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AÑO 26 N.º EXTRA 1
INTERLOCUCIONES

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Utopía y Praxis Latinoamericana nace como una respuesta a la situación de conflictividad política que atraviesa actualmente la democracia y la sociedad latinoamericana. Pero también nace como una respuesta comprometida con el análisis filosófico y la interpretación histórica de la cultura y las ciencias sociales frente a la crisis de la Modernidad. Respuesta que procura la creación de nuevos/as actores y escenarios a partir de los cuales se hagan posibles inéditas alternativas para la teoría crítica y el cambio social efectivo. Una respuesta en dos sentidos: la utópica porque todo proyecto existencial auténtico debe enmarcarse y definirse por el universo de sus valoraciones humanas; la práctica porque, a diferencia de la necesaria teoría, implica un tipo de acción cuyo movimiento es capaz de dialectizar la comprensión de la realidad, pero también de transformar a los sujetos que la constituyen. Con lo cual la noción de praxis nos conduce de retorno a la política, a la ética y, hoy día, a la ciencia y a la técnica. Es una respuesta desde América Latina, porque es a partir del ser y pensar latinoamericano que la praxis de nuestro proyecto utópico se hace realizable.

Utopía y Praxis Latinoamericana es una revista periódica, trimestral, arbitrada e indexada a nivel nacional e internacional, editada por la Universidad del Zulia (Maracaibo, Venezuela), adscrita al Centro de Estudios Sociológicos y Antropológicos (CESA) de la Facultad de Ciencias Económicas y Sociales, y financiada por el Consejo de Desarrollo Científico y Humanístico (CONDES) de esta misma Universidad. Las áreas temáticas que definen el perfil de la revista están insertas en las siguientes líneas del pensamiento iberoamericano y latinoamericano: Filosofía Política Latinoamericana, Historia de las Ideas, Epistemología, Teorías y metodologías de las Ciencias Sociales, Antropología social, política y filosófica, Ética y pragmática, Filosofía y diálogo intercultural, Estudios de Género. Las sub-áreas respectivas a cada área general serán definidas por el Comité Editorial, con la ayuda de sus respectivos asesores nacionales e internacionales, a fin de establecer la pertinencia de los trabajos presentados.

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ÍNDICE DE CONTENIDO

PRESENTACIÓN

Ismael CÁCERES-CORREA

Breve comentario acerca de las restricciones en tiempos de pandemia
.....11-12

ARTÍCULOS

E. SULASMI. A. AKRIM. M. SARAGIH.

Problem-based learning approach for elementary schools. / *Enfoque de aprendizaje basado en problemas para escuelas primarias.*
.....13-20

E HANAFIAH. Z. JAMALIE.

Life selling and buying in the diamond panning tradition in Banjar community. / *Compra y venta de vidas como tradición del lavado de diamantes en la comunidad de Banjar.*
.....21-32

R. RAMLAN. L. KHAIRANI. E.N.A.M. SIHOMBING.

Establishment of village-owned enterprises legality process in north Sumatera. / *Establecimiento del proceso de legalidad de las empresas de propiedad de la aldea en el norte de Sumatera.*
.....33-45

B. RUDIANTO. Y. HENDRA.

Communication of covid-19 pandemic disaster in Indonesia. / *Comunicación del desastre pandémico covid-19 en Indonesia.*
.....46-54

H INDRAGUNA. F SANTIAGO.

Independence of the single judge in making justice decisions. / *Independencia del juez único en la toma de decisiones de justicia.*
.....55-60

B. AKOB. T.M. JAMIL. I. HUSAINI. H. PURWANTA.

Inter-ethnics relationship speech in Indonesian high school history. / *Discurso de las relaciones interétnicas en la historia de la escuela secundaria de Indonesia.*
.....61-70

H. PURWANTA. D DJONO. A.A. MUSADAD. H. JOEBAGIO. Evaluative study of indonesian in high school history textbooks. / <i>Estudio evaluativo del indonesio en los libros de historia de la escuela secundaria.</i>	71-80
S.A. AL-SAMARRAIE. N.A.F.M. AL-SAMARRAIE. I.S.A. AL-SAMARRAIE. Peaceful coexistence policy applied by the prophet mohammed (PBUH) in Al-Medina <i>Política de convivencia pacífica aplicada por el profeta mahoma (PBUH) en Al-Medina.</i>	81-89
H.A. RASHED. M.R. AL-KIZWINI. B.A. AL-SAAD. Seen and unseen argument in the contemporary ceramic artworks: study of post-modernist cultural system. / <i>Argumento visto y no visto en las obras de arte cerámicas contemporáneas: estudio del sistema cultural posmodernista.</i>	90-101
T.I. RASHID. A.K. ZREYAZB. Relationship between digital media education, the communication content industry and community participation: empirical study. / <i>Relación entre la educación en medios digitales, la industria de contenidos de comunicación y la participación comunitaria: estudio empírico.</i>	102-113
H.K. HUSSEIN. T.S. HAMZAH. A.H. MUBARAK Relationship between semantic and aesthetic dimensions of contemporary iraqi painting and modernity arts. / <i>Relación entre las dimensiones semántica y estética de la pintura iraquí contemporánea y las artes de la modernidad.</i>	114-122
A.T. SALLOOM. Sedative power of poetry: study of Julia Darling's "The poetry cure". / <i>Poder sedativo de la poesía: estudio de "The poetry cure" de Julia Darling.</i>	123-132
M. MAHAMED. S. ZOBIDAH OMAR. S. ERIC KRAUSS. Understanding citizen journalism from the perspective of young journalists in Malaysia / <i>Comprender el periodismo ciudadano desde la perspectiva de los periodistas jóvenes en Malasia.</i>	133-144
I.R. MIRZANTI. A.W. KAUTSAR. D.B.M. SITUMORANG. L. ALDIANTO Entrepreneurship education: process of effect or causality. / <i>Educación para el emprendimiento: proceso de efecto o causalidad.</i>	145-157
M. POHAN. Principle of freedom contracts at a company. / <i>Principio de libertad de contratación de una empresa.</i>	158-166
H. POERNOMO. B.R. SARAGIH. H.S. BUDI. T. SUPRIADI. Corruption prevention using the concept of single identity number in taxation management data bank. / <i>Prevención de la corrupción mediante el concepto de número de identidad único en el banco de datos de gestión fiscal.</i>	167-181

WIMPIE TANGKILISAN. BINTAN R SARAGIH. HENRY SOELISTIYO BUDI. TAUFIQ SUPRIADI. Inconsistency of misusing electronic identity card (e-ktip) data in general elections in Indonesia. / <i>Uso incorrecto de los datos de la tarjeta de identidad electrónica (e-ktip) en las elecciones generales de Indonesia.</i>	182-194
ARIE ADE PRATAMA. RIZKI BRIANDANA. ACHMAD JAMIL. Political marketing on legislative elections in Indonesia: case study in central Bengkulu. / <i>Marketing político en las elecciones legislativas en Indonesia: estudio de caso en el centro de Bengkulu.</i>	195-206
NAJMATUZZAHRAH .SRIHADI WINARNINGISH .SRI MULYANI .BAHRULLAH AKBAR. Research audit quality and its impact on an organization's reputation / <i>Calidad de la auditoría de investigación y su impacto en la reputación de una organización.</i>	207-221
S.D. SETYANINGSIH. S. MULYANI. B. AKBAR. I. FARIDA. Implementation and performance of accounting information systems, internal control and organizational culture in the quality of financial information. / <i>Implementación y desempeño de sistemas de información contable, control interno y cultura organizacional en la calidad de la información financiera.</i>	222-236
MOCH MUBAROK MAHARAM. KACUNG MARIJAN. PRASETYO ADI NUGROHO. Ulama vs. a businessman, which one is more popular for raising electability in presidential elections? / <i>Ulama vs un empresario, ¿cuál es más popular para aumentar la elegibilidad en las elecciones presidenciales?</i>	237-247
N. B. ABU MADI. R. K. AL-KHALILI. Dialectical identity of the female discourse of Shafak's Black Milk, on writing, motherhood, and the harem within. / <i>Identidad dialéctica del discurso femenino de la Leche Negra de Shafak, sobre la escritura, la maternidad y el harén interior.</i>	248-255
MOH. PADIL. Socio-philosophical study of the ideology of Islamic education. / <i>Estudio socio-filosófico de la ideología de la educación Islámica.</i>	256-265
K.A. OMARI. B.M. BANI-KHAIR. Critical and ideological analysis of 1960s american films. / <i>Análisis crítico e ideológico de películas estadounidenses de la década de 1960.</i>	266-274
RULA ODEH ALSAWALQA. Dialectical relationship between terrorism and human security: A sociological approach. / <i>Relación dialéctica entre terrorismo y seguridad humana: enfoque sociológico.</i>	275-285
M. PUDJIHARDJO. DESI TRI KURNIAWATI. ANGGA ERLANDO. Economic development indicators on sharia financial inclusion in the OIC countries. / <i>Indicadores de desarrollo económico para la inclusión financiera de la sharia en los países de la OIC.</i>	286-301

HAMSIR. NILA SASTRAWATI.

Child custody (Hashanah) law problems due to parents' divorce. / *Problemas de jurisprudencia de custodia de los hijos (Hashanah) debido al divorcio de los padres.*

.....302-311

A.KUSUMAWATI. A.U.WUSKO. SUHARYONO. E.PANGESTUTI.

Relational benefits on customer satisfaction: Sharia empirical study in Indonesia. / *Beneficios relacionales en la satisfaccion del cliente: estudio empírico de la Sharia en Indonesia.*

.....312-320

SANA ALI. AYESHA QAMAR. MOHAMMED HABES. MUHAMMAD NOOR AL ADWAN.

Gender discrepancies concerning social media usage and its influences on students academic performance. / *Discrepancias de género con respecto al uso de las redes sociales y sus influencias en el rendimiento académico de los estudiantes.*

.....321-333

S. AL-ALAMI.

Literature from a critical perspective: food for thought. / *Literatura desde una perspectiva crítica: alimentos para el pensamiento.*

.....334-342

U. HAYATI. S. MULYANI. D.E. SUKARSA. S. WINARNINGSIH.

Information system's implementation and its impact on university organization performance in West Java. / *Implementación de sistemas de información y su impacto en el rendimiento de la organización universitaria en Java Occidental.*

.....343-357

WIMAN RIZKIDARAJAT. ANKARLINA PANDU PRIMADATA.

Banyumas local government's failure regarding the garbage management law and social change. / *Fracaso del gobierno local de Banyumas con respecto a la ley de gestión de basura y cambio social.*

.....358-367

N. VIZANO. W. UTAMI. S. JOHANES. A.HERAWATI.

Influence of compensation and career on organizational culture. / *Influencia de la compensación y de la carrera en la cultura organizacional.*

.....368-380

SHOLIH MUADI.

Smoke haze trigger factors in the Malaysia Indonesian border. / *Factores desencadenantes de la neblina de humo en la frontera de Malasia e Indonesia.*

.....381-393

R. JELJELI. S. SETOUTAH. F. FARHI.

Citizen-journalist dilemma between the media freedom and professionalism. / *Dilema ciudadano-periodista entre libertad de medios y profesionalismo*

.....394-406

M. HASJIM. M. HASYIM. T. MAKNUN. A. KAHARUDDIN.

Greeting words among speakers of Makassar ethnic group in Indonesia. / *Palabras de saludo entre hablantes del grupo étnico Macasar en Indonesia.*

.....407-421

DIRECTORIO DE AUTORES	422-426
DIRECTRICES PARA AUTORES/AS	427-429
GUIDELINES FOR AUTHORS	430-432
INSTRUCCIONES PARA EVALUADORES/AS	433-434
GUIDELINES FOR REFEREES	435-436
ACERCA DEL SISTEMA DE VERIFICACIÓN	437



PRESENTACIÓN

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Breve comentario acerca de las restricciones en tiempos de pandemia

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En este primer extra interlocuciones del año quisiera, como lo he hecho en ocasiones anteriores, proponer un tema para discutir en razón de que estas ediciones son variadas y no quisiera limitarme solo a hablar de lo más adelante ustedes podrán revisar según sus propios intereses. De momento bastará con decir que en la presente edición encontraremos artículos desde la educación con estudios de estudiantes en distintas situaciones, estudios de política, Gobierno y algunos incluso de gestión de empresas; una variada propuesta como lo han sido nuestras emisiones anteriores. Entonces, en el ambiente actual, quiero discutir acerca de cómo se nos presenta como normal la reducción de la democracia en tiempos de pandemia. Lo expondré de forma simple y presentaré lo que considero al respecto.

Con el inicio del presente año surge de inmediato la pregunta acerca de qué tipo de año será el que tendremos. Aquella normalidad que se quiso proyectar durante el año 2020 pareciera esfumarse entre tanta contradicción en la administración de nuestros países: toques de queda, restricción en la movilización y a reunión de las personas, respuesta retardada ante necesidades higiénicas, entre otros. Ante tanto dolor y sufrimiento, ante la desolación de la muerte que llegó a tantas partes, sería del más exquisito negacionismo el siquiera insinuar que la situación sanitaria no es tan grave, pero ¿los Gobiernos se han preocupado realmente por la salud de la población?

El uso político que se le dio a la pandemia es innegable. Mientras se aplican toques de queda y cuarentenas fantosmas, se dejó en la total indefensión a las mayorías populares que día a día deben salir a trabajar colmadas de otros cuerpos que de distancias desconocen. La retórica de los Gobiernos omite que las mayorías populares necesitan utilizar el transporte público, que deben viajar por largo tiempo entre contacto físico y uso común del aire, que deben estar en contacto con tantas y tantas otras personas que parecería absurdo no contagiarse. A pesar de que la historia nos advierte de las consecuencias demográficas que tiene no actuar pronto en las pandemias, los Gobiernos solo actúan para limitar la movilidad en las horas de descanso o en los lugares de esparcimiento. ¿Cuán distinto es estar solo en una playa o en el campo a estar colmado de personas en el autobús? Parece ser que las primeras opciones son más peligrosas que la última.

Es acerca de esto que acabo de mencionar que quiero hacer la reflexión desde la educación, porque se nos está mostrando como normal el ejercicio de una ciudadanía silenciada y obediente dentro de un régimen con una democracia lacerada. Se nos presentan como necesarias las restricciones que tenemos, pero no se nos presentan propuestas y políticas públicas para aquellos trabajos que por su naturaleza no pueden realizarse de forma telemática. Entonces las restricciones se aplican cuando las personas salen de sus trabajos en pos de su salud, pero no regulan horarios diferidos para aminorar en contacto en el desplazamiento hacia los puestos de trabajo. En cuanto a gasto público se incrementa el dinero destinado a las fuerzas policiales para “controlar” a la población, pero no ocurre lo mismo con el presupuesto de salud.



¿Será acaso que mayor poder policial implica mejor salud para la población? ¿Será que se interpreta que la pandemia es un berrinche de las mayorías populares que ante la precariedad de los hospitales o al colapso de los mismos termina falleciendo en los casos más graves?

Considero que es necesario discutir de forma seria cuál es la realidad en la que nos encontramos y cómo es que fue posible que vivamos lo que estamos viviendo en términos de reducción de derechos constitucionales. Esta discusión sobre la base de que tenemos jóvenes que hace más de un año no asisten a clases presenciales y están asumiendo la virtualidad como lo normal. El problema que observo en ello es que no se llega a discutir lo contradictorio que es tomar estas decisiones en favor de la salud (insisto en que es algo sumamente necesario), pero al mismo tiempo solo aplicarlas cuando pudiese darse una situación incómoda al Gobierno, por ejemplo, una marcha en contra de la administración actual de alguno de nuestros países. ¿En sociedad necesitamos al carcelero para funcionar o podemos vivir y gobernar en un consenso democrático? Mientras la pandemia sea utilizada en favor de las conveniencias políticas de turno no habrá mucho espacio para este debate, porque por la fuerza se excede a la necesidad sanitaria para instrumentalizar políticamente las posibilidades de acción de las mayorías populares.

Me inclino a responder la pregunta inicial, ¿qué tipo de año tendremos?, desde el escepticismo ante muchos cambios respecto a cómo los Gobiernos manejen la situación. Desde luego que las campañas de vacunaciones influenciarán positivamente en la salud de la población, pero mantengo el recelo en cuanto al retorno a la libertad de desplazamiento con fines no laborales. No me sorprendería que los Estados de excepción y los toques de queda se prolongasen durante todo el año y ante esto se deberá tomar una postura argumentativa. ¿Haremos de cuenta que todo es normal o insistiremos en la discusión acerca de que muchas restricciones son más instrumentales políticas que sanitarias?

Insistamos en la necesidad real de mejorar el sistema de salud y en los estrictos cuidados que debemos tener para controlar la pandemia. Insistamos en que debemos evitar al máximo los desplazamientos, pero también insistamos en lo groseras que llegan a ser las diferencias que se aplican en estos tiempos. Debemos recordar la historia y qué es lo que ocurrió en las anteriores grandes pandemias cuando los Gobiernos con un desprecio enorme por la salud de la población prefirieron proteger a los grandes capitales y no a las personas... Esperemos que esta época no nos acerquemos ni de lejos a las cifras de la influenza de 1918.



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Problem-Based Learning Approach for Elementary Schools

Enfoque de aprendizaje basado en problemas para escuelas primarias

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ABSTRACT

The purpose of the study is to find out and develop a suitable learning model aimed for elementary school learners to ensure a quiet learning environment. This study applied a qualitative and quantitative method and further employed research and development methods. The study was carried out in two different stages; exploration and experimental studies. Meanwhile, through purposive sampling, the subjects chosen for the analysis included 50 learners, thirteen educational tutors, and six people from the literacy program management. The study's result indicated that problem-based learning contributed to the increase in literacy rate in an entrepreneurship literacy program.

Keywords: Problem-based learning, literacy, competency, adult learners.

RESUMEN

El propósito del estudio es descubrir y desarrollar un modelo de aprendizaje adecuado dirigido a los estudiantes de la escuela primaria con el fin de garantizar un entorno de aprendizaje tranquilo. Este estudio aplicó un método cualitativo y cuantitativo y además empleó métodos de investigación y desarrollo. El estudio se realizó en dos etapas diferentes; exploración y estudios experimentales. Mientras tanto, mediante un muestreo intencional, los sujetos elegidos para el análisis fueron 50 alumnos, trece tutores educativos y seis personas de la dirección del programa de alfabetización. El resultado indicó que el aprendizaje basado en problemas contribuyó al aumento de la tasa de alfabetización en un programa de alfabetización empresarial.

Palabras clave: Aprendizaje basado en problemas, alfabetización, competencia, estudiantes adultos.

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INTRODUCTION

Education permits one's access to knowledge, attitude, and skills qualifications, allowing the person to have a meaningful life change (Bandy: 2017). An effort toward education enlargement can provide a better life since it gives people hope (Central Asia Institute: 2017). UNESCO (Unesco: 2015) believes that education, in general, means an effort to develop human potentials into something functional as a response to life's challenges. This is in line with the 1945 Constitution of the Republic of Indonesia article 31 (1), which states that "every citizen has the right to education" and article 28 B (1) which also states that "every person shall have the right to develop him/herself through the fulfillment of his/her basic needs, through the right to attain education and to benefit from science and technology, arts and culture, to improve the quality of his/her life and for the welfare of the human race".

Based on the statements mentioned above, education is a part of human rights that aims to develop learners' skills (Robinson et al.: 2020, pp. 220-241). Education can increase the quality of life of an Individual. On the contrary, with higher illiteracy rates, the situation of a community can be worse. Illiteracy affects the life-chances of the individuals and society at large (Gunawardena: 1997, pp. 595-609) because it deters the development of individual competencies. However, though the low literacy level affects life-chances (Gunawardena: 1997, pp. 595-609), for Indonesia, illiteracy is still among the modern challenges the country faces. There are still many pockets of illiteracy found across the archipelago with low reading skills tendency in several regions. The low reading skill is caused by education inequality (Christine: 2018). It is illustrated in Indonesia's Human Development Index, a summarised measure that examines long term progress regarding the three primary aspects of human development (HDR: 2019). The country's HDI value for 2018 stands at 0.707, automatically shifting Indonesia's status into a high human development category, ranked at 111 out of 189 countries and territories from across the globe (HDR: 2019). Since access to knowledge is an act of education, educational factor and illiteracy are a major which contributes to the low ranking of a country's human resources. It is upon this that the present paper discusses the "problem-based learning approach for elementary schools as an approach to attaining the required literacy competencies by a country." The intention is to describe the efforts made in the struggle to develop a competent citizenry through compulsory education.

As the manifestation of the national movement, an intensive illiteracy eradication effort was applied to target an increase of 50% of adult literacy, i.e., starting those with 15 years old and women, support with the effort to provide equal access to education for all (Jalal & Sardjunani: 2006, p. 131). Thus, the illiterates' educational services have been and continue to be conducted through the literacy education program. Literacy education is an effort to achieve people's fundamental rights of education as a part of realizing human rights. Regarding this definition of literacy, many entrepreneurship literacies programs have been coined and implemented with the desire to empower the grassroots communities. In this paper, the author presents an entrepreneurship literacy program that aims to empower illiterates aged 14 years and above by improving their knowledge, attitudes, and skills like the basics for individual competency development (Maria, 2020, PP. 9-18; Mehboob & Othman, 2020, PP. 1-8).

This paper is based on the fact that in Indonesia, the implementation of the entrepreneurship literacy program is still limited due to the poor strategies and approaches in place. The challenges include: the use of traditional methods such as lecturing during the training and learning process; facilitators-dominate in the decision-making process; the entrepreneurs are limited business knowledge and skills; and there is also limited network, coupled with inadequate capital due to poverty. This study aims to develop a learning model that can empower people's literacy skills and accommodate their business in regards to the conditions.

Entrepreneurship, as one of the empowerment programs, focused on the learners' experience, its basis for success is the content as the significant aspect of the program for business empowerment. From the description above, it is, therefore, assumed that the suitable approach for the literacy learning program is Problem Based Learning. The author investigated to analyze and establish an appropriate description concerning the problem-based learning model for literacy competency development. The study has been limited to how the application of problem-based learning contributes to literacy competency achievement.

LITERATURE REVIEW

The Indonesian Law on Education, states that education is a right of every citizen as a fundamental component of life development despite one's condition. Those who cannot access formal education, for example, still have the opportunity, because the Government has provided three different choices, namely: formal education, non-formal education, and informal education. The three mentioned education subsystems lead to the same national goal of educating the nation's life and improve the quality of Indonesians to realize a society that is advanced, fair, and prosperous (Rosser: 2018).

Additionally, there are more many articles in the Indonesian law on education that further explain the education system and broader literacy competency development. For instance, article 26 paragraph (2), explains that education is aimed at developing learners 'potentials with emphasis on acquiring knowledge and functional skills and developing personality and professional attitudes. Following paragraph (2) is an explanation regarding the content of non-formal education which is further described in paragraph (3) which comprises of life-skills education, early childhood education, youth education, women empowerment education, literacy education, literacy education, vocational training, and internship, equivalency programs, and other kinds of education aimed at developing learners 'abilities and skills. Finally, paragraph (4) describes types of non-formal education such as training centers and colleges, study groups, community learning centers, Islamic study circles or groups, and other education units of a similar purpose and objective. Thus, Indonesia's education is a structured education system that has a similar purpose and function. However, there are slight differences between the formal non-formal and informal education subsystems.

Nevertheless, the learning process of non-formal education is comparable to the formal education process. According to Gagne (Gagne: 1984, p. 377), learning means a changing process in behavior constructed based on the learning outcomes. Driscoll (Driscoll: 1994) asserts that learning is a continuous change in human performance alongside their potentials. Talking about behavioral changes, Davis and Luthans (Davis & Luthans: 1980, pp. 281-290) argue that learning is a relatively permanent change as a practical function of experience. It also means the efforts of experiencing, exploring, searching, and acquiring knowledge on one's own.

This paper focuses on the analysis of literacy skills for competency development in education. Since the present paper looks at problem-based learning in developing competencies of learners to achieve a nine years compulsory education program, the learning modeling concept used is that which is suitable for learner's self-reliance, hence examining the adult learners' concept of andragogy. Andragogy is a Greek word, which means adults and agogos, referring to leading or guiding.

As mentioned in the introduction, this study's focus is gaining literacy competencies for improved capability, which is deemed necessary in the social activities and business life of individuals. The success of a country's development program is at least determined by the citizen's reading abilities. Illiteracy can restrain the country's development agenda; thus, the literacy rates of a country must be solved urgently. Illiteracy is a condition where one cannot write and read a simple sentence found in daily life. Nurhadi (Nurhadi: 2014) argues that literacy is broadly defined as the necessary knowledge and skills required in a rapidly changing world as part of human rights. He further elaborates that literacy is the catalyst for social, cultural, political, and economic and community empowerment participation, as well as a learning facility for lifelong learning (Nurhadi: 2014). Robinson, Phillips, and Quennerstedt (Robinson et al.: 2020, pp. 220-241) refer to literacy as a human right needed to advance society. Illiteracy is a severe pandemic that is a topic of discussion throughout the world, not only in developing countries but also in industrialized countries, since it is the mother of many social evils, including poverty, unemployment, conflict, and pressure, along with social stratification.

The literacy program itself is purposely aimed to improve people's ability, comprehension, and self-adjustment to overcome life challenges (Zein et al.: 2020, pp. 491-523). Generally, literacy seeks to build a society by changing the individual and community by providing equal opportunity and global justice. From this perspective, all parties' literacy issues should become a concern by deploying all resources and methods required. Literacy is also part of the primary education structure targeting a broader society, including the educated and uneducated members. In a further development, conventional literacy education is developed into functional literacy education. According to UNESCO (Unesco:1987), literacy means writing, doing

arithmetic, and doing simple reading in daily life. Meanwhile, functional literacy is defined as the ability to use literacy skills effectively for creating better conditions.

METHODOLOGY

This study employed a mixed-methods research approach that focused on a learning design that aims to improve learners' entrepreneurship literacy skills through problem-solving as one of improving the learners' competencies. For the study's execution, the author applied a few procedures from a research and development method (R and D). According to Gall, Borg, and Gall (Gall et al.: 1996), R and D is a research method to design or improve a product. To be specific, a few elements were borrowed: the exploratory study stage (preliminary study) and the model development stage. The first phase of the preliminary stage was intended to obtain an overview of the problems as well as the resources related to the program. The second stage involved formulating the conceptual design regarding the problem-based learning approach concerning competency standards improvement.

The study was conducted in South Kalimantan, focusing on the selected areas of Banjarmasin city. The subjects were 50 respondents aged between 14 to 60 years, 14 tutors, and six participants in the literacy education program were learning material participants. This study adopted the purposive sampling method to decide the study's sampling, while the data source consisted of primary and secondary data. Primary data were obtained directly from respondents through interviewing and direct observations during the study. On the other hand, secondary data obtained from various data that served to complement the primary data provided by formal and non-formal institutions.

This study was conducted to develop a learning design that improves literacy skills competencies. The application of the design included a series of tests to produce a final and recommend the design. The quasi-experimental method, through pre-test and post-test designs against the treatment-treated trial group, was employed during the test. The preliminary study was conducted qualitatively through exploratory study, conceptual modeling design, conceptual design verification, limited trial, a field test of the design, and evaluation of its implementation. In the second trial, the activities included implementing a revised design using a quasi-experimental pre-test and post-test design in a single-group Pretest-Posttest design. Finally, there was a comparison of the pre-test results with the post-test results in the piloted group without using the control group. The result of the analysis indicated an improvement in the literacy skills of the participants.

RESULTS

The Description of Learning Environment

Similar to formal schools, non-formal schools provide a conducive learning environment that supports the learning process. The system emphasized knowledge construction, and every individual learns actively on his responsibility. Individual construction is believed to be more reliable than groups. However, group discussions were able to solve proposed trial challenges comfortably and in a friendly manner. The response to the process and the performance was based on the idea that a facilitator in the learning process helps to observe the different mindset during the performances; observe the right time to intervene in the activities; position themselves as the learners without actively participated in the process.

To support the implementation of the learning design, several supporting tools were established, such as the open-ended bank of problems, lesson plans consisted of Problem Based Learning principles combined with a cooperative approach, learning materials that addressed everyday issues, and learning assessments that recognized the necessary literacy skills of the learners.

The Planning Step

The steps taken in preparing and planning an entrepreneurship literacy program using the problem-based learning design included research coordination with the managerial partner, tutor training, learning program preparation, requirements observation, and syllabus along with tools and teaching materials preparation. First, the study began coordinating time, schedule, subjects, curriculum, media, and learning method with the literacy program party.

The Implementation Step

The implementation of the problem-based learning design involved learning programs and learning management. The learning program, widely known as curriculum, contained learning strategies, learning materials, media and facilities, and learning evaluation. On the other hand, learning management was strongly influenced by the competency of learning tutors, managerial crew, and citizens. More importantly, the literacy program was conducted for two months. Problem Based Learning applied in entrepreneurship literacy program started with a real problem associated with mathematical concepts that will be conveyed. After that, all of the information gained through a review of the materials and the teamwork to solve the given problems. During the practice, the implementation focused on two main components, that is learning support and learning management.

The Evaluation Process

In most cases, the entrepreneurship learning assessment procedure referred to the Technical Guidance of Literacy Education Assessment established by the Directorate of Community Education, Directorate General of PNFI of the Indonesia Ministry of Education (Abdurrahman: 2020). However, assessment in this program was performed by the tutor during each stage or even the practitioner of the program. As for the evaluation process, the following points were the element which mostly included in the assessment process: learning evaluation, learning outcomes, the program's objectives, the principles, the evaluator, assessment aspects, assessment tools, certificates, and mentoring.

The Effectiveness of the Learning Design

Based on the 50 people sample, the pre-test score had an average of 11.05, with a standard deviation of 3,942. After the implementation of problem-based learning, the post-test score was 14.58, with a standard deviation of 3,500. The result proves that problem-based learning design has a significant effect on the literacy rate in Banjarmasin. In other words, the implementation of the problem-based learning model was successful. The correlation coefficient between the learning score before and after the employment of problem-based learning obtained value equal to 0,890, and since $\alpha = 0,05 > \text{Sig } 0,000$. It means the significance is at a 95% confidence level. These results point out that entrepreneurship literacy skills depend on learners' improved competencies.

DISCUSSION

Entrepreneurship literacy education was an activity to enhance individual and group productivity through achieving necessary literacy competencies. The program's intended objects were people who have completed and gained essential literacy competencies, mostly adults who contrast to children. Besides, the learning strategies conducted to achieve the learning objectives were supported by the literacy education principles, which are: Local design, Local context, Partnership, and functionalization. Apparently, by looking at these four principles, literacy learning was inseparable from an adult's daily life, so that literacy learning materials were functional for each learner. Thus, a suitable learning method refers to a method that can develop

learners' personalities in the right way. It is illustrated by the ability to express opinions, participate actively, possess high motivation, and be active in doing assignments, whether individually or in groups.

Central Asia Institute (Central Asia Institute: 2017) argues that the learning method can be explained through systematic procedures to teach adults to achieve the intended learning objectives. The literacy learning method applied during the lesson acted as an effort to simplify the process. It is in line with Bandy, J. (Bandy: 2017) statement regarding the andragogy approach and curriculum. He also mentioned that all strategies and methods are fundamentally right and can be adapted by the tutor during the lesson; yet, none of them was perfect since each strategy and method have its advantages and disadvantages. By now, there was a tendency to change literacy education to become more learner-centered, especially to scrutinize people's needs (Brookfield: 1984). Therefore, literacy education must prepare learners with extensive life knowledge and skills.

To discover the precise demands of citizens towards literacy education, it was necessary to employ an appropriate model based on literacy learning principles, such as problem-based learning. According to Jalal and Sardjunani (Jalal & Sardjunani: 2006, p. 131), problem-based learning is qualified with several characteristics: problem-oriented and tutor as a facilitator rather than the teachers. Although problem-based solving was not an entirely new approach, the interest in the approach was progressing rapidly, especially for democratic societies and grassroots communities (Nurhadi: 2014; Alam & Shakir, 2019, PP. 16-21). The problem based solving design was a part of the educational model established by Piaget and Vygotsky using the theory of constructive learning. The basis of this theory was the assumption that knowledge is the result of social construction. Humans constructed their knowledge through their interactions with objects, phenomena, experiences, and environments HDR. (HDR: 2019). Through problem-solving design, the knowledge possessed by citizens occurs through social interaction. Knowledge itself consists of two different perspectives. First, spontaneous comprehension is gained from daily life experience, while the scientific sense is derived from the formal learning system that is logically defined on a broader system.

In this study, the learning outcomes were measured by evaluating the effectiveness of the problem-solving design. By measuring its effectiveness, the result points out whether this learning design has worked or not—competency development based on the measurement outcome in learning used much by employers. Just like Gagne (Gagne: 1984, p. 377) mentions, learning means a changing process in behavior that is constructed based on the learning outcomes. Utami and Sabri (Utami & Sabri: 2020, pp. 1-20) believes that the problem-solving method is not limited to teaching alone, but also includes critical thinking, which is a particular component of job performance. This influences one's effectiveness, which is considered as the value of achieving a goal. Ideally, the effectiveness levels are expressed with specific measures. Effectivities contain an understanding of the occurrence of the desired effect or another effect. If a person commits an act with a specific desired intention, then the person is said to be effective if what he causes the desired consequences.

Effectiveness refers to the ability to achieve set goals. It is also concerned with the benefits of the obtained results, the level of power, as well as the client satisfaction level. The effectiveness of problem-based learning has a significant influence on improving entrepreneurship literacy competence based on the statistical test. The results of the competencies were measured on the knowledge and skills aspects, while the attitude changing did not include in the measurement. Bloom explained in his learning taxonomy, three different learning outcomes: cognitive domain; sufficient domain; and motor skill domain.

The analysis results showed that entrepreneurship literacy competence using problem-based learning has more excellent value compared to conventional learning. At the same time, the result of the analysis also acted as achieved competence. Spencer and Spencer (Spencer and Spencer: 2008; Umejiaku, 2020, PP.24-34) categorize competency in two forms: threshold competencies and differentiating competence. Threshold competencies are the essential characteristics to become competent in a job but not to distinguish from the average, whereas differentiating competence distinguishes learners who have advance skills from the rest of individuals.

CONCLUSION

The purpose of the study was to develop a learning design suitable for improving the learners' literacy competencies. Literacy means the ability to read, write, and do arithmetic and reading comprehension regarding the materials and symbols—the implementation of problem-based learning involved in planning, implementation, and evaluation stages. The planning stages outlined the research coordination with the managerial crew, literacy tutoring, learning program preparation, requirements observation, all syllabus, widely known as lesson plan preparation alongside teaching materials and facilities preparation. Then, the implementation of learning took place in the classroom, similar to formal education. On the other hand, the implementation of PBL was set in a learning program and learning management. The curriculum contained learning strategies, learning materials, learning media, and learning evaluation, while the management of learning was strongly influenced by the ability of tutors, practitioners, and adult learners. The evaluation was done by assessing all the learning outcomes.

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Life Selling and Buying in the Diamond Panning Tradition in Banjar Community

Compra y venta de vidas como tradición del lavado de diamantes en la comunidad de Banjar

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ABSTRACT

The study aim to explore the diamond panning activity in Banjar society. Research data were collected using methods of observation, interviews, questionnaires, and documentation through descriptive and phenomenological approaches by applying structural theory. Results are: First, the practice of diamond panning that occurs in the Banjar community is rooted in the teachings of Islam with nuances of togetherness, kinship, and loaded with benefits. Second, data is found that illustrate the necessity of carrying out ritual activities before panning activities. Third, judging from the aspect of Shirkah, the preaching case of diamonds is highly donated by a sense of kinship and help.

Keywords: Diamond panning tradition, Banjar community, pamali, life buy and sell.

RESUMEN

El objetivo del estudio es explorar la actividad de cribado de diamantes en la sociedad de Banjar. Los datos de la investigación se recolectaron utilizando métodos de observación, entrevistas, cuestionarios y documentación a través de enfoques descriptivos y fenomenológicos. Los resultados son: Primero, la práctica del lavado de diamantes que ocurre en la comunidad de Banjar tiene sus raíces en las enseñanzas del Islam cargadas de beneficios. En segundo lugar, se encuentran datos que ilustran la necesidad de realizar rituales antes de las actividades de barrido. En tercer lugar, a juzgar por el aspecto de la shirkah, es altamente donada por un sentido de parentesco y ayuda.

Palabras clave: Diamond panning tradition, Banjar community, pamali, venta y compra de vidas.

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INTRODUCTION

Before Islam came, belief in animism, dynamism, and Hindu-Buddhist teachings had developed in Indonesia. Hasan et al. (Hasan et al.: 2018, pp. 306-312) noted that there are five believes in Indonesia, which grows, develop, and change. As time goes by, those beliefs disappeared and were replaced by Islam's role. We still can see those beliefs in some areas with a majority Muslim population. Pluralism developed nationally, it makes the Islamic values and law then became a reference in several areas, including the Banjar community in carrying out local traditions.

Banjar community is known as a religious community. The percentage of Muslim people is 99,5% (Mujiburrahman: 2017, pp. 145-174). They make Islamic law a basic reference in dealing with various kinds of problems that occur. The strong influence of Islam in the Banjar region makes the Banjar community in any activity always associated with Islam. It is reasonable if then the Banjar society is identical to the Islam religion.

The identification of the Banjar community with Islam is nothing but a form of social idealism that reflects a basic social bond. Even when the practice of Islamic values is carried out by non-Banjar tribes, such as Ngaju, they are still associated with Banjar and Islamic social practices. Many things in Banjar people's behavior can be relied on by reference to hierarchical values. Based on the tendency of reference sources of social behavior, the function of Islam by the Banjar community eventually becomes a symbol and identity that distinguishes them from other groups of people who still adhere to their ethnic or religious beliefs in various aspects of life (Budiman et al.: 2019, pp. 7-13).

The Banjar community found several legal cases related to local traditions, such as panning for diamonds or mining for diamonds carried out traditionally, especially in the Cempaka area (Banjarbaru) and other traditional panning areas. Towering diamonds itself has become a culture, even the livelihoods of the Banjar people. In the case of getting diamonds, as with other traditions, many values take the form of prohibitions called *Pamali* (Akhlik et al.: 2019, pp. 121-130), as well as several issues related to Islamic law, such as ceremonies performed before the process of getting diamonds, giving offerings, the system of revenue sharing, life buying, and selling, and so on.

In Banjar language, it means guilty of doing something that is prohibited, taboo, or taboo. *Pamali* also means a ban based on local customs, customs, and wisdom (Yulianto: 2019, pp. 1-13). Thus, the main problem in this study relates to the social description of the diamond-panning tradition. It also discusses the argument underlying the diamond-panning tradition in the Banjar community and the perspective of Islamic law on the tradition of diamond-panning in the Banjar community. Thus, through research, certain matters relating to the law of the process and traditions of the Banjar community in getting diamonds will be answered with certainty.

LITERATURE REVIEW

The study of the perspective of Islamic law on the Mu'amalat case about the local traditions of the Banjar community in terms of getting diamonds has not been done much. Existing research in general, not yet fully making Mu'amalat cases or problems getting diamonds as objects of study.

1. Malincrodt (1928) has researched customary law in Kalimantan. His dissertation, entitled "Adatrecht Van Borneo," focused more and more on Dayak customary law, while very few highlighted and touched on Banjar customary law.
2. The IAIN Antasari Research Team researched in 1980, focusing on the study of customary property inheritance law in the Banjar community, namely "Inheritance in South Kalimantan in the Perspective of Islamic Law." It concludes that in the case of the distribution of inheritance, the Banjar community was guided by the prevailing adat, for example, regarding shared assets or contradictory assets and the provisions of following Islamic law.
3. Ahmadi Hasan (Hasan: 2009), in the dissertation, discussing "Badamai Culture: Interaction of Islamic Law

with the Law of Culture in Banjar Communities," concluded that Badamai (Islah) conducted by Banjar people in various aspects of life, can be used as a form of resolution of legal disputes amid society. Thus, the "Badamai" tradition is in line with positive law.

Based on some results of the research above, it was concluded that this study with the specifications of the study, the view of Islamic law on diamond panning cases, namely the activity of panning diamonds in the local traditions of the Banjar community, profit-sharing system, and life buying and selling traditions that occur in it differ from previous studies. This research can add to the discussion of studies that have been carried out by their fields.

THEORETICAL FOUNDATION

Culture ('urf)

Humans are social creatures which are naturally live in a society. As social beings, human life requires the existence of other humans who together live in a society. In social life, consciously or not to meet the needs of human life are always related to one another. It is the association of life where each person does an act concerning others that is called *Mu'amalat*. The forms of *Mu'amalat* (relations of interest) that have become customary and have been ongoing (constant) in the midst of society are called al-'urf or traditional.

This definition is almost the same as the definition put forward by Ibn 'Abidin and Ahmad Fahmi Abi Sinnah, namely: "Al-'Ādah and al-'urf is something that has underlie the soul through thought received by the holy instincts. " In the context of the use of the Usul fiqh theory that al-'urf is equivalent to al-'adah. This is based on the understanding of the two words that carry the intention of something that is done routinely, which eventually becomes a custom that can be accepted by pure instinct. On the other hand, there is an opinion that distinguishes between al-'urf and al-'adah, such as Ahmad Fahmi Abi Sinnah. According to him, al-'adah was broader in scope if it is compared to al-'urf. In other words, al-'urf is a branch /subpart of al-'adah (Sinnah: 1974).

Al-'urf as a tradition (habit) for a society that runs continuously and is accepted by the community as a binding agreement is based on the Qur'an and hadith and has some basic provisions.

Sinnah (Sinnah: 1974) argued that the pillars of al-'urf come from the social activities of the community formed based on the needs of the conditions. While Al-Alafi sees it from a different dimension, arguing that before a habit becomes al-'urf, it is necessary to fulfill several criteria of harmony, which includes two forms, namely external and internal harmony (Alafi: 1988).

Islam and Banjar Community

Banjar people (Urang Banjar), for many years, are known as ethnic who are smart in trading and have strong life principles. Urang Banjar or Banjar people or ethnic Banjar is a name for residents who inhabit areas along the coast of South, Central, East, and Central Kalimantan (Nadhiroh: 2019, pp. 246-273). The term "Banjar" itself is found in the *Hikajat Banjar* with the origin of "Banjarmasih," which is generally used to refer to "Banjarmasih Land."

Urang Banjar at least consisted of Malay ethnicity as the dominant ethnic group, then added with elements of Bukit, Ngaju, and Maayan. This ethnic integration gradually led to cultural integration. The Malay element appears to be dominant in the Banjar language, the language used by Urang Banjar. Islam has been a feature of Banjar society since centuries ago. According to Abdurrahman & Abduh (Abdurrahman & Abduh: 2019, pp. 43-64), Banjar people have been in contact with Islam since the 16th century. Islam has also become their identity and distinguishes it from the surrounding Dayak groups.

In this context, the term Banjar is not just a political, ethnic, and sociological concept, but also a religious or Islamist concept. With this religious identity, Banjar people are usually distinguished from Dayaks, who live in rural areas that are generally not Muslim.

The Islamization process in Banjarmasin produces an identity for the Muslim community (Rochwulaningsih et al.: 2019, pp. 71-79). The attachment of Islam to the Banjar community makes the Banjar community a religious community. Indeed, the majority of the community adheres to the religion of Islam and even tends to be fanatical. In the past, Islam occupies an important position. Aside from being a belief embraced by the Banjar people as royal citizens, it is also the only source of the Islamic law that applies throughout the kingdom.

In the historical context, the concept of reducing Islamic law itself had already been applied to the archipelago, hundreds of years before the arrival of the Dutch. According to Bakry and Gunawan (Bakry & Gunawan: 2018, pp. 113-125), the application of Islamic law in the archipelago at the beginning of its development through three processes: first, the decision of the Islamic kings of the archipelago. second, the decision to use Islamic law by religious leaders, and third, the collaboration between the two parties.

METHODOLOGY

Approach

This research uses a descriptive qualitative method with a case approach observed through the study of Islamic law. This method uses structural theories and is used in data collection activities, and is selected according to the need to achieve the goal, which is to obtain exposure. Its application is carried out to study society's problems, the procedures that apply in society, and certain situations. It is including the relationship of activities, attitudes, views, and processes that are ongoing and the effects of a phenomenon. Since this research focuses on the phenomena that occur in the Banjar community from the Islamic legal theories point of view, it belongs to the realm of non-doctrinal law research. It is a study of laws that are conceptualized and developed sociologically as an empirical symptom in life.

This approach's choice is based on the consideration that the Syirkah activity in the Banjar community's local tradition, which is applied in the panning case of diamonds, is a phenomenon that occurs and applies in the Banjar community to be carried out studies and studies based on Islamic legal theories. This is intended with the hope that the phenomena that are applied in these cases can be known, both to various forms of activity and to the provisions and clarity of the law.

Location of the Research

This research focuses on the study of diamond panning activities in the Banjar community's local traditions, profit-sharing system, and life buying and selling traditions as phenomena that occur in diamond panning communities. The location chosen in this study is the Cempaka Subdistrict of Banjarbaru City, South Kalimantan, with a focus on diamond panning cases. The selection of the Cempaka region as a location in this study is based on the consideration that the tradition of panning for diamonds has given rise to unique cases that can be examined through approaches or legal aspects according to the Islamic view. The example is related to local traditions in panning for diamonds, the system of sharing the results of panning for diamonds, and life sell and buy that happens in a diamond panning community.

Data Collection

Data collection was carried out using interviews, observation, and documentary techniques. Interview techniques are carried out on the perpetrators and informants to obtain information or data needed in this study, especially data and information that have not been found or have not been described in the observation technique. This is intended to be able to find complete and valid data and information following what is expected in this study.

The author's observation technique is used to look directly at the case and the whereabouts and the environment in which this case occurred so that thus all data and information needed in connection with this research can be obtained. This is intended as an effort to be a material to strengthen data and information

about the problem under study, which in this case, is the case of diamond panning that occurs and prevails among the Banjar community. While the documentary technique is a technique in a study, documentary data is a necessity, especially if it is associated with certain social phenomena in a society that has been documented in several writings, both through research results and other writings.

Data Analysis

The data collected in this study were analyzed qualitatively using an interactive analysis model. There are three stages in conducting the analysis using an interactive analysis model: data reduction, data display, and conclusion drawing/verification. Data reduction is the process of selecting data; that is, the data needed is collected, and the data that is not needed is discarded. Data display is the stage where researchers sort through the data and group them according to the formulation of the problem that they want to solve. While the last stage is the conclusion drawn is the stage where researchers conclude based on data that has been grouped.

RESULTS

Diamond Panning

The diamond panning means searching for or mining diamonds in both traditional and modern ways (Azkia: 2018, pp. 59-69). In traditional events, panning is done by separating sand, soil, and diamonds using a simple tool called *Dulang* or *Lingangan*. Because of that, the job of finding diamonds is called panning or *Mendulang*. Meanwhile, the person is called *Pendulang*.



Figure 1. A person doing Melinggang or diamond panning.

Dulang is a traditional tool that functions to separate grains of sand and soil from diamonds by hanging them on water. This tool is shaped like a 'caping' made of ironwood (ironwood) or orange wood. The process of getting diamonds itself is called panning. The new diamonds obtained from the pan results are called "Galuh" or "Si Galuh."

Why is it called "Si Galuh"? According to the belief of diamond miners who use traditional methods, diamonds can only be obtained if they are sincere and work gently, and follow the provisions. They likened diamonds like a girl. So it must be persuaded, loved, and pampered, like treating a human child. If treated harshly and in violation of taboos or farewells in panning, the "Galuh" is also reluctant to approach and let alone enter the panning barn. According to Nengsih (Nengsih: 2019, pp. 201-210), Pamali also means to be

careful when working. Besides, according to some Banjar people, Pamali is considered a myth because its presence is believed to be a hereditary belief that is sacred and should not be violated.

Pamali is local wisdom or traditional expression of Indonesian society where the meaning of Pamali is spread in several regions (Abdullah et al.: 2018, pp. 951-963). They have meanings that are close to each other. In the Bajo community, Pamali is a taboo that cannot be done to preserve nature (Basri et al.: 2016, pp. 63-67). In line with that, the Baduy community also applies a prohibition rule called Pamali to protect the forest, ensure the continuity of farming, and things related to nature (Juansah: 2019, pp. 36-56).

The process of diamond panning by panners is done in several stages. The first stage is observing panning locations which, in their belief, land or location is considered good and contains diamond grains if the land contains rocks/gravel; the land contains *Titimahan* (clam colored stones such as lead); the land contains *Abur* stone (shiny black stone and the size of corn kernels); and or the land contains "agate" (a stone used for the ring).

The next stage is to ask smart people (commonly called *Malim*), those who are trusted by the *Kasyaf* community, or those who have a sixth sense to see the unseen world. They can detect the existence of diamonds. Their goal to ask a *Malim* is to ensure that the location or a land panned does indeed contain diamonds so that the working area for panning is not too large. After it is confirmed that the land contains diamonds, the tradition usually carried out by panners (miners) holds a ritual or ceremonial salvation. The goal is to get a blessing and avoid things that are not desirable (distress) during the panning process. A salvation ceremony is a ceremony that people hold to ask for safety and gratitude for the life given (Almu'tasim & Hendrajaya: 2020, pp. 431-460). Ceremonies to ask for salvation are usually performed on certain occasions.

Several conditions must be met in this ritual. For example, the community figure or the priest who leads the event is a person who is close to Allah (*alim* or religious knowledge), hoping that his prayers will be answered by God. Then, this ritual must be performed on the land that has been designated a diamond panning area. That is, they beg for salvation for the miners to avoid all distress. When the ritual is performed, white incense or incense must also be provided, which is intended to give off a fragrant scent around the panning area, so that the genies that come to the area are only good jinns or spirits that do not disturb humans. It is because good jinns are identified with scents that are fragrant while the genie is not well identified with an unpleasant aroma.

Next, those who carry out the ritual or salvation of the pan are also required to provide fragrant oil, provide *Kambang* or flowers, consisting of jasmine and white *Cempaka* flowers, providing *lakatan* (glutinous rice), providing *Hintalu Hayam kampung* (chicken eggs), provide traditional Banjar (cake) pawns, such as white and yellow *apam*, *pucur*, and *Lamang*. According to their belief, all that is provided is to prevent interference from evil beings (*jinn*).

