengkap agar graduan boleh menyesuaikan diri dalam industri. Kemunculan wartawan warga yang semakin aktif dalam era digital, menyebabkan wartawan profesional perlu bersaing untuk menyampaikan berita dengan cepat kepada masyarakat. Kajian lepas membincangkan beberapa kemahiran, antaranya kemahiran menulis, dan kemahiran dalam perkhidmatan internet, namun tidak mengaitkan kemahiran dengan *solo journalism*. Tuntutan industri mewujudkan persoalan tentang kemahiran yang diperlukan oleh wartawan untuk melahirkan *solo journalist*. Pengajian dalam bidang kewartawanan adalah penting bagi menyediakan para graduan yang komprehensif dan efisien ini. Objektif kajian ini adalah untuk mengenalpasti kepelbagaian kemahiran yang diperlukan oleh industri, dari sudut pandangan editor bagi melahirkan *solo journalist*. Matlamat akhir kajian ini adalah untuk membentuk pelajar kewartawanan dari aspek kemahiran yang memenuhi keperluan industri agar boleh dilabelkan sebagai *solo journalist* berkredebiliti. Temu bual separa berstruktur telah digunakan dalam kajian ini. Seramai tujuh orang editor akhbar di Malaysia telah ditemubual, dan data temu bual telah dianalisis menggunakan analisis tematik. Tema yang diperolehi adalah kemahiran menulis, kemahiran multimedia, kemahiran berkomunikasi, dan kemahiran Dwibahasa. Penekanan terhadap kemahiran menulis sebagai kemahiran asas menunjukkan bahawa editor berita di Malaysia mempunyai pemahaman yang hampir sama dengan Barat tentang kemahiran wartawan. Namun keperluan dalam penggunaan gajet seperti telefon bimbit menunjukkan bahawa terdapat sedikit perbezaan tentang kemahiran yang diperlukan. Berdasarkan jawapan informan, kemahiran yang diperlukan oleh *solo journalist* adalah kemahiran asas dan *multitasking* (kemahiran multimedia, kemahiran berkomunikasi, dan kemahiran Dwibahasa). Inovasi teknologi yang semakin maju, menyebabkan *solo journalist* mendapat permintaan yang tinggi dalam

KATA KUNCI: Pendidikan kewartawanan; kemahiran asas; kepelbagaian kemahiran; *solo journalism*; *solo journalist*

1 PENGENALAN

Pendidikan kewartawanan di Malaysia telah bermula sejak tahun 1970 dan sentiasa mengalami perubahan serta penstrukturan dari segi kurikulum sehingga kini. Pendidikan kewartawanan merupakan cabang ilmu yang diwujudkan untuk menjalankan aktiviti yang berkaitan dengan pengetahuan dan kemahiran. Matlamat utama institusi ini adalah untuk menyediakan kemahiran dan pengetahuan wartawan. Sebahagian besar aktiviti yang dijalankan adalah berkaitan dengan pendidikan dan latihan kepada pelajar kewartawanan. Bidang komunikasi di Malaysia berkembang dengan pesat serta berperingkat. Perkembangan tersebut dipengaruhi oleh faktor keperluan komunikasi negara dan industri media.

Program komunikasi adalah program bidang komunikasi yang pertama telah diperkenalkan di USM pada tahun 1970, kemudian UITM pada tahun 1972 di sekolah komunikasi Massa. Jabatan Komunikasi di Universiti Kebangsaan Malaysia (UKM) pada 1975 dan Program Pengajian Media di Universiti Malaya (UM) pada tahun 1976 dan Jabatan Pembangunan Komunikasi di Universiti Putra Malaysia (UPM) pada tahun 1979. Seterusnya Program Komunikasi di Universiti Islam Antarabangsa

Malaysia (UIA) pada tahun 1990, Universiti Malaysia Sarawak (UNIMAS) pada tahun 1993, Universiti Malaysia Sabah (UMS), dan Universiti Utara Malaysia (UUM) telah diperkenalkan pada tahun 1994 dan 1999. Institusi Pengajian Tinggi Swasta (IPTS) juga memainkan peranan penting dalam pendidikan tinggi, agar bidang yang diwujudkan setaraf dengan peringkat antarabangsa. Antaranya adalah UNITAR, UNISEL, SEGI, KDU, LIMKOKWING, KLMUC, OUM, INTI, dan UCSI. Laporan dalam buku yang bertajuk Hala Tuju Pengajian Komunikasi dan Media di Malaysia, yang disediakan oleh Majlis Ketua-Ketua Pengajian Komunikasi (COHECS), yang diterbitkan pada tahun 2010, jelas menunjukkan bahawa para majikan dalam bidang media dan komunikasi berpendapat bidang tersebut adalah kritikal dan penting untuk pembangunan negara.

2 KEBANGKITAN TEKNOLOGI DALAM INDUSTRI KEWARTAWANAN

Dengan ledakan perkembangan teknologi informasi komunikasi maklumat, banyak akhbar dalam talian yang menggunakan saluran media sosial muncul menjadikan berita lebih pantas. Bagi menghadapi cabaran ini, banyak akhbar terpaksa mengemaskini berita mereka hampir setiap minit. Ada kalanya, penyebaran maklumat yang terlalu pantas ini dilakukan tanpa mengambil kira kesahihan maklumat tersebut, (Utusan Online 2014). Evolusi era teknologi digital kini, mendorong wartawan agar mempunyai banyak kemahiran bukan sahaja dari segi teori kewartawanan, malah teknologi juga. Buktinya, menurut laporan dalam Hala Tuju Pengajian Komunikasi dan Media di Malaysia (2010), pelajar kewartawanan perlu disediakan dengan saluran pengajaran yang menerapkan pengetahuan teknologi dalam menghadapi arus pemodenan media, dan juga memfokuskan kepada keperluan media masa depan dengan mengadaptasi instrumen teknologi dalam pengurusan komunikasi dan media. Inovasi teknologi seperti kamera video, komputer riba, Wi-Fi, dan telefon bimbit yang boleh menghantar video digital, menjadi faktor perlunya *solo journalism*.

Perkembangan teknologi juga menyebabkan wujudnya *solo/backpack journalism* dalam industri kewartawanan. Menurut Heitah (2006), *solo journalism* “Sojo” turut dikenali sebagai *backpack journalism*, dan *multimedia journalism*. *Solo journalism* adalah seorang wartawan tunggal yang dilengkapi dengan peralatan berteknologi tinggi untuk melaporkan berita dari seluruh pelusuk dunia dalam pelbagai jenis media. *Solo journalism* adalah wartawan berperanan sebagai penyelidik, jurugambar, juruvideo, penyunting, dan penerbit untuk melaporkan berita dengan menggunakan peralatan elektronik mudah alih, perisian mengedit, telefon bimbit untuk mengambil gambar, merakam individu, tempat, dan peristiwa yang mempunyai nilai berita (Plater, 2015). Perkara ini dilihat sebagai perkara yang positif kerana wartawan yang mampu menjadi *solo journalism* mampu melaksanakan kesemua tugas kerana mempunyai pelbagai kemahiran wartawan.

3 PERMASALAHAN KAJIAN

Kebanyakan industri meletakkan pelbagai syarat untuk para siswazah mengisi kekosongan jawatan di pelbagai saluran pekerjaan, terutamanya dalam bidang kewartawanan yang memerlukan siswazah yang mempunyai pelbagai pengetahuan dari segi kemahiran kewartawanan. Buktinya Yang diPertuan Dewan Negara, Tan Sri Abu Zahar Ujang dalam akhbar Sinar Online (2014), menyatakan bahawa wartawan perlu melengkapi diri dengan pelbagai ilmu pengetahuan dalam pelbagai bidang bagi menghadapi tuntutan cabaran media di masa hadapan. Sejak kebelakangan ini, terdapat beberapa majikan dalam industri yang memberi penekanan kepada pengisian bidang ilmu kewartawanan (COHECS, 2010). Terdapat banyak lagi individu atau pihak yang membuat kenyataan yang sama. Tetapi tidak ramai yang mampu menghuraikan secara terperinci apakah bentuk kemahiran yang diperlukan itu, walaupun ada, ianya tidak menyeluruh dan juga tidak membincangkan tentang *solo journalism*. Contohnya, kajian oleh Cullen (2014), dalam penyelidikannya, terdapat editor yang mengatakan bahawa mereka memerlukan graduan yang berkemahiran dalam setiap kerja yang dilakukan. Kelompangan serta permasalahan dalam kajian ini wujud apabila, isu-isu semasa dan kajian-kajian lepas membuktikan bahawa elemen kemahiran perlu diperkukuh dan dipertingkatkan serta menjadi aspek penting dalam industri, terutamanya kini peningkatan teknologi mendesak wartawan agar memiliki kepelbagaian kemahiran. Jadi kajian ini, mengkaji kepelbagaian kemahiran yang diperlukan wartawan untuk dilabel sebagai *solo journalism*.

4 PERSOALAN KAJIAN

Berdasarkan permasalahan kajian yang dinyatakan, maka kajian ini mempunyai dua persoalan iaitu:

- i. Bagaimanakah kemahiran asas yang diperlukan oleh seorang wartawan dari sudut pandangan editor untuk menceburkan diri dalam industri kewartawanan.
- ii. Bagaimanakah kepelbagaian keperluan lain yang diperlukan dalam industri kewartawanan daripada sudut pandangan editor.

5 OBJEKTIF KAJIAN

Kajian ini dijalankan bertujuan untuk mengkaji tentang keperluan kemahiran dalam industri kewartawanan. Antara objektif kajiannya adalah seperti berikut:

- i. Mengenal pasti kemahiran asas yang diperlukan oleh seorang wartawan daripada dari sudut pandangan editor.
- ii. Mengenal pasti keperluan kemahiran lain yang diperlukan dalam industri kewartawanan dari sudut pandangan editor.

6 ULASAN LITERATUR

Kajian Callaghan et al. (2010), menunjukkan bahawa para pendidik perlu mengambil berat tentang kepentingan kemahiran menulis. Hal ini kerana kebanyakan pihak industri melihat graduan kurang memiliki asas dalam kemahiran menulis. Di samping itu, pada masa kini, wartawan dijangka mempunyai kemahiran dalam menggunakan pelbagai peralatan dan servis perisian dan perkhidmatan internet contohnya emel, juga rangkaian media sosial (Veglis et al., 2014). Penyelidikan Veglis et al. (2014), menggunakan kaedah soal selidik dan tertumpu kepada bidang ICT sahaja berbanding kajian ini yang menyentuh pelbagai kemahiran.

Menurut Gentile (2014), pelajar kewartawanan perlu meluaskan kemahiran mereka, kerana kebanyakan editor memerlukan wartawan yang boleh berperanan sebagai jurugambar, yang akan diambil sebagai *solo journalist*. Kini, wartawan semakin memerlukan kemahiran yang pelbagai, menulis berita dan mengambil gambar sendiri. *Backpack/solo journalism* melakukan kesemua tugas sebagai wartawan, jurukamera, juruaudio, juruvideo, penerbit, penulis, penyampai, dan juga penyunting disebabkan oleh faktor teknologi yang wujud kini. Terdapat pelbagai jenis kamera, sama ada besar atau kecil, situasi tersebut merupakan satu revolusi teknologi dalam industri. Arus industri kewartawanan yang menggunakan kaedah tradisional iaitu memerlukan jurukamera, wartawan, dan penyunting untuk menghasilkan berita, akan menggandakan jumlah bilangan berita jika berlaku peningkatan dalam *solo journalism* iaitu wartawan yang mempunyai kepakaran dalam mengambil alih semua tugas untuk menghasilkan berita yang lengkap, (Plater, 2015). Secara keseluruhannya, dalam era teknologi masa kini, wartawan tradisional perlu meningkatkan kemahiran mereka agar boleh menjadi *solo journalist*. Hal ini kerana industri kini menuntut wartawan yang serba boleh dalam pelbagai jenis tugas yang diberikan. Kajian yang memfokuskan kepelbagaian kemahiran dalam *solo journalism* ini belum dikaji di Malaysia, hanya dikaji diluar negara namun tidak secara menyeluruh.

7 METODOLOGI KAJIAN

Kajian ini menggunakan kaedah kualitatif iaitu temu bual separa berstruktur yang dijalankan terhadap tujuh orang informan yang mempunyai latar belakang dalam kewartawanan. Antaranya adalah editor di Harian Metro, Berita Harian, Kosmo, Utusan, Sinar Harian, Bernama, dan News Straits Time. Kaedah analisis data yang digunakan adalah analisis tematik terhadap data temubual yang diperolehi. Kajian ini terbatas kepada industri akhbar dan hanya menemubual editor akhbar sahaja disebabkan golongan tersebut adalah golongan yang berpengalaman dan merupakan wartawan senior dalam industri akhbar. Selain itu, aspek yang dikaji juga terhad kepada aspek kemahiran sahaja.

8 KEMAHIRAN MENULIS

Hasil kajian ini mendapati terdapat beberapa kemahiran yang diperlukan untuk menjadi *solo journalist* sesuai dengan *trend* industri masa kini yang mengikut rentak perubahan teknologi. Kesemua informan mengatakan bahawa kemahiran menulis adalah kemahiran asas yang diperlukan oleh graduan untuk menjadi wartawan.

“kemahiran menulis adalah kemahiran asas yang perlu ada” (Informan 1)

“Kemahiran menulis, sesiapa pon boleh menulis, tetapi kita perlu mahir menulis, perlu tahu cara penulisan berita yang asas, cara penulisan berita, belajar piramid terbalik, 5W 1H, Kemudian bila kamu masuk Utusan, kamu kena belajar house style pula. Jadi maksudnya yang asas itu kena mahir dulu masa kamu belajar di universiti” (Informan 2)

“Selain itu kemahiran menulis” (Informan 3)

“kemahiran asas yang diperlukan itu dia boleh menulis untuk surat khabar, menyumbang, semasa saya mula belajar dahulu saya menyumbang untuk NST, jadi penyumbang” (Informan 4)

“dari segi penulisan, untuk penulisan kita guna Bahasa melayu yang betul, tetapi kebanyakannya terbawa bawa Bahasa pasar, wartawan yang dah lama pon kadang-kadang tidak betul Bahasa dia, inikan pula graduan baru” (Informan 5)

“Selain itu, kemahiran menulis, kemahiran menulis ini kalau wartawan baru, asalkan dia tahu Bahasa Melayu” (Informan 6)

“kamu perlu pantas, dan perlu ada aliran, bila menulis itu kalau boleh ada lenggoknya. Tahu cara hendak menulis berita, laporan, dan rencana. Kemahiran menulis perlu tahu kalau kamu hendak jadi wartawan” (Informan 7)

Jelas bahawa hasil analisis ini mencapai objektif kajian yang pertama, buktinya ketujuh-tujuh informan mengatakan untuk menjadi wartawan, kemahiran menulis adalah kemahiran asas yang perlu dikuasai. Namun, dari segi kualiti penulisan wartawan dilihat masih belum memuaskan.

9 KEPERLUAN KEWARTAWANAN SOLO

Konsep *solo journalism/backpack journalism* penting sebagai seorang wartawan disebabkan oleh persaingan yang semakin sengit, jadi ianya akan menjadi satu *trend* pada masa akan datang disebabkan faktor industri akhbar yang bakal mengalami penurunan.

“Kalau dalam keadaan sekarang ini penting la, sebab persaingan yang sengit, persaingan dalam bidang persuratkhabaran ini dah semakin sengit. Kita hendak bersaing dengan blogger-blogger ini, cuma satu faktor yang kita ini kena utamakan adalah etika” (Informan 1)

“satu trend la dalam media house, mungkin kalau dalam masa hadapan itu adalah satu perubahan yang besar lah. Sebab bagi saya satu hari nanti industri surat khabar akan mengalami penurunan. Jadi universiti kena bersedia lah” (informan 3)

“Jadi backpack journalism ini pada saya kemahiran yang bagus untuk ada pada seorang wartawan, tetapi untuk memperlihatkan hasil dia kepada orang ramai perlu ada tanggungjawab itu” (informan 4)

“kalau kamu percaya wartawan kamu, bagi dia tanggungjawab, jadi dia adalah wartawan yang berkebolehan yang kita mahu” (informan 7)

Secara keseluruhannya, kebanyakan informan berpendapat bahawa *solo journalism* bagus untuk diamalkan, disebabkan faktor persaingan industri, dan juga arus teknologi yang semakin mencabar. Jadi pihak industri menggalakkan wartawan mempunyai kemahiran *solo journalism* agar mampu bergerak dan menjalankan tanggungjawab sebagai seorang wartawan dengan mengikut kehendak industri.

10 KEMAHIRAN KEWARTAWANAN SOLO

Selain daripada kemahiran menulis sebagai kemahiran asas, 5 informan mengatakan bahawa kemahiran multimedia diperlukan sebagai *solo journalist*, contohnya kemahiran dalam penyuntingan, mengambil gambar, dan mengendalikan blog, dan mempunyai kemahiran menulis yang profesional serta minat membaca.

“wartawan perlu ada semua kemahiran solo journalism. Cara kerja dah lain, kalau dulu paper first, baru digital, sekarang ini digital first, maknanya semua kena ada lah. Contoh kemahiran editing, kalau ada sangat bagus” (Informan 1)

“Dia kena ada kemahiran semua itu, kendalikan teknologi, bukan senang. Banyak ilmu teknologi yang dia kena belajar lah. Bukan senang hendak dapat individu yang boleh menguasai semua benda tu, tidak ramai yang boleh, asas gambar itu boleh la, tetapi gambar yang berkualiti untuk penerbitan itu tidak ramai.” (Informan 2)

“Kena bersedia itu maksudnya dia sudah kena ada satu kursus-kursus multimedia” (Informan 3)

“Sepatutnya setiap pelajar kena ada news blog dia sendiri, dia pergi cari bahan, tulis story, ambil gambar, video, kemudian masuk dalam blog dia, kemahiran ini penting lah” (Informan 5)

“Dia kena pandai ambil gambar, tapi kebanyakannya siapa yang jadi reporter, dia akan pandai ambil gambar. Kena pantas jugak. Solo journalism ini kira satu keperluan sekarang.” (Informan 6)

“Untuk jadi solo journalist ini, wartawan perlu ada kemahiran profesional, dia boleh menulis tanpa diedit, itu kemahiran yang sangat susah.” (Informan 2)

“Kemahiran menulis, minat, selalu membaca” (Informan 4)

Secara keseluruhannya, hasil analisis tersebut mencapai objektif kajian yang kedua. Hasil analisis juga mendapati wartawan boleh dilabelkan sebagai *solo journalist*, jika mempunyai kemahiran multimedia, kemahiran profesional dalam menulis, juga mempunyai minat membaca.

11 KESIMPULAN

Jelas bahawa, wartawan perlu *multitasking* dalam melakukan tugasannya, dan menjadi semakin penting apabila rentak industri akhbar kini telah mengalami banyak perubahan dari segi mementingkan kepantasan penyebaran berita di portal berita, disebabkan penularan blogger, mahupun media sosial yang bertindak menyebarkan berita terlebih dahulu. Jika wartawan mempunyai kemahiran *multitasking*, wartawan tersebut boleh dilabel sebagai *solo journalism*. Menurut Stovall (2011) (yang dipetik dalam Broaddus, 2012), pelajar kewartawanan yang dapat menyampaikan maklumat dalam pelbagai format (teks, audio, imej dan video), melalui pelbagai *platform*, dan menggunakan pelbagai teknologi telah dilabelkan sebagai *solo journalist*. Keadaan inovasi teknologi kini yang semakin pesat, menyebabkan *solo journalism* menjadi satu permintaan yang tinggi dalam

industri kewartawanan pada masa hadapan, terutamanya apabila pelbagai peralatan mudah alih yang lebih kecil telah dicipta yang akan memudahkan *solo journalism* menjalankan tugas di seluruh pelusuk tempat. Hasil daripada kajian ini mendapati bahawa kemahiran multimedia adalah kemahiran yang perlu ada oleh *solo journalist*.

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Analisis Fungsi Mesej Dakwah Islamiah Dalam Halaman Facebook

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ABSTRAK. Perkembangan pesat media baharu memberi impak dalam setiap sudut kehidupan masyarakat. Antara kesan inovasi media baharu ialah berlakunya perubahan terhadap corak penyebaran dan pencarian maklumat oleh masyarakat. Perkembangan ini turut membuka peluang dan ruang kepada pendakwah untuk menggunakan media sosial sebagai salah satu medium penyampaian dakwah Islamiah. Justeru, berlaku transformasi kaedah penyampaian dakwah Islamiah dengan penggunaan media sosial khususnya Facebook. Media sosial sesuai dijadikan sebagai medium pelengkap dan alternatif kepada medium dakwah sedia ada. Namun, penggunaan media sosial dalam menyampaikan mesej dakwah Islamiah perlu dilaksanakan secara berhemah dan bijaksana kepada khalayak yang berbeza-beza. Pendekatan yang sesuai perlu digunakan untuk menarik minat khalayak terhadap mesej yang disampaikan. Sehubungan itu, penyelidikan ini bertujuan mengenalpasti fungsi mesej dakwah Islamiah melalui medium Facebook oleh lima pendakwah terpilih. Lima halaman Facebook telah dipilih dan dianalisis menggunakan kaedah analisis tematik dengan bantuan perisian NVivo. Tujuh tema (fungsi), iaitu membentuk i'tiqad, mencegah kemungkaran, membersihkan jiwa, menggalakkan amal, mengukuhkan peribadi, membina perpaduan dan kesatuan, dan menangkis budaya yang merosakkan – dalam kajian ini telah dibentuk terlebih awal kerana penyelidikan ini melibatkan ilmu berkaitan hukum-hakam Islam yang telah ditetapkan syariat. Kerangka teoritikal kajian ini dibina berdasarkan Teori Pembingkaian. Hasil yang diperoleh mendapati fungsi menggalakkan amal merupakan mesej yang kerap dibincangkan dalam entri yang dianalisis. Dapatan kajian boleh menjadi rangka rujuk kepada pendakwah dan juga kepada agensi-agensi kerajaan serta NGO dalam menyampaikan mesej dakwah Islamiah kepada umum. Penggunaan fungsi mesej yang tepat akan lebih menarik minat dan memberikan kesan yang positif terhadap masyarakat.

KATA KUNCI: Media sosial, Facebook; Dakwah Islamiah, Teori Pembingkaian dan NVivo.

1 PENDAHULUAN

Seiring dengan perkembangan teknologi maklumat, aktiviti dakwah Islamiah tidak lagi hanya menggunakan kaedah konvensional tetapi turut mengaplikasikan penggunaan internet khususnya media sosial. Menurut Mohd Nor (2014), penggunaan internet adalah langkah strategik dalam usaha penyampaian dakwah pada masa kini. Namun begitu, Boyd (2010) menyatakan bahawa walaupun media sosial boleh mengumpul maklumat dengan banyak dalam jangka masa yang pendek tetapi ia kurang diberikan perhatian oleh pengguna dan hanya sesetengah maklumat sahaja akan diterima oleh beberapa golongan masyarakat. Dalam konteks kertas kerja ini, penyebaran dan pembentukan mesej bergantung kepada sumber, iaitu pendakwah. Hal ini selaras dengan prinsip komunikasi Islam yang menekankan kredibiliti sumber pada posisi yang paling penting kerana ia mempengaruhi kualiti komunikasi (Imtiaz Hasnain, 1988).

Sehubungan itu, penghasilan sesuatu mesej oleh sumber merupakan satu elemen penting yang perlu diberi penekanan dalam proses komunikasi. Tanpa mesej, komunikasi yang efektif tidak akan berlaku, begitu jugalah dalam dakwah Islamiah. Aqidah, syariah dan akhlak merupakan asas dalam komunikasi Islam dan perkara ini perlulah termaktub dalam setiap mesej yang ingin disampaikan terutamanya dalam melaksanakan dakwah Islamiah (Nasruddin, 2002).

Pemilihan media baharu sebagai medium penyampaian mesej dakwah Islamiah dalam kajian ini didorong oleh beberapa faktor. Menurut Zaharuddin (2012), Facebook boleh dimanfaatkan untuk kepentingan Islam seperti menyebarkan kepada masyarakat berkaitan dakwah Islamiah. Perkara ini selaras dengan data yang dikeluarkan oleh laman sesawang Stat Counter (2015) yang menunjukkan lebih 50% pengguna laman sosial di Malaysia merupakan pengguna Facebook.

2 PERMASALAHAN KAJIAN

Sumber utama dalam komunikasi Islam ialah al-Quran, al-Sunnah serta al-Qiyas (perbandingan) dan al-Ijma' (kesepakatan) (Nasruddin, 2002). Sumber ini bertujuan untuk mengelakkan kekeliruan dan kekeliruan maklumat yang digunakan oleh pendakwah dan sebagai asas rujukan kesahihan sumber yang diiktiraf dalam syariat Islam. Hal ini kerana, dalam media sosial pelbagai sumber yang diragui dan tidak tepat turut dijadikan sebagai rujukan seperti menggunakan nama tokoh tertentu atau laman sesawang tertentu untuk menarik perhatian khalayak. Keadaan ini bukan sahaja menyebabkan khalayak mendapat maklumat yang tidak tepat dan diragui, malah akan menyebabkan tersebarnya mesej yang salah mengenai dakwah Islamiah. Selain itu, dalam Islam penghasilan sesuatu mesej perlu mengandungi ilmu yang mampu memberikan kebaikan di dunia dan akhirat. Mesej dalam komunikasi Islam tidak terhad kepada mesej 'agama' sahaja, tetapi merangkumi semua aspek kehidupan manusia selaras dengan ajaran Islam dalam makna al-Din (Zulkiple, 2001).

Di samping itu, Islam menyatakan bahawa etika dalam komunikasi merupakan hak masyarakat secara bersama, berbeza dengan perspektif Barat yang hanya melihat etika dalam konteks individu sahaja (Hamid Mowlana, 1989). "Dalam era teknologi komunikasi maklumat, informasi tidak dianggap *value-free*, tetapi mempunyai norma, etika dan moral imperatif" (Zulkiple, 2001: hlm. 84). Perkara ini menunjukkan Islam mementingkan kepentingan bersama agar kesan yang timbul daripada sesuatu proses komunikasi itu tidak memberi kesan buruk kepada masyarakat. Walaupun ledakan media baharu khususnya media sosial memberi satu laluan baru yang cukup luas dalam dakwah Islamiah, namun ia telah menyebabkan pelbagai maklumat mudah diputarbelitkan sehingga timbul pelbagai isu agama di alam maya. Kebebasan media sosial yang tidak terbatas ini menyebabkan pelbagai mesej negatif yang bertentangan dengan ajaran Islam tersebar dengan mudah. Keadaan yang berlaku ini menjurus kepada timbulnya persoalan mengenai fungsi mesej dakwah Islamiah di alam maya sama ada ia mempunyai perannya yang tersendiri untuk menangkis setiap mesej negatif tersebut ataupun tidak. Justeru itu, kajian ini memberi penumpuan untuk melihat fungsi mesej dakwah Islamiah dalam halaman Facebook.

3 DAKWAH ISLAMIAH

Dakwah merupakan asas kepada pergerakan risalah Islam untuk terus berkembang dan meneruskan kesinambungannya (Mohd Amin, 2001). Syed Muhammad Dawilah dan Mohd Lutfi (2009) mengatakan bahawa berdakwah boleh dikategorikan sehingga tahap wajib bagi setiap muslim. Islam sebagai agama dakwah turut diakui oleh sarjana Barat seperti Goldsmith (1991) yang mengatakan bahawa setiap negara dan bangsa mempunyai rasul mereka sendiri, tetapi Nabi Muhammad diutuskan kepada bangsa Arab dan melalui bangsa ini kepada seluruh umat manusia di dunia. "Dakwah dari segi bahasa berasal daripada perkataan Arab seperti *da'a*, *yad'u*, *da'watan* yang bermaksud menyeru, memanggil, mengajak, menjamu, memandu dan menjemput. Manakala maksud dakwah dari sudut istilah pula ialah mendorong manusia *melakukan amar makruf nahi mungkar*" (Mohd Nor, 2014: hlm. 15-16). Ringkasnya, dakwah Islamiah adalah satu usaha untuk mengubah masyarakat dari suatu keadaan menuju ke arah yang lebih baik. Seterusnya menjadikan mereka lebih dekat dengan Allah S.W.T. dan menuruti setiap ajaran Islam untuk kebahagiaan dunia serta akhirat.

4 FUNGSI MESEJ DAKWAH ISLAMIAH

Al-Quran ialah sumber rujukan utama umat Islam termasuklah bagi tujuan berdakwah. Abdul Latiff (2012) mengatakan bahawa al-Quran juga dikategorikan sebagai salah satu media yang memiliki fungsi yang hampir sama dengan media cetak lain. Antara fungsi al-Quran ialah memberi informasi, mendidik, mengkritik, menghibur (menurut Islam), menyalurkan aspirasi masyarakat, menjaga lingkungan (*surveillance of the environment*) dan berfungsi sebagai pengawasan sosial (*social control*). Selain itu, R. Agus (1990) berpendapat bahawa komunikasi Islam bertindak sebagai satu dakwah yang mempunyai beberapa fungsi seperti membetulkan i'tiqad, mencegah kemungkaran, membersihkan jiwa, menggalakkan amal, mengukuhkan peribadi, membina perpaduan dan kesatuan serta menangkis budaya yang merosakkan. Fungsi komunikasi dakwah Islam yang dinyatakan oleh sarjana ini turut digunakan oleh Nasruddin (2002) dalam penyelidikannya dan meringkaskan bahawa

kesemua fungsi komunikasi Islam mempunyai satu matlamat yang sama, iaitu untuk mencapai redha Allah. Tujuh fungsi komunikasi Islam tersebut dijadikan sebagai garis panduan bagi mengetahui fungsi mesej dakwah Islamiah yang digarap oleh pendakwah dalam halaman Facebook terpilih.