Panning activities are usually done in groups. One group consists of 3-5 or more people (for traditional panning). Everyone has their respective duties. Some are in charge of making and digging holes, transporting excavated material to the panning site, and others are tasked with panning the material that was transported earlier. Usually, a sort of tent will be installed in the panning area to avoid the heat of the sun. In the system of searching for diamonds in groups, this is usually the results obtained are shared evenly to everyone in the group, which, although this provision is not standard, usually carried out as such, or can also depend on the mutual agreement when starting the panning work (Uwajumogu, Nwokoye, Ogbonna, & Okoro, 2019).

Also, some groups specifically collect the results of these miners who come directly to the mining location. The group is called the diamond gatherers. Usually, these people consist of rich people who have capital, capital, and other people's capital. These diamond collectors or buyers who are called by panners are called *Pambalunggu*. The cultivator usually buys diamonds directly from the panners at the panning site. Besides, sometimes they also trade with fellow practitioners. The profit they get depends on their ability to offer the diamond to the buyer. According to miners, if the diamonds they can sell directly to interested ones, they usually get more profit. Still, if sold to a store, the shop owner's price is cheaper, because the shop already

knows its standards and the shop also wants to make a profit by reselling it to other buyers (Razzaq, Maqbool, & Hameed, 2019).

After diamonds have been found, either manually or in a modern way, the first thing to do is rock them. This is assumed as if the actions of the person who pet it love him as much as when pet a baby, then read blessings and suck (put the diamond in the mouth), it was deliberately done so that the diamonds that have been obtained do not just disappear or disappear.

This is motivated by the belief or belief of some diamond miners that diamonds are closely related to the supernatural. So, if they are not weighed first when obtained, it is feared that the diamonds may disappear because they are taken back by supernatural beings. This tradition can be dialogue again with Islamic teachings because, according to some people, such beliefs and beliefs include deviations. The reason is that the success or failure of an endeavor is solely a provider of Allah (Surah Ali Imran 37, al-Ankabut 60, and Ash-Shura 12). However, for panners, the tradition is only an attempt to keep the diamonds that have been obtained.

The panning area is not just a place for miners to hang their hopes for a decent living. But it is also a place to nurture and instill honesty and togetherness in both joy and sorrow. The work of panning for diamonds itself is not light because it is usually in panning for diamonds. Several groups consist of several people. They work in groups with profit-sharing agreements, including with the capital owners who fund their panning activities. This profit-sharing system is referred to as Abain, the distribution of results obtained between landowners or dug holes, suction machine owners, hole diggers, and Pelenggang (diamond miners). Two ways are determined in the profit-sharing business pan. First, the group's agreement related to diamond panning at the beginning of the panning activity is to be done. The division is 20 percent for landowners, 40 percent for machine owners, and the other 40 percent is shared equally for all working group members, or 40 percent for landowners, 40 percent for machine or capital owners, and 20 percent for miners. Second, with a strikethrough system, i.e., each panning gets one streak and a machine, and the land also gets one streak. If the landowner or machine participates in panning, he gets a portion of a strike, meaning that for the landowner or machine, the total portion received is three strikes (the owner of a single-stroke engine, and his participation in the process of writing a scratch). Meanwhile, the Shirkah system is carried out based on kinship and trust.

In this case, the yield sharing system can be grouped into the *mufāwāḍah* Shirkah. The law of Shirkah *mufāwāḍah* in this sense, according to An-Nabhani is permissible. Because each type of Shirkah is valid when it stands alone, it is also valid when combined with other types of Shirkah. It's just that the rules determined by Islamic teachings regarding the number of parts that must be accepted by the parties are not under what is done by the parties associated with this panning activity. Therefore, any form of cooperation in customary law will always start based on the psyche, family, and help in harmony with the behavior and personality of the Indonesian people who always prioritize cooperation, cooperation, and concern for others (Hadikusuma: 1982). It is in line with the QS. al-Maidah 2.

In the mining area, miners are prohibited from talking about taboo and bad things, especially doing despicable or cheating; the culprit can get bad luck or misfortune. According to Adi, although diamonds are small and can easily be tucked into a miner's body, it is strong. It is believed that at any mining site, it is forbidden to commit disgraceful actions. Both in the form of words and deeds, all miners must be honest. This belief makes all miners obey all the rules that have been set, and there is no desire to cheat by hiding the diamonds obtained. Therefore according to Iwan, if one of the miners gets diamonds, he usually shouts immediately to get the diamond that is sought.

Furthermore, the group leader immediately secures the diamond and shares the results after they finish their work. The consensus is then made. In this division, no suspicion or mutual disappointment over the division made by the head of the group. Even though the distribution was uneven. According to Adi, working in diamond panning is a job that depends on fate, if the fortune is good, the panners who get good results can go to the pilgrimage. According to Adi, even though their work was just waltzing and gaining, they had great

faith and motivation that their destiny would change, and the desire to carry out the pilgrimage could be achieved.

In reality, even though panning for diamonds is hard work that has been done for a long time, the miners' economic life is not as bright as the sparkle of diamonds. Generally, diamond miners are not rich, and their lives are very mediocre. There is not any luxury furniture in their households. The struggle and hard work of the miners all this time is like chasing the shadow of something uncertain. According to several customers at the mine site, it is not uncommon for weeks and even months. They may not get any results. This means that during this period, the miners could not bring money home to meet their family's needs (Sampson, Udoh, Sampson, & Abraham, 2019; Aram Hanna, 2020).

Uncertain income makes the lives of most miners, unlike the diamond sparkles. Some of them live below the poverty line. They are often unable to send their kids to get higher education; furthermore, getting the proper amount to fulfill their daily needs is sometimes also hard. They have a lot of difficulties in life. It is not only because every time they go panning, they may not get diamonds, but the main cause is that the panning work is valued very cheaply by the leisure people. For example, people who finance or provide loans for the living needs of the miners in their group during the time or work panning done. Thus, these leisure people who bear (provide loans) all the costs of exploitation of diamond panning for the fulfillment of the living needs of the workers in their group during the panning process.

Outside of panning activities, it is not uncommon for these panners to often help out in spare houses, as their service to their employers as compensation for their loans. On the other hand, the spare people themselves sometimes get their business capital from diamond traders or buyers (brokers) who later have the right to buy diamond grains from the miners who have not been touched (rubbed). In many cases, the traders or buyers are the parties who get more benefits from the circle of diamond washing activities.

Besides, related to the tradition of panning for diamonds, it is also found a myth that developed. It is said that panning is a "hot" job. That is, no matter how much money is obtained from the pan's results, then the money is always volatile and quickly runs out. For example, the discovery of diamonds "Trisakti" as one of the largest diamonds in the world should be able to make the discoverers (panners) prosper for life, maybe even to their children and grandchildren. However, after they had a few moments to enjoy and taste a more life good and pilgrimage, the inventors (panners) are again poor. It is said that the last few of them became porters in Martapura Stone Market.

These myths then led to the many requirements that must be met. It also includes rituals performed before or before the panning process begins. On the other hand, several taboos must be avoided during the panning process. If abstinence is breached, it is believed that diamonds cannot be obtained. Even if the diamond has been obtained, the diamond can disappear and return to its original place. For this reason, miners must treat diamonds like living things that can breathe and move, come and go, have hearts, and have feelings.

Many myths develop around diamond panning activity. In general, these myths are summarized in Pamali, namely several prohibitions, taboos, or taboos that must be maintained and avoided by miners, both before, during, or after the diamond-panning activity is carried out. As for the provisions which are never violated or are Pamali when panning for diamonds is carried out, the example is Pamali to call a diamond with its real name. The diamonds must be called "Si Galuh" as a sign of respect, no dirty or dirty words because dirty or dirty words make the watchman of the panning area angry or offended. It will disturb the workers; no daydreaming, because diamonds are considered to have good spirits, so no daydreaming is allowed in matters of the world; miners must not defecate small or large or defecate in a panning hole. If done, the diamond will run away, disappear, or move to a cleaner place. The panning body must be clean from unclean and immoral things. It is because if the panning likes immorality, diamonds are reluctant to approach.

Life Buying and Selling

For the Banjar people, "life buying and selling" is the sale and purchase of goods by two people who bind a contract to transfer rights from the seller to the buyer. But the right to transfer here is only temporary. It means, canceling the period that has been determined by both parties has expired, and then the buyer is obliged to return the goods that have been purchased by the seller. Terms and Conditions after ordering, the seller approve the purchase price compilation of the sale and purchase agreement carried out without providing any additional. At the same time, the benefits of the goods become buyerszul.

This "life buying and selling" activity is motivated by the existence of a sense of togetherness and kinship in the Banjar community. Each wants to share and help others in difficulties and ask for help. To authorize a transaction that requires a contract that is not required usury. If the transaction is bound by a loan agreement or a pawn, it will be related to the use of mortgage goods considered usury. This is because buying and buying mean ownership rights and benefits that make full use of the buyer.

The word "life buying and selling" is used because these buying and selling terms and rules are determined by both parties conducting the transaction. Related, the two parties conducting the sale and purchase transaction are still alive. This sale and purchase do not end or end the compilation of consent granted. However, this sale and purchase will decide at a predetermined time.

DISCUSSION

Diamond Panning

The process of diamond panning work in a modern way by using a tool or machine begins by placing a water suction machine close to the land to be excavated. After that, put the soil suction machine on the location of the land to be dug. Then the vacuum cleaner and the vacuum cleaner are turned on simultaneously. Every mining process is carried out carefully because if a wrong move can endanger the environment, also the safety of the miners themselves. Not only through water, but pollution has the potential to occur through the used rock, which is broken to wash diamonds (Beaudoin et al.: 2017, pp. 6083-6086).

Life Buying and Selling

"Life buying and selling" or "Sanda Life Buying and Selling" conducted by the Banjar community is similar to buying and selling, which uses a grace period called a bay 'al-Wafa.' Bay 'al-Wafa' is a transaction (contract) where the seller says to the buyer, 'I sell this item by way of debt. I owe you the debt that you gave me with an agreement (promise) if I have paid off the debt, then the item back to being mine again' (Jurjani: 1238).

CONCLUSION

First, the practice of diamond panning that occurs in the Banjar community is rooted in the teachings of Islam, which are loaded with nuances of togetherness, kinship, and charged with benefits. This activity is also the result of the ijihad of the ulama or community leaders in the context of the spread and propaganda of Islamiyah. However, the efforts of the Ulamas were then misinterpreted and misused by subsequent societies by making these traditions a belief and necessity that could provide help and protection to them, likewise in the case of life buying and selling, which was originally by the scholars used as a means to help people who need help. Furthermore, this fact is used as a means to benefit certain parties.

Second, in the case of diamond panning that occurs in the community. Found data that illustrates the need to perform ritual activities before panning. Examples are ceremonial salvation or provide various types of food as offerings. It is believed that the miners will always be safe and not be disturbed by spirits. Besides, if they want the gains or successes as they expected, they must avoid talking dirty and cheating among fellow

members of the miners. It is done as an effort of the scholars and previous community leaders in carrying out Islamic da'wah in spreading the teachings of Islam during society. It's just that the next community makes these things as a condition that must be followed and carried out in conducting diamond panning activities. They do it in the hope of getting the blessing and the results of an adequate match as they wish.

Third is seen from the Shirkahny aspect. This diamond panning case is very much donated by a sense of kinship and the desire to help. This is in line with Islamic teachings that have accumulated in the Koran and Hadith. While from the aspect of the profit-sharing system, there is no equal distribution even though it has been done based on the agreement of all parties involved. However, it is still more profitable for landowners or capital owners. The results sharing system, which is 20 percent for land or landowners, or 40 percent for machine owners, and 40 percent is shared equally for all group members. Another division is 40 percent for landowners, 40 percent for machine or tool owners, and 20 percent for workers. This distribution practice is more beneficial to the landowner and the machine owner who gets two parts. Meanwhile, the other panners only get one piece each.

Fourth, concerning life selling and buying, that occurs at the panning location can be classified in the form of special trading. It is a development of the sale and purchase of Wafa 'because the sale and purchase of objects that are used as objects of the sale and purchase do not necessarily fully transfer rights from the seller to the buyer. In this sale and purchase, there are two forms of contracts attached, namely, on one side as a sale and purchase agreement and, on the other hand, as a pawn agreement. But both of these contracts are impure contracts (they are not a sale and purchase agreement because the goods that are contracted do not necessarily transfer rights to another party), nor are the pawn contracts (because of the contract of buying and selling). Therefore, buying and selling like this includes buying and selling that is prohibited by religion.

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Establishment of Village-Owned Enterprises Legality Process in North Sumatera

*Establecimiento del proceso de legalidad de las empresas de propiedad
de la aldea en el norte de Sumatera*

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ABSTRACT

This paper aims to find out the number of village-owned enterprises that have problems with legality and knowing how the position of the village owned enterprise established without using village regulation. The research method is normative legal using the principles of the right approach. This study sampled thirty village-owned enterprises. Data collection in this study is through interviews, observation, and documentation techniques. It can be concluded that the establishment of 27.6% of the village-owned enterprises do not have legal basis or do not meet the legal aspects. From these findings, practical strategic steps are essential to avoid continuing mistakes.

Keywords: Village-owned enterprises, business legality, small and medium-sized enterprises, north Sumatera.

RESUMEN

El objetivo del estudio es averiguar el número de empresas pertenecientes a la aldea que tienen problemas con la legalidad y saber cómo se estableció su posición. El método de investigación es normativo legal utilizando los principios del enfoque correcto. Este estudio tomó una muestra de treinta empresas pertenecientes a la aldea. La recopilación de datos consiste en entrevistas, observación y documentación. Se puede concluir que el establecimiento del 27,6% de las empresas comunitarias no tiene una base legal o no cumple con los aspectos legales y los pasos estratégicos prácticos son esenciales para evitar errores continuos.

Palabras clave: Empresas pertenecientes a la aldea, legalidad comercial, pequeñas y medianas empresas, Sumatera norte.

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INTRODUCTION

Villages have a significant role in the development of the regional and national levels. One proof of the importance of the Village's role is agricultural products, which are vital in meeting the community's basic needs. Moreover, now the ever-increasing population growth makes food needs also to be increasing. For this reason, village development is critical. The development of village infrastructure, such as the creation of access roads, will help improve the economy of rural communities. The development in technology, such as internet network expansion to the villagers, is also significant for village development. That is because the existence of technology has now proved to help the development of villages to increase rural economy, moreover, technology or innovation in terms of innovative methods and techniques that can increase food production (Kapur: 2019, pp. 298-30). If the economic growth in all villages increases, this will automatically improve the regional and national economy and vice versa. In other words, the economic growth of rural communities will affect regional and national economic growth.

If seen from the conditions in Indonesia, developing Indonesia from villages is one of the central government programs. The program to develop Indonesia from the periphery aims to strengthen the Regions and Villages within the framework of the unitary state of the Republic of Indonesia, which is an ambition" (nine agenda) of the current central Government. Building from the periphery aims to create village independence reflected by all types of professions, such as; carpenters, iron panders, sculptors, mechanics, farmers, fishers, cake makers, weavers, and teachers' bankers, traders, musicians, artists, and scholars. Development priorities in the Village under the mandate of Article 78 paragraph (1) of Law Number 6 of 2014 concerning Villages (Village Law), aims to improve the welfare of the Village community and the quality of human life and poverty reduction through meeting basic needs, construction of facilities and infrastructure Village, development of local economic potential, and sustainable use of natural resources and the environment.

Solekhan (Solekhan: 2014) said that as an element of the Village Government's organizer, the Village Government has a function, one of which is carrying out development and community development, and carrying out village economic development. To that end, the Government adopted a new approach to moving the wheels of the economy in the countryside. Through the Establishment of economic institutions that are fully managed by the village community, the Village-Owned Enterprises increased the independence of the village economy.

Center of Development System Dynamics Study states Village-Owned Enterprises are Village business institutions managed by the community and the Village Government to strengthen the Village economy and are formed based on the needs and potential of the Village. Village-Owned Enterprises are pillars of economic activity in the Village that function as social institutions and commercial institutions.

Agunggunanto, Arianti, Kushartono, and Darwanto (Agunggunanto et al.: 2016, pp. 67-81) said the purpose of establishing a Village Owned Enterprise is to provide distribution services managed by the community and the Village Government so that the needs of the Village (productive and consumptive) can achieve. Based on Article 3 of the Regulation of the Minister of Villages, Development of Disadvantaged Regions, and Transmigration Number 4 of 2015 concerning Establishment, Management and Management, and Dissolution of Village-Owned Enterprises (Village Minister Regulation No. 4/2015), that the purpose of establishing Village-Owned Enterprises is: (a) improve the village economy; (b) optimizing village assets to be useful for village welfare; (c) increasing community efforts in managing the economic potential of the Village; (d) developing inter-village business cooperation plans and with third parties; (e) create market opportunities and networks that support citizens' general service needs; (f) open employment; (g) improving the welfare of the community through improving public services, growth and equitable distribution of the village economy; and (h) increase the income of the village community and the original income of the Village.

Empirically, the existence of Village-Owned Enterprises is proved to have a positive impact on the village economy. With the availability of Village-Owned Enterprises, it is easier for villagers to obtain financial assistance and market agricultural products so that they can increase the productivity and income of rural communities (Larasdiptura et al.: 2019, pp. 60-66). However, to ensure that Village-Owned Enterprises can provide optimal results, support from the village community is something absolute.

Mandatory requirements to establish a Village-Owned Enterprise based on Article 88 paragraph (2) of the Village Law and Article 4 paragraph (1) of the Minister of Village Regulation No. 4/2015 explicitly determine

that; "The Establishment of a Village-Owned Enterprise stipulation by a Village Regulation." The Village Regulation referred to, based on Article 4 paragraph (1) of the Minister of Domestic Affairs Regulation No. 111 of 2014 concerning the Technical Guidelines for Regulations in the Village (Minister of Domestic Affairs Regulation No. 111/2014), "... contains material for implementing the authority of the Village and further elaboration from higher laws and regulations ". Understanding the article, it is clear that the Village Government has absolute authority and obligation that in the Establishment of a Village-Owned Enterprise must be with a Village Regulation. The form and legality of a company are significant for the business because it will determine the business' rights and obligations, which means it will affect the business's future (Abuselidze & Katamadze: 2018, pp. 83-88). However, in reality, there are still Village-Owned Enterprises that establishing not based on Village regulation. Because of the importance of village development, the role of Village-Owned Enterprises, and the importance of business legality, this study aimed to find the number of Village-Owned Enterprises that were made without a Village Regulation and what actions should be taken to make the business a legal business.

METHODOLOGY

This paper's research method is a normative legal research method with an approach to the principles of law and a legislative approach. According to Marzuki (Marzuki: 2005), Legal research is a process to find the rule of law, legal principles, and legal doctrines to address the legal issues at hand. It explains that normative legal research method definition as a research method for the laws and regulations both in terms of the level of the legal hierarchy (vertical), as well as the harmonious relationship of the legislation (horizontal).

Approach to The Principles of Law

The research approach used is the legal principles approach and a statutory approach. Rahardjo (Rahardjo: 2010) said the principle of law is the "heart" of the rule of law because it is the broadest foundation for the law's birth. The legal regulations can eventually be back to the principles. This legal principle deserves to be called the reason for the birth of the rule of law or is a legal ratio of the rule of law. The principle of law is not the rule of law, but no law can explain without knowing the legal principles contained therein. Thus, the principle of law is a principle that is considered necessary or fundamental law. The principle of law is the broadest foundation for the birth of the rule of law.

A Legislative Approach

The statutory approach is a study of various legal rules. Soekanto & Mamudji (Soekanto & Mamudji: 2015) confirms that the statute approach is carrying out by examining all laws and regulations relating to the discussion of the legal issues. While Marzuki (Marzuki: 2005) outlining that a statutory approach is an approach using legislation and regulation.

The nature of the research used in this paper is prescriptive, adhering to the characteristics of law as Marzuki's applied science said the prescriptive given in legal research activities must be able and possible to apply. Therefore, what is produced by legal research, even if it is not a new legal principle or a new theory, is at least a new argument.

The population and sample from this study, Village-Owned Enterprises in North Sumatra Province, have only been established in 16 Regencies, totaling 936 Village-Owned Enterprises, which shows in **¡Error! No se encuentra el origen de la referencia..** From this data, 30 Village-Owned Enterprises in 8 Regencies use as samples in this study—data in this study collecting through observation and documentation. Researchers collected data by visiting the Office of Village-Owned Enterprises in North Sumatra on the actual condition of the study site. After the data is collected, the data is analyzed quantitatively to determine the percentage of Village-Owned Enterprises with a legality problem. Meanwhile, qualitative analysis to find the reasons the Village-Owned Enterprises establishment is according to the applicable laws and regulations and how the position of the Village Owned Enterprises was under the applicable laws and regulations in Indonesia.

Qualitative analysis is using an interactive method, which consists of three stages of data reduction, data display, and concluding/verification (Miles et al.: 2014).

Table 1. Number of Village-Owned Enterprises in North Sumatra

NO	REGENCY	TOTAL VILLAGE-OWNED ENTERPRISES
1	South Labuhan Batu	7
2	North Padang Lawas	31
3	Padang Lawas	94
4	Mandailing Natal	128
5	Dairi	11
6	Karo	107
7	Langkat	240
8	Asahan	178
9	Toba Samosir	31
10	Deli Serdang	40
11	Nias	3
12	Nias Selatan	1
13	Kota Gunung Sitoli	2
14	Serdang Bedagai	56
15	Simalungun	4
16	Central Tapanuli	3
TOTAL		936

Source: District Community and Village Empowerment Agency in North Sumatra

RESULTS

Number of Village-Owned Enterprises that Have Problems in Legality

Of the 16 regencies/cities that have established village-owned enterprises, 8 (eight) regencies have determination as research locations, those are Mandailing Natal, Central Tapanuli, Labuhan Batu Selatan, Asahan, Langkat, Toba Samosir, Dairi, and Padang Lawas Utara, and located in 27 (twenty-seven) Districts, and located in 30 (thirty) Villages, which shows on **Error! No se encuentra el origen de la referencia.** as follows.

Table 2. Number of Village-Owned Enterprises as Research Locations

No	Village	Name of Village-Owned Enterprise	District	Regency
1	Mondan	Harapan Kita	Hutabargot	Mandailing Natal
2	Hutanaingkan	Sumber Rezeki		
3	Maga Lombang	Mitra Warga	Lembah Sorik Merapi	
4	Aek Banir	Serba Indah	Penyabungan	
5	Sibintang	Bintang Mandiri	Sosor Gadong	Central Tapanuli
6	Kebun Pisang	Maju Bersama	Badiri	
7	Aek Dakka	Mahligai	Barus	
8	Sosopan	Maju Bersama	Kota Pinang	South Labuhan Batu
9	Bangai	Bangai Jaya	Torgamba	
10	Ujung Gading	Mekar Sari Jaya	Sungai Kanan	
11	Hajoran	Serumpun Jaya		
12	Sei Dadap III/IV	Sinar Harapan	Sei Dadap	Asahan

13	Pulo Bandring	Mandiri	Pulo Bandring	
14	Serdang	Serdang Jaya	Meranti	
15	Sei Limbat	Warohmah	Selesai	Langkat
16	Padang Cermin	Pelanggi		
17	Suka Damai	Suka Damai Makmur	Hinai	
18	Tamaran	Jaya Mandiri		
19	Teluk Meku	Teluk Jaya	Babalon	
20	South Pelawi	South Pelawi Permai		
21	Parparean I	Bersama Areal	Porsea	Toba Samosir
22	Parsaoran Sibisa	Bersama Partopi Tao	Ajibata	
23	Hutabulu Mejan	Maju Bersama	Balige	
24	Meat	Meat Nauli	Tampahan	
25	Gunung Tua	Maju Bersama	Tanah Pinem	Dairi
26	Bangun I	Bangun Terpadu	Parbuluan	
27	Sitinjo II	Sitinjo II Mandiri	Sitinjo	
28	Sidingkat	Makmur Berkat	Padang Bolak	North Padang
29	Bahal	Maju Bersama	Portibi	Lawas
30	Parupuk Jae	Pertahanan Paluta Perdana	Padang Bolak Julu	

Source: North Sumatra Province Research and Development Agency

Based on the table above, from 30 (thirty) existing Village-Owned Enterprises, the Establishment of Village-Owned Enterprises in North Sumatra Province that has used the new Village Regulation is around 73%, and 27% does not use the Village Regulation. Village-Owned Enterprises established without using Village Regulations are carried out by the management of Village-Owned Enterprises based on the Decree of the Village Head. The Village Owned Enterprises based on Village Regulations such as the Village Owned Enterprises in Central Tapanuli Regency, those are the Maju Bersama Village Owned Enterprises, Kebun Pisang Village, Badiri District, and Mahligai Village Owned Enterprises, Aek Dakka Village. Labuhan Batu Selatan Regency, the Maju Bersama Village Owned Enterprise, Sosopan Village of Pinang City District, and the Bangai Jaya Village Owned Enterprise, Bangai Village of Torgamba District. Langkat Regency, those are the Enterprise of Suka Damai Makmur Village, Suka Damai Village, Hinai District. Asahan Regency, those are Sinar Harapan Village, Sei Dadap III/IV Village, Sei Dadap District, and Serdang Jaya Village, Serdang Village, Meranti District. North Padang Lawas Regency, which is a Makmur Berkat Village Company, Sidingkat Village, Padang Bolak District (Research and Development Agency for Government and Regulatory Study: 2018).

Based on the data above, some 26.7% of Village Owned Enterprises in North Sumatra are not based on village regulations; this is fatal when associated with the principle of legality. Then how exactly is the process of establishing a Village-Owned Enterprise? Based on Article 88 of the Regulation of the Minister of Villages, Development of Disadvantaged Regions, and Transmigration Number 2 of 2015 concerning Guidelines for Procedures and Mechanisms for Village Deliberation Decision Making (Village Minister Regulation No. 2/2015) that the Village can establish a Village Owned Enterprise with the Establishment is upon through deliberation Villages. The results of the Village Consultation Agreement became a guideline for the Village Government and the Village Consultative Body to establish a village regulation regarding the Establishment of a Village Owned Enterprise (Abubakar and Obansa, 2020; Alam and Shakir, 2019; Bhatti and Akram, 2020).

There are several stages in establishing a Village-Owned Enterprise, which can be detailed as follows:

1. They were conducting socialization and assessment to villagers about the opportunities for the Establishment of Village-Owned Enterprises. Village Government needs to carry out socialization of Village-Owned Enterprises to the community. Village Communities need to give a complete

understanding of what a Village-Owned Enterprise is. This step is vital to involve the community from the beginning so that there is no perception that the Village-Owned Enterprise will become a "business entity owned by the Village Head.

2. It is forming a Preparation Team for the Establishment of a Village-Owned Enterprise. The Preparation Team for the Establishment of a Village-Owned Enterprise consists of various elements in the village community, and those are the Village Apparatus, the Village Consultative Body, Empowerment of Family Welfare, Youth Organization, and community leaders. It is essential to note in this team that there must be background as an entrepreneur/entrepreneur. This team was formed and given a Decree from the Village Head. The task of the Preparation Team for the Establishment of a Village-Owned Enterprise is to conduct an inventory and mapping of business potential, make a proposal for the type of business, prepare a draft of the Statutes and by-laws and the Village Regulation Draft for the Establishment of a Village-Owned Enterprise.
3. The next step is the Preparation Team for the Establishment of a Village-Owned Enterprise conducting an inventory of potential by conducting observations, interviews, and discussions with various community components. To register any possibility that can be managed by a Village-Owned Enterprise. Every Village must have potential; if there are villages that feel they have no potential; they need to replace their glasses. The glasses used are "consumer/outsider" perspectives. Exciting or not, we must look at the eyes of outsiders. Next, from the existing potentials, a priority will be chosen in the first year because starting a business requires a lot of concentration and energy. Focusing on one type of business will facilitate the management of Village-Owned Enterprises.
4. Based on the type of business chosen, the Articles of Association, and post-secondary law establishment. The Articles of Association are the basis and regulations that bind the owners, supervisors, and managers of Village-Owned Enterprises in all activities and programs. The Articles of Association will act as a source of rules that will be compiled later in the Village Owned Enterprises. In contrast, post-secondary law functions as a more detailed explanation of the Articles of Association. In general, post-secondary law will explain the implementation mechanism of the Articles of Association.

Several things need regulation in the Articles of Association and post-secondary law of Village-Owned Enterprises, based on Article 136 paragraph (2) and (3) Government Regulation Number 47 of 2015 concerning Amendment to Government Regulation Number 43 of 2014 concerning Regulations for Implementing Law Number 6 of 2014 concerning Villages (PP 47/2015) that Articles of Association contains at least; the name of Village-Owned Enterprise, place of residence, purpose and objective, capital, business activities, duration of Establishment, management organization, and procedures for the use and distribution of profits whereas post-secondary law contains the least amount; rights and obligations of the manager of the Village-Owned Enterprise, the term of service, the procedure for the appointment and dismissal of the management organization personnel, the determination of the type of business, and the source of capital.

However, if the type of business (business unit) is a Village-Owned Enterprise (PT), then based on Article 15 paragraph (1) of Law Number 40 of 2007 concerning Limited Liability Companies in conjunction with Article 17 paragraph (2) of Government Regulation Number 54 of 2017 concerning Regional Government Enterprises that the Articles of Association shall at least contain:

- a. Name and domicile of the Village-Owned Enterprise;
- b. Purpose and objectives;
- c. Business activities;
- d. Standing period;
- e. The amount of authorized capital issued capital and paid-up capital;
- f. Number of shares;
- g. Share classification and number of shares for each rating and rights attached to each share;
- h. The nominal value of each stock;

- i. The name of the position and the number of Commissioners and Directors;
- j. Determining the place and procedure for holding the General Meeting of Shareholders;
- k. Procedure for appointment, replacement, dismissal of members of the Board of Commissioners and Board of Directors;
- l. The duties and authorities of Commissioners and Directors;
- m. The methods for using profits and dividend distribution; and
- n. Other provisions are by statutory regulations.

The core of the Articles of Association/ post-secondary law is the material for compiling the draft village regulations for the Establishment of Village Owned Enterprises. It has to be careful so that the contents of the Draft Village Regulation for the Establishment of Village Owned Enterprises are in sync with the Articles of Association/ post-secondary law that have preparation.

- 5. The draft village regulations and Articles of Association/ post-secondary law that have been prepared need to be socialized to a broader forum. For this purpose, the Village Apparatus, the Village Consultative Body, community leaders need to be invited to examine and provide input on the contents of the Articles of Association/ post-secondary law, especially on sensitive matters such as the distribution of business results done to avoid problems and misperceptions later on. Resource persons from the Regency Government can also join to provide a review of the formal legal aspects.
- 6. When all input to the draft Village Regulation Draft and Articles of Association/ post-secondary law establishment, all inputs and revisions have been accommodated. Then the Village Secretary immediately scheduled and prepared the things needed for the Village Conference on the Establishment of a Village Owned Enterprise.
- 7. The culmination of the Establishment of a Village-Owned Enterprise is the Village Deliberation. If the initial stage's application is correct, then it is very likely that the Village Deliberation will run smoothly. Based on Article 89 of the Minister of Forestry Regulation No. 2/2015 main topics discussed in the Village Conference include; the organization managing the Village Owned Enterprises, the venture capital of the Village Owned Enterprises, the Articles of Association/ post-secondary law of the Village Owned Enterprises, and the Village Regulation for the Establishment of the Village Owned Enterprises. In this Village Deliberation based on Article 80 PP 47/2015 in conjunction with Article 5 Village Minister Regulation No. 2/2015, Village Deliberation is attended by the Village Government, Village Consultative Body, and community elements ". The aspects of society here consist of; traditional leaders, religious leaders, community leaders, educational leaders, representatives of farmer groups, representatives of fishing groups, representatives of crafters groups, representatives of women's groups, representatives of groups of observers and child protection; and representatives of poor communities. With the enactment of the Village regulation and Articles of Association/ post-secondary law of Village-Owned Enterprises, the Village-Owned Enterprises establishing and ready to operate (Yani et al.: 2019, pp. 167-177).
- 8. Based on this description, it is clear that the Establishment of Village-Owned Enterprises must be established based on Village regulation. The results of interviews conducted at the Village-Owned Enterprises establishment without Village regulation stated that they do not understand the rules for the Establishment of Village-Owned Enterprises, mainly in terms of legality. The matter of legality is essential and beneficial for business development. The benefits of having a business permit, include.
- 9. Obtaining legal protection so that it will be free from problems of demolition or demolition from the Government;
- 10. Facilitating business development, especially in establishing cooperation;
- 11. Developing markets especially for export and import matters; and
- 12. Facilitating capital matters, such as borrowing capital from banks (Kusmanto & Warjio: 2019, pp. 320-327).

13. Besides, by having clear legality, entrepreneurs can determine the right business strategy to optimize business productivity.

Position of Village Owned Enterprises Establishment Without Village Regulations

There are 30 (thirty) Village-Owned Enterprises examined in North Sumatra Province, around 27% not based on Village regulation legal instruments, but used Village legal products other than Village regulation, some were even established based on legal instruments of Village Head Decrees incidentally is a village law product that is final, individual and concrete.

Should be under the main pillars of the state of Indonesia is a legal state based on the principle of legality, which is the principle of legality consisting of two syllables, the principle means "basic law" and legality means "legality". So, what if interpreted, the principle of legality contains a general meaning that every act must be according to applicable laws and regulations. In the field of State Administrative Law, the principle of legality as "Wetmatigheid van het Berstuur" means that every Government action must have a legal basis in statutory regulation.

Provisions on the principle of legality can be seen in Article 1 number 8 of Law Number 51 of 2009 concerning Second Amendment to Law Number 5 of 1986 concerning State Administrative Court that states; "State Administration Agency or Official is an Agency or Officer who carries out Government affairs based on the applicable laws and regulations."

According to Indroharto (Indroharto: 2000), with the principle of legality, without the essential authority given by the applicable laws and regulations, the Government apparatus will not have the authority that can influence or change the legal situation or position of the citizens.

The principle of legality in Article 5 of Law Number 30 of 2014 concerning Government Administration, which states; the administration of Government Administration is according to:

- a. Principle of legality;
- b. The principle of protection of human rights; and
- c. General principles of good governance.

Based on this article, the principle of legality means that the administration of government "puts forward" the legal basis of a decision and action made by a Government Agency and Officer. Consequently, government agencies or officials' decisions or actions cannot be carried out arbitrarily without the underlying legal rules (Indroharto: 2000).

Referring to the explanation above, the Village Government's actions to establish a Village-Owned Enterprise not based on Village Regulations contradict the principle of legality. Though explicitly determined in the legislation as determined in Article 87 paragraph (2) jo Article 88 paragraph (2) of the Village Regulations, and Article 132 paragraph (1) and (2) PP No. 43/2014, and Article 4 of Minister of Forestry Regulation No. 4/2015, that a village can establish a village-owned enterprise established by a village regulation. Even before the enactment of Village Ministerial Regulation No. 4/2015, the Establishment of a Village-Owned Enterprise must be based on a Village Regulation, as determined in Article 4 of the Minister of Domestic Affairs Regulation No. 39 of 2010 concerning Village Owned Enterprises that has been revoked by the Regulation of the Minister of the Village No. 4/2015.

Sudirdjo (Sudirdjo: 1983) said the Government is using public authority is obliged to follow the rules of the Law of State Administration to avoid abuse of power. That authority resulting in a decision or more is bound to 3 (three) legal principles:

- a. The jurisdiction means that the Government and administrative decisions must not violate the law;
- b. The principle of legality (wetmatigheid), meaning that decisions must be taken based on a statutory provision;

- c. The principle of discretion (discrete), means that the ruling official must not refuse to decide on the grounds "there are no rules." Therefore, given the freedom to make decisions according to his opinion as long as the act violates the principles of juridical and legality principles mentioned above. There are two types of discretion, namely "free discretion" if the law only determines the boundaries and "bound discretion" if the law establishes several alternatives to choose the one that is considered by the administrative officer closest.

Referring to Sudirdjo's opinion, it is very wrong when the Village Government in establishing a Village-Owned Enterprise is not based on Village Regulations but based on the Decree of the Village Head. Sihombing & HSB (Sihombing & HSB: 2017) explained that one of the basic requirements for juridical enforcement is the necessity for authority to form laws and regulations, each statutory regulation must be made by an authorized body or official. Likewise, a State Administration Decree is a concretization of abstract laws and regulations (Hadi & Michael: 2017, pp. 383-400). The State Administration Decree is a legal action of the Government, which is one-sided/ unilateral (Eenzijdige) because it does not require the approval of others in its determination. Related to this matter, HR (HR: 2006) stated that:

"If it is the legal action of the Government is a statement of the one-sided will of the Government organ (Eenzijdige Wilsverklaring van de Bestuurorgaan) and has an effect on legal relations or existing legal conditions, then the will of the organ must not contain defects such as errors (Dwelling), fraud (dwelling), fraud (dwelling), coercion (dwang) and others which cause illegal legal consequences. Besides, because each legal action must be based on the applicable laws and regulations, then the act itself must not deviate from the relevant regulation, which can cause legal consequences that appear to be nullified (Nietig) or can be canceled (Nietig).

Reflecting on the HR stated above, the Establishment of a Village-Owned Enterprise that is based on a legal instrument of the Village Head's Decree can cause legal consequences to be null and void because of the birth of the legal instrument paragraph (2) Village Law and Village Minister Regulation No. 4/2015 so that it does not have a legal basis or does not fulfill the legal aspects which will ultimately have a domino effect on the validity of the management of the Village Owned Enterprise. For this reason, practical strategic steps are needed to avoid continuing mistakes in the management of Village-Owned Enterprises by temporarily stopping the activities of Village-Owned Enterprises and immediately make adjustments to the Establishment of Village-Owned Enterprises using the Village Regulation legal instruments.

However, it must be realized that the Government's policies, rules, and regulations governments are a very influential factor in the failure of MSMEs. Unclear regulations that make it difficult for employers will harm businesses because inadequate regulations are likely to disrupt the performance of workers, investment, and company productivity. The Government must prepare regulations that are transparent, accountable, and easily understood to support the existence of MSMEs. Regulations for MSMEs need to be adjusted so that these regulations do not hamper the development of MSMEs but instead must be able to encourage MSMEs to continue to become better and more reliable (Kitching et al.: 2015, pp. 130-147).

DISCUSSION

From the results of the interview, there are still many managers of village-owned enterprises that need education (Akrim & Harfiani: 2019, pp. 132-141) in terms of business legality. The lack of knowledge regarding the procedures for obtaining permits and the benefits of ownership of business licenses also occur in many micro, small, and medium enterprises in Indonesia. This lack of understanding has made many micros, small, and medium business operators in Indonesia does not take care of permits. To be able to develop MSMEs in terms of market expansion, at the national or international level, a business permit is needed (Martínez-Román et al.: 2019).

The Government must support the growth of Village-Owned Enterprises, and their business units in the form of MSMEs must be supported by the Government by forming superior human resources. The Government must support the existence of MSMEs by providing training that can help MSME productivity. In today's digital age, during training on legality and management, training in the latest technology is one of the training available. Bearing in mind, currently, technology has a significant role in the progress of a business in the current 4.0 industrial revolution era. In fact, for the business license at present, everything must be done online. However, unfortunately, the use of technology primarily in e-commerce by MSMEs in Indonesia is still low, mostly due to the lack of knowledge of MSME entrepreneurs in technology. The mastery of technology and its use has been proven to increase competitiveness and market expansion for MSMEs. Besides, the use of technology has also been proven to be able to improve the performance and productivity of MSMEs (Chege & Wang: 2020, pp. 201-210). In terms of mastery of technology and the availability of infrastructure at MSMEs, it is because of the decisions of MSMEs leaders.

Besides, to support in the form of regulations, capital support from the Government is also very important for MSMEs because of the various problems that are commonly faced by MSMEs, covering competition, taxes, electricity costs, and political conditions, capital is the problem most faced by MSMEs. Also, external capital support has been proven to be able to increase MSME innovation (Wellalage & Fernandez: 2019). Under its function, Village-Owned Enterprises have a critical role in managing, fostering, and providing capital assistance for small and medium-sized businesses in the Village. Besides, Village-Owned Enterprises are also expected to have a role in providing markets for products produced by MSMEs and agriculture in the Village. The Village Owned Enterprises are subsequently expected to become village cooperatives with work units in the form of MSMEs.

Another thing that also needs to be considered by the Government besides in the form of regulations and capital assistance is the problem of waste. The problem of processing business waste is still a problem for MSMEs in developing countries. The problem of waste management leads to environmental pollution, for that the local Government must work closely with MSMEs in waste management so that environmental pollution does not occur (Tevapitak & Helmsing: 2019, pp. 840-848). All types of forgery of Village-Owned Enterprises and their business units in the form of MSMEs must receive serious attention from the regional and central Government because the existence of Village-Owned Enterprises and their business units will be the main pillars of the Indonesian national economy.

MSMEs have been shown to have a critical role in the national economy, where MSMEs can survive in a variety of situations, so MSMEs are often considered to be an economic backbone globally (Eggers: 2020, pp. 199-208). Small and medium-sized businesses have a massive role in the national economy because they are proven capable of reducing unemployment, increasing community income, increasing gross production, and being an example of entrepreneurial development. Besides, MSMEs are also proven to be able to increase the income per capita of the community, so that means MSMEs are very influential in poverty alleviation. This research is limited to the legality of Village Owned Enterprises and its business units in the form of MSMEs. So, it is expected that further studies can discuss the regulations and the role of the local and central Government in the development and resolution of problems faced by the Village-Owned Enterprises and MSMEs as their business units.

CONCLUSION

Based on the description above it can be concluded that: (1) there is still the Establishment of Village-Owned Enterprises that are not based on Village Regulations, but with other legal instruments such as the Village Head's Decree which incidentally is not a legal instrument instructed either by the Village Regulation, Government Regulation No. 43/2014, as well as Village Ministerial Regulation No. 4/2015; and (2) that the Establishment of a Village-Owned Enterprise that is not based on a Village Regulation, results in the legal instrument being canceled or can be canceled.

For this reason, it is recommended that the relevant Village Government take practical strategic steps to avoid continuing mistakes in the management of Village-Owned Enterprises by temporarily stopping the activities of Village-Owned Enterprises and immediately make adjustments to the Establishment of Village-Owned Enterprises using the Village Regulation legal instruments.

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Communication of Covid-19 Pandemic Disaster in Indonesia

Comunicación del desastre pandémico Covid-19 en Indonesia

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ABSTRACT

The focus of this research is to identify communication in the Covid-19 disaster response in Indonesia. It is about how the government communicates to its public. The research method is a qualitative one by analyzing some documents, books, publications, and statements made by officials. This study examined those statements in several mass media, government's official websites, and other publication types. Besides, the printed and held policies known are made in the form of leadership commitment. The involvement of mass media in every development of the activities related to the COVID-19 disaster progress is a way of communication done by the government.

Keywords: National disasters, Covid-19, Indonesia, emergency response.

RESUMEN

El enfoque de la investigación es identificar la comunicación en la respuesta al desastre de Covid-19 en Indonesia. Se trata de cómo el gobierno se comunica con su público. El método de investigación es cualitativo que analiza algunos documentos, libros, publicaciones y declaraciones realizadas por funcionarios. Este estudio examinó esas declaraciones en varios medios de comunicación, sitios web oficiales del gobierno y otros tipos de publicaciones. La participación de los medios de comunicación en cada desarrollo de las actividades relacionadas con el avance del desastre del COVID-19 es una forma de comunicación que hace el gobierno.

Palabras clave: Desastres nacionales, Covid-19, Indonesia, respuesta de emergencia.

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INTRODUCTION

Late in 2019, a mysterious plague broke out in Wuhan, China. Residents of the Hubei province's capital city suffer from a disease with symptoms of acute respiratory inflammation similar to SARS, which was becoming an epidemic in 2002-2003. Signs of difficulty breathing, followed by fever, malaise, dry cough, and pneumonia in some patients (Liu et al.: 2020, pp. 1-6). At the beginning of its spread, people knew it as Wuhan pneumonia, remembering that Wuhan is a cluster of pneumonia spread due to animal markets located close to the city center. However, from the results of in-depth analysis, health experts and researchers believe the mysterious outbreak in Wuhan was a new type of coronavirus. Specifically, the virus named SARS-CoV-2 is the seventh generation of the coronavirus that infects humans.

The WHO (world health organization) has temporarily named the virus with the 2019-nCoV on January 12, 2020. One month afterward, WHO gave an official name for this virus with the name Covid-19, which stands for Corona Virus Diseases 2019 (Rasmussen et al.: 2020, pp. 415-426). We are seeing the rapid spread, on March 11, 2019, the WHO set the COVID-19 virus outbreak to become a global pandemic. WHO issued that pandemic status considering the development of the coronavirus's spread within three months, which has infected more than 2.5 million people in 210 countries in Asia, Europe, the United States, and South Africa (Vellingiri et al.: 2020, pp. 1-18; Bhatti and Akram, 2020) view that this outbreak is difficult to stem because of inadequate assessment and risk management in emergencies. Evidently, in two weeks, the number of cases outside China jumped thirteen-fold while the number of affected countries tripled. WHO predicts the possibility of the number of cases; the number of deaths, including affected countries in the next few days and weeks, will jump higher.

Since its inception, Indonesia has been a country highlighted by WHO regarding the threat of the spread of co-19. Considering Indonesia is a country with a large population, reaching 270 million. According to data from Djalante et al. (Djalante et al.: 2020, pp. 1-6), Indonesia is currently the fourth largest population in the world. Therefore, some parties believe that the coronavirus has entered Indonesia in January 2020. The Indonesian government's response regarding the virus which allegedly originated from bat animals on the fish market in Wuhan quite fast. In early January 2020, the relevant ministers state the threat of the coronavirus. Although at that time, the government believed there were no cases of the coronavirus in Indonesia. As a global pandemic, WHO reminded all governments in the world to take steps to handle and prevent the transmission of this new type of coronavirus?

LITERATURE REVIEW

Covid-19 Pandemic as a Disaster

Seeing that the world is struggling to control the spread of Covid-19, strategic steps are needed to slow the spread of this virus. One of those steps is making Covid-19 an international emergency (Cucinotta & Vanelli: 2020, pp. 157-160). In line with whose statement establishes the coronavirus outbreak as an international emergency status on January 31, 2020, and as a global pandemic on March 11, 2020, the Indonesian government officially established a non-natural national disaster status against the COVID-19 epidemic on April 11, 2020. Several emergency measures then also begin to follow.

The definition of disaster underwent many changes in terms of concept and is very dependent on a multidimensional perspective (Staupe-Delgado: 2019, pp. 1-5). Whereas WHO refers to disasters as any event that causes damage, ecological disturbance, loss of human life, or deteriorating health status or health services at a particular scale that requires a response from outside the community or affected area. Djalante (Djalante: 2018, pp. 1785-1810) added, a disaster always has a significant impact on the social and economic community. Accidents are closely related to the situations and conditions that occur in people's lives.

The coronavirus epidemic is a disaster. Outbreaks of the disease usually occur suddenly, unexpectedly, and for some levels of people, can be controlled. It is uncontrollable because of its sudden and diffuse nature,

accompanied by inadequate data and experience in dealing with outbreaks (Zocchi et al.: 2020, pp. 1-9). Besides, because a pandemic or outbreak epicenter is usually cross-social and it tends to spread rapidly throughout regions and borders, a pandemic is categorized as a cross-border crisis, with complex responses. Infectious diseases know no boundaries and can become epidemics, and when they spread globally, they become pandemics.

The term "pandemic" has not been widely defined in medical texts. We can see several key features of a pandemic if we examine the similarities and differences between them. Those key features are broad geographical expansion, disease movement, novelty, severity, high rates of attacks and explosions, minimal population immunity, infection, and transmission. Pandemic-related crises bring enormous negative impacts on the health, economy, society, and security of national and global communities. They have also caused significant political and social interference (Qiu et al.: 2017, pp. 1-11).

We can predict the emergence of a pandemic in advance. An outbreak tends to appear once in ten years. Neither is the origin of a virus outbreak. The majority of the pandemic of a virus originates from transmission through animals to humans (Ali et al.: 2020, pp. 644-646; Zulifqar et al., 2020, pp. 665-675).

The COVID-19 outbreak proved to be an unprecedented disaster where its spread was very rapid between humans through droplets. Its distribution has reached six continents (Liu et al.: 2020, pp. 1-10), where some of the most affected countries are China, Italy, Iran, and the US in all aspects, especially health, psychology, social, and economics. The impact in terms of health is evident. Due to massive interactions between humans and health levels, different age levels will affect how much a person's resistance to viruses attack this respiratory system. The psychological impact can be stress, frustration, and depression, mainly due to self-quarantine rules. The social implications of this outbreak are more on the number of people who lost their jobs due to the closure of social access and was followed by difficulties in providing food for families (Buonsenso et al.: 2020, pp. 1-14; Nadeem et al., 2020, PP. 2286).

For high-income countries, especially those already affected by the epidemic, it seems to face these plagues from the perspective of such a massive disaster. Still, in low-income countries, there seem to be two possible scenarios. Specifically, in the worst situation, when COVID-19 is epidemic, the majority of states will not be prepared, with the low resources allocated for the emergency provision of viruses, and the consequences will be catastrophic. In a good scenario, similar to the global SARS-CoV outbreak in 2003, COVID-19 will not affect Africa or South America on a large scale. It indicates that respiratory viruses are spreading more effectively in winter and, therefore, the hemisphere in the south will be affected more slowly (Gennaro et al.: 2020).

The Concept of Disaster Communication

As a national disaster emergency, the co-19 pandemic was handled by the Indonesian government through various policies ranging from the issuance of PerpuGovernment Regulation, etc. In a disaster situation, the communication approach plays a crucial role in reducing uncertainty due to crises. It is related to the pre-or pre-disaster stages, during the emergency response, and the recovery or post-disaster period. Communication has a fundamental function. Communication in a disaster situation is not only needed in a state of disaster emergency but is also essential during pre-disaster. As said that communication is the best way for successful disaster mitigation, preparation, response, and recovery of the situation during a disaster. The ability to communicate messages about the catastrophe to the public, government, media and opinion leaders can reduce risks, save lives, and the effects of disasters. In line with this view, Abunyawah, Gajendran, & Maund (Abunyawah et al.: 2018, pp. 246-253; Aguenane, 2020) state that communication during disasters is the primary tool to reduce the significant impacts on human life and various other properties.

Effective communication with the public is essential for managing outbreaks. Communication during an outbreak is a significant leap for making strategic policies. Besides, maintaining the trust of the media and the general public is very important to ensure compliance with public health measures. To build trust, the government's response to emergencies must appear competent, credible, and orderly. Disasters require many

modes and intensities for communication. Social media communication is effective during a disaster crisis. For example, to display progress data related to disasters (Husnayain et al.: 2020, pp. 221-223).

Because disasters have a direct local impact, communication about hazards must start locally. When an accident occurs, emergency calls are made to local emergency services, such as police, fire engines, ambulances, and local authorities. Information is communicated in a complex labyrinth between victims, witnesses, family and friends, and bodies (Moorthy et al.: 2018).

In a state of disaster emergency, communication is needed as a function of management and coordination between the government, victims, the community, volunteers, and the mass media. A proper crisis communication management will make government coordination, and decision-making functions run stable. On the victim side, suffering can be reduced because assistance is quicker and more easily provided with adequate information capital. Families of victims and the wider community are essential to meet the needs of information about the current conditions and conditions of victims, both survivors, and deaths, to avoid anxiety. Volunteers also really need smooth communication with various parties to be able to plunge into the disaster site. Whereas the mass media, in an emergency, requires a credible source of information so that the news disseminated provides benefits to the broader community.

To build excellent communication in disaster management, the government and all elements must work together and make good cooperation. Besides, several significant foundations must be considered if the treatment is to be effective. As Haddow and Kims (Haddow & Kim: 2008) said, there are five main foundations in building effective disaster communication, i.e.:

1. Customer Focus, namely, understanding what customers need information, in this case, the community, and volunteers.
2. Leadership commitment: Leaders who play a role in emergency response must commit to communicating effectively and actively involved in the communication process.
3. Situational awareness, Effective communication is based on the collection, analysis, and dissemination of controlled information related to disasters. The principles of effective communication, such as transparency and trustworthiness, are essential.
4. Media partnerships, media such as television, newspapers, radio, and others are essential media to convey information to the public. Collaboration with the media involves the media needs and a trained team trained to collaborate with the media to obtain information and disseminate it to the public.

METHODOLOGY

This research is conducted using qualitative research methods. The aim is to identify the government's disaster communication in handling the covid-19 pandemic in Indonesia. Qualitative research is a subjective one. It depends on the experience of researchers and those investigated in exploring the events at the time the study was conducted. Researchers can then cut it if it does not fit the problem under investigation (Greenhalgh & Taylor: 1997, pp. 740-743). The study's subjects are the policies, attitudes, statements, and steps of the government regarding the handling of co-19 in Indonesia, documented from the mass media, social media, the official government website, videos, books, and other forms of documentation. Data collection has been carried out since March 2, 2020, after the government announced the first patient infected with the coronavirus in Indonesia. The research data obtained were further analyzed qualitatively employing reduction, presentation of data, and conclusions. I am in line with Miles, Huberman, and Saldana's (Miles et al.: 2014) point out that the data analysis techniques in qualitative research consist of three activity streams, namely data reduction, data presentation, and concluding.

RESULTS

Information about the current situation and conditions about disasters is valuable and essential for people in a disaster-affected area. It is especially in how the government focuses on managing and conveying information to the public as customers are. Haddow and Kim (Haddow & Kim: 2008) say the ability to communicate messages about disasters to the public, government, media, and opinion leaders can reduce risk, save lives, and the effects of disasters. In handling covid-19 accidents in the country, the central government.

Although the coronavirus outbreak has spread in various countries since January 2020, the Indonesian government officially announced a positive case in early March 2020. As Head of state, President Joko Widodo, on March 2, 2020, immediately announced the first confirmed patient in Indonesia who tested positive for the virus corona. Accompanied by the Minister of Health, Dr. Terawan, Jokowi from the presidential palace immediately conveyed through the mass media that in Indonesia, there were already two people who were infected by co-19. The two positive patients were mothers and children from Depok city, i.e., patients' codes 01 and 02. The incident could contain the intention that the information conveyed was so essential and involved the interests of all Indonesian citizens so that the President immediately appeared in public. It can also be interpreted as the President wants to show his leadership commitment to the people of Indonesia in responding to the covid-19 pandemic that is spreading in various countries. Haddow and Kim (Haddow & Kim: 2008) say the ability to communicate messages about disasters to the public, government, media, and opinion leaders can reduce risk, save lives, and the effects of disasters.

After the incident, President Jokowi announced the first positive patient in Indonesia, and the government then appointed a spokesperson to deliver information related to the covid-19 pandemic. The government-appointed Ahmad Yuriyanto, an official at the Indonesian Ministry of Health as a spokesperson. In practice, this Spokesperson routinely appears before the public through various communication channels, such as print, television, radio, online media, and social media about the development of national disaster management co-19, the development of the number of patients, and information. To accelerate the Covid-19 handling, the Indonesian government posts information about the Covid-19 pandemic on the Task Force's official website, i.e., www.covid19.go.id. The Task Force for the Acceleration of Handling Covid-19 launched the website www.covid19.go.id on Wednesday (05/18/2020). The site is the official source of coronavirus prevention as a cause of Covid-19, which is now a global pandemic. This site contains messages about three important steps people can take during a coronavirus outbreak. How to Reduce the Risk of Transmission, Find the Right Information, and what to do if Illness are three steps. Then, there are statistical data regarding the number of positive cases of COVID-19 being updated in real-time. This data is expected to be a reference for various parties, especially the media partners, in their reporting. There is also a Hoax-Buster that can be used as a reference to determine whether information about Covid-19 is true news or hoax. Educational material contains various public education materials.

The fulfillment of information about COVID-19 by the government becomes an essential part of disaster communication. It is done to reduce uncertainty in emergencies that the community has never experienced before.

Table 1: The Official Source of Covid-19 Pandemic Disaster Information in Indonesia.

No	Resources	Form Of Delivery	Time Of Publication	Type of Information
1	President Joko Widodo	Press conference	Tentative	Central government policy
2	Chief of the Task Force	Press conference	Tentative	Development of disaster management
3	Covid-19 Special Spokesperson	Press conference	Every day	<ol style="list-style-type: none"> 1. Current data and distribution of COVID-19 cases in Indonesia. 2. Development of disaster management

4	Official Website www.covid19.go.id	News, graphics, images, documents, interactive services	Any time	<ol style="list-style-type: none"> 1. The latest data is the distribution of COVID-19 cases in Indonesia. 2. Development of disaster management. 3. Prevention education and socialization. 4. List of referral hospitals 5. Contact ministry services and other agencies for handling co-19
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Source: Research Results

Although Indonesia has often faced significant disasters, in the notes for non-natural accidents in the form of a pandemic, it has never been determined to be a national disaster. Several years ago, during the bird flu outbreak, the government only set out an extraordinary event (KLB), not a national emergency. Regarding the handling of the Covid-19 pandemic outbreak as a national disaster, the central government has adopted several strategic policies, namely, on March 13, 2020, forming a special team called the Task Force for the Acceleration of Corona Virus Handling (Covid-19). The team is led by the Head of the National Disaster Management Agency (BNPB) Lieutenant General Doni Monardo. In its organizational structure, this team consists of a director composed of coordinating ministers. Before this team was formed, the handling of the Covid-19 outbreak was carried out by the National Disaster Management Agency (BNPB).

Emergency budgeting during the pandemic is a policy that must be taken by considering multi-sector affected. Therefore the central government issued a budget policy related to the handling of Covid-19. The government is preparing a budget through the 2020 APBN (state budget plan) of Rp 405.1 trillion. The amount of the budget is determined through a Government Regulation in place of Law (Perppu) on Economic Stability in the corona pandemic. The total budget will be allocated to the health sector by Rp 75 trillion for tax incentives and stimulus for business loans of Rp 70.1 trillion. Rp 110 trillion, allocated for social protection, covers the budget of the Workers Card, necessary food supply logistics, and electricity subsidies for customers with 450 VA and 900 VA. The government also distributed Rp. 25 trillion for logistics and food supplies amid the Covid-19 outbreak.

Table 2: Rules and Policies Regarding Covid-19

No	Rules and Policies	About	Date of issue
1	Republic of Indonesia's Presidential Decree No. 12 of 2020	Determination of Non-Natural Disasters Spreading Corona Virus Disease 2019 (Covid-19) As National Disaster	April 13, 2020
2	Republic of Indonesia's Presidential Decree No. 7 of 2020	Task Force for the Acceleration of Corona Virus Disease 2019 (Covid-19)	March 13, 2020
3	Government Regulation no 21 of 2020	Large-scale social restrictions to accelerate the handling of Corona Virus Disease 2019 (Covid-19)	March 31, 2020
4	Government Regulation instead of Republic of Indonesia Law No. 1 of 2020	State Financial Policy and Financial Stability for Handling Covid-19 Pandemic and To Face Threats that endanger the National Economic Condition And/or financial stability	March 31, 2020

Source: Research results

Generally, Indonesian people who use communication technology devices can easily access information quickly and easily from various sources. The sources were very straightforward to convey the policy, knowledge, and commitment of the government in dealing with the co-19 pandemic in Indonesia. One thing that was observed through the media was the frequent occurrence of coordination between institutions and formal leaders in government. It is related to coordination and collaboration between institutions. Even though the government has determined the existence of the task force structure from the central and regional levels, the determination of the Covid-19 pandemic as a national disaster, implementing disaster management is the Task Force for the Acceleration of Covid-19 Central and Regional Management. This task force is the chief

command and control post for the Covid-19 disaster management under the command of the President. The Commander of the Central Task Force is the Head of the BNPB organization.

Meanwhile, the Provincial Task Force is the governor, regent, and mayor. The Deputy Task Force Commander is filled with elements of the TNI, Polri, and other factors appointed by the Chair of the Task Force. Each region only has one Task Force Command Post as a command, coordination, and information center. The Task Force issues the official data and information about Covid-19 National Disasters. With this command, it is expected that management and coordination will go well.

DISCUSSION

A critical aspect of communication is the concept of reducing uncertainty. Communication itself arises because of the need to minimize possibility so that it can act effectively to protect or strengthen the ego concerned in interacting individually and in groups. Besides bringing certainty, communication also has a significant effect on the response speed of handling. In handling disasters, accurate information is needed by the public and private institutions that have concern for disaster victims.

Regarding the prevention of coronavirus transmission through physical distancing, the government does not impose Lockdown like some other countries, but rather with large-scale social restrictions (PSBB). According to the Government, PSBB was chosen as a form of physical distancing because Indonesia has learned from the experiences of other countries. For Indonesia, Lockdown is considered inappropriate. Physical distancing is indeed the main recommendation in breaking the chain of the spread of this virus. This concept works more or less by giving a distance of 1-2 meters between individuals to avoid transmission through droplets that have dangerous infection distances within a radius of 1 meter (Chen et al.: 2020, pp. 739-742).

CONCLUSION

Government regulations in place of these laws are in line with efforts to systematically assess socio-economic impacts and mitigation. The government's move to reallocate the health budget, for example, has been in line with the analysis conducted by Bruin, Fischhoff, Brilliant, & Caruso (Bruin et al.: 2006, pp. 178-193), where health budgeting should be prioritized for mitigation simulations, vaccine research, patient medicines, and other related sub-sectors. Likewise, in terms of economic policy, regulations issued have shown an integrated economic stimulus strategy as an effort to minimize the sudden impact of a pandemic.

The Covid-19 pandemic, which likewise happens in Indonesia, makes the government takes several steps in handling and preventing the epidemic.

First: From the disaster communication aspect, the government has done several steps, such as the availability of information as a form of focused service to the public. Besides, the created and implemented policies become a leadership commitment form that a state's public needs in a critical situation.

Second: The media's mass involvement in any kind of activities related to the COVID-19 handling development can also be seen as the disaster communication example, which is done by the government.

In the new situation, the WHO and the national government recommend several ways to prevent virus transmission.

First: Keeping everything clean, doing social distancing or physical distancing, and also other methods. These methods are often published in various media.

Second: The communication pattern that happened between the government and the public can be seen in multiple ways. The examples are the involvement of mass media, social media, social interaction between the

people, and the description of communication-related to this pandemic. These aspects need a suitable communication method.

Communication failure can make the situation becomes worse. Besides, it can also complicate the government and public efforts to reduce the spread of the Covid-19 virus. Usually, a new disaster will appear to follow the accident itself. It is what we called with a communication disaster.

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Independence of the Single Judge in Making Justice Decisions

Independencia del juez único en la toma de decisiones de justicia

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ABSTRACT

The objectivity of judges in deciding is a form of upholding human rights in the judiciary, one of the efforts to realize it is by using the judge's system in trials. Based on Article 11 paragraph (1) of Law Number 48 of 2009 concerning Judicial Power, Judges must be independent and have integrity in handling pretrial cases so that the decisions can create a sense of justice because a judge is bound to a professional code of ethics which requires judges to be honest, fair and have integrity.

Keywords: Independence of judges, law, Indonesia, justice decisions.

RESUMEN

La objetividad de los jueces al decidir es una forma de defender los derechos humanos en el poder judicial; uno de los esfuerzos por realizar la objetividad es utilizando el sistema de juicios. Con base en la Ley Número 48 de 2009 sobre el Poder Judicial, los jueces deben ser independientes y tener integridad en el manejo de los casos previos al juicio, de modo que las decisiones puedan generar un sentido de justicia, ya que el juez está sujeto al código de ética profesional que requiere que los jueces sean honestos, justo y con integridad.

Palabras clave: Independencia del juez, ley, Indonesia, decisiones de justicia.

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INTRODUCTION

Judicial authority (Rechtsprekende Bevoegdheid) includes resolving conflicts by stating a decision that binds the parties, related to public authorities; those are the power to declare law (judge), to run the government, and to form laws. In the state of law, the judge is a state official whose main task is to provide definitive solutions to conflicts or disputes between citizens and the government in an impartial, objective, just, and humane manner.

The conflict resolution process can be carried out impartially, so in carrying out the duties, the judge must have freedom from anyone interferences, including from the government, and that is called freedom of judicial power, and he must not have a certain relationship with parties that can create a conflict of interest, for example, blood relations or close family relationships. Besides that, the judge also has to be passive that he must wait until a dispute is presented to him to be solved and may not take his initiative to resolve a dispute. Because, if a judge acts actively on his initiative to determine that an event or situation is a dispute that he must resolve, then he will be prejudiced, and the settlement process will be blurred because it is influenced by his prejudice, and the decision won't be impartial, nor objective and unfair. That is why, in the language of Dutch law, the judge is called a sitting magistrate (Platon & Pech: 2018). Meanwhile, the prosecutor is called a standing magistrate (Koop & Hanretty: 2018, pp. 38-75;) because he has to actively look for "cases," finding crimes and prosecute them to court (bring the case to the judge), for the sake of law enforcement.

The process of dispute resolution through the judiciary can take place impartially and objectively, so the process must be carried out through procedures that can guarantee impartiality and objectivity and standardized in a set of legal principles called Procedural Law. In a law state, the rules of procedural law are formulated in writing in legislation, which must be strictly enforced. Deviation from procedural rules should be viewed as collusion against the law. Therefore, if there is a condition that forces irregularities to be made for the sake of justice, then this deviation must be accounted for explicitly disclosed in the consideration (Motivering) from the judge's decision concerned so that it can be rationally accepted and justified from various aspects (Voigt: 2017, pp. 511-530).

The judge will definitively determine who, according to the law, is right. The safe abstraction of legal principles and legal order disappears and makes room for the living experience from the realities of law: law, written materials, procedures, lawyers, judges, courtrooms. Maybe we can go that far, but for most of us, it will be more of an exception than we are used to. Those legal principles are not only found in in-laws. Law also arises from government practices or judges' decisions. Also, there are unwritten laws, for example, what is called customary law. The law is plural and complex in the same way that life itself has caused it.

A good judge can make the court truly the last bastion of justice, and then, besides mastering the applicable legal system, he must also have faith in God, good intelligence, wisdom, high morals, maturity, mental maturity, polite and patient. This ethical attitude must be reflected in daily behavior so that the judges will be able to maintain the dignity and authority of the judiciary. The appointment of judges should also require at least five years of experience as a legal professional (advocate, legal consultant, member of the Legal Aid Institute, in-house lawyer), and while carrying out the legal profession, he demonstrates the ethical attitude as stated in a letter of recommendation issued by a professional association to which he is a member. Efforts to improve the requirements for the appointment of judges are very important to uphold the rule of law, to continuously improve the positive legal system (Re & Solow-Niederman: 2019, p. 242).

Judges in making decisions are required to be objective and fair. The objectivity of judges in making decisions is a form of upholding human rights in the judiciary, one of the efforts to realize the objectivity of judges in the judiciary is by using the system of judges in trials. Based on Article 11 paragraph (1) of Law Number 48 of 2009 concerning Judicial Power, "the court examines, judge and decides cases with a panel of at least 3 (three) judges unless the law stipulates otherwise".

A single judge raises concern that the judge is not objective due to several things such as bribery or relationship; if the judge is single in examining a pretrial case and is partial to one of the parties, then the judge's decision will certainly benefit one party. Therefore in making decisions, pretrial judges should consist of three people so that there are a balance and mutual control. It is feared that the effectiveness of a single judge in deciding cases is not objective. the problem that the author puts forward is "How is the independence

of a single judge in pretrial to realize a fair decision?" (Bindler & Hjalmarsson: 2020, pp. 297-339)

LITERATURE REVIEW

The concentration of power can cause arbitrariness, and this is by the iron law of power, where every power tends to develop arbitrarily. As stated by Lord Acton, "Power tends to corrupt, and absolute power corrupts absolutely." In general, there are three theories about legal objectives, and those are ethical, utility, and mixed theories. The ethical theory states that the purpose of the law is to bring about justice. The content consequence of the law is determined by human ethical beliefs about what is fair and what is not.

According to Salim H.S. (Salim & Nurbani: 2013) that the theory of legal protection is a theory that studies and analyzes the form or purpose of protection provided by law to its subject. One form of legal protection that is relevant to this research is legal protection for suspects. The theory of independent judicial powers cannot be separated from the theory of powers separation and the theory of the rule of law. The relationship between the theory of powers separation and the independent judiciary is related to one of the goals to be achieved, and the theory of powers separation is the existence of freedom and the citizens.

METHODOLOGY

The independent judiciary is also related to the rule of law theory. It is related because the theory of independent judicial power is an important element in a law state. According to Suny (Suny: 1978), the theory of independent judicial power is a derivative and also the main element of the rule of law. More specifically, Suny (Suny: 1978) stated that one of the main elements of a rule of law theory is legal certainty. Derivative elements and elements of legal certainty are a. legality principle, b. The law must regulate the actions of the competent institution so that citizens know what to expect from the institution, c. the law may not apply retroactively, d. Human rights are guaranteed by law and, e., a court that is free from the influence of other powers. The basic idea of the concept of the power of the judiciary, according to Barda Nawawi Arief (Arief: 1998) in a broad sense, is: Freedom of Judicial Power is believed to be an effective means of achieving justice in the form of guaranteeing the protection of citizens from unlawful actions of repressive actions by the authorities (government or executive) (Barda Nawawi Arief: 2018).

Plato in "Politeia" said that justice is the order of those who control themselves. This notion of justice is inseparable from its premise that the origin of the state lies in the various needs and desires of human beings and the need to work together as a result. Between the nature of the state and human nature, it can be concluded into three characteristics: reason, courage, and need.

The philosophical meaning of the word "Just" or "Justice" in Indonesia can be found in the 2nd moral justice, "Just and civilized humanity." The word "just" implies that a decision and action are based on objective and non-subjective standards/norms and not arbitrary. According to Wiratno's (Wiratno: 1958) opinion, justice has a significant relationship with freedom (liberty), which can also be interpreted as "independence."

The approach uses normative juridical, and the research specification is a descriptive-analytical method by researching, describing, and providing a detailed description, and analyzing a single pretrial judge. Furthermore, to analyze the data, the writer used the qualitative normative analysis method.

RESULTS

The independence of judicial power, both in Article 24 of the 1945 Constitution and in Article 1 of Law no. 48 of 2009 concerning Judicial Power, is equated with the term "independent judicial power." Independent means being free from the influence of something, including from the government. However, even though the independence of judicial power is a consequence of the Trias Politica doctrine with the doctrine of separation

powers, which is also applied in Indonesia, it should also be understood that the greater the independence of a Trias Politica organs (legislative, executive, and judicative) does not mean a government system country is getting better.

Judges' income or recruitment, and career are determined by the executive director, making it easy for the executive to exert influence over a judge. Especially in Indonesia, where the culture of 'reciprocity' and respect for 'seniority' and 'superior' is seen as noble values that are still attached to every Indonesian. The independence of a single pretrial judge has always been a topic of discussion in various national and international meetings in the law field. This is because the notion of the Independence of Judicial Power aims at justice. To describe the definition of "Justice" and "Independence of a single pretrial judge" appropriately and to satisfy everyone is difficult. Apart from the formal institutional definition mentioned above, the independence of a judge can also be translated into the meaning of "Freedom of a judge in deciding a case." This definition is more accurately referred to as a material meaning or a substantial meaning. Both definitions cannot be separated from one another. The two of them are related to and support each other. An assessment of only one of them will result in an imperfect understanding (Gazi, 2019; Obicci, 2019; Rex, 2019).

The freedom of a judge is believed to be an effective means of achieving justice in the form of protection guarantees of citizens from unlawful actions of repressive actions by the authorities (government or executive). Therefore, in many constitutions of democratic countries, a real guarantee is given to the independence of judicial power in the form of guarantees for the position of a judge for a certain period, which will not be reduced during their duties (Umejiaku, 2020).

The independence of a judge is balanced by accountability. Both are like two sides of a coin. The two elements are present together, and it is impossible to stand alone because there is no freedom without accountability. The independence principle of a judge requires the judiciary, including the Supreme Court, apart from being an institution that is making checks and balances, it must be free from interference, pressure, or coercion, either directly or indirectly from the power of other institutions. Pressure and coercion can also come from colleagues or superiors, as well as other parties outside the judiciary.

DISCUSSION

Independence and accountability of judicial power is continuous. In some countries, the independence principle is put forward rather than accountability. Because, even though accountability is also discussed as part of the responsibility of the executive or legislative or other institutions, the accountability of the judicial power has different meanings and forms. A judge has accountability when he is examining a case honestly and impartially. Judges are accountable for how they determine their decisions. As long as a judge decides cases based on facts and executes the law freely and impartially, they must be relieved of all responsibility, even though their decision may be overturned by a higher court (Muntasyir: 2002).

A judge cannot be convicted for deciding a case that is different and contrary to a higher court decision. If a judge has committed a criminal offense or is found to have committed an improper act, they may be punished by dismissal or disciplinary punishment permitted by law. The accountability of the judicial power must be understood in this way. If a judge's decision on a case becomes the object of accountability, it means that the definition of accountability has been drawn as widely as possible and will seriously interfere with the independence of the judicial power (Asshiddiqie: 2019).

Accountability can be developed through transparency. This process includes the selection and appointment of a judge. The public may know what is going on behind the court doors. The more transparent this process is, the higher the accountability of the judicial power. If the selection and appointment process of judges is more open and transparent to participation, then the judicial power will acquire judges who are competent, independent, and impartial. This is important for the entire process, including the process of transfer, dismissal, and disciplinary assessment by the judiciary authority.

CONCLUSION

A single judge as to the only judge in the pretrial process based on Article 78 paragraph (2) of the Criminal Procedure Code has not been effective yet, because many pretrial decisions override the sense of justice. A single pretrial judge raises concerns that he cannot be objective in his decision due to several things such as bribery, relations, political, and others. Judges are required to be objective and fair in making decisions. Judges are independent and fair in deciding a case, so the decision can be accepted by all parties and does not cause controversy among the public, and can foster the trust of all people in the pretrial process. The independence of a single pretrial judge has not yet been fully realized. Many pretrial decisions have benefited from certain parties. Judges in handling cases must be independent and have integrity so that decisions can create a sense of justice because a judge is bound to a judge's professional code of ethics, which requires judges to be honest, fair, and have integrity. The objectivity of judges in deciding a decision is a form of upholding human rights in the judiciary, one of the efforts to realize the objectivity of judges in the judiciary is by using the system of judges in trials. It is based on Article 11 paragraph (1) of Law Number 48 of 2009 concerning Judicial Power.

The Criminal Procedure Code concerning sole pretrial judges needs to be changed to not produce inappropriate or decisions that favor certain parties. Judges who are unable to act independently in carrying out their duties by the professional code of ethics of judges must be given strict sanctions, and the recruitment of judges must be those who have the quality, integrity, and competence to carry out their duties properly.

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Inter-Ethnics Relationship Speech in Indonesian High School History

Discurso de las relaciones interétnicas en la historia de la escuela secundaria de Indonesia

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ABSTRACT

This study aims to examine the role of history education in managing the diversity of Indonesian society, ethnicity, religion, customs and language. The study analyzed the newest edition of Indonesian official textbooks for the high school history lessons. The analysis was conducted using the Critical Discourse Analysis (CDA). The results showed that history textbooks in Indonesia made a minimal contribution to managing diversity. Historical textbooks are ignoring the existence of thousands of ethnic groups in Indonesia. As a result, students feel that the history of Indonesia contained in textbooks is not their past, and at the next level, they live without history.

Keywords: Critical poetry, Kazakh literature, Kyrgyz poetry, Toktogul Satylganov.

RESUMEN

Este estudio tiene como objetivo examinar el papel de la educación en historia en la gestión de la diversidad de la sociedad, el idioma y la religión de Indonesia. El estudio analizó la edición más reciente de los libros de texto oficiales de Indonesia para la lección de historia de la escuela secundaria. El análisis se realizó utilizando el Análisis Crítico del Discurso (CDA). Los resultados mostraron que los libros de texto de historia en Indonesia hicieron una contribución mínima a la gestión de la diversidad. Los estudiantes sienten que la historia de Indonesia contenida en los libros de texto no es su pasado y, en el siguiente nivel, viven sin historia.

Palabras clave: Poesía crítica, literatura Kazaja, poesía Kirguisa, Toktogul Satylganov.

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INTRODUCTION

Various critical studies on the practice of history education have revealed the existence of several structural problems. One of the most prominent problems is the preparation of the curriculum. At the praxis level, the problem that arises in any renewal of the history curriculum is the debate about what topics are included and what topics should be excluded. In Japan, the renewal of the history curriculum in the early late 1990s caused debate at the national level and developed into a regional controversy in East Asia. The controversy arose when the new history curriculum issued a topic of occupation and cruel actions of Japanese troops in Korea and China. As a result, Korea protested and demanded the topic of Jugun Ianfu or the abduction and coercion of Korean women to become sexually satisfying for Japanese troops in the textbooks. That way, the younger generation of Japanese people knew of their atrocities against the Korean people. The topic was seen as vital because it showed the phenomenon of organized conquest and kidnapping of young women for the sole purpose of sexual slavery or what became known to the world as 'comfort women'.

On the other hand, in Tan's study (Tan: 2009), it was explained that the contents of Japanese history textbooks that caused controversy were discussions of the Sino-Japanese War and the Nanjing Massacre. China demands that the topic of Japanese troops' cruelty in the Nanjing Massacre event in Japan's history curriculum is based on historical facts. In the discussion on the Sino-Japanese War, the textbooks wrote that on July 7, 1937, a shot was directed at the Japanese army unit, which was training at the Marco Polo Bridge outside Beijing. The shoot resulted in a battle between the Japanese military and the Chinese army the following day (Tan: 2009). That explanation shows that Japanese history textbooks blame China for causing the war. The same pattern also occurs in the Nanjing Massacre discussion. Japanese history textbooks explain that two Japanese army officers were shot and killed in Shanghai, a city where various foreign interests were concentrated. This incident escalated the confrontation between Japan and China. Chinese soldiers and civilians suffer many casualties because of the Japanese military (Nanjing Incident). That explanation is harrowing for Chinese people because it puts them as the cause, and the massacre is only referred to as an incident.

The controversy over the Japanese history curriculum even encouraged the intervention of the United States. United States Congress on July 30, 2007, issued House Resolution (HR) 121 which demanded the Japanese government to "formally acknowledge, apologize, and accept historical responsibility in a clear unequivocal manner" as a manifestation of its responsibility for coercive acts against young women in Asia to serve Japanese troops during World War II. On the contrary, the history curriculum reformers considered the two topics to be masochistic and made the younger generation not have pride as Japanese.

In addition to curriculum renewal, the problem that arises is the perspective used in compiling historical narratives. Recent research from Purwanta (Purwanta: 2017, pp. 36-57) and Djono & Joebagio (Djono & Joebagio: 2019, pp. 18-27), and Abidin (Abidin: 2017, pp. 436-460) on the content of history textbooks in Indonesia found several fundamental problems with the perspective used in compiling nationalistic narratives. Purwanta (Purwanta: 2017, pp. 36-57) found hegemony of militaristic discourse in the subject matter of history. Meanwhile, Djono & Joebagio (Djono & Joebagio: 2019, pp. 18-27) emphasized the gap between nationalistic narratives and narratives of diversity in history textbooks that show differences in unity and diversity in Indonesian schools.

Critical discourse analysis shows that the perspective used in compiling Indonesian historical narratives in textbooks is very closely related to political interests, such as to seek support for developmentalism behind the economic development programs (Purwanta: 2018, pp. 349-361) and even, to a certain extent, to legitimize the power of a political regime in Indonesia, especially during the New Order era. The dominance of political interests and national development implicitly can be observed from the contents of history textbooks. If done without caution, this tendency will give birth to historical constructions that deviate further from historical reality. Abidin's study (Abidin: 2017, pp. 436-460) shows that historical narratives have the potential to produce binary opposition logic that can marginalize groups that are not in line with government policy.

To overcome the growing problems, teachers, and researchers in the field of history education have offered several alternative approaches in managing topics in history lessons in high school. Also, from a critical perspective, Abidin (Abidin: 2017, pp. 436-460) promotes a critical narrative approach to accommodate multi-perspective narratives in learning material.

This study attempts to examine the interethnic relations approach as an alternative perspective in compiling historical narratives in textbooks. This approach is considered suitable for the condition of Indonesia as an archipelagic country that has many tribes. Geographically, Indonesia has more than 13 000 islands. From a demographic perspective, based on the 2010 population census data, Indonesian citizens consist of 1331 tribes with more than 650 regional languages with thousands of dialects. Diversity also occurs in religious affiliation and the flow of beliefs that follows. In Indonesia, there are six official religions and hundreds of religious beliefs.

The diversity makes Indonesia has a motto Unity in Diversity, which can be interpreted as different but still one. It is hoped that various ethnicities that develop in Indonesia can coexist in harmony. Nevertheless, it cannot be denied that there are competition and conflict. Competition and conflicts between ethnics escalated especially after the end of the New Order military regime in 1998, such as the conflict between Muslims and Christians in Ambon that erupted in 1999, and conflicts between ethnic Dayaks and Madurese in Sampit, West Kalimantan in 2001 (Nakaya: 2018, pp. 118-137).

Widyastuti's study (Widyastuti: 2019, pp. 413-429) shows that ethnic identity is the most potent factor as a cause of conflict. Ethnic identity in this context is understood to consist of various forming elements, and the elements that most strongly lead to conflict are language, tradition, religion, and race. According to various studies that have been carried out, religion is the most sensitive factor in triggering conflict in Indonesia. The SETARA Institute report (Situmorang: 2019) in 2018 recorded 160 incidents of violations of freedom of religion/belief (KBB) with 202 forms of action, spread in 25 provinces.

From the various problems above, the question then arises what is the contribution that history lessons can make without changing the national curriculum? The question implicitly requires history lessons to manage diversity, so that relations between ethnic groups, especially religious adherents, can take place in harmony and reduce the potential for conflict. Based on these responsibilities, this study will explore the discourse narrated in the history curriculum textbooks 2013 Curriculum from the perspective of inter-ethnic relations.

METHODOLOGY

According to the two proposed research questions, this study uses the latest edition of textbooks for history lessons in 2013 Curriculum High School as an object. In the newest curriculum implemented since 2013, history lessons in high school use four volumes of textbooks with details of one volume for class X, two volumes for class XI, and one volume for class XII. The four volumes of textbooks were revised in 2017 so that what is used as study material in this study is the latest textbook, the revised edition. The textbooks are published as ebooks and can be accessed and downloaded for free through the page <http://buku.kemdikbud.go.id/>.

Judging from the historical phenomena discussed, the contents of history textbooks cover a very long period, from pre-literacy to contemporary Indonesia. In this study, the period studied is from the kingdom to the present (the Reformation era). The reason is that relations between ethnic groups began to emerge in the kingdom period and became increasingly intensive and eventually gave birth to the desire to establish the Republic of Indonesia.

Textbook narrative analysis of ethnic relations is done using modified historical methods. In general, historical research uses a method that consists of five stages, namely: (i) determination of historical events to be examined; (ii) the development of research questions and theoretical perspectives that are used as a guide for researchers in the process of collecting data and interpreting the data collected; (iii) data collection that can be done by collecting various written sources, interviews or a combination of both; (iv) source criticism

carried out by evaluating the validity and reliability of the data; and (v) report writing in the form of reconstruction of historical phenomena based on detailed supporting evidence. The modification of the historical method in this research was carried out mainly in the last three stages, namely data collection, source criticism, and historical reconstruction. In this study, data collection is done by looking at the textbook's narrative and inventorying words, phrases, sentences, and paragraphs relevant to the topic of study, namely, inter-ethnic relations.

The source criticism stage is carried out by testing the validity of the textbooks' content representing the views of the author and the government as producers. From this point of view, source criticism is only made to test the reliability of the data from the perspective of inter-ethnic relations. On the other hand, the final stage, namely the writing of the report is not in the form of reconstruction of historical events, but in the form of the results of an analysis of the contents of the textbook as well as possible alternative developments.

The approach used in textbook content analysis is Critical Discourse Analysis as a result of the development of Teun A. Van Dijk's (Van Dijk: 1995, p. 142), which includes three levels of text composition, namely macrostructure, superstructure, and microstructure. Macrostructure is the global semantic structure of discourse and is usually expressed through the headline or headline or summary. Compilation of macrostructure propositions is done by eliminating or eliminating other propositions that are not relevant for interpretation, changing a series of specific propositions into more general propositions (generalizations), and constructing propositions from several propositions in the text (construction), and from other knowledge that is parallel.

The superstructure is discourses conveyed through the entire contents of the text, both in the form of stories and arguments. On the other hand, the smallest structure in the level of Van Dijk's (Van Dijk: 1995, p. 142) composition is the microstructure, which is the arrangement of words, phrases, clauses, sentences, and the relationship between sentences used to explain accurately and briefly the discourse to be conveyed. In other words, the microstructure is the most obvious and 'expressed' arrangement of discourse.

The theoretical framework used as a foundation for designing alternative textbook content development is the relationship between ethnic groups. At the theoretical level, the perspective of inter-ethnic relations based on the theory of the Interethnic Relations Group (IRG) has been developed from Allport and Kramer's research on ethnic prejudice (Allport & Kramer: 1946, pp. 9-39). In its development, the IRG theory focused on finding the cause and finding solutions to reduce ethnic prejudice to build healthier ethnic relationships. One of the parties that play an essential role in instilling prejudice and overcoming them is an educational institution. Teacher's partiality towards an ethnic group and dislike of other ethnicities that are openly expressed in learning will instill and develop student prejudice. From this point of view, schools can be agents of potential inter-ethnic conflict, which at the level of reality are triggered by differences in language, customs, religion, and race.

Conversely, schools can also be strategic agents in reducing and even eliminating prejudice. That role can be done by developing multicultural education, which bases itself on the understanding that diversity is a reality that must be respected. Schools also need to facilitate students to learn other ethnicities so that prejudice and conflict between ethnic groups can be prevented. In addition to developing academic understanding, schools can also develop programs that facilitate interaction between students from various ethnicities. Paluck et al.'s study show that intensive inter-ethnic contact and interaction can reduce prejudice. Nevertheless, inter-ethnic interaction programs in schools need to be carefully designed so that events do not occur that develop prejudice, competition, and conflict (Paluck et al.: 2019, pp. 129-158).

History education or known at the school level as a history lesson has a vital role in the problem of prejudice, primarily through the development of historical awareness and the ability to think historically. Through the textbooks produced, history lessons play a role that can be very damaging to society by compiling narratives that reinforce prejudices, stereotypes, and negative images of parties seen as enemies. Conversely, historical textbooks can also play an essential role in eliminating prejudice. At a global level, today, there has been a development of a joint history textbook among countries that have experienced

conflicts, such as Germany and France in Europe and Japan, Korea, and China in East Asia. The same pattern can be applied at the national level, especially in multi-ethnic countries like Indonesia.

RESULTS

In the 2013 history curriculum, topics covered include (a) pre-literacy, (b) Hindu-Buddhist Kingdoms, (c) Islamic Kingdoms, (d) the western colonialism, (e) national movements, (f) proclamation and regional rebellions, (g) the liberal democracy, (h) the Guided Democracy, (i) the New Order, and (j) the Reformation. The ten topics were divided into three classes in high school: 10, 11, and 12, with the highest number in grade 11. The division of topics for each class can be seen in table 1.

Table 1. The topics and sub-topics in the History Curriculum 2013

10 th grade	11 th grade	12 th grade
The nature of history as a branch of science	The development of western colonialism and imperialism <ul style="list-style-type: none"> • The political contestation of western colonialism • The strategies of indigenous people against western colonialism happened from the era of the Kingdoms to the early 20th century. 	The struggle of Indonesia in defending the independence and national integration. <ul style="list-style-type: none"> • The efforts of the Indonesian people to fight against the threat of internal disintegration • The efforts of the Indonesian people to defend the existence of the Republic of Indonesia • National and local figures who have contributed to the struggle in strengthening national integration from 1945 to 1965
The concept of continuity and change in history	<ul style="list-style-type: none"> • The political, cultural, social, economic, and educational impact of colonialism in the era of western colonization on the life of Indonesian society 	<ul style="list-style-type: none"> • Indonesia in the early of independence until the era of Guided Democracy
<ul style="list-style-type: none"> • Pre-literate 	<ul style="list-style-type: none"> • The values of the Youth Pledge 	<ul style="list-style-type: none"> • The life of Indonesian society from the New Order until the Reformation era
<ul style="list-style-type: none"> • The Hindu-Buddhist kingdoms: A cross-cultural process between local and global culture. 	<ul style="list-style-type: none"> • Japanese Occupation in Indonesia 	<ul style="list-style-type: none"> • The role of Indonesia in creating a peaceful world
<ul style="list-style-type: none"> • The Islamic Kingdoms in Indonesia 	<ul style="list-style-type: none"> • The national and local figure who struggles to achieve independence 	<ul style="list-style-type: none"> • The achievement of Indonesia in developing technology in the independence era
	<ul style="list-style-type: none"> • The independence of Indonesia 	<ul style="list-style-type: none"> • The life of Indonesia people in the New Order Era

From the perspective of critical discourse, history lessons for class 10 emphasize that historically religion has been an essential element for the Indonesian people. Three foreign religions, namely Hinduism, Buddhism, and Islam, came and spread brand teachings to the Indonesian people. On the other hand, the perspective of inter-ethnic relations, which was the focus of the study in this study, did not receive adequate

attention. In class 10 history textbooks, the word ethnic is used 29 times, with details two times to explain the diversity of tribes in Indonesia today, nine times used to explain the origin of tribes in Indonesia, one time for conclusions on sub-topics of origin tribes in Indonesia. Furthermore, the word ethnic is used six times in the explanation of the arrival of Hinduism in Indonesia and its influence, once in the spread of Islam in Papua, and ten times in the discussion of national integration.

In the explanation of the diversity of ethnic groups, it is explained that Indonesia has many tribes, regional languages, and cultures that apply in daily life practices. On the other hand, in the discussion about the origin of the tribes in Indonesia, the textbook explained that according to the Sarasin brothers, the original inhabitants of the Indonesian archipelago were a dark-skinned and small-bodied race. They originally lived in Southeast Asia. The next paragraph narrated about the presence of newcomers who bring a new culture that is neolithic culture. They come in two stages. Sarasin Proto Melayu and Deutro Melayu called them. Their separate arrival was estimated more than 2,000 years ago (Umejiaku, 2020; Gunawan et al.: 2017, pp. 34-38).

In an explanation of the arrival of the Hindu-Buddhist religion and its influence, the textbook outlines four theories of the entry of Indian culture into Indonesia, which fundamentally changes Indonesian society to recognize letters and make tribal chiefs as a caste of knights as in India. On the other hand, a description of the spread of Islam in Papua explained that the tribes of the Papuan islands had known Islam since the early 16th century (Gazi, 2019; Obicci, 2019; Rex, 2019).

Although the word ethnic is mentioned ten times in the discussion of national integration, most of it is used in explanations that are generalistic and not historical facts. For example, in explaining the role of language, textbooks state that each ethnic group has its language. So, a language is needed to be an intermediary language that can be understood by all ethnic groups. If there is no common language, unity will not occur because of ethnicity arises suspicion and other prejudices. The same pattern is used by textbooks when discussing inter-ethnic trade. It was explained that for a long time, the sea had functioned as a shipping and trade route between tribes in the Indonesian Archipelago and the nations of the world. Indonesian traditional seafarers have sailing skills learned from generations of ancestors (Gunawan et al.: 2017, pp. 34-38).

The narrative built by history textbooks for grade 10 students is not entirely the product of the new discourse. In retrospect, the discourse stems from the narrative developed by Bernard HM Vlekke (Vlekke: 2008) in a work titled *Nusantara*, which was first published in 1943. Vlekke explained in detail the origin of the Indonesian archipelago as a result of the end of the ice age, and the entry of ethnic migrations from ethnic groups from Mainland Asia is consistent with the Sarasin brothers theory. A somewhat different tendency is found in the explanation of the arrival of Indonesian culture. If the textbook tries to explain the four theories objectively, Vlekke (Vlekke: 2008) shows strong alignment with the theory of backflow. The reason is that Indonesian sailors can sail as far as Madagascar, so it will not be too challenging to sail from Sumatra to Bengal or Coromandel. He added that the Indonesian community was widely known, so that it was included in the *Ramayana Epic* in India as *Yavadvipa*, a country led by seven kingdoms, whose territory consisted of Gold and Silver Islands, making it rich in gold mines. Indonesia is also referred to by Greek geographer Ptolemy as *labadiu*.

The narration developed by Bernard HM Vlekke gained strong influence among academic historians so that it became a reference for various official discourses or grand narration, such as the Indonesian National History book, which was first published in 1975. Even his book was later translated into Indonesian and first published in 2008 (Vlekke: 2008).

The use of discourse produced by Vlekke (Vlekke: 2008) as the main reference makes the historical narrative of Indonesia's past political and ignores other factors, such as social and economic. As a result, inter-ethnic relations in the social, cultural, and economic fields did not receive attention and were only placed as an explanation of the importance of the language of unity. From this point of view, historical narratives are arranged far from objective reality that occurred in Indonesian society in the past. Even at the extreme level of historical narrative, it breaks the relationship of students as the audience with the reality of their past, and at the next level, they will grow into generations that have no past.

DISCUSSION

History textbooks will become more prosperous if they are willing to use the perspective of the inter-ethnics relationship, because they can provide students with an understanding of the significance and relevance of the historical dynamics of the royal period and the empire towards the establishment of national integration, both during the national and present movements. Historical sources, both primary and secondary, are sufficient to compile narratives about interactions between ethnicities in the past. Tom Pires (Pires: 2016), who came to Indonesia in the early 16th century, explained various aspects of tribal life, including inter-ethnic relations and their interactions with migrants. He explained that the Sunda Kelapa Harbor was visited by trading ships from Sumatra, Palembang, Tanjungpura, Central Java, Madura, Makassar, and Malacca. Through Sunda Kelapa, ethnic Sundanese send merchandise to various regions, such as Kalimantan, Sulawesi, Sumatra, Central Java, and Madura (Pires: 2016). Interaction between Indonesia's regions does not only occur in the economic field but also the socio-cultural field. The spread of Islam in eastern Indonesia, such as Banda, Ambon, Sulawesi, and even Papua was carried out mainly by traders. Not only religion, but the interaction also influences the political system, how to dress, and even the names used. The interaction among ethnic groups emerged from economic and socio-cultural networks that teleologically as a stage of the birth of the Indonesian nation.

In history textbooks for grade 11 students, the word ethnic is used seven times in volume 1, and 5 times in volume 2. From the perspective of quantitative content analysis, the frequency of mention is seen to indicate attention significantly. From this point of view, just mentioning it 12 times means that historical textbooks pay less attention to ethnicity as an essential issue on colonialism and national movements. When examined more deeply, namely at the microstructure level, the word tribe is used by textbooks when narrating resistance to Western colonialism. An example is a historical phenomenon that occurred as a reaction to Portuguese rule in Malacca in 1511. The textbook explains that in 1512 there was resistance launched by a community leader named Pate Kadir (Katir). Pate Kadir is a Javanese community leader (chief) in Malacca.

The same pattern of ethnic word usage occurs when the textbook discusses the Batak ethnic resistance war in North Sumatra. It is illustrated that resistance was carried out only by the Batak ethnic group without collaborating with other ethnic groups. Even in the discussion of the Youth Pledge, the word ethnic is used to denigrate the nationalism of contemporary Indonesian society. Provocatively, the textbook states that the rejection of a leader because they are not from the same ethnic group, or because of differences in beliefs, is still something that we can often see from various media, both print and electronic. The rejection is an indicator of the low spirit of nationalism and Indonesian identity in our society (Maria, 2020; Mehboob & Othman, 2020).

History textbooks for 11 vol 2 students also use the word ethnicity to narrate war, namely the Dayak ethnic resistance to the Japanese occupation. It was explained that one of the resistance in Kalimantan was the resistance led by Pang Suma, a Dayak leader. The leader of the Dayak tribe has extensive influence among people or tribes from the Tayan, Melia, and surrounding areas (Gunawan et al.: 2017, pp. 34-38). The word ethnic no longer appears when the textbook explains the next period.

The textbook's narration for grade 11 students indicates that the word ethnic is used in a particular position; that is, it only covers one particular syllable and seems to have no network of interactions with other tribes. Van Leur (Van Leur: 1960) explained that the interaction of Indonesian tribes in particular and Asian nations, in general, continued to develop, despite the arrival of Europeans trying to dominate. It was explained that until the early 17th century, when the VOC came to power, the trading volume of the VOC was far below the trading volume of Asian traders. From this point of view, historical textbooks will have no incredible difficulty sources to explain socio-cultural networks, if they are willing and willing.

The unavailability of historical textbooks revealing inter-ethnic networks represents the view that regions or ethnicities contradict national. Borrowing Derrida's (Derrida: 2016) view, the word ethnic is positioned in binary opposition with the national word. It is never mentioned when the textbook explains the historical phenomena that occurred during the development of the national movement and the period after Indonesia

proclaimed independence in 1945. Affirmation of that ethnicity shows that ideologically textbooks view national integration can only occur when ethnic identity is replaced with national identity (Purwanta: 2017, pp. 36-57). That view is contrary to historical reality.

In the history textbook for class XII students, which discussed the period 1948 to the contemporary period, the word ethnic was only mentioned three times, namely once in explaining ethnic diversity in Indonesia, ethnic Papuan nationalism, and the third point of the Dasasila Bandung as a result of the Asian-African Conference. Of the three, the use of the word ethnic that narrates historical phenomena is only a discussion of ethnic Papuans. It was explained that since 1946 Marthen Indy had been the Chair of the Freedom Indonesian Party (PIM). He led a protest supported by a delegation of 12 tribal leaders against the Dutch desire to separate Papua from Indonesia (Putra et al.: 2020).

Negative views on regionalism and ethnicity as a threat to national integration make history textbooks only discuss national history, both in the form of events that occur at the center and national perspectives. Most discussion about the area is on the topic of struggle to face the threat of national disintegration but from the perspective of the central government and the perspective of the region seen as rebels.

CONCLUSION

Indonesia is a pluralistic nation consisting of many races, ethnicities, customs, and religions. Plurality was slowly and through a long historical journey to build economic, social, and cultural networks until it was integrated into the Indonesian nation. The historical process should be given adequate space in the history textbook, so students understand it as their shared past and raise awareness to maintain and develop it.

The unavailability of textbooks narrating relations between ethnic groups, from an ethnic perspective, will give birth to the perception that their historical existence and its role is not recognized. Unity in Diversity, which is used as the motto of Indonesia, is seen as only emphasizing unity and undervaluing aspects of diversity. From this point of view, prejudice and conflict between ethnic groups will remain a threat to the national integration of the Indonesian people.

One of the steps that can be taken is to develop a history textbook that narrates historical facts about inter-ethnic relations, both in the remote past and in the following periods. This action can not only eliminate prejudice between tribes in Indonesia but also develop mutual understanding between nations in Southeast Asia, such as Malaysia, Singapore, the Philippines, because of the network of inter-ethnic relations in the past between people in the archipelago before it was split into many nation-states.

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Evaluative Study of Indonesian in High School History Textbooks

Estudio Evaluativo del Indonesio en los libros de historia de la escuela secundaria

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ABSTRACT

This study aimed to evaluate Indonesian-ness found in high school history textbooks of 11th grade. The approach used was a Critical Discourse Analysis (CDA). The results show that the discourse produced by high school history textbooks based on the newest curriculum (2013) has not shown the Indonesian-ness of people as a fair and civilized society. This research proved that history textbooks for the 2013 curriculum have no significant change from those of earlier curriculums. The discourses on the textbooks are only the reproduction of the New Order (1967-1998) discourses.

Keywords: High school, history education, Indonesian-ness, textbook.

RESUMEN

Este estudio tuvo como objetivo evaluar el indonesio que se encuentra en un libro de texto de historia de 11vo grado de la escuela secundaria. El enfoque utilizado fue un Análisis Crítico del Discurso (CDA). Los resultados muestran que el discurso producido por los libros de texto de historia de la escuela secundaria basados en el plan de estudios más reciente (2013) no ha mostrado la identidad de las personas como una sociedad justa y civilizada. Esta investigación demostró que los libros de texto de historia para el currículo 2013 no presentan cambios significativos con respecto a los de los currículos anteriores.