5 KERANGKA TEORITIKAL

Penyelidikan kualitatif ini menggunakan teori pembingkai yang sesuai untuk menganalisis tema, teks dan kandungan. Entman (1993) menyatakan bahawa pembingkai melibatkan proses pemilihan dan penonjolan. Secara ringkasnya, pembingkai merupakan proses pemilihan sesuatu isu untuk menjadikannya lebih menonjol dan menarik perhatian khalayak. Jika dalam pemberitaan, pemilihan sesuatu isu untuk dibingkai terletak pada penutur (penerbit, iaitu wartawan dan editor) (Lee, Siti Suriani dan Liana, 2013), dalam dakwah Islamiah pula ia terletak pada pendakwah. Menurut Julia, Mohd Zawawi dan Chang (2013), proses pembingkai dapat dibahagikan kepada dua, iaitu pembinaan bingkai (*frame building*) dan penentuan bingkai (*frame setting*). Namun demikian, kebanyakan sarjana mengatakan bahawa pada dasarnya pembinaan bingkai dan penentuan bingkai merupakan satu proses yang sama.

Selanjutnya, pembinaan bingkai dalam pemberitaan ditentukan oleh wartawan atau sumber. Namun, hal ini berbeza dalam dakwah Islamiah yang mana pembinaan bingkai itu telah ditentukan dalam Islam melalui hukum-hakam agama bersandarkan al-Quran, hadis serta ijma' ulama. Manakala penentuan bingkai pula bergantung kepada pendakwah itu sendiri, iaitu melibatkan proses penghasilan, pemilihan dan pengisian mesej atau isu untuk disampaikan kepada khalayak. Namun, mesej yang dihasilkan tersebut masih lagi perlu berada dalam bingkai dakwah dengan menggunakan hujah-hujah yang dipetik dari sumber yang dibenarkan dalam Islam.

6 METODE KAJIAN

Kajian kualitatif ini menggunakan pendekatan fenomenologi kerana Facebook merupakan aplikasi jaringan sosial yang menjadi suatu fenomena di dunia. Seterusnya, kajian ini mengaplikasikan analisis kandungan berasaskan tematik. Analisis kandungan adalah suatu kaedah yang sesuai digunakan dalam konteks komunikasi massa khususnya untuk kajian berasaskan tematik (Priest, 1996). Teknik pensampelan bertujuan diaplikasikan dalam kajian ini. Sampel kajian terdiri daripada lima halaman Facebook pendakwah yang popular di Malaysia. Romney, Weller dan Batchelder (1986) mengatakan bahawa empat hingga lima sampel sudah memadai sekiranya sampel mempunyai pengetahuan tinggi dan berpengalaman dalam sesuatu topik berkaitan dengan penyelidikan yang dilaksanakan. Sampel dipilih mengikut jumlah *people talking about this* yang tertinggi seperti di Jadual 1. Analisis kandungan dilaksanakan terhadap mesej yang mula dikirim bermula pada 1 Januari 2016 sehingga 31 Januari 2016. Dalam kajian ini, data utama yang diperlukan ialah entri mesej dakwah Islamiah yang dikirim oleh pendakwah terpilih di halaman Facebook milik mereka.

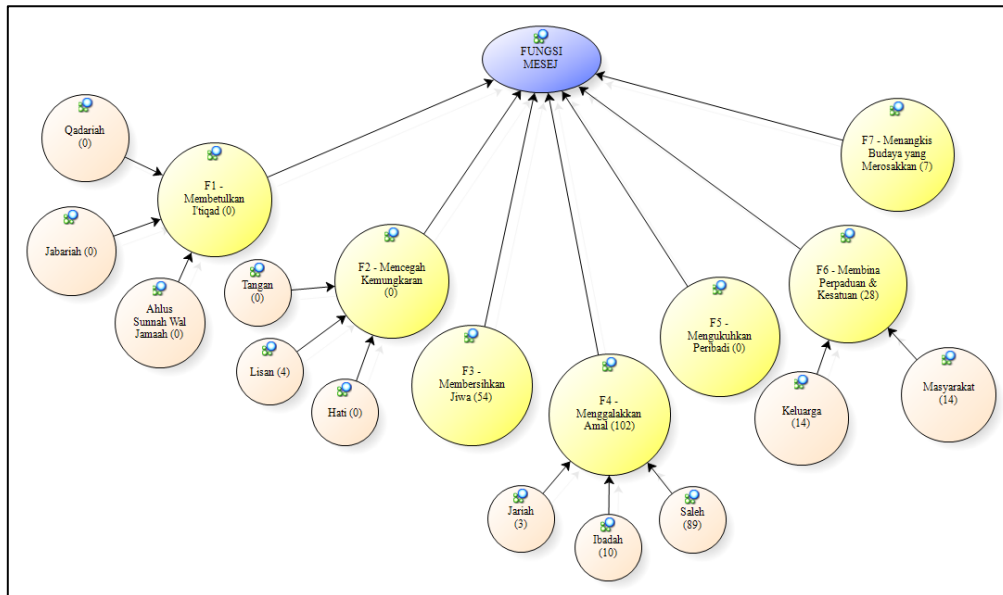
Jadual 1: Halaman Facebook Pendakwah Terpilih

Bil	Halaman Facebook	Jumlah orang bercakap mengenai ini (<i>People talking about this</i>)
1	Ustaz Ahmad Dusuki Abd Rani	200 810
2	Ustaz Sharhan Shafie	103 059
3	Dr.MAZA.com	96 434
4	Dr.Zaharuddin Abd Rahman	58 759
5	Ustaz Dr.Mohd Izhar Ariff	45197

Seterusnya, maklumat yang diperoleh didaftar ke dalam perisian NVivo versi 8 bagi tujuan proses analisis dan persembahan data. Menurut Mohd Khairie (2011), NVivo membantu tugas analisis kandungan dilakukan dengan lebih mudah kerana mampu digunakan untuk pengkategorian, pengekodan dan pengklasifikasian data mengikut skema yang ditetapkan oleh penyelidik.

7 ANALISIS DATA

Hasil analisis menunjukkan setiap pendakwah mengaplikasikan fungsi yang berbeza dalam setiap entri halaman Facebook masing-masing. Hasil analisis juga mendapati halaman Facebook Ustaz Ahmad Dusuki Abd Rani, Dr. MAZA.com, Dr. Zaharuddin Abd Rahman dan Ustaz Dr. Mohd Izhar Ariff mengaplikasikan fungsi mesej dakwah Islamiah yang sama iaitu fungsi membersihkan jiwa, fungsi menggalakkan amal, fungsi membina perpaduan dan kesatuan serta fungsi menangkis budaya yang merosakkan. Halaman Facebook Ustaz Sharhan Shafie turut mengaplikasikan keempat-empat fungsi mesej dakwah Islamiah tersebut juga selain menerapkan fungsi mencegah kemungkaran dalam mesej dakwah Islamiah yang dihasilkannya. Rajah 1 menunjukkan pemetaan fungsi mesej dakwah Islamiah yang dipaparkan dalam halaman Facebook pendakwah terpilih.



Rajah 1 Pemetaan Fungsi Mesej Dakwah Islamiah Dalam Halaman Facebook Pendakwah Terpilih

8 PERBINCANGAN

Membersihkan jiwa, menggalakkan amal serta membina perpaduan dan kesatuan adalah fungsi yang kerap digunakan oleh para pendakwah ketika menyampaikan mesej dakwah Islamiah dalam halaman Facebook. Fungsi-fungsi tersebut bertujuan mengajak khalayak untuk melakukan sesuatu perkara yang baik selaras dengan syariat Islam. Jika dilihat dalam konteks komunikasi secara umum, fungsi-fungsi tersebut dapat dikelaskan kepada pemujukan, iaitu bertujuan menyeru khalayak untuk turut sama terlibat dalam sesuatu perkara yang disampaikan oleh sumber. Kaedah pemujukan dalam pengiklanan (Mohd Helmi, 2004) mempunyai persamaan dengan dakwah, iaitu bertujuan memasarkan atau menyampaikan mesej, malah dakwah itu sendiri merupakan suatu proses pemujukan (Mohd Khairie, 2011). Hal ini diperkukuhkan lagi melalui penyelidikan berkaitan dakwah berdasarkan konsep 4P dalam pemasaran yang telah dilaksanakan oleh Mariam (2014).

Selanjutnya, fungsi mencegah kemungkaran dan menangkis budaya yang merosakkan boleh berada dalam satu skop perbincangan yang sama. Hal ini adalah kerana kedua-dua fungsi ini bertujuan untuk mencegah dan menolak budaya yang bersifat negatif yang bertentangan dengan syariat Islam. Fungsi ini bertindak menyeru masyarakat supaya menjauhi setiap perbuatan yang bertentangan dengan syariat Islam. Jika dilihat dalam konteks asas komunikasi konvensional, mesej-mesej dalam halaman Facebook yang mempunyai fungsi ini dapat dikelaskan kepada menyampaikan, iaitu bertujuan menyatakan sesuatu perkara. Hal ini dapat dilihat melalui mesej-mesej para pendakwah yang berbentuk pernyataan, iaitu menyatakan sesuatu perkara itu sama ada bertentangan atau selaras dengan syariat Islam. Proses menyampaikan dalam konteks dakwah adalah berbeza dengan penyampaian dalam berita. Hal ini kerana konsep berita adalah lebih terarah kepada untuk melaporkan sesuatu perkara yang berlaku (Blake & Haroldsen, 1979). Sebaliknya penyampaian dalam dakwah lebih

terarah kepada menyampaikan sesuatu ilmu berkaitan Islam yang telah ditetapkan syarak untuk dilaksanakan oleh khalayak. Selain itu, penyampaian mesej dalam dakwah juga bertujuan untuk memberi penerangan dan penyebaran yang jelas berkaitan Islam (Md Rozalafri & Rosmawati, 2011). Kajian juga mendapati dua fungsi mesej iaitu membetulkan I'tiqad dan mengukuhkan peribadi tidak diaplikasi dalam halaman Facebook pendakwah. Namun, sebenarnya kedua-dua fungsi ini saling berkaitan kerana ia melibatkan pegangan agama seseorang individu. Hal ini adalah kerana peribadi muslim yang kukuh akan membawa kepada pengukuhan pegangan akidahnya. Secara ringkasnya, pegangan akidah atau i'tiqad seseorang individu bergantung kepada peribadi muslim tersebut. Untuk mengatakan kedua-dua perkara ini tidak menjadi isu yang besar di Malaysia adalah suatu perkara yang sukar untuk diterima. Perkara berkaitan i'tiqad yang melibatkan akidah umat Islam di Malaysia merupakan suatu isu yang kerap dibincangkan dalam media massa konvensional malah banyak kajian akademik berkaitan isu ini turut dilaksanakan. Oleh itu, pengetahuan dan kemahiran para pendakwah adalah hujah yang terbaik bagi ketiadaan kedua-dua fungsi ini. Perkara ini kerana kemahiran setiap individu adalah berbeza dan setiap perkara yang ingin disampaikan perlulah dalam konteks kemahiran masing-masing. Selain itu, medium yang tidak sesuai juga merupakan hujah yang boleh digunakan bagi menjawab permasalahan ini. Halaman Facebook yang mempunyai ruang penulisan teks yang terhad menyebabkan para pendakwah tidak membangkitkan topik ini dalam halaman Facebook. Hal ini adalah kerana kedua-dua fungsi ini memerlukan perbincangan yang terperinci. Secara rumusnya, mesej dakwah yang dihasilkan dalam halaman Facebook para pendakwah bertujuan mengajak masyarakat melaksanakan tuntutan agama bagi mendekati diri kepada Allah S.W.T. dan menjauhi larangan-NYA. Berbalik kepada tujuan utama dakwah, iaitu untuk melaksanakan *amar makruf nahi mungkar*, konsep ini sememangnya telah diaplikasikan dalam mesej yang digarap oleh semua pendakwah dalam halaman Facebook mereka.

9 KESIMPULAN

Media sosial kini menjadi sebahagian daripada kehidupan manusia untuk mencurahkan idea, pengalaman dan kreativiti yang ada untuk disampaikan kepada orang lain. Sebagai medium komunikasi massa yang popular dan mampu menjangkau sasaran yang jauh serta khalayak yang luas, kelebihan yang ada pada media sosial ini sepatutnya dimanipulasi untuk kepentingan dakwah Islamiah. Oleh itu, para pendakwah bukan sahaja perlu menguasai ilmu Islam sebagai asas dalam penyampaian dakwah Islamiah, malah juga ilmu teknologi maklumat. Menteri di Jabatan Perdana Menteri, Dr. Asyraf Wajdi Dusuki turut menegaskan supaya pendakwah perlu menguasai teknologi terkini (Astro Awani, 2016). Hal ini agar mesej dakwah dapat disebarkan dengan berkesan serta memberi panduan kepada mad'u berkaitan tatacara penggunaan media sosial berlandaskan prinsip-prinsip Islam. Keberkesanan dakwah Islamiah tidak hanya diukur berdasarkan dengan kejayaan sesuatu mesej itu disampaikan dengan sempurna dan diterima oleh *mad'u*. Sebaliknya, kejayaan sebenar dakwah Islamiah adalah dengan terlahirnya masyarakat yang mengamalkan Islam sebenar dalam semua aspek kehidupan. Bagi mencapai matlamat tersebut, setiap mesej dakwah yang digarap perlu mempunyai fungsi yang bersandarkan kepada al-Quran, al-Sunnah, al-Qiyas (perbandingan) dan al-Ijma' (kesepakatan) agar dapat diterima oleh khalayak tanpa was-was.

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Berita Strategik Dalam Pembingkai Berita Oleh Sesebuah Organisasi Media Di Malaysia

Framing Strategic News On Media Organization In Malaysia

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ABSTRAK. Berita strategi adalah berita yang memiliki agenda tersirat disiarkan tanpa menjelaskan maksud sebenar berita tersebut. Kebanyakan media hari ini lebih selesa bermain tarik tali dalam penulisan mereka berbanding menjelaskan perkara sebenar sebelum proses pembingkai berita. Pembingkai berita menjadi penyebab kepada peralihan pemahaman pembaca terhadap berita yang dibingkai oleh akhbar sehingga persepsi masyarakat itu berjaya diubah. Dalam kajian ini, pengkaji menggunakan kaedah kualitatif iaitu temubual pakar (*expert interview*) apabila menemu bual individu yang memiliki pengalaman luas dalam bidang industri bagi menjawab persoalan kajian dengan tepat. Di samping itu, kajian ini juga meneroka perspektif pengamal media yang merupakan aktor utama dalam proses membuat berita dan membingkai berita memberi kupasan lebih mendalam bagi menjawab persoalan asas dalam ilmu kewartawanan terutama dalam fragmen etika kewartawanan yang harus dipatuhi oleh wartawan hari ini melalui konteks tempatan.

KATA KUNCI: Berita strategi, pembingkai berita dan etika kewartawanan

ABSTRACT. Strategic news is that the news has published implied agenda without explaining the true meaning of the story. Most media today are more comfortable playing tug of war in their writing than the real thing before news framing process. Framing news causes to shift the reader's understanding of the story is framed by the press so that the public perception is changing. In this study, researchers using qualitative methods such as expert interviews by interviewing individuals who have experience in the industry to answer the research questions precisely. In addition, this study also explores the perspective of the media who are the main actors in the process of making news and news framing give a deeper analysis to answer the basic questions in science journalism, especially in fragments journalism ethics which must be observed by journalists today through a local context.

KEYWORDS: Strategic News, News Framing and Journalism Ethics

1 PENGENALAN

Media adalah sesuatu yang kompleks dan memainkan peranan penting dalam aspek sosial serta pendidikan yang beroperasi dalam menyampaikan maklumat kepada masyarakat. Media mem beri banyak kesan kepada masyarakat dalam pelbagai cara iaitu sebagai pengaruh utama dalam sosial, berperanan dalam membawa budaya, sebagai sumber maklumat, pendidikan, hiburan, kunci utama dalam arena komunikasi politik, penyertaan demokrasi,

komunikasi nilai ideologi, norma, sifat dan kepercayaan terhadap sesuatu isu. (Dennis dan Merrill, 1999). Media adalah sumber maklumat utama masyarakat dalam memahami situasi yang berlaku dalam mahupun luar negara.

Selain itu, media juga dibebani dengan tanggungjawab dalam usaha untuk menegakkan dan memajukan aspek demokrasi kerana akhbar dilihat sebagai pembela kepentingan awam dan pemantau dalam fungsi kerajaan. Media menjadi perantara antara masyarakat dengan kerajaan dalam menyuarakan pendapat dan hak asasi manusia. Manakala, ia menjadi medium komunikasi untuk kerajaan dalam usaha memajukan dan mentransformasi negara ke arah yang lebih baik.

Bidang kewartawanan dilihat sebagai bidang yang sangat berkuasa jika dibandingkan dengan cabang politik atau bidang kuasa lain. (Franklin, 2012). Maksud ini jelas menggambarkan bahawa akhbar akan melaksanakan peranan mereka secara maksima dalam memberitahu dan menyampaikan maklumat kepada orang ramai mengenai isu atau berita yang dianggap kritikal dan mempunyai hubungkait kepada pembangunan masyarakat.

Media mempengaruhi identiti dan pembentukan watak serta menentukan siapa kita termasuk isu-isu lain yang mempunyai kaitan dengan stigma, harga diri, hubungan sosial, ekonomi dan kedudukan politik, (Wimmer dan Dominic, 2005). Model teori hipodermik sangat memberi kesan kepada pemikiran dan tingkah laku individu melalui penyampaian yang disampaikan oleh media. Dengan ini, media memberitahu kita apa dan bagaimana difikirkan oleh masyarakat tentang sesuatu perkara dimana media telah menetapkan sesuatu isu dengan menggunakan teori penetapan agenda dan teori pemingkanaan.

Sebagai medium yang mempunyai sebahagian daripada peranan yang diperlukan oleh media massa, akhbar atau media mempunyai kewajipan untuk menyampaikan idea dan maklumat yang akan menyedarkan dan meluaskan ufuk pemikiran rakyat untuk mengambil keputusan secara bebas dan rasional untuk kepuasan diri. Selain itu, antara peranan lain media adalah bertanggungjawab untuk menyediakan maklumat secara adil dan tidak berat sebelah kepada rakyat ketika memainkan peranan sebagai pemantau organisasi kerajaan.

Agenda media atau penetapan agenda sebenarnya menjelaskan bagaimana peranan yang boleh mempengaruhi media dalam menyampaikan sesuatu berita kepada khalayak mengenai sesuatu isu yang dianggap penting oleh media. Kenyataan ini disokong oleh (Tcw, 2010) yang mengatakan bahawa tetapan agenda menerangkan pengaruh yang sangat kuat kepada media serta berkeupayaan untuk memberitahu kita apa isu-isu penting. Khalayak lebih mudah untuk memahami atau mempercayai apa yang disampaikan oleh media kepada khalayak kerana mereka meletakkan kepercayaan yang tinggi terhadap kewibawaan media dalam menyampaikan berita atau isu baru.

Kewibawaan media jelas apabila penetapan agenda mengatakan bahawa masyarakat sedar atau tidak sedar, mempercayai atau mengabaikan dan mengarahkan kesedaran umum terhadap berita yang disampaikan oleh suratkhbar, televisyen dan media lain, (Shaw, 1979). Malahan, penetapan agenda dilihat mampu membentuk kepercayaan khalayak mengenai isu yang disampaikan oleh media hari ini. Walgrave, Soroka, & Nuytemans, 2007 mengatakan penetapan agenda bergantung kepada siri masa dan analisis keratan rentas. Dalam hal ini, mereka berpandangan walaupun Belgium mempunyai ciri-ciri sistem politik tertutup, media massa tetap melakukan sedikit sebanyak menentukan agenda Parlimen dan kerajaan negara itu walaupun ada pihak yang menyangkal tentang kewujudan penetapan agenda ini. Ini merujuk kepada pendapat Atkinson, Lovett, & Baumgartner, (2014) mengatakan bahawa mungkin agenda berita itu wujud atau tidak wujud.

Pandangan mengenai penetapan agenda berbeza dengan agenda awam yang merupakan sebuah pertubuhan bukan keuntungan yang membantu pemimpin dan rakyat dalam mengemudi isu-isu keretakan dan kompleks untuk mencapai penyelesaian berkaitan isu-isu kritikal tanpa mengira perbezaan bangsa, agama atau budaya. Dalam agenda awam, seseorang presiden boleh mendapatkan pengaruh bukan sahaja daripada penetapan agenda tetapi juga ancaman penetapan agenda awam.(Canes-Wrone, 2001). Menurut (Miller & Wanta, 1996), beliau telah mendapati bahawa semakin tinggi tahap pendedahan kepada media dan mesej yang disampaikan oleh presiden kesatuan negeri semakin besar kemungkinan bahawa isu-isu yang diperkatakan itu dianggap penting. Walau bagaimanapun,

pendedahan media adalah peramal yang lebih berkuasa. Manakala kredibiliti sumber yang digunakan oleh media dan presiden juga mempengaruhi orang ramai untuk menilai sejauh mana isu yang dibincangkan itu mempunyai kepentingan.

Keadaan ini menunjukkan bahawa jika seseorang itu mempunyai pangkat yang tinggi dalam kalangan masyarakat, ia lebih mudah untuk mendapat sokongan atau kepercayaan masyarakat terhadap apa yang diperkatakan.

2 MEDIA DAN PEMBINGKAIAN BERITA STRATEGIK

Teori penentu agenda membawa definisi bahawa media mampu membawa satu sudut pandangan, pendapat atau idea kepada pembaca. Jika dilihat secara kasar, media hari ini membawa pembaca daripada satu sudut pandangan tertentu tentang sesuatu berita kepada agenda awam.

Keadaan ini berlaku apabila masyarakat menganggap setiap berita yang disiarkan oleh akhbar merupakan berita penting yang sepatutnya diketahui oleh masyarakat. Menurut Weaver (1982), akhbar bukanlah gambaran sebenar tentang sesuatu perkara tetapi akhbar adalah sebagai penapis atau pembentuk yang berfungsi sebagai penapis berita sehingga ia menjadi tumpuan masyarakat.

Agenda media dilihat seolah-olah berkuasa dalam mempengaruhi pandangan dan persepsi manusia. Media dikatakan mempunyai hubungan yang sangat kuat dengan masyarakat apabila setiap berita yang telah ditentukan 'agenda' akan menjadi buah mulut masyarakat. Menurut McCombs, M., & Shaw, D. (1972) media berperanan dalam membentuk dunia realiti politik. Sebagai contoh, dalam mengimbas semula apa yang dikatakan oleh calon semasa melakukan kempen, media boleh menentukan 'agenda' kempen untuk menarik perhatian masyarakat.

Selain itu, Maxwell McCombs (1977) juga berpendapat bahawa agenda yang menetapkan fungsi media massa itu sendiri. Menurut Golan, (2006) untuk beberapa dekad, ulama media telah cuba untuk mengenal pasti pemboleh ubah utama yang telah membentuk proses pemilihan berita yang rumit. Di tengah-tengah penyelidikan terletaknya persoalan apa yang membuatkan sesebuah negara itu menganggap sesuatu isu sebagai nilai berita? Hasil penyelidikan menunjukkan beberapa penentu utama yang menjadi liputan berita antarabangsa termasuk perkara luar biasa, logik akal, pertalian budaya dan lokasi dalam hierarki sesebuah negara. Kajian ini menunjukkan bahawa nilai berita antarabangsa mungkin disebabkan oleh proses penetapan agenda inter-media. Ini membuktikan terdapat korelasi yang signifikan dalam berita yang mempunyai agenda berita.

Walau bagaimanapun, teori komunikasi politik mencadangkan bahawa penetapan agenda politik akan menetapkan agenda media, yang seterusnya akan menetapkan agenda awam. Prinsip utama teori kesederhanaan adalah cadangan bahawa agenda media menetapkan kedua-dua agenda awam dan agenda politik. (Kleinnijenhuis & Rietberg, 1995). Pemilihan berita, idea serta tema yang bakal disiarkan adalah berdasarkan perbincangan ahli yang terlibat dalam penghasilan sesuatu berita. Kenyataan ini disokong oleh McCombs dan Shaw (1972) dalam kenyataan mereka iaitu dalam memilih dan memaparkan berita, editor, kakitangan bilik berita dan badan penyiaran memainkan peranan penting dalam membentuk realiti politik.

Kami berpendapat bahawa penetapan agenda adalah satu proses urus niaga di mana golongan elit, media, dan orang ramai berkumpul untuk set biasa isu-isu penting yang menentukan kempen. (Dalton, Beck, Huckfeldt, & Koetzle, 1998). Namun, terdapat tiga masalah dalam penetapan agenda iaitu masalah proses, identiti dan alam sekitar. Selepas memeriksa setiap masalah, saya cadangkan bahawa perspektif agenda penetapan itu masih bernilai untuk digunakan, dan agenda penetapan perlu diberi perhatian untuk pembangunan masa depan. (Takeshita, 2006).

Media dan masyarakat jelas tidak dapat dipisahkan memandangkan media merupakan platform utama khalayak dalam mengetahui perkembangan semasa yang berlaku di dalam mahupun luar negara. Begitu juga kerajaan yang menjadikan media sebagai perantara antara kerajaan dan masyarakat. Menurut Cook (1983) media mempengaruhi pandangan masyarakat

dalam kalangan pembuat dasar awam dan sektor kerajaan. Selain itu, Cook juga berpendapat bahawa bukan pendapat awam yang membawa kepada perubahan dasar, sebaliknya perubahan hasil daripada kerjasama antara wartawan dan kakitangan kerajaan.

Selain itu, dalam sesebuah organisasi etika diperlukan bagi membentuk suasana pekerjaan yang teratur dan harmoni. Dengan adanya etika dalam sesebuah organisasi, suasana pekerjaan lebih teratur dan kemas serta secara tidak langsung dapat membentuk aura positif dalam kalangan pekerja. Inisiatif perubahan dalam organisasi berjaya menyatupadukan kerja secara berdisiplin serta mewujudkan kesedaran kerja yang lebih baik. Sebagai contoh, di Amerika Syarikat kepercayaan seseorang terhadap etika kerja mewujudkan aura positif sehingga menjadikan individu itu gilakan kerja yang dilakukan. (Porter, 2004)

Berbeza dengan perspektif Islam di mana etika kerja Islam memberi kesan langsung kepada kedua komitmen dan kepuasan kerja dalam organisasi mengikut perspektif yang berbeza iaitu peringkat umur, tahap pendidikan, pengalaman kerja dan jenis organisasi. Tambahan pula, keputusan empirikal menunjukkan bahawa terdapat hubungan yang positif dan signifikan antara kepuasan kerja dan komitmen organisasi. (Yousef, 2001). Pendapat ini disokong oleh Petty, Hun Lim, Won Yoon, & Fontan, (2008) yang mengatakan skor etika kerja diukur melalui pembolehubah demografi dan dapatan kajian menunjukkan bahawa terdapat perbezaan yang signifikan dalam etika kerja di antara kedua-dua struktur pasukan dan kumpulan umur.

Jika di Amerika Syarikat, kemajuan ekonomi sering kali dikaitkan dengan kombinasi kejayaan dua sistem berbeza iaitu kapitalisme sebagai sistem ekonomi dan demokrasi sebagai sistem politik. Tujuannya adalah untuk menyediakan satu rangka kerja yang boleh menjelaskan kepada pemimpin-pemimpin organisasi bagaimana pekerja dengan etika kerja asas yang sama boleh berkelakuan berbeza dari segi kerja yang beretika. Bersama-sama dengan pemahaman ini datang potensi untuk mengimbangi gangguan mungkin dan untuk menggalakkan tingkah laku yang lebih beretika (Porter, 2010).

Menurut Reese (2001: 12) mendefinisikan pbingkaian adalah bentuk-bentuk ekspresi yang simbolik dengan cara menggunakan kata-kata atau visual untuk membentuk pola atau pengkategorian gambar di dalam pemikiran pembaca. Berita yang disiarkan lazimnya merupakan berita yang telah dibingkai serta secara automatik akan membuatkan kita terfikir mengenai fenomena yang berlaku sama ada dalam bentuk negatif atau positif. Di samping itu, pbingkaian juga merupakan satu proses budaya yang mencerminkan keputusan tentang apa yang dianggap penting atau layak untuk dijadikan berita yang dipengaruhi oleh ruang berita, rutin kerja dan andaian-andaian yang dibuat oleh pengarang atau wartawan (Blood & Holland, 2004).

Menurut Scheufele dan Tewksbury (2007) mengatakan bahawa pbingkaian adalah mekanisme makro yang mempunyai hubungan dengan pembinaan bingkai dan penentuan bingkai. Ini bermakna pbingkaian merujuk kepada beberapa faktor yang mempengaruhi struktur kualiti pbingkaian berita sama ada melibatkan faktor dalaman mahupun luaran.