Palabras clave: Escuela secundaria, educación en historia, Indonesio, libro de texto.

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INTRODUCTION

There are two purposes of teaching history: to inherit the identity and maintain the harmony (cohesiveness) and the community's progression. Hardiana (Hardiana: 2017, pp. 41-46) described that history needs to be taught to develop self-awareness. Every person needs a historical perspective to know his/her social identity, both ethnicity, and nationality (Prima Gusti Yanti et al.: 2020, pp. 202-209). Special interests and habits that characterize a person are the results of past interactions with a particular environment. Every person has a unique heritage, a combination of tradition, race, ethnicity, nationality, families, and individuals, who made themselves integrated as they are today. Without having a deep understanding of the historical factors, people will fail to understand their own identity (Ayalew, 2020, pp. 01-11).

Furthermore, using the context of India's history education, Hardiana (Aguenane, 2020, pp. 12-21; Hardiana: 2017, pp. 41-46) explained that without an understanding of their history, Indian people would not know what it means to be Indians. The politicians should understand the reasons why they had become the party activists and had transformed from what was being done by his party. Without history, today's kids would not know the persistence of the struggle waged by national leaders to gain independence and the prominent role of each character in the fight for independence. As time goes by, especially since the West dominates the world, the goals of the historical education curriculum are divided into three, which are coupled with the development of academic skills, which are rational thinking, and supported by empirical data on the identity of western nations (Christian Lohse, 2020).

In the reign of President Sukarno, the first two goals of teaching history gained great attention. The narration of Majapahit and Sriwijaya as two great kingdoms in the remote past, the existence of Budi Utomo as the rise of nationalism in Indonesia, and the battle of Surabaya as the hero day are a few examples of the government's actions that used history to build a national identity that occurred during this period. The actions were done so that people are proud of Indonesia as an independent country (Aram Hanna, 2020).

Besides, being a tool for nation-building, the history lesson also functioned as a spur to the progress of society. On the anniversary of Taman Siswa College, President Soekarno (Soekarno: 1963) explained that studying and admire the past will be useful for now here people if we can make a dynamics of continuity line from it. The line begins with the greatness of the past, the Dark Age, and climbing to the glorious future.

In President Suharto's administration, especially since the curriculum 1975, the history lesson objective moved to the academic development and the legitimacy of power. At least two groups of authority used history to establish the authority legitimation. The first group was New Order nucleated army. The group required a historical narrative that allowed the existence of the military in Indonesian politics. The terms that appear and famous in the community for "military version of history" were inheritance "spirit and values of 1945."

The effort to show the military version of history appeared on the construction of the Indonesian National History volume VI, which outlined the military's role in Indonesian history. The Indonesian National History became the primary source of history textbooks, especially for middle and high school. In the curriculum 1984, the use of history to legitimate the armed group's power was done by adding a new school subject, namely Pendidikan Sejarah Perjuangan Bangsa (the Historical Education of the Nation Struggle /PSPB). Furthermore, the dissemination of the history of the military version also used other means. Both personal and institutional, the armed group also wrote books of memoirs, made movies, built museums, and monuments to show their significant role in the dynamics of Indonesia's history.

The second group was the pro-modernism nucleated intellectuals and technocrats. The group believed that Indonesia had to develop to be modern in the sense of industrialized countries like the West. They wanted to change the mentality of the Indonesian people to be civilized like the West nations (rational and empirical). The historians who entered this group were Modern Professional Historians (SPM) by Sutherland (Sutherland: 2008, pp. 33-66). The effort to change Indonesian mentality was made by narrating history as progress culminating in the nation-state's triumph of modernity. Modernity in this context is the Western way of thinking and way of life, as well as teleologically culminating in the formation of society called by Francis Fukuyama as free-market democracy (Sutherland: 2008, pp. 33-66). At the practical level, the characteristic of the group

had a strong narrative that put the West as a determining factor in the history of Indonesia, as stated in the National History Volume IV. In history textbooks, their thought and interest were contained in the topic of Western colonialism (Purwanta: 2018, pp. 349-361). Even in curriculum 1994, the grip of SPM was getting stronger through narration about the expansion of the Western power influence in Indonesia

The New Order regime had ended and had been replaced by the Reformation era in 1998. The question arose whether the national political changes had an impact on the production and distribution of discourse in history textbooks. The fact showed that the advent of the era of the Reformation did not only brought significant changes, either on purpose or subject of history. In curriculum 2006, the militaristic narrative is still in the history textbook, similar to the West's position as the determinant force. The two issues that stood out during the reform era's disappearance were topics about the success of development by the New Order and rewriting of the 1965 coup (G30S/PKI).

The narrative of development was replaced by various problems aroused in the New Order period, such as corruption, collusion, and nepotism, as well as the student movement that ended the rule of the New Order. In curriculum 2004, the word PKI was omitted at the end of G30S. It means PKI (Partai Komunis Indonesia/ Indonesian Communist Party) is not positioned as the mastermind behind the 1965 bloody coup. Consequently, it caused an uproar in the community, especially the hardliner Islamists and the pro-military group. They committed acts of violence, such as sweeping and burning history textbooks (Purwanta: 2016, p. 59). Even then, the movement was legalized by the Supreme Court Decree No. 019/A-JA/10/2007 dated 5 March 2007, on the withdrawal of the curriculum the history books of 2004. As a result, the word "PKI" reappeared behind the G30S.

From a long way since the days of the New Order to the Reformation era, it was clear that subject history in school praised Western culture and the military. The problem which emerged from the narratives that made western people the determinant force in the dynamics of Indonesia's history is a young generation that is "quasi-go Western." They dressed to imitate the West (according to their apperception), dyed blond hair, eating fast food, and putting English as more prestigious than the national and local languages. Toward being Indonesia, or in this paper used the term "Indonesian-ness," was occurred the degradation of the sense of belonging (Hodgins et al.: 2016, pp. 345-368; Shahin: 2016, pp. 111-112). From the interview with students, a journalist found the tendency to put Indonesia only as a geographical fact, the place of birth, and residence. Even Andiany & Hadikurniawati (Andiany & Hadikurniawati: 2018), through a survey of students in Jakarta, found that the young generation tended to look at Indonesia as an adverse society, such as lazy and corrupt. These findings indicated that young people had less pride in their people.

Problems that obscured nationalism were not only faced by young people. A similar problem was also found in other social classes. Research conducted by an anthropologist Wallach (Wallach: 2002, pp. 79-102), also found symptoms of Xenocentrism in the art lovers in Jakarta. They believed that local arts as unsophisticated and preferred to absorb western art. In addition to art, the tendency to choose a foreign culture than the culture itself was visible in the contemporary Indonesian political stage. The rise of a movement that wants to establish the Islamic State, either in the form of the Islamic State of Indonesia as well as reviving the Caliphate, is an effort to implement a foreign political system in Indonesia. The Islamic movement is often colored by violence (Zuhdi et al.: 2019, pp. 340-348).

On the other hand, the military version of history in the community did not just stop at the birth of a new generation that admires the high discipline and the military corps spirit. The negative impact which quite prominent was the behavioral development of the young generation who choose physical force in solving daily life problems. Also, the Ministry of Education's view stated that the tendency to solve problems using violence and coercion often appeared in Indonesia (Purwanta et al.: 2020). These trends also affect the younger generation, for example, in cases of a gang's fight. Although there are no scientific studies that the violence comes from the curriculum, miraculous educational specialists and public figures stated that one of the roots of the problem is the implementation of the curriculum. From this viewpoint, the outbreak of mass organizations

that solved problems by using violence was understood as a result of the historical narrative that is filled with physical conflict and war.

The research questions are whether Indonesian-ness is constructed in the history curriculum 2013 and remove curriculum content that outlines Indonesia's history as "Western history in Indonesia and as a warlike nation's history." This study aimed to analyze discourses in high school history textbooks for curriculum 2013.

METHODOLOGY

Academically the science of history serves to explain the events that happened in the past as objectively as possible or approaching the objective reality of the events described. Every event occurred at a specific time and then disappeared. From this point of view, it is impossible to make comparisons between historical explanations with the historical event to measure objectivity (Ankersmit: 1987). Another problem is the long distance between the event and the historical explanation. When a historical event is arranged into reportage by newsmakers (compilers of historical sources), there is a wide-open space for distortion, deviation, and perhaps even destruction of meaning. These distortions were caused by the differences in backgrounds and interests between the life of historical actors and authors of historical sources. From this viewpoint, the historical resources are the result of subjective reading by newsmakers. In other words, the historical resources can no longer be treated solely as the objective reality of a historical event, but it should be viewed as a result of the meaning-making process or discourse of authors of historical resources.

The meaning-making process and discourse production repeated when the sources became autonomous text found and read by the Archaeologists or historians. Along with that, distortions, deviations, and perhaps even destruction of meaning also happen again, and this time, the culprit is archaeologists or historians who have different backgrounds from the life and interests of the source maker. Purwanto and Adam explain that history's construction is "a subjective product of a process of intellectual understanding" (Purwanto & Adam: 2005). From this viewpoint, it is understood that history narration is a discourse production.

Discourse analysis used in this research is proposed by Norman Fairclough (Fairclough: 2003). In short, analysis is done in three steps, i.e., textual dimensions, discourse practice, and socio-cultural dimensions. Text in Fairclough's opinion is on the broader meaning. It could be a written object, spoken, pictured, and visualized. Discourse practice in this study is used to analyze the production and consumption of a discourse (Fairclough: 2003). The socio-cultural dimension analyzes the impacts of discourse toward a group of people as an audience.

RESULTS

The history textbook for 11th grade volume 1 chronologically describes Indonesian history from the arrival of the West until the end of Dutch colonial rule in Indonesia. In Chapter 1, entitled Between Colonialism and Imperialism, the textbook explains a topic Track Hunt "Pearl of the East," which contained Western motivation and exploration of the new world. The authors discussed a topic called Analyzing the emporium of VOC (Dutch East India Company), which shows VOC's development in the Indonesian occupation until its bankruptcy. In the topic "Evaluating colonialism of the Dutch East Indies government," the authors described the founding of the Republic Bataaf to the Dutch colonial government's domination in Indonesia.

From the subtitle and description of chapter 1, it was clear that the authors put the West as the protagonist of the historical narrative in the high school textbooks of grade 11th volume 1. Moreover, to legitimize the West's dominant position, the authors give no space for the study of Indonesian history and thoroughly discuss European history. The textbook explained that for many years, the Mediterranean became an international trading center between East and West traders. One commodity was spices. The traders from the Western or European could get the spice at a more affordable price. After the fall of Constantinople in 1453 to the Ottoman Empire, the access for European nations was closed. The price of spices increased very high in the European

market. Therefore, they sought to find areas of space to the east. They started a period of adventure, exploration, and discovery of a new world. Their efforts were supported and participated by the government and scientists. Portuguese and Spanish could be regarded as pioneers of the adventure, cruise, and exploration of the ocean to discover new worlds in the east. Portugal had also paved the way in discovering the archipelago as a regional spice. Then, the Netherlands and the United Kingdom followed. The goal was not solely for profit through the spice trade, but for a broader purpose.

A different treatment is given when the authors narrate conflict and war between Indonesian people against the West. In Chapter II, Section 2, entitled "Maluku lifting her Arms," the authors describe that The Portuguese entered the Maluku Islands in 1521. They focused their activities on Ternate. Afterward, Spain also entered the Maluku Islands by centralizing its position in Tidore. It made a competition between them and getting sharper after the Portuguese established an alliance with Ternate, and Spain made friends with the Tidore kingdom. In 1529, a war broke out between the Tidore and the Portuguese. The cause was the Portuguese ships fired on Jungs (Big boat) from Banda, who will buy cloves at Tidore. Of course, Tidore cannot accept the Portuguese fleet action. Tidore was lifting her arms. In this war, the Portuguese got support from the Ternate and the Bacan and wins the war (Pujiono: 2017)

The narration shows clearly that the authors attempted not to discuss the spice trade system in the Moluccas before and after the arrival of the West, the agreement between Ternate and the Portuguese, and between Tidore with Spain, and conflicts between the Sultanate of Tidore against the Portuguese. From this standpoint, the authors of the textbook unjust, favoring the Western and negating the Indonesian. Unfair treatment by textbook authors could be found on a structured task that must be done students, namely: "Try to discuss with members of your group, what the Treaty of Zaragoza and who the initiators of the agreement". The authors are intentionally directing students to explore Europe's history and not the history of Indonesia from the structured task.

As in previous chapters, in chapter III entitled "Building Self Indonesian-ness," the authors still favored the West. In Section A, which is entitled "Analyzing the Growth of National Consciousness and Nationalism," the West is positioned as the main factor of the historical dynamics that occurred in Indonesia. The prominent role of the West in this context is given to a program called Ethical Policy. The authors explained that the Ethical Policy brought an enormous impact on the Netherlands' political change toward the colony. A new symbol called "progression" occurred and various aspects of life began to change, such as the building Java-Madura railway, electric tram, and in agriculture, the colonial government gave attention to food crops needs by building irrigation. Western education's influence led to a small group of native intellectuals who raised awareness that indigenous people should compete with other nations to achieve progress. The indigenous intellectual who had gained experience in school and life after graduation was very different from their parents' generation. The educated youth was then formed a "national" consciousness as the natives in the Indies and move together with "other nations" in a line indefinitely toward modernity.

There are two main points analyzed. First, the textbook authors put educated young people and their parents in a condition called a binary opposition, which is two opposite poles between modern and traditional (Derrida: 2016). Breaking the chain of history is impossible. From this point of view, Giddens (Giddens: 2013) argues that "even in the most modernized of modern societies, the tradition continues to play a role." Based on the perspective of discourse production, the authors tried to put the young educated people in the superior position who have: awareness of the international competition, ideas for the change, and national awareness. On the other hand, their parents are negated as a generation which is reversed to the educated young generation.

Putting the Western in general and the Dutch colonial government in particular as the main forces, the textbook authors did not try to dig the local culture as the habitus for the birth of Indonesian nationalism. Local structures or socio-cultural conditions where the historical agents of the nationalist movement were born and raised tend to be ignored or seen as an element that does not have high relevance to be discussed in the historical reconstruction of Indonesian nationalism. Consequently, the explanation given cannot establish a linguistic connection between high school students and the activists of the nationalist movement. Descriptions

built by the authors cannot become an excellent medium for high school students to understand the thoughts, feelings, and dreams of the nationalist movement. In other words, the descriptions of the nationalist movement, which are contained in textbooks of history subjects, are not able to express "history from within" as recommended by Sartono Kartodirdjo (Ratmanto: 2018, pp. 405-414). The phenomenon of emergence and development of nationalism becomes impossible to be regarded as a representation of history agents with all mental constructs, but it should be placed as an unexpected result of western innovation. The failure impacts the neglect of Indonesian, which should be the spirit of history subject textbooks. From this point of view, it is tough for a history subject to fulfill the responsibilities as the heir of Indonesian culture.

From the narration of a textbook that has already been discussed, it could be lightened that the curriculum's history education, 2013, has no significant change. It just reproduces discourses that were narrated on earlier curriculums, which are rooted in the New Order period. The New Order was the name of a regime under President Suharto, which reigned Indonesia from 1967 to 1998 and claimed itself as an order of development. In the period, Indonesia implemented development programs to change Indonesia from an agrarian society to an industrial society. New Order formed a partnership with Western countries to guide, provide loans, and even invest in Indonesia development programs.

The use of developmentalism as ideology made New Order had to change the narration of history. In 1970, the government held a national seminar on history. The result was a national history that narrated Western forces as determinant factors in Indonesian history's dynamics. Indonesian history, especially in the colonial period, is viewed as the spread of westernization (Purwanta: 2018, pp. 349-361). Besides spreading developmentalism through national history, New Order was also distributing the discourse through history textbooks for all Indonesian schools, from elementary to high school.

From this viewpoint, a narration of history textbooks for the curriculum 2013 is proof that developmentalism has still existed in Indonesia. It is impossible to have a significant change in the Indonesian-ness of students and the young generation. On the other hand, they will have a low esteem syndrome as impacts of historical narration that negates Indonesian actors and their cultural constructs. On the opposite side, students and the young generation will choose some aspects of foreign culture as their ideal type. Hizbut Tahir Indonesia (HTI) is one of the contemporary organizations in Indonesia that wants to apply Islamic (Arabic) values in the Indonesian political system. The phenomenon of HTI could be seen as the loss of Indonesian-ness of the young generation and positioning different values as the ideal type of life.

History textbook for 11th-grade volume 2 contains historical accounts from the Japanese occupation to the return of Indonesia from the federal system to be a unitary state in 1950. The exciting thing is that the Japanese were positioned the same as the West, which was in the view of Derrida called superior term (Derrida: 2016). It can be found in the subtitle where Japan was called an "older brother." Although having some similarities, methodologically, the narration of Japanese occupations is different from those for western colonial. When discussing western colonization, the authors used a structural approach and spent much energy to deeply trace the motivation and exploration of a new world. Otherwise, when discussing the Japanese occupation, the effort did not appear. Japanese occupation is described by using a narrative approach. In the sub-chapter, the authors described that since the Pearl Harbour bombing on 8 December 1941, the Japanese air force constantly attacked the United States Navy in the Pacific. Japanese troops destroyed many American military facilities in the area. Also, the attack was directed at Indonesia. This attack appeared from the north and east. It aimed to get the alternative of logistics and industrial materials for the war, such as kerosene, tin, and aluminum since oil supplies in Indonesia were predicted to be able to fulfill the needs of the Japanese during the Pacific War. From the description, it is clear that the authors are not interested in discussing the question "why" but only focus on "how" a historical phenomenon occurred.

Special notes should be given in the description of chapter IV, which is dealing with the historical truth. The authors described that in the speech of BPUPKI (Badan Penyelidik Usaha-Usaha Persiapan Kemerdekaan Indonesia/The Investigation Committee of Preparatory Work for Indonesian Independence) Radjiman as the chairman conveyed the underlying problem of the Indonesian state foundation, which would be formed. At the second meeting held from 10-11 June 1945, the state's foundation was discussed and

formulated. Those who discussed the foundation of the state were Muhammad Yamin, Supomo, and Sukarno. The history textbook explains that in the first meeting, Sukarno had the opportunity to speak twice, on 31 May and 1 June 1945. In fact, at the time, the meeting lasted two days, and no one has delivered a speech on the foundation of the state. Consequently, on 1 June 1945, at 11.00 am, Sukarno delivered his famous speech, Pancasila (Five Principles).

At least there are two statements whose truths are questionable. The first statement is about the BPUPKI members who discussed the state foundation were Muhammad Yamin, Supomo, and Sukarno. According to Ankersmit (Ankersemitt: 1987), the statement is not coherent with another statement that no one had delivered a speech about the foundation of the state during the meeting that had been held for two days. The two statements are incoherent, so one of them is false. If the authors of the textbook deeply search historical documents and historiography, they will find that Muhammad Yamin and Supomo did not speak about the foundation of the state.

The second problem is about the authors' statement: "In the first meeting, Sukarno had the opportunity to speak twice, on 31 May and 1 June 1945." A statement that "Sukarno had the opportunity to speak twice" is unique, since there is no, or at least never found, a source stating it. From this point of view, the truth of the authors' statement needs is questioned because the witnesses said that Soekarno (Soekarno: 1963) only gave a speech one time, on 1 June (Hatta: 1977).

In chapter 4 entitled "The Revolution to Enforce the Insignia of NKRI," the authors narrate the developments and challenges in the early independence of Indonesia using militaristic history perspectives. The sign is apparent when the authors discussed Indonesian responses on the arrival of allied forces and the Netherlands-Indies Civil Administration (NICA). The authors give the title to these sub-chapters as "Freedom or Death" and narrating that the arrival of the allied forces in Indonesia raised various reactions from society in Indonesia. Moreover, by using the services, the Dutch wanted to dominate back to Indonesia. Consequently, Indonesian people reacted by opposing and resisting. How did the violent incidents occur due to the arrival of the allied forces in Indonesia? Let us take a look at the study below! (Pujiono: 2017).

From the explanation above, it is clear that the authors deliberately only discuss the responses from "society" and "the violence incidents due to the arrival of allies." Is there any response from the national leaders in government? Berita Indonesia Newspaper (5 December 1945) had explained that Prime Minister Sutan Sjahrir said United Nations intervention was the best way to solve the Indonesian problem. If the Dutch tried to push its interests through violence, there would no agreement could be reached.

DISCUSSION

The commitment to only use the negotiation way, which Indonesian national leaders expressed at that moment, cannot be loaded in the history book for senior high school curriculum of 2013 since the authors are pro or, maybe, agree with the violent way. The negation of national leaders' commitment makes the authors less precise in defining many historical phenomena during the independence revolution. One of them is the description of the national leaders' response to the second Dutch aggression on 19 December 1948. The textbook explained that President Sukarno and Vice President Hatta (Hatta: 1977) decided to stay in the capital, even though they knew that Dutch would imprison them. The reason was that they were easily found by the military so that diplomacy would be able to be done. Besides, the Dutch might not launch attacks continuously since President and Vice President were already imprisoned. As a result of that decision, the president, vice president, some ministers, and the air force chief named Commodore Suryadarma were imprisoned by the Dutch army (Pujiono: 2017).

From the explanation above, the authors narrated that the excuses behind the decision to wait for Dutch's arrest were: (1) they were quickly found by the military of Indonesia, (2) Dutch did not attack the capital building. These excuses are more authors' speculation, so finding the primary data to support it is hard. Another note that is also important is the writer's statement that "President Sukarno and vice president Hatta

(Hatta: 1977) decided to stay in the capital city of Indonesia." The statement opposes the fact that the decision was taken in a cabinet meeting (Selvia: 2020), so it was a collective decision, not only by President Sukarno and vice president Hatta (Hatta: 1977).

Like volume 1, the narration of history textbook volume 2 for curriculum 2013 has no significant change. Generally speaking, the narration is the same as history textbooks used for earlier curriculums. The discourse that the military as a hero and civilian leaders as the loser is rooted in New Order ideology (Budiono & Awaludin: 2017, pp. 36-43). The New Order was a military regime in which the army was the core power. President Suharto was an army general. Using history to legitimate power of the Army in Indonesian politics came up at the Army second seminar in 1972. The seminar recommended that the military, both institutional and personal, should write Indonesian history from the viewpoint of the military. The product of the recommendation is historiography, museums, films, and monuments. From this point of view, the discourse produced on history textbook volume 2 for curriculum 2013 reflects that military interest is still keen to influence Indonesian politics, especially in the Department of Education (Purwanta: 2017, pp. 36-57).

CONCLUSION

From the discourse analysis that has been done, it could be concluded that ideology and interest of the New Order are still strong in the current Indonesian education system, especially in history textbooks production. The high school history textbook was influenced by the New Order ideology. The discourse produced in the New Order period that Western culture, primarily Dutch, as a determinant factor for the dynamics of Indonesian history, is continued in the newest history curriculum. On the other hand, Indonesian indigenous historical actors have only been an object of the West's activities in running their colonialism and imperialism.

The high school history textbooks also still represent the New Order interests in narrating the independence war. The history textbook narration is dominated by the military's struggle to defend Indonesia's independence from the Dutch efforts to recolonize Indonesia. Although there are many historical sources of diplomatic struggle, the authors of history textbooks tend to avoid them and only use the military sources. From this point of view, the authors wanted to reproduce the New Order discourse that the military were the heroes of the Indonesian revolution period.

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Peaceful Coexistence Policy Applied by the Prophet Mohammed (PBUH) in Al-Medina

Política de convivencia pacífica aplicada por el profeta Mahoma (PBUH) en Al-Medina

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ABSTRACT

The topic of peaceful coexistence occupies a priority in contemporary political and historical writings due to its connection with human rights issues, dialogue, cooperation between civilizations, and minority rights. The research topic deals with an important period in Muslim life, which can be called 'the period of establishing the nation in Al-Medina' through which the document is read. The document that is set by the prophet (PBUH) for the residents of Al-Medina is considered as the constitution through which he organized the political and social life to avoid the problems that might happen to Muslims in their new home.

Keywords: Peaceful coexistence, prophet, Mohammed, Al-Medina.

RESUMEN

El tema de la convivencia pacífica ocupa un lugar prioritario en los escritos políticos e históricos contemporáneos entre civilizaciones y derechos de las minorías. El tema de investigación trata de un período importante en la vida de los musulmanes, que se puede llamar 'el período de establecimiento de la nación en Al-Medina' a través del cual se lee el documento. El documento que establece el profeta para los vecinos de Al-Medina se considera como la constitución a través de la cual organizó la vida política y social para evitar los problemas que pudieran ocurrirle a los musulmanes en su nuevo hogar.

Palabras clave: Convivencia pacífica, profeta, Mahoma, Al-Medina.

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INTRODUCTION

The Prophet (PBUH) was able to build a new nation and consistent society, which is the greatest and most astonishing nation known to mankind. Since the Prophet (PBUH) entered Al-Medina, he started working on the establishment of the conditions of the Islamic nation on clear principles by establishing some institutions and organizations that help in doing so. The construction of the mosque was the first step, followed by brotherhood between immigrants and Al-Ansar, then issuing the Al-Medina document, in addition to establishing the army and calling for jihad. The orientalist have an opinion on this policy, for the character of the Prophet (PBUH) has been the subject of controversy for orientalist, and many studies have emerged that dealt with his biography and policy in building the new nation and put forward many opinions that showed their attitude whether they were negative or positive (Al-Harigi: 1989).

Yathrib (Madina) is one of the Al-Hijaz cities, which is located three hundred miles north of Mecca. Its land is fertile with wells and fountains. It is rich in palms, trees, and plantations and surrounded by mountains and valleys, and it is considered one of the most fertile areas in the Arabian Peninsula. The name "Yathrib" was given to Al-Madina before the Messenger (PBUH) migration. Historians' say that the name "Yathrib" is attributed to Yathrib Bin Qanyah Ibn Mahlail Bin Aram Bin Sam Bin Noah, the first to descend Al-Madina from the Amalekites (Dahlan: 2018).

Yathrib was the same as Mecca, Al-Ta'ef, and the rest of the Arabian Peninsula before the prophet era, worshiping fetish and idols, and after the revelation of the Prophet (PBUH) and his call for spreading Islam, the harm of the Quraysh polytheists increased and their standing against the spread of Islam in Mecca. As a result of their hurt and the desire of the Messenger (PBUH) to establish a steady base for spreading Islam and a safe place in which Muslims gather to study the principles of their religion, so he said to his companions (I have seen your immigration, to land with palm trees between two levers) (Al-Mallah: 2018).

METHODOLOGY

The personality of the Prophet Muhammad (PBUH) has been the subject of wide controversy amongst a large number of orientalist who dealt with Islamic history and heritage with research and study. Orientalist (the English, the French, the Germans, the Russians, the Japanese ...) produced hundreds of books that dealt with the Prophet Mohammed honorable biography since an early age of Orientalism. There was not to study the phenomenon that has become a religion, spirit, and human food for millions of people from all over the world, but rather a desire for many of them to find outlets, gaps, and stabs by distorting his fragrant biography by creating falsehood and suspicions. Those orientalist sought to search in the Holy Quran, Prophet biography, and related studies within the field called (Orientalism field). This field was not specified by a definition and varied in concepts and its implications from a historian to another (Ghernaout: 217, pp. 75-79).

The research consists of three sections. Section one: Al-Medina's economic and social life before Islam. Section Two dealt with the efforts of the Prophet (PBUH) informing the Arab Islamic state through the document or the constitution and coexistence between Muslims from immigrants and Al-Ansar, as well as coexistence between Muslims with non-Muslims in Al-Medina.

Section Three dealt with the policy of coexistence from an orientalist point of view (Al Amiri: 2019, pp. 11-27).

RESULTS

Section One: The society nature in Al-Madina before the arrival of the Messenger (PBUH)

Before delving into the nature of Al-Madina society, we must address the definition of coexistence in language and terminology.

Coexistence in the language is participation in matters of life-based on harmony and love. As for terminology: it means that individuals and groups of people live in the homeland that unites them, based on principles of respect and understanding and not exceeding the freedom of others.

After defining this term, we come to the introduction to the city's location and geography (Islam: 2019, pp. 22-39).

First: Al-Madina location

The Holy Qur'an referred to this name by the Almighty saying: *"And when a group of them said, O people of Yathrib, there is no place for you, so return."* Likewise, God Almighty has mentioned in the Noble Qur'an its second name Madina after the Messenger (PBUH) migration by saying: *"And those around you who are from the Arabs are hypocrites and the people of the city who respond to hypocrisy, you do not know them, we know them"* (Platteau: 2017).

"Al-Madina" name was dominated because the Prophet (PBUH) hated the name "Yathrib" for it means "retaliation," which is the offense of anger, and called it "Tibah" or "Madina."

Despite the lack of information about the history of Al-Madina in the pre-Islamic era to the arrival of the Ouss and Al-Khazraj from Yemen, the information indicates the presence of a group of Jews who inhabit Al-Madina, and there were different opinions about their lineage because the Jews were Arabs, but most historians do not take this view. Rather, they attributed their origin to the land of Canaan, and they, the Jews, inhabited it because they found in the Torah that a prophet migrated from the Arabs to a country in which there were two harms between them, so some of them inhabited Tihama and others in Khaybar, but when they knew Al-Madina, they made sure it was intended.

Whatever, at the time of Islam Al-Madina, was formed of two groups: the Arabs and the Jews. As for the Jews, they consisted of three major tribes in addition to twenty other tribes that ceased to be mentioned. These tribes were small and merged with the large Jewish tribes, and some of them allied with the Aus and Khazraj after their control on Al-Madina.

Bani Qinqa' lived near Bathan valley in Al-Madina, while Ban Al-Nadir lived in Marqash valley near Qeba, which is a rich area with trees and planting located east of Al-Madina. As for the Bani Qurizah, they settled in the east of Al-Madina in Mudhar valley in Surra, and Aqam and later it named on theirs.

The city is the same as the case of Makkah, and it is not surrounded by a wall or ditch in front of those who want to store it in the case of war, and the people were fortified in their homes. As for the rich, they depend on their foodstuffs and forts. The Jews had many forts, and these fortresses were called Atam and reached Atam. The Jews controlled the city, especially the fertile agricultural lands, controlled their wealth, acquired the farms, and distributed in Al-Madina and its villages.

Second: Economic Life in Al-Madina

As for the economic aspect, Al-Madinah's location (Yathrib) was of significance because it was on the trade caravan route between the Levant, Yemen, and across the Red Sea to Egypt and Africa. Besides, there were internal markets for Al-Madina in the pre-Islamic era, and the ongoing conflicts and rivalries among them had their lasting impact on economic life, as stability is one of the reasons for the strong economy. The many wars between the people of Yathrib had negative effects on the interruption of economic life, especially if we know that economic life is based on agriculture in the first place, and all Al-Madina's residents practiced agriculture, especially the cultivation of palms except Bani Qinaqa. Water was available in Al-Madina, unlike Mecca, and it is not far from the surface of the earth, and it can be obtained by digging wells in homes. This helped to plant

palms, establish orchards and gardens, clearance and exit to the outskirts of the city. These circumstances affected the nature of the people of Al-Madina and made the easy-going people more than the people of Makkah. In addition to palm and barley, Al-Madina's people were planting the second crop that was worth a quarter of the date, and the right to land ownership was available to everyone, and some rich people have large areas exceeding their need and were using people to work on the land, either with pay or rent or by plowing the land to them.

In addition to cultivation, some of them worked in grazing camels and sheep in the outskirts of Yathrib, and among the most important grazing areas are the Zabaa and Rabtha, which the Prophet (PBUH) used for the horses of Muslims.

In addition to agriculture and grazing, the people of Madina worked in trading. Naturally, the surplus of agriculture needs a market, so the trade arose, as well as the need of the people of Madina to the products that exist in other regions. They were importing beans, wheat, chickpeas, barley, sesame as well as gold and silver from the Levant.

The people of Yathrib had some crafts, such as the manufacture of weapons, alcohol, yarn, blacksmithing, carpentry, and dyeing.

In addition to that, the people of Medina knew some crafts and works such as money exchange, lending with benefits, and it was practiced by the Jews on a large scale and some of the rich people of Aus and Kharaj (Islam: 2018, pp. 183-203).

Section Two: The Prophet (PBUH) in creating the new social environment

Al-Madina was the appropriate place to migrate and establish the first Islamic civil state in the history of the Arab Islamic countries. After the pledge of allegiance in the second obstacle, Al-Aus and Al-Khazraj called the prophet (PBUH) to come to Medina. Al-Bara bin Maarour took the hand of the Messenger of God (PBUH) and told him: "we swear by the true God to protect you from what we protected our 'Azarna' from, so we ask you to pledged allegiance to us, O Messenger of God, we, are the people of wars and the people of the Alliance, and we inherited it from older". The prophet (PBUH) succeeded to emigrate to Medina. The migration was a turning point in the history of Islam, and God dearest His Prophet with this migration and dearest Islam as it was a boundary between faith and atheism. The Messenger (PBUH) did not enter the city as a refugee but rather entered it as the Messenger of God and had to be obeyed.

The city community consisted of immigrants, who migrated to Yathrib, who leaves the family and the situation in Mecca, and the Ansar, and they are Yathrib's Muslims (the city and the hypocrites who pretended to convert to Islam and the Jews and their tribes who were mentioned).

The social map of Al-Madina changed, and the name of the city became the new name Yathrib and the year in which the Messenger emigrated was later considered the beginning of the Hijri date.

The Messenger, peace, and blessings are upon him, found a better place to prepare for his case to spread. After settlement, it became necessary for the establishment of a system based on peaceful coexistence among all its components. The Messenger set out the general foundations of the new Islamic society, so he was keen to dissolve the differences and make them fuse in one crucible, and make the Shura among Muslims The basis for every opinion, and the supporters were ready to aspire to live in peace, especially after the many and grinding wars between the Aws and Khazraj, so the Messenger (PBUH) wanted a state that follows the principles of Islam and whose rules dominant.

The Prophet's mission (PBUH) was not an easy one, especially if we know that the tribal spirit was prevalent in Arab societies in the Arabian Peninsula, so the first work the Prophet (PBUH) undertook to establish a community after building the mosque was brotherhood among Muslims to melt the differences between them, so the Messenger of God fraternized among his companions, the immigrants, and supporters. The brotherhood among them on the right and equality and to inherit between them, so every immigrant dwelt with a brother of his supporters because the immigrants from the companions had left everything they owned in Mecca and migrated themselves to God and His Messenger. The brotherhood system was a social system that the

Messenger (PBUH) wanted to make the bond of belief the link between Muslims and not the blood bond that prevailed and tribal nervousness. The Prophet's (PBUH) endeavor was to build a nation that is driven by belief and a deep view of life and society and was able to start the process of building a community of Muslims or the moderate nation as a way to achieve the complete nation.

The first thing the Prophet (PBUH) did, after his arrival to Al-Madina, is building a mosque to be a public place that brings Muslims together, launching legislation, establishing a strong state that can face enemies, a start point for the armies, teaching Muslims the laws of their new religion and a base for planning a policy for spreading Islam to the remaining regions in the Arabian Peninsula. Dr. Abdul Aziz Al-Douri says, "The mosque has become the heart of the effectiveness of the new nation". In addition to the topic of brotherhood, the Messenger (PBUH) worked out to establish a peaceful basis for coexistence between everyone as he removed enmity and hatred between the Aus and Khazraj and work to forget the hostilities that were between them and united their hearts on the love of God and His Messenger and the obligation of obedience to the Messenger of God and gathered them first and called them Al-Ansar.

The people of Makkah, who were driven out of their homes unjustly and aggressively, were in a bad psychological state, so they needed reassurance and tranquility, and Al-Ansar welcomed them. Al-Ghazali says in his book Jurisprudence of the Biography about the brotherhood: "The brotherhood in which the word 'I' examined, and the individual has the spirit and benefits of the group and does not see for himself an entity without it, and that the prejudices of pre-Islamic times dissolve, so there is no enthusiasm except Islam and the lineage, color, and homeland differences." If we return to the brotherhood subject, we will find that this feeling would not grow and be accepted by Al-Ansar, and it is attributed to the multiplicity of brothers if the environment in which ignorance, greed, and miserliness radiate. The Prophet (PBUH) would not have taken such a step unless he had witnessed with his own eyes that his companions knead on the merits of precious and the history recorded this brotherhood that is based on the love of Allah and His Messenger (Nasr: 2018).

The place that the mosque has in the Islamic world makes it the source of spiritual and material guidance. It is a place for worship and a school for science and learning. After building the mosque and brotherhood between Muslims, the other step that the Prophet (PBUH) took to regulate relations between Muslims and the rest of the sects is the document. The prophet (PBUH) was a person who has all the distinctions in the entire human world. So, he was an image of the highest value of perfection that could be attained by others, and his attitude on other religions was as a skillful political person.

The document was one of the main foundations in establishing a nation and coexistence between all its components. Dr. Najman said: "The document is an organizational document, but it doesn't make a nation as much as the integration of the elements of power, region, the people and the sovereignty which are things that exist to some extent before migration in its automatic form and took its final shape after the migration of the Prophet (PBUH) to Medina."

We agree with his opinion because it is not possible to establish a nation without the most important element, which is land and people, so is it possible to establish a state without people?

The document is the first civil constitution that has been written. It is considered as a political, economic, and social document and an important detail for dealing with problems that exist or that may exist in a society of multiple affiliations and allegiances. After the approval of this document, every person would know what he has to do and what he hasn't, and if anyone violates it, it means violating peaceful coexistence.

The Prophet (PBUH) was looking to the future by putting these legislations that came in the document or that could be called the constitution because it is ((a constitution for the nation)) because he knew that conflicts would occur between different societies. He developed a constitution in which he organized the internal conditions of Al-Madina. Many people considered the document as an announcement of the establishment of the nation in Al-Madina, ((They are a united nation without others)). The immigrants from Quraysh were dealing among them and preparing their goal of virtue and the premium among the believers... A believer doesn't kill a believer, and an infidel does not attack a believer. And whoever prostituted the Jews, he will have victory and

misfortune are not oppressed nor subject to them, and that the Jews have spent them, and the Muslims have spent them, and that victory be achieved against whoever fought the people of this document)).

We note through the text that contains the most important items of the document that this new emerging nation consists of Muslims, polytheists, and Jews and that the relationship between the sons and this nation is based on equality and cooperation among them all. The document concentrate on the principle of the creed that is above all affiliations ((such as the lineage of the tribe)) and that belonging is to the nation only (El Syam: 2017, pp. 371-396).

Section Three: Coexistence policy from the orientalist point of view

First: The Motives of the Islamic call

The orientalists have a different point of view on the motives of the Islamic call. Although their audiences do not admit that the prophet is entrusted by God with a heavenly message, there are variations and differences in views towards the Prophet Muhammad (PBUH) and his call.

The reader may have astonishment by this attitude towards the Islamic call. There is no doubt that whoever violates the books of biography and the history of the Islamic call and follows his passions and personal purposes falls into these mistakes. If those orientalists had followed the first Islamic call through its sources, they would have found that the first thing Muhammad (PBUH) called for was the testimony of there is no god but God (say there is no god but God you will succeed) (Kuran: 2018, pp. 1292-1359).

Perhaps what most calls for surprise and amazement are Herbert Grime's (1864-1942) theory of the Islamic call where he says in his book (Muhammad), as he focused on the social and economic dimension: "*Muhammad was not at first augurs for a new religion, but rather he was calling for a kind of socialism!! Islam in its first form did not need to translate it to a previous religion that would explain to us its principles ...*".

Second: The peaceful personality who tends to serve and help people (reflects the environment in which the Prophet Muhammad lived (PBUH)).

In presenting the topic of the war that erupted between Muslims and polytheists after emigration to Madina, which in the point of view of many Orientalists became the means that the Prophet (PBUH) used to spread Islam, and built upon it their opinions and ideas that are aimed at achieving their subversive goals in distorting the principles and beliefs of Islam. It is found that the basis in Islam (there is no compulsion in religion). We have to understand why the Prophet was forced to use the conditions of war in the service of his religious goal because the Prophet was not of that type of persons whose survival alone concerned them and that the Prophet's greatness lies in that he is from that category of people who tends to serve people and help them and wants to influence them.

The vision that was launched by the prophet (PBUH) towards individuals from the enemies of the emerging Islamic nation has achieved its goals and targets accurately despite the lack of men and the simplicity of its capabilities provided to the Islamic nation in Al-Madina a lot of effort and trouble, and avoided many battles and prevented a lot of bloodsheds. To destroy the power of individuals is better than letting it grow and then withstand.

Barrett believes that: (From an ethical point of view, these operations deserve condemnation, considering that the Prophet Muhammad (PBUH) agreed to these assassinations, so he is responsible and involved in the responsibility, but the question is how to judge this? At the same time, we can also ask about the reaction of the contemporaries to the Prophet (PBUH). Did they denounce that act as we did? Barrett answers: Mostly they did not do this (Ali: 2011).

Since the instigators represented a very dangerous threat to the Islamic nation, therefore, every viable means of deterrence, including killing, has become a necessity to preserve the security and stability of the emerging nation and to bring dementia and panic into the hearts of those inciters. The result was for all who were hostile to the Prophet and Muslims, and mean to harm them, have been stunned and afraid for a long time so that they cannot organize anything against humans.

From the texts presented by the sources of the approved prophetic biography we conclude that the Jews did not protest against these assassinations, but rather the commission of this act and the Prophet needed only the answer to mention the poems of the "incitement" that was said by (Ka'b bin Al-Ashraf) against Muslims.

DISCUSSION

As for the Arabs from Aus and Khazraj who migrated to Al_Madina from the south of Arabian Peninsula after a sharp impact (torrent of Al-Arim). The Jews and Arabs had allied but the Jews were domineered. The Aus and Khazraj lived alongside the Jews after they allied with them. They did not possess good agricultural lands and they did not get the benefit of their lands, so they allied with the Jews to work with them in agriculture. After a period, the Aus and Khazraj had increased in number and money and the Jews revoke the alliance. Conflicts between the two sides resolved and Aus and Khazraj were united under the leadership of Malik bin Ajlan, the leader of Al-Khazraj. The tribes defeated the Jews, and Aus and Khazraj controlled Al-Madina and dispersed in its highest and lower parts, humiliated the Jews, decreased their number, dispersed, and fortified themselves in their places. As for the relationship of the Arabs with each other (the Aus and Khazraj), many wars occurred in which many of the sides (the Aus and Khazraj) perished in which many sides (the Aus and Khazraj) perished. The first of this war was the war of Samir and Samiha war. The war between them has renewed again, and this war was known as Sarah day which ended with the withdrawal of Aus to their houses and it is considered as a victory by Al-Khazraj.

Other wars took place for trivial reasons, and the tribe's nervousness played its role in fueling these wars. Sometimes, it was provoked by individuals from Al-Saalik as if any person were assaulted, he was calling his tribe to take his revenge then war will erupt between them. The Jews were the main reason for the wars between Aus and Khazraj, as some of them allied with the Aus and the others with Khazraj, and the wars were continuing between the Aus and Khazraj. As a result of these ongoing conflicts between the two sides, the people of Yathrib were not able to unite themselves under leadership that includes their senior men to serve the public interest. Rather, each tribe worked to protect itself by building shelters to protect themselves from the attacks of others, and some of them made an alliance with Quraish against the people of their city as the Aus did. The last war that took place between the Aus and Khazraj was the day of the Baath, in which the Aus triumphed over Khazraj, and that was five years before the Messenger (PBUH) coming to Medina. The Aus and Khazraj remained in permanent rivalry until the Prophet (PBUH) came, so he commanded them to stop fighting and ended the permanent conflict between them (Al-Hilali & Khan: 2018).

The document considered Al-Madina as a safe campus for all its people and forbade killing and bloodshed, and the political authority in leading this nation is in the hands of the Messenger (PBUH). The document emphasized that if any argument happened between the groups of society, they must go to the person who has the leadership and political power as well as the religious authority, as he is The Messenger of God (PBUH). Whatever they have differences, they have to return to the roles of God Almighty and Muhammad (PBUH). It also emphasized that the decisions approved by the Messenger of God (PBUH) apply to all the people of Al-Madina and the document organized the relations of war and peace and stressed that defending Al-Madina is a duty of all inhabitants from all sects. At the same time affirmed the sanctity of religions for Jews and their freedom in religion, way of life and not exceeding their rights and giving them their right from spoils in case they participated in wars with Muslims.

As a result of all that happened the Prophet (PBUH) had become the leader of this nation as well as his mission as a prophet sent to guide people. As for the nation he heads, it is an Islamic nation that applies the teachings of the Noble Quran as politics, and legislation is part of Islam's doctrine.

CONCLUSION

Praise be to God alone. After completing this research, we conclude the most important results that we reached:

- 1- There was no state based on principles that achieve justice and right, but there was a social system based on tribal principles and class differences between members of the community. This system was ruled by the heads of tribes and the tribe was the basic unit.
- 2- The emigration of the Prophet (PBUH) is the beginning of the formation of a strong nation. A civil state that people enter regardless of their affiliation, religions, and the entrance to this state requires a commitment to the principles and laws of this newly emerging state and the Prophet Muhammad (PBUH) is the leader of this state.
- 3- Within the new state, all residents of Al-Medina enjoy their full rights about peaceful coexistence in the light of the constitution or document set by the Prophet.
- 4- The orientation towards orientalist by studying, researching, or writing, in any field of human knowledge, is considered as an Orientalist work. The Orientalism dealt with research in the Eastern character, the geography of his country, history, faith, religion and prophet (PBUH), his customs, language, dialects, heritage, effects, Literature, economics, policy, and management.
- 5- The cognitive orientation towards orientalist is considered a right phenomenon if it was for the sake of human knowledge only, but it was directed and intended for knowledge for various purposes and aims, which made the people of the East and others feel a certain sensitivity towards orientalist works and studies.

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Seen and Unseen Argument in the Contemporary Ceramic Artworks: Study of Post-Modernist Cultural System

*Argumento visto y no visto en las obras de arte cerámicas contemporáneas:
estudio del sistema cultural posmodernista*

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ABSTRACT

This study aims to reveal the dialect of the visible in the contemporary ceramic composition in and out according to the cultural criticism approach. The modern-day ceramic composition in the post-modernist cognitive systems era was linked to qualitative shifts in various life domains in western society, which is represented by revolting against all fixed and closed cultural systems. Hence, we have four axes in this study, and the first one includes the following questioning: What is the hidden pattern in the contemporary ceramic composition, and what are the mechanisms of revealing it through the visible form?

Keywords: Tacit format, cultural criticism, multiculturalism, dialect.

RESUMEN

El objetivo de este estudio es revelar el dialecto de lo visible en la composición cerámica contemporánea dentro y fuera según el enfoque de la crítica cultural. La composición cerámica de hoy en día en la era de los sistemas cognitivos posmodernistas estaba vinculada a cambios cualitativos en varios dominios de la vida en la sociedad occidental, que está representada por la rebelión contra todos los sistemas culturales fijos y cerrados. Tenemos cuatro ejes en este estudio, el primero incluyó el tema de investigación partiendo del siguiente cuestionamiento: ¿Cuál es el patrón oculto en la composición cerámica contemporánea y cuáles son los mecanismos para revelarlo a través de la forma visible?

Palabras clave: Formato tácito, crítica cultural, multiculturalismo, dialecto.

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INTRODUCTION

The cultural studies are linked to cognitive and methodical changes that occurred in Europe at the end of the seventies. Probably, it is possible to go back originally to the seventies if we consider the effect of Michael Foucault. The cultural criticism started to be dedicated as being an intellectual activity that takes inclusivity and dimensions from the culture to create a topic for its research and thought, then attitudes are determined according to its developments and features. Cultural Studies are interested in several prominent issues such as technology, society, technological novel, science fiction, the mass culture, the critical and symbolic anthropology, the new historicism, the post-colonialism discourse, the multi-culturalism theory, feminist gender studies, globalization, and the visual formation in post-modernism art (Sandler: 2018).

In the beginning, cultural criticism was related to the distinctive changes in the western culture that occurred in different fields of life in western society. These changes were represented by revolution on all cultural, fixed, and closed formats. For example, at the political level, the changes that blew up in the last century affected the propagation to improve the marginal and the remote formats and tried to make them near to the effective action in life and refused the acting of an educated person who acts on behalf of people in thinking and formulating the proper attitude because society can do that by itself. Cultural criticism tried to alienate the receiver from thinking of the proficiency of specific works. It focused on caring for searching on the relations of different works and their contexts from which they were formed. This vision is harmonized with what globalization claims to where it is trying to conceal all the cultural differences of human civilizations to create a universal cosmic culture. The cultural criticism is distinguished because it's the essential concentration on discourse systems, text display systems of the artistic product, and the formatted function, which came through the formatted element as well. Moreover, this is an essential element of cultural criticism principles. It portrays an essential theoretical and procedural principle of the literary criticism transformations of the literary criticism and its transformation to cultural criticism. This gives us a chance to see the artistic product and formation as a cultural fact. The formatted element expands to include the formatted dimensions of the plastic discourse and the process of receiving (Collins: 1989).

The aims of the study

- Revealing on the controversy of the manifestation of the cultural format in modern ceramic composition and what is clear and the hidden.
- The theoretical framework of the modern American ceramic composition lasted from 1980 until 2015.

METHODOLOGY

We are concerned with the formatted implications and cultural structuralism. The modern ceramic composition in the post-modern cognitive system age is related to distinctive transformations in different fields of life in western society. These transformations were represented by the revolution in all cultural, fixed, and closed forms. For example, at the political level, the changes that blew up in the last century affected the propagation to improve the marginal and the remote formats and tried to make them near to the effective action in life and refused the acting of the artists and elitists who act on behalf of people in thinking and formulating the proper attitudes because society can do that by itself.

The study problem

The study tries to answer the following questions:

- What is the implicated format of the modern ceramic composition,
- What are the mechanisms that uncover it through the clear format in the formal manifestation?

RESULTS

Cultural Criticism: A Cognitive Definition

There are two types of studies related to the critique of civilization. The first type is "Cultural Studies" "which are interested in all human cultural activities which are the oldest things in life." The second type is "Cultural Criticism," which analyses the literary, artistic, and aesthetic texts and discourses in light of cultural, political, social, and moral standers- which are away from aesthetic, artistic, and poetic standers. It is more recent than the first type. Thus, cultural criticism cares about the author, the context, the meaning, the reader, and the critic because criticism is ideological and intellectual. Cultural criticism is the process of revealing the formats and analyzing the institutional discourses to know their techniques in firming their hegemony and in imposing their conditions on the nation's cultural taste. It studies the artistic and aesthetic literature as being an implicit cultural phenomenon. In other words, it is the linking of literature with its not announced cultural context. Therefore, cultural criticism never deals with artistic and aesthetic texts and discourses as being aesthetic symbols or inspired metaphors, and rather it deals with them as being hidden cultural format which reflects a group of cultural, historical, political, social, economic, moral contexts and cultural and human values. Cultural criticism does not deal with aesthetic literature as being a text, rather as being a cultural format that has a cultural function that implies instead of announces. Here, we can differentiate between the "critique of the culture" and "cultural criticism." Said Abdullah Al-Ghathami (Al-Ghathami: 2010). There are lots of research projects in our Arabic culture which introduce intellectual, social, and political issues. Moreover, these projects have important contributions. All that is considered to be named as the "critique of the culture." Also, we can differentiate between "Cultural Studies" and "Cultural Criticism," it is important to make these differences because lots of people were confused about the "Critique of the Culture," "Cultural Studies writings," and "Cultural Criticism." In our project, we seek to make the "Cultural criticism" idiom bases on a procedural methodology that belongs to it. Cultural criticism helped in raising the level of our awareness, then we became more aware of culture role-the semantic system, which helped in creating our knowledge, our thinking methods, and even how to think. It uses sociology, historiography, and policy without leaving the literary criticism approaches. It is based on receiving the cultural product regardless of its type and level, so it is unlike the other critical currents in interpreting the text and studying its historiographical background. It exceeds structuralism to be a part of historicism, anthropology, art, policy, literature, and economy (Efland & Neperud: 1995).

In the period after post-modernism, cultural criticism started to deal with the process of interpretation and its function to shed light on what beyond the texts or the discourses, which contain implicit format and hidden discourse formulations. This criticism gets to benefit from cognitive analysis approaches, such as the interpretation of texts, studying the historiographical backgrounds, and getting benefits from the critical cultural attitude and institutional analysis. The essential concentration of cultural criticism is on discourse systems and text disclosure systems -which Roland Barthes and Derrida have. They made the cultural criticism distinguished. In addition to that, there is the format's function that came through the formatted element. All of that is considered to be a fundamental element of cultural criticism principles, and it is also considered to be a primary principle of theoretical and procedural transformation of literary criticism in its cultural dimension. Format element expands to include formatted dimensions and receiving practices to look at the text as a cultural fact. Cultural criticism is no longer concerned with linguistic awareness, rather it is concerned with formatted implications, and cultural frame-that is considered to be distinguished for grammatical and literary frames. (Al-Ghathami: 2010).

The cultural sign that cultural criticism looks for in texts is not a preserve of the announced or clear meaning as it prevailed. Therefore, they defined the popular, prohibited, and hidden meanings as significant because they signify the cultural sign more than the clear meanings do. One of the most important features of cultural criticism is its urgent question about the implicit formats, rather than questioning the clear significations of the texts as the traditional criticism did. Then, the attention was turned to mass consumption instead of being exclusive to the elite. Moreover, the literature returned to be for everyone rather than being a preserve of the

elite-that monopolized it for centuries. On the other hand, cultural criticism does not look for aesthetics, but it reveals the game of culture in introducing its format, this process is a good leap for the critical work. Al-Ghathami defined cultural criticism as "It is a section of the general textual criticism sections." Thus, it is a form of linguistics forms that concerns criticizing the implicit formats and cultural discourses with all its types and forms, whether formal or not, institutional or not, etc.

It is not interested in aesthetics like literary criticism. However, it is interested in revealing the hidden under the figurative language. Besides the aesthetics theories, there are anesthetics theories, and we have to find them because it is a process of reformulation and rededication of the rhetoric meaning to improve the aesthetics. The anesthetics theory aims to reveal the format's movement and how it acts versus critical awareness and sense. (Al-Ghathami: 2010).

According to Efland & Neperud (Efland & Neperud: 1995), cultural criticism is based on three characteristics:

1. Cultural Criticism is opened on several interests; it is interested in what is unaesthetic in the institutional custom, whether it is a discourse or phenomenon.
2. It gets benefits from the customary analysis approaches such as interpretation, studying the historical background, and the institutional analysis.
3. It focuses on textual disclosure principle and post-structuralism "there is nothing beyond the text," which is considered by Leitch to be "The Cultural Criticism Protocol."

Cultural criticism is based on the cultural product-whatever its types or levels, instead of being interested in the aesthetic criticism because it seeks to study the marginal works. Thus, it aims to make the critic able to questioning the critical discourse and to be opened on marginal texts and writings.

Abrams sees cultural criticism as a modern analytical project that aims to analyze the effective factors of producing different types of institutions and products in a specific culture. It also aims to determine the functions of social, economic, and political forces that control all the cultural phenomena and gives social meanings to these phenomena.

Cultural Criticism aims to analyze the conditions and factors that affect the receiving of these types and directing their cultural significances. Thus, literature is the formula of culturally significant practices. According to this, Cultural criticism is based on different factors and phenomena that surround it, and it is not only interested in text aesthetics. It analyses what beyond the text to understand its political and social products. It makes the text a place of living experiences. It is believed that text includes an effective format that helps the text to be formed.

In other words, cultural criticism focuses on revealing the role of the cognitive field power for the texts which it includes. It also studies the effects of different cultural aspects that these texts contain and whether they respond to the power pressure or resist it. Al- Ghathami assumed that each discourse has two formats- the hidden one and the clear one; he went to say that the hidden layout is richer than the clear one because it includes all discourse types (Powell: 1997, p. 24).

Therefore, cultural criticism is based on culture. Culture is not limited, and it is hard to be confined because each humanitarian practice is a culture by its own, and each life activity widens the culture; then some of cultural criticism's aspects are dark and unclear, so cultural texts face this dilemma. Cultural criticism attempted to make up the shortage of literary and art criticism, so it worked with cultural and art criticism tools but with wider thought. Literary criticism deals with the artistic product. However, cultural criticism deals with the product as being a fact, and it deals with the text in a wider way than the former one does. It is interested in each fact in the text and considers it as an important entity by itself, and considers the artistic product with all its horizons as a part of the fact.

"Cultural Criticism is an activity; it is not a cognitive field. All the critics of culture apply their concepts and theories on fine arts, popular culture, and daily life, and a group of connected themes.

Cultural criticism can contain the literature and aesthetic theories besides the philosophical thought as well. It also able to analyze texts and popular cultural criticism; it can interpret the semantics, psychoanalytic theory, Marxist theory, social and anthropological theories, etc.

In addition to the communication studies, media research, and other different means". Said Arthur Eisenberger.

Dealing with literary text from the perspective of cultural criticism means dealing with the political, economic, social, and cognitive context of the text from one hand. On the other hand, it is dealing with the reader or critic's background. Therefore, critic starts from Marxist premises, which are based on the relation between classes and the struggle that determines the cultural reality. Thus, the text would become a cultural relation that gives its sign only through the cultural context that produced it.

In other words, the text that relates to the past has to be interpreted through the cultural background of its author or the reader's imagination.

By improving these two axes and embedding their values, we can determine the cultural format which determines the literary text types and some methods that improve them.

Through this discipline, we will discover that everything we read, produce, and consume has two components- which are the original author and the culture itself.

The project of this criticism is focused on revealing cultural means through introducing its cultural formats- which are historical, eternal, and rooted. The audience's pursuit of consuming the cultural product that contains this kind of format is a sign of the priority of these formats. Whenever we find a cultural product or a text that is desirable by the audience, then this is the process of the implicit format practices- where it is necessary to unfold it and move toward searching for it. Hence, cultural criticism functions as being a theory of criticizing the cultural product, rather than criticizing culture, neither studying it nor observing its phenomena- like audience or reader acceptance for some discourse (North: 2017).

The cultural criticism field is the text itself; it intends to introduce the concept of the "text itself" that became to be a culture by itself. Herein, this text is no longer literary and aesthetic only. However, it is a cultural fact as well. We do not read it for its aesthetic, but we deal with it as being a message or several hidden messages- that are hard to be touched in case of surface reading because they are hidden beyond the aesthetic appearance. Therefore, the reader/critic's responsibility is to read the hidden contexts associated with connotations instead of reading denotations.

The format is a keyword in cultural criticism in general. In this regard, Al-Ghathami said: "We introduce "The Format" as a central concept in our critical project. It gained semantic values and special idiomatic features. We can determine it through three aspects:

1. Its function instead of its abstract existence because it works in a restricted and specific position. It works When there are two opposite contexts- one is clear, and the other is hidden; when the hidden one is minus or copies the clear one then, this text is necessary to be aesthetic and desirable.
2. The formatted significance has not been created by the author, but it is hidden in the discourse because of the dominance of some culturally inclusive model that interjects its practices through the discourse and the context.
3. Format is described as being historical, initiate, and rooted, which neutralizes human needs under aesthetic covers and figurative language, but at the same time, it directs the general social behavior.

Cultural criticism depends on a specific kind of sign- which is the "formatted significance." There are two kinds of signs- the denotation and the connotation, the denotation one aims to deliver the meaning, but the connotation is literary and aesthetic. Al-Ghathami (Al-Ghathami: 2010) assumed another kind of formatted significance that relates to interconnected relations and emerged through time to be a cultural element that started to be formed gradually until it became an effective element. However, it penetrated unremarkably and remained hidden deep in the discourse because of its gradual formation. The "Cultural Frame" is a cultural criticism idiom. If the denotation sign bases on the grammatical frame and the connotation bases on the literary

frame, then we have to make a special vision to provide an opportunity for the significance to form. This vision was called by Al-Ghathami the "Cultural Frame," and it is a concept that affects the cultural formation and its minute details, which produce its different expressive formulas. Thus, the "Frame culture" has been produced by the formatted process within the hidden meaning of the context's function in the text, either on the linguistic level or on the visual formation level.

Postmodern cultural-artistic formation

Ideas are formed because of the interim succession of the cultural and cognitive discourse of art through modernism and post-modernism. They can be described as historiography- where a human is a thinker who always thinks of the real concepts that are based on contradictions.

These cognitive ideas of the art system and its creativity are changes aimed to have a different system that bases on describing the human self and care of evaluation.

The searching process for the connotation in the text forces us to introduce the prevailed contexts on the level of the cognitive thought and its effects on the text. Also, it forces us to reveal the hidden and untold message. The culture of the time witnesses consumerism because of capitalism. Therefore, the most distinguished fact of post-modernism is that it accepted the fragmented and messy texts because it represents parts of Baudelaire's concept of post-modernism.

However, this fact responds to the post-modernism in a specific way, it neither ignores nor attacks it, nor describing its fixed factors is based on" (Spath & Smith: 2017).

Post-modernity is a reality that floats in a wave of transcendence and change, and development, practice, thoughts, desires of the generation, transcendence and fragmentation through detailing what is descriptive and multiple and the preference of what is different over what is homogeneous, what is liberated than what is unified and moving which overcomes the system and the continuation of fragmentation, crossed, fragmentation, anarchist change in modernity and post-modernism. This is something that cannot be passed. Therefore, post-modernism is based on the Dadaist approach and opposing the closed-form and calling for the open form, coincidence, chaos, dispersion of the text, absence, and difference. Post-modernism makes the western person yield to the realization of the failure of the modernization project, and instead of rebelling, he accepts and greets it. And this is a position where it's in no center or (multi-centered) or decentralized to any absolute. This world is characterized by smoothly, and with the disappearance of the center, it's not possible for anyone to go beyond the narrow limits of materialism, nor to reach gratification, and searching for the meaning of life and sharply consuming towards pleasure.

One of the reasons for the enhancement of the modern culture was its attempt to adapting the era of industry, and this is what the post-modern discourse seeks, as it does its best to adapt to the electronic era. The 20th century reached a high level of development in all scientific, cognitive, and technological attempts, and this was accompanied by a shift in the fields of art and creativity.

Post-modern arts such as (drawing, sculpting, pottery, architecture) "came to embody the culture that has lost its social origins, it's the culture of the transit and the culture of the imagination, a culture of the unreality in which there is no longer a connection between the self and the subject, which is the culture of all people, and no one's culture, it preserves the name, not only as a product, but also it's neither spatial nor temporal, and it's a culture without memory. "

The formative discourse can earn a color from existing colors, for each artistic effect requires a visible and touchable shape, so there's no invisible depiction, and there's no untouchable sculpture or unheard of music or poems without verbal expressions, the formative discourse depends on the sensible effort and human experience, so it's (the formative discourse) a common element in between the statue and sculpture, the symphony and cathedral and it provides the balance between photography, poetry, architecture, and dancing.

The post-modern artists began to remove the barriers between fields of art to make the artistic discourse a field of rational observation, and it becomes an object for questioning about art and its aims in the society until the old-fashioned thoughts about artistic discourse changed, the post-modern discourse became critical and

cultural energizer after being a visual impression responds to a deep sentimental needs for humans. More than one technical field (drawing, sculpture, pottery, architecture, etc.) was implemented to achieve a technical speech that carries a uniform and united content.

Here we should refer to the fact that pottery isn't isolated from the artistic system that emphasizes non-formed and non-subjected.

The effects of abstract expressive art extended to the artistic (pottery) discourse; those shapes went beyond the common and headed towards an immediate emotional art that affects the ceramic shape.

Human thinking is reproductive when it opposes the thinking of another human, so if it wasn't opposed, then it isn't thinking. Therefore, it's imitation, and on its best occasion, it's explaining and interpreting.

The post-modern formative discourse was a reflection of the system of thought, and this was expressed by British potter (Sandy Brown) to form the identity of their ceramic texts. Reporting the post-modernist system of which focuses on the immature or polite or rough structure in the three-dimensional of the ceramic and with using materials, techniques, and ideas taken from the imaginary function which is absence based on metaphor and displacement at the same time.

The potter Chris Vicini giving his artistic discourse exotic descriptions according to the formative speech he relied on marginalization and absence of the center.

Europe was the starting point of the counter-coups in vision and style, which achieved the value of formal displacements that established these formations and their structures. Also, the cultural and civilization transition between nations and different spatial and temporal environment, and the difference in vision and dimensions are foundations of other forms and multiple techniques of ceramics. Such as these.



Fig 1. Multiple techniques of ceramics.

The emergence of the "pop art" movement in England and America during the fifties of the 20th century and its artists focused on the standard images of popular culture such as billboards, humor, designs of newspapers, print magazines, and market products and this movement aims to promote this culture and spread it out through the media. Mass communications play a role in shifting the cultural theme towards the immediate, consumer, which resulted in a system from the invisible and hidden formats.

The term (popular culture) was widely circulated in that period because it represented the opposite side which supports the term (culture of the elite) that prevailed during that period before so that the popular art dealt with mass media (comic shows) advertisements for markets. As we deal with these topics as synthetic methods that invest they're formal and objective in producing works using images, scenes, and events are recognized in a new way by the audience (Kamil: 2017, pp. 109-127)

That's what the potter (Shalene Valenzuela) followed in showing her ceramic discourse using photography vertically to reflect a new reality in the structure of artistic discourse (ceramic) carrying paranormal phenomena that displaced the common foundations in art.

The artistic discourse (ceramic) vocabs brought by public art artists were connected to the contemporary environment of the western nation and simulates fashion, advertising, commercial market, daily dealings, politics, power, and domination. These are the required subjects for everyday life and along with the nature of society as in these forms.



Fig 2. Ceramics.

Popular art potteries dealt with shapes connected to the industrial world, so the artistic discourse of the Canadian potter built his structures with seriousness, as he tries to build a ceramic discourse using things with no interests at all and doesn't represent anything related to the aesthetic side, but he makes it an artistic discourse which is vital and effective to reveal a special idea derived from the common as it's a formed culture of contemporary human life.

With the appearance of supremacy at the end of the sixties, this new realism appeared as a mere movement against abstraction and rationalization in photography, and it constitutes a continuation of artistic traditions that are concerned with portraying the faces of beautiful women, historical figures, places, factories, and streets. The fame that supremacy gained was due to the alliance between the mediators and masses of images to face the critical, yet we can also see that this kind of art owes most of its identity to its dependence on cognitive reasoning (Arthur, 200, p. 34). The artist doesn't address the truth directly, rather he tries to reproduce what the camera sees. However, this reproduction wasn't concerned with the blind direct documentary only. It is also the agent of discourse behind that unrealistic production and very realistic to the artistic texts as it is achievements that address formal systems that were not celebrated within a visual presentation.

The American sculptor worked on fine-tuning the Cycle method in molding bodies to produce more realistic shapes that surprises us with how real it looks, so he used the fiberglass and polyester glue to show the shape similar to this original one.

There are some sculptors such as the Italian sculptor (Ron Muick) who added another element to his artistic discourse which is (exaggeration) to amplify the signs of reality. He believes that the art of photography differs from the truth because it changes the facts of things, meanwhile sculpting is the realistic transmission of things without any exaggeration or editing and he uses in his sculpturing discourse silicon material to give life to faces and to show emotions, and he sculpts masterpieces of clay inside a mold of plaster, then he replaces it with a mixture of fiberglass, silicon, and resin glue, so we find his discourse lively and realistic on one hand, impressive and weird on the other hand because it's accurate in details such as wrinkles, hair, eyes, and nails. (McManus: 2020, pp. 19-44)

The formative discourse of supremacy represented the transmission of contemporary reality as in the supremacy sculpting, dealing with the type of material and its nature makes it unique to deal with, especially in the embodiment of ceramic shapes, he may add additional real materials to his mechanism to impose the ultimate accuracy to the nature of diagnosis (reality). The ceramic reflects a world of simulacra which is a world with no center and related to nothing, a world full of mirrors and multiple reflected copies, a world of alternatives, which nothing exists except if it returned to reality, because it's an imitated copy from infinite copies, and it's based on simulation, diagnosis (imitation of reality). As in these figures:



Fig 3. Imitation of real figures.

Conceptual art presentations also led to the search in a new nature which forms inclusiveness of the artistic approach as an idea by taking into consideration (human body) as an aesthetic production and a culture that expands the motivating characteristics of art deviation and its departure from the traditional and looking at the art of the drawing through the texture of pictures, walls or papers which conceptual art worked upon in post-modernism through the dismantling of the artistic discourse of drawing and addressing it using techniques and methods depend (body art) as a cognitive context. Body art is like an evolutionary leap in the field of post-modern streams when the body was used for artistic discourses – ceramic – with implications and connotations that attempt to transmit cultural and intellectual discourses, and at the same time, it saves the creativity which is one of the characterizations of post-modern art as a pioneer of a technical renaissance in the art (Aggarwal & Zhan: 2017). Kim Joons used this as in these figures:



Fig 4. Technical renaissance in art figures.

The body seems to be one of the major axis or the conceptual art, as it presents the body as if it is an object for desire, which all post-modern arts work on through a new area of culture, and the body is considered an aesthetic center in western minds, Lyotard described the body as the origin of philosophy and the origin of all activities and this might be the most important points raised in the philosophy of sexuality and eroticism, which announces the hidden body and its sexual attachments, but sometimes they float from time to time in the artistic texts as they constitute a pressing cultural structure (Lee: 2020).

Hence, the different artist (potter) who rejects through the difference of his productions, is the one who expresses the transformation of his aesthetic formations as he is far and disconnected from what is prevalent, acceptable, and generalized, he is the artist who surprises and rejects, the rejection that doesn't mean in its last analysis other than deep and free acceptance. According to it the artistic discourse of post-modernism has assumed the principle of displacing the endless aesthetic and cognitive values that entered the core of its formative system in drawing discourse and sculpting and pottery and even architecture, in the sense that the artistic discourse turned into a discourse holds reciprocal values subjected to the law of difference, so that each humanistic behavior is allowed at the moment it comes, that is the moment it has material value. Through this,

we can find the possibility of reading post-modern ceramic discourse following the methodological reading, according to what Arthur Iceberg about cultural criticism "an activity, not a field of knowledge of its own." Cultural critics can apply the methods and theories on elite arts and public and daily life and many related topics and the cultural criticism include literary theory and aesthetic and philosophical thinking, media analysis, and popular culture criticism, it's able to explain theories, science, and psychoanalysis theory, Marxist theory, social and anthropological theory, ..etc., communication studies, media researches and other means (Paulson: 2019).

According to this, cultural criticism is a knowledge activity that is open to a range of disciplines adjoining with literature, most notably psychoanalysis, Marxist criticism, science, sociology, and anthropology. This is how the text/ artistic achievement in this critical discourse shifted from the characteristic of monism to pluralism, and it became a document "that reflects the prevailing ideological and political values on one hand, and takes a starting point for re-visualizing those values, and rebuilding the values in light of a cultural class warfare that does not stop on the other hand .." by this the text shifts to a cultural mark that is a part of cultural and political context, and the main goal of cultural criticism is to reveal the subjective systems of this mark, within a framework of cognitive analysis methods, interpretation of texts, historical background, cultural standing point, institutional analysis and also means to put the text "Within its political context on the one hand, within the context of the reader or critic on the other hand .." the importance and the aim of cultural criticism come from the fact that it focuses on discourse systems, textual disclosure, as with Bart, Derrida and Foucault and revealing the format element that is initial element in the mechanisms of cultural criticism (Hussein & Al Slik: 2019, pp. 117-124).

DISCUSSION

1. Culture is not only a bundle of tangible behavior patterns-as it is known. It is not the customs, traditions, and norms, rather, it is the dominance mechanisms of plans, laws, and instructions.

2. The artistic work has to be popular and has to be read carefully to see how the contexts affect the social and cultural mentality.

3. According to the cultural criticism reading for the post-modern ceramic composition, cultural criticism aims to be different. It praises the dissenting discourse and celebrates the marginal.

4. According to the cultural criticism readings, post-modern ceramic composition emerged from the multiculturalism principle. Moreover, at the same time, it shakes the dominant cultural centralism by getting benefits from the failure of the great narratives.

5. The discourse context of the modern ceramic composition is a fact- where cultural criticism dealt with the facts, rather than dealing with the text itself. Also, it is important to know that fact means discourse, and discourse means the ideology of the text\ the ceramic composition.

6. The ceramic composition models are realistic but have no continent. It shed the light on the ceramic models and their cognitive discourse. Finally, it saw the light after the imposed isolation and became rich in automatic and industrial reproduction techniques of the realistic themes in the cultural and public reality.

CONCLUSION

The contemporary readings of the aesthetic achievements in the field of formation is transformed by the achievement itself and as a result of the cognitive intellectual compressors and systems of indifference in systems analytical of productive thought of creating aesthetic beauty, one of the most important readings amongst them all is the critical reading following the cultural system or what is common as cultural criticism which is one of the manifestations of post-modern thought. What distinguishes cultural criticism is the substantive focus on discourse systems and revealing of the artistic achievement in the text. In addition to that, the coordination function which comes across the systemic component represents an essential element of cultural criticism principles and represents a fundamental principle of the theoretical and procedural transition

in literary criticism in its cultural dimension, to look at the artistic achievement and formation as a cultural incident, so this coordinating element expands to include all the coordination dimensions in the formative discourse and the receiving act, in cultural criticism we are concerned with coordination implications and the cultural structure.

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Relationship Between Digital Media Education, the Communication Content Industry and Community Participation: Empirical Study

Relación entre la educación en medios digitales, la industria de contenidos de comunicación y la participación comunitaria: estudio empírico

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ABSTRACT

This study is devoted to clarifying the relationship of digital media education with the communication content industry and community participation by radio and television students to develop a scientific media vision to employ digital media education. The two researchers used the survey method and scale tool to describe the relationship between the study variables and the observation of coexistence to develop a scientific vision in this area. The present study concluded that there are positive relationships between digital media education, media content industry, and community participation by the research sample.

Keywords: Digital media education, communication, content creation, community participation.

RESUMEN

Este estudio está dedicado a aclarar la relación de la educación en medios digitales con la industria de contenidos de comunicación y la participación comunitaria de los estudiantes de radio y televisión para desarrollar una visión científica de los medios para emplear la educación en medios digitales. Los dos investigadores utilizaron el método de encuesta y la herramienta de escala para describir la relación entre las variables de estudio y la observación de la convivencia para desarrollar una visión científica en esta área. El presente estudio concluyó que existen relaciones positivas entre la educación en medios digitales, la industria del contenido de los medios y la participación comunitaria de la muestra de investigación.

Palabras clave: Educación en medios digitales, comunicación, creación de contenido, participación comunitaria.

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INTRODUCTION

It is not possible to talk about the role of digital education without social culture as a culture without education is an ignorant one, education without a culture is a loss of community identity, the absence of social education and social culture results from the absence of complete awareness of the role of new media in public life.

The new media has opened the tremendous potential for people to communicate and to renew ties with those who have been cut off for one reason or another. Everyone exchanges greetings, messages, and pictures of admiration. All these things are beautiful, but they are done in virtual reality. The reality still reflects the opposite. The birth of a social culture depends on social education. The preference to each of them is the real rather than the virtual.

Media education has a prominent role through its websites, available from other media and social media sites, in promoting the dimensions, values, and principles of digital education for deepening the awareness of its importance, objectives, and dimensions through various press, radio, and television programs as well as the Internet environment.

Media institutions, through their means, can play a vital and effective role in promoting digital education for every member of society, in general, and university youth in particular.

PREVIOUS STUDIES

1. Salim and Hussein (2018)

The study aims to determine the competencies that must be met in the digital media education curriculum. The two researchers' study is following the methodology of the media survey. The research tools were represented by the questionnaire tool that was distributed to an intentional sample of (86) respondents. The most prominent objectives of the study are to identify the best strategy in teaching the digital media education curriculum, to identify which education fits the digital media education curriculum, and to determine the cognitive, educational, media, technical skills, and emotional competencies necessary for the digital media education curriculum from the viewpoint of Iraqi university professors. Among the important conclusions of the study is that the cognitive competencies are determined in the digital media education curriculum by focusing on topics based on growing knowledge, wise skills, understanding, and comprehension, by activating creativity processes, learning communication skills, and developing the student's moral motivation, consolidating the spirit of active citizenship creating an educated student who can deal with different media, and by teaching students how digital media works to raise the skills of digital media, produce media materials and content, and activate processes of stimulating motivation to develop tendencies, trends, and needs (Salim & Hussein: 2018, pp. 37-56).

2. Bin Hamad and Bashreef (2017)

The study seeks to provide a description of the media upbringing of media institutions and their various effects on the activities of social upbringing institutions in society. The pivotal problem of the study is how education contributes to media through social networking sites to promote socialization among Algerian youth. The researchers concluded that planning for media education is one of the important necessities to create media awareness for Algerian youth by establishing departments for media education in educational institutions with the need to focus on social media sites as they attract the attention of young people (Bin Hamad & Bashreef: 2017, pp. 19-34).

3. Abdul Hameed (2019)

The study aims to identify the level of media education skills of university youth and the relationship of media education to the education system that young people receive. The researcher used the qualitative method. She conducted focus group discussions on a sample of university youth in four Universities: Helwan University, 6th of October University, Misr University for Science and Technology, and Nile University on 88 respondents. The study concluded that students of theoretical faculties can apply some media education skills when dealing with new media at a higher level than students of practical faculties. In general, it was observed that all students in the study sample needed a lot of awareness about media education and its skills (Abdul Hameed: 2019).

METHODOLOGY

The problem of the Statement

The problem statement stems from the following questions:

What is the nature of the relationship between digital media education and the communication content industry, and community participation by radio and television students in media faculties and departments in Iraq?

How can digital media education be employed in a way that enhances the capabilities of Iraqi radio and television students to produce and receive communication messages to reduce their negative effects and contribute to the formation of their cultural communicative identity?

Aims of the present study

The objectives of the present study are as follows:

1. Identifying the relationship between digital media education and the media content industry by radio and television students.
2. Identifying the relationship between digital media education and social participation by radio and television students.
3. Building a vision to promote digital education among Iraqi university students, especially students of radio and television journalism, leaving positive effects on their cultural communicative identity.

Hypotheses of the Study

There is a positive relationship between digital media education and the communication content industry among radio and television students in the media faculties and departments in Iraq.

There is a positive relationship between digital media education and community participation among radio and television students in the media faculties and departments in Iraq.

Methodology and tools of the Study

The present study is descriptive. It used the survey method and scale tool to demonstrate the nature of the relationship between the research variables, represented by the independent variable: digital media education and the dependent variables: the communication content industry, the reception of communicative content, and community participation by radio and television students in Iraq.

The observation is also used by field coexistence to develop the vision related to enhancing the role of digital media education in the industry of communication content and community participation by the research sample to contribute effectively to benefit from all dimensions of digital media education in the formation of a renewed active culture that contributes to the formation of the cultural communication identity of university students.

Community and Data of the Study

The relevant study community is the radio and television students in the Faculties of Mass Communication and their departments in Iraq because of their actual need for digital media education topics in their current and future professional lives; And because the researchers' specialization is in this field, which gives more depth to the present study. The research sample consists of (126) respondents obtained through a scale design that was published electronically through the telegram pages intended for students of radio and television in the faculties and departments of media in Iraq for a week in September. (18) Answers were excluded as the respondents failed to answer one or more of the research scale questions. Thus, the research sample became (108) respondents.

Fields of the Study

The thematic domain; the relationship of digital media education with the communication content industry and community participation. The human domain; Radio and television students in the faculties and departments of media in Iraq.

The spatial domain; Iraqi universities/ media faculties and departments.

The temporal domain; the period for designing the scale form, expediting, collecting, and analyzing data, which extended from 1-9-2020 to 1-10-2020.

Definition of the terms

1. Digital media education; It is to identify the sources of media content and its political, social, commercial, and cultural objectives and the context in which it is presented. It includes the critical analysis of media materials, the production of these materials, and the interpretation of media messages and the values they contain (Milenkova et al.: 2018, p. 21).

2. Communication content industry; It is the process of processing and transforming the outputs of intellectual production, presenting them, and dealing with them digitally or through modern digital and technological media (Robul: 2020, pp. 53-62).

3. Community participation; It is the participation and inclusion of individuals in bringing about change in undesirable social situations and circumstances. This means that it is based on stimulating the participation of individuals with all their energies through which they can contribute to the development, in the presence of leaders who are aware of the importance of the role that they have to fulfill (Rasoolimanesh et al.: 2017, pp. 142-153).

RESULTS

Digital media education; concepts and importance

Media education is intended to prepare media students to perform the educational media processor to contribute to it in all its dimensions, whether they are written or recognized values and constants. In this field, it is imperative to integrate roles between media professionals and educators to achieve this goal, especially since the time is a time of many problems resulting from the deviation, which has many justifications. Media that is balanced, purposeful, and responsible must take its positive role in bringing about the desired education to strengthen, consolidate, change, and amend.

It is seen as the process of building the human being and helping to make good use of the media. It aims to form a culture of interaction with those means to develop it purposefully and consciously. It means using the media in an active and lively manner with the aim of effective social participation (Bond et al.: 2018, p. 48).

The European Union also defined it as "the ability to access the media and understand and critically evaluate the media contents, in addition to the ability to produce a variety of messages in many contexts" (Pereira: 2019) Thus, it means being able to skillfully use communication technologies, distinguish communication channels,

receive messages, understand and analyze them scientifically, and participate actively in digital communication.

Most of UNESCO's reports emphasized that the challenges of the 21st century force current societies to adopt media education through the development of the personality of the recipient of media contents and the formation of individuals on the responsible use of the media (Stylianou et al.: 2015).

Statistics indicate an increase in the number of Internet users around the world. WeR Social and Hoot Suite shows that more than half of the world's population is now linked to the World Wide Web. The number of Internet users in 2018 exceeded 4 billion. The average use of the Internet is about 6 hours every day. That is, nearly a third of their waking period. Statistics indicate that one out of five children who use the Internet received sexual requests from strangers, one out of seventeen Internet users has subjected to threats or another type of harassment, 18% of The age group from 8-17 was exposed to insults through the network, 36% were exposed to shocking content, whether sexual or violent content and only ten percent of those people spoke to their parents about these contents (Stylianou et al.: 2015).

Therefore, since the beginning of the twentieth century, educational institutions have tended to use communication technologies to be able to carry out their tasks, invest all the activities of their tools in the real space, and market them in the digital space. Educational institutions have become a mainstay of media education in many of their programs around the world, but the Arab world has remained an exception in this field. A decade ago, no Arab university provided media literacy programs, so that the term was strange to most professors in the field of media according to the study of one of the researchers (Wang et al.: 2017, pp. 959-976)

After decades of conflicts, corruption, authoritarian rule, and strict restrictions on freedom of expression and the press, Arab media education has turned into factories that produce and ensure the sustainability of a "culture of control" and "preparing generations after generations of semi-educated journalists whose work is limited to promoting" the achievements of the state. Despite that, the past decade has witnessed a revival of media education thanks to the revolution in communication technologies on the one hand, and the political and cultural revolutions that swept the region and brought digital and media education to the forefront (Semali: 2017).

Presentation of the Results

1. Presenting the results of the scale form.

Table (1) the relationship between digital media education and the media content industry.

Table (1). Shows the following

Items	Agree	Agree to some extent	Disagree	Weighted mean	Weighted percentage
It provided me with the skill of searching over the internet.	78	24	6	2.66	88.66
It enhanced my knowledge of how to verify data.	73	35		2.67	89
It enabled me to make video clips.	31	47	30	2.00	66.6
It introduced me to how to produce media texts.	51	49	8	2.39	79.66
It informed me of how to employ styles of persuasion in producing media texts.	72	23	13	2.54	84.66
It enabled me to employ different images.	49	52	7	1.93	64.33
It informed me of how to gain public confidence in the media content.	69	39		2.63	87.66

It increased my experience in producing accurate, authentic, and objective media content.	52	51	5	2.43	81
It informed me of how to preserve my private sources.	62	40	6	2.51	83.66

1. Respondents' answers for the paragraph (It provided me with the skill of searching through the Internet) has a percentage weight of (88.66) and a weighted mean of (2.66), which is greater than the hypothetical mean of (2) for the paragraph. Thus, the respondents' answers are directed towards agreeing on the existence of a positive relationship between digital media education and providing radio and television students in media faculties and departments in Iraq with the skill of searching through the Internet.

2. The respondents' answers for the paragraph (It expanded my knowledge of how to verify the information) has a percentage weight of (89) and a weighted mean of (2.67), which is greater than the hypothetical mean of (2) for the paragraph. Thus, the respondents' answers are directed towards agreeing on the existence of a positive relationship between digital media education and expanding the knowledge of radio and television students in media faculties and departments in Iraq on how to verify the validity of the information.

3. The respondents' answers for the paragraph (It enabled me to make videos) has a percentage weight of (66.6) and a weighted mean of (2.00), which is equal to the hypothetical mean of (2) for the paragraph. Thus, the respondents' answers are not directed towards agreeing on the existence of a positive relationship between digital media education and enabling radio and television students in media faculties and departments in Iraq to make videos.

4. Respondents' answers to the paragraph (It provided me with media text-making methods) has a percentage weight of (79.66) and a weighted mean of (2.39), which is greater than the hypothetical mean of (2) for the paragraph. Thus, the respondents' answers are directed towards agreeing on the existence of a positive relationship between digital media education and providing radio and television students in media faculties and departments in Iraq with methods of making media texts.

5. The respondents' answers for the paragraph (It enabled me to employ images of all kinds) has a percentage weight of (64.33) and a weighted mean of (1.93), which is less than the hypothetical mean of (2) for the paragraph. Thus, the respondents' answers are not directed towards agreeing on the existence of a positive relationship between digital media education and enabling radio and television students in media faculties and departments in Iraq to employ images of all kinds.

6. Respondents' answers for the paragraph (It tells me about ways to gain the public's confidence in media content) has a percentage weight of (87.66) and a weighted mean of (2.63), which is greater than the hypothetical mean of (2) for the paragraph. Thus, the respondents' answers are directed towards agreeing on the existence of a positive relationship between digital media education and informing radio and television students in media faculties and departments in Iraq about ways to gain public confidence in media content.

7. The respondents' answers for the paragraph (It has increased my experience in producing accurate, honest, and objective media content) has a percentage weight of (81) and a weighted mean of (2.43), which is greater than the hypothetical mean of (2) for the paragraph. Thus, the respondents' answers are directed towards agreeing on the existence of a positive relationship between digital media education and providing the radio and television students in media faculties and departments in Iraq with experiences in producing accurate, honest, and objective media content.

8. The respondents' answers for the paragraph (It taught me methods of preserving and increasing my resources) has a percentage weight of (83.66) and a weighted mean of (2.51), which is greater than the hypothetical mean of (2) for the paragraph. Thus, the respondents' answers are directed towards agreeing on the existence of a positive relationship between digital media education and providing radio and television students in media faculties and departments in Iraq with means of preserving and increasing their private resources.

Since the respondents' answers are directed towards agreeing on all the paragraphs of the relationship between digital media education and the media content industry, this proves the validity of the second hypothesis which indicates that there is a positive relationship between digital media education and the production of media content by radio and television students in media faculties and departments in Iraq). Yet, the respondents' answers do not agree on two paragraphs of the scale.

They are the paragraphs (It enabled me to create video clips) and (It enabled me to employ images of all kinds). This indicates that students need practical training in the field.

Table (2): The relationship between digital media education and community participation.

Table (2). Indicates the following

Items	Agree	Agree to some extent	Disagree	Weighted mean	Weighted percentage
It informed me of my rights and duties in the traditional and digital community.	61	39	8	2.49	83
It provided me with knowledge about spreading the culture of coexistence.	65	38	5	2.55	85
It informed me of the role of civil community organizations in promoting the culture of dialogue and respecting the other opinion.	55	43	10	2.32	77.33
It motivated me to participate in protesting movements to defend my rights.	51	44	13	2.35	78.33
It urged me to complete tasks assigned to me.	66	35	7	2.54	84.66
It increased my communicative skills.	69	32	7	2.57	85.66
It urged me to preserve public property.	57	38	13	2.40	80
It urged me to support the national product.	52	37	19	2.30	76.66
It motivated me to publish the Iraqi history and civilizations.	58	35	15	2.39	79.66
It urged me to fight all kinds of corruption.	66	34	8	2.59	84.33

1. Respondents' answers for the paragraph (It informs me about my rights and duties in the traditional and digital society) has a percentage weight of (85) and a weighted mean of (2.55), which is greater than the hypothetical mean of (2) for the paragraph. Thus, the respondents' answers are directed towards agreeing on the existence of a positive relationship between digital media education and informing radio and television students in media faculties and departments in Iraq about their rights and duties in the traditional and digital society.

2. The respondents' answers for the paragraph (It provided me with knowledge about spreading a culture of peaceful coexistence) has a percentage weight of (84.33) and a weighted mean of (2.53), which is greater

than the hypothetical mean of (2) for the paragraph. Thus, the respondents' answers are directed towards agreeing on the existence of a positive relationship between digital media education and providing radio and television students in media faculties and departments in Iraq with knowledge of the importance of peaceful coexistence.

3. The respondents' answers to the paragraph (It informs me about the role of civil society organizations in promoting the culture of dialogue and respect for another opinion) has a percentage weight of (77.33) and a weighted mean of (2.32), which is greater than the hypothetical mean of (2) for the paragraph. Thus, the respondents' answers are directed towards agreeing on the existence of a positive relationship between digital media education and informing radio and television students in media faculties and departments in Iraq of the role of civil society organizations in promoting the culture of dialogue and respecting the other opinion.

4. Respondents' answers for the paragraph (It motivated me to participate in the protest movements to defend my rights) has a percentage weight of (78.33) and a weighted mean of (2.35), which is greater than the hypothetical mean of (2) for the paragraph. Thus, the respondents' answers are directed towards agreeing on the existence of a positive relationship between digital media education and motivating radio and television students in media faculties and departments in Iraq to participate in the protest movements to defend their rights.

5. Respondents' answers for the paragraph (It urges me to complete the tasks assigned to me sincerely) has a percentage weight of (84.66) and a weighted mean of (2.54), which is greater than the hypothetical mean of (2) for the paragraph. Thus, the respondents' answers are directed towards agreeing on the existence of a positive relationship between digital media education and urging radio and television students in media faculties and departments in Iraq to be sincere in completing the tasks assigned to them.

6. Respondents' answers for the paragraph (It increases my experience in communication skills with others) has a percentage weight of (85.66) and a weighted mean of (2.57), which is greater than the hypothetical mean of (2) for the paragraph. Thus, the respondents' answers are directed towards agreeing on the existence of a positive relationship between digital media education and providing radio and television students in media faculties and departments in Iraq with expertise and skills in communication with others.

7. The respondents' answers for the paragraph (It urges me to contribute to the preservation of public property) has a percentage weight of (80) and a weighted mean of (2.40), which is greater than the hypothetical mean of (2) for the paragraph. Thus, the respondents' answers are directed towards agreeing on the existence of a positive relationship between digital media education and urging radio and television students in the media faculties and departments in Iraq to contribute to the preservation of public property.

8. Respondents' answers to the paragraph (It urges me to participate in communication in supporting the local product) has a percentage weight of (76.66) and a weighted mean of (2.30), which is greater than the hypothetical mean of (2) for the paragraph. Thus, the respondents' answers are directed towards agreeing on the existence of a positive relationship between digital media education and urging radio and television students in media faculties and departments in Iraq to participate in communication in supporting the local product.

9. The respondents' answers for the paragraph (It prompted me to contribute to spreading the history of Iraq and its civilizations) has a percentage weight of (79.66) and a weighted mean of (2.39), which is greater than the hypothetical mean of (2) for the paragraph. Thus, the respondents' answers are directed towards agreeing on the existence of a positive relationship between digital media education and urging radio and television students in media faculties and departments in Iraq to contribute to spreading the history of Iraq and its civilizations.

10. Respondents' answers for the paragraph (It prompted me to fight corruption in all its forms) has a percentage weight of (84.33) and a weighted mean of (2.53), which is greater than the hypothetical mean of (2) for the paragraph. Thus, the respondents' answers are directed towards agreeing on the existence of a positive relationship between digital media education and urging radio and television students in media faculties and departments in Iraq to fight corruption in all its forms.

DISCUSSION

Since the respondents' answers are directed towards agreeing on all the paragraphs of the relationship of digital media education with participation, this proves the validity of the second hypothesis which indicates that there is a positive relationship between digital media education and community participation by radio and television students in the media faculties and departments in Iraq.

It is necessary to think about the topic of digital media education in Iraqi universities and the ways to employ it in contributing to the formation of the student's identity differently and uniquely. The digital communication environment in the world has exceeded four billion users. Local societies even in developing countries have become quasi-digital (Holt: 2018, pp. 49-57). Therefore, whoever investigates the issue of employing digital media education must take into account a set of questions:

1. What informational vocabulary and tools are required?
2. What do people need to know and do while receiving or making media texts and digits?
3. What is the nature of the disciplines that can overlap in teaching and employing media education in the cultural identity of students?
4. What are the methods, programs, and services that have proven their effectiveness in this area?
5. How can academic institutions adapt and change to meet the empowerment of digital education skills for others?
6. How can digital media education be employed for radio and television students, in a way that affects the production, interpretation, and analysis of communication messages?
7. How can academic and media institutions enable students to participate in promoting freedom of expression and opinion, community peace, peaceful coexistence, and active citizenship?

The potential of the digital communicative environment can be invested in promoting digital education according to the following proposed vision:

First; employing digital media education vocabulary.

1. Interacting with the vocabulary of digital media education in a way that enables radio and television students, through years of academic empowerment, to become familiar with all its vocabulary, and to transfer its theoretical vocabulary to the field of application.

2. Taking into account the individual differences in the level of learning and thinking in teaching digital media education, in a way that enables students to approximately master its principles and arts.

3. Employing the vocabulary of digital media education in a way that enables the adoption of methods of persuasion and effective dialogue, and stimulating the emotional component in a way that enhances the spirit of active citizenship and strengthens the bonds of community peace and peaceful coexistence.

4. Employing the vocabulary of the digital media education curriculum to activate the processes of stimulating motivation, developing tendencies, trends, needs, and creative processes, and learning communication skills, and developing ethical motivation, teaching students to deal with various means of communication, knowledge of the digital media industry and the ability to produce media messages with specialized arts.

5. Generalizing media education vocabulary gradually according to the ages of students and their culture, starting from kindergarten and ending with preliminary studies, and dealing in the case of its application at a higher level with students in terms of specialization and stages in the faculties of media and their departments, especially students of radio and television.

Second; Teachers of digital media education.

1. The use of multiple disciplines in teaching communication and media to overlap in teaching the vocabulary of digital media education in a way that enhances the specialized and skillful aspects of students.

2. Empowering those in charge of teaching digital media education with knowledge and skills by involving them in training courses and workshops set up by universities and institutions that have a lead in the field.

3. Spreading the experience of artificial media environments for training purposes by involving students in different communication situations that require the production of communication messages or mobilizing comprehension skills, interpretation, analysis, and synthesis in dealing with different types of communication and taking appropriate decisions.

4. Activating the visiting professor mechanism with Arab or international universities that have leadership elements in employing digital media education vocabulary in the university student's culture.

5. Increasing the knowledge of professors and students through direct digital lectures and workshops with faculties of media and their departments in the corresponding universities in some Arab and foreign countries.

6. Creating media laboratories related to the vocabulary of digital media education, so that teaching can bring it closer to the minds of students and develop their skills, especially the vocabulary related to image production, analysis, speech-making, and deconstruction, and mechanisms for analyzing and employing verbal language and body movements in various communicative situations.

Third; Empowerment through electronic cultural activities.

A. Holding electronic courses, seminars, and workshops under the supervision of specialists in digital media education dimensions about:

1. How to deal with other media to identify the extent of their objectivity.

2. Editing and distortion programs to compose information about the authenticity of the press content.

3. Media philosophies and ideas in Iraq.

4. The art of enabling media students to speak to the media.

5. The skills of communication with others.

6. The roles expected of a university student in sustainable development in Iraq.

7. How to manage time in a way that contributes to arranging the agenda of university students.

8. How to deal with objective, impartial, and employee media.

2. Publishing press and video reports on the websites of media faculties and their departments on how to use the media and social networking sites in a way that contributes to refining behavior and serving development projects and intellectual fortification.

3. Posting educational and informative posters and advertisements on how to deal with the various media and communication modes: media, propaganda, advocacy, public relations, advertisements, psychological warfare, brainwashing, and rumor.

4. Promoting video clips and television interviews for specialists and experts in the fields of digital education from various universities and local, Arab, and international media institutions.

5. Cooperation Agreements, including twinning with media faculties in some Arab and international countries in the field of developments in the employment of digital media education capabilities.

6. Establishing links to major satellite channels and local, Arab, and international websites on the subject of empowering students with new developments in the manufacture of communication messages, methods of employing the subjects of communication media, news agencies, and other websites to enhance their capabilities in the manufacture and analysis of verbal and body language.

7. The culture of societies forms the semantic framework in the process of communication. Therefore, social culture must be studied in depth because of its important communicative symbolism and its power in forming and interpreting communication messages, analyzing and controlling public opinion in the formation of public opinion towards a phenomenon, issue, topic, or event. In the framework, students must be enabled to know their rights, duties, and ways to participate in social life. They are urged to participate in voluntary work of an

individual and collective character, in a way that promotes peaceful coexistence between all components of society and nurtures the spirit of positive citizenship.

8. E-literacy and enabling students to master information technology skills and renewable programs.

CONCLUSION

Digital media education has theories, models, axioms, principles, values, and skills that those in charge seek to master to try to achieve a clear understanding of the goals of the media, the extent of the truthfulness of their messages, how to deal with them, and ways to invest technology in communication interaction and reduce its risks, producing effective communication messages, receiving, and interpreting messages from means of communication and websites in a way that limits their negative effects. The study reached the following conclusions:

1. There is a positive relationship between digital media education and the creation of communicative content among radio and television students in the faculties and departments of media in Iraq except for two paragraphs of the scale for which the respondents' answers are not directed towards agreeing on them: (It enabled me to make video clips) and (It enabled me to employ pictures of all kinds).

2. There is a positive relationship between digital media education and community participation among radio and television students in media faculties and departments in Iraq.

3. To activate the role of digital media education in the manufacture and reception of communicative content and community participation, students must be practically empowered with the vocabulary of digital media education. The practical skills of digital media education teachers should be increased. Digital cultural activities related to digital media education should be employed in promoting the digital communication awareness of students.

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Relationship Between Semantic and Aesthetic Dimensions of Contemporary Iraqi Painting and Modernity Arts

Relación entre las dimensiones semántica y estética de la pintura iraquí contemporánea y las artes de la modernidad

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ABSTRACT

The modern European artists tackle the emergent perceptual realization that is reflected in art through realistic forms to complete the inherent cognitive energies; imagination and intuition. The inner worlds find what produces a comprehensive overall vision that is capable of creating its penetrating cognitive world to the hidden feeling. The present study consists of the methodological framework which includes the problem of whether contemporary Iraqi painting includes modern connotations of intellectual and aesthetic descriptions of modern European schools or not, the significance, the objectives, the limits, the theoretical framework, results, and recommendations.

Keywords: Aesthetic dimensions, contemporary iraqi painting, arts of modernity, iraqi artists.

RESUMEN

Los artistas europeos modernos abordan la realización perceptiva emergente que se refleja en el arte a través de formas realistas para completar las energías cognitivas inherentes; imaginación e intuición. Los mundos internos encuentran lo que produce una visión global integral que es capaz de crear su mundo cognitivo penetrante al sentimiento oculto. El presente estudio consiste en el marco metodológico que incluye el problema de si la pintura iraquí contemporánea incluye connotaciones modernas de descripciones intelectuales y estéticas de las escuelas europeas modernas o no, el significado, los objetivos, los límites, el marco teórico, los resultados y las recomendaciones.

Palabras clave: Dimensiones estéticas, pintura iraquí contemporánea, artes de la modernidad, artistas iraquíes.

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INTRODUCTION

There are many harmonic and contradictory views concerning the arts of modernity. It is no longer possible to agree upon a unified intellectual vision. Rather, modernity has become obligatory to face traditional stereotypes in art. Plastic art plays an active role in human life. The principle of interpretation and debate has matured about matters that do not depend on the conscious mind. Rather, the subconscious is active in the language of imagination and dream, which carries many symbols, (Correia: 2019).