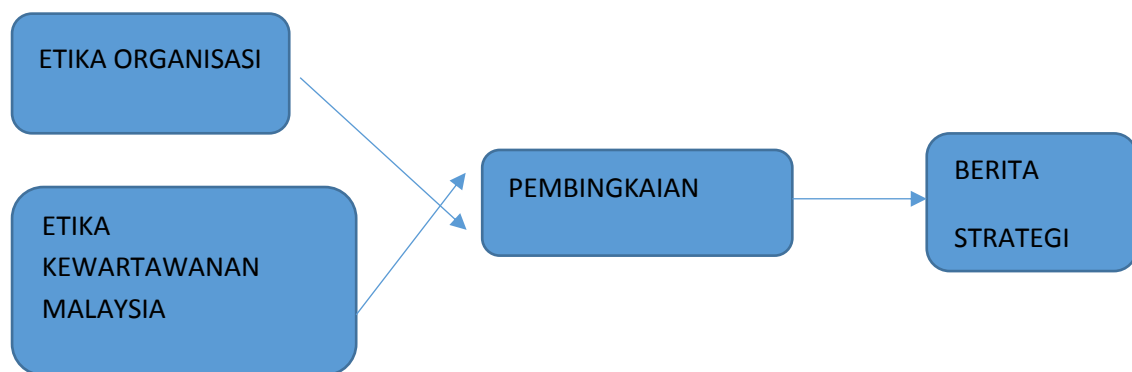
Hasil daripada pbingkaian itu, kajian ini melihat pada bagaimana berita strategi itu dijadikan berita atau isu utama dalam akhbar. Berita strategi lazimnya diperkatakan mengenai perancangan kerajaan dalam melaksanakan dasar-dasar tertentu sama ada untuk kepentingan masyarakat atau organisasi mereka sendiri. Dan berita strategi ini juga lebih mudah dilihat dalam dunia politik bagi meraih undian tertinggi. Menurut Maksl, Ashley, & Craft (2015) mengatakan berita strategi yang dibuat itu menyebabkan individu itu berfikir secara lebih mendalam sehingga menyebabkan berlakunya beberapa kesan kepada pemikiran mereka. Dalam kajian ini, beberapa persoalan kajian telah dikenalpasti untuk mencapai objektif yang bertepatan dengan tajuk kajian. Beberapa persoalan kajian telah dikenal pasti iaitu, apakah berita strategik, gelagat dan proses dalam pbingkaian berita serta peranan etika organisasi dan etika kewartawanan dalam pbingkaian berita strategik.

Pbingkaian adalah proses yang mencerminkan keputusan oleh pengamal media tentang apa yang dianggap penting atau layak untuk dijadikan berita yang mampu mempengaruhi pemikiran. (Hamid & Ibrahim, 2012) Melalui kaedah pbingkaian yang

dilakukan oleh media, keputusan atau segala tindakan yang diambil oleh masyarakat adalah hasil daripada pembacaan yang telah dibingkaikan oleh wartawan dalam berita yang disiarkan oleh media massa. Pendapat ini disokong oleh De Vreese, Boomgaarden, & Semetko, (2011) yang mengatakan bahawa pembingkaian sesuatu berita akan mempengaruhi pendapat umum.

Selain itu, kaedah pembingkaian yang digunakan dalam sesuatu akhbar adalah membentuk imej, personaliti dan reputasi ahli politik melalui halaman akhbar.(Tiung & Hasim, 2009). Berita yang dipaparkan oleh media massa sama ada media elektronik atau media cetak, teknik pembingkaian digunakan bertujuan untuk membentuk atau membina imej sesebuah organisasi atau politik. Sebagai contoh, kejayaan pihak polis dalam memberkas jenayah mendapat liputan meluas media menjadikan organisasi polis secara tidak langsung nampak lebih gagah dan dihormati.

Teknik pembingkaian hanya menumpukan kepada rekaan mesej dan bingkai yang kelihatan unik dalam sesuatu berita. (Borah, 2011). Berita yang cuba disampaikan oleh wartawan lazimnya telah diubah dan dibingkaikan agar menjadi berita yang lebih menarik dan bernilai untuk dibaca oleh masyarakat. Oleh yang demikian, kerangka konseptual di bawah ini dibentuk bagi menjawab persoalan itu.



Kerangka ini menunjukkan hubungan antara satu sama lain yang pada akhirnya akan membentuk satu pemberitaan yang mempunyai strategi yang dicipta atau direka bagi memenuhi kehendak organisasi atau pemegang saham syarikat. Etika organisasi adalah elemen penting dalam syarikat bagi memastikan syarikat mampu bergerak lebih maju bersama satu kumpulan yang besar. Etika ini diperlukan bagi membentuk suasana pekerjaan yang teratur dan harmoni. Manakala, etika kewartawanan menjelaskan peranan dan had perbuatan seseorang dalam melakukan sesuatu tindakan agar tidak menyalahi mana-mana undang-undang yang telah ditetapkan. Ini berkait rapat dengan proses pembingkaian apabila etika yang menjadi panduan membantu wartawan lebih jelas dalam membingkaikan isu-isu baru. Akhirnya, proses ini akan melalui fasa terakhir iaitu menghasilkan satu berita strategi yang membawa suara kerajaan dalam melaksanakan matlamat utama mereka.

3 SOROTAN LITERATUR

Kaum wartawan merupakan golongan professional yang memainkan peranan dengan mempengaruhi pandangan atau sikap masyarakat, melalui laporan atau penulisan. Oleh yang demikian wartawan dianggap agensi perubahan masyarakat. Sebagai golongan yang berpengaruh wajar etika kewartawanan diwujudkan dalam organisasi media agar terdapat panduan dan tanggungjawab yang dilaksanakan itu penuh dengan disiplin dan amanah. Profesion wartawan membentuk satu budaya, satu set undang-undang serta mod pembelajaran sebagai panduan untuk pengamal media. Kod etika menjadi tuntutan definisi dalam

profesionalisme yang diutarakan oleh sarjana. Selain itu, etika memberi implikasi bahawa profesionalisme wartawan lebih mudah untuk difahami dari sudut falsafah etika yang sering dijadikan landasan moral untuk pengamal faham serta dapat menilai antara yang baik dan tidak baik. Menurut Medvedeva (2009), etika di dalam media membantu persoalan pemindahan maklumat antara wartawan dan masyarakat dengan menggunakan kod etika melalui semua peringkat, proses ini bergantung kepada kod yang digariskan dalam kesusasteraan ilmiah.

Etika kewartawanan juga mencerminkan perkembangan dalam teknologi media, beralih strategi perniagaan untuk berita dalam talian, menukar media struktur organisasi dan peraturan, fragmentasi penonton dan kebimbangan orang ramai tentang beberapa aspek amalan kewartawanan tabloid dan laporan, sebagai perubahan politik, sosiologi dan budaya yang lebih luas (Franklin, 2012). Perubahan dunia teknologi hari ini memerlukan wartawan bersikap lebih agresif dan aktif dalam memastikan dapat melangkah seiring dengan perubahan arus teknologi yang berlaku terlalu pantas. Di samping itu juga etika kewartawanan menjelaskan peranan dan had perbuatan seseorang wartawan. Asas etika kewartawanan adalah berdasarkan perspektif sejarah juga berfungsi sebagai asas bagi menggariskan apa yang akan ada dalam etika kewartawanan. (Ward, 2008). Etika membantu wartawan untuk lebih berhati-hati dalam penulisan agar tidak menyebelahi atau menyalahi undang-undang etika yang telah ditetapkan dalam organisasi tertentu.

Etika kerjasama membantu meningkatkan kebarangkalian dan keseronokan dalam mendapat keputusan yang tidak mungkin dicapai apabila orang hanya bekerja selaras tanpa ada sebarang pencapaian. (Haskins, Liedtka, & Rosenblum, 1998). Kita dapat melihat bahawa dengan adanya pembentukan etika akan membantu sesebuah organisasi untuk bergerak di luar jangkaan malah pasukan akan menjadi lebih kuat. Menurut Roberts, (1981) etika ini adalah berdasarkan kepada kedudukan bahawa tingkah laku manusia adalah fungsi jangka ontogenic dan phylogenic pemilihan. Kedudukan ini adalah salah satu asas behaviorisme radikal. Namun, islam mempunyai pendapat serta pandangan tersendiri mengenai etika.

Menurut Shukri dan Razali (2001), di dalam Islam, etika dilihat dalam dua fahaman yang berbeza iaitu fahaman rasionalisme yang diwakili oleh Mu'tazilah dan fahaman tradisionalisme yang diwakili oleh Asy'ariyah. Dapat dilihat disini bahawa etika merupakan elemen terpenting dalam sesebuah organisasi agar perjalanan dan disiplin pekerja lebih teratur dan tersusun. Secara keseluruhan etika amat penting kepada wartawan dan organisasi bagi mendapatkan tahap kepuasan yang dikehendaki oleh pemegang saham syarikat media atau pihak kerajaan.

Berita yang disiarkan lazimnya adalah berita yang telah dibingkai oleh penyunting sebagai tatapan umum. Editor memiliki hak mutlak dalam menentukan jenis dan bentuk berita yang akan disiarkan serta menentukan kedudukan sesuatu berita itu di dalam akhbar. Dalam memilih dan memaparkan berita, editor, kakitangan bilik berita dan badan penyiaran memainkan peranan penting dalam membentuk berita kerana pembaca tidak hanya belajar tentang isu yang diberikan, tetapi bercenderung untuk membuat kesimpulan kepada sesuatu isu itu dari jumlah maklumat yang diperolehi dalam berita (McCombs & Shaw, 1972). Membingkai sesuatu berita bertujuan untuk memudahkan pembaca memahami apa yang cuba disampaikan dan cuba ditekankan oleh pemberita kepada masyarakat. Kenyataan ini seiring dengan pendapat (Sherry, 2004) yang mengatakan bahawa pembingkai media adalah konsep keupayaan pemahaman individu untuk mentafsir mesej yang diberi di dalam media dengan kebolehan kognitif serta pengalaman media untuk memudahkan atau menghalang keadaan tersebut berlaku.

Pembingkai membentuk persepsi masyarakat mengikut acuan yang ditetapkan oleh media hari ini. Namun, masyarakat harus sedar tidak semua berita yang disiarkan adalah telus seperti yang dijangka. Ada berita yang disiarkan namun memiliki agenda dan strategi tersendiri dalam usaha menggapai matlamat yang dirancang. Merujuk kepada pengetahuan dan motivasi yang diperlukan untuk mengenal pasti dan melibatkan diri dengan kewartawanan.

Ditegaskan bahawa berita media literasi menyebabkan individu berfikir secara mendalam tentang pengalaman media, percaya mereka berada dalam kawalan pengaruh media, dan mempunyai tahap pengetahuan asas mengenai kandungan media, industri, dan kesannya. (Maksl, Ashley, & Craft, 2015). Wartawan harus bijak dan faham dengan kandungan yang bakal ditulis serta seiring dengan permintaan pihak tertentu dalam melaporkan sesuatu berita. Selain itu, kualiti berita perlu dititik beratkan dari segi kesopanan dan input yang tidak menjurus kepada isu perkauman dalam menyampaikan berita.

Manakala, media juga dikatakan memiliki agenda awam bagi menarik minat pembaca serta melariskan jualan akhbar. Menurut (Idid & Kee, 2012) media yang bertanggungjawab menetapkan agenda awam. Selain itu, ada juga yang berpendapat bahawa agenda awam dikatakan bertindak balas dari agenda politik. Seperti yang diperkatakan oleh (Brubaker, 2008) media tidak berkuasa dalam menetapkan agenda awam. Walau bagaimanapun, teori komunikasi politik menyatakan agenda politik akan menetapkan agenda media, yang seterusnya akan menetapkan agenda awam. (Kleinnijenhuis & Rietberg, 1995).

4 METODOLOGI

Kajian ini menggunakan kaedah kualitatif dengan melakukan temu bual secara mendalam (*in-depth interview*) membabitkan bekas wartawan dan pengarang bagi melihat proses pembingkaihan dan berita strategik. Temu bual tidak hanya tertumpu kepada mengenal pasti isi kandungan media dan kesannya kepada masyarakat terhadap isu pembingkaihan berita namun, ia juga merupakan alternatif terbaik untuk mendapatkan maklum balas, tanggapan masyarakat terhadap situasi tertentu serta pembinaan dalam bentuk realiti. Apa yang diperkatakan oleh Jones adalah;

“untuk memahami orang lain, kita perlu bertanya kepada seseorang itu dengan baik dan kita perlu menyanyakan soalan dalam apa jua keadaan sehingga mereka memberi jawapan dalam satu konteks yang penuh dengan makna yang tersirat” (dipetik daripada Punch, 1998, pp. 175)

Temu bual membawa kajian ini menemui individu yang tepat dan layak dalam memberikan pendapat mereka secara holistik berdasarkan pengalaman individu tersebut terhadap isu yang dibangkitkan dalam penyelidikan ini. Hal ini demikian kerana, kajian ini direka khusus untuk memahami bagaimana laporan media membingkaikan sesuatu isu sehingga mengubah persepsi serta sikap masyarakat terhadap berita yang disiarkan. Responden pertama merupakan bekas Ketua Pengarang Kumpulan Berita Harian (BH). Beliau mempunyai latar belakang dalam bidang industri dan telah menceburi bidangewartawanan selama 48 tahun. Responden yang telah berkecimpung dalam duniaewartawanan memulakan karier sebagai pemberita radio pada tahun 1975 sehingga tahun 1980. Kemudian responden meneruskan karier sebagai wartawan Berita Harian mulai tahun 1980 sehingga tahun 2004. Menyambung kerjaya sebagai Editor UmnoTV dan Editor Majalah Milinea Muslim pada tahun 2004 sehingga tahun 2009. Sebelum memilih bidang pendidikan sebagai lapangan mencurahkan ilmu, responden merupakan Pengarang Kumpulan Berita Harian yang telah berkhidmat pada tahun 2009 sehingga September 2012.

Responden kedua merupakan editor tugasan di Bernama TV dan telah melibatkan diri dalam industri media selama 22 tahun. Responden merupakan wartawan akhbar Berita Harian memulakan kerjaya beliau pada era tahun 1993 sehingga tahun 2008. Selepas itu, beliau berkecimpung dalam bidang penyiaran di bawah syarikat Bernama TV bermula tahun 2008 sehingga tahun 2015.

Manakala responden ketiga merupakan seorang Pengarah Eksekutif dan Operasi Berita Editorial Media Prima Berhad yang memulakan karier sebagai wartawan kadet di Pertubuhan Berita Nasional Malaysia (BERNAMA) selama enam tahun bermula pada tahun 1972. Pada tahun 1987, beliau diberikan tugas sebagai penolong editor sebelum dipindahkan ke akhbar New Straits Times (NST) sebagai Editor Berita. Di NST beliau bertanggungjawab untuk menyunting berita, terlibat dalam seminar serta beberapa lawatan dan persidangan antarabangsa. Responden yang telah menamatkan perkhidmatan di NST pada tahun 2004

juga pernah berkhidmat sebagai penasihat kepada Ketua Pegawai Eksekutif Maxis Communications selama kira-kira satu setengah tahun. Beliau kini adalah Pengerusi Yayasan Salam Malaysia, sebuah pertubuhan bukan kerajaan yang tugas adalah untuk menggalakkan kesukarelaan di kalangan belia di negara ini.

Sebanyak 20 soalan telah diutarakan kepada responden bagi menjawab semua persoalan dalam kajian. Data yang diperolehi dianalisis dan diinterpretasikan mengikut kesesuaian dengan fenomena yang menjadi dasar penelitian kajian. Kaedah temubual yang digunakan ini diharapkan mampu menggambarkan kegiatan media dalam membincangkan sesuatu isu untuk tatapan umum. Selain itu, kaedah penyelidikan kualitatif cenderung digunakan lebih banyak dalam penyelidikan akademik disebabkan kos untuk kaedah ini adalah agak rendah dan keputusan mungkin sangat menarik dan berguna untuk pelbagai bidang pengajian. (Milena, Dainora, & Alin, 2008). Kaedah temubual yang digunakan lebih sesuai digunakan oleh semua pengkaji tidak menumpukan kepada kajian tertentu malah relevan untuk semua kajian. Menurut DiCicco-Bloom & Crabtree, (2006), strategi temubual kualitatif berbeza dalam penggunaan biasa muncul dari perspektif disiplin yang pelbagai menyebabkan variasi yang luas antara pendekatan wawancara.

5 HASIL KAJIAN

1. Agenda media dan kerajaan

Media sememangnya memiliki peranan penting dalam kehidupan manusia. Pada dasarnya media massa dan sosial masyarakat sukar untuk dipisahkan dalam kehidupan seharian. Media massa bukan sahaja bertanggungjawab dalam mendidik dan menyampaikan maklumat, malah media massa juga merupakan saluran utama kerajaan dalam merealisasikan perancangan serta menyampaikan maklumat kepada masyarakat berkaitan pembangunan negara yang semakin berkembang pesat. Secara tidak langsung, media membantu kerajaan menyemai sikap percaya masyarakat terhadap kerajaan, memupuk persefahaman kaum dan mengukuhkan perpaduan rakyat yang berbilang bangsa dan budaya. Responden menyifatkan media sebagai:

“Media berfungsi sebagai penyebar maklumat yang memberi kepentingan kepada orang ramai malah juga negara. Lagi pula, media merupakan syarikat yang ada kepentingan kepada kerajaan yang mana mereka ‘share’ dan sebab itu media terikat dengan beberapa panduan yang boleh menjurus kepada peningkatan imej kerajaann tingkatkan nama pemimpin, parti pemerintah dan idea-idea pemimpin”.(R1)

“Media bukan sahaja sebagai penyampai maklumat malah membantu menyatukan rakyat yang berbilang bangsa dan budaya ini. Media sangat berjasa kepada masyarakat malah juga negara”. (R2)

“Media di Malaysia berperanan dan memikul tanggungjawab yang besar terhadap pembangunan negara malah pada masa dulu ia menjadi pemangkin pembangunan, pencetus kepada perantara antara kerajaan dengan rakyat”.(R3)

Dalam hal ini, media tidak sahaja berperanan sebagai penyampai, malah sebagai penyebab utama mengapa kerajaan tetap mendapat sokongan padu rakyat. Media di Malaysia menggunakan agenda media sebagai garis panduan dalam setiap tindak tanduk mereka. Agenda media yang ditetapkan akan membuktikan bahawa media berfungsi sebagai penghubung utama masyarakat dengan kerajaan begitu juga sebaliknya. Dari situ, kerajaan akan dilihat sebagai kerajaan yang kuat, pemimpin yang mempunyai idea, matang dan berwawasan. Tambah mereka lagi:

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“Sudah tentu media tertakluk kepada agenda-agenda yang ditetapkan kerajaan menerusi sama ada pengerusi, pemegang saham atau pengarang yang faham mengenai agenda yang dibuat oleh kerajaan. (R1)

“Di Malaysia, agenda akhbar arus perdana dan penyiaran adalah menyokong dasar pembangunan kerajaan. Namun, akhbar arus perdana tidak mengenyepikan berita lain seperti jenayah, ekonomi, sukan, hiburan, mahkamah, wanita dan pendidikan”.(R2)

“Media adalah milik kerajaan. Kerajaan telah menjadi ‘state holder’ atau tuan kepada media. Sebagai media kita perlu menurut perintah pihak atasan untuk menurut setiap arahan walaupun ia bertentangan dengan dunia kewartawanan sejagat”.(R3)

Dalam sesebuah organisasi, agenda media diperlukan bagi memastikan perancangan dapat dilaksanakan seiring dengan matlamat. Kenyataan ini disokong oleh pengkaji terdahulu dalam kajiannya. Media mempengaruhi pandangan masyarakat dalam kalangan pembuat dasar awam dan sektor kerajaan. (Cook et al., 1983).

Sumber menerangkan:

“Sudah tentu perlu ada agenda itu, kerana sosialisasi yang difahami oleh editor akan menentukan berita yang harus dimainkan atau disimpan untuk menjaga imej kerajaan. Semua berita yang akan menjatuhkan kerajaan tidak akan disiarkan walaupun nampak tidak adil tetapi media terpaksa akur kerana itu sudah tertakluk dalam SOP”.(R1)

“Ini kerana pemilikan akhbar arus perdana di negara ini adalah mengikut siapa pemiliknya. Misalnya akhbar Utusan Melayu yang menerbitkan Utusan Malaysia dan Kosmo dimiliki Umno, The Star dimiliki MCA. Jadi agenda parti akan jadi agenda kerajaan kerana Umno yang memerintah dan menjadi agenda media kerana media itu milik parti berkenaan”.(R2)

“Agenda media sekarang adalah yang menyokong kerajaan. Walaupun kerajaan buat benda betul atau salah itu tidak menjadi isu besar dan ia jatuh pada nombor dua”.(R3)

Jelas di sini bahawa media dikuasai sepenuhnya oleh kerajaan atas dasar kepentingan politik serta kedudukan pihak kerajaan dalam mentadbir negara. Namun, jika dilihat secara kasar, kerajaan menafikan sekeras-kerasnya bahawa pihak kerajaan tidak pernah menggunakan media atau membeli media untuk kepentingan mereka.

2. Etika tanggungjawab moral wartawan

Dalam kehidupan sosial bermasyarakat, etika dianggap elemen terpenting dalam setiap tindakan, perilaku dan akhlak yang baik. Etika jika difahami dari sudut epistemologi yang berasal dari perkataan Yunani iaitu *“Ethos”* yang membawa makna adat, sikap, cara berfikir dan akhlak individu tertentu. Industri media merupakan industri yang tidak terlepas daripada etika dan panduan yang harus dijadikan garis panduan agar matlamat dan tujuan utama industri media sebagai penyampai maklumat kepada masyarakat tidak lari dari tujuan asal. Masyarakat sering berpendapat bahawa media dan wartawan itu tidak beretika hanya kerana penulisan mereka dilihat seperti pilih kasih dan ini tidak adil pada pandangan masyarakat.

Namun hasil temu bual bersama responden yang mempunyai kepakaran dalam dunia wartawan menyatakan:

“Seorang wartawan sememangnya perlu akur dan patuh kepada etika wartawan dan etika organisasi yang telah ditetapkan oleh sesebuah syarikat atau badan politik tertentu. Jika wartawan tersebut gagal mematuhi etika yang telah ditetapkan, wartawan itu perlu meninggalkan kerjaya dalam bidang kewartawanan”.(R1)

“Semua wartawan hinggalah ke peringkat editor perlu mengikut etika kewartawanan. Setiap wartawan mempunyai etika dan ia perlu difahami seperti etika melaporkan dengan tepat dan tidak berat sebelah”.(R3)

Walau bagaimanapun responden kedua mempunyai pendapat yang sebaliknya mengenai etika kewartawanan.

“Tidak. Etika berkenaan hanya bersifat sukarela dan tiada kewajipan bagi wartawan untuk mematuhi. Begitu juga dengan organisasi berkenaan”.(R2)

Perbezaan pendapat antara responden pertama, kedua dan responden ketiga menunjukkan bahawa etika bukanlah satu undang-undang rasmi yang dijalankan atau dilaksanakan secara rasmi oleh wartawan hari ini Namun begitu, setiap penulisan yang ditulis perlu mengikut etika yang telah ditetapkan dan wajib diamalkan oleh seseorang wartawan. Kebanyakan responden memberitahu bahawa hampir semua artikel ditulis berdasarkan etika organisasi yang diperuntukkan dalam syarikat. Etika organisasi dalam sesebuah organisasi media mesti diamalkan dalam sistem pengurusan berita seharian kerana ia adalah tanggungjawab moral dan kewajipan setiap warga dalam organisasi itu untuk melaksanakannya. Pendapat mereka mengenai etika dalam bidang kewartawanan ketika ditanya:

“Etika adalah sesuatu yang baik dan akan membantu wartawan mendapatkan sumber yang dipercayai serta input yang jelas. Setiap berita yang ditulis perlu ada sumber sahih dalam aspek integriti dan kredibiliti yang akan membantu menyakinkan pembaca seperti mempunyai kedudukan dalam organisasi, pangkat dan sebagainya. Jadi semua yang berkaitan dengan etika kewartawanan, wartawan perlu ikut dan tidak boleh buat sesuka hati mereka”.(R1)

“Secara umumnya, etika kewartawanan adalah kerangka yang disediakan Malaysia Press Institut (MPI) sebagai garis panduan kepada wartawan untuk diikuti secara suka rela”.(R2)

“Etika wartawan perlu difahami oleh setiap wartawan seperti etika ketika melaporkan dengan tepat dan jangan berat sebelah. Ini kerana tugas wartawan adalah untuk melaporkan sahaja”. (R3)

Walau bagaimanapun, masih ada wartawan yang melanggar etika kewartawanan kerana pada mereka berita yang dilaporkan itu dilihat mampu melariskan jualan akhbar mereka walaupun berita itu bakal meletuskan provokasi antara masyarakat. Ulasannya:

“Walaupun media tidak suka kerana ada peringkat yang perlu diikuti serta ada syarat-syarat baru yang harus dipatuhi namun penulisan harus mengikut etika yang ditetapkan. Hakikatnya, masih ada wartawan yang berdegil dengan melanggar etika atas sebab-sebab tertentu seperti perkauman atau agama”.(R1)

“Seperti yang saya katakan tadi, etika bukan suatu kewajipan namun wartawan bebas untuk memilih sama ada untuk bekerja secara beretika atau secara bebas. Kalau dia tidak mahu mengikut atau melaksanakan etika tiada siapa dapat menghalangnya”.(R2)

“Setelah wartawan melaporkan, penilaian akan dibuat oleh editor sama ada berita tersebut layak disiarkan atau tidak. Ini melibatkan peranan yang berbeza dan etika sudah jatuh nombor kedua atau ketiga. Sebab yang menjadi paling penting adalah memastikan surat khabar tersebut laris serta memastikan political master ini selamat dan tidak akan ditolak. Etika masih wujud tetapi pelaksanaannya yang berbeza”. (R3)

Secara keseluruhannya, etika kewartawanan dan organisasi wajib dipatuhi dan sewajarnya menjadi elemen penting dalam kewartawanan hari ini. Walau bagaimanapun berlaku sebaliknya apabila wartawan dan editor lebih mengutamakan kelarisan akhbar berbanding ketepatan dan ketelusan ketika menulis.

3. Pembingkai Berita Bentuk Perspektif Baru Masyarakat

Dalam kajian ini, pengkaji mendapati pembingkai yang dilakukan oleh pemberita memberi kesan sama ada perasaan, pandangan atau pemikiran pembaca. Oleh demikian, pembingkai menunjukkan bahawa media terlibat secara umum dalam pembinaan sesuatu berita yang bakal dilaporkan. Hal ini menunjukkan bahawa hasil pembingkai berita mampu memberi perspektif baru kepada pembaca tentang keadaan semasa serta mempengaruhi keputusan editor untuk dijadikan sebagai berita muka depan. Menurut responden pembingkai adalah:

“Menetapkan bentuk mesej yang bakal disiarkan dan menjadi kelaziman berita yang dibingkai adalah berita yang akan diberi keutamaan dalam media”.(R1)

“Pembingkai berita dilihat sebagai pengganti kepada penentuan agenda yang dilihat tidak mampu memberitahu apa yang perlu difikirkan melalui suatu skema pemberitaan yang lebih sistematik dan mendalam terutamanya bila menyentuh tentang proses pemilihan dan penonjolan dalam penerbitan sesebuah berita. Pengisian dan pemilihan masalah-masalah (agenda-agenda) boleh menyorot keadaan kemasyarakatan, acara-acara dunia, serta sifat-sifat perwatakan seorang calon (kajian pembingkai politik). Media akan mencadangkan apakah isu yang wajar mendapat perhatian serta berusaha mempengaruhi penaksiran masyarakat terhadapnya menggunakan penekanan, pengecualian, dan huraian-huraian dalam sesebuah cerita berita”.(R2)

Berita yang dilaporkan secara visual atau pengkategorian isu mempunyai mekanisme tersendiri sehingga berjaya mengubah persepsi dan mampu membuatkan pembaca berfikir tentang sesuatu fenomena sama ada sudah berlaku, sedang berlaku atau bakal berlaku. Tambahan pula, pendapat ini juga seiring dengan pandangan Borah (2011) yang mengatakan bahawa teknik pembingkai hanya menumpukan kepada rekaan mesej dan bingkai yang kelihatan unik dalam sesuatu berita. Selain itu, membingkai berita juga memiliki tujuan tersendiri. Responden berpendapat bahawa tujuan pembingkai berita adalah kerana:

“Media membuat keputusan untuk membingkai sesuatu berita untuk tujuan politik, kedudukan orang yang berkepentingan atau membela kerajaan agar berita itu mendapat perhatian, diketahui umum dan sebagainya”.(R1)

“Selalu kita bingkai untuk bagi masyarakat senang faham lah. Tapi kerajaan paling suka kalau wartawan bingkai isu politik atau kerajaan sebab ini boleh menaikkan nama mereka serta dapat tunjuk pada rakyat bahawa kerajaan komited dengan tugas mereka sebagai pembela rakyat”.(R2)

”Digunakan untuk melaporkan dengan tepat, cepat dan tidak berat sebelah dan mengambil kira pembangunan negara ketika itu”. (R3)

Wartawan dan penyunting perlu melalui beberapa proses sebelum berita dibingkai atau dijadikan berita tumpuan dalam penyiaran setiap hari. Ini merupakan proses asas yang harus dilakukan oleh wartawan dan juga penyunting bagi memastikan berita yang dipaparkan memiliki nilai yang tinggi untuk dibaca. Beliau turut menjelaskan bagaimana proses pembingkai berita itu dilakukan:

“Setiap pagi wartawan akan diberi tugas dan diminta untuk mendapatkan berita yang telah ditetapkan ‘angel’ yang akan dipakai semasa berita ditulis. Jika ‘angel’ berita tidak dapat dipenuhi akan dibincang bersama editor. Interaksi dan perbincangan bersama penyunting sangat penting untuk memenuhi kehendak pembaca, orang atasan, pemegang saham dan kerajaan”.(R1)

“Secara umumnya dua aspek utama yang perlu dilihat oleh editor untuk memastikan berita yang disiarkan itu menarik. Pertama ia mesti baharu (maksudnya sebelum ini tidak pernah disiarkan) dan kedua membabitkan orang ramai (misalnya dasar NKRA yang membabitkan orang ramai).(R2)

“Editor akan menapis berita yang ditulis untuk melihat kesesuaian atau tahap penulisan sama ada bagus atau tidak. Keputusan berita untuk dikeluarkan atau tidak terletak pada ketua pengarang”. (R3)

Pemilihan berita dilakukan oleh penyunting yang mempunyai kedudukan tertinggi dalam hirarki organisasi. Oleh itu, semua keputusan adalah berdasarkan budi bicara penyunting. Responden menyatakan pandangan bahawa:

“Editor mempunyai hak mutlak untuk menentukan berita apa, di muka surat mana hendak disiarkan adalah hak editor dan bukan wartawan. Setiap hari akhbar menerima beratus berita dalam dan luar negara. Sudah tentu berita yang ditulis perlu ada penambahan nilai berita yang tinggi akan mendapat tempat berbanding berita yang kurang nilai berita, tetapi ia bergantung kepada elemen lain seperti walaupun memiliki nilai berita kurang tetapi mempunyai human interest yang tinggi maka berita itu akan disiarkan. (R1)

“Pemilihan berita yang hendak disiarkan adalah hak mutlak editor yang diberi kepercayaan oleh organisasi. Tugas wartawan ialah menulis laporan berita berkenaan dan diserahkan kepada editor”.(R2)

“Berita juga akan disunting oleh wartawan sendiri sebelum sampai di peringkat ketua pengarang yang mempunyai kuasa mutlak menyiarkan berita itu kerana wartawan sudah membuat andaian sendiri. Wartawan itu sudah mengetahui jika berita yang ditulis tidak mengikut kehendak editor, berita tersebut tidak akan disiarkan. (R3)

Lazimnya, jika wartawan yang telah lama berkecimpung dalam dunia kewartawanan, mereka akan faham kehendak editor dalam mendapatkan berita. Setiap berita yang disiarkan mestilah yang memiliki elemen timbal balik serta memberi maklumat terkini kepada pembaca agar dapat menarik perhatian serta meningkatkan kadar peratusan jualan akhbar setiap hari.