It is stated in the data of the arts of modernity that the human psyche is bound by chains and hidden in the subconscious. The work of art is to liberate it. This liberation takes place without the slightest logical interference.

Accordingly, pure psychological connotations are to be taken in the absence of any mental control outside any teleological purpose. Therefore, the beauty and the process of tasting and judging it refers to many points of view. There is an intellectual dimension that departs from the strict rules. The Iraqi artists have taken the history of the plastic movement in Iraq, especially its broad path among the arts in the Arab world, which demonstrates flexibility in its conscious acceptance of the great transformations. The physical characteristics that matched with reality were not carried out seriously. The aesthetic taste is perceived in a continuous change of psychological and intellectual needs. On this basis, the concept of beauty is problematic in light of the artist's transformed relationship with reality, which relies on imagination, awareness, subconscious, mind, heart, spirit, and religion. From this perception, the problem of the present study focuses on the semantic and aesthetic dimensions of contemporary Iraqi painting and its relationship with postmodern arts by discussing the following questions;

Does the contemporary Iraqi painting contain modern connotations of intellectual and aesthetic descriptions of the modern European schools?

Are there common elements, characteristics, intellectual, and aesthetic connotations at the level of the modern photographic scene of the Iraqi painters?

Through answering these two questions, the significance of the present study is highlighted.

The significance of the study

The present study is significant as it is an attempt to identify the overall intellectual and aesthetic dimensions of modern artistic connotations in contemporary Iraqi painting. This is a comprehensive and multilateral study.

The points of convergence between the European and the Iraqi painting are highlighted. Researchers, postgraduate students, and specialists in the field of art and painting are taken as the database.

The aims of the study

The current study aims at:

1. Identifying the semantic and aesthetic dimensions in contemporary Iraqi painting.
2. Identifying the relationship between contemporary Iraqi painting and postmodern arts.

The limits

The present study is limited to studying semantic and aesthetic dimensions in contemporary Iraqi painting and its relationship with postmodern arts from 1950 - 1990.

LITERATURE REVIEW

1. Dimensions

Linguistically

Dimension means the area occupied by an object, (Dennett & Steglich-Petersen: 2017).

The plural form of it is dimensions, (Mayran & Drouin: 2018, pp. 13795-13804).

It may also mean distancing, (Al-Bustani: 1986).

Dimension in geometry

It is the true amount that determines itself, or otherwise, a measurable amount or shape such as a line, surface, or size; the dimensions of the object (Botirova: 2020).

In natural sciences, it is the relationship through which the magnitude is determined about the basic quantities; length, time, and mass.

2. Aestheticism

This term includes the reference to whatever is beautiful, (Manzur: 1997).

Arab scholars define beauty as what makes things look desirable (Leigh: 2020).

3. Significance

Linguistically

Leigh defines it as what is inferred, (Leigh: 2020).

Ismail et al. define it as the science that searches for the meaning, its characteristics, classes, systems, laws, and principles included in the element of a painting by being included in the general form (Ismail et al.: 2019, pp. 1-7).

Terminologically

It means that what signifies is that thing which guides in the right direction, (Al-Bustani: 1986).

4. Contemporariness

It means each time related to the present time of an action or an event, (Globe, 1998: p. 101).

Al-Bustani defines it as a tendency toward whatever is modern; the taste of the era, (Al-Bustani: 1986).

A group of senior linguists defines it as the most recent time attributed to a person, state, or event, (The Arabs, 1989: p. 286).

Modernity in the contemporary Iraqi painting

Since ancient times, art is not intentional. It is the strength of a free dreaming person living in the world of meditations and horizons of the subconscious. That person draws the features of things. He leaves the language of simulation, imitation, and visual objects in their literal form to rush from the deep meaning in the depiction of human nature and the mysterious human spirit. Artists try to shape their world with mathematical equations and spiritual relationships to symbolize the permanence and eternity of the soul. Heritage represents the historical and ancestral roots of language.

In the thirties of the twentieth century, the Iraqi artists got aware of the European schools and their artistic products. This awareness led to the development of artistic life. With the beginning of the second half of the twentieth century, it became clear that the artwork in Iraq is in a decisive shift towards a new stage characterized by self-reliance and the search for features of a civilized personality, (Abd Muhammad et al.: 2020, pp. 2234-2255).

The artist often goes through imaginative feelings to draw inspiration from his/her awakening dreams and delusions of his/her perceptions. When the artist spontaneously draws involuntary emotions and unconscious awareness and when the stock departs in the imagination; pictures, visions, colors, lines, and harmonious forms, the artist starts meditating in front of his/her painting as if it were the first time to watch it, (Yi et al.: 2019, pp. 179-187).

The plastic artist evokes inspiration and imagination. When he/she tries to paint without prior notice and without knowing the subject of his/her painting.

Unconscious vision is poured into him/her. Therefore, his/her painting tools flow with great spontaneity. He/she tries to rush with all energies to accomplish the artwork. Therefore, the contemporary Iraqi artist often rejects his/her work for not being convinced with it. He/she omits and adds again and again as long as the effect is there. Whereas, the artist who claims inspiration and imagination does not review his/her artistic

impact after its completion, believing that the effect is the fruit of his/her revelation.

There are continuous debates about how the creation started. The artist tries to rely on imagination to gain more artistic expertise. Psychological tendencies, material impulses, and dreams enable him/her to create forms, symbols, and connotations. This represents the revelation of the Iraqi artist's future in finding movement and reflection, moving away from familiar reality, removing the curtain from the artist's freedom represented by the intellectual and aesthetic dimension through his/her imagination to find the truth in painting and its hidden secrets, and looking forward to the language of imagination.

Contemporary Iraqi art has been influenced by innate art and children's drawings as bear many connotations and symbols extend the connection between feeling and subconscious. Since the fifties the humanitarian trend of Iraqi art has become very clear; the function of social art became clear. This was encouraged by the circumstances after the Second World War that helped blow up artistic energies together (Baram: 2018, pp. 38-51).

From 1951-1955, the Baghdad Group for Modern Art started. The first one to be called an artist was Jawad Saleem. Their goal was to understand the artwork based on being an integrated unit between the artist and the public and reconciling the values intuition in mythological thought, logical values in decorative thought, and raising the concerns and aspirations of the Iraqi intellectual people (Yi et al.: 2019, pp. 179-187).

The essence of the Iraqi plastic art in the early until mid-seventies represents the latest development of the artistic vision in Iraq. This transformation represents the transfer of popular reality from its diagnostic level to its intuitive level (Hussain, 1971: p. 39). It inspires the presence of the past and the reference to the effects of childhood. He/she imagines what was stolen from him/her in the past, what he/she departed from in the present, and what he/she aspires to in the future. The first-generation painters engaged in their traditional works. They did so in response to the same reasons that motivated the footsteps of their predecessors with the time difference that drove them with strong emotions and intellectually and politically repetitive events (Aranda et al.: 2017).

Abd Muhammad et al state that the period of discovery, amazement, and expectation was the middle of the twentieth century. Artists began analyzing color and realizing its secrets and areas in search of the new topic of color (Abd Muhammad et al.: 2020, pp. 2234-2255).

The artist Faek Hassan was one of those who invented this. He is considered one of the first in the experience of color, in search of new elements, and color has become for him an end and a means, to represent himself and that color represents movement through his strength adjacent to other colors. He searches for the imaginary image in nature (Yi et al.: 2019, pp. 179-187). A group of artists who were dispatched outside Iraq established an art gathering called the Baghdad Group for Modern Art in 1951. They represented the artistic movement in Iraq.

The names of several artists who contributed to the modern art movement and had dreamy connotations in creating the subject through a subconscious vision represented by the surrealist movement in contemporary Iraqi painting are shown.

Contemporary Iraqi artists

They experienced everything painful through the ravages of the eightieth war, struck by delirium and subconscious in expressing pain and deprivation. Khalid Haidar, Iman Abdullah, Hanaa Mal Allah, Sattar Kawash, Mahmoud Al-Obaidi, Amer Khalil, Hussam Khudair, Walid Sheet, and others represent the most famous figures of this period. Many of them used emotions in paintings, which have surreal connotations (Bozarlsan: 2012, pp. 403-406).

METHODOLOGY

The original community

The community of the present study is limited to the artistic works of painting for Iraqi painters from 1950 – 2000.

The study sample

The research sample was chosen using the intentional method from the oil paintings, which the researchers found to have modernity connotations. The researchers sought the opinions of experts in this field. The research sample was chosen according to the following justifications:

1. These artists had a distinguished presence as activists in the contemporary Iraqi plastic movement.
2. They depended on their difference in artistic ideas and methods.
3. The works of each artist represent the period in which they lived and consequently reflect their nature.

The tool of study

The researchers prepared a form containing the indicators developed in light of the theoretical framework for approval when analyzing the sample.

The validity of the tool

Having identified the items and placing them in a special form, the researchers presented the form to a group of experts. Using the Cooper formula, a percentage of agreement of 84%) was obtained. Such a percentage is good to adopt in such cases. Many modifications were made to have the form in its final form.

The method of study

The method of interpretation in analyzing the sample is adopted in the present study according to the following:

- A. Consistency among analysts, which means that analysts who work individually reach the same results when analyzing the same content using the same classification according to the same steps and rules of the analysis.
- B. Consistency over time, which means that the researchers reach the same results after analyzing them again after a certain period.

By using the same procedures when performing the analysis, the researchers used the two methods together. The researchers randomly selected two oil paintings from the original sample which consists of 10 oil paintings. They asked the analysts to analyze these panels separately after introducing them to the analysis procedures and controls and training them on how to use the tool. The researchers analyzed the same sample twice with an eighteen-day time interval between the first and the second analysis to find the consistency of the researchers with themselves over time. Having estimated the agreement factor using the Scott equation, the researchers found out that the agreement rate is 87%.

The study methodology

The descriptive-analytical method is used in analyzing the sample of the present study.

RESULTS

1. Jawad Saleem; playing children. Oil on Canvas, 1953.

This painting was drawn in an abstract geometric style that adopts the diagnosis confirmed by the shorthand character of the color, the font, and the shape in the construction of the painting, whether in terms of lines or on the color level to embody the semantic and aesthetic dimensions. The painting is a group of characters distributed irregularly on the surface of the plate in a geometrical construction that inclines from reality. Bodies are painted in a triangular way with additions of some geometric frameworks that reflect the nature of the place. Despite the deliberate attempt by these constructive acts, the perspective was dealt with exclusively towards flattening, formally and colorfully. The artist adopted the modification of most shapes towards the crescent shape. He began to mutate the hands and the movement of the legs to take the shape of the crescent. He painted the eyes in a way that is close to the match. Colors depict the games of the children as well as nature. There are four girls. The mother stands next to her shorter son wearing a headscarf with a cloak. The perspective was treated in a way that relied on flatness that overshadowed the appearance of the painting. It constitutes a kind of perspective through the variation in the sizes of the characters and the color contrast. These eyes refer to an old Iraqi reference; Sumerian. Painting the eye in this way and emphasizing it in its almond shape may be a kind of metaphor. In addition to focusing on painting this number of people according to a traditional reference in a clear way in terms of line and color and creating the final balances for the painting through them, they grew according to geometric spaces but by varying sizes and avoiding symmetry except in a few cases as it is in the top of the board. However, the two areas are not equal. It was not the dominant line on cutting the plate as much as he took this task of color, as transgressions of color difference or subtle color contrast were the ones that gave the impression of the parts of the painting while preserving the spirituality of flatness and excluding the perspective to the maximum degree possible. But, it was not completely lost, which added to the abstraction. This is an expressive dimension. To embody the semantic and aesthetic dimensions, there are types of metaphors that refer the subject to its eastern identity. The family reveals the Islamic character because it was painted in a way that carries the spirit of meaning as seen by Muslims.

The topic of children playing was not familiar with Iraqi art. It is an attempt to reveal a new pattern in Iraqi art. Simplification is not technical simplification, whether it is in color or font, but rather it starts with choosing the topic that was established according to the painting. Playing Children represents looking at things in a way that belongs to modernity. The painting resorts to Islamic or eastern atmospheres. At the same time, it represents a popular Iraqi reality through the identity of the decree.



Fig 1. Playing Children.

2. Faeq Hassan, Musicians, 1956.

The series of experiences achieved through the works of Jawad Saleem in the early fifties have a major impact on transformations of the literary experience of Faeq Hassan with a shift in concepts from an academic realist reality towards modernity diversity and complete conviction in forming a new formulation of the visual language and presenting the plastic speech as an Iraqi speech.

After the stage in which Faeq focused on being an impressionist, the objective necessity was to make the painting take a more subjective nature and search for a stylistic identity to achieve the identity of the stage or work on aesthetic revelation and the beginning of the offering stage whose creativity and modernity feature. Thus, he took a path of his own, starting from his capabilities in his performance as a colorist and as a skilled maker who reflects his visions through that rhetorical dimension of color. But, he remained faithful to reality. His expressions had a direct relationship between localism and modernity. This painting focused on a pure eastern theme. But, it took its color reality through realistic items. The reduction and modification in painting lines and features did not deviate from the effects of the Baghdad school. But, the color spaces imposed their modern reality. Valeant belongs to the Iraqi environment as its presence in the local heritage is common. But, turbans and the way to draw faces take to the Islamic environment. Therefore, the identity of this painting must reflect a popular reality that has direct implications in public life.

But, it is these color distributions that impose the self-dimension and the literary properties through which the aesthetic dimension is achieved. These are common experiences between what is conscious and personal and what is not conscious in merging the two realms with abstract to reflect the spirit of contrast between what is free and what is geometric. Then, the color equation begins with the task of revealing the meaning.

DISCUSSION

In light of the analysis, a set of results are reached:

1. The contemporary Iraqi artists are interested in dreams and symbols in most of their artworks. Thus, the intellectual and aesthetic dimensions are present in activating modernist connotations that are full of symbols and signs.

2. The old heritage refused the plastic movement considering it a collective awareness that evokes the subconscious. The intellectual and aesthetic dimension has been represented by some kind of innocence and honesty.

3. The contemporary Iraqi artists adopted the direct formations of the topic and showed their emotions through deep imagination of the mental image.

4. The contemporary Iraqi artist acted with all spontaneity and strangeness, through the movement of the line, which increased more automatically in the accomplishment of artworks.

5. There is a common link between European painting and contemporary Iraqi painting.

6. The contemporary Iraqi artists' creativity of modernist significance in their plastic works gave them an aesthetic trend and wide intellectual dimension.

7. The works of the contemporary Iraqi artists are distinguished by an Iraqi specificity in the artworks. Yet, it failed to comply with Western trends in absolute terms.

8. There is a state of harmony in most of the contemporary Iraqi artists' artworks by returning to the state of setback.

9. The contemporary Iraqi artists freely express their concerns to break the barrier of fear through spontaneous behavior of artwork.

CONCLUSION

In light of the results, the researchers conclude:

1. The modern Iraqi artists look for their freedom and reveal themselves through surreal signs.
2. Honesty should be there in expressing using symbols or connotation and venting its unconscious emotions and capabilities.
3. The modern Iraqi artists show the aspiration of wealth, respect, and existence.
4. Most artists are influenced by Freud's psychological analysis theory.
5. The unconscious may prompt the artist to find a style of his/her own and express his/her privacy.
6. The lack of general taste of the recipient makes modernity weak in its spread.
7. The modern Iraqi artists resort to the primitive heritage to serve their artworks.
8. The modern Iraqi painters feel that imitating modernist forms, symbols, or connotations exhaust their meaning and charm frequently, which prompted the search for new, effective influences of what the painters want to express.

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Sedative Power of Poetry: Study of Julia Darling's "The Poetry Cure"

Poder sedativo de la poesía: estudio de "The Poetry Cure" de Julia Darling

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ABSTRACT

Expressing feelings creatively helps most of the patients cope with the vicissitudes of life and can be a lifeline for patients. This study aims to analyze the healing aspects of poetry in Julia Darling's "The Poetry Cure". A qualitative method has been utilized, and discourse analysis has been carried out. The result shows that poetry can be clinically use as a therapeutic medium. Poet portrayed one of the main distributions of therapeutic poetry, which is to encourage and inspire the readers' positive emotion. Analyzed poems emphasized hope and its accompanying emotions. Recommendation for future research is provided by the end of the study.

Keywords: Poetry therapy, sedative power, life-save poems, Julia Darling.

RESUMEN

Expresar los sentimientos de forma creativa ayuda a la mayoría de los pacientes a afrontar las vicisitudes de la vida y puede ser un salvavidas para los pacientes. Este estudio tiene como objetivo analizar los aspectos curativos de la poesía en "The Poetry Cure" de Julia Darling. Se ha utilizado un método cualitativo y se ha realizado un análisis del discurso. El resultado muestra que la poesía puede ser utilizada clínicamente como un medio terapéutico. Poet retrató una de las principales distribuciones de la poesía terapéutica que es alentar e inspirar la emoción positiva de los lectores. Los poemas analizados enfatizaron la esperanza y las emociones que la acompañan.

Palabras clave: Terapia de poesía, poder sedativo, poemas que salvan vidas, Julia Darling.

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INTRODUCTION

Writing as a method for handling one's beneficial experience is anything but an ongoing practice. History is full of different people that have a variety of talents in the art that turned to expressive writing for comfort. James Joyce and others are abstract instances of modern poets who utilized the craft of writing to mirror life. Louise DeSalvo (DeSalvo: 2001, pp. 48-50) dedicated a whole section to 'Composing as a therapeutic procedure - How authors see it' in her book writing as a method of recuperating. While recognizing that expounding on unpleasant life occasions isn't new, she expressed that artists and authors have customarily drawn on horrible beneficial encounters for motivation and have utilized writing as a method for change and mending for a considerable length of time (Mazza: 2018, pp. 203-208). The predominance of inventive non-fiction and self-portraying writings has fuelled the design of diary writing, utilizing expressive writing for helpful purposes. Dan Wakefield (Wakefield: 1990) insinuated this in his book "The story of your life, composing an otherworldly autobiography."

Although the therapeutic impacts of communicative writings have been reported for a substantial length of time, however, the study on medication and brain analysis recently started. Ira Progoff (Progoff: 1975) was one of the first instigators and perhaps one of the most well-liked pioneers of the benefits of expressive writings, and in recent years Julia Darling's (Darling: 2005) has taken the baton to pursue therapeutic writing. Julia Darling and Cynthia Fuller compiled a list of amazing poems that was distributed by Bloodaxe, *The Poetry Cure*, wrote: "This book of poems is for all of us who go through illness, deal with doctors, hospitals, and experiences such as bereavement and aging, and who struggle to find language to describe the suffering we have to go through." Julia Darling energetically accepted that "poetry should be part of every modern hospital." She felt that the language of poetry could counterfeit pain for writers as well as everybody. Julia noted in the anthology of "The Poetry Cure":

"It's a powerful force, which can help us through the darkest times. I would like to see more poets in residence in the health system, more poetry books in waiting rooms, more poems on the walls, more training in creative writing for doctors, and more poems printed on primary care leaflets."

As an expert on poetry, Julia felt that poetry could increase vocabularies knowledge to convey despair and pain, empowering us to convey better how we feel just as engaging us through utilizing our own words (Heimes: 2011, pp. 1-8). Julia Darling (Darling: 2005), an expert of poetry, felt that poetry increases lexical knowledge to convey despair and pain, empowering people to deliver their emotions by using the engagement of words and communication. The expert conveys that finding the correct analogy for pain may assist one by taking charge of the situation. This was a two-path process, as she accepted that medical experts could profit extensive research with their patients. The beguiling and estranging language utilized by specialists could be supplanted by pictures and representations we are generally capable of comprehending. Jackie Kay, one of the most established poets, observed that Julia had utilized poems as a medium to help face ailment and demise, and deprivation. Changing the way medical clinic and personage treat their patient which inadvertently proves that Julia always thinks outside the box.

Her work was persuasive in separating hindrances among specialists and patients, and she ran elevating workshops for students, scholars, journalists, and clinical staff. In these meetings, everybody included was urged to take a gander at the human body as a motivation for writing and to utilize clinical jargon in bizarre manners. Throughout ten years of treatment for her cancer disease, Julia investigated her body and her experience of the medical administration in her poem, radio, stage plays, and blogs. Julia trusted the poem collection she edited with Cynthia Fuller, "The Poetry Cure," would be a manual for assuming liability, notwithstanding giving 'solace and motivation.' She figured the book ought to be found on the bedside tables of other patients as well as at the hospital magazine stand.

Past Studies

Individuals with experience as a patient, psychological wellness attendants, scholars, and different experts have utilized writing to profit mental health administration clients in different manners. These

incorporate expressive writing, just as applications in psychotherapy and advising and to manage explicit issues and emotions. What's more, poetry therapy and bibliotherapy have been utilized. Different advantages have been depicted, yet a few records do exclude proof of clinical adequacy (Mohammadian et al.: 2011, pp. 59-63). Be that as it may, effective ministrations results have been accounted for in research papers and other writing, with specific proof of clinical viability in certain investigations of bibliotherapy, therapeutic writing, and poetry therapy. Further work is expected to explain and quantify the adequacy of different expressive and remedial employments of writing. The creators additionally suggest joint effort among professionals and the requirement for supporting proof for recommendations for expanded assets in this field.

METHODOLOGY

This qualitative undertaking employs discourse analysis to scrutinize the poems and uncover the source of their curative influence. According to the editors, this compilation of "healing poems" is fashioned specifically "to find readers who might not usually read poetry. It is recommended that these poems be read "by those sitting in waiting rooms in surgeries and outpatient clinics." While it is a tall order to expect total relief from the reading of these poems, in a situation where people are convinced of the healing effect offered by a poetry reading, these poems may stand a good chance of claiming a regular place in the waiting rooms of hospitals and clinics.

This well-organized book of poems comes in eight sections, with each section portraying a specific topic, circumstance, or treatment approach. Namely, these sections are labeled admissions, poems to make you feel better, what it feels like, for those we love, the language of pain, healing rhythms, body parts, and talking to the dead. The significant degree of overlapping among these sections can be put down to the fact that high-quality poems project their messages in a variety of languages and defy restriction to a single facet. The classification of these poems can be exploited to attract a reader by offering him/her a selection that is of most current interest. Once captivated by the selected poem's quality, the reader is free to explore the other sections of the book unrestricted.

The emphasis of discourse analysis is on the communal facets of interaction and how individuals harness language to realize certain objectives. Some examples of such objectives are the development of trust, the creation of doubt, the instigation of emotions, and the management of disagreements. Rather than concentrating on fractions of language (including sounds, words, or phrases), discourse analysis emphasizes investigating greater masses of language (including complete dialogues, whole texts, or compilations of texts). The examination of the sources under consideration can be conducted on a variety of levels. The poems are scrutinized by the table displayed below:

Table 1. Methodology of Analysis

Communication level	Target of analysis
Words	Words and phrases are scrutinized for ideological connections and form, as well as for euphemistic and metaphorical compositions.
Configuration	The configuration of the texts is examined to determine how it generates emphasis or how it develops a storyline.

Rather than concentrating on smaller units of language, for example, sounds, words, or expressions, discourse analysis is utilized to contemplate bigger pieces of language, whole discussions, writings, or assortments of writings magnitude. The poems will be analyzed based on the table above.

RESULTS

Therapeutic Literature in Psychotherapy, Counselling and Cognitive Therapy

Medical officers, as well as other experts, have utilized therapeutic writing and perusing in other alternative ways as an agreement for conventional mental therapy and consultations, comprising of psychological approach. Writing has been utilized to empower readers to explore issues and express difficult emotions such as sadness, despair, and depression (Floyd: 2019, pp. 1-10). Freud (Freud: 1985) portrayed the purifying impacts of writing: 'Our genuine happiness regarding an innovative work continues from freedom of pressures, empowering us to make the most of our fantasies without regret or disgrace' (Allen et al.: 2019, pp. 14-19).

According to L'Abate (L'Abate: 1991, pp. 87-98) and Torem (Torem: 1993, pp. 267-276), as an alternative to the traditional physical examination, therapeutic reading and writing can be used instead. Jones (Jones: 1997, pp. 238-244) has applied these two patterns, who gives a moving record of manners by which, as a medical attendant psychotherapist, he empowered 'Kate,' a lady with inoperable carcinoma, to utilize poems related to psychotherapy. This caused Kate to comprehend and communicate her emotions about her despair and her approaching demise. Kate remarked that 'conversing with you and my poem brings me comfort' (Jones: 1997, pp. 238-244). Jones (Jones: 1997, pp. 238-244) presumed that poems gave Kate and individuals near her a sign language through which it got conceivable to imagine what, under normal conditions, couldn't be considered, and submitting such comprehension to words.

Different creators likewise portray manners by which writing has been utilized in psychotherapy and directing worried about melancholy and deprivation. Stearns (Stearns: 1989) sketched out one lady's writing of poem to convey and address issues related to her stillborn youngster. This incorporated an incredibly moving sonnet, 'For Collin', written in his memory (Shelton: 1989, pp. 121-122). Outside proper psychotherapy and directing, medical attendants and different experts have utilized therapeutic writings, both organized and open-ended, to accomplish an assortment of objectives. In open-ended writing, the customer composes whatever strikes a chord. Longo (Longo: 2017) contends that most psychological wellness medical caretakers have the imperative abilities to encourage account, guided, and centered writing, and this can be of a specific incentive to customers who discover oral correspondence troublesome.

The Therapeutic Effects of Poetry

In the opinion of Hynes (Hynes: 1988, pp. 55-62), bibliotherapy and poetry therapy is 'practically synonymous.' Poetry therapy is deemed as purposeful utilization of poetry to encourage to alleviate painful emotions and personal growth. According to Lerner, a well-renowned pioneer in the field of writing therapy, poetry has the potential to reconnect with oneself and brings our inner humanity to Mazza (Mazza: 2017).

Generally, the progression of poetry therapy in the USA went the way of two separate routes. Leedy set up the Poetry Therapy Centre on the east coast. This establishment focuses on the education of 'interns' in the context of poetry therapy values and techniques (Harrower: 1978). Meanwhile, Lerner's Poetry Therapy Institute, on the west coast, emphasized that poetry therapy 'is a tool and not a school.' In other words, it is a component of the therapeutic process and not a distinct discipline (Dubrasky et al.: 2019, pp. 1-10). The year 1981 witnessed the incorporation and affiliation, of the National Association for Poetry Therapy, to the National Coalition of Arts Therapies Associations.

The application of available poems that can correspond to the client's frame of mind, or bring about the expression of feelings, are among the four kinds of poetry therapy described by Harrower (Harrower: 1978). This is in agreement with the definition of poetry therapy by Mazza, as the practice of trying to bring about consciousness with regards to contributing anxieties, which can consequently serve to provide liberation from distressing emotions (Mazza: 2016). Mazza (Mazza: 2018, pp. 203-208) quoted that expressive poetry explores intrapersonal, interpersonal, and intergenerational emotions in which offers an exciting challenge for further research. There is certainly an exciting spot for the "Artist-Practitioner" to merge art and science through poetry therapy (Furman: 2020, pp. 1-9).

Chavis believes that the therapeutic benefits of poetry stem from its condensed structure, cadence, acoustic effect, and imagery, as well as its connection to human temperament and awareness. The application of poetry therapy involves not only the works of acclaimed poets but also the compositions of the clients themselves. Poetry therapy represents an opportunity for specialists to widen their scope of expertise in their chosen field (Chavis: 1986, pp. 121-128).

As opined by Mazza (Mazza: 2018, pp. 203-208) which states that poetry therapy is the utilization of art in language on a therapeutic magnitude. His poetry therapy model comes in three sections:

- The receptive/prescriptive section, concerning the engagement of literature during a scientific or community undertaking
- The expressive/creative section, concerning the exploitation of client compositions in a scientific or community undertaking
- The symbolic/ceremonial section, which has to do with the engagement of images, rites, and narratives during a scientific or community undertaking.

Literature related to the expressive and curative features of reading and writing often comes with perplexing, and at times conflicting descriptions (Johnson, 2017). This state of affairs is generally prevalent in other areas of mental healthcare and treatment. To further complicate matters, no single form of intervention is applicable for every client (Yücesan & Şendurur: 2018, pp. 26-39).

Through-out Julia's experience with cancer, she has explored her anatomy and shared her experiences of the medical services in her poetry, radio, stage plays, and blogs. According to Julia of her thoughts regarding The Poetry Cure: 'I think one of the hardest things about being ill is feeling impaired and crazy. Writing poetry helps by having a sense of control because most of the time, you feel miserable and powerless. In order not to feel that way while in the waiting room, poetry helps ease the experience. In this analysis, three excerpts from "The Poetry Cure" will be analyzed based on the vocabulary and structure utilization.

How to Behave with Ill

Julia Darling (Darling: 2005)

Approach us assertively, try not to
Cringe or sidle, it makes us fearful.
Rather walk straight up and smile.
Do not touch us unless invited,
particularly don't squeeze upper arms,
Or try to hold our hands. Keep your head erect.
Don't bend down or lower your voice.
Speak evenly. Don't say
'How are you?' in an underlined voice.
Don't say, and I heard that you were very ill.
This makes the poorly paranoid.
Be direct, say 'How's your cancer?'
Try not to say how well we look.
Compared to when you met in Safeway's.
Please don't cry or get emotional,
And say how dreadful it all is.
Also (and this is hard, I know)
try not to ignore the ill or to scurry
Past, muttering about a bus, the bank.
Remember that this day might be your last
and that it is a miracle that any of us
Stands up, breathes, and behaves at all.

In her poem, "How to Behave with the Ill," Julia Darling (Darling: 2005) emphasizes how we may meet our patients, with our voice being focal. Human voices pass through every one of us. The significance of the meaning of the word "advice" is being introduced in each line of the poem. The jargon that strikes a chord when perusing this sonnet affirms the diverse inclination one would feel as well as reverberating the voices of the patients. One individual's voice gave on to another, holding the same number of convictions, fears, and expectations, as it does realities.

In the first verse of the poem, the focal voice is of the patient. You can see a whole other world through poetry as each of the verse switches from one person to another in a flurry of emotions. Julia describes the act of "kindness" to others may be perceived as pity for the receiver, which would make them feel worse than they already are.

If we were to analyze the second, third, and fourth verse, it is apparent that it is wholly regarding the dos and don'ts' when dealing with a patient. The start of the sentence strictly demands that one should not touch a patient without their consent and to speak confidently to an ill patient. When one is to think, healthy people tend to skirt around patients as not to "offend" them, but humans, regardless if they're ill or healthy, are not fragile.

It's interesting to find that we find solace in the form of poetry writing, which was indicated by Mazza (Mazza: 2018, pp. 203-208), patients find it therapeutic when they read or write poetry. Poetry therapy gives them a sense of calmness and makes them feel they could strive better in the world. However, not everyone could find the benefit of Poetry Therapy to their advantage (Mazza: 2017).

Everything is going to be All Right

Derek Mohan

How should I not be glad to contemplate
the clouds clearing beyond the dormer window
and a high tide reflected on the ceiling?
There will be dying, there will be dying,
but there is no need to go into that.
The poems flow from the hand unbidden
and the hidden source is the watchful heart.
The sun rises despite everything
and the far cities are beautiful and bright.
I lie here in a riot of sunlight
watching the daybreak and the clouds flying.
Everything is going to be all right.

'Everything Is Going to Be All Right' is a poem that admits that hardship and mortality are a part of life but that the beauty of the world has a power of its own. The message behind the poem did not try to dodge reality or sugar-coat existence, but just remind us all that there is beauty all around us and to reassure the readers that everything wrong will eventually be okay but patience is a virtue and life is fair to everyone. This startling declaration is tempered by the reassurance that right now, we do not need to talk about death or sad memories, which humans with emotion usually feels like daily. We tend to focus on the bad moments instead of moving forward and taking them as a lesson. When faced with death, words may come with ease when the heart is paying attention to what matters.

According to Mazza (Mazza: 2016) and Hedges (Hedges: 2017, pp. 105-114), poetry provides a sense of security in which brings mindfulness and allows readers to dispose of or control their negative feelings. This poem symbolizes not only hope but peacefulness as the reader will feel assured and secure that hard times will pass and eventually it will get better.

Furthermore, this poem has portrayed one of the main distributions of therapeutic poetry which is to encourage and inspire the readers' positive emotion. Daboui et al (2018). States that a poem needs to have

a positive distribution that boosts readers' "happy thoughts" and identifies the feelings within so readers may take a step forward to resolve those arrays of negative or positive emotions. No matter what tragedies or despair we encounter, the sun comes up every morning whether we want it to or not, whether we see its beauty or not.

Sometimes

By Sheenagh Pugh

Sometimes things don't go, after all,
from bad to worse. Some years, muscadel
faces down frost; green thrives; the crops don't fail.
Sometimes a man aims high, and all goes well.
A people sometimes will step back from war,
elect an honest man, decide they care
enough, that they can't leave some stranger poor.
Some men become what they were born for.
Sometimes our best intentions do not go
amiss; sometimes we do as we meant to.
The sun will sometimes melt a field of sorrow
that seemed hard frozen; may it happen for you.

The first verse of the poem begins by citing the often-heard quote that things tend to go "from bad to worse". Relatively, the poem focuses on positivity, mainly readers' perception towards bad moments. The poem uses the metaphor of muscatel, a kind of grape, and points out that every once in a while, the crops overcome the frost, and instead of failing from winter, thrives instead, and becomes stronger than ever. The final line of the poem is more direct, suggesting that every once in a while, things will go well but it comes with determination and patience.

In this piece, the rhyme set up is somewhat slack. In the first and third verses (both quatrains), rhyming occurs in the second and fourth lines. As for the second verse, rhyming occurs in the first and final lines. Although the syllable count is similarly slack, generally, the poem portrays a structure that facilitates a smooth flow while demonstrating good meaning.

This poem emphasizes hope and its accompanying emotions. It has to do with remaining positive, and believing that there will always be light at the end of the tunnel. Armed with this conviction, one should dispel the inclination to give in, and fall victim to feelings of despair. The poet uses pleasing figures of speech (such as 'the image of frost-covered grapes', and 'the sun that melts a field of sorrow') to convey the message that though winter can be pleasing to the eye, the cold it brings can at times be distressing. Put differently, life can sometimes be fantastic, and at other times dreadful. It can never be permanently one or the other. At the end of the day, it is more practical to hope, than to fall prey to hopelessness. The poet conveys this message through the line "that for you, the most bitterly frozen fields will melt under the glow of the sun that never went away".

DISCUSSION

First and foremost, poetry instructs us to resist complexity and embrace simplicity. Poets are the original system thinkers as they could determine and comprehend the complexity of emotions and environments. Reading and writing poems can practice that limitation, improving one's capacity to all the more likely conceptualize the world and impart it to other people. Poems can likewise assist readers with building up a progressively intense feeling of compassion. In the poem "How to Behave with Ill", Julia explored her own body and her experience of the medical administration in her poetry which helps the reader, whether ill or healthy to comprehend that patients' needs to be treated with compassion and understanding as opposed to

sympathy. The therapeutic advantages of expressive writing such as poems or sonnets offer another way for people to engage in defeating life challenges by reframing the significance of occasions and incorporating the past with the present. A developing assortment of proof-based research exhibits that this methodology can be successful with different populaces (Fallahi Khoshknab et al.: 2016, pp. 919-927).

Likewise, with any therapy procedure, there is some standard of procedure that one needs to abide such as a controlled and safe environment to conduct the therapy. This is to ensure that patients could safely and privately express their concerns without any judgments. However, Furman (Furman: 2020, pp. 1-9) has advised that although there are benefits to letting ones' creativity speak for a person, there are still disadvantages with regards to expressive writing. In an example, an individual could be overwhelmed with their feelings and take unnecessary actions that would hurt others. Great clinical practice and savvy instinct ought to be used in figuring out who will profit the most from this sort of treatment. Similarly, as with any clinical procedure, expressive writing ought to be connected to the clinical reason (Furman: 2020, pp. 1-9). As I would like to think, poems should be written in a calm environment and when ones' emotions could flawlessly flow without any hindrances. In any case, as Hegel estimated, poetry therapy is associated with the creator's emotions about an occasion or experience.

Based on the poems analyzed, it had been positively regarded by a medical practitioner that poetry therapy does help in healing the readers. Past research including recent reports, results in positive feedback for the treatment, especially in expressive writing, bibliotherapy, and poetry therapy. However, according to Harrower (Harrower: 1978) critical investigation in specific areas is limited because of the immense variable involved which is finding writing and reading enjoyable and rewarding. Cohen (Cohen: 1994, pp. 40-44) found that therapeutic utilization of literature and its clinical effectiveness can be determined by its benefits towards the client that have specific goals and achievements. Further studies on the recuperating parts of composing are justified. The particular of specialist rules likewise encourage supplementary examination. Expressive writing within the inner setting of a medical hypothesis and a prototype investigation can simultaneously advance psychological and physiological wellbeing. This has suggestions for clinical practice, yet additionally for self-improvement and network advancement.

CONCLUSION

There is developing enthusiasm for estimating the effect of art in improving mental and physical health. The main objective of the project is to make the patient (the person who waits) to be pleasant and subsequently pique the interest in poetry. Poetry isn't, in itself, restorative; it could, in reality, be risky. Therapeutic poetry depends vigorously upon the activities of an individual specialist, with a verse a device in the systematic procedure to connect with the patient. Characterizing and explaining the significant sorts of expressive and helpful employments of writing, and the terms utilized, is a fundamental forerunner to additionally inquire about in this specific discipline. Further research is expected to assess the worth and medical viability of explicit techniques and mediations. There is a requirement for joint effort among medical attendants and different experts who encourage expressive and restorative perusing and composing. This is probably going to empower the sharing of thoughts, the advancement of good practice, and legitimate and dependable strategies for evaluating clinical adequacy.

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Understanding Citizen Journalism from the Perspective of Young Journalists in Malaysia

Comprender el periodismo ciudadano desde la perspectiva de los periodistas jóvenes en Malasia

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ABSTRACT

Citizen journalism is increasingly practiced worldwide due to the expansion of the Internet, new media technologies, and social media platforms. This study investigated Malaysia's citizen journalism through young journalist's perspective by understanding the concepts and roles of citizen journalists. The analysis demonstrated that young citizen journalists view opportunities and empowerment from a new angle. The results illustrated that citizen journalism in Malaysia provides a potential prospect for citizen journalists as well as a role in inspiring young people. Based on the present paper, it is suggested that future research should explore the guidelines to distinguish Malaysian citizen journalists from the conventional keyboard warriors and cyber troopers.

Keywords: Citizen journalism, Malaysia, youth citizen journalist.

RESUMEN

El periodismo ciudadano se practica cada vez más en todo el mundo debido a la expansión del Internet, las nuevas tecnologías de medios y las plataformas de redes sociales. Este estudio investigó el periodismo ciudadano de Malasia a través de la perspectiva de los periodistas ciudadanos jóvenes mediante la comprensión de los conceptos y roles de los mismos. El análisis demostró que los periodistas ciudadanos jóvenes ven las oportunidades y el empoderamiento desde un nuevo ángulo. El resultado ilustró que el periodismo ciudadano en Malasia ofrece una perspectiva potencial para los periodistas ciudadanos y también un papel para inspirar a los jóvenes. Con base al presente artículo, se sugiere que la investigación futura debería explorar las pautas para distinguir a los periodistas ciudadanos malasios de los guerreros del teclado y los ciberdelincuentes convencionales.

Palabras clave: Periodismo ciudadano, Malasia, periodista ciudadana joven.

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INTRODUCTION

In early studies on citizen journalism, Miller (Miller: 2019) stated that scholars were mostly concerned with the extent to which citizen journalists produced journalistic content that adhered to journalistic standards and whether their content met journalistic standards of news quality. Traditional journalists were more likely to include a greater variety of sources and perspectives, more open in communicating the identities of their sources, and relied exclusively on official sources for their stories (Miller: 2019). However, according to Chinasammy et al. (Chinasammy et al.: 2017, pp. 8001-8004), the emergence of citizen journalism has affected the trust and credibility of the news and information disseminated by the country's professionally trained journalists through the mainstream print and broadcast media channels. Consequently, audiences have increasingly subscribed and believed in the information obtained from citizen journalists. Additionally, non-professional citizen journalists often share their experiences online, highlighting issues to the news agenda that were not or could not be covered in real-time by the mainstream media channels at an international level. Thus, the question of news reliability highly depends on the citizen journalist.

Furthermore, social networking sites, such as Twitter, Facebook, and YouTube, provide innovative methods for stimulating citizen engagement in public life. As a result of this technological advancement of social networking sites and easy Internet access, the development of the public acting as journalists has become a phenomenon where anyone with digital gadgets such as Internet-connected smartphones can upload content freely and call themselves citizen journalists (Balaraman et al.: 2016, pp. 277-293). The user-generated Internet content and its increasing accessibility to many people both in urban and rural areas have made citizen journalism more prominent, and more people are interested in playing a role in citizen journalism (Riaz & Pasha: 2011, pp. 88-103; Chung & Nah: 2013, pp. 271-288).

In Western countries, the growth of online citizen journalism from online journalism has been more evident than in other parts of the world. Some online journalism platforms accept citizen-generated content as part of their operations however some news portal editors are sceptical about citizen journalists' news content (Kaba & Touré: 2014, pp. 1662-1674; Okorie, Oyedepo & Usai: 2014, pp. 16-19). Meanwhile, in Eastern countries, online citizen journalism may vary in development and exposure due to Internet penetration in the regions. Furthermore, significant differences may also be contributed by the countries' media landscape as some countries have more autocratic media outlets than other countries.

Similarly, in many developing countries such as Malaysia, digital differences do occur. For instance, Malaysia consists of both urban and rural backgrounds with digital differences. However, a growing number of Malaysians use online platforms to build and distribute news material. Social media apps such as Facebook, Twitter, and WhatsApp are used to disseminate content to friends and families, among others. Additionally, alternative news outlets in Malaysia use material posted by citizen journalists to promote newsgathering (Jalli: 2020, pp. 67-88).

Consequently, the rise of citizen journalism has caused the journalism sphere and academics to reconsider what constitutes journalism and who is a reporter. According to Miller (Miller: 2019), citizen journalists have undermined the news media by questioning the validity and representativeness of reports from traditional newsrooms. However, further issues arise regarding the extent of the publics' participation in news gathering and production process (Miller: 2019). Mahamed et al. (Mahamed et al.: 2018) also stated that the point on citizen journalists' performance compared to their counterparts, professionally trained journalists should be considered. Thus, this study is crucial to understand Malaysia's citizen journalism through youth citizen journalist's perspective by understanding the concepts and roles of citizen journalists.

Citizen journalist and youth citizen journalist: How reliable is the news?

For several years, the journalism industry has been reserved for a select few with sufficient professional training, for example, a degree in journalism or equivalent preparation and adequate resources to provide readers and viewers with reliable news reports (Jalli: 2020, pp. 67-88). However, as a result of the advancement of communication technology, journalism has undergone a dramatic shift that enables people

without any formal journalistic training to produce news content themselves and become citizen journalists (Channel: 2010).

Contrarily with the existing concept of journalism, citizen journalism is a concept in media that refers to journalistic activities of ordinary people such as citizens themselves to report issues and raise their voice on matters that concern them (Noor: 2017, pp. 55-76). This group of people, according to Duffy, Thorson, and Jahng (Duffy et al., 2010), consist of individuals without professional training but delivers news concerning their communities or residential areas. Sharing the same view, Albarado (Albarado: 2018) also defined citizen journalism as a type of journalistic activity performed by people without professional training. Nevertheless, so-called journalists or citizen reporters produce news content and disseminate it online with their immediate friends or families, including broader audiences.

Additionally, the ability to locate varied content through search engines such as Google, Yahoo, and Bing provide users with easier ways to obtain, generate and share content with broader audiences across geographical boundaries (Maria, 2020, PP. 9-18). Among the earliest examples of citizen journalism was during the September 11, 2001 attacks at the World Trade Center. Citizens were able to share the breaking news, including facts, images, and videos, while individuals outside of New York were able to view the event by watching it on television in real-time and then sharing the event on blogs and message boards through the Internet. However, issues of news credibility delivered by citizen journalists and failure to authenticate the content they produce due to the lack of professional training among citizen reporters were pointed out by critics.

Concerning youth in citizen journalism, youth are considered under the tech-savvy and digitally literate segment of the population, thus suggesting that youth may bring greater freedom and scope in the media environment by using the ICT system more efficiently and increasing global literacy (Banaji & Buckingham: 2013, p. 125; Mehboob & Othman, 2020, PP. 1-8). Nonetheless, prior studies have highly expressed skepticism about the use and significance of new media functions as an effective platform for information, discussion, and participation among youth (Livingstone & Lievrouw: 2002; Markham: 2011, pp. 150-164; Campbell: 2015, pp. 704-719). Mahamed (Mahamed et al.: 2018) stated that discussions on youth in citizen journalism often draws towards youth's involvement in the journalism sphere with regards to the digital media landscape and the mass media in improving their representations and concerns, their job performance and identification as citizen journalists were also discussed. Thus, there is a significant gap in youth citizen journalists' perspective on citizen journalism, as there are currently no concluded results.

Citizen journalism in Malaysia: The development of youth citizen journalist

In Malaysia, the development of citizen journalism began after MalaysiaKini.com, a news website, was established in 2007 and has accelerated citizen journalism in Malaysia since. In its early years, MalaysiaKini.com was driven by passionate Malaysians, particularly former journalists who felt the need to share alternative views about current issues and events in Malaysia. Correspondingly, citizen journalism content can be found on personal blogs or websites and social media platforms such as Facebook and Twitter (Alam and Shakir, 2019), along with the establishment of Citizen Journalist Malaysia (CJ.MY) in 2011 to improve citizen journalists presence and networking opportunities in Malaysia (Bhatti and Akram, 2020).

However, despite the extensive establishment of citizen journalism in Malaysia, the Malaysian media landscape is still poorly understood, and there has been little depth of study on citizen journalists in Malaysia. The issue of youth playing a significant role as citizen journalists in Malaysia remains unclear, as past studies generally relied on issues and impacts rather than focusing on the youth citizen journalists position within the processes and practices of the Malaysian media landscape (Othman & Nayan, 2013, pp. 113-131). Interestingly, despite the overall positive outlook for the role of youth as citizen journalists, it remains unclear how successful the youth citizen journalists' efforts have been. Studies by Berger (Berger: 2011, pp. 708-726) and Bentley et al. (Bentley et al.: 2007, pp. 239-260) indicated a successful role and function for youth citizen journalists in citizen journalism. Similarly, in the present condition in Malaysia, as youths are active Internet

users, the role of youth as citizen journalists and their experiences remain uncertain; thus, further exploration is needed.

Hence, guided with Prodosage Theory as the underpinning theory for the study, this study aims to explore youth citizen journalists understanding and perception of citizen journalism. This study aims to create a better understanding of shaping media industries in Malaysia. Additionally, the study outcomes will help in determining the reliability and validity of existing content shared by the youth citizen journalists on their understanding of citizen journalism.

Produsage Theory (Picone's extended model)

In the Produsage Theory, the word produsage refers to a shortened form of production and use of vocabulary, invented by Axel Bruns, illustrating user-driven content development that takes place in a variety of online environments, open-source software, and the blogosphere (Bruns, 2007, pp. 99-106). Bruns (Bruns, 2007, pp. 99-106) stated that produsage has four characteristics, namely transparent participation and group evaluation, dynamic heterarchy by ad hoc meritocracy, palimpsestic unfinished objects in a continuous process, and shared property and individual rewards.

According to Bruns (Bruns 2007, pp. 99-106), citizen journalism is a case in point where it depends on its users to act as participants in analyzing, publicizing, and reacting to news stories. Bruns (Bruns 2007, pp. 99-106) argued that citizen journalism draws on the voluntary efforts of its participants who use technology and the Internet to organize the process of citizen journalism.

Yet, since the main aim of the study would to examine this self-production background in greater detail by looking at how it works among young citizen journalists in order to enable them to explore the potential roles they play as citizen journalists and how they can contribute to Malaysian society, Picone's extended model of Produsage theory seem much significant to the study context.

Moving on, Picone (Picone: 2011, pp. 99–120) explores this field by examining the motivation of people to create casual content in a techno-social setting that empowers the self-production of news through the Internet. Picone used the concepts of Bruns' Produsage Theory to illustrate the incentive of self-produced people using the online public domain in terms of open participation, evaluation, dynamic hierarchy, common properties that allow others to share, modification, and exploitation while adhering to ethical principles (Bruns, 2007, pp. 99-106). Using similar elements, Picone (Picone: 2011, pp. 99–120) conducted a study to illustrate the inspiration for self-producing news.

The Picone (Picone: 2011, pp. 99–120) model defines each dimension using content elements related to the actual story and how people react to it. The personal aspect involves clusters linked to the personal interests (skills, mood, context, etc.) of writers, in this case, youth citizen journalists, who decide whether or not to publish their posts. Meanwhile, the social aspect involves the social reflux clusters that reflected the engagement and responses of the respondents to their potential audience, in this context, the social outcome of the interactions for the youth citizen journalists. There are several other theories similar to Picone's model; however, Picone's extended model of Brun's Produsage Theory is most suitable for this study.

METHODOLOGY

This study adopted qualitative inquiry using the phenomenological approach. Creswell (Creswell: 2013) recommended using phenomenology to help consciously evaluate the experiences of the informants through a structure that allows for a clear assessment of those experiences. Additionally, the phenomenological approach has been applied in many disciplines, including nursing, health science, psychology, and education. Thus, for this study, the transcendental phenomenology was used to obtain the best possible outcome for the phenomenon explored. The informants in the study were youth citizen journalists from a variety of ethnic and socioeconomic backgrounds, with the main focus on providing a useful and realistic interpretation of their understanding of citizen journalists. Furthermore, an audit trail was implemented to assess the accuracy of

the data in ensuring data reliability. The audit trail consisted of the researchers' detailed explanation of each of the research process, from the initial stages through the collection, analysis, presentation, and discussion of the data as stated by Flood (Flood: 2010, pp. 7-16).