4 Berita Strategik Adalah Idea Tersirat

Berita strategi adalah sesuatu yang sangat sukar untuk ditafsirkan oleh pembaca tentang keadaan sebenar yang berlaku dan apa yang cuba dilakukan oleh media melalui laporan berita mereka. Lazimnya, pembaca akan dihidangkan dengan berita-berita yang boleh menimbulkan persoalan dan pertanyaan dalam minda mereka. Teknik strategi yang diguna pakai oleh pemberita hari ini masih signifikan dalam melaporkan sebarang berita yang memiliki agenda tersendiri. Strategi yang dirancang oleh organisasi syarikat amat penting bagi memastikan segala perancangan dapat dijalankan dengan jayanya. Walau bagaimanapun, setiap berita strategi yang cuba dilakukan tidak semuanya berjaya dihasilkan dan ia berpandukan kepada keadaan semasa. Pandangan responden mengenai berita strategi adalah:

“Strategi berita selalunya pihak tertentu tidak akan mendedahkan motif sebenar berita itu, namun apa yang mereka cuba lakukan adalah dengan mengkaburkan berita tersebut kepada agenda lain untuk mencapai misi mereka”.(R1)

“Kadang-kadang wartawan akan guna isi atau maklumat yang dimaksudkan oleh pihak tertentu, tetapi cara pengolahan yang ada unsur selindung sikit”.(R2)

“Penggunaan ayat untuk mengstrategikkan berita itu memang wujud”. (R3)

Dalam hal ini, rangka pemberitaan diperlukan untuk menggapai matlamat dan pihak tertentu memerlukan media sebagai penyampai atau golongan yang bertanggungjawab dalam menyampaikan hasrat tersebut. Menurut bekas Ketua Pengarang Kumpulan akhbar Berita Harian, bekas editor di Bernama TV dan Pengarah Eksekutif dan Operasi Berita di Media Prima mengenai medium yang menjadi penghubung kepada percaturan pihak tertentu:

“Mereka akan menggunakan media massa sama ada media cetak mahupun elektronik sebagai platform dalam usaha menyatakan hasrat yang telah dirancang. Menggunakan penyiaran secara strategik sehingga masyarakat tidak tahu atau perasan agenda yang cuba dilakukan oleh sesetengah pihak. Kesimpulannya, sesuatu itu dilaksana atau disiarkan mempunyai alasan dan sebab sendiri tetapi mereka menggunakan kaedah lain untuk mencapai objektif tersebut”.(R1)

“Mestilah media menjadi sasaran mereka, sebab dengan media sahaja mereka dapat merealisasikan apa yang mereka rancang”.(R2)

“Agenda media massa dan kerajaan adalah sama untuk melihat sesebuah negara itu aman dan makmur”.(R3)

6 PERBINCANGAN

Pengkaji menghujahkan bahawa hasil daripada kajian ini menyatakan media sendiri sebenarnya mempunyai disiplin yang ditetapkan oleh badan tertinggi dalam organisasi agar berita yang dilaporkan tidak bercanggah dengan kehendak pemegang saham syarikat.

Beberapa agenda telah ditetapkan dalam penulisan agar setiap yang dilaporkan mencerminkan nilai positif bagi pihak yang berkepentingan. Ini selaras dengan pendapat responden yang mengatakan bahawa media yang menjadi penyebar maklumat utama masyarakat harus patuh kepada panduan yang diberikan agar sentiasa menjaga serta memberi gambaran yang baik terhadap kerajaan serta pemimpin agar tetap terus disanjung masyarakat. Jelas lagi nyata apabila responden mengatakan bahawa setiap agenda yang diterima itu merupakan arahan daripada mereka yang mempunyai kuasa besar dalam syarikat media sama ada pengarang, pemegang saham atau pengerusi. Di samping itu, sarjana terdahulu juga ada mengatakan bahawa tetapan agenda menerangkan pengaruh yang sangat kuat kepada media serta berkeupayaan untuk memberitahu kita tentang isu-isu penting.(Tcw, 2010).

Menurut Syed Arabi Idid (1994: 9) mengatakan Teori Penentu Agenda adalah salah satu pendekatan yang digunakan dalam kajian komunikasi sebagai usaha para sarjana meneliti keupayaan media massa dalam kalangan khlayak. Kerana itulah, sering kita lihat setiap berita yang dilaporkan oleh media hari ini hanya akan melaporkan berita yang akan menjaga imej kerajaan malah sentiasa menyokong kerajaan walaupun hakikatnya media mampu menyiarkan berita sebenar kepada masyarakat. Namun tidak akan berlaku sama sekali selagi media itu sendiri terikat dengan *Standard Operating Procedure* (SOP).

Dalam kerjaya sebagai pengamal media, profesionalisme dalam kewartawanan akan dinilai berdasarkan tanggungjawab sosial, mutu perkhidmatan yang dipamerkan serta etika tingkah laku yang diamalkan sepanjang berkhidmat dalam dunia industri media. Wartawan sentiasa akan beroperasi berdasarkan etika kewartawanan yang telah termaktub dalam panduan yang ditetapkan oleh organisasi agar wartawan dilihat sentiasa melaksanakan tanggungjawab mereka dalam keadaan beretika. Para sarjana sebelum ini juga pernah membincangkan perkara berkaitan etika ini dan menyatakan terdapat beberapa jenis etika

yang berkait rapat dengan wartawan. Tiga jenis etika yang diperkatakan oleh sarjana kewartawanan iaitu etika absolutis, antinomian dan situsionis. (Merrill, Faridah & Chamiril, 2000). Responden juga dalam kenyataannya sebelum ini mempunyai pendapat yang sama apabila menyatakan “wartawan perlu akur dan patuh kepada etika” serta berpendapat “etika adalah sesuatu yang baik”. Dalam erti kata lain, etika yang berhubung rapat dengan nilai sebenarnya akan wujud dalam pemikiran mereka yang memiliki sifat bertanggungjawab. Ini kerana etika adalah sesuatu yang dapat dilihat sebagai asas kepada falsafah kebenaran, tanggungjawab dan kejujuran dalam melaksanakan amanah yang diterima.

Selain itu, proses pemilihan berita yang dilakukan oleh akhbar tidak hanya berdasarkan etika tetapi nilai yang akan diukur menjadi penentu kepada pumbingkai berita. Penyunting akan bertanggungjawab dalam membingkai isu tersebut kerana penyunting mempunyai kedudukan tertinggi dalam hierarki organisasi media. Selari dengan pendapat responden yang menegaskan hanya ‘editor mempunyai hak mutlak’ dalam menentukan berita apa yang akan berada di muka paling hadapan. Kajian ini dilihat lebih menarik apabila kenyataan responden berkaitan dengan pumbingkai berita yang mana beliau berpendapat ‘keputusan untuk membingkai adalah untuk tujuan politik’ diperkukuhkan dengan pandangan sarjana terdahulu iaitu McCombs dan Shaw (1972) yang menyatakan dalam memilih dan memaparkan berita, editor, kakitangan bilik berita dan badan penyiaran memainkan peranan penting dalam membentuk realiti politik. Oleh yang demikian, pumbingkai sangat berguna untuk memahami peranan sebenar media dalam membina sesuatu berita yang lebih menarik.

Perkaitan beberapa faktor dalam proses pembentukan berita antaranya agenda media, etika dan kewartawanan, tanggungjawab penyunting serta pumbingkai berita merungkai bahawa semua elemen ini berakhir dengan satu berita strategi yang dimanipulasikan oleh wartawan agar misi dan visi kerajaan tercapai.

Seiring dengan definisi yang diulas oleh responden bahawa berita strategi itu tidak akan sama sekali mendedahkan motif sebenar yang berlaku. Malah, wartawan itu pula perlu mengkaburkan setiap berita yang mempunyai berita strategi kepada agenda lain agar tidak dapat dihidu oleh masyarakat. Menurut Karsson & Stromback (2010) berita strategi itu akan lebih kelihatan bermakna dan bernilai apabila kualiti berita dicapai dengan membuat pemerhatian melalui kaedah penyelidikan tradisional seperti analisis kandungan kuantitatif dan mengenal pasti masalah sebenar.

Oleh itu, secara keseluruhannya bahawa pemahaman wartawan mengenai dunia kewartawanan harus dipupuk dan disemai terlebih dahulu kerana bidang ini dilihat suatu bidang yang sangat kompleks serta patut difahami secara mendalam oleh wartawan.

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Manifestasi dan Penghayatan *Asmaul Husna* dalam diri Pengarang dan Media Sastera

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ABSTRAK. Makalah ini bertitik tolak daripada maksud ayat al-Quran, “Dan Allah memiliki Asmaul Husna (nama-nama yang terbaik), maka bermohonlah (berdoalah) kepada-Nya dengan menyebut Asmaul Husna itu dan tinggalkanlah orang-orang yang menyalahertikan nama-nama-Nya. Mereka kelak akan mendapat balasan terhadap apa yang mereka kerjakan” (Surah Al-A’raf: 180). Asmaul Husna dijelmakan dan dihayati dalam pelbagai segi kehidupan manusia muslim sebagai hamba-Nya; Rukun Iman, Rukun Islam, amalan zikir, bacaan dalam solat, lafaz doa solat fardu lima waktu dan solat sunat, misalnya solat Duha dan Taubat. Penghayatan dan penelitian Asmaul Husna itu mencetuskan ilham penulis untuk menyelami teks atau media kumpulan pantun **Gunung Iman Puncak Takwa (GIPT)** karya Jusoh Ahmad, (2015), **Kita Tidak Selamanya Di Sini** (2014) karya Anjanglie dan **Sebentar Di Sini** (2015) karya Ria Asmira. Penelitian awal ini sebagai permulaan penulis dalam usaha mengaitkan Asmaul Husna dengan karya sastera khususnya puisi (pantun dan sajak). Asmaul Husna dapat dikesan manifestasinya sama ada secara tersurat atau tersirat, antaranya Al-Wahid (Yang Maha Esa), Al-‘Adzim (Yang Maha Agung), Al-Ghofur (Yang Maha Pengampun), Al-Qayyum (Yang Maha Berdiri Sendiri), Al-Affuw (Yang Maha Pemaaf) dan Al-Mumit (Yang Maha Mematikan), Al- Aziz dan Al-Jabbar (Allah Yang Maha Kuat/ Perkasa) dan Allah Yang Maha Mengetahui (Al-Alim). Selain itu, persoalan kasih sayang manusia terungkap dalam makna nama Allah Yang Maha Pengasih (Ar-Rahman) dan Ar-Rahim (Allah Yang Maha Penyayang). Berdasarkan penelitian terhadap teks puisi tersebut, dapatlah dirumuskan sebagai hamba yang muslim, lafaz pernyataan “..sesungguhnya solatku, ibadahku, hidupku, dan matiku hanya untuk dan kerana Allah Tuhan Yang Menguasai Segala Alam” bahawa mutlak benar dan yakin bahawa segala-galanya adalah milik Allah SWT.

KATA KUNCI: manifestasi, penghayatan, Asmaul Husna, pengkarya, media sastera

1 PENGEN ALAN: PENGUCAPAN KOMUNIKASI ASMAUL HUSNA DALAM PUISI

Pengenalan ini ditulis sebagai senario penulis menghayati, mengamalkan dan mendalami *Asmaul Husna*. Kemudian, penulis memikirkan dan mendapat ilham bahawa *Asmaul Husna* boleh dimanfaatkan terhadap penghasilan karya sastera sebagai media bercetak atau elektronik dan penelitian terhadap karya sastera, misalnya media puisi. Puisi pula jelas merupakan suatu pengucapan komunikasi dalam susunan yang istimewa yang dimanifestasikan sama ada dalam bentuk lisan, tulisan atau elektronik selari dengan perkembangan teknologi terkini.

2 TERILHAM PUISI “GURINDAM ASMAUL HUSNA”

Pengalaman penelitian “Gurindam Dua Belas” mencetuskan ilham menghasilkan “Gurindam Asmaul Husna (99 Nama Allah).” Meskipun banyak pendapat tentang gurindam, namun model gurindam yang dijadikan panduan bagi penciptaan dan penggubahan “Gurindam Asmaul Husna” adalah “Gurindam Dua Belas” (2003) karya Raja Ali Haji. Istilah gurindam sebagai suatu istilah yang diterima umum adalah berdasarkan “Gurindam Dua Belas” karya Raja Ali Haji yang dikarang sekitar tahun 1846 (Harun Mat Piah, 1989). Menurut Raja Ali Haji, gurindam terbentuk dua baris yang sejajar atau berpasangan; baris pertama dianggap syarat (*protasis*), dan baris kedua sebagai jawab (*apodosis*). Antara ciri-ciri khusus gurindam, adalah: (a). bentuknya bebas, dan tidak terikat dari segi rangkap atau larik, (b). bentuk yang terikat iaitu dua baris serangkap dengan mengambil kira model

“Gurindam Dua Belas” yang berskema rima sama hujung baris, (c). mempunyai ciri-ciri puisi tradisional, misalnya rima antara baris-baris sejajar atau terdapat unsur aliterasi atau asonansi dalam setiap baris, (d). isi gurindam terungkap hal yang benar, serius atau perasaan yang berat, dan (e). fungsi gurindam bukan dalam maksud bercerita seperti dalam prosa, seloka, mantera, dan teka-teki (Harun Mat Piah, 1989).

Saya memikirkan banyak nama Allah SWT yang sekian lama saya jadikan amalan. Sejak sekolah menengah atas, pernah ustaz yang mengajar subjek sejarah Islam, Abdullah Al-Qari (2012) berpesan kepada anak-anak muridnya bacalah dengan yakin nama Allah, Ya Nur supaya Allah memberi ingatan yang kuat, dan tidak mudah lupa kerana Allah Yang Maha Bercahaya. Nama-nama Allah SWT yang memang sebatiji menjadi amalan saya, antaranya adalah Ya Allah, Ya Rahman, Ya Awwal, Ya Rahim, Ya Waliy, Ya Sobur, Ya Musawwir, Ya Razzaq, Ya Mutakabbir, Ya Salam, Ya Karim, Ya Raqib, dan Ya Muhyi. Setiap nama Allah SWT ini ada fadilat tersendiri. Hanya Allah SWT Yang Maha Mengetahui. Seterusnya, saya masih menghayati, dan menyelami rahsia 99 nama Allah SWT yang tidak terjangkau akal manusia. Selain itu, siri bengkel dan ceramah tentang Asmaul Husna yang disampaikan oleh Dr. Wan Maseri Bt. Wan Mohd. di Universiti Utara Malaysia (UUM) banyak memberi manfaat dalam usaha saya mengarang gurindam dan menghayati roh Asmaul Husna dalam kehidupan harian.

Benarlah pernyataan bahawa *Asmaul Husna* merupakan nama-nama Allah Yang Maha Indah yang hanya milik Allah SWT. Allah berfirman dengan maksud, “Allah Taala memiliki Asmaul Husna (nama-nama yang terbaik), maka bermohonlah kepada-Nya dengan menyeru nama-nama-Nya itu, dan tinggalkan orang-orang yang menyalahertikan nama-nama-Nya. Mereka kelak akan mendapat balasan terhadap apa yang mereka kerjakan,” (Al-A’raf: Ayat 180). Saya bertambah yakin dengan firman Allah tersebut, dan ditambah lagi amalan harian bagi tujuan tertentu dengan Asmaul Husna.

Nama-nama Allah bukan sekadar nama tetapi mempunyai khasiat atau fadilat yang menjadi amalan (Akmal Muhammad Zain, 2010). Saya masih lagi mentelaah buku-buku baru tentang *Asmaul Husna*; misalnya selepas selesai mengarang “Gurindam 99 Nama Allah” saya mentelaah pula buku kajian oleh Akmal Muhammad Zain (2010), Adil Akhya (2010), Mohd Fauzi Hamat & Mohd Hasrul Shuhari (2011), dan Hassan Mia (2012). Kajian di peringkat sarjana tentang *Asmaul Husna* diusahakan oleh Zakaria (2015) dengan mendalami novel *Tuhan Lebih Saintifik* (2015) karya Farhan Hadi.

Untuk tujuan makalah ini, teks puisi *Kita Tidak Selamanya Di Sini (KTSDS)* karya penyajak Anjanglie (2014) dan kumpulan puisi *Sebentar Di Sini* (2015) karya penyajak Ria Asmira daripada Kedah dipilih sebagai data penelitian awal makalah ini. Tidak semua 99 nama Allah (*Asmaul Husna*) dalam kumpulan puisi Anjanglie dan Ria Asmira akan diteliti. Saya hanya memaparkan dan mengesankan makna nama-nama tertentu Allah dalam puisi yang menyerlahkan makna nama Allah sebagai contoh berdasarkan senarai 99 nama Allah.

3 MANIFESTASI HANYA UNTUK DAN KERANA ALLAH SWT

Meneliti, menghayati dan memahami apa jua teks sastera dalam pelbagai genre dan diri pengarang atau pengkarya (penyair, cerpenis, novelis, penulis skrip atau penulis lirik) sebenarnya sebagai hamba-Nya pasti memanasifestasikan sama ada secara tersurat atau tersirat *Asmaul Husna* (Nama-nama Allah Yang Terbaik) dalam setiap perlakuan hidup hamba-Nya; ibadah solat wajib dan sunat serta doa yang dipohon kepada Allah SWT. Malahan asas pegangan dan keyakinan yang kukuh berkaitan *Asmaul Husna* adalah berdasarkan wahyu Allah dalam al-Quran yang diterjemahkan maksudnya: “Dan Allah memiliki *Asmaul Husna* (nama-nama yang terbaik), maka bermohonlah (berdoalah) kepada-Nya dengan menyebut *Asmaul Husna* itu dan tinggalkanlah orang-orang yang menyalahertikan nama-nama-Nya. Mereka kelak akan mendapat balasan terhadap apa yang mereka kerjakan” (Surah Al-A’raf: 180).

Rukun Iman dan Rukun Islam menjadi dasar seseorang hamba-Nya yang beragama Islam ada kaitan erat dengan *Asmaul Husna*. Rukun Iman terkandung enam perkara, iaitu beriman kepada Allah

SWT, para malaikat, kitab-kitab Allah, para Rasul Allah, Hari Kiamat atau Akhirat dan Qadad dan Qadar (ketentuan Allah). Manakala Rukun Islam pula lima perkara, iaitu mengucapkan dua kalimah syahadah, mengerjakan solat lima waktu sehari semalam, mengeluarkan zakat, menunaikan puasa pada bulan Ramadan, dan menunaikan ibadah Haji. Selain itu, *Asmaul Husna* dan pernyataan mulia seorang hamba Allah diungkapkan dalam lafaz doa Iftitah bermaksud: “Allah Maha Besar lagi Sempurna Kebesaran-Nya. Segala puji bagi Allah sebanyak-banyaknya Maha Suci Allah sepanjang pagi dan petang. Sesungguhnya wajahku kuhadapkan kepada Zat yang menciptakan langit dan bumi, kuhadapkan dengan lurus serta pasrah diri dan aku bukan golongan orang musyrik. **Sesungguhnya solatku, ibadahku, hidupku, dan matiku hanya untuk dan kerana Allah Tuhan Yang Menguasai Segala Alam.** Tidak ada yang menyekutukan-Nya dan aku dari golongan orang Islam” (Fatihuddin Abul Yasin, 2013, h. 77-78).

Jika dihayati doa solat Taubat, termaktub pengakuan syahadah dan beberapa *Asmaul Husna*, misalnya Al-Wahid (Yang Maha Esa), Al-‘Adzim (Yang Maha Agung), Al-Ghofur (Yang Maha Pengampun), Al-Qayyum (Yang Maha Berdiri Sendiri), Al-Affuw (Yang Maha Pemaaf) dan Al-Mumit (Yang Maha Mematikan). Terjemahan doanya adalah “Ya Allah, Engkaulah Tuhanku, tidak ada Tuhan kecuali Engkau. Engkau telah menciptakan aku dan aku adalah hamba-Mu dan hamba pasti menurut ketentuan-Mu, dan janji-janji-Mu sesuai keampunanku. Aku minta penjagaan-Mu dari buruknya segala perbuatanku. Aku mengakui segala nikmat yang Engkau berikan dan mengakui dengan dosaku. Aku memohon keampunan kepada-Mu Allah Yang Maha Agung, yang tiada Tuhan kecuali Dia. Dia Yang Maha Hidup dan Berdiri Sendiri dan aku bertaubat kepada-Nya iaitu akan kesengsaraan dan kemanfaatannya tidak boleh menguasai hidup matinya dan tidak boleh menguasainya lagi sesudah mati” (Fatihuddin Abul Yasin, 2013, h.183-184).

Jika kita menghayati doa solat Duha, jelaslah *Asmaul Husna* yang dijelmakan dan diserahkan kepada Allah SWT segala-galanya. Terjemahan doanya adalah seperti berikut:

“Dengan menyebut nama Allah Yang Maha Pengasih lagi Maha Penyayang, segala puji bagi Allah, Tuhan Yang Menguasai Segala Alam. Ya Allah, sesungguhnya waktu Duha ini adalah waktu Duha-Mu, keindahan ini adalah keindahan-Mu, kecantikan ini adalah kecantikan-Mu, kekuatan ini adalah kekuatan-Mu, kekuasaan ini adalah kekuasaan-Mu dan perlindungan ini adalah perlindungan-Mu. Ya Allah, seandainya rezekiku masih berada di langit, Kau turunkanlah ia. Seandainya ia berada di dalam bumi, Kau keluarkanlah ia. Seandainya ia sukar, Kau permudahkanlah ia. Seandainya ia dalam keadaan haram, Kau sucikanlah. Seandainya ia jauh, maka dekatkanlah yang semuanya dengan waktu Duha-Mu, keagongan-Mu, keindahan-Mu, kecantikan-Mu, kekuatan-Mu, dan kekuasaan-Mu, Ya Allah, semoga Engkau memberikan sesuatu kepadaku sebagaimana Engkau berikan kepada hamba-hamba-Mu yang soleh. Tuhan kami, berilah kami kebaikan dunia, kebaikan akhirat dan jauhkanlah kami dari seksa api neraka. Dan Allah tetap mencurahkan kesejahteraan dan keselamatan kepada junjungan kami Nabi Muhammad SAW kepada keluarga dan para sahabatnya. Dan segala puji untuk Allah, Tuhan yang menguasai segala alam” (Fatihuddin Abul Yasin, 2013, h. 160-161).

Dalam doa solat Duha, *Asmaul Husna* yang dimanifestasikan, misalnya Al-Wahhab (Yang Maha Pemberi), Al-Ghonyi (Yang Maha Kaya), Ar-Razzaq (Yang Maha Pemberi Rezeki), Ar-Rahman (Yang Maha Pengasih), Ar-Rahim (Yang Maha Penyayang) dan Al-Malik (Yang Maha Berkuasa).

4 MANIFESTASI KESATUAN FIKIRAN ASMAUL HUSNA DALAM GIPT

Meneliti, menghayati dan memahami apa jua media sastera dalam pelbagai genre dan diri pengarang atau pengkarya (penyair, cerpenis, novelis, penulis skrip atau penulis lirik), sebenarnya sebagai hamba-Nya pasti memanifestasikan sama ada secara tersurat atau tersirat *Asmaul Husna* (nama-nama Allah Yang Terbaik) dalam setiap perlakuan hidup hamba-Nya; ibadah solat wajib dan sunat serta doa yang dipohon kepada Allah SWT. Malahan asas pegangan dan keyakinan yang kukuh berkaitan *Asmaul Husna* adalah berdasarkan wahyu Allah dalam al-Quran yang diterjemahkan maksudnya “Dan Allah memiliki *Asmaul Husna* (nama-nama yang terbaik), maka bermohonlah (berdoalah) kepada-Nya dengan menyebut *Asmaul Husna* itu dan tinggalkanlah orang-orang yang menyalahertikan nama-

nama-Nya. Mereka kelak akan mendapat balasan terhadap apa yang mereka kerjakan” (Surah Al-A’raf: 180).

Rukun Iman dan Rukun Islam menjadi dasar seseorang hamba-Nya yang beragama Islam ada kaitan erat dengan *Asmaul Husna*. Rukun Iman terkandung enam perkara, iaitu beriman kepada Allah SWT, para malaikat, kitab-kitab Allah, para Rasul Allah, Hari Kiamat atau Akhirat dan Qadak dan Qadar (ketentuan Allah). Manakala Rukun Islam pula lima perkara, iaitu mengucapkan dua kalimah syahadah, mengerjakan solat lima waktu sehari semalam, mengeluarkan zakat, menunaikan puasa pada bulan Ramadan, dan menunaikan ibadah Haji.

Selain itu, *Asmaul Husna* dan pernyataan mulia seorang hamba Allah diungkapkan dalam lafaz doa Iftitah bermaksud:

“Allah Maha Besar lagi Sempurna Kebesaran-Nya. Segala puji bagi Allah sebanyak-banyaknya Maha Suci Allah sepanjang pagi dan petang. Sesungguhnya wajahku kuhadapkan kepada Zat yang menciptakan langit dan bumi, kuhadapkan dengan lurus serta pasrah diri dan aku bukan golongan orang musyrik. **Sesungguhnya solatku, ibadahku, hidupku, dan matiku hanya untuk dan kerana Allah Tuhan Yang Menguasai Segala Alam.** Tidak ada yang menyekutukan-Nya dan aku dari golongan orang Islam” (Fatihuddin Abul Yasin, 2013, h. 77-78).

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Berdasarkan penelitian, dalam kumpulan pantun *GIPT* dapat dikesan penjelmaan *Asmaul Husna*. Makalah ini tidak akan membincangkan kesemua *Asmaul Husna* yang dikesan sama ada secara tersurat atau tersirat dalam kumpulan pantun *GIPT*. Saya akan mengenal pasti *Asmaul Husna* yang tertentu untuk tujuan huraian dalam makalah ini.

Kumpulan pantun ini dinamakan 'gunung iman' dan 'puncak takwa' yang merupakan suatu metaforikal Islam. Iman dan takwa tidak dapat dipisahkan. Seorang muslim yang beriman pastinya bertakwa dan sebaliknya. Ketinggian iman seorang muslim akan menuju ke kemuncak takwa.

Jika diteliti rangkap demi rangkap pantun yang berjumlah 460 rangkap dalam *GIPT* ini, segala maksud pantun menjurus pernyataan hidup muslim bahawa "segalanya untuk dan kerana Allah SWT" dan bukan kerana manusia atau makhluk lain yang Allah SWT ciptakan di alam ini. Pernyataan ini jika diperhalusi, manusia sama ada beriman kepada Allah SWT atau tidak beriman kepada Allah SWT, tidak terlepas daripada *Asmaul Husna*. Yang beriman kepada Allah SWT pasti dan penuh yakin bahawa Allah SWT memiliki *Asmaul Husna* seperti yang difirmankan dalam Surah Al-'Araf, ayat 180. Keyakinan penuh ini kepada Allah SWT dengan *Asmaul Husna* milik-Nya meletakkan diri kita sebagai insan muslim atau Islam, "segalanya milik Allah SWT dan apa yang kita miliki adalah pinjaman sementara oleh-Nya." Malahan *Asmaul Husna* disebut lagi dalam al-Quran sebagai bukti bahawa Allah SWT memiliki nama-nama terindah dan terbaik.

"Dialah Allah, tidak ada Tuhan (yang berhak disembah) melainkan Dia. Dia mempunyai *Asmaul Husna* (nama-nama yang terbaik)" (Taha: 8).

"Dialah Allah yang tiada Tuhan selain Dia yang mengetahui yang ghaib dan yang nyata. Dialah Yang Maha Pemurah lagi Maha Penyayang. Dialah Allah yang tiada Tuhan selain Dia, raja Yang Maha Suci, Yang Maha Sejahtera, Yang Mengurniakan Keamanan, Yang Memiliki Segala Keagongan, Maha Suci Allah dari apa yang mereka persekutukan. Dialah Allah Yang Menciptakan, Yang Mengadakan, Yang Membentuk Rupa, yang mempunyai *Asmaul Husna*. Bertasbihlah kepada-Nya apa yang di langit dan bumi. Dan Dialah Yang Maha Perkasa lagi Maha Bijaksana" (Al-Hasyr: 22-24).

Dalam sebuah hadis daripada Abu Hurairah, Nabi Muhammad SAW bersabda, maksudnya:

"Allah itu memiliki sembilan puluh sembilan nama yang baik, kurang satu jumlahnya seratus. Barangsiapa yang mampu menghafalnya, maka dia akan masuk ke dalam syurga. Sesungguhnya Allah itu ganjil (Esa) dan Dia menyukai yang ganjil" (Hadis riwayat Muslim. Dikutip dalam Nik Abdul Aziz Nik Mat, 2015, h. 2).

Asmaul Husna yang pertama ialah Allah (Nik Abdul Aziz Nik Mat, 2015; Sya'rawi Al-Qurtubi, 2017 dan Sulaiman Alkumayi, 2012). Dalam al-Quran Allah SWT berfirman maksudnya, "Sesungguhnya aku adalah Allah, tiada Tuhan selain aku..." (Surah Taha: 14). Nama Allah tidak boleh dinamakan kepada benda lain sama ada manusia atau makhluk lain (Nik Abdul Aziz Nik Mat, 2015). Berdasarkan penelitian, nama **Allah** terdapat dalam 77 rangkap pantun. Antara rangkap yang dimaksudkan adalah: 1,2,3,5,10,12,13,15,20,36,37,38,90,117,124,139,140,141,148,155,159,160,165,176,177,192,193,196,203,205,206,207,209,213,223,225,229,235,236,238,248,259,281,286,293,344,345,353,355,377,378,381,382,385,386,388,389,390,393,395,396,397,398,402,407,409,412,413,416,418,420,421,431,434,449 dan 458. Nama *Allah* diletakkan oleh pencipta pantun dalam baris maksud pantun. Perhatikan contoh pantun berikut:

Rangkap 1 (kekasih Allah)

Jika nak jadi kekasih *Allah*,
Ujian mesti mendamping diri.

Rangkap 12 (kekasih Allah)

Demikian hidup kekasih *Allah*,
Hidup berjasa mengarang bakti.

Rangkap 385 (*Allah Yang Maha Esa*)

Katakan bakti kerana cinta,
Kepada *Allah Yang Maha Esa*.

Rangkap 434 (mendekati *Allah*)

Ada jalan mendekati *Allah*,
Jalan iman amalan sempurna.

Rangkap 398 (ingat *Allah*)

Sungguh benar orang beriman,
Ingat *Allah* gementar di hati.

Jika diteliti, nama *Allah* yang wujud dalam baris maksud pantun ada yang memunculkan *Asmaul Husna* yang lain. Sebagai contoh, saya kemukakan pantun berikut:

Rangkap 13 (*Al-Razzaq/ Yang Maha Pemberi Rezeki dan Al-Wahhab/ Yang Maha Pemberi*)

Perintah *Allah* menghulur sedekah,
Daripada rezeki yang kita terima.

Rangkap 20 (*Al-Razzaq/ Yang Maha Pemberi Rezeki dan Al-Wahhab/ Yang Maha Pemberi*)

Harta itu titipan *Allah*,
Baik buruk ikhtiar kita.

Rangkap 90 (*Ar-Rahman dan Ar-Rahim/ Yang Maha Pemurah dan Yang Maha Penyayang*)

Beri sedekah si miskin gembira,
Orang bersedekah dikasihi *Allah*.

Rangkap 63 (*Ar-Rahman/ Yang Maha Pengasih*)

Pahala sedekah ganjarannya besar,
Ar-Rahman sahaja yang tahu nilainya.

Rangkap 141 (*As-Salam/ Yang Maha Menyelamatkan*)

Kerana rahmat dimulia *Allah*,
Kerana salam dapat keramat.

Rangkap 148 (*Ar-Rahman dan Ar-Rahim/ Yang Maha Pengasih dan Yang Maha Penyayang*)

Allah penyayang lagi pengasih,
Nikmat syurga harum terbilang.

Rangkap 458 (*Ar-Rahman dan Ar-Rahim/ Yang Maha Pengasih dan Yang Maha Penyayang*)

Allah tetap pengasih penyayang,
Tempat kita mengadu diri.

Rangkap 402 (*Al-Khaliq/ Yang Maha Pencipta dan Al-Bari'/ Yang Maha Mengatur/ Mengadakan*)

Ada musibah perjalanan cinta,
Tentulah musibah ujian *Allah*.

Rangkap 163 (*Al-Karim/ Yang Maha Mulia*)

Jarak yang jauh terhidu harum,
Untuk kekasih **Yang Maha Mulia**.

Rangkap 192 (*Al-Wasi'/ Yang Maha Luas Rahmat-Nya*)

Nikmat *Allah* ada hikmat,
Kita sahaja tak tahu bersyukur.

Rangkap 229 (*Ash-Shabur/Al-Sabur/ Yang Maha Sabar*)

Ada hikmah orang bersabar,
Di akhirat nanti bersama *Allah*.

Persoalan berkaitan sabar terungkap dalam 18 rangkap pantun, iaitu rangkap 227 hingga 244. Berkaitan *Asmaul Husna Al-Sabur*, Allah SWT dalam tindakan dan perlakuannya terhadap makhluk ciptaan-Nya, tidak tergesa-gesa malahan melakukan segala sesuatu pada waktu yang tepat dan cara semestinya. Ternyata dan penuh yakin bahawa kesabaran Allah SWT adalah sifat-Nya (Sulaiman Alkumayi, 2012, h. 707-708).

Rangkap 193 (*Al-Ghaniy /Yang Maha Kaya*)

Allah Maha Pengasih Maha Penyayang,
Maha Kaya Maha Pemurah.

Rangkap 418 (*Al-Ghaniy/ Yang Maha Kaya*)

Khazanah seluruh ala mini,
Milik *Allah* Yang Maha Kaya.

Rangkap 248 (*Al-Alim/ Yang Maha Mengetahui*)

Suburkan iman di dalam hati,
Dengan ilmu tauhidkan *Allah*.

Rangkap 344 (*Al-Mutakabbir/ Yang Maha Sombong/Angkuh*)

Orang takbur terhalang minda,
Daripada berfikir kekuasaan *Allah*.

Rangkap 355 (*Al-Mutakabbir/ Yang Maha Sombong/Angkuh*)

Akhirat nanti orang riyak,
Di sisi *Allah* terlepas pandang.

5 “KITA TIDAK SELAMANYA DI SINI (2)” (AL-BAQI. YANG MAHA KEKAL)

Judul kumpulan puisi Anjanglie (2014), *Kita Tidak Selamanya Di Sini (KTSDS)* jelas mengundang makna bahawa sebagai hamba-Nya, tidak kekal di bumi ini. Setiap hamba-Nya yang hidup di atas muka bumi ini pastinya akan kembali kepada-Nya. Roh akan berpisah daripada jasad. Hanya Dia Yang Maha Kekal. *KTSDS* ini memuatkan 100 puisi yang pernah disiarkan dalam pelbagai media cetak bermula 1996 hingga 2012. Puisi dalam *KTSDS* menyerapi roh dan bernafas Islam. Hal ini ada kaitan dengan jiwa dan pendidikan Islam yang dilalui oleh penyajak, selain mempunyai tauliah mengajar agama oleh Majlis Agama Islam Kedah (Biodata dalam *KTSDS*, 2014).

Dalam prakata *KTSDS*, Anjanglie menyatakan bahawa "...sesungguhnya tiada daya dan upaya melainkan Dia." Dalam hal ini jelaslah pernyataan bahawa Allah Yang Maha Kuat/ Perkasa (*Al-Aziz/ Al-Jabbar*) dan Allah Yang Maha Mengetahui (*Al-Alim*). Selain itu, persoalan kasih sayang manusia terungkap dalam makna nama Allah Yang Maha Pengasih (*Ar-Rahman*) dan *Ar-Rahim* (Allah Yang Maha Penyayang). Bagi manusia, sifat dan perlakuan kasih sayang adalah sifat Allah Yang Maha seperti dalam puisi "Ke Rumah Baharu" (hal. 1), penyajak menyatakan:

Tatkala
bercantum cinta
... tersimpul diakadkan.

Benarlah bahawa puisi "Kita Tidak Selamanya Di Sini (2)" (h. 21) yang diangkat sebagai judul kumpulan puisi Anjanglie jelas menyatakan bahawa kita (manusia sebagai hamba-Nya) adalah tidak kekal seperti yang diungkapkan penyajak:

Di sini hanya sebuah persinggahan
...dalam sebuah pengembaraan paling besar
seorang manusia
...Di tanganmu ada peta maha agong
maha terpuji
... maha besar.

Dalam mengharungi kembara hidup, penyajak yang merasakan bahawa banyak kesalahan dilakukan, maka taubat adalah penyerahan mulia kepada-Nya. Penyajak mengungkapkan:

kesalahan mesti ditukar dengan ketaubatan
kerana kita tidak selamanya di sini
kita pasti pulang ke negeri asal.

Dalam hal ini, nama-nama Allah yang menyerapi dalam pernyataan penyajak adalah *Al-Hamid* (Yang Maha Terpuji), *Al-Majid* (Yang Maha Agong), *Al-Tawwab* (Yang Maha Menerima Taubat) dan *Al-Afuwwu* (Yang Maha Memaafkan). Gesaan penyajak dalam puisi "Kepada Isteri Yang Bersalah" (h. 13) meyakinkan hamba-Nya bahawa Allah Maha Pemaaf (*Al-Afuwwu*), Allah Maha Menerima Taubat (*Al-Tawwab*), dan Allah Yang Maha Pengampun (*Al-Ghafur*). Penyajak mengungkapkan:

Pergilah memohon ampun dan maaf
... adalah reda Tuhan kepadamu.

Dalam puisi yang lain berjudul, "Di Dasar Kawah Kota" (h. 27) penyajak terkesan dengan kesalahan dan hukuman Allah atas apa yang telah dilakukannya dalam larik-larik berikut:

cukuplah selama ini hukuman
kerana kesalahan lampau
terima taubat kami
tautkan semula dalam cinta kasih-Mu.

Taubat dan pasrah itu mencantumkan kembali cinta hamba kepada Allah SWT.

6 ALLAH YANG BERHAK DISEMBAH

Allah sebagai nama Tuhan Yang Maha Esa dijemakan dalam puisi "Benih Kecerdikan" (h. 100) seperti berikut:

...taat setia hanya kepada Allah
hayat berpandukan Rasul tercinta
tetap dalam syariat Islam.

Dalam puisi “Di Ribamu, Tahajud” (h. 99), dapat juga dikesan pengabdian penyajak sebagai hamba hanya kepada Allah SWT. Penyajak menyatakan:

Tiada sedikit pun membenciku
Oh...Tuhan/ terimalah aku sepenuh rahmat-Mu.

Begitu juga dalam “Kuhimpun Rindu” (h. 98), penyajak mengungkapkan /...semakin tebal rindu/
semakin enak berbaring di sisi-Nya/. Hal ini ditambah lagi dalam puisi “Sepatu Jihad” (h. 73) dengan ungkapan ‘yang sanggup gugur kerana-Nya.’

Dalam konteks ini, jihad yang dimaksudkan adalah jihad kerana Allah. Dalam puisi “Benihan Cinta Di Taman Suci” (h. 23), pernyataan cinta penyajak terhadap Allah adalah jelas seperti dalam larik-larik berikut.

...lalu aku menyayangimu kerana Allah
kuharap engkau juga begitu.

7 MANIFESTASI NAMA-NAMA ALLAH YANG LAIN

Dalam kumpulan puisi *KTSDS* (2014), dapat dikesan secara langsung dan tidak langsung nama-nama Allah yang lain; selain yang disebutkan dalam huraian di atas. Dapat dikesan Al-Adil (Yang Maha Adil) dalam puisi “Percayalah, Hari Kepura-puraan Akan Lenyap” (h. 106) seperti diungkapkan penyajak:

/Kau pasti mendapat keadilan/
kerana pejuang agama adalah tetamu terhormat di sisi-Nya/.

Jelaslah apa jua kebaikan yang dilakukan oleh hamba-Nya akan mendapat hak keadilan daripada-Nya. Allah jugalah Yang Maha Memberi Balasan (Al-Muntaqim) dan menghukum terhadap setiap kesalahn atau kejahatan yang dilakukan oleh hamba-Nya. Perhatikan makna dalam puisi “Hidup Ini Berjual Beli” (h. 100), penyajak menyatakan:

Setiap modal yang diterima
bukan percuma daripada pandangan-Nya
eloklah berkira-kira
mudah-mudahan perniagaan kita
tidak kerugian di hari muka.

Dalam hal ini, pastinya Allah Yang Mengetahui (Al-Alim), Allah Yang Maha Memberi Manfaat/Rahmat (Al-Naafi’) dan Allah Yang Mendatangkan Kemudaratn (Al-Dhaar).

Hakikatnya kita sebagai hamba-Nya tidak memiliki apa pun, malahan apa yang kita tahu adalah amat terbatas. Hanya Allah Yang Maha Mengetahui (Al-Alim). Hakikat ini dengan penuh sedar diluahkan oleh penyajak dalam puisi “Persimpangan” (h. 113) yang merupakan puisi ke-99 dalam *KTSDS*. Penyajak menyatakan bahawa

Tatkala kau berada di persimpangan
hitam dan putih
Hanya Kompas ilmu
yang mampu menunjuk jalan.

Ilmu yang menjadi petunjuk jalan yang benar (putih) adalah ilmu Allah yang membawa manusia ke jalan kebenaran-Nya.

Dalam puisi “Tuhan Tidak Pernah Tidur” (h. 91), judul dan isi puisi itu dapat mengaitkan nama-nama Allah; Al-Alim (Yang Maha Mengetahui), Al-Azhim (Yang Maha Agung), Al-Mubdi (Yang Maha Memulai), Al-Muidd (Yang Maha Mengembalikan), Al-Muhyi (Yang Maha Menghidupkan), dan Al-Mumiit (Yang Maha Mematikan). Perhatikan penyajak mengungkapkan Tuhan tidak pernah tidur.

ketika engkau menipu dan merakus
dengan tangan kuasamu.

Judul puisi ini termaktub makna dalam ayat Kursi (Al-Baqarah: Ayat 255) yang bermaksud “Allah, tiada Tuhan (yang berhak disembah) melainkan Dia. Yang Maha Hidup. Yang Kekal Selamanya mentadbirkan (sekalian makhluk-Nya). Yang tidak mengantuk dan tidak tidur “ (Ahmad Baei Jaafar, 2014, h. 225).

Nama Allah yang ke-99, iaitu Al-Sobur (Yang Maha Sabar) menyerapi dalam puisi berjudul “Wajah Ketakutanku” (h. 104). Perhatikan larik-larik yang disulamkan oleh penyajak:

Aku juga takut dengan cubaan
derita yang menyesatkan
telah ramai temanku
hilang sabar dan qanaah
saat menghadapinya.

Sifat Allah Yang Maha Sabar itu, jika pudar dan hilang dalam amalan hamba-Nya, akan hanyutlah arah kembara menuju akhirat. Hilangnya sifat sabar, menjadikan hamba-Nya angkuh atau sombong, sedangkan Allah Yang Maha Sombong/ Angkuh/ Megah (Al-Mutakabbir), dan bukan manusia sebagai makhluk ciptaan-Nya (Al-Khaliq. Yang Maha Pencipta) dan Al-Bari (Yang Maha Pembuat).

8 MANIFESTASI ASMAUL HUSNA KUMPULAN PUISI SEBENTAR DI SINI

Penghayatan *Asmaul Husna* di dalam diri pengkarya (penyair/ penyajak) melalui bahasa sebagai media atau wahana, dimanifestasikan dalam karya, misalnya puisi, cerpen dan novel. Keberadaan pengkarya pula sebagai hamba-Nya pastilah secara vertikal (menegak) dengan Allah SWT dan horizontal dalam maksud hubungan antara manusia dengan manusia; manusia dengan alam dan makhluk lain ciptaan Allah SWT. Hubungan secara horizontal ini juga mengarah kepada hubungan vertikal yang pastinya tidak terpisah dengan Allah SWT.

Puisi dalam *Sebentar Di Sini* (SDS), karya penyair Ria Asmira (2015) jelas dan nyata memanifestasikan *Asmaul Husna* sama ada dihayatinya secara tersurat atau tersirat. *SDS* memuatkan 73 buah puisi Ria Asmira yang dihasilkan pada 2003 (2 buah), 2006 (1 buah), 2007 (12 buah), 2008 (29 buah), 2009 (14 buah), 2010 (1 buah) 2011 (4 buah) dan 2012 (10 buah). Jika dihayati, 46 daripada 73 buah puisi (63%) mengungkapkan tema dan persoalan ketuhanan, keagamaan dan pernyataan mendekatkan diri dengan Yang Maha Pencipta, Yang Esa Allah SWT. Perhatikan puisi yang diangkat sebagai judul buku puisi ini, iaitu “Sebentar Di Sini” (h. 31).

Sebentar di sini
mencari keredaan-Mu
dalam kembara diri
saujana bumi luas saujana
harum wangi rahang musala
tempat mulia para pencinta
menyulam hidayah bunga pahala
dalam dakap khusyuk tawaduk

membuang resah duniawi
yang bertakhta di hati.

Sebentar di sini
selamanya di sana!

Puisi “Sebentar Di Sini” (h.31) jelas dan nyata memmanifestasikan Al-Baaqi (Yang Maha Kekal), iaitu hanya Allah SWT memiliki sifat kekal. Manusia sebagai hamba-Nya sifatnya tidak kekal atau sementara. Justeru, hamba-Nya berada di bumi ini hanya sebentar atau sementara sahaja, dan akan berada di alam akhirat buat selamanya, “Selamanya di sana!” Begitu juga nama Allah Al-Baaqi (Yang Maha Kekal) dimanifestasikan dalam puisi “Kembara Hayat” (h. 7-8), “senandung bisik rindu kepada-Mu/ dalam jelma santapan rohaniku/ ... di negeri satu (*akhirat*)/ yang empunya nama dan tubuh milik-Nya abadi. Sedangkan kita/ sekadar pinjaman di ruang matakalbu ini” (h. 8). Dalam puisi “Bila Kekasih Mengajakku Pulang” terungkap “... bila Kekasih mengajakku pulang!” dan “... dia pulang ke negeri abadi” dalam puisi “Cinta Tukang Sapu” (h. 50). Manakala dalam puisi “Selamat Tinggal Sang Derita” (h. 3-4), penyajak mengungkapkan “...Cuma satu yang kucari/ damai hati dan tenteram ini/ dengan mendekati Tuhan!” Maksud ungkapan ini ialah pencarian damai dan tenteram hati penyajak dalam usaha mendekati diri kepada Allah SWT seperti apa yang dilafazkan dalam doa Iftitah.

Puisi “Menyirat Taubat” (h. 19-20) memmanifestasikan Al-Afuww (Yang Maha Pemaaf), Al-Ghoffar (Yang Maha Pengampun) dan At-Tawwab (Yang Maha Menerima Taubat). Perhatikan petikan puisi, “Kauhadir membawa rahmat dan keampunan Tuhanmu/ membasuh nanar dosa.../ ...ketaatan hamba kepada Khaliqnya/ ketika menyirat jala taubat/ dari kebatilan kepada kebenaran” (h. 19). Manakala dalam puisi “Sekiranya Kaurindu” (h. 9) dapat dikesan nama Allah Al-Muiz (Yang Maha Memuliakan), As-Sami’ (Yang Maha Mendengar), Al-Muqtadir (Yang Maha Menentukan) dan Al-Baari’ (Yang Maha Perancang atau Mengaturkan). Dalam rangkap pertama, dinyatakan hendaklah membaca dan menghayati al-Quran, rangkap kedua, lafazkan zikir dan rangkap ketiga, berselawat dan salam untuk dunia dan akhirat. Perhatikan baris-baris dalam puisi tersebut, “..kalimah suci dari Kitabullah/ ...dengan ratib dan zikir/ agar kau sentiasa tenang/ ...dengan selawat dan salam/ pada junjungan tercinta/ agar diri beroleh berkat...” (h. 9). Manakala puisi “Pada Menyatakan Syahdu Ini, Syawal” (h. 13-14), diungkapkan “syahdu zikir tasbih dan tahmid/ ujian Allah ada hikmahnya/ ...dengan izin kehendak-Nya” (h. 14). Hal yang sama dapat dikesan dalam puisi “Bijak Berfikir Bijak Berzikir” (h. 15-16), penyair mengungkapkan, “fikirlah sebaiknya sebelum berbelanja dana/ zikirlah sebaiknya mungkin sebelum terkikir...” (h. 16).

Allah Yang Maha Pencipta Keindahan (Al-Baadi’) tergambar dalam puisi “Mengayak Peluang” (h.23-24), “Dan sepanjang pantai itu/ gelora cinta pun bersatu/ anugerah Ilahi penuh restu!” (h. 24). Begitu juga dalam puisi, “Limpahan Rahmat” (h. 25-26), imejan pantai dan keindahannya adalah ciptaan Allah SWT “...bulatkan syukur sepenuh hati/ tanda kasih kepada-Nya.” (h. 26). Puisi lain yang diungkapkan tentang keindahan alam ciptaan-Nya ialah puisi “Wajah Subuh” (h. 39-40) seperti disimpulkan rasa hati penyair “putih bersih ke pundak takwa/ entah bertemu atau tidak (*ditulis atawa*)/ pada subuh esoknya!” (h. 40).

Dengan penuh yakin, hamba-Nya menganggap bahawa apa juga yang menimpa diri adalah ujian-Nya seperti dalam puisi “Berulangnya Sejarah” (h. 29-30), “Oh, Tuhan/ Apakah ini satu ujian/ atau khilaf secebis umat membuat honar... dengan warta malapetaka/ andai leka memejam suka...” (h. 30).

Begitu juga dalam puisi “Sang Sakit” (h. 36-37) sakit adalah pemberian Allah yang terselit rahmat dan nikmat atau hikmahnya. Dalam hal ini penyair menyatakan, “Ya! Rabbi, hanya pada-Mu kuserahkan diri/ sesungguhnya sang sakit yang Engkau hadirkan ini/ adalah penawar segala kedukalaraan hidupku.” Al-Khobir (Yang Maha Mengetahui atau Waspada), Al-Hafiz (Yang Maha Pemelihara/ Pelindung/ Penjaga), Al-Muntaqim (Yang Maha Pembalas/ Penyiksa). Setiap penyakit atau rasa sakit yang dialami setiap hamba-Nya adalah ujian-Nya dan kerana dosa yang dilakukan hamba-Nya. Rasa syukur penyair sebagai hamba-Nya terungkap dalam puisi “Tiket” (h. 38), “...untuk

menuju ke sana/ yang hanya perlu bayar/ dengan harga iman dan saham takwa/ capai rahmat penuh *syukran*/ destinasi terakhir perjalanan ini!” (h. 38). Nama Allah yang dimanifestasikan dalam puisi ini ialah As-Syakur (Yang Maha Bersyukur/ Menghargai).

Puisi “Pecutan Terakhir” (h. 41), penyair mengajak hamba-Nya “Marilah kita muhasabah diri/ tingkatkan keimanan selepas ini .../ Ya, Rabbi/ sempatkah seorang aku/ menuju garis akhir ini! (?)/ menyatakan pasrah penyair kepada Allah SWT sebagai Al-Kholiq (Yang Maha Pencipta) dan Al-Baari’ (Yang Maha Perancang/ Menentukan/ Mengaturkan) perjalanan hidup setiap hamba-Nya dan segalanya dalam agenda Yang Maha Berkuasa (Al-Malik). Begitu juga dalam puisi “Menatap Hujan” (h. 43), diungkapkan “Ampuhkan hujan imanku/ ketika menatap hujan-Mu!” (h. 43) ada kaitan dengan perjalanan iman hamba-Nya yang disimbolkan dengan “hujan” seperti diungkapkan juga “Esok bukan milik sendiri/ khabarnya malam tadi/ dia pulang ke negeri abadi/ membimbit segulung cinta hakiki” (h. 49-50). Benarlah Allah Yang Maha Pencipta (Al-Kholiq), Allah Yang Maha Hidup (Al-Hayyu) dan Al-Mumit (Yang Maha Mematikan).

Puisi “Di Rumah-Mu” (h. 93) benar-benar menyatakan betapa damainya penyair ketika berada di rumah Allah (masjid). Masjid yang dimaksudkan ialah Masjid Lapangan Terbang Antarabangsa Senai, Johor pada 7 Januari 2011. Penyair mengungkapkan “di rumah-Mu ini/ kutanam seberkas azam/ mencairkan sebongkah ego!” Benarlah hamba-Nya tidak memiliki sifat ego atau sombong kerana Allah Yang Maha Sombong/ Kebesaran). Manusia atau hamba-Nya yang memiliki sifat sombong sebenarnya mencuba memiliki sifat Allah itu (Al-Mutakabbir).

9 SEGALA-GALANYA ASMAUL HUSNA

Membaca dan menghayati pantun dalam *Gunung Iman Puncak Takwa*, puisi “Kita Tidak Selamanya Di Sini” dan “Sebentar Di Sini” sebenarnya adalah pernyataan *Asmaul Husna* di dalam diri hamba-Nya dan dimanifestasikan di luar diri melalui niat, percakapan, dan apa juga perbuatan hamba-Nya. “Sebentar Di Sini” bukanlah sifat Allah SWT. Sifat-Nya Yang Maha Kekal (Al-Baaqi) dan Allah Yang Maha Pencipta (Al-Kholiq). Justeru, dalam kembara ke negeri abadi (akhirat), ternyata jelas manifestasi *Asmaul Husna* di dalam al-Quran (Kalam Suci Allah SWT), dan penghayatan serta praktik oleh hamba-Nya dalam doa, solat, ungkapan, ucapan dan segala-galanya adalah milik Allah Yang Maha Berkuasa (Al-Malik). Selain itu, disulami dengan tasbih (Subha’Allah/ Maha Suci Allah), tahmid (Alhamdulillah/ Segala Puji Bagi Allah), takbir (Allahuakbar/ Maha Agung Allah), dan tahlil (La ilaha illAllah/ Tiada Tuhan Selain Allah) serta selawat dan salam kepada Nabi Muhammad Rasulullah SAW. Sebagai hamba dan ciptaan-Nya, Allah SWT menyatakan bahawa “Dan tidak Aku ciptakan jin dan manusia melainkan supaya mereka beribadah kepada-Ku” (Adz-Dzariyaat: Ayat 56).

Penelitian awal ini diharap dapat dimanfaatkan dalam usaha memahami puisi bernafas Islam, karya Jusoh Ahmad, Anjangle (nama pena bagi Ramli Bin Hashim) dan Ria Asmira (nama pena bagi Md. Yusof Bin Ali). Penelitian terperinci dapat diusahakan terhadap data puisi atau prosa yang bernafas Islam supaya penghayatan *Asmaul Husna* dapat dimanfaatkan dan dipancarkan dalam karya sastera sama ada puisi atau prosa. Malahan *Asmaul Husna* boleh dijadikan kerangka model atau pendekatan dalam penghasilan karya sastera dan penelitian atau kajian terhadap teks karya sastera Islam atau beroh Islam.

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Ekstremisme Agama Dalam Gerakan Islamic State of Iraq and Syria (ISIS): Satu Analisis Terhadap Akhbar The Star

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ABSTRAK. Kajian ini bertujuan mengkaji berita tentang isu-isu mengenai golongan ekstremisme dari sudut gerakan Islamic State of Iraq and Syria (ISIS) dalam akhbar berbahasa Inggeris iaitu The Star sepanjang tempoh dua tahun iaitu bermula dari Januari 2015 hingga Disember 2016. Secara khususnya, terdapat 2 objektif utama kajian iaitu: 1) mengenal pasti tema-tema berita berkenaan ekstremisme dan 2) mengenal pasti arah berita yang disiarkan. Menggunakan kaedah analisa kandungan, sebanyak 40 berita telah dianalisis. Dapatan kajian mendapati 11 isu yang berteraskan 3 tema. Majoriti berita yang melaporkan mengenai ISIS adalah ke arah negatif. Kajian ini menyumbang kepada implikasi sosial mengenai kepentingan pemahaman mengenai tema dan arah berita mengenai ekstremisme agama di Malaysia yang mempunyai impak global. Kajian ini merupakan kajian yang meneroka mengenai isu berkaitan golongan ekstremisme di akhbar Bahasa Inggeris yang mempunyai sirkulasi tertinggi di Malaysia.

KATA KUNCI: [ekstremisme; ISIS; akhbar; analisa kandungan; agama]

1 PENGENALAN

Ekstremisme agama merupakan isu penting dalam menangani perpaduan dan keselamatan sesebuah negara. Dalam konteks kajian ini, organisasi ekstremisme seperti Islamic State of Iraq and Syria (ISIS) dilihat sebagai satu ancaman buat sesebuah negara kerana terdapat pelbagai kes tragik menggemparkan dunia yang dikaitkan dengan kumpulan ini seperti kes pengeboman di tempat awam, perbuatan meletupkan diri sendiri yang membahayakan nyawa orang lain, penganiayaan mental dan fizikal terhadap golongan yang tidak sehaluan dan, pengrekrutan golongan kanak-kanak dan belia yang masih muda (Gorawantschy, Gunaratna, Sarmah & Rueppel, 2016). Pada hakikatnya, golongan ekstremis ini tidak menggambarkan kemuliaan agama Islam kerana Islam merupakan agama yang menegakkan kebenaran dan mencegah perbuatan yang berbentuk keganasan.