The primary data collection process involved 14 informants ranging from the management of citizen journalist platforms such as CJ.MY, The Vocket, and The Patriots, and as well as their personal contacts based on the characteristics of the sample given (snowball sampling). Prior to selecting these portals, the researcher took the initiative to meet the founders of these sites to understand how they obtained access to citizen contributors' content. Once the operations of a portal meet the required study characteristics, the portal will be selected as the study's participants. The first participant of the study was selected from the list of citizen journalists that was provided by the project manager and founders of the selected platforms. The data collection started in March 2017 and ended in May 2017 with the interviews held in various locations in Malaysia according to the convenience and preference of the informants.

The study reached data saturation with no new codes emerged after the 14th informant, which is consistent with Bowen (Bowen: 2008, pp. 137-152) and Merriam (Merriam: 2009, p. 147) indications of data saturation. According to Bowen (Bowen: 2008, pp. 137-152) and Merriam (Merriam: 2009, p. 147), the number of informants involved in a study is influenced by the process of comparing codes and categories in the refinement of each case (informant) with data saturation occurring when the code is found to repeat itself. The initial immersion into the data and coding was done manually, a further examination and transfer of codes to ATLAS.ti were performed, and the data analysis was continued using the same software. Member checking was also performed to ensure the reliability and trustworthiness of transcriptions.

RESULTS

The findings revealed each informants' role as a citizen journalist to some extent, including their age between 25 and 40 from various educational backgrounds. The table below shows the profile, affiliations, and experiences of the 14 informants.

Table 1. Demographic profile of informants

No	Name	Age	Education	Career	Affiliation as Citizen Journalist	Experience as a Citizen Journalist	Topics	Remarks
1	Darsh	26	Bachelor in Marketing Communication	Marketing Communication Executive	Personal CJ.MY	Two years (2013–2014)	Trends, Urban festivals	CJ.MY website, Facebook
2	Hud	34	Bachelor in Human Development	Social Research Officer	Personal The Vocket	14 years (2003–)	Malay culture and philosophy	A blog to Facebook, The Vocket
3	Nur	26	Master in Halal Products	Student Tuition Tutor	Personal The Vocket	Two Years (2016–)	Student experiences in leaning math, Microbiology	Facebook, The Vocket
4	Dan	33	Master in Finance and Risk Management	Banker	Personal The Patriots	14 years (2003–)	Defense and military	Blog, The Patriots, Facebook
5	Jay	33	Bachelor in	Businessman	Founder	Five years	Malay	The

			Quantity Surveying		of <i>The Patriots</i>	(2012–)	culture, Nation-building	<i>Patriots</i> , Facebook
6	Mus	25	Medical degree (M.D.) (Egypt)	Houseman	Personal <i>The Vocket</i>	Ten years (2007–)	Travel, Gadgets, Business, and finance	A blog to Facebook, <i>The Vocket</i>
7	Faiz	31	Medical degree (M.D.) (Russia)	Financial Planner (<i>takaful</i>)	Personal <i>The Vocket</i>	Ten years (2007–)	Travel, Financial planning	A blog to Facebook, <i>The Vocket</i>
8	Kamchan	40	Diploma in Civil Engineering (Japan)	Civil Engineer	Personal <i>The Vocket</i>	Two years (2006–2008) (OF)	Hobbies, Japanese culture, and practices	An online forum to Facebook blog, <i>The Vocket</i>
9	A. D.	33	Bachelor (field not disclosed)	Freelance Writer	Co-founder of <i>The Vocket</i> / Citizen journalist	Two years (2014–)	Business, Parenting, Health, General info	<i>The Vocket</i> , Personal Facebook
10	Cikgu	39	Bachelor in Human Development	Teacher	Personal <i>The Vocket</i>	Two years (2016–)	Education, Student experiences, Syllabus development	Facebook, <i>The Vocket</i>
11	Ira	31	Master in Education Policy and Globalization (Finland)	Government Officer	Personal <i>The Vocket</i>	Three years (2015–)	Education, Travel, Finland	Facebook, <i>The Vocket</i>
12	Naem	31	Medical degree (M.D.)	Doctoral Candidate	Personal <i>The Vocket</i>	Four years (2014–)	Travel health	Facebook, <i>The Vocket</i>
13	Ash	35	Master in TVET	Government Officer	Personal <i>The Patriots</i>	Can't remember the exact year; always loved writing since young	<i>Adatperpatih</i> , TVET	Facebook, <i>The Patriots</i>
14	Gana	33	Degree in Mechanical Engineering	Video Documentary Production	Project Manager <i>CJ.MY</i>	Five years (2013–)	Community Stories, Positivity	<i>CJ.MY</i> website, Facebook

Understanding citizen journalism from youth citizen journalists perspective

Based on the data analysis, two main themes emerged, namely opportunities for citizen journalism in Malaysia and citizen journalism as empowerment for youth.

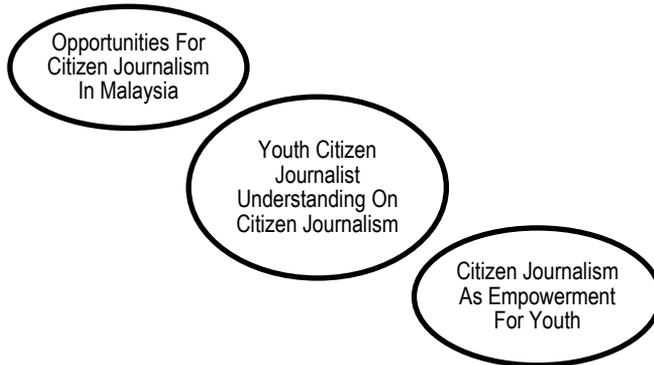


Figure 1. Emerging themes from data analysis.

DISCUSSION

The analysis indicated that the informants associated their position as citizen journalists with opportunities. The informants expressed the view that a citizen journalist position is closely related to the opportunity for young citizens to write and share content. Additionally, the informants viewed citizen journalism as a positive phenomenon, albeit with caution. Among the quotations as follows:

I see a new trend in social media, whereby social media allow citizens to write, share and have a say in everything. I see this as something good but something that, if allowed without control, there will be too much confusion and uncertainty. (Jay)

Ya, generally, it is good for youth to embark on citizen journalism, to write and share. I like when they are more involved as citizen journalists. I hope youth and young adults ... they must focus on positivity through when writing, maybe some of them wanna write about the dark side [negativity] Yet for me we have to avoid negativity. (Kamchan)

Once these youth citizen journalists shared on social media, they got featured in our portal [The Vocket]. Then it became the opportunity for them ..., as the mainstream media will highlight these youth and their stories or topics they share. Mainstream media also find us on the radar as our stories go viral so, this will later develop into a real opportunity for them and their stories to the mainstream media. So, for me, I often see social media and our platform, for example, as a medium to transfer the youth citizen journalists and their stories to a much bigger platform—in this case, into the mainstream media. (A. D.)

The findings also supported previous studies that elaborated on the idea that citizen journalists have the opportunity to fill the gaps in the mainstream media. For instance, the opportunity arises when an issue garners enormous attention online, and the mainstream media highlights the issue from the citizens' platform that is worth discussing on mainstream platforms. These studies also identified the notion of filling the gap as an

essential element in initiating a conversation among citizens on issues that matter to them (Forde: 2011; Whitten-Woodring & Van Belle: 2015, pp. 179–188).

Besides that, youth citizen journalists also view citizen journalism as possessing the ability to contribute to society, influence their peers to do greater things, and encourage others to become citizen journalists as well. The informants associated these outcomes with their growing ability to access, evaluate, analyze, assess, comprehend, review, critique, and produce information from a variety of media. Correspondingly, these associations are in line with Mihailidis's (Mihailidis: 2009) statement that discussed the processes and effectiveness of media literacy to empower youth. The findings also echoed several past studies that supported the possibility of citizen journalism as an empowerment tool that contributes to the public good (Antony & Thomas: 2010, pp. 1280–1296). Among the interview extract as follows:

Maybe a lot of people out there say youth should contribute more toward society building. Therefore, the empowerment of your youth comes from their ability to use this citizen journalist platform to contribute to society. I think this is the way youth contribute to society. (Nur)

Youth comes with ideas. We express what we feel. The prospect of being and the sense of belonging with this focus group that these youth might have—for me The Patriots—we would feel more confident to present these ideas, we inform the public, enlighten them with ideas and things that many people may not know or be aware of, like adat pepatih, for example. So, I see this process as a citizen journalist as kinda my contribution to the public and society. (Ash)

Youth citizen journalists, from what I saw related to my experience at The Vocket, these contributors, citizen journalists, encourage others, especially youth, to do the same. What I mean is I really can see the encouragement trend going on, kind of inspiring others. Many of them are also keen on the type and number of responses they received from the articles they write and share with The Vocket, for example. You can really see this impact on social media. The impact is important to them, responses are important. However, their intention is not something I'm entirely sure of, as, at times, I realize that some people are leaning toward their personal agenda rather than for the public good—be it for glamour or likes and responses. Everyone has their own reason for sharing and writing with purpose. A citizen journalist should not as much of personal agenda, and then you are not a citizen journalist. (A. D.)

The results analysis illustrated the perspectives of the informants on their efforts as youth citizen journalists. The informants shared their perspectives and meanings about citizen journalism from their experience. In response to the understanding of youth citizen journalists on citizen journalism, the informants viewed Malaysia's citizen journalism as an opportunity in various ways, including opportunities for the citizen journalists themselves. They also viewed citizen journalism as an empowerment for youth. These results provided a different perspective from the literature review, in which the informants identified citizen journalists as a voluntary involvement, holds significant ethical awareness, and have adapted journalistic processes to their purposes, despite not being formally trained or exposed to those processes. The youth citizen journalists are aware of the importance of crediting sources, fact-checking, and writing only on well-versed topics. These considerations appeared because of the high value the informants placed on knowledge, the experience of oneself, and others.

CONCLUSION

This study presented the positions in Malaysia's citizen journalism through young citizen journalists' perspective by understanding the concepts and roles of citizen journalists. The research findings provided a foundation for media practitioners and researchers to gain a greater understanding of the local citizen journalism by considering the citizen journalists' positions, namely credible citizen journalists' role in disseminating information and sharing their experiences with others, and citizen journalists approach in their journalistic practices. Based on the analysis of the results, two themes emerged. Namely, citizen journalism in Malaysia is seen as an opportunity in various ways, including opportunities for citizen journalists themselves. The second theme was citizen journalism as empowerment for youth.

The findings demonstrated that citizen journalism is seen as a medium of opportunity for youth to share their perspectives and ideas on emerging issues surrounding them, including issues on existing media practices in journalism, which may potentially be featured in mainstream media. In other words, citizen journalism enables youth to have a voice that is crucial for the development of youth. Additionally, new perspectives on the mindset of youths' demands and needs were presented through youth citizen journalists. Correspondingly, youth citizen journalists understanding of citizen journalism indicates their abilities to act as a useful mechanism in disseminating more reliable content in media for audiences of all ages. Thus, the role of a citizen journalist transcends beyond news reporting.

Furthermore, youth citizen journalists' opinion on journalism has influenced their perception of their positions as citizen journalists and their viewpoints on ethical practices. Hence, issues on the reliability of the news produced by citizen journalists are no longer a problem in the Malaysian context as the citizen journalism viewpoint concerning ethical issues has been established in this study. Thus, despite the differences in experiences and journalistic exposures, citizen journalism contents should be considered. Despite the contributions of citizen journalists in enriching the local media landscape and increasing content variety, attention should also be given to citizen journalists in acknowledging their efforts in improving existing media reporting and inspiring other journalists. However, the extent of citizen journalists' contributions are still unknown; thus, further study on these aspects are highly encouraged in understanding the roles and impacts of citizen journalists in improving existing media reporting and inspiring other journalists.

Moreover, research on citizen journalism in Malaysia needs further exploration within the Malaysian context. Owing to the increase in the usage of social media, the influences of citizen journalists in journalism should not be neglected. It was essential to understand the general scenario and the trend of citizen journalism, both internationally and in Malaysia. Besides, it has become increasingly important to recognize the importance of technology as the platform that provides an opportunity for more citizens (especially young people) to contribute to this growing trend and how this group of young people can contribute to improving existing media landscapes.

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Entrepreneurship Education: Process of Effect or Causality

Educación para el emprendimiento: proceso de efecto o causalidad

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ABSTRACT

Entrepreneurship education development requires a process approach that is appropriate for a student to start their business. The effect and causation process are approaches to teach entrepreneurship. The research is using the qualitative method, distributing a semi-structured interview to 78 students from Entrepreneurship Program Study. The result is that students start their business through the causation process, shown by the data that student's perception toward their entrepreneurial process is in line in how they start their business. The causal process is considered as an approach to exercise business intuition that is also important in teaching entrepreneurship.

Keywords: New venture, entrepreneurial process, goal-driven, opportunity generation

RESUMEN

El desarrollo de la educación empresarial requiere un enfoque de proceso que sea apropiado para que un estudiante comience su negocio. El proceso de efecto y causalidad son enfoques para enseñar el espíritu emprendedor. La investigación usa el método cualitativo, distribuyendo una entrevista semiestructurada a 78 estudiantes del Estudio del Programa de Emprendimiento. El resultado es que el estudiante comienza su negocio a través del proceso de causalidad, que se muestra en los datos de que la percepción del estudiante hacia su proceso empresarial está en línea con la visión de cómo comienza su negocio. El proceso causal se considera como un enfoque para ejercitar la intuición empresarial que también es importante en la enseñanza del espíritu emprendedor.

Palabras clave: Nueva empresa, proceso empresarial, orientado a objetivos, generación de oportunidades

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INTRODUCTION

Over the last few years, the field of entrepreneurship education has grown. In the late 1990s, the world of academia gradually began to accept that entrepreneurship was a study that could be taught. It has led to a rapid increase in the birth of courses that teach entrepreneurship at universities. In 1999, a total of 170 universities offered courses in entrepreneurship, while three years earlier, in 1996, less than half offered these courses (Brown: 1999). School of Business Management, Institut Teknologi Bandung, Indonesia, is a state-owned educational institution that is a pioneer as a school that offers the first entrepreneurship education program in Indonesia.

Continued interest in entrepreneurship education also stimulates the development of entrepreneurship literature. Studies have tried to uncover entrepreneurship education with different approaches to find out a suitable scenario to teach entrepreneurship. Studying entrepreneurship start with the definition. Based on previous research, entrepreneurship can be seen from the perspective of economics, sociology, and psychology; others view from management and social perspective. Therefore, entrepreneurship is a multi-dimensional concept (Verheul et al.: 2002, pp. 11-81).

Global Entrepreneurship Monitor (GEM) defines entrepreneurship as "any venture into a new business or the creation of a new venture, such as a new business organization, or expansion of an existing business, by an individual, team, or established business" (Ismail et al.: 2017; Kelley et al.: 2016). This definition is supported by Hatten, which states entrepreneurship is the process of identifying opportunities that have a marketable need and assuming the risks of creating organizations to satisfy them (Hatten: 2015). This definition is quite clear and understandable and becomes a basis for defining who the entrepreneur is in this research.

Cowden & Tang define an entrepreneur as someone who sees opportunities and creates organizations to pursue them. He is an actor, who owns a business, carries out entrepreneurial activities such as identifying opportunities, gathering and mobilizing the necessary resources, implementing practical action plans, maximizing opportunities, and harvesting rewards in a timely and flexible manner (Cowden & Tang: 2021, pp. 69-86). Ahmad and Seymour and Shane and Venkataraman also support this definition; entrepreneurs are people (business owners) who seek to generate value, through the creation or expansion of economic activity, by identifying and exploiting new products, processes, or markets (Ahmad & Seymour: 2008; Shane & Venkataraman: 2000, pp. 217-226). Lounsbury et al. define an entrepreneur as someone who is always looking for a change, responding to, and exploiting them as opportunities (Lounsbury et al.: 2019, pp.1-12). The challenging question is how to teach entrepreneurship. It is becoming an interesting part of this research. What kind of method or process appropriate to support a student to become an entrepreneur? What skill and knowledge should be given to a student to earn experiential learning as an entrepreneur? What is the objective? Should student literally have their own business during the study or have real business experience? This study intends to find out the entrepreneurship education approach by using student's perceptions toward the entrepreneurial process; and the effectuation and causation process. The motivation of this research is continuous improvement to the development of entrepreneurship education. The impact of the results is to provide a new understanding of the development of the entrepreneurship education process.

LITERATURE REVIEW

To conduct this research and answer the research questions, it starts with a literature review regarding an entrepreneurial process and then discusses the effectuation and causation process. The entrepreneurial process defines how entrepreneurs start their new venture from opportunity identification, idea generation, launching their business, and managing the business. Sarasvathy proposes an effectuation model of entrepreneurship, stated that effectuation is a new approach to explain the success or failure of entrepreneurs, while in the causation approach, the entrepreneur is not considered to be driven by a concrete goal and to choose between different alternatives (Sarasvathy: 2001, pp. 243-263). Instead, the entrepreneur evaluates

the alternatives (Schlüter et al.: 2011, pp. 126–131). Furthermore, Sarasvathy argued that expert entrepreneurs used the effectuation approach when creating ventures (Sarasvathy: 2009). Thus, whether the effectuation process would be suitable to increase student's experience, skill, knowledge, and attitude to become an entrepreneur.

The new venture creation process in entrepreneurship education covers several aspects, from business ideation to business implementation.

Business ideation

The definition of pre-business planning is explained by Petrakis and Castrogiovanni, which define the process of exploiting an opportunity, creates a vision of the future, and develops the necessary goals, resources, and procedures to achieve that vision. Planning begins with design thinking. The goal is to find the problems and needs of the customer. The next process is opportunity identification, opportunity evaluation, market analysis, market validation, and business feasibility (Petrakis: 2020, pp. 193-223; Castrogiovanni: 1996, pp. 801-822).

Business initiation

A business plan is crucial in this process. The purpose of planning is to predict what will be faced and how to deal with it. The student will make a business plan that will be used as a guideline in running their business. After that, a student will start to initiate their business. According to Hermansen et al., Delmar and Shane, there are three advantages for people trying to start and improve their new business if they plan (Hermansen et al.: 2013; Delmar & Shane: 2003, pp. 1165-1185):

1. Planning helps faster decision making by identifying missing information without first requiring the commitment of resources
2. Planning provides tools for managing the supply and demand of resources in a manner that avoids time-consuming bottlenecks
3. Planning identifies action steps to achieve broader goals on time

Business growth

The emphasis in this process is on how to manage and grow the business. It is also important to plan business growth. A successful entrepreneur usually has a vision of his or her business. Business growth planning is a detail of the business strategy that will be implemented to achieve business goals in the future.

The entrepreneurial process

Moroz and Hindle mentioned that to determine entrepreneurship differs from other phenomena such as leadership or management, one must have activities that are both generic and distinct to entrepreneurship (Moroz & Hindle: 2012, pp.781–818). Then it leads to the conception of the entrepreneurial process. According to Moore's model, Mazzarol and Reboud entrepreneurial process are a set of stages (cognitive and behavioral steps) and events that follow one another (Mazzarol & Reboud: 2020, pp. 21-30). These stages are the idea or conception of the business, the event that triggers the operations, and business implementation and growth. The entrepreneurial process is divided into two sub-process that are interrelated. Those are (Davidsson: 2005, pp. 249-249):

- a. Discovery conceptual side of venture development started from an initial idea to a fully developed business concept where many specific aspects of the operation are explained in detail.
- b. Exploitation refers to the action side of venture development. It is the act upon a perceived opportunity and the behaviors that are undertaken to achieve its realization. Exploitation thus simply means the attempted realization, or implementation, of ideas.

Discussing the types of the entrepreneurial process, Engel et al. categorized it into two main types depending on which came first: the wish to start a business or the specific business idea that was being pursued (Engel et al.: 2017, pp. 35-51). Engel et al. named it as externally stimulated and internally stimulated. Externally stimulated is the more textbook-like process, meaning that it starts with a decision or desire to start a new business, thus typically focused on searching business opportunities. While internally stimulated is less textbook-like. Initially, there is no particular intention to start a business. Instead, he or she experiences a problem then tries to find a solution to the problem, and if demand is high enough, they start to think of starting the business (El-Awad et al.: 2017). Moreover, Davidsson argued that those types of entrepreneurial processes are considered overlapping or have a relationship with the effectuation and causation process developed by Sarasvathy (Davidsson: 2005, pp. 249-249). The effectuation and causation concepts are explained in the following section.

The effectuation Process

The concept of Effectuation is related to behavioral processes that involve entrepreneurs using available means, such as resources and skills, to create the desired results. The effectuation process takes a set of means as given and focuses on the selection between possible effects that can be achieved with these means (Sarasvathy: 2001, pp. 243-263, Davidsson: 2005, pp. 249-249). Instead of following a clear plan and making predictions about the future, entrepreneurs identify resources at a certain point in time and use them flexibly (Sarasvathy: 2001, pp. 243-263, Fisher, 2012).

According to Schlüter et al., an effectual entrepreneur is not committed to a particular product or goal but only to the desire to run an enterprise. Instead of carrying out expensive market studies, he or she chooses from alternatives (Schlüter et al.: 2011, pp. 126–131). A major means of an “effectual” actor is to utilize knowledge and network to find cooperation partners.

Based on Sarasvathy, effectuation is a logic of entrepreneurial expertise which describes as the opposite of causation (Sarasvathy: 2001, pp. 243-263). Effectuation enables entrepreneurs to co-create new and unanticipated effects from known means (Read & Sarasvathy: 2005, pp. 45 -62; Sarasvathy: 2009, Wiltbank et al.: 2006, pp. 981-98). Entrepreneurship, involving effectuation, has proved an elusive target for economic theories, mainly because those theories have, with rare exceptions, been limited to choices among given alternatives, applying pre-specified criteria, to achieve predetermined goals (Hermansen et al.: 2013).

Causation Process

The causation process is more textbook-like (Davidsson: 2005, pp. 249-249). A process that follows the causation focus on achieving a wanted goal through a set of means. Since the goal is set pre-start of a venture, the “search and select” process in which causation is will be a static one (Read et al.: 2016). Causation involves the process used to select and/or predict actions towards a set goal – a predictive and thus more consequential decision-making logic (Sarasvathy: 2001, pp. 243-263). “Causation processes take a particular effect as given and focus on selecting between means to create that effect. Effectuation processes take a set of means as given and focus on selecting between possible effects that can be created with that set of means” (Sarasvathy: 2001, pp. 243-263).

According to Schlüter et al., A causal entrepreneur starts by carrying out comprehensive (and rather expensive) market studies to clearly identify a dedicated market opportunity, then settled as a goal. The entrepreneur only decides between different alternatives to achieve the goal (Schlüter et al.: 2011, pp. 126–131).

The Principles

The five principles of effectuation are (Sarasvathy: 2001, pp. 243-263):

1. Means-driven (as opposed to goal-driven): focus on the question ‘What can we do?’ with our means rather than ‘What should we do?’ given our environment. The emphasis here is on creating something new

with existing means rather than discovering new ways to achieve given goals.

2. Affordable loss (rather than expected returns): Causation models focus on maximizing the potential returns for a decision by selecting optimal strategies. Effectuation predetermines how much loss is affordable and focuses on experimenting with as many strategies as possible with the given limited means. The effectuation prefers options that create more options in the future over those that maximize returns in the present.

3. Strategic alliances (rather than competitive analyses): Causation models, such as the Porter model in strategy, emphasize detailed competitive analyses. Effectuation emphasizes strategic alliances and pre-commitments from stakeholders as a way to reduce and/or eliminate uncertainty and to erect entry barriers.

4. Exploitation of contingencies (rather than exploitation of pre-existing knowledge): When pre-existing knowledge, such as expertise in particularly new technology, forms the source of competitive advantage, causation models might be preferable. Effectuation, however, would be better for exploiting contingencies that arose unexpectedly over time.

5. Controlling an unpredictable future (rather than predicting an uncertain one): Causation processes focus on the predictable aspects of an uncertain future. The logic for using causation processes is to the extent that we can predict the future; we can control it. Effectuation, however, focuses on the controllable aspects of an unpredictable future. The logic for using effectuation processes is to the extent that we can control the future; we do not need to predict it (Sarasvathy: 2001, pp. 243-263). This effectual logic is called non-predictive control.

METHODOLOGY

This research is conducted by using the qualitative method. Data are gathered from 78 participants by distributing a semi-structured interview using Google form. The participants are the students from Entrepreneurship Program Study. We use this sample because students of the Entrepreneurship Program Study are expected to build a new venture during their study; thus, by the time they graduate from school, they will have their own business.

The source of questions is derived from the entrepreneurial process and effectuation principles by Sarasvathy. The semi-structured interview is divided into two types, namely the multiple-choice type and the exploratory type. Student's perception of the entrepreneurial process and the effectuation and causation process, captured by a multiple-choice typed question, while the latter is the exploratory study. Furthermore, the data are analyzed using a coding template and categorization. Following are the interview question lists. Respondents are expected to choose and explain in which situation when they started a business during their study in Entrepreneurship Study Program.

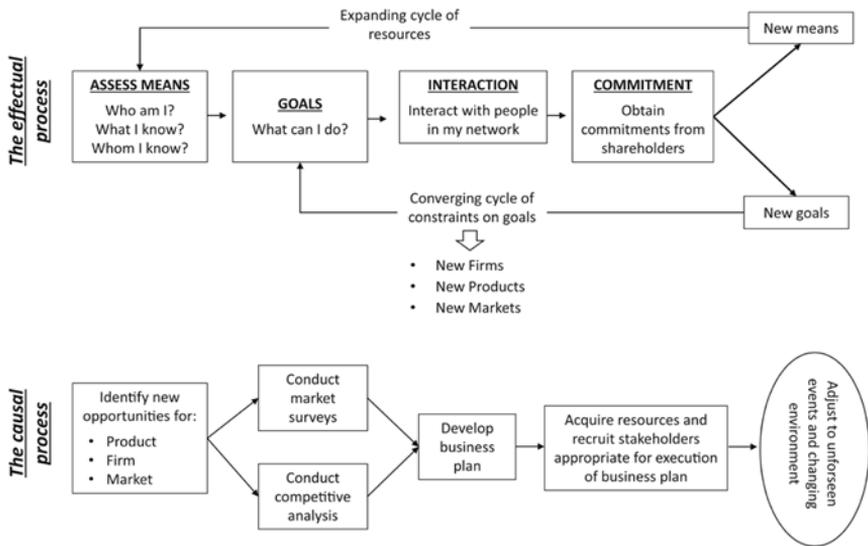
Entrepreneurial Process

Externally Stimulated

Internally Stimulated

Effectuation and Causation

Respondents are expected to define their perspective regarding the situation when they started their business by choosing the suitable picture below.



Source: Adapted from Reid et al. (2009)

Figure 1. Effectuation versus Causation

Source: (Magalhaes & Abouzeid: 2018, pp. 1-22)

According to your answer, please tell us your experiences!

1. The product/service that we now provide is essentially the same as originally conceptualized.
2. We experimented with different products and/or business models.
3. The product/service that we now provide is substantially different than we first imagined.
4. We tried a number of different approaches until we found a business model that worked.
 - (A). Follow the trends (prediction of the future), and you let the market forces reveal the future.
 - (B). Create trends (creation of the future). The future is made. Not found, nor predicted. Which option fits you when you started a business (business idea generation process), please explain!
 - (A). Goal-oriented / growth intention: Set your goals first, and your lists to do were based on maximization.
 - (B). Means-oriented: start with who I know (social & professional networks, e.g., family, Business school professors), What I know (personal experience, training, education, expertise), and Who I am (traits, such as trust, risk propensity; tastes, and abilities. Which option fits you when you started a business, please explain!
 - (A). Expected returns: how much did you need to borrow to reach a predetermined goal? How much an expected return to minimize risk from this target.
 - (B). Affordable loss: how much did you and your stakeholders personally have to spend, and are you maximally willing to lose? Which option fits you when you started a business, please explain!
 - (A). Competitive analysis: which competitors are identified and analyzed? With a competitive attitude toward outsiders, you desire to limit ownership of outsiders as far as possible and protect what you have, and maximize your share of the opportunity. You look at other players rather as competition than partners.
 - (B). Use of alliances or partnerships: what sort of alliances are mentioned? You build a network of self-selected stakeholders. Realized partnerships and/or potential partnerships are discussed. Which option fits you when you started a business, please explain!
 - (A). Avoid contingencies; the surprise is bad. Develop techniques to avoid or prevent surprises. Prediction, careful planning, and focus enable the firm to minimize the impact of unexpected events.
 - (B). Embrace contingencies; the surprise is good. Leveraging/embrace contingencies, rethinking possibilities

are challenges. Leverage contingencies and even failures- not avoid them. Prevent from predictions and imaginative rethinking of possibilities. Contingencies are seen as opportunities for novelty creation— and hence to be leveraged. Which option fits you when you started a business, please explain!

RESULTS

Data presenting in the finding section is divided into three parts. The first part discusses the entrepreneurial process. The second part discusses the effectuation and causal process, and the last part discusses the explanation of entrepreneurship education.

Entrepreneurial Process

The question asked regarding the type of entrepreneurial process and the driver factor leads a student to start their business. Data from Figure 2 showed that 64% of students consider their entrepreneurial process as externally stimulated. The meaning is that the external factors are dominant in determining and deciding how student start their business. In contrast, 36% of students consider their entrepreneurial process as internally stimulated.

Externally stimulated.

“I started the business and chose the nano-coating for shoes as the main idea of business. But when I developed this product, the market survey and resources were not fit”.

“we start a decision or desire to start the business together. This business also more textbook because this business also for our project at university and supervised by a mentor from entrepreneurship major”.

Internally stimulated

“Hi! Drops begin from the real problem that was faced by one of the founders. It’s about the problem with indoor gardening. We are wondering why most of the plants that we planted inside the house tend to die faster and can’t survive inside. We browse and search through some facts and data, also create a possible solution, and lookup for the existing solutions. We found that the main factor that could keep the plants alive is sunlight. That’s why we came up with the solution of making a smart pot device that provides automatic lighting for the plants to grow indoors”.

“My process is more like I was involved too deep in agricultural industries, I don’t eat vegetables daily, I prefer to eat meat-based food than veggies, but apparently I sell veggies for others because I know the industry well, doing market surveys with the team and found a good opportunity in the urban farming sector.”

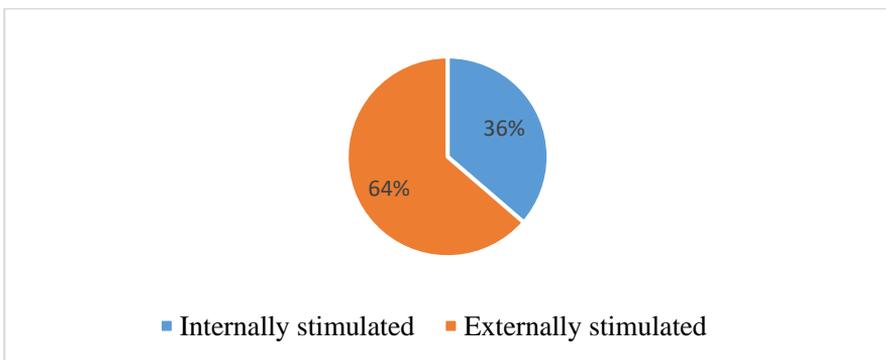


Figure 2. Percentage of student's perception toward their entrepreneurial process

Effectuation and Causal Process

Finding from entrepreneurial process analysis is strengthened with effectuation and causal process analysis. In this question, students were asked to choose pictures that fit to define their situation when they start their business, whether effectuation or causation process. As described earlier in the literature review, entrepreneurial proses and effectuation, and causal processes are overlapping. Those who experienced "internally stimulated" are more likely to follow the "effectuation process." As shown in Figure 3 data regarding the percentage of student's perception toward effectuation and causation process. 78% of students' perception of how they start their business is by following the causation process, while 22% of students follow the effectuation process.

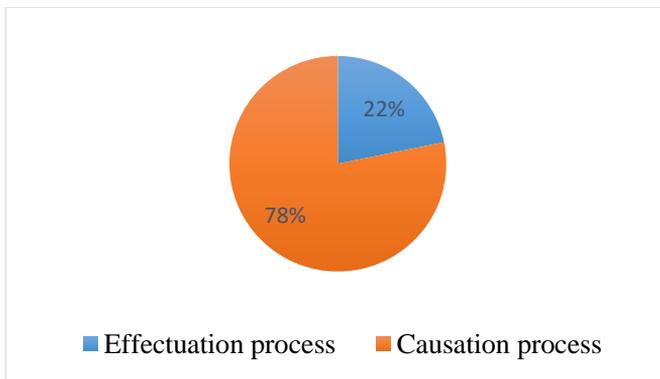


Figure 3. Percentage of student's perception on how they start their business

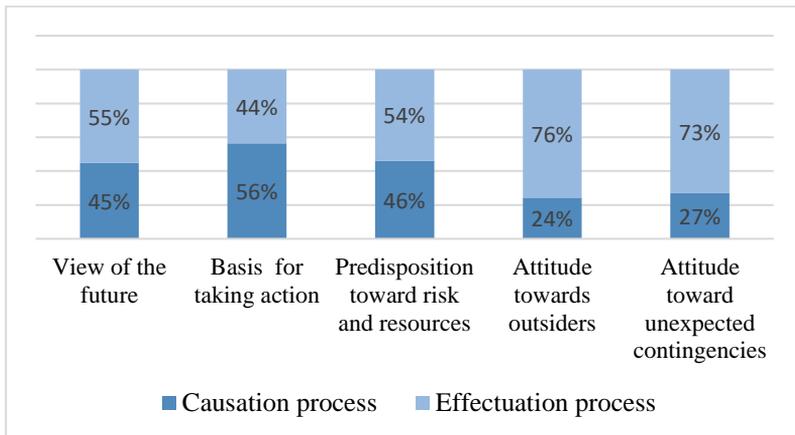


Figure 4. The Effectuation Principles

Figure 4 shows the data of student's perception toward the effectuation principles. Discussion in each aspect are following:

DISCUSSION

View of the future

The finding showed that 55% of students are creative and make the future is co-created (at least in part). Students view the future by creating trends. As per 45% of students are predictive logic casts the future as a continuation of the past. Accurate prediction is both necessary and useful.

The basis for taking action

The finding showed that 55% of students are goal-oriented. They focus on goals, even when constrained by limited means, resources, and actions. In contrast, 45% of students are considered to be means-oriented, where the goals emerge by imagining courses of action which start from available means.

A predisposition toward risk and resources

The finding showed that 54% of students are "affordable loss." Students pursue satisfactory opportunities without investing more resources than stakeholders can afford to lose. Students predetermine how much loss is affordable and focuses on experimenting with as many strategies as possible with the given limited means. While 46% of students are "Expected Return." Students pursue new opportunities based on the expected value. The focus is on the upside potential.

Attitude towards outsiders

The finding showed that 76% of students choose partnership or strategic alliances rather than competitive analyses. Students intend to share what they have with committed partners to shape the trajectory of the opportunity. Students emphasize strategic alliances and pre-commitments from stakeholders as a way to reduce and/or eliminate uncertainty and to erect entry barriers. In contrast, 24% of students protect what they have and maximize their share of the opportunity and emphasize detailed competitive analyses.

Attitude toward unexpected contingencies

The finding showed that 73% of students consider surprise as good. Students are imaginative rethinking of possibilities transforms the unexpected into new opportunities. Students are exploiting contingencies that arose unexpectedly over time rather than the exploitation of pre-existing knowledge. While 27% of students consider surprise is not good. They more like prediction, planning, and focus-enable the firm to minimize the impact of unexpected events.

Discussing entrepreneurship education at School of Business and Management, Institut Teknologi Bandung, especially in Entrepreneurship Program Study held with the causation process approach. Lectures are structured by reference and followed in order. In the entrepreneurial process, lectures start from discovery to exploitation. The process focuses on achieving a goal, what product or service will be made, produced, or sold. Followed by doing a comprehensive market study to identify market size and presented in a business plan report. The idea of business generation focuses on technology products that will be developed or commercialized at the school level.

This is in line with the results of research showing that student's perception of their entrepreneurial process is aligned with student's perception of how they start their business. Students start the business through the causation process approach. This is reinforced by the results of the dominant process of entrepreneurship externally stimulated rather than internally stimulated. Although some of the students also started from their internal resources, their hobbies, and their expertise/passion. This type of entrepreneurial process focuses more on internally stimulated and focuses on the mean oriented instead of goal-oriented. Sarasvathy's work mentioned that exploiting newly formed markets and gaining a long-term competitive advantage favors a management team with a causal approach (Sarasvathy: 2009). Further analysis from the objective of entrepreneurship study programs are graduates who have skills, Knowledge, and Attitudes such

as Business Knowledge, Value Creation, Business Practice, and Sustainable & Ethical Business Strategies. The entrepreneurship education curriculum is provided with an experiential learning approach. Students are expected to have a real business experience during their studies. Regardless of learning goal achievement, the experiential learning approach follows the entrepreneurial process in a structured order and in accordance with the aim of exercising their business intuitive. A. business intuitive can be built by providing business knowledge and experience. This is consistent with research by Seebo, "the experiences that are obtained in each of us are obtained through a filtering system of the world around us. If we have sufficient background, the system can tell us to change our actions when we are short on data, or time, to make a more systematic or quantitative analysis of the problem" (Seebo:1993, pp. 27-34). The importance of exercising business intuition was also conveyed by La Pira, the successful entrepreneurs attribute their success to their intuition, Bill Gates says, "you cannot ignore your intuition." Oprah states, "My business skills have come from being guided by my intuition," and Donald Trump admits in his book, "I've built a multi-billion-dollar empire by relying on my gut instinct" (La Pira: 2011).

CONCLUSION

The objective of entrepreneurship education in the School of Business and Management, Institut Teknologi Bandung, especially in Entrepreneurship Program Study, is to create graduates who have skills, Knowledge, and Attitudes such as Business Knowledge, Value Creation, Business Practice, and Sustainable & Ethical Business Strategies. The curriculum is provided with an experiential learning approach that follows the entrepreneurial process in a structured order.

During their study, students are expected to have a real business experience, and the finding shows that student's perception of how they start their business is through the causation process approach. It is indicated by the data that student's perception of their entrepreneurial process is mostly externally stimulated. It is a more textbook-like process, meaning that it starts with a decision or desire to start a new business and is typically focused on searching for business opportunities. In entrepreneurship curriculum implementation, business intuition is also exercised or trained through experiential learning; as a result, that business intuition can be built by providing business knowledge and experience.

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Principle of Freedom Contracts at a Company

Principio de libertad de contratación de una empresa

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ABSTRACT

Employers' and workers' equality rarely meet for several reasons and realities. Equality between business owners' and workers' positions has also not been materialized if both parties do not have equal ability. This research used the normative juridical research method by inventorying the statutory regulations, especially in work agreements and the regulation of national legislation. Study's results indicated that the first application of the freedom of contract principle in the work agreement has not been fully implemented because of the conditions of each different company. Secondly, the role of the government, business actors, and laborers/workers were not optimally been working.

Keywords: Principles of freedom of contract, work agreements, protection of laborers/workers.

RESUMEN

La igualdad de empleadores y trabajadores rara vez se cumple por varias razones y realidades. La igualdad entre los puestos de empresarios y trabajadores tampoco se materializa si ambas partes no tienen la misma capacidad. Esta investigación utilizó el método de investigación jurídica normativa mediante el inventario de las regulaciones estatutarias, especialmente en los convenios laborales y la regulación de la legislación nacional. Los resultados de este estudio indicaron que la primera aplicación del principio de libertad de contratación en el contrato de trabajo no se había implementado en su totalidad debido a las condiciones de cada empresa. En segundo lugar, el papel del gobierno, los actores empresariales y los obreros / trabajadores no funcionaba de manera óptima.

Palabras clave: Principios de libertad de contratación, convenios laborales, protección de obreros/trabajadores.

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INTRODUCTION

In the nineteenth century, along with the increasingly influential economic thought doctrine of *laissez-faire*, freedom of contract became a universal principle in supporting free competition (Bezin & Ponthière: 2019, pp. 1-10). If there was state interference in contracts, it was against the free market principle (Horwitz, 1992, p. 173). Research by Edwards (Edwards: 2008, pp. 647-696) stated that the freedom of contract principle is made between parties who have equal bargaining power, abilities, and knowledge relevant to market conditions. Even freedom of contract tended towards freedom without limits (*unrestricted freedom of contract*). However, the principles underwent significant developments and shifts. Such a shift was caused by: first, the growth of standard contract forms; second, the reduced meaning of freedom of choice and the will of the parties, as a result of the widespread interference of the government in people's lives; third, the entry of consumers as parties in contracting. The first and second factors have a close relationship where the form of a standard contract was a condition where a person loses some of his rights in a contract agreement (Webber: 2013, pp. 1-53). The government intervention factor was the most massive part of this shift in understanding. Policymakers saw the need to make boundaries and regulations to prevent social conflict (Rogeborg: 2018, pp. 153-161). One aspect considered necessary to regulate cooperation between parties, which too exclusive and even reached price clauses that did not make sense (Beale et al.: 2016, pp. 203-230). Micklitz (Micklitz: 2015, pp. 1-32) saw that this condition made it difficult for small businesses to develop, not to mention the government's demands to open extensive employment. The development of the understanding of free contracts also made consumers less attended. The position of consumers who also needed guarantees of the existing contractual content from entrepreneurs contributed to causing the shift (Boone: 2019, pp. 1-16).

A person's free choice to make a binding agreement with the contract was also adopted in the employment agreement. The employment agreement also adopted freedom in aspects of self-respect and choices so that it was not coercion. A person obtained freedom through rights, which given restrictions with legal binding in the form of obligations. The findings by Hesmondhalgh & Baker (Hesmondhalgh & Baker: 2010, pp. 4-20) showed that the freedom sought was in the following areas, including income, working hours, job security, comfort, socialization, and networking. Civil law gave authorities on one hand and imposed obligations. On the other hand, whose fulfillment, if necessary, can be forced with the authorities. Because civil law also provided norms based on fairness and propriety. According to Kiriak Kiriak, (2015), civil law adhered to a system of balance and justice, where the two parties' symbiosis was as fair as possible. In addition to balance, Nevisandeh & Chalkasari (Nevisandeh & Chalkasari: 2016, pp. 321-326) stressed the importance of speed and accuracy of decisions so that the warring parties did not last long. Balanced positions between business actors and workers are not always fulfilled because the strong parties tended to dominate weaker parties. The findings by Raff (Raff: 2015, pp. 24-32) shown that law was often more vertical than horizontal. Horizontal law meant that both parties considered having the same degree regardless of who was in power and not (Obicci, 2019; Razaq, Maqbool, & Hameed, 2019; Rex, 2019). Then in the twentieth century, various criticisms and objections to the freedom of contract arose related to the negative consequences caused. One of the impacts was that the procedure for reaching an agreement was often not following market demands (Irakli: 2017, pp. 62-72). On the other hand, freedom of contract often resulted in losses to one party due to less binding rules (Virgo: 2014). Freedom of contract shifted towards the propriety paradigm (Mouzas & Furnston: 2008, pp. 37-50). Nevertheless, unlike the freedom of contract that developed in the nineteenth century. Now freedom of contract was not unlimited freedom. The strength of the bargaining position depended on the position of the parties' ability to negotiate (Satiani et al.: 2014, pp. 253-259). Workers who have the criteria of educational ability, expertise, skills, and experience were scarce and needed by business actors to have a higher bargaining position (Hall & Zoega: 2020, p.109277). Not infrequently, those who have more reputation will get several jobs to offer options (Schaerer et al.: 2016, pp. 156-171). Reputation also determined negotiation flexibility concerning the content, time, and type listed in the employment agreement.

The business conductor/employer recruited workers who were willing to approve the work agreement based on the provisions stipulated by the business actors unilaterally. The worker only needed to accept the

conditions, rights, obligations, and rules in the work agreement previously determined by the business actor/employer. It was not uncommon for employers to violate agreements made by themselves, as was the case with system *outsourcing*. Several factors caused the occurrence of work agreements without bargaining. Ravn and Sterk (Ravn & Sterk: 2017, pp. 125-141; Din et al., 2021, pp. 1,10) emphasized that the main factor was job uncertainty due to macroeconomic conditions, so that every job obtained was very valuable. The next factor was the low quality of labor intellectually or its credibility (Huysse-Gaytandjieva et al.: 2015, pp. 325-346). Even the number of workers was not ready to use due to the low educational background (Dalle et al.: 2015, pp. 63–68) expected to increase to almost 25% in the coming years (Vasile & Anghel: 2015, pp. 64-71).

Labor activities were the necessary foundation of the economic movement (Bazzhina: 2015, pp. 74-81). Suhartoyo (Suhartoyo: 2019, pp. 326-336) argued that discussing legal protections for workers must begin with an understanding of the relationship between employers and employees. In the labor-employer relationship, the labor position was always subordinate to the employer. It was a result of the imbalance of economic power (which ultimately created an imbalance of political power) inherent in workers and employers. It was because workers were sociologically not free. As a person who has no provision of life other than his strength, he was forced to work for others. Moreover, it was the employer who determined the conditions of work. Alternatively, it was called personal weaknesses in structural relationships.

Simply stated, this imbalance of the employee-employer relationship could be illustrated by everyone's experience when applying for a job. People who applied must need a job because they were not brave and cannot determine their work conditions. If anyone dared to determine the terms of work such as salary, then they would not be accepted if the business actor did not agree with the offer from the job applicant, which must be borne by the job applicant. Thus actually, there was never freedom of contract in an employment agreement. It was compounded by the fact that the unemployment rate was high, so that the workers' turnover was directly proportional to this amount. Employers did not feel the need to fulfill the requirements proposed by applicants. From the employer's perspective, the work performed must be equal with the workload carried out where it was a subjective assessment of the employer (Judge et al.: 2010, pp.157-167).

The inability to negotiate in terms of finding and providing actual work has several negative impacts. Azharudeen & Arulrajah (Azharudeen & Arulrajah: 2018, pp. 8-18) stated the compulsion to work in an environment that was not appropriate because the urgency of needs can cause stress at work. Besides, the salary, which was not under workload perspective, also influences productivity and satisfaction in working (Nuraya & Pratiwi, 2017). According to Schaufeli (Schaufeli: 2017, pp. 120-132), the inability to negotiate also affected workers psychologically impacting (2017), the inability to negotiate also affected workers psychologically, impacting work laziness, work accidents, unsatisfactory performance, and reduced productivity. Based on these problems, the objectives of this study were: (1) find out how the application of freedom of contract in an employment agreement in a plantation company; and (2) determine the role of Government, business actors, and workers/laborers in a working agreement with the plantation companies.

METHODOLOGY

The research method used was combining normative legal research methods and empirical/sociological legal research. This study classified into legal research that was holistic, meaning that this research revealed and analyzed data qualitatively. However, it was also possible to examine and analyze data in the form of numbers obtained from the results of research in the field. Used normative legal research methods (*normative legal research*) because the focus of this study was to examine the law as a positive norm contained in the legislation.

Data Collection

Data collected relating to normative legal studies derived from secondary data sources in the form of reading material, including primary, secondary, and tertiary legal materials. Primary legal material in the form of legal regulations that have been issued by the government against workers in the form of Laws, Perpu, Government Regulations, Ministerial decrees, Governor Decrees, Regents / Mayors decisions, Court Decrees, and others.

Data Analysis

This research also used empirical/sociological *legal research (socio-legal-research)* because it also studied and analyzed the operation of law in society. It analyzed the law's effectiveness, the implementation of the rule of law, and the influence of the rule law on some social issues or vice versa.

RESULTS

Application of freedom of contract principle in an employment agreement at a plantation company

In this case, individual freedom also included the power to make a contract, which was legally binding on an agreement that organized the exchange of property on an understanding agreed upon by the contracting parties (Dobrijevic: 2011, pp. 35-41). Among these contracts, there was an agreement that was hardly universal, namely, a legal contract. The role of the law's ambiguity was when regulating the process of private exchange, which has three functions of legitimacy. To be more specific, which agreement would be binding and which was not binding, secondly, establishing rights and obligations made by and able to be carried out if the agreement found ambiguous (having two different interpretations). Finally, to indicate a consequence of an infraction that could not be executed.

The concept of obligation is usually distinguished from the concept of rights. The term rights invited very different meanings. Here we were only concerned with what was seen as "legal rights." This concept must be defined from the perspective of pure legal theory. The law was an instrument to uphold justice in the form of guidelines for behavior with its primary function of regulating human behavior. The law also functioned to protect against irregularities.

In legal terms, labor law, as mentioned above, was a law that was formed to provide justice in employment relations (Hakim & Ispiyarso: 2016, pp. 197-208). The method was taken to realize this justice was carried out in the form of a labor social security program, the making of a fair labor and employer relations law. On the other hand, the socio-economic position of business actors/employers with workers/laborers was very contradictory. The complicated problem about which should take precedence, fairness for workers/laborers, or fairness by the business/employer. The expected answer was justice for both parties. However, the answer would face a conflict in its implementation, when both parties did not want to accept each other and provided a sense of justice to be enjoyed together without having to prioritize conflict.

In the Pancasila industrial relations, every complaint that occurred at the company level and other labor problems arose must be resolved by affinity or deliberation to reach consensus. Industrial relations were the process of fostering communication, consultation and deliberation, and negotiation and supported by the ability and high commitment of all elements in the company. Wardiningsih (Wardiningsih: 2012, pp. 285-292) added industrial relations as a forum to discuss all aspects and issues of economic, social, political, and cultural both directly and indirectly. The labor law has set the basic principles that we need to develop in industrial relations. The direction was to create an ideal system and institution so that productive, harmonious, dynamic, and fair working conditions were created. It was realized that not all complaints that occurred between workers/laborers in a company could be resolved by family or deliberation. It was partly due to differences in understanding or perceptions regarding various matters relating to employment relations and other terms of employment so that the emergence of industrial relations disputes cannot be avoided.

Industrial relations was a dynamic socio-economic process. This condition caused the problems of industrial relations disputes to become increasingly sophisticated and complicated so that institutions and mechanisms for the settlement of industrial relations disputes were needed that are fast, appropriate, fair, and inexpensive. Disputes between business actors and workers/laborers sometimes have to end with the termination of employment. The settlement concerning the issue of termination of employment must meet the sense of justice of each party, especially for workers/laborers. It was also a loss because they have to release workers/laborers who have been educated and already know the ways of working in their companies. Thus, termination of employment not only causes difficulties for workers/laborers but also will cause difficulties for companies. For this reason, the government needs to intervene in overcoming the issue of termination of employment.

The purpose of labor protection was to ensure harmonious employment relations without pressure from the strong to the weak. For this, business operators must implement the labor protection provisions per the applicable laws and regulations. The purpose of labor protection was to ensure harmonious employment relations without pressure from the strong to the weak. For this, business operators must implement the labor protection provisions by the applicable laws and regulations.

The Role of the Parties in the Work Agreement

In the self-government system, the district/city government agency in charge of employment was responsible to the regent/mayor, not to the district/city government agency in charge of the employment nor provincial government agency as a centralized government system. The program of coaching and developing industrial relations activities was often hampered only because of structural problems. Some parties assumed that the agency in charge of district/city level employment was responsible to the regent/mayor, so that the agency in charge of provincial-level employment should not be intervened.

It was not uncommon for the implementation of industrial relations, including the handling of disputes, to be hampered because the labor force was one-sided or flirting, generally with the authorities and business people. The entrepreneur has political power, while the business actor has economic power (capital). As a result, when the employment field's apparatus had a fragile resolution, it could be scared to implement the tasks as applicable regulatory employment law. If it was like this, what else could be expected, it needed the support and control of the community, such as among non-governmental organizations, universities, and labor activists toward apparatus field labor to carry out its duties in pushing the implementation of industrial relationship in harmony.

Some things must still be intervened by the government using *targeted affirmative action* to let social functions continued to run in market mechanisms. So that the market mechanism still contained elements of social functions, including government intervention through taxation, wealth and income distribution instruments, guarantee systems, social and labor systems. *Affirmative action* aimed more at *disadvantaged groups* (mostly small people), not the opposite of conglomerates. By choosing a market economy system that is expected to be more efficient than a guided economic system, the government's role in spurring economic growth will be replaced by the private sector. However, keep in mind, the market economy has two main weaknesses. First, the private sector was susceptible to *"future expectations toward risk"* that can change rapidly.

The demands of the market mechanism for flexible work systems must be responded to by the government by setting clear boundaries so that the most vital interests of workers/laborers, namely welfare and social security, were not neglected. In this case, within the scope of welfare was a wage system that could guarantee a decent life to the worker/laborer—for example, the number of basic wages, overtime pay, and etcetera. While covering social security, there was a protection system in the form of health insurance, severance pay, and old age for workers/laborers.

The main objective of labor law was to eliminate the inequality of the relationship between multiple employers/entrepreneurs with workers/laborers, as mentioned in the introduction, quoting Sinzheimer that the employment relationship business actors were those who have more power than workers/labor. Even in the matter of making an employment contract in which there was the principle of individual freedom, but in reality,

this is only a term because, in the work contract, the worker/laborer still did not have a bargaining position to increase the desired employment relationship.

DISCUSSION

Application of freedom of contract principle in an employment agreement at a plantation company

Freedom of contract was the embodiment of the law (*legal expression*) of free-market principles. Freedom of contract was still an essential principle in contract law, both in *civil law* and *common law* (Cruz, 1993). According to Dunn (Dunn: 2010, pp. 558-561), both employers and candidates typically negotiated contracts as part of work professionalism.

Talking about the law was identical to talking about the relationship between humans (Burchardt: 2019, pp. 409-429). Justice may vary depending on which side we were talking about. The role of law in the issue of justice was to objectively bring the idea of justice into a concrete form so that it could benefit human relations. The principle of Pancasila industrial relations translated into the constitution adopted in Indonesia must be used as a reference in overcoming/solving various problems that arose in the field of employment.

The Role of the Parties in the Work Agreement

The government's role was one of the critical keys in many matters relating to employment, on this occasion, trying to extract it from the law. No. 13 of 2003 concerning employment. The autonomy government realized by the existence of a regional autonomy system, which originally centralized into decentralized. The definition of regional autonomy was the right, authority, and obligation of autonomous regions to regulate and manage their government affairs and local government's interests per the law. Managing and regulating itself was not then interpreted freely and becomes the regent/mayor's prerogative solely because the substance of regional autonomy was also how service to the community was not neglected, including employment services (industrial relations).

CONCLUSION

From the results of the research and discussion previously presented, two crucial points were gathered from this study.

First: Freedom of contract was based on the assumption that the parties to the contract have a balanced *bargaining position*, but in reality, the parties did not always have justice and balance. In other words, the freedom of contract principle in an employment agreement has not yet been fully applied in all companies. It was because the conditions of each company were different.

Second: The role of the government as a regulator (*legislator*) so that the rights and obligations of business actors or workers/laborers were fulfilled and under the agreed agreements, as well as supervisors for the implementation of regulations so that they run smoothly and there was no fraud.

The company has a role in respecting the rights of workers and does not treat workers/laborer discriminatively so that justice and balance are obtained to achieve the wishes/expectations of the stakeholders.

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Corruption Prevention Using the Concept of Single Identity Number in Taxation Management Data Bank

*Prevención de la corrupción mediante el concepto de número de identidad único en el
banco de datos de gestión fiscal*

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ABSTRACT

This study examines the relationship between self-assessment policy, Single Identity Number (SIN), and tax management data bank with tax revenue and corruption prevention. It is used the descriptive analysis with an inductive method in which the researchers describe the state of the object under study, collect and analyze data to provide a systematic, logical explanation. It is showed that SIN can simplify the population database system, ensure the data population's integrity and accuracy, and integrate all financial and non-financial data. The results imply that using a Single Identity Number can improve tax revenue and corruption prevention.

Keywords: Corruption prevention strategy, Single Identity Number, SIN, taxation management data bank.

RESUMEN

Este estudio examina la relación entre la política de autoevaluación, el Número Único de Identidad (SIN) y el banco de datos de gestión tributaria con los ingresos tributarios y la prevención de la corrupción. Se utiliza un análisis descriptivo con un método inductivo en el que los investigadores describen el estado del objeto en estudio, recopilan y analizan datos para brindar una explicación lógica y sistemática. Se muestra que el SIN puede simplificar el sistema de base de datos de población, garantizar la integridad y precisión de la población de datos e integrar lo financiero y no financiero. Los resultados implican que el uso de un número de identidad único puede mejorar los ingresos fiscales y la prevención de la corrupción.

Palabras clave: Estrategia de prevención de la corrupción, número de identidad único, SIN, banco de datos de gestión fiscal.

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INTRODUCTION

Taxes are the primary source of state revenue, which continues to increase every year. At present, not less than 82.5% of state revenue is derived from the tax sector (Ichsan, Choirunnisa, & Haryadi: 2018). As of August 2019, the realization of tax revenue reached IDR801.16 trillion from the target of IDR1,577.56 trillion or around 50.78%. This achievement was still lower than the realization of August 2018, which reached IDR799.46 trillion or around 56.14%. The realizations of September, October, November, and December 2018 were consecutively 63.26%, 71.39%, 79.82%, and 92.41% or equivalent to IDR1,315.93 trillion from the target of IDR1,424 trillion. Meanwhile, in 2017 the realization of tax revenue reached IDR1,151.5 trillion from the target of IDR1,283.6 trillion or around 89.71%. The development of tax in the last three years has a relatively similar pattern, reflecting no innovations to ensure tax revenue.

The government should not rely only on intuition, experience, and subjectivity to determine tax revenue's strategic decisions. It should be based on a system such as a self-assessment system policy is one of the systems issued by the government (Baxter et al., 2018). The self-assessment system concept is that taxpayers are given the trust to calculate and pay their taxes. Implementing the self-assessment system obligation is outlined in the Tax Return (SPT) (Anjanni: 2019, pp. 1-10). Taxpayers are obliged to report every additional economic ability and net wealth in their tax return form. The taxpayer submits a completed and signed form to the DGT regularly and within a determined time limit.

Therefore, the tax return form must be documented systematically and safely. Indonesia's taxation system currently does not support an integrated and online taxation information and monitoring system, so data and facts are not transparent. Some regulations prohibit access to financial transaction data for tax purposes (Montalvo et al.: 2020, pp. 103520-103526; Berentsen et al.: 2016, pp. 303-323).

In 2001, a grand strategy of tax administration reform and modernization provided a fundamental change in all aspects of taxation. The strategy covered morals, ethics, the integrity of tax apparatuses, tax policy, service to taxpayers, and supervisory reforms (Paulin: 2019, pp. 5-38). The tax apparatus's moral and ethical reforms are carried out by strengthening the tax officers' spiritual side through religious and social activities. Integrity reform is carried out through internal consolidation efforts, external oversight cooperation with the Ombudsman, complaint channels, and establishing a code of ethics.

Tax policy reform is pursued through an amendment of the Taxation Law. Service reform is carried out by providing taxpayers' convenience in obtaining information and services from an account representative. Speedy service is supported by a modern, online, and real-time administration system such as e-registration, e-filing, e-payment, e-mapping, and smart mapping.

Supervision reforms are carried out in the form of 1) intensification or revealing dishonesty in filling out tax returns, and 2) extensification or increasing the number of taxpayers by searching for hidden potentials in the management data bank, e-mapping and smart mapping applications, single identity number (SIN), and law enforcement.

The basis for the implementation of SIN in taxation is stated in Law No. 28 of 2007 (UU KUP), Article No. 35A and 41C. Each government agency, institution, association, and other parties must provide data and information relating to taxation to the DGT, the provisions of which are governed by government regulations. Furthermore, Article 41C states that every person who intentionally fails to fulfill the obligations mentioned earlier shall be sentenced to a maximum imprisonment of one year or a maximum fine of IDR 1 billion. The General Provisions and Tax Procedures Law underwent the fourth amendment to Law No. 16 of 2009, which proves that the self-assessment system is powerful if supported by a management data bank and recognized by all parties.

SIN system is the only practical way for the taxation sector to create data connectivity so that tax monitoring can be done effectively, thus preventing corruption in Indonesia.

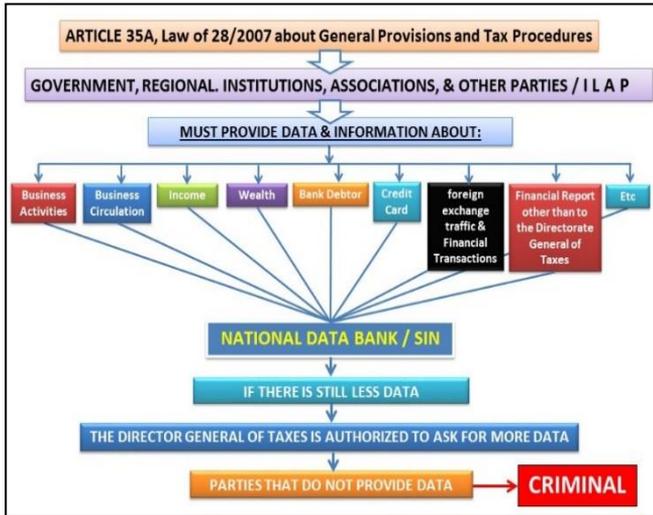


Figure 1. SIN Scheme as Anti-Corruption Prevention

Information technology (IT) plays a significant role in supporting the implementation of SIN. The law provides space for law enforcers (Police, Attorney General's Office, and Corruption Eradication Commission) to obtain and use electronic information to strengthen evidence of corruption cases (Le & Doan: 2019, pp. 100600-100660). The use of IT also affects audit quality conducted by BPK as a state finance external auditor and the Supreme Audit Institution of Indonesia (Supriadi et al.: 2019a, pp. 1760-1769; Supriadi et al.: 2019b, pp. 475-493). Indeed, IT is the backbone of corruption prevention.

Against that background, problems with implementing SIN as a strategy to prevent corruption in Indonesia can be explained by answering the following questions:

- What is SIN's arrangement as an information management system for implementing regulations in Indonesia's taxation field?
- How can the implementation of SIN as part of the Tax Management Data Bank be used as a strategy to prevent corruption in Indonesia?
- What is the ideal setting for SIN in the Tax Management Data Bank as part of a strategy to prevent corruption in Indonesia?

LITERATURE REVIEW

a) State authority in the context of Administrative Beschikking

In the administrative context, the state authority, *beschikking*, is indeed inseparable from legality's underlying principle. Legality governs every state's action towards its citizens and forms the basis of state and government administration. The technologies can also improve taxpayer services, achieve tax compliance, and implement new audit mechanisms, especially considering the large volume of data generated (Faúndez-Ugalde et al.: 2020, pp. 105400-105441). The substance of legality is an authority or the ability to carry out legal actions. H. D. Stoit said, "authority is an understanding derived from the law of government organizations, which can be explained as a whole of rules relating to the subject of public law in public relations." Authority is not the same as power (*Macht*). Power reflects only the right to do or not to do, while Authority reflects rights and obligations. The rights mean the power to regulate and manage itself, while the obligations mean the power to run the government in an orderly mandate as a whole (Faúndez-Ugalde et al.: 2020, pp. 105400-105441).

b) **General Review of State Finances**

The development of state finance law began in the late twentieth century when the state began to interfere in its citizens' affairs. Such a type of state that distinguishes it from the classical state is called the modern welfare state.

Good governance will be well implemented when state finance management needs to be carried out in a professional, open, and accountable manner, following the Constitution's basic rules. From the four statutory provisions (Martinez & Cooper: 2017, pp. 6-20; Alawattage & Azure: 2019, pp. 102070-102075). State finance is defined as rights and obligations that have monetary value in the form of money or goods owned by the state. State finance can also be interpreted as government wealth obtained from revenues, debt, loans, spending, fiscal policy, and monetary policy.

c) **Responsive Theory as a Strategy to Prevent Corruption**

The Responsive Theory from Philip Nonet and Selznick, in a book titled "Law & Socialization in Transition: Toward Responsive Law," is used to describe the state's authority to formulate the SIN as an effort to prevent corruption or tax evasion (Nonet & Selznick: 2003). Someone who has had a tax id number means it has been registered as a taxpayer ready to fulfill their tax obligations. Many benefits both individuals and business entities, for instance, as a prerequisite for opening a bank account, apply for a credit proposal, conduct business transactions (Andreas & Savitri: 2015, pp. 163-169). It explains that developing countries will reach a legal development level as developed countries if they followed the developed countries' path (Di Pietro & Buttice: 2020, pp. 101540-101543). Progressive Theory (Buckenmaier et al.: 2020) is the sociology of law, which was previously introduced by Maxmillian Weber. There are similarities and relationships between Satjipto Rahardjo's Progressive Theory and Nonet-Selznick's Responsive Theory. Progressive Theory rejects law normatively, while Responsive Theory recognizes that the state has the Authority to determine social interests changes through law. Law should provide more than just legal procedures. It must be competent, fair, and recognize the public's wishes and commit to achieving substantive justice (Dekker & Breakey: 2016, pp. 187-193). The Responsive Theory in the context of this paper is the responsive legal order as a strategy to prevent criminal acts of corruption through the SIN in a taxation management data bank.

d) **The Concept of SIN**

Population registration is recording biodata and events and the issuance of documents in identification, card, or certificate (Dekker & Breakey: 2016, pp. 187-193). Population registration can be ineffective due to a lack of coordination among government agencies. Different agencies require residents to register the same data multiple times with different methods (Mohan & Razali Raja Yaacob: 2004, pp. 217-227). As a result, population data lacks validity. The Single Identification Number (SIN) can overcome this problem as a reference for accurate population data.

In the taxation sector, the SIN is different from the Taxpayer Identification Number (NPWP), which has been in effect since the tax self-assessment system in 1984. In principle, each taxpayer will be given a unique number that applies nationally and remains attached to the taxpayer despite address movements. Changes only occur in the Tax Office (KPP) code where it is registered. This KPP Code Number is added behind the unique number (Polzer Ngwato: 2012, pp. 561-572; Lee et al.: 2018, pp. 88-98).

METHODOLOGY

The approach used in this qualitative research is the socio-legal approach. Qualitative research is based on methods that investigate a social phenomenon and human problems. In this study, the researchers make a complex picture, examine words and reports from the respondents' views, and conduct studies on natural situations (Tonon: 2015, pp. 1-10; Bleiker et al.: 2019, pp. S4-S8). According to Peter Mahmud Marzuki, socio-legal research places law as a social phenomenon. Law is only seen from the outside while focusing on individuals' behavior or society concerning the law (de Oliveira Rodrigues et al.: 2019, pp. 12-30, Benz Müller et al.: 2020, pp. 103348-103350).

Socio-legal research conducts textual studies in which articles in regulations, laws, and policies can be critically analyzed, the meaning and implications for legal subjects explained, and various new combined methods of legal and social science developed (Weber: 2020, pp. 105370-105380; Blandy & Hunter: 2012). The socio-legal approach aims to clarify issues about legal aspects and explore empirical realities in society. Law is not only seen as a normative entity that is independent or theoretical but is also seen as a part of the social system that is related to other social variables (Hswen et al.: 2020, pp. 113140-113142; Albiston & Leachman: 2015, pp. 1-10). The qualitative method expects to find hidden meanings behind the objects and subjects under study. It enables the understanding of people personally and sees them as they express their world views. It focuses on the general principles that underlie phenomena in human life or socio-cultural patterns using the community's culture (Rodrigo & Palacios: 2021, pp. 120390-120394). This study combines socio-legal with an empirical juridical approach to analyze the workings of law in society.

RESULTS

The data analysis method used is descriptive analysis with the inductive method. The researchers describe the state of the object under study, collect and analyze data to provide a systematic, logical explanation, draw up a picture of the problem under study, then conclude to answer the problems.

a) Legal products regarding SIN in the field of taxation

The Indonesian Tax Reform is supported by the Program to Form Taxation Management Data Bank into a National Management Data Bank through the SIN.



Figure 2. Tax Reform

Article 35A Law No. 28 of 2007 provided the DGT with the trust to own and manage the Tax Management Data Bank and mitigate and balance the risk of Indonesia's self-assessment system. No other government organs have a more significant power than the DGT. Only to DGT, all parties in Indonesia are required to submit data/ information related to taxation, whether it is credit card bills, electricity, water usage, telephone, or car buyer data.

The trend of taxation is moving towards more transparency, away from banking secrecy, also the secrecy of the capital market and insurance industry. Ten years after Article 35A was passed, Law No. 9 of 2017 further strengthened the DGT's bargaining position to open access to financial data.

This new law was born due to the Automatic Exchange of Financial Information (AEO/FAI) agreement sponsored by the Organization for Economic Co-operation (OECD) to increase financial data transparency. Indonesia, although not a member of the OECD, was explicitly invited to participate in the project. Indonesia was not the only country to ratify the law related to access to financial information for taxation.

This new law allows DGT to peek at the financial data of bank customers, capital markets, insurance, and other financial institutions according to international tax treaties, which were previously untouchable.

The picture below shows SIN's journey to obtain legal certainty from 2009 to 2017.

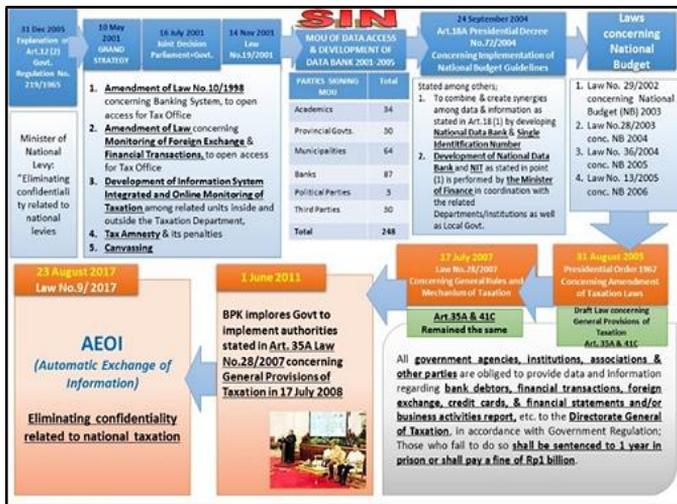


Figure 3. SIN Road Map

b) SIN as an integral part of information systems

SIN is a tool for integrating data that can be utilized to improve the nation's welfare. In developing a SIN-based system, there are principles as applied by other countries:

- SIN is a unique identification within the national boundaries.
- SIN is developed without the risk of duplication.
- SIN format is easy to remember because it is used for various systems.
- SIN can be the basis on which other dimensions can be attached.

In Indonesia, there are at least 32 unique identity numbers issued by different institutions. If a physical card is issued for each one, it will make an Indonesian's wallet thick because a person needs to carry at least 16 cards. Besides the ID card (KTP), there is the driver's license (SIM), vehicle registration (STNK), credit cards, tax ID number (NPWP), employee ID number (NIP Cards), insurance cards, and the list goes on. Meanwhile, in developed countries, such as the United States, one simply needs to remember the Social Security Number.

Dozens of scattered data must be put together so that supervision can take place by system as multiple data will cause overlapping and data leakages. In Indonesia, a person can acquire more than one KTP easily. The Population Administration Act, which the Ministry of Home Affairs drafted, admits that it has not developed a single identity

- The identity of a person is connected with the real world, usually with organizations or other people. SIN is designed to replace all existing identification numbers and has the nature of:
- Unique, no multiple identities;
- Standard, identity structure is the same nationally;
- Complete, covering data throughout Indonesia;
- Permanent, may not change;
- Integrated.

No	Entity of Information	Document	Identification	Entity
1	Personal	ID Card	ID number	Regional Government
2	Personal	Family Card	Family card number	Regional Government
3	Personal	Passport	Passport number	Immigration Office
4	Personal	Driver's license	Driver's License number	Police
5	Personal	Vehicle Title	Vehicle Title number	Police
6	Personal	Taxpayer's ID	Taxpayer ID number	Taxation Department
7	Personal	Employee's ID	Employee's ID number	National Civil Service Agency
8	Personal	Soldier's ID	Soldier's ID number	Ministry of Defence/Army
9	Personal	Banking	Credit card number	Bank
10	Personal	Insurance	Policy number	Insurance company
11	Personal	Insurance	Health insurance number	Ministry of Health
12	Personal	Insurance	Social insurance number	Ministry of Labor
13	Personal	Birth Certificate	Birth certificate number	Registry Office
14	Personal	Marriage Certificate	Marriage certificate number	Ministry of Religion
15	Field	Land Certificate	Field main number	National Land Office
16	Field	Building Permit	Permit number	Regional Govt
17	Land (lot)	Notification of tax due	Tax object number	Directorate General of Tax
18	Land (lot)	Electricity bill	Customer ID	Electricity Company
19	Land (lot)	Phone bill	Customer ID	Telephone Company
20	Land (lot)	Water bill	Customer ID	Drinking Water Company
21	Land (lot)	Gas bill	Customer ID	Gas Company
22	Personal	Census	Census number	Central Agency on Statistics
23	Legal entity	Company	Business license number	Ministry of Industry and Trade
24	Legal entity	Company	Import identification number	Ministry of Industry and Trade
25	Legal entity	Company	Unilempor identification number	Ministry of Industry and Trade
26	Legal entity	Company	Place of business license number	Regional Government
27	Legal entity	Company	Deed of incorporation number	Ministry of Justice
28	Land (lot)	Regional Asset	Regional asset inventory number	Regional Government
29	Land (lot)	Asset Hegara	National asset inventory number	National Government
30	Field	Kawasan Tambang	Mining license number	Ministry of Mining and Energy
31	Legal Entity	Ekspor Barang	Export permit number	Directorate General of Customs
32	Legal Entity	Impor Barang	Import permit number	Directorate General of Customs

Figure 4. Unique IDs in Indonesia

SIN, which serves as a "unifying code," is the best approach, uniting various population information systems owned by agencies without overhauling the agency's database's primary form. SIN is issued by the central government for each citizen, while the local government's role is to register and record the population data. Collaboration between both governments is needed to include the SIN on every citizen's identity card in Indonesia.

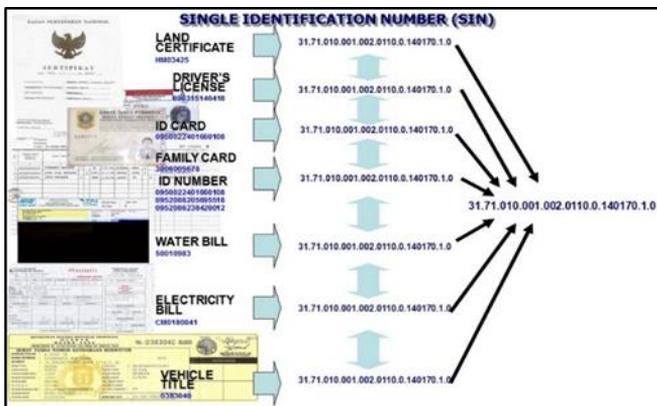


Figure 5. SIN Unifying Concept (1)

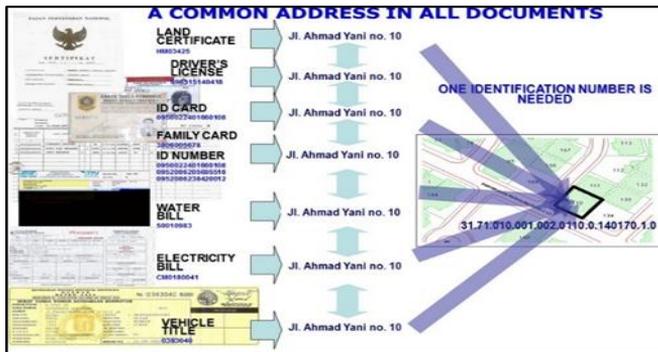


Figure 6. SIN Unifying Concept (2)

Here are the functions of SIN:

- Simplifying the population database system (with consolidation and virtualization of storage, server, and database);
- Ensuring integrity and accuracy of population data (the identity of the population can be through fingerprints, retina eyes, blood vessels in the palms, etc.);
- Being a reference number for all kinds of purposes (business, education, health, public facilities, taxes, etc.);
- Integrating all databases (including jobs, education, expertise, etc., to improve the education system).

c) SIN as an integral part of the Tax Management Data Bank is a Strategy to Prevent and Eradicate Corruption

SIN has almost a similar concept as that of Social Security Number in the United States. SIN automatically integrates financial and non-financial data into the nationally centralized Taxation Management Data Bank and matches transactions against tax returns. This mechanism enables SIN to detect fraud automatically, create voluntary compliance, force honesty, and curbing corruption.

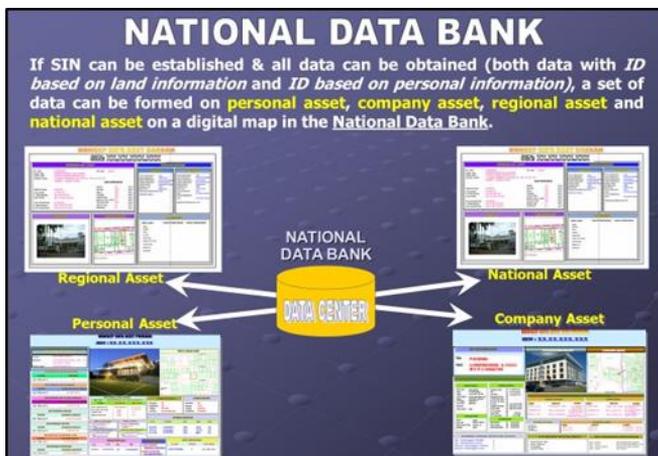


Figure 7. National Management Data Bank

DISCUSSION

SIN can be realized only if it is supported by adequate IT infrastructure to link and match the data scattered in various agencies. After the link and match occur, then consolidation will occur, and finally, synergy.

The authors believe that SIN will enable automatic corruption detection without repression. In most cases, corruption is revealed only by chance, for example, from a confession or information from somebody. With SIN, corruption can be discovered by the system.

It should not be challenging to realize SIN in Indonesia. Almost all institutions have digital databases. For example, the National Land Agency has land data; banks have financial transactions; Police have vehicle ownership data; Directorate General of Customs and Excise has export-import data.

As SIN integrates various data, including tax payment data, it eliminates secrets by building an asset information system, a Taxation Management Data Bank, a centralized management data bank that consists of financial and non-financial data. Taxation Management Data Bank contains data from various institutions such as the Corruption Eradication Commission (KPK), the Audit Board of the Republic of Indonesia (BPK), Attorney General's Office, Police Department (Polri), the Ministry of Law and Human Rights (Kemenkum-HAM), State-Owned Enterprises (BUMN), National Land Agency (BPN), Regional Governments (Pemda), Indonesian Financial Transaction Reports and Analysis Center/INTRAC (PPATK), Bank Indonesia (BI), and others.

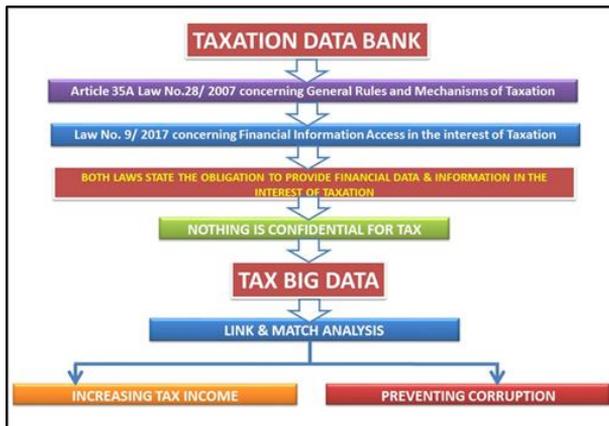


Figure 8. Taxation Management Data Bank

All of this data is ready to be juxtaposed with data of citizens' activities. The various citizens' data may contain the flow of money from corrupt practices or other illegal actions. SIN combines official data from government and non-government institutions and data from citizens' activities on an ongoing basis.

At this point, the SIN mechanism will carry out comparisons or audits by linking and matching the data. The system will reveal any discrepancies. Data mismatch will indicate a potential violation or crime, or deviation from rules and regulations.

By linking taxpayers' transaction data with their transaction counterparts, DGT will know the correct amount of tax returns, making it a useful tool to test taxpayers' honesty when implementing tax self-assessment. It can even calculate the total tax returns that should be. So, with SIN, Indonesia's tax ratio can be expected to rise.

SIN has more significant benefits for DGT in which tax officers are facilitated in their work, minimizing examination activities, putting more effort into service and counseling.

The Taxation Management Data Bank will reduce contact between DGT officers and taxpayers as electronic checks can be performed at the office. This way, the examination can run faster, easier, and cheaper. In some instances, the officer will still need to meet taxpayers for a physical inspection or confirm certain information.

The amount of data examined is also more massive. Examiners can conduct population checks using data connected online, on-time, and in real-time with the Taxation Management Data Bank.

SIN will also benefit taxpayers as data transmission automation makes it easier and faster to send documents, making follow-ups on the examination speedier results, thus reducing tax hassle.

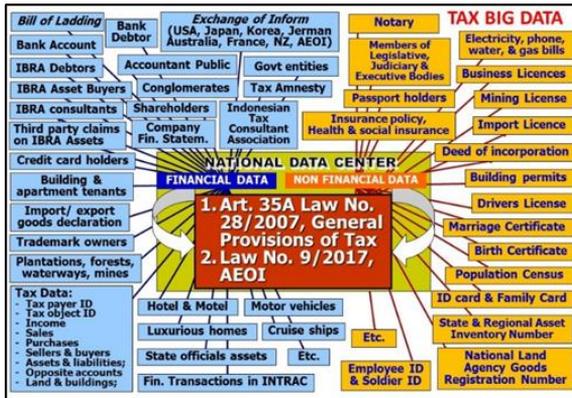


Figure 9. The Distribution of Data and Information Systems in Indonesia

The picture above shows the distribution of financial and non-financial data and information systems in Indonesia in the government and private sectors linked to each other.

SIN can act as a corruption prevention system built nationally, as an implementation strategy and action plan, a resource management system, and coordination, monitoring, and evaluation system. With SIN, there will be no more hidden, late, inaccurate, irrelevant data. Corrupt practices will be put to a halt, such as companies providing different financial statements for different purposes like banking, tax, and shareholders purposes.

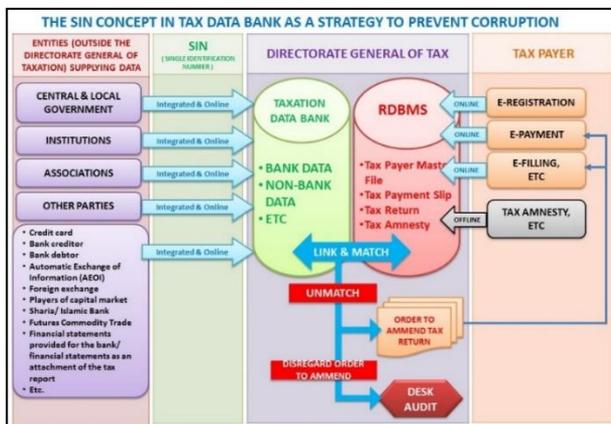


Figure 10. SIN's Concept in the Taxation Management Data Bank as a Strategy to Prevent Corruption

In the spirit of Making Indonesia 4.0, SIN is a "bridge" between various information systems used by Ministries and taxpayers. Most taxpayers started switching to electronic recording of financial transactions. So, DGT examiners must be able to handle electronic data during inspection.

d) SIN as a systemic approach to prevent corruption

Irregularities in tax payments and reporting hurt state revenues. Misuse of state money by unscrupulous officials results in enormous losses for the state. Therefore, sound data management, such as the Taxation Management Data Bank, is essential to promote accountability. It can be utilized for audit activities. With more and more data being received through SIN, DGT can detect corruption or irregularities earlier, making taxpayers think twice before cheating, reducing the opportunity for corruption. After all, systemic corruption must be overcome with a systemic approach too.

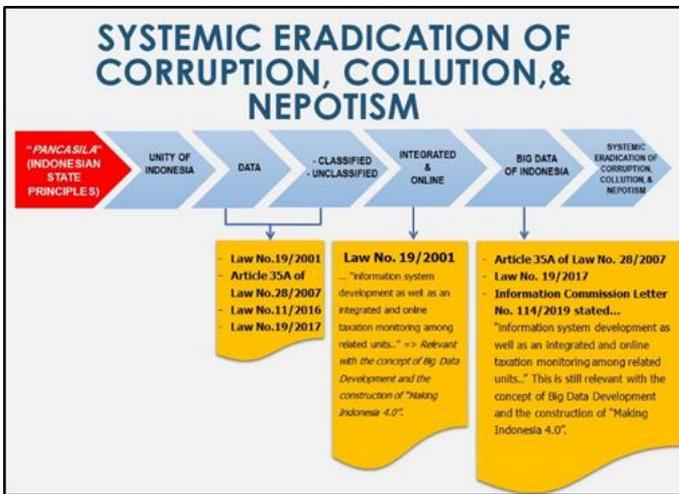


Figure 11. SIN's Concept in Corruption Eradication

Using SIN, DGT will map significant and risky transactions based on their size and substance, which will help DGT identify potential taxpayers. With the data, DGT officials can create working papers faster. Some procedures that are usually carried out during field inspection can be performed earlier during the planning phase. For example, a comparison of evidence of cash receipts or disbursements with checking account data. During the field inspection, SIN is utilized for accessing other databases related to the inspection.

The Directorate of Data and Information and the Directorate of Information and Communication Technology are two units in charge of the Taxation Management Data Bank. The DGT leaders must be watchful and courageous in utilizing the data to detect potential tax sources. Otherwise, the DGT's function will be undermined as they will only perform data administration.

CONCLUSION

Indonesia's national goal can only be realized if there is synergy, cooperation, and commitment of all nation elements. A strategic effort is required to strengthen Indonesia's tax system. Tax is pivotal since more than 80 percent of the country's revenue comes from it. All stakeholders must provide support to assure tax revenues; however, this awareness is still weak.

The authors continue to disseminate the conceptual framework and the 10-year Grand Strategy of SIN (2001 to 2010) to achieve the constitutional mandate to create a just and prosperous society for the Indonesian people. Justice and prosperity can only be achieved if corruption can be eradicated systemically. The taxation system in Indonesia adopts the self-assessment system. Without the link and match mechanism, it will never be sure the taxpayers' total additional economic capacity and additional net assets. The link and match process requires full integration and an online process to compare the taxpayer's reports with the facts. SIN automatically integrates financial and non-financial data and forms the Taxation Management Data Bank, matching transaction data with tax returns. This mechanism enables the automatic detection of fraud and improves voluntary compliance in the system. The world is entering an era of tax transparency. In Indonesia, the General Provisions and Tax Procedures Law and the AEOI Law have removed various confidentiality constraints. The next step should be to build the Taxation Management Data Bank, an important strategy to increase tax revenue. The authors encourage all stakeholders and authorities to build the Tax Management Data Bank, implementing the laws prudently. An ideal tax self-assessment system requires a balance between giving taxpayers trust in determining the amount of tax return and strengthening the capacity of tax officials to track the accuracy of the reported amounts. SIN can build that balance, creating openness between the two parties while at the same time pushing efforts to eradicate corruption systemically in Indonesia.

Implementation of the Single Identity Number must be immediately implemented in all regions of the Republic of Indonesia. Other countries, especially developing countries, should also immediately implement the same thing to reduce the possibility of corruption and increase tax revenues. Future research needs to be carried out in developing countries and relies on tax revenue as the primary state revenue.

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Inconsistency of Misusing Electronic Identity Card (E-KTP) Data in General Elections in Indonesia

Uso incorrecto de los datos de la tarjeta de identidad electrónica (E-KTP) en las elecciones generales de Indonesia

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ABSTRACT

Electronic Identity Card (E-KTP) results from e-government implementation in public services that uses technology and develops a national population database to provide identity to the community using the biometric system. The type of research used is Normative Juridical, using secondary data reinforced by primary data, in the form of interviews with non-random probability sampling technique. The results showed that the regulations regarding the storage and management of occupation data in E-KTP, according to Law no. 24 of 2013 concerning Amendments to Law no. 23 of 2006 concerning Population Administration, including physical and mental disabilities; fingerprint; iris; signature; and other data elements that constitute a person's disgrace.

Keywords: Electronic identity card (E-KTP), general election, misuse data.

RESUMEN

La Tarjeta de Identidad Electrónica (E-KTP) es el resultado de la implementación del gobierno electrónico en los servicios públicos que utiliza tecnología y desarrolla una base de datos de población nacional para proporcionar identidad a la comunidad utilizando el sistema biométrico. El tipo de investigación utilizada es Investigación Jurídica Normativa, utilizando datos secundarios y reforzados con datos primarios, en forma de entrevistas con técnica de muestreo probabilístico no aleatorio. Los resultados mostraron que las regulaciones sobre el almacenamiento y manejo de datos de ocupación en E-KTP, de acuerdo con la Ley no. 24 de 2013 sobre modificaciones a la Ley n. 23 de 2006 sobre la administración de la población, incluidas las discapacidades físicas y mentales; huella dactilar; iris; firma; y otros elementos de datos que constituyen la desgracia de una persona.

Palabras clave: Cédula de identidad electrónica (E-KTP), elecciones generales, uso indebido de datos.

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INTRODUCTION

Indonesia, is one of the countries in the ASEAN region with a large population, has a relatively good competitive economy, and this can be an essential asset to play an active role in the ASEAN Economic Community (AEC) Era, which came into effect in early 2015. Indonesia's Readiness to face the AEC challenges is an inexorable information technology infrastructure to win the competition growing very fast. Many research found that Information Technology (IT) is analogous to a request from the industrial community, where the need for data processing and communication facilities that are fast and cheap penetrates space and time, from the industrial world must be able to provide this demand in the form of creation of quality technology products (Saturno et al.: 2017, pp. 1837-1845). Every company should not ignore the use and development of information technology. The development cannot be denied because every application of this technology facilitates service to the community. At least, according to (Terry & Smith: 2006), there are five fundamental roles of information technology in a company, namely: 1) Operational Function; 2) Monitoring and Control function; 3) Planning and Decision Function; 4) Communication function, and 5) Interorganizational Functions (Smith & Parmenter: 2016). These five functions are permanently inseparable from the business activities, both internally carried out by company management in the form of operational, monitoring, planning, and decision-making functions. Supriyanto (Supriyanto: 2004, p. 17276) emphasized that an effort to create a competitive advantage in a dynamic business market situation is to use information technology efficiently (Sampson, Udoh, Sampson, & Abraham, 2019; Sokiyna & Aqel: 2020, p. 100445).

In the public service sector, the government has introduced each line of public services with a system called e-government. Hasniati (Hasniati: 2006) explained that the concept of e-government is defined as the use of information and telecommunications technology for efficient and effective government administration and providing transparent and satisfying services to the public (Tarigan et al.: 2017, pp. 135-146). The World Bank defines e-Government as follows (Umejiaku, 2020; Sundberg: 2019, pp. 22-32):

“E-Government refers to the use by government agencies of information technologies (such as Wide Area Networks, the Internet, and mobile computing) that can transform relations with citizens, businesses, and other arms of government. “

On the other hand, the United Nations Development Program (UNDP), on one occasion, defines it more simply, namely: E-government is the application of Information and Communication Technology (ICT) by government agencies.

With e-government, it allows for new interactions and communications between local governments, between local governments and the central government, between government and communities, between government and the business world. Therefore, the application of e-government in the government sector plays a significant role in realizing the government's desire to improve the quality of public services (Zhang et al.: 2020, pp. 1–13; Uwajumogu, Nwokoye, Ogbonna, & Okoro, 2019). In carrying out the duties and authorities as mandated in the fourth paragraph of the 1945 Constitution, this is further clarified in the Decree of the Minister for Administrative Reform No. 63 of 2003 concerning General Guidelines for the Implementation of Public Services. Electronic Identity Card (E-KTP) results from the implementation of e-government in public services that uses technology and develops a national population database to provide identity to the public using a biometric system. So that each E-KTP owner can be connected to one database nationwide so that each person may only have one E-KTP.

The E-KTP program was launched by the Ministry of Home Affairs of the Republic of Indonesia in February 2011. Until early 2019, Indonesia's total population, whose population data has been recorded through E-KTP, has reached 97.21%, and those who have not been recorded are approximately 5.38 million people. The next question is, where is the population data stored? Is the population data safe?

The Director-General of Population and Civil Registration, Ministry of Home Affairs, Zudan Fakhurlah, acknowledged that the existence of PIN, KTP data, and household data was scattered and traded in cyberspace. The Minister of Home Affairs also identified and announced as many as 2,158 fake blank E-KTPs traded online in the Duren Sawit area, East Jakarta.

The issuance of E-KTP is prone to criminal acts as described above. These criminal acts should be addressed considering the number of criminal acts committed using the internet media against personal data. As in the case mentioned above, misuse of population data in the E-KTP to buy and sell votes in General Elections, whether the Presidential election, Legislative Election, or Regional Head Election, is likely to occur. As we know, 2019 is a political year for the Indonesian people. 14 Political Parties will fight for votes to be able to take legislative seats, or the 2019 Election is known as the "Five Box Election" because the election of a Presidential, House of Representatives, Regional Advisory Council, Provincial House of Representatives, Regency House of Representatives are held at the same time.

Before discussing how crimes and violations during the 2019 election, it is better to look at crimes and violations in the 2012 DKI Jakarta election; under these conditions, voters who are not registered in the List of Potential Voters are usually reluctant to come to polling stations even though they can still use their voting rights at the polling station by using E-KTP. The second potential violation is that the C6 form is not distributed to the public. Form C6 is a notification letter to vote. Just like voters who are not registered in the List of Potential Voters, in the end, many voters are reluctant to vote, and then their votes are prone to abuse. Ahead of the voting in the 2019 Election, many E-KTP findings were not issued by the local Director General of Population and Civil Registration, such as finding 2,005 E-KTP pieces in the rice fields Jalan Bojong Rangkong, Pondok Kopi, Duren Sawit, August 2019.

In 2020, as many as 270 regional elections were held simultaneously, with nine governors, 224 Regent, and 37 Mayor. The most severe political impact, in this case, is in the implementation of regional elections. With the community's obstruction in having an E-KTP, their voting rights can inevitably not be channeled into the election or regional election voting process. This process, of course, is inconsistent with the principles of democracy. Democracy has become "hostage" because of technical, administrative government problems like this. If the number of people whose voting rights cannot be channeled is large, of course, the representation of political leaders is less accommodated because there are people's votes that cannot be channeled. This issue is a severe problem in democratic life because democracy is a question of measurement, namely how the principles of popular control and political equality can be realized.

By looking at the background as mentioned earlier, several problems arise, including How are the arrangements regarding the storage and management of population data on E-KTP in Indonesia?; and How is the implementation of regulations regarding the storage and management of population data on Electronic KTP against the misuse of E-KTP data in General Election in Indonesia?

METHODOLOGY

This type of research is Normative, which examines the quality of a norm (Christiani: 2016, pp. 201–207) so that a legal recommendation is found in the framework of legal reform with a starting point on the E-KTP data storage security system on cloud storage against the practice of misuse of population data in the political constellation in Indonesia. (Deb et al.: 2019, pp. 67-77) Apart from primary legal materials, secondary data in this study also require primary data in the form of direct interviews with the Director of Cyber of Police Headquarters; Department of Population and Civil Registration of the Ministry of Home Affairs; Junior Attorney for Criminal at the Attorney General's Office and the Honorary Council of Election Administrators to support the concept of legal certainty for the inconsistency of misuse of E-KTP data in General Election in Indonesia.

RESULTS

Arrangements for storing and managing data on E-KTP population in Indonesia

Digital population data management in Indonesia, as a change from manual population data collection, is an integral part of the principles of e-government. Population data management is inseparable from the E-KTP procurement program launched in 2011, which started by recording population data, storing, managing, and accessing population data.

UU no. 24 of 2013 concerning Amendments to Law no. 23 of 2006 concerning Population Administration. Article 13 of Law Number 23 of 2006 concerning Population Administration states:

- 1) Every resident is required to have a Population Identity Number (PIN).
- 2) The Population Identity Number is valid for life and forever, given by the government and issued by the implementing agency to each resident after the biodata is recorded.
- 3) The residential identity number is included in every document in residence and used as the basis for the issuance of passports, driver's licenses, taxpayer-identification numbers, insurance policies, certificates of land rights, and the issuance of other identity documents.
- 4) Government regulations shall regulate further provisions regarding the requirements, procedures, and scope of issuance of other identity documents and certificates' inclusion.

Government Regulation No. 40 of 2019 concerning the Implementation of Law Number 23 of 2006 concerning Population Administration as Amended by Law No. 24 of 2013 concerning Amendments to Law no. 23 of 2006 concerning Population Administration. In this provision, Population Data is meant by structured individual data and aggregate data as a result of Population registration and civil registration activities. Meanwhile, Population Documents are official documents issued by the Regency / City Population and Civil Registration Service (Rane et al.: 2020, pp. 117-122), which have legal force as authentic evidence resulting from Population registration and Civil registration services. Meanwhile, the meaning of Electronic Identity Card, from now on abbreviated as E-KTP, is an identity card equipped with a chip that is the resident's official identity as proof of identity issued by the Regency / City Population and Civil Registration Service.

Presidential Regulation of the Republic of Indonesia Number 112 of 2013 concerning the Fourth Amendment to Presidential Regulation Number 26 of 2009 concerning Implementation of National Identity Cards Based on Population Identification Number. This provision states that residents' ownership of E-KTP is mandatory, so for residents who already have non-E-KTPs, they are given no later than December 31, 2014, to change to the form of E-KTP. This provision was then revealed in the Minister of Home Affairs Regulation No. 61 of 2015 concerning Requirements, Scope and Procedures for Granting Access Rights and Utilization of Identity Numbers, Population Data and Electronic Identity Cards.

In Minister of Home Affairs Regulation No. 61/2015, user institutions' scope includes PIN, Population Data, and E-KTP. The PIN and Population Data have been consolidated and cleaned by the Ministry of Home Affairs, sourced from population administration services using the Population Administration Information System (PAIS), connected between the service location and the Ministry of Home Affairs Data Center. The Ministry of Home Affairs provides permits for population data access rights to provincial officials and officers of implementing agencies and users. Likewise, Article 9, Article 10, and Article 11 regulate the use of a PIN, Population Data and E-KTP by institutions at the Central, Provincial, and Regency / City levels.

Population data is classified as personal data. Personal data is meant to collect information stating someone's identity (Ateş: 2020, pp. 169–180), which contains symbols, codes, numbers, letters, or a combination of which indicates the characteristics of a person whose existence is very personal (Latumahina: 2014). Therefore, its existence is fundamental to be protected. Because its existence significantly affects national stability. This effect is because the trust that arises in society towards the state depends on the state's

ability to protect the privacy of the people who live in it. Also, personal data such as PIN plays a vital role so that the fulfillment of other individual rights can be carried out, for example, in terms of obtaining social security, using banking services, and holding general elections.

As the person in charge, the Minister grants the right to access Population Data to provincial officials and executing agency officers and users. Officers and users are prohibited from disseminating Population Data that is not under their authority. Therefore, agency officials have a big responsibility for storing and managing population data as part of state obligations.

Criminal provisions for misuse of Population Data in E-KTP according to the Population Administration Law

This guarantee of security and legal certainty is essential for citizens because we know that corruption cases emerged between 2011 - 2015 in the "Electronic KTP" project. The name of the project is KTP based on the National Population Identification Number, with the implementation being the Ministry of Home Affairs, with a project time of 1 one year and six months, with a budget of IDR 5.9 trillion and won by five consortia, including PT Percetakan Negara Republic of Indonesia; PT LEN Industri (technology transfer, AFIS); PT Quadra Solution (data storage hardware and software); PT Biomorf Lone Indonesia; PT Sucofindo; PT Sandipala Arthaputra. If accumulated, the contract value is US 30 cents or Rp.4,000 - for each population data, with a total population of 257.9 million.

In work on the E-KTP Mega Project, several consortiums that recorded and stored population data instead subcontracted to other companies without approval, such as the work package for procuring blank e-KTP electronics, which should have been carried out by Perum PNRI subcontracted to several companies. Likewise, PT Percetakan Negara could not integrate the Hardware Security Module (HSM) with the Key Management System (KMS), so it did not meet the card/device and data security system specifications. Apart from the mega corruption of the electronic KTP project, the Population Administration Law also regulates efforts to misuse population data, either by other parties or officers. In Article 86 paragraph (1) of the Population Administration Law, it is stated that the Minister in charge of giving access rights to officers at the organizers and implementing agencies to enter, store, read, modify, rectify