Secara asasnya, ekstremisme dapat ditakrifkan sebagai satu golongan pelampau yang bersandarkan kepada fahaman ideologi tertentu dan mengancam orang lain sekiranya ideologi mereka bertentangan dengan fahaman ideologi kumpulan tersebut (Horgan, 2005). Dalam perspektif agama, golongan ekstremisme merupakan mereka yang berlebih-lebihan dalam beragama, sehingga menjadi satu bentuk keganasan yang melangkaui batasan-batasan dalam beragama. Hal ini sangat bertentangan dengan ajaran Islam yang menyaranakan manusia supaya sentiasa bersikap rasional dan mengutamakan nilai-nilai kemanusiaan. Allah SWT telah menurunkan al-Quran sebagai wahyu dan Hadis Nabi Muhammad SAW sebagai panduan manusia untuk mendalami ajaran yang terkandung dalam Islam dari segi akhlak dan cara hidup (Ahmad, Abdullah, Ariffin & Yakub, 2016)

2 SOROTAN KARYA

2.1 Ekstremisme: Definisi dan Asal-Usul

Kebangkitan gerakan Islam sudah lama bertapak di dunia sejak beberapa dekad yang lalu. Ia menjadi satu fenomena di seluruh dunia sejajar dengan kebangkitan Islam. Namun begitu, gerakan kebangkitan Islam yang berteraskan keganasan sukar difahami oleh penduduk dunia masa kini kerana gerakan Islam ini dilihat tidak sejajar dengan ajaran Islam yang sebenar. Perkara ini berlaku kerana wujudnya golongan-golongan yang ekstremis dan radikal yang menggunakan nama Islam itu sendiri untuk berjihad kerana perjuangan Islam. Kemunculan ekstremisme ini berkait rapat dengan ideologi yang tidak berasaskan agama dan politik, ia boleh disebabkan oleh persekitaran dan ideologi sosial yang melibatkan persoalan perkauman dan sebagainya (Martin, 2006).

Ekstremisme yang berteraskan agama merujuk kepada kesesatan agama yang disebabkan oleh ideologi-ideologi politik tertentu. Hal tersebut boleh ditafsirkan sebagai berlakunya serpihan dalam agama yang membawa kepada perpecahan dalam beragama. Hal ini dijelaskan oleh Nikhil Kanade (2016) yang mengatakan bahawa politik dan agama dicampur-adukkan dengan menggunakan istilah jihad kepada konteks yang tertentu sehingga membawa kepada peperangan dan penaklukan. Oleh itu, hal ini jelas menunjukkan bahawa golongan ekstremis menggunakan nama Islam itu sendiri untuk menghalalkan perancangan dan perbuatan mereka. Menurut Sihabuddin Afroni (2016), kewujudan ekstremisme bukanlah sesuatu yang baharu malah ia telah menjadi fenomena sejak dahulu lagi, ekstremisme ini merujuk kepada kecenderungan sikap yang berlebih-lebihan, mengamalkan ajaran agama yang kolot, keras dan telah wujud sebelum kedatangan Islam.

Apabila menyentuh soal ekstremisme, apa yang bermain di dalam fikiran kita ialah satu bentuk penindasan, hukuman, pelampau, dan berbaur negatif. Golongan ekstremis ini berjuang, menyebarkan kefahaman radikal terhadap masyarakat khususnya mereka yang berada di kawasan pedalaman. Hal ini memudahkan penyebaran kefahaman radikal ini kerana masyarakat pedalaman kurang akses terhadap teknologi maklumat, dan mereka mudah menerima ideologi ini kerana merasakan pemimpin yang menyebarkannya fahaman tersebut. Menurut Mansoor (2005), imaginasi agama sangat penting bagi mengelakkan seseorang itu terlibat dalam sebarang bentuk ekstremisme. Maksud imaginasi agama ialah memahami agama sebagai alat integratif yang membawa kepada kesejahteraan manusia, mengatur sistem moral dan sosial masyarakat tersebut (Mansoor, 2005).

Berbalik kepada asal-usul wujudnya golongan ekstremis ini, ianya bermula daripada satu gerakan. Pada masa kini, gerakan tersebut dikenali sebagai ISIS. Menurut Fernando Tambunan (2014), kewujudan gerakan ISIS ini berasal daripada Al-Qaeda yang merupakan satu kumpulan gerakan yang bersifat teroris dan ekstremis yang memiliki pemikiran dan pemahaman yang bersifat radikal. Dari sudut komunikasi, pemikiran radikal berjaya bila disampaikan melalui komunikasi secara publik. Oleh itu, apabila seorang pemimpin menyampaikan kefahaman radikal ini kepada penyokongnya, mereka mudah menerima kefahaman tersebut kerana radikal bererti menginginkan perubahan walaupun dengan menggunakan kekerasan. Menurut Elmira Akhmetova (2015), golongan pelampau atau kumpulan militan ISIS ini bertanggungjawab terhadap banyak kes kekejaman sehingga melanggar prinsip-prinsip teras dalam Islam dan kemanusiaan. Menurut Dina Al Raffie (2013), organisasi seperti al-Qaeda bertanggungjawab dalam merekrut dan menerapkan fahaman radikal terhadap pengikutnya.

Pelbagai peristiwa berlaku disebabkan berkembangnya pemikiran berbentuk ekstremis dan radikal ini. Dunia seringkali digemparkan dengan kejadian seperti pengeboman, pembunuhan beramai-ramai, dan sebagainya. Menurut Fadly (2016), tindakan yang berbentuk serangan, kekerasan, terorisme terus dilakukan oleh golongan radikal ekstremis yang membawa kepada ancaman dan nahas korban termasuk kes pengeboman di Perancis baru-baru ini yang mengorbankan nyawa 153 orang. Sukar untuk membanteras golongan ekstremis ini kerana kecanggihan teknologi zaman sekarang memudahkan ideologi ini cepat berkembang.

Pemimpin yang membawa kefahaman bersifat ekstremis ini berusaha menyebarkan dakwah mereka kepada golongan-golongan tertentu. Golongan yang terjebak akan mula merasakan ideologi ini membantu mereka untuk berjihad ke jalan yang benar walaupun pada hakikatnya mereka ialah pemberontak. Oleh itu, tidak hairanlah jika pemikiran ekstremis ini merebak di seluruh dunia bahkan di Malaysia turut menular. Menurut Al-Tamimi (2014), di Iraq, ISIS semakin berkembang dengan

begitu pesat sehinggakan mereka berani menyampaikan dakwah mereka di tempat awam yang terbuka seperti masjid dengan tujuan menyebarkan ideologi kepada penduduk tempatan.

2.2 Faktor-Faktor Ekstremism

Di negara Malaysia, faktor agama telah digunakan oleh golongan ekstremis untuk mempengaruhi masyarakat sejak tahun 1967 dengan kemunculan Tentera Sabilullah (El-Muhammady, 2016). Berkonsepkan jihad, pengamal ekstremisme senantiasa mencuba untuk mempengaruhi terutamanya golongan belia agar bersimpati dan terpengaruh dengan falsafah dan perjuangan kumpulan radikal ini. Ekstremisme yang muncul akibat kepesatan globalisasi merupakan gejala umum di dunia Islam, termasuk Malaysia. Perkara ini bukanlah sesuatu yang baharu kerana ia telah muncul seawal bermulanya Dinasti Umayyah. Dalam konteks ketamadunan dunia moden, fenomena ini telah wujud akibat percaturan politik dan ekonomi global (Stern & Berger, 2015). Dalam kajian yang dibuat oleh Pew Research Center, sebanyak 45% penduduk Malaysia tidak menyokong tindakan Amerika Syarikat terhadap ISIS (Wike, Stokes & Poshter, 2015). Hal ini menunjukkan wujudnya bukti gerakan yang menyokong ISIS secara tidak langsung, walaupun ada antaranya tidak menyokong tindakan Amerika Syarikat disebabkan negara tersebut banyak memerangi negara Islam di Timur Tengah seperti Iraq, Yemen dan Palestin.

Pengaruh media merupakan pengaruh yang paling kuat yang memudahkan kefahaman ini menular di komuniti maya. Menurut Alazzany (2008), setelah kejadian 9/11 di Amerika Syarikat berlaku, majoriti berita yang dikeluarkan oleh New York Times yang berfokus kumpulan Muslim di Amerika Syarikat tidak menekankan perbezaan di antara kumpulan sederhana (moderate) dengan kumpulan ekstremis. Perkara ini memberi ruang kepada pembaca akhbar tersebut untuk menginterpretasi informasi mengenai kumpulan Muslim lebih kepada kumpulan ekstremisme. Teknologi dan terorisme adalah satu fenomena yang terbaharu. Dengan kemunculan media baru seperti Facebook, Twitter, Blogspot, dan sebagainya, golongan ekstremisme mengambil kesempatan untuk menyebarkan fahaman dan ideologi mereka dengan cepat dan pantas (Mahan & Griset, 2013). Menurut Rheingold (2000), definisi komuniti maya ialah pengumpulan budaya yang bercampur, apabila terdapat sekumpulan individu yang sering berinteraksi sesama mereka di alam siber. Oleh itu, tidak mustahil gerakan ISIS menular menerusi kepesatan teknologi masa kini. Pengeluaran dan penggunaan video propaganda di media baru seperti Youtube dan Twitter amat bertepatan dengan kehendak gerakan ini, dan hal tersebut merupakan salah satu kempen media oleh ISIS (2015).

Menurut Greene (2015), penganas menyedari kesan dan impak media terhadap matlamat mereka, dan mengubah tindakan mereka untuk memberi kesan kepada perubahan politik. Gerakan ekstremisme ini menular dengan begitu pesat dengan menggunakan kuasa media sebagai medium untuk menyebarkan fahaman ekstremisme. Menurut Hasimi Muhamad (2016), sekurang-kurangnya 500 akaun Facebook yang dikenal pasti menjalankan aktiviti mempromosi, merekrut serta cubaan untuk menggalakkan rakyat Malaysia untuk berjuang di Syria. Kegiatan melalui media sosial merupakan cara mereka menyampaikan dakwah yang boleh memesongkan akidah. Walaupun pendidikan masa kini semakin berkembang disebabkan kepesatan media, namun begitu dalam masa yang sama media juga turut menyumbang kepada unsur-unsur yang negatif (Wan Hamat, Hussin, Mohamed Yusoff & Sapar, 2013).

Menurut Khamdan (2015), kumpulan penganas militan ini menggunakan teknologi media dan maklumat, baik cetak mahupun elektronik sebagai salah satu strategi perjuangan selain dari mengumpul pendapatan hasil dari media tersebut. Menurut Campbell (2015), gerakan ISIS telah menggunakan media sosial secara maksimum dalam mempengaruhi masyarakat Muslim di Amerika Syarikat.

Pendidikan juga merupakan salah satu jalan untuk gerakan ekstremis ini menyebarkan dakwah mereka terhadap belia. Hal ini turut dinyatakan oleh Mohd Nasir (2011), bahawa kebanyakan gerakan ini menganggap bahawa sistem pendidikan sudah rosak kerana ia tidak berbentuk spiritual dan didikan moral. Justeru, kumpulan ini menegaskan mereka lebih inovatif dan fleksibel dalam pendekatan mereka. Melalui pendidikan, mereka boleh menyampaikan dakwah mereka dengan lebih cepat dan berdekesan. Mereka gemar dengan melakukan dakwah secara berkumpulan dan menggunakan teknik berkomunikasi secara berkumpulan.

Menurut Mohd Nor (2015), gerakan-gerakan ekstremis yang dijalankan oleh ISIS ini menyasarkan pusat-pusat pengajian Islam dan instiusi tahfiz, dan mahu menjadikan pusat pendidikan berkenaan sebagai tempat menyebarkan dakwah tersebut. Mereka menggunakan istilah jihad dalam modul pengajian mereka yang dikatakan tidak seiring dengan konsep jihad yang sebenarnya. Menurut Nur Rosidah (2012) dalam artikelnya bertajuk '*Fundamentalisme Agama*', beliau menerangkan bahawa golongan 'fundamental' mengambil satu tindakan yang ekstrem dengan cara mengambil beberapa potongan ayat al-Quran secara umum tanpa melakukan kajian menyeluruh tentang sebab dan punca ayat-ayat tersebut diturunkan. Hal tersebut secara tidak langsung boleh menyebabkan berlakunya kekerasan dan keganasan yang melibatkan nyawa orang awam.

2.3 Komunikasi Pemujukan dalam Agama

Komunikasi pemujukan ditakrifkan sebagai segala bentuk mesej yang tujuannya adalah untuk membentuk, mengukuhkan, atau menukar pendapat orang lain (Adler & Rodman, 2003). Secara umumnya pemujukan ialah aktiviti komunikasi yang dilakukan oleh seseorang yang berperanan dalam menjadi menjadi orang tengah untuk menghantar mesej bagi menarik minat orang lain. Komunikasi pemujukan boleh disasarkan kepada kognitif iaitu mengubah kepercayaan individu terhadap objek, isu, pandangan, interpretasi dan sebagainya. Komunikasi pemujukan juga boleh disasarkan kepada sikap iaitu untuk mengubah sikap individu ke arah yang lebih baik dari negatif ke arah positif. Namun begitu, dalam kajian ini, pengkaji mengkaji aspek pemujukan ini dari sudut agama yang memfokuskan golongan ekstremis yang menggunakan agama atas dasar-dasar tertentu.

Dari perspektif individu, pemujukan terhasil apabila seseorang mempunyai satu aura atau kredibiliti yang boleh membuatkan khalayak lain terpengaruh dengan gaya percakapannya. Kajian mengenai sikap dan pemujukan ini merupakan salah satu ciri penting yang terdapat dalam psikologi. Menurut Crano dan Prislin (2006), pembentukan sikap boleh berlaku dalam pelbagai cara, perbezaannya adalah sejauh manakah individu tersebut secara sedar menerima perubahan sikap dalam diri ataupun menolak perubahan sikap tersebut. Dari sudut pandangan agama, komunikasi dalam beragama ini sudah lama wujud sejak zaman Nabi Adam A.S. Penyebaran agama amat mementingkan soal kredibiliti individu itu sendiri.

Media merupakan alat propaganda yang paling kuat menyebarkan dakwah pemujukan berkenaan ekstremis terhadap golongan belia. Pemujukan dengan menggunakan medium seperti media sosial membantu mereka menyebarkan ideologi kerana medium ini bersifat global. Menurut Omar (2014), media sosial merupakan medium terkini dalam usaha untuk menyampaikan mesej dakwah kerana medium ini bersifat merentasi sempadan dan impaknya bukan kepada orang Islam sahaja malah segenap lapisan bangsa. Oleh itu, tidak hairanlah jika kumpulan militan seperti ISIS menggunakan strategi pemujukan melalui media untuk menarik perhatian golongan belia. Di Malaysia, masyarakat Islam khususnya banyak bergantung kepada media cetak seperti akhbar dalam memahami ilmu-ilmu berkaitan dengan Islam (Mohamad Abu Bakar & Rofie, 2004). Kerajaan perlu memantau dakwah dan ideologi yang disebarkan melalui media cetak oleh kumpulan ISIS ini supaya masyarakat tidak terpengaruh dengan ideologi yang dibawa.

2.4 Teori Penentuan Agenda

Dalam kajian ini, Teori Penentuan Agenda telah dipilih sebagai teori yang menyokong kajian yang dilakukan. Teori ini dipelopori oleh Walter Lipmann dimana beliau melihat media berperanan dalam menentukan pemikiran manusia. Sememangnya teori ini berkait rapat dengan media kerana teori ini mengandaikan media mampu mempengaruhi pendapat atau pandangan masyarakat yang menggunakan media (Norhuda & Dzuriah, 2015). Keupayaan media dalam mengemukakan isu-isu penting kepada khalayak membolehkan masyarakat menerima perkara yang disampaikan oleh media. Penekanan berita yang disiarkan oleh media membolehkan masyarakat menilai berita tersebut penting kepada mereka (Vilashini, Azizah, Mohd Yahya & Azliana, 2010). Shaw dan McCombs (1977), mereka berpendapat perkara yang disampaikan oleh media berupaya menjadi tumpuan masyarakat bukan sahaja mengenai isu-isu tempatan malah menjadikan pengguna media melihat isu yang sering dikemukakan lebih penting.

Media dianggap sebagai *gatekeeper* atau pengampang maklumat kepada masyarakat. Hal ini melihat media berupaya membuat keputusan dalam menyiarkan berita kepada masyarakat. Isu yang dikeluarkan menjadi penting berdasarkan kekerapan isu tersebut disiarkan. Perkara ini menunjukkan media sangat mengawal segala berita dan menentukan jenis berita kepada khalayak (Norhuda & Dzuriah, 2015). Pengguna media hanya menerima maklumat dan media mempunyai kuasa dalam mempengaruhi masyarakat berfikir (Chan, 1991).

Dalam kajian ini melihat bagaimana media mampu mempengaruhi masyarakat berdasarkan kekerapan berita yang disiarkan oleh media. Berdasarkan analisis kandungan yang dibuat melalui akhbar The Star, kekerapan berita mengenai ekstremism agama telah menjadi kebimbangan seluruh masyarakat di Malaysia. Penularan gejala tersebut boleh mengancam keselamatan negara dan global. The Star sering kali memaparkan penglibatan individu dalam gejala ini yang memberi pengaruh kepada orang ramai untuk terlibat dalam kumpulan mereka. Perkara ini jelas menunjukkan bahawa media berperanan dalam menyampaikan maklumat kepada masyarakat boleh berfikir tentang perkara yang disampaikan. Justeru, media sangat memainkan peranan yang penting dalam menentukan keputusan berita untuk disiarkan kepada masyarakat.

Menurut Vilashini, Azizah, Mohd Yahya dan Azliana (2010), mereka melihat media berjaya membentuk pemikiran pembaca dan kuat mempengaruhi pemikiran masyarakat. Tidak dinafikan akhbar harian penyumbang berita yang besar kepada masyarakat. Kajian mereka telah menggunakan Teori Penentuan Agenda untuk menilai kandungan berita tentang pelbagai isu di Indonesia melalui akhbar tempatan di Malaysia iaitu Utusan Malaysia dan Berita Harian. Teori ini digunakan untuk menilai hubungkait antara isu yang disiarkan melalui media cetak dan kecenderungan akhbar tempatan menggunakan agensi antarabangsa untuk mendapatkan berita dari luar negara khususnya di Indonesia. Justeru, teori ini bersesuaian dengan kajian yang dijalankan iaitu untuk menilai isu-isu ekstremisme agama yang berlaku di Malaysia melalui akhbar tempatan The Star.

2.5 Elaboration Likelihood Model (ELM)

Teori pemujukan Model Elaboration Likelihood (ELM) telah dipilih untuk menyokong Teori Penentuan Agenda. Teori ini dibangunkan oleh Petty dan Cacioppo (1986) dan Priester, Wegener, Petty dan Fabrigar (1999), dalam memahami proses pemujukan yang berlaku di dalam akhbar mengenai ekstremisme agama dalam kalangan masyarakat. Berdasarkan model ini, terdapat dua jenis proses pemujukan iaitu *Central* dan *Peripheral*. Kedua-dua proses tersebut adalah berkesan untuk memujuk audien berubah sikap dan tingkahlaku, tetapi ianya berlaku dalam dua konteks atau situasi yang berbeza. Proses *Central* berlaku apabila individu berada pada tahap penglibatan kognitif yang tinggi dengan pemikiran dan pengetahuan yang tinggi mengenai sesuatu isu. Di peringkat ini, audien memerlukan data-data dan maklumat yang statistik dan hujah-hujah yang disokong oleh bukti yang kukuh. Proses *Peripheral* pula berlaku apabila individu berada pada tahap penglibatan kognitif yang rendah, tahap penglibatan afektif yang tinggi disertai dengan tahap pemikiran dan pengetahuan yang kurang. Audiens dalam pendekatan ini dianggap mudah terpengaruh tanpa memerlukan data-data dan maklumat yang kukuh untuk menyokong (Suriani, Hasrina & Bahiyah, 2014).

Menurut Moyer-Guse dan Nabi (2010), tindak balas yang tinggi sama ada kognitif atau afektif oleh audien akan merendahkan tahap niat atau keinginan mereka untuk cenderung ke arah perubahan tingkah laku. Sementara tindak balas yang rendah pula akan meningkatkan niat atau keinginan pembaca tersebut untuk mengubah tingkah laku. Kedua-dua proses ini memberi kelebihan tersendiri mengikut pengaruh individu yang menerima mesej.

Terdapat satu kajian yang telah dijalankan oleh Suriani, Hasrina dan Bahiyah (2014) mengenai Kesan Drama Hibur-Didik dan Dokumentari dalam mempengaruhi niat untuk Menderma Organ: Satu Eksperimen yang berteraskan Model Elaboration Likelihood dalam dua bentuk saluran media. Hasil kajian mereka mendapati penonton berjaya membentuk perubahan niat untuk menderma organ melalui proses pemujukan yang dijalankan. Oleh itu, model ini berupaya mempengaruhi masyarakat melalui media massa ataupun media cetak untuk mengubah niat dan tingkah mereka melalui proses pemujukan. Model ini dapat menyokong sesuatu kajian mengenai pemujukan dalam menyampaikan maklumat dan kebarangkalian pembaca akan berjaya dipengaruhi mengenai isu ekstremisme agama yang disiarkan sama ada di media cetak mahupun media elektronik.

2.6 Perkaitan antara Teori Penentuan Agenda dan *Elaboration Likelihood Model* (ELM)

Dalam kajian ini, Teori Penentuan Agenda dan *Elaboration Likelihood Model* (ELM) telah dipilih. Teori Penentuan Agenda digunakan untuk melihat bagaimana pembaca menentukan berita yang disampaikan oleh media. ELM telah dipilih untuk menilai proses pemujukan yang berlaku apabila pengguna media menggunakan media. Akhbar The Star telah dipilih sebagai media dalam kajian ini. Isu yang ditekankan adalah isu yang berkaitan dengan ekstremisme agama. Di Malaysia, isu ini telah memberi kerisauan kepada semua pihak terutamanya kerajaan. Gejala ini semakin hari semakin menular dalam kalangan masyarakat. The Star dilihat kerap menyiarkan berita yang berkaitan isu tersebut menyebabkan isu ini dianggap penting kepada masyarakat.

3 METODOLOGI KAJIAN

Kajian ini menggunakan kaedah analisa kandungan yang berteraskan pendekatan kualitatif.

3.1 Kaedah Analisis Kandungan

Kaedah analisis kandungan merupakan salah satu kaedah kualitatif yang digunakan oleh para pengkaji dalam usaha untuk mendapatkan data dan hasil. Menurut Feeney (2014), kaedah analisis kandungan ini merupakan satu kaedah penyelidikan yang digunakan oleh pengkaji untuk menentukan, mengukur, dan menganalisis bahan dan makna teks. Selain itu, menurut Kamarul (2012), keterangan, interpretasi, atau makna dalam sesuatu proses komunikasi merupakan salah satu elemen penting dalam kaedah kualitatif ini yang digunakan oleh kebanyakan para pengkaji.

Dalam kajian ini, pengkaji memilih kaedah ini kerana ingin mengkaji akhbar The Star dari segi tema dan arah berita yang digunakan dalam memaparkan berita berkenaan ekstremis yang melibatkan gerakan ISIS. Borang kod telah disediakan oleh pengkaji dalam usaha untuk menganalisis keseluruhan akhbar The Star iaitu sebanyak 40 artikel akhbar.

3.2 Persampelan

Dalam kajian yang berkenaan ekstremis dalam ISIS, persampelan dilakukan terhadap akhbar terpilih. Media yang dipilih untuk dijadikan sampel kajian ialah media cetak iaitu akhbar berbahasa Inggeris. Akhbar berbahasa Inggeris yang dipilih tersebut ialah The Star. Akhbar The Star ini dipilih berdasarkan *rating* jualan yang tinggi dari segi akhbar berbahasa Inggeris yang dijual di Malaysia. Menurut kajian yang dilakukan oleh *Audit Bureau of Circulation Malaysia* (2016), akhbar The Star mempunyai jumlah penjualan akhbar tertinggi untuk akhbar harian berbahasa Inggeris di Malaysia dan menjadikan akhbar ini akhbar berbahasa Inggeris paling popular.

Kajian ini lebih terarah kepada apa yang dipaparkan oleh The Star berkenaan ekstremisme dalam gerakan ISIS. Paparan berita tersebut dikelaskan mengikut tema-tema dan arah berita. Pengkaji telah mengambil kesemua populasi kajian (The Star) daripada bulan Januari 2015 hingga bulan Disember 2016. Jumlah keseluruhan masa yang dikaji ialah selama 2 tahun.

3.3 Instrumen Kajian

Instrumen yang diaplikasikan dalam penyelidikan kajian ini ialah media cetak iaitu akhbar. Sebanyak 40 bahan berita dari akhbar The Star berkenaan tajuk ekstremisme agama dalam gerakan ISIS telah dipilih. Kriteria yang ditetapkan untuk tujuan kajian ini adalah berita yang berkenaan ekstremisme, ISIS dan kejadian di Malaysia.

Kandungan yang perlu ada untuk menganalisis berita The Star selama dua tahun bermula dari bulan Januari 2015 sehingga Disember 2016 ialah:

1. Tajuk Artikel
2. Kata kunci/ Isu
3. Arah Berita

4. Tema
5. No. kod tajuk artikel

Dalam kerangka jadual tersebut juga, pengkaji perlu membuat pengkategorian terhadap arah berita. Kategori arah berita tersebut ialah:

1. Paparan positif berita
2. Paparan yang berbentuk neutral
3. Paparan negatif berita

3.4 Pengkategorian Analisis

3.4.1 Kategori Kekerapan Berdasarkan Isu-Isu

Kajian telah menggunakan pendekatan untuk mengenalpasti isi kandungan yang terdapat dalam akhbar The Star. Oleh hal yang demikian, isu-isu perlu dikenalpasti terlebih dahulu oleh pengkaji supaya pengkaji dapat mengetahui dengan lebih lanjut tentang kekerapan isu-isu terbabit. Setelah penelitian dibuat oleh pengkaji terhadap 40 artikel akhbar The Star, pengkaji mendapati terdapat 13 isu yang dipaparkan oleh akhbar The Star berkenaan tajuk ekstremisme agama gerakan ISIS. Ketiga belas (13) isu tersebut ialah:

1. Penahanan Suspek ISIS
2. Keselamatan
3. Kerjasama Antarabangsa
4. Ancaman Penganas
5. Pengeboman
6. Pemberontakan
7. Pengaruh Persekitaran
8. Kempen
9. Penglibatan dalam ISIS
10. Pendidikan
11. Penyebaran Ideologi
12. Penyeludupan
13. Media Sosial

3.4.2 Kategori Tema-Tema

Terdapat tiga tema yang dikenalpasti setelah menganalisis akhbar The Star sepanjang tempoh 2 tahun keluaran berita tersebut iaitu bermula Januari 2015 hingga Disember 2016. Tema-tema tersebut ialah:

1. Sosial
2. Politik
3. Teknologi

3.4.2.1 Sosial

Sosial ialah maksud yang membawa kepada sebarang aktiviti yang berkaitan kemasyarakatan. Manusia merupakan makhluk sosial kerana manusia saling memerlukan antara satu sama lain walaupun melakukan sekecil-kecil perkara namun tetap memerlukan bantuan daripada orang lain. Persekitaran sosial manusia meliputi persekitaran yang melibatkan hubungan sosial, dan persekitaran budaya yang wujudnya kumpulan manusia yang saling berfungsi dan berinteraksi (Barnett & Casper, 2001). Persekitaran sosial dalam masyarakat membawa kepada satu tindakan sosial yang mana mungkin mempunyai sisi positif mahupun negatif. Tindakan sosial merupakan tingkah laku yang terjadi dalam situasi sosial seperti bagaimana seseorang itu berfikir dan merasakan perlu bertindak jika terjadi sesuatu perkara.

Dalam konteks kajian, setelah membuat analisis akhbar The Star sepanjang tempoh dua tahun keluaran akhbar tersebut bermula Januari 2015 sehingga Disember 2016, pengkaji telah memilih tema sosial kerana sepanjang analisis akhbar tersebut, terdapat beberapa 'keywords' yang memberi gambaran kehidupan sosial masyarakat dalam konteks ekstremis. Antara contoh sub-tema sosial yang dikenalpasti dalam akhbar The Star berkenaan ekstremis agama dalam gerakan ISIS ialah pendidikan, pengaruh persekitaran, penyebaran ideologi, penglibatan belia, kempen, penyeludupan, dan penglibatan dalam ISIS. Sub-tema sosial yang paling banyak direkodkan ialah penyebaran ideologi. Oleh itu, dalam masalah yang melibatkan ekstremis agama, masalah yang utama yang perlu diberi perhatian khususnya ialah melibatkan golongan belia yang mudah terpengaruh dengan ideologi IS.

3.4.2.2 Politik

Apabila menyentuh tentang soal politik, perkara yang sering berlegar di pemikiran kebanyakan masyarakat ialah institusi pemerintah iaitu kerajaan. Namun begitu, definisi politik itu sendiri mempunyai makna yang meluas dan tidak hanya berkisar tentang pemerintahan sahaja. Politik juga boleh menggambarkan tentang strategi-strategi kerajaan, bagaimana kerajaan menguruskan hal-hal pentadbiran dalam negara dan sebagainya.

Setelah menganalisis tema dan sub-tema kesemua 40 akhbar The Star, tema politik merupakan tema yang paling banyak dikenalpasti dan direkodkan. Daripada keseluruhan 40 akhbar The Star yang membincangkan tentang masalah ekstremisme di Malaysia, sebanyak 20 subtema yang mencerminkan tema politik telah direkodkan. Antara contoh subtema politik yang direkodkan setelah menganalisis akhbar The Star berkenaan ekstremis agama dalam gerakan ISIS ialah kerjasama antarabangsa, keselamatan, penahanan suspek ISIS dan sebagainya. Subtema keselamatan termasuk dalam tema politik kerana laporan akhbar tersebut menjelaskan bagaimana peranan kerajaan dalam membanteras kegiatan ISIS di Malaysia. Sebagai contoh dalam laporan akhbar The Star bertajuk '*Sabah receiving more firepower to boost security*' yang dikeluarkan pada 12 September 2016, laporan tersebut menjelaskan tentang inisiatif kerajaan menyediakan lebih banyak senjata api dalam usaha meningkatkan keselamatan di Sabah.

3.4.2.3 Teknologi

Zaman yang serba mencabar ini memerlukan penciptaan teknologi yang canggih seiring dengan peredaran masa. Oleh hal yang demikian, tidak hairanlah jika teknologi semakin berkembang dari semasa ke semasa. Menurut Adnan dan Kamaliah (2000), perkembangan teknologi dan komunikasi telah menyebabkan manusia bijak mengurus dan menjalani kehidupan seharian. Hal ini demikian kerana apabila wujudnya teknologi seperti jaringan internet maka implikasinya ialah media sosial turut bertambah. Hal tersebut membawa kepada implikasi kepada masyarakat, bergantung kepada masyarakat bagaimana mahu memanfaatkannya. Terdapat tema berkaitan teknologi telah dikenalpasti oleh pengkaji setelah meneliti 40 laporan akhbar berkenaan ekstremisme agama ini.

Dalam konteks kajian ini, pengkaji telah menemui beberapa sub-tema yang menjurus kepada tema teknologi. Sebagai contohnya, dalam satu laporan akhbar The Star bertarikh 18 November 2015, laporan tersebut ada menerangkan tentang penggunaan media sosial untuk menjalankan kempen atas talian dalam usaha untuk membanteras gejala ISIS. Oleh itu, sub-tema yang digunakan untuk menggambarkan tema teknologi ialah media sosial. Hal ini turut disokong oleh Mahan dan Griset (2013), yang menjelaskan bahawa proses penyampaian maklumat terutamanya berbentuk ekstremisme semakin mudah melalui kecanggihan teknologi yang semakin berkembang pesat pada abad ke-21.

3.4.3 Kategori Arah Berita

Arah berita turut dikaji oleh pengkaji untuk melihat arah pemberitaan yang dipaparkan oleh akhbar The Star berdasarkan tajuk pengkaji. Kategori arah berita tersebut terbahagi kepada tiga (3), iaitu:

1. Berita Positif

Arah berita positif ditakrifkan sebagai laporan berita yang menjurus kepada arah kebaikan tidak kira dari segi kerjasama politik, penyatupaduan sistem sosial, atau media sosial yang membawa kemajuan kepada masyarakat.

2. Berita Negatif

Arah berita negatif dapat dimaksudkan seperti arah berita yang memaparkan tentang keadaan negara dari perspektif yang negatif. Sebagai contoh, berlakunya rusuhan, kadar jenayah meningkat, pemberontakan, dan sebagainya yang memberi kesan negatif terhadap masyarakat dan juga negara.

3. Berita Neutral

Arah berita neutral ditakrifkan sebagai arah berita yang memaparkan tentang perkara negatif dan positif dalam satu laporan yang sama. Sebagai contoh, di sebalik punca berlakunya peningkatan kadar jenayah terdapat juga langkah-langkah untuk mengatasinya.

3.5 Pengekodaan

Kaedah analisis kandungan memerlukan pengekodan yang terperinci dan sistematik. Secara umumnya, proses pengekodan merupakan proses yang sangat penting dalam menganalisis data kualitatif yang melibatkan proses mentafsir data. Sebanyak 40 artikel akhbar berbahasa Inggeris iaitu *The Star* telah dianalisis dari segi tema dan arah berita. Penganalisan tersebut dilakukan sepanjang penerbitan akhbar dalam tempoh keluaran bermula Januari 2015 sehingga Disember 2016. Segala laporan daripada akhbar tersebut telah diperincikan dan dianalisis untuk mendapatkan tema dan juga subtema. Arah berita juga direkodkan oleh pengkaji. Dalam borang tersebut, terdapat dua (2) perkara utama yang ingin dianalisis iaitu tema dan juga arah berita.

Setelah pengkaji telah selesai membuat pengekodan, pengkaji telah memberikan borang pengekodan kepada dua (2) orang jurukod untuk tujuan pengekodan. Pengkaji juga menyediakan satu panduan borang pengekodan kepada dua (2) orang jurukod tersebut sebelum mereka memulakan tujuan pengekodan. Dalam panduan borang pengekodan berita tersebut, pengkaji telah menyenaraikan tema-tema, isu-isu, arah berita supaya dua (2) orang jurukod tersebut membuat pengekodan dengan mudah.

Tujuan pengekodan dibuat antara pengkaji dan jurukod adalah untuk memastikan tahap kesahan dan kebolehpercayaan menjadi tinggi. Setelah proses pengekodan dijalankan, langkah seterusnya yang perlu dilakukan oleh pengkaji ialah menjalankan ujian ke atas kesahihan pengekodan. Pada peringkat ini, hasil penganalisan akan dikira dengan tujuan untuk mendapatkan kolerasi antara kedua-dua penganalisan tersebut. Formula ujian Holsti yang mana merupakan ujian pengekodan akan digunakan oleh pengkaji. Menurut Wimmer dan Dominick (2013), formula ujian Holsti ialah seperti berikut:

$$CR = \frac{2(M)}{C1 + C2}$$

CR = Kebolehpercayaan

M = Jumlah pengekodan yang dipersetujui oleh kedua-dua jurukod

C1 = Jumlah pengekodan oleh jurukod pertama

C2 = Jumlah pengekodan oleh jurukod kedua

Tujuan ujian ini dilakukan adalah untuk memastikan adanya pembuatan keputusan oleh jurukod berkenaan isu kandungan sesuatu berita. Kolerasi rho Spearman dijadikan asas bagi mendapatkan kesahihan kajian. Sekiranya nilai R rendah daripada 0.75, hal ini bermaksud wujudnya banyak percanggahan pentafsiran kategori isu kandungan berita dalam kalangan jurukod.

Sebanyak 40 item berita telah dikenalpasti yang diambil dari akhbar The Star. Secara kesimpulannya, sebanyak 40 item berita dijadikan sampel oleh pengkaji. Tujuan penggunaan sampel tersebut adalah untuk praujian dengan kaedah yang lebih sistematik. Jadual 3.1 menunjukkan hasil praujian pengekodan yang diperolehi oleh pengkaji.

Jadual 3.1: Pra Ujian Pengekodan

Pemboleh Ubah	Formula $\frac{CR = 2 (M)}{C1 + C2}$	Tingkat Kepercayaan (%)
1. Arah Berita	$\frac{CR = 2 (35)}{40 + 40} = 0.88$	88
2. Isu/ Kata Kunci	$\frac{CR = 2 (34)}{40 + 40} = 0.85$	85
3. Tema	$\frac{CR = 2 (35)}{40 + 40} = 0.85$	88

3.6 Kaedah Analisis Data

Dalam konteks kajian yang menggunakan kaedah analisis kandungan ini, perkara pertama yang dilakukan ialah mencari akhbar The Star secara atas talian yang melaporkan berita berkenaan ekstremisme agama dalam gerakan ISIS sepanjang tempoh dua tahun keluar berita tersebut iaitu bermula dari Januari 2015 sehingga Disember 2016. Untuk mengakses berita tersebut, pelbagai kata kunci digunakan untuk mendapatkan laporan berita yang dikehendaki seperti 'ekstremisme agama', 'Daesh', 'Islamic State', Malaysia dan semua perkataan yang relevan dengan ISIS dan Malaysia yang menggambarkan ekstremisme yang berlaku di Malaysia. Setelah pencarian dilakukan, sebanyak 40 laporan berita telah dipilih berdasarkan tajuk ekstremisme agama. Setelah mengumpul kesemua 40 laporan akhbar The Star, langkah seterusnya yang dilakukan oleh pengkaji ialah dengan menentukan tema dan juga sub-tema berdasarkan setiap satu laporan akhbar tersebut. Terdapat tiga tema yang dikenalpasti setelah menganalisis 40 laporan akhbar tersebut iaitu tema berkenaan sosial, politik, dan juga teknologi.

Kerangka jadual pengekodan dibentuk untuk mengetahui arah berita, tema-tema, isu-isu berkaitan 40 laporan laporan akhbar The Star tersebut. Arah berita melibatkan berita dari sudut positif, negatif, dan juga neutral. Oleh hal yang demikian, pengkaji meneliti setiap satu laporan akhbar dan mencari kata kunci yang menunjukkan laporan tersebut berbentuk positif, negatif, ataupun neutral. Setelah pengkaji menilai kesemua arah berita laporan akhbar tersebut, proses seterusnya ialah penilaian tentang kesahan dan kebolehpercayaan arah berita yang telahpun dihasilkan oleh pengkaji. Untuk melihat kesahan arah berita yang dibuat, pengkaji telah meminta dua orang penganalisis untuk menilai dan menyemak semula arah berita yang dibina. Prosesnya adalah dengan cara memberi bahan yang sama iaitu laporan akhbar tersebut kepada dua orang penganalisis untuk mengkaji kesahan dan kebolehpercayaan dapatan kajian. Setelah analisis dilakukan oleh dua jurukod tersebut, kajian tersebut akan direkodkan bagi mengelakkan sebarang masalah berlaku.

4 PERBINCANGAN DAN CADANGAN

4.1 Perbincangan

4.1.1 Isu-Isu

Secara keseluruhannya dapatan kajian menunjukkan pola pembentukan isu-isu telah dihasilkan meliputi tiga belas (13) isu iaitu, penahanan suspek ISIS, keselamatan, kerjasama antarabangsa, ancaman penganas, pengeboman, pemberontakan, pengaruh persekitaran, kempen, penglibatan dalam ISIS, pendidikan, penyebaran ideologi, penyeludupan dan media sosial. Pemilihan isu-isu ini

bersesuaian dengan teori penentuan agenda yang diaplikasikan dalam kajian ini bagi mencari penerangan secara terperinci mengenai cara olahan sesuatu isu yang dipilih. Kajian ni menyokong pendapat Littlejohn (2002), beliau menyatakan peranan Teori Penentuan Agenda oleh akhbar membantu dalam proses pembentukan isu sebelum gabungan isu-isu yang dipilih menjadi satu tema yang sebenar untuk membentuk pemikiran pembaca. *Elaboration Likelihood Model* (ELM) juga turut digunakan untuk menyokong proses pemujukan menerusi akhbar bercetak. Dalam model ini, terdapat dua komponen penting iaitu Kognitif dan Efektif. Dua komponen ini berlaku hasil tindak balas berdasarkan penerimaan maklumat dan cenderung untuk memahami maksud yang disampaikan menerusi mesej tersebut. Komponen Kognitif adalah merujuk kepada tindak balas pembaca untuk berfikir kandungan maklumat yang diterima dan komponen Afektif adalah tindak balas emosi yang akan dihasilkan (Dillard & Shen, 2005). Oleh itu, setiap kajian haruslah membentuk isu berita supaya pembaca dapat membentuk persepsi terhadap maklumat yang dibaca.

4.1.2 Tema-Tema

Terdapat tiga tema utama yang penting hasil daripada analisis akhbar yang dibuat oleh pengkaji iaitu tema politik, sosial, dan teknologi. Tema-tema ini ditentukan setelah pengkaji membaca laporan akhbar The Star. Tema yang paling mendapat liputan tertinggi oleh akhbar The Star ialah tema politik. Dalam tema ini telah diuraikan sub-tema yang disifatkan sebagai signifikan dengan tema politik. Antara sub-tema di bawah tema politik ialah penahanan suspek ISIS, keselamatan, kerjasama antarabangsa, ancaman pengganas, pengeboman, dan pemberontakan. Tema politik merupakan tema utama sepanjang analisis berita ini dibuat kerana tema politik ini melibatkan perbincangan mengenai sistem pemerintahan negara secara keseluruhannya dan ianya meliputi pentadbiran negara dari segi keselamatan. Selain itu, paparan berita mengenai tema politik sering diberi perhatian oleh akhbar The Star kerana isu ekstremis ini secara umumnya amat berkait rapat dengan politik.

Tema politik merupakan tema yang paling menonjol dan merupakan tema utama berbanding tema sosial dan teknologi. Hal ini demikian kerana tema politik ini amat berkait rapat dengan isu ekstremis agama. Tema politik merupakan satu tema yang membincangkan tentang hal ehwal negara dari segi pentadbiran, undang-undang, dan segala isu yang melibatkan sistem pemerintahan negara. Pernyataan petikan berita berikut merupakan contoh politik:

Malaysia and the United States have agreed to work closely together to make this region safe with President Barack Obama and Datuk Seri Najib Tun Razak sharing similar views on combating violence and terrorism (US and Malaysia to work together to combat extremism in the region, November 2016)

Tema sosial pula merujuk kepada persekitaran masyarakat yang dipengaruhi oleh gerakan ekstremisme. Hasil analisis mendapat tema sosial ini merujuk penyebaran fahaman terhadap golongan-golongan tertentu seperti belia misalnya. Selain itu, pendidikan juga termasuk dalam tema sosial kerana masyarakat dipengaruhi oleh ideologi ekstremis melalui sistem pendidikan. Hal ini dibuktikan melalui pernyataan petikan berita seperti berikut:

In press conference at his ministry here on Wednesday, Mahdzir reiterated that his ministry will not allow national schools to become “too Islamic”, as per a news portal’s report Tuesday that cited a report that said non-Muslim parents were uncomfortable with the overt religiosity in some schools (National schools will not become breeding ground for extremism, says Education Minister, August 2016)

“They should explain to the public that an involvement in mass murder is not *jihad* or martyrdom, it is a major sin,” said Dr. Zamihan, who previously had also advised the Government must revise the curriculum for Islamic Studies and Moral Education subjects in schools, as part of its fight against terrorism-linked activities (Books related to terrorism widely available, September 2016)

Seterusnya, tema teknologi merujuk kepada segala bentuk teknologi pada masa kini yang digunakan oleh pihak tertentu dalam usaha untuk mencapai kepentingan pihak tertentu tersebut. Hanya terdapat satu sahaja isu di bawah tema teknologi iaitu berkaitan media sosial. Hasil analisis ini dibuktikan dengan penyataan petikan berita seperti berikut:

Earlier during a question and answer session with the university's students and faculty, Khalil said most of IS militants were recruited through social media ('Digital Hub is up and running', November 2016)

Othman said the department was aware that the new media, with its ability to spread information fast and without control, had allowed certain parties to spread their ideologies and thinking to confuse the people, including on the issue of *jihād* (Jakim in all-out war against IS, April 2015)

Antara ketiga-tiga tema berikut, tema yang paling menonjol ialah tema politik, kedua menonjol ialah tema sosial, dan yang terakhir sekali ialah tema teknologi. Tema politik merupakan tema yang paling menonjol dengan peratus kekerapan sebanyak 50 peratus bersamaan dengan (20) bahan berita yang dipaparkan oleh The Star. Dari segi perbandingan isu-isu, isu yang paling menonjol di bawah tema politik ialah isu keselamatan. Peratus kekerapan bagi isu keselamatan adalah sebanyak 17.5 peratus (7) bahan berita yang dipaparkan oleh akhbar The Star. (Rujuk Jadual 4.1)

Selain itu, tema sosial merupakan tema kedua paling menonjol dengan peratus kekerapan sebanyak 40 peratus (16) bahan berita yang dipaparkan oleh akhbar The Star. Dari segi perbandingan isu-isu, isu yang paling menonjol di bawah tema sosial ialah isu penyebaran ideologi. Isu penyebaran ideologi merupakan isu yang paling menonjol dengan peratus kekerapan isu ini adalah sebanyak 12.5 peratus (5) bahan berita yang dipaparkan oleh akhbar The Star. (Rujuk Jadual 4.1)

Tema yang paling rendah dari segi liputan oleh akhbar The Star ialah tema teknologi. Terdapat satu sahaja isu di bawah tema teknologi iaitu isu media sosial. Oleh hal yang demikian, penyumbang kepada peratus kekerapan bagi tema teknologi ialah isu media sosial iaitu sebanyak 10 peratus (4) item berita yang dipaparkan oleh akhbar The Star. (Rujuk Jadual 4.1)

Jadual 4.1: Jumlah Kekerapan Isu-Isu Secara Keseluruhan

Isu-Isu	Kekerapan (f)	Peratus (%)
Tema: Politik		
1. Keselamatan	7	17.5
2. Penahanan Suspek ISIS	5	12.5
3. Kerjasama Antarabangsa	3	7.5
4. Ancaman Pengganans	3	7.5
5. Pemberontakan	1	2.5
6. Pengeboman	1	2.5
Tema: Sosial		
1. Penyebaran Ideologi	5	12.5
2. Penglibatan Dalam ISIS	4	10
3. Pendidikan	3	7.5
4. Pengaruh Persekitaran	2	5
5. Penyeludupan	1	2.5
6. Kempen	1	2.5
Tema: Teknologi		

1. Media Sosial	4	10
Jumlah	40	100

4.1.3 Arah Berita

Salah satu objektif hasil kajian ini ialah untuk mengenalpasti arah berita berkenaan tajuk pengkaji. Oleh hal yang demikian, terdapat (3) kategori diberi untuk mengenalpasti arah berita liputan akhbar The Star. Tiga (3) kategori tersebut ialah arah berita positif, arah berita negatif dan arah berita neutral.

Jadual 4.2 menunjukkan hasil kajian bagi jumlah kekerapan arah berita secara keseluruhan oleh akhbar The Star. Hasil dapatan menunjukkan bahawa kategori arah berita sering diberi liputan oleh akhbar The Star lebih bersifat negatif iaitu sebanyak 40 peratus (16) bahan berita. Hal ini disebabkan oleh akhbar The Star banyak melaporkan tentang gerakan ISIS yang membuat kekecohan di negara Malaysia dari pelbagai sudut. Sebagai contoh, golongan ekstremis ini menyebarkan ideologi mereka terhadap golongan belia melalui pelbagai jenis medium seperti pendidikan mahupun media sosial.

Kategori arah berita positif dan kategori arah berita neutral mempunyai kadar peratus kekerapan yang sama iaitu sebanyak 30 peratus (12) item berita. Dari sudut arah berita positif, akhbar The Star memberi laporan tentang langkah-langkah yang diambil dalam usaha membanteras gejala ekstremis. Contohnya, langkah yang diambil oleh kerajaan dengan cara berkerjasama di peringkat antarabangsa. Kerjasama tersebut melibatkan negara Malaysia dan negara seperti Amerika Syarikat (AS) dan Arab Saudi.

Kategori arah berita neutral pula dilaporkan oleh The Star sebanyak 30 peratus (12) bahan berita. Laporan akhbar The Star memaparkan tentang bahaya ekstremis dan dalam masa yang sama wujudnya langkah-langkah untuk menanganinya. Sebagai contoh, akhbar The Star melaporkan tentang suspek yang terlibat dalam kumpulan militan. Namun begitu, dalam laporan tersebut turut memaparkan tentang kejayaan Polis Diraja Malaysia (PDRM) dalam menangkap beberapa orang yang terlibat dengan gerakan IS.

Secara rumusannya, kategori arah berita yang paling banyak mendapat liputan oleh akhbar The Star ialah kategori arah berita negatif iaitu sebanyak 40 peratus (16) bahan berita. Jadual 4.2 memerihalkan jumlah kekerapan arah berita secara keseluruhannya.

Jadual 4.2: Jumlah Kekerapan Arah Berita Secara Keseluruhan

Arah Berita	Kekerapan (f)	Peratus (%)
1. Positif	12	30
2. Negatif	16	40
3. Neutral	12	30
Jumlah	40	100

4.2 Implikasi Kajian

4.2.1 Implikasi Terhadap Teori

Berdasarkan hasil kajian, Teori Penentuan Agenda dan ELM adalah relevan dan menepati kehendak kajian dalam mengkaji tema, isu dan arah berita. Hal ini kerana penggunaan Teori Penentuan Agenda dapat menjelaskan secara terperinci untuk mendapatkan data kajian yang lengkap sekali gus menepati objektif kajian untuk menganalisis pembentukan tema, isu dan arah berita berdasarkan kandungan berita daripada keratan akhbar The Star. ELM digunakan bagi menyokong Teori Penentuan Agenda di mana untuk menilai unsur pemujukan yang berlaku apabila membaca maklumat yang disiarkan secara naratif dalam akhbar tersebut. Penggunaan kedua-dua teori ini mampu membuatkan pembaca berfikir tentang perkara yang terkandung sehingga boleh mempengaruhi persepsi pembaca berdasarkan pemahaman mereka.

4.2.2 Implikasi Terhadap Pengamal

Setelah pengkaji mendapat hasil daripada kajian ini, pihak media merupakan organisasi yang terlibat dalam menentukan arah berita sesuatu laporan berkenaan ekstrimisme agama ini. Hal ini demikian, akhbar The Star memaparkan berita yang kurang menarik minat perhatian pembaca. Sebagai contoh, terdapat unsur ulangan berita dalam akhbar The Star. Sebagai contoh, satu tajuk berita dalam akhbar The Star iaitu '*Police rubbish list of supposed targets in KL, PJ*' telah diulang isi kandungan berita dalam laporan sebelumnya iaitu '*Police deny threat of attacks in PJ and KL*'. Hal ini secara tidak langsung membuatkan pembaca merasa jemu dengan bahan bacaan yang dipaparkan. Namun begitu, hal tersebut memberi manfaat kepada pengkaji dari segi menambahkan jumlah sampel berita.

Selain itu, organisasi media The Star perlu lebih banyak mengeluarkan artikel berita yang memaparkan tentang situasi bagaimana individu tertentu terpengaruh dengan gerakan ekstremis. Hal ini secara tidak langsung memberi imaginasi kepada pembaca tentang situasi sebenar bagaimana seseorang itu terlibat dalam gerakan ISIS. Selain itu, organisasi media The Star perlu lebih banyak mengeluarkan berita tentang isu ini dalam konteks situasi yang berlaku di Malaysia. Hal ini demikian kerana, sepanjang analisis yang dibuat oleh pengkaji tentang isu ini, hanya 40 tajuk berita sahaja yang dapat dikenalpasti sepanjang tempoh dua (2) tahun. Oleh itu, hal ini menyebabkan pembaca kurang terdedah dengan isu ini jika melibatkan situasi yang berlaku di Malaysia.

Hasil kajian ini sedikit sebanyak dapat membantu organisasi media The Star dalam memberi pengetahuan dan input yang lebih banyak kepada pembaca.

4.3 Cadangan

4.3.1 Cadangan Terhadap Penyelidikan Masa Hadapan

Setelah membuat analisis terhadap keseluruhan 40 akhbar The Star tersebut, pengkaji ingin mencadangkan beberapa perkara. Pertama sekali, pengkaji ingin mencadangkan untuk menggabungkan kaedah kuantitatif dan kualitatif jika pengkaji ingin menjalankan kajian ini pada masa hadapan. Pengkaji boleh melakukan survei untuk mendapatkan maklumat daripada masyarakat umum tentang topik ekstremisme agama ini. Selain itu, kaedah temubual juga boleh digunakan untuk mendapatkan data-data penting tentang isu ini melalui pegawai-pegawai di institusi tertentu seperti PDRM, pejabat agama, dan kementerian-kementerian tertentu.

Selain itu, cadangan lain yang boleh dilakukan oleh pengkaji ialah dengan menggunakan medium lain selain daripada akhbar. Untuk melakukan sesuatu kajian yang bersifat 'global' ini, medim akhbar sahaja masih tidak mencukupi. Oleh hal yang demikian, pengkaji mencadangkan agar penyelidikan tentang isu ini di masa hadapan turut memikirkan tentang penggunaan medium lain seperti media sosial. Hal ini berkait rapat dengan gerakan ISIS ini yang menggunakan strategi di laman sosial seperti Facebook dan Twitter untuk menyebarkan fahaman mereka. Oleh itu, kajian dengan menggunakan medium lain seperti media sosial amat penting untuk diimplementasikan di masa hadapan. Selain itu, penyelidikan berkaitan isu ini di masa hadapan juga perlu menggunakan akhbar lain sebagai bahan kajian. Sebagai contoh, pengkaji di masa hadapan menggunakan banyak akhbar seperti The Star, New Straits Times (NST), Berita Harian, Harian Metro, dan sebagainya untuk tujuan penyelidikan di masa hadapan.

Seterusnya, tempoh untuk melakukan kajian ini perlulah dilanjutkan sekurang-kurangnya setahun memandangkan isu ini merupakan isu global. Hal ini kerana dalam tempoh setahun tersebut pengkaji boleh mencari akhbar The Star dalam tempoh lebih panjang. Sebagai contoh, pengkaji melakukan pencarian akhbar The Star berkenaan esktrmisme agama selama 5 tahun sepanjang keluaran akhbar tersebut. Lanjutan tempoh amat penting terutamanya kepada bidang komunikasi kerana bidang ini begitu luas dan dipengaruhi oleh konteks dan perubahan lanskap komunikasi yang berlaku pada sesuatu masa.

5 KESIMPULAN

Sebagai kesimpulan, media cetak seperti akhbar The Star memainkan peranan yang sangat penting dalam usaha memberi pengetahuan kepada masyarakat berkenaan ekstremisme agama dalam gerakan Islamic State of Iraq and Syria (ISIS). Gerakan ISIS ini merupakan gerakan yang perlu diberi perhatian oleh masyarakat, dan paparan akhbar The Star berkenaan isu ini serba sedikit menimbulkan kesedaran terhadap bahaya ekstremisme.

Berdasarkan kajian yang dibuat, hasil kajian berkenaan isu-isu telah dijelaskan secara terperinci oleh pengkaji. Isu-isu ini dibina berdasarkan tema yang telah ditentukan oleh pengkaji. Kekerapan menunjukkan bahawa isu paling menonjol yang dipaparkan oleh akhbar The Star ialah isu keselamatan. Oleh itu, kerajaan perlu meneliti hal yang melibatkan keselamatan supaya gejala ini dapat ditangani.

Dari segi kategori tema pula, terdapat tiga (3) tema yang dibentuk berdasarkan gabungan isu-isu utama. Tema-tema yang terbentuk tersebut ialah tema politik, tema sosial, dan tema teknologi. Di bawah komponen tema ialah isu-isu yang dipaparkan oleh akhbar The Star. Daripada keseluruhan tiga (3) tema tersebut, tema yang paling banyak mendapat liputan ialah tema politik. Tema politik merupakan tema yang paling dominan berbanding tema sosial dan teknologi kerana peratus isu-isu di bawah tema ini adalah tinggi. Selain itu, tema politik merupakan tema yang paling menonjol kerana kecenderungan akhbar The Star dalam memaparkan isu ekstrimisme agama dari sudut politik.

Arah berita juga menunjukkan perbezaan paparan berita yang dibawa oleh akhbar The Star. Terdapat tiga (3) arah berita yang dikaji iaitu arah berita positif, arah berita negatif dan arah berita neutral. Namun begitu, daripada ketiga-tiga arah berita tersebut, arah berita yang paling menonjol ialah arah berita yang bersifat negatif. Secara rumusnya, setelah kajian berkenaan isu ini telah dilakukan oleh pengkaji, hal ini jelas memaparkan kepada kita bahawa isu ekstremisme agama merupakan isu global yang boleh membawa bencana kepada rakyat Malaysia khususnya mereka yang masih di peringkat usia remaja.

6 PENGHARGAAN

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Model Strategi Komunikasi Jenama Untuk Mempromosikan Objek Wisata Alam Di Pulau Bawean Gresik-Jawa Timur-Indonesia

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ABSTRAK .Kajian ini akan menggunakan model strategi komunikasi melalui kaedah kajian kualitatif, dengan tujuan model ini akan membantu untuk melakukan pengenalan segmentasi secara berstruktur, untuk mencari sasaran yang diinginkan, khususnya sasaran awam, sebagai stakeholders dalam produk objek pelancongan di pulau Bawean. Pendekatan teori yang digunakan iaitu model / teori jaring-jaring segmentasi tentang segmentasi stakeholders dan public dan Communication Mix theory yang merupakan alat-alat utama dalam komunikasi dan promosi. Sasaran dan harapan kajian ini dalam jangka pendek bertujuan untuk menghasilkan suatu model baru dalam strategi komunikasi untuk melakukan promosi dan penerokaan objek pelancongan di pulau bawean sekaligus melakukan perdayaan masyarakat melalui pembangunan produk tempatan / home industri asli masyarakat bawean, melalui pemberdayaan masyarakat dan penggunaan media. Selain itu strategi pembangunan pelancongan di pulau Bawean. Kemudian melalui jangka panjang menitikberatkan pada optimalisasi dan penyatuan melalui peningkatan mahastruktur, dengan cara melakukan latihan untuk pemberdayaan masyarakat agar memahami edukasi perkhidmatan pelancongan melalui penyuluhan "Product Knowledge Of Tour"

KATA KUNCI: *model komunikasi, strategi jenama, promosi, objek wisata, Pulau Bawean*

1 PENGENALAN

Pelancongan berasaskan alam menjadi trend yang sedang berkembang saat ini, kerana semakin meningkatnya kesedaran akan pentingnya alam bagi kelangsungan hidup manusia. Dengan pelancongan berasaskan alam diharapkan dapat membantu usaha pemuliharaan alam, sehingga kegiatan pelancongan yang berasaskan alam saat ini menunjukkan pertumbuhan yang cukup signifikan dalam industri pelancongan. Menurut Valentine dalam Faulkner (1992: 35) pelancongan berasaskan alam merupakan aktiviti pelancongan yang di dalamnya terjadi interaksi dan hubungan antara aktiviti manusia dengan lingkungan alam baik secara langsung maupun tidak langsung.

Bawean adalah salah satu pulau yang mempunyai kekayaan dan keindahan alam yang menarik untuk dipromosikan sebagai objek pelancongan alam, baik pantai, gunung dan air terjun. Semuanya mempunyai keunikan tersendiri, yang tidak dimiliki oleh tempat lain, sebagai Bali-nya jawa timur & siap bersaing sebagai pelancongan antarabangsa.

Dengan akan hadirnya Era ekonomi Asia (EEA / MEA) Bawean memberikan peluang perniagaan besar melalui kekayaan alam daerah, sebagai objek pelancongan, untuk memberi kesejahteraan masyarakat, khususnya objek wisata yang menyokong. Dalam hal ini, peranan masyarakat sebagai komponen utama dalam pembangunan pelancongan berasaskan masyarakat mempunyai peranan penting dalam menunjang pembangunan pelancongan daerah yang ditujukan untuk mengembangkan potensi lokal masyarakat pulau Bawean yang berpunca dari alam, sosial budaya ataupun ekonomi. Yang akhirnya akan membantu pemerataan pembangunan daerah melalui perolehan pelancongan tersebut.

Melalui UU No. 32 tahun 2004, memberikan peluang bagi setiap Pemerintah Kabupaten / Kota untuk merancang dan menguruskan pembangunan daerahnya sendiri, serta tuntutan bagi penyertaan aktif masyarakat dalam proses pembangunan dari perancangan, pelaksanaan, pemantauan dan penilaian.

Melalui model komunikasi dan strategi penjenamaan, sangat membantu tarikan bawean agar dikenali pelancong tempatan, nasional dan internasioanal sebagai aset Negara dan pendukung pembangunan daerah.

2 IDENTIFIKASI

Pengenalan kajian objek wisata pulau bawean dapat dilakukan melalui:

- a. Pemberdayaan potensi tempatan pelancongan yang membolehkan untuk dapat dibangunkan melalui kerjasama pelbagai komponen komunikasi yang ada di dalamnya.
- b. Menggali data potensi komunikasi pelancongan yang baik perorangan, kelompok maupun institusi serta system kemasyarakatan yang membolehkan dapat menampung terwujudnya Pulau Bawean sebagai destinasi / distenasi pelancongan.
- c. Merancang model komunikasi dan strategi brand yang membolehkan dapat: (i) memberi kuasa masyarakat dalam pembangunan potensi tempatan pelancongan alam dan pelancongan budaya dalam perspektif kemandirian tempatan sebagai perwujudan interkoneksi dalam tatanan masyarakat di pulau bawean; dan (ii) memelihara, menjelajah kelestarian alam dan nilai-nilai budaya tempatan, serta objek wisata alam di pulau bawean.

3 PENERANGAN OBJEK

Bawean adalah sebuah pulau yang terletak di Laut Jawa Indonesia, kira-kira 80 Mil atau 120 kilometer sebelah utara Gresik. Secara pentadbiran sejak tahun 1974, pulau ini termasuk dalam wilayah Kabupaten Gresik, Provinsi Jawa Timur di mana tahun sebelumnya sejak pemerintahan kolonial pulau Bawean masuk dalam wilayah Kabupaten Surabaya. Belanda (VOC) masuk pertama kali ke Pulau ini pada tahun 1743

Bawean mempunyai dua kecamatan yaitu Sangkapura dan Tambak. Jumlah penduduknya kira-kira 70,000 jiwa yang merupakan akulturasi dari beberapa etnik yang berasal dari pulau Jawa, Madura, Kalimantan, Sulawesi dan Sumatera termasuk budaya dan bahasanya. Penduduk Bawean kebanyakan mempunyai mata pencaharian sebagai nelayan atau petani selain juga menjadi pekerja di asia tenggara seperti Malaysia dan Singapura, sebahagian besar di antara mereka telah mempunyai status penduduk tetap di negara tersebut, selain di kedua-dua negara itu penduduk bawean juga menetap di Australia dan Vietnam, majoriti penduduk Bawean adalah suku Bawean, dan suku-suku lain.

Sebagai alasan penulis melakukan kajian ini, kerana ada beberapa objek pelancongan sangat pantas untuk di Eksplora dan layak di jual ke dunia luar, khususnya bagi pelancong tempatan, mahupun dari luar Negara. Beberapa objek pelancongan di Pulau Bawean yang boleh dibangunkan kerana keunikan dan keindahan alam semula jadi, sebagai bentuk rangsangan pelancong untuk datang berkunjung. Untuk menunjang hal tersebut, diperlukan model strategi komunikasi yang berkesan untuk mencapai sasaran pelancongan yang maksimum, maka sangat diharapkan adanya kerjasama sama dari pelbagai pihak, baik dari masyarakat Bawean itu sendiri, maupun dari apatur berkaitan.

Sebagai penunjang perlu kelayakan infrastruktur khususnya pengangkutan laut dan udara sebagai pendukung akses objek pelancongan di Pulau Bawean seperti; Tanjung Ga'ang, Pasir Putih, Tasik Kastoba, Air Terjun Laccar, Pulau Noko, Pulau Perhentian, Pantai Ria, Pulau Selayar dan Makam Sunan Bonang, Pantai Mayangkara di Desa Kepuhteluk, Pantai Labuhan di Desa Tanjungori,

Pasir Putih di Desa Sukaoneng, dan Pulau China di Desa Telukjatidawang. Selain destinasi pelancongan yang baru untuk Jawa Timur, Bawean akan membawa kesan positif bagi industri lain

Untuk mewujudkan kajian ini, melalui UU No 9 Tahun 1990 tentang Kepariwisata menyatakan bahwa masyarakat mempunyai kesempatan yang sama dan seluas-luasnya untuk berperan serta dalam penyelenggaraan kepariwisataan. Peranan serta masyarakat dalam memelihara sumber daya alam dan budaya yang dimiliki merupakan dampak yang besar dan berpotensi menjadi daya tarikan pelancong. Begitu juga dengan masyarakat di Pulau Bawean yang senantiasa sangat diharapkan untuk mengambil bahagian dalam mengeksplor pulau bawean sebagai objek pelancongan. Hal ini kini menjadi perhatian khusus untuk bidang kepariwisataan. Maka peranan masyarakat bawean sangat membantu dalam perkembangan tarikan, dan diperlukan kesiapan sumber daya manusia sebagai pihak berkepentingan pelancongan.

Gabenor Soekarwo mengaku optimis Pulau Bawean menjadi Bali-nya Jawa Timur. Itu kerana, selain potensi wisatanya yang bagus, Bawean telah mempunyai lapangan terbang yang semakin memudahkan jalur perhubungan. Operasi Lapangan Terbang Bawean mempunyai peranan strategik bagi Jatim, iaitu menjadi salah satu simpul pengangkutan penggerak roda perekonomian. Dan aksesibiliti dari dan ke Pulau Bawean boleh merangsang pertumbuhan ekonomi bagi masyarakat. Diharapkan kewujudan lapangan terbang akan menjadi penggerak pertumbuhan ekonomi.

Menaikkan daya saing, dan mewujudkan kesejahteraan masyarakat. Beroperasinya Lapangan Terbang Harun Thohir diharapkan akan menjadikan masyarakat yang ingin menuju dan perjalanan dari Pulau Bawean. Untuk sementara, dalam 1 minggu ada 2 kali penerbangan dari Surabaya-Bawean, dan Bawean-Surabaya, dan ke depan, akan carikan peruntukan kewangan agar dapat seminggu 3 kali. Dan jika masyarakat di sini mengizinkan, kita akan memanjangkan runway lapangan terbang dari 930 meter lebarnya 23 meter menjadi 1400 meter dan lebar 30 meter, sehingga lapangan terbang ini boleh dilandasi pesawat dengan kapasiti penumpang lebih besar, yakni 50 orang .,

Pada masa ini, pesawat hanya mengangkut 12 orang. Dan jika runway 1400 meter terwujud, harga tiketnya lebih berpatutan. Pada masa ini, harga tiket Bawean-Surabaya sebesar Rp242.200 sedangkan dari Surabaya-Bawean Rp302.200,

Dengan demikian peluang untuk memperkasakan potensi tempatan / objek pelancongan di pulau bawean sangat besar peluangnya berkaitan dengan kualiti boyek pelancongan yang ada, sehingga sangat menyokong pelaburan kerajaan dan kesejahteraan masyarakat bawean.

Teori / Model

- Model Jaring-Jaring Segmentasi

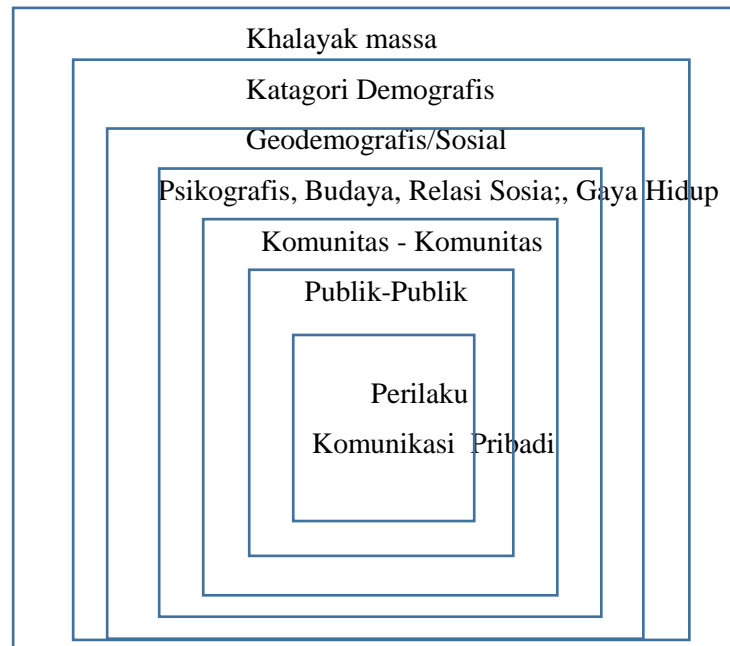
Sebagai pendukung penelitian, maka penyelidik akan menggunakan model di bawah ini:

Teori / Model

- **Model Jaring-Jaring Segmentasi**

Sebagai pendukung penelitian, maka peneliti akan menggunakan model di bawah ini:

(Sumber: Grunig & Rapper, 2008)



Gambar di atas adalah pendekatan model / teori Public Relations tentang segmentasi stakeholders dan public. Gambar tersebut menjelaskan bahawa, unsur-unsur segmentasi secara umum bersifat cecair atau bendalir membolehkan perpindahan antar unsur, baik unsur dari dalam (innernest) atau unsur dari luar (outnernes) maupun sebaliknya.

Bagan terluar dari gambar tersebut sebagai luaran public (komuniti, psikografik, budaya, gaya hidup, hubungan social, serta khalayak. Dan sebagai public dalaman, iaitu public dan perilaku komunikasi individu.

Dari kedua factor tersebut, model ini akan sangat membantu penyelidik untuk melakukan pengenalan segmentasi secara berstruktur, untuk mencari sasaran yang diinginkan, khususnya target public, sebagai stakeholders dalam produk objek pelancongan di pulau Bawean.

- Communications Mix

Untuk menunjang penelitian ini, maka diperlukan suatu strategi komunikasi dalam mempromosikan objek pelancongan di pulau Bawean. Beberapa Unsur teori Communications Mix (Bungin: 2015):

- Penjualan
- Pengiklanan
- Promosi jualan
- Pemasaran langsung
- Hubungan masyarakat & Publisiti
- Sponsorship
- Pameran
- Kemasan
- Mata os sale & merchandizing
- Mulut ke mulut
- E-Dagang
- Identiti Syarikat

4 METODOLOGI

Penyelidikan ini akan menggunakan pendekatan jenis penelitian kualitatif, dengan langkah-langkah sebagai berikut:

1. Teknik Pemerhatian / Pemerhatian, pemerhatian merupakan suatu proses yang kompleks, suatu proses yang tersusun dari berbagai proses biologi dan psikologis. Dua di antara yang terpenting adalah proses-proses pemerhatian dan ingatan.
2. Teknik Wawancara, temu bual merupakan pertemuan dua orang untuk bertukar maklumat dan idea melalui tanya jawab, sehingga dapat dikonstruksikan makna dalam suatu topik tertentu.
3. Teknik Dokumentasi, dokumen merupakan catatan peristiwa yang sudah berlalu. Dokumen boleh didapati dalam bentuk tulisan, gambar, atau karya-karya monumental dari seorang.

Pendekatan kualitatif diharapkan mampu menghasilkan suatu huraian yang mendalam tentang ucapan, tulisan, tingkah laku yang boleh diperhatikan oleh individu, kumpulan, masyarakat, organisasi tertentu dalam suatu konteks setting tertentu yang dikaji dari sudut pandang yang utuh, menyeluruh dan holistik. (Bogdan & Taylor, 1992: 22)

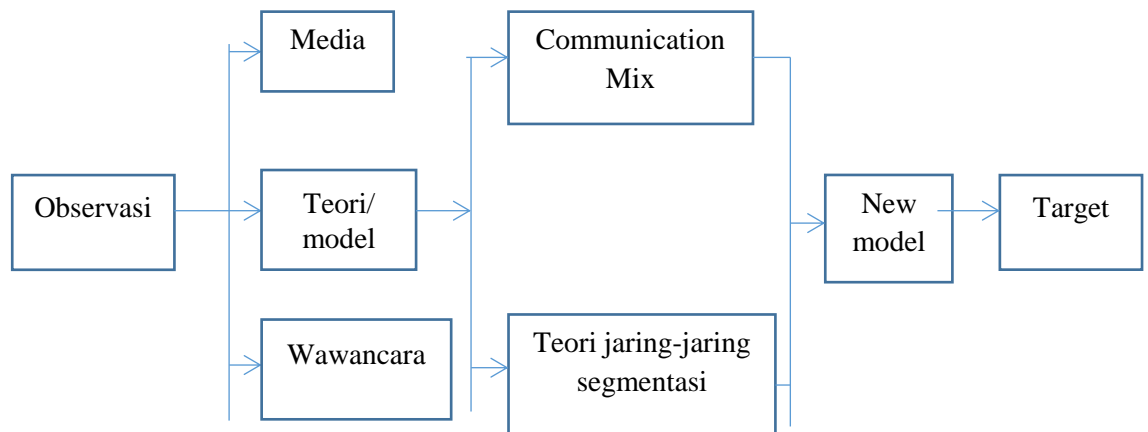
5 RANCANGAN PENELITIAN

Strategi Pembangunan Pelancongan Menurut Freddy Rangkuti (2002: 3) strategi merupakan suatu alat untuk mencapai tujuan dalam kaitannya dengan matlamat jangka panjang, program tindak lanjut serta keutamaan peruntukan sumber. Selanjutnya menurut Gamal Suwanto (1997: 56)

Ada beberapa langkah pokok dalam melakukan strategi pembangunan pelancongan iaitu:

- a. Dalam Jangka pendek dititikberatkan pada pengoptimuman
- b. Dalam Jangka menengah dititikberatkan pada penyatuan
- c. Dalam Jangka panjang dititikberatkan pada pembangunan dan penyebaran.

Adapun model rancangan penelitian sebagai berikut:



Skema diatas merupakan alur rancangan penelitian untuk mencari suatu model baru, dalam rangka mengembangkan pelancongan pulau bawean.

Untuk mewujudkan kajian ini, melalui UU No 9 Tahun 1990 tentang Kepariwisata menyatakan bahawa masyarakat mempunyai kesempatan yang sama dan seluas-luasnya untuk berperan serta dalam penyelenggaraan kepariwisataan. Peranan serta masyarakat dalam memelihara sumber daya alam dan budaya yang dimiliki merupakan impak yang besar dan berpotensi menjadi daya tarikan pelancong. Begitu juga dengan masyarakat di Pulau Bawean yang senantiasa sangat

diharapkan untuk mengambil bahagian dalam mengeksplor pulau bawean sebagai objek pelancongan. Hal ini kini menjadi perhatian khusus untuk bidang kepariwisataan. Maka peranan masyarakat bawean sangat membantu dalam perkembangan tarikan, dan diperlukan kesiapan sumber daya manusia sebagai pihak berkepentingan pelancongan, dan mendapati sebuah model komunikasi yang ditunjangi oleh unsur-unsur strategi promosi yang berkesan.

6 HARAPAN HASIL PENYELIDIKAN

Perkembangan kepariwisataan bertujuan memberikan keuntungan baik bagi pelancong mahupun warga tempatan. Pelancongan boleh memberikan kehidupan yang standard kepada warga setempat melalui keuntungan ekonomi yang didapat dari tempat destinasi pelancongan. Dalam perkembangan infrastruktur dan kemudahan rekreasi, kedua-duanya menguntungkan pelancong dan warga tempatan, sebaliknya kepariwisataan dibangunkan melalui penyediaan tempat destinasi pelancongan. Hal tersebut dilakukan melalui pemeliharaan kebudayaan, sejarah dan taraf perkembangan ekonomi dan suatu tempat destinasi pelancongan yang masuk dalam pendapatan untuk pelancong akibatnya akan menjadikan pengalaman yang unik dari tempat pelancongan. Pada masa yang sama, ada nilai-nilai yang membawa serta dalam perkembangan kepariwisataan. Sesuai dengan panduan, maka perkembangan pelancongan yang dapat memperbesar keuntungan sambil mengurangkan masalah-masalah yang ada.

Dari penjelasan diatas, maka penyelidik mempunyai banyak harapan sekaligus rancangan sebagai penyokong untuk menyokong pulau Bawean sebagai objek pelancongan diantaranya:

- Mencari suatu model baru dalam strategi komunikasi untuk melakukan promosi dan penerokaan objek pelancongan di pulau bawean sekaligus melakukan perdayaan produk tempatan / home industri asli masyarakat Bawean, melalui pemberdayaan masyarakat dan penggunaan media.
- Kerjasama dengan pemerintah daerah untuk meningkatkan kualiti infastruktur akses ke pulau bawean, baik laut maupun udara
- Peningkatan mahastruktur, dengan cara melakukan latihan untuk pemberdayaan masyarakat agar memahami edukasi perkhidmatan pelancongan melalui penyuluhan "Produck Knowledge Of Tour"

Sesuai dengan uraian diatas, maka penulis tertarik untuk melakukan penelitian dengan judul: "Strategi komunikasi melalui pemberdayaan masyarakat untuk meningkatkan potensi tempatan pelancongan pulau Bawean"

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Reconstruct the Torn Down Historical Religious Building using Augmented Reality

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ABSTRACT. Cultural tourism is becoming very popular among the new generation of tourists and seniors throughout the world. It is well known that this type of tourists spend more than other kinds of tourists which can have the beneficial in regional development. Besides visiting historic city for cultural facilities such as museums and theatres, many cultural visitors enjoy visiting historic site to learn about history of the people who used to live in that area, their architecture, their religions or their ways of life. Unfortunately, some architectures were torn down from war or aging in time which make them unrecognizable or not worth for visiting. With the new technology like Augmented Reality (AR), the image of those architectures in their heyday can be rebuilt and appreciated again. Augmented Reality is a technique of putting computer generating objects superimposed on top of the real world object or space, which in this case is the 3D model of the old architecture superimposed on the location where it used to be located. In this research, the 3D object of “Tumpang” religious buildings were created and place on the location at Walailak University Nakorn si Thammarat, Thailand where it has been located 1000 years ago. Since the buildings were torn down and only the piles of bricks were recovered, so the model was modified from the nearby historical building built in the same era. The different of this research from others is that the non-marker based AR is used and the models were fixed in 3 axis, so viewing can be seen from every angles i.e. visitors can walk around the building and see the virtual building just like it is real building.

KEYWORDS: historical building; augmented reality; 3D model; global positioning system; marker-less AR

1 INTRODUCTION

Nakorn si Thammarat was one of the major constituent city states of the Siamese kingdom. It is one of the most ancient cities in Thailand, aging more than 2000 years. It was usually known as kingdom of Ligor to European merchant in the 16th century. The kingdom was also known as the Tambralinga Kingdom from Chinese records. It is believed that during its' phosporous time, there are many people from many countries coming to stay and do some trading here, in the kingdom. With the large communities of people from many parts of the world coming to settle in Ligor, exchange in art and culture, religion and others might have been happened. The architectural building for doing religious ceremony from different culture may also been built in the area as we can see from the ruins of historical significance everywhere in the region. One of the ruin of the historical building for religious ceremony called “Tumpang” was found in Walailak University. From research, it was identified to be more than 400 years old and it was design and used for religious purpose. Since the buildings were torn down by aging, only some parts of the building can be seen while the rest are just piles of bricks. With the new technology like Augmented Reality (AR), the 3D model of those architectures in their heyday can be rebuilt and appreciated again at the position where it used to be located. Augmented reality is the integration of computer generated object with the real space in real time. Unlike virtual reality, which creates the virtual space that user immerge in, augmented reality uses the real space and overlays computer generated object on top of it. There are two type of AR, i.e. marker-based AR and marker-less AR. In marker-based AR, all the information to be display and the position are provided on the marker but for marker-less AR, information will be get in real time such as data from GPS and etc.

2 RELATED WORK

In the process of getting 3D model on the exact location, there are many techniques but the common process composed of tracking and display. In the tracking part, which is the process in getting the position (i.e. latitude and longitude) of the location, GPS (Global Positioning System) were often used due to its convenient, accurate and the fact that it is available in all the smartphones. Arth et al., 2015 and Ventura et al., 2014, used the techniques called SLAM (Simultaneous Localization And Mapping) in the tracking process. This technique use an algorithm to process the incoming image for trial and compare whether the displayed position is correct or not. With this technique, both client and host will work simultaneously because incoming image and data may be too big for the client which usually is the smartphone to process the data properly. In this method, the smart phone will send both the image and data from GPS to host which is PC or workstation for processing. After processed, the host will send the 3D image or model back to client (smartphone) by streaming for fast response in tracking. Besides streaming the model, perspective image (2.5D) can be sent for processing. Another technique for tracking is by using panoramic image analysis. Arth et al., 2011 and Wagner et al., 2010, sent the panoramic image from client to process for tracking at host. The difference of this technique from others is that algorithm for comparing the images is needed to make panoramic image which is curved can be compared with the based image. Ritsos et al., 2015, processed the data and simulate 3D model on the website and display AR model on the real location. Pacheco et al. collected all the location data and create 3D model of the historical building that has been effect by World War II so that people can use smartphone to view all the 3D virtual building at their exact location. The limitation of this work is that it will not work if users are approaching 10 meter from the position of the building.

From these research, we can concluded that to reconstruct the torn down historical building and make them look more interesting, first, the position tracking must be accurate and second, the environment in display must be realistic and correct in term of historic data.

3 BACKGROUND

Using the available data and doing the fieldwork, we have found that the area size of the Tumpang historical religious building is 40*40 meter². The area composed of 4 historical buildings. The first building which is the oldest one, have rectangular shape with the size of 5.5*6.5 meter². Inside, there is a small room with the size 2.5*1.6 meter² with three walls. The entrance is on the east. Beside the small room, there is no evidence of what is inside and on the floor. This building is similar to the building of the historical building at wat "Sayom" in Nakorn si Thammarat. The second building is a 5.5*5.5 square shape building. Beside the based floor, the rest of the building was torn down. The third building is a 5.5*5.5 square shape building with three brick walls. The fourth building is a 8.5*5 meter² rectangular shape building. Inside, there is a platform made of bricks, supposed to be the stand for some ceremony. The roof of all these building, presumes to covered with Kaboo tile because, there are piles of these tile lying around the area. Around this area, there is the outer brick wall with 1.2-2 meter thick and 0.5 meter high. There is only one entrance to this historical building, which pointed to the east. Figure 1 shows what remains of the whole area of Tumpang historical building.



Figure 1: Tumpang historical religious building

The layout of the whole area is shown in Figure 2 (left) along with the outer brick wall which some part still in fair condition, Figure 2 (right). The area number 5 in Figure 2(left) is a small canals leading to the entrance.



Figure 2: Layout of the whole area (left) and the outer wall area (right)

Details of the remains of all four buildings in Tumpang historical area are shown in Figure 3.



Figure 3: Remains of the historical building; Building 1 (top-left), Building 2 (top right), Building 3 (lower-left), and Building 4 (lower-right)

4 SYSTEM OVERVIEW

In this research, virtual 3D model of Tumpang historical building has been constructed with exact the same size as the real one. Using augmented reality technique, this model will be placed exactly on top of the position where the real one used to be existed. Users can walk around the area and see each building exactly the way it is supposed to be depended on their position. The framework for doing so can be summarized as follows; the position of each building will be collected and then after 3D model construction is completed, they will be placed in to that position. By setting the direction (axis) of the

real world and virtual world to be exactly the same, then the simulation of the virtual building and the location of the historic site will be coexisted.

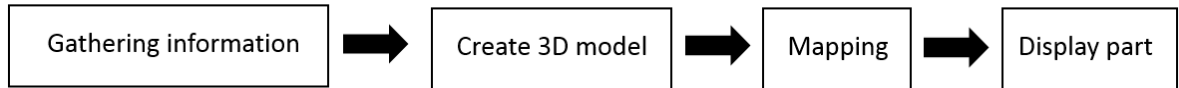


Figure 4: Framework of the experiment

4.1 Gathering information

To get the exact position of the building, we have developed an application program on smartphone to use GPS to collect the picture and location (latitude and longitude) of each building. We also collect the position of each building, to make sure that the location, direction and the size of each building are correct. Figure 5 shows how data is collected.



Figure 5: Latitude and longitude compass

4.2 3D Model Creation

Since the real historical building were torn down and there are few evidences related to the shape and style of the building, construction of 3D model of the building must rely on data from the building in the same area and in the same era. From our study, we have found that the historical building in KhaoKa, located not far from our historical area building but still be in much better shape than Tumpang, may give some clues to our questions. Details of KhaoKa historical site confirm that the shape and the material built seem to be the same, i.e. the wall was made from brick and the roof was made from tiles (Figure 7).



Figure 7: Model of KhaoKa historical site (left) and KhaoKa site today (right)

Using this information, construction of virtual 3D model of Tumpang historical building can be done using Autodesk Maya, which is the application software for 3D model construction.

4.3 Mapping

By placing 3D virtual model, which have the same size as the real one, on the assigned location, the model will cover the base of the torn down one, making it look like it replace of the old one completely (Figure 9). Simulation of the virtual world using Unity 3D, on the location specified by real world location and setting the x direction of Unity to be latitude and z direction to be longitude, the perfect virtual Tumpang will be placed on top of the torn down one exactly.

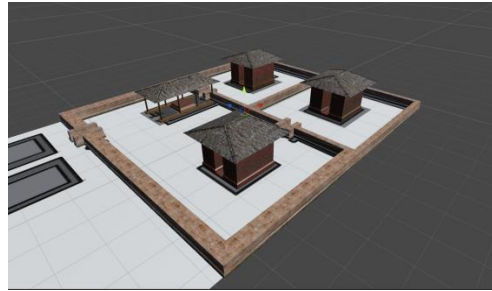


Figure 9: Mapping of virtual object on top of specified location

4.4 Display

For virtual display, marker-less AR technique was chosen because the virtual building will be displayed outdoor and the information about location can be acquired using data from GPS. Since the display will be seen through the smartphones and almost all of the smartphones available today are equipped with GPS function, so marker-less technique is perfect for this purpose. For augmented reality display, Unity 3D game engine is used on Qualcomm's Vuforia augmented reality platform. Unity is a fully integrated development engine for creating games and other interactive 3D content and Vuforia platform make it possible to write a single native application that runs on smart phones and tablets. The display will be in the form of 3D model of the building with the size and position related to the user position. Since the position of the user and the model will be compared all the time, distance between them can be calculated and the size and shape of the model display will change depending on the user movement. For example, if the users stay outside the wall, he or she can see the whole area but if he come closer, the building will be bigger and he may see only one building or if he move to the side, the view of the model will change and he may see only one side of the model. For the best result, starting about 10 meter from the wall will see the whole group of building and then moving forward will show better experience.

5 RESULT AND DISCUSSION

For accuracy checking, iPhone6 with AR applications was used for testing. With GPS in operation, we can experience the augmented reality display by moving in many directions. The results seem to be realistic since the model is respond with the user movement. Figure 10-12 show the experience when users move to other position and the display model show the scene that related to user position.



Figure 10: Wide angle view of virtual building superimposed the torn down one

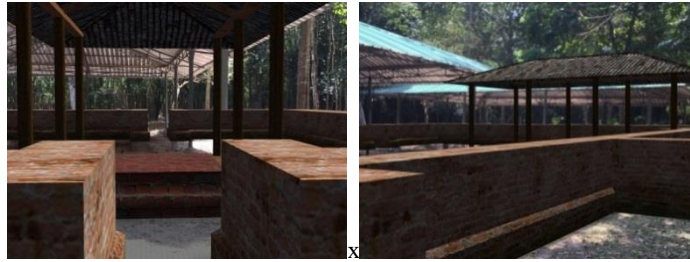


Figure 10: Other views of virtual building superimposed the torn down one

6 CONCLUSION

Even though, the results seem to be satisfied but there are some limitations. The first limitation is the requirement of wi-fi and GPS. In certain area, there is some limitation in signal strength or bandwidth, so the accuracy may drop. Another thing is the GPS blockage either by the building or trees, which may cause some delay in signal transfer and cause delay on display. If some problems like this occurred, then combination of marker-less technique and marker based technique may help. Beside those problems, the system seemed to be perfect and can be applied with high accuracy.

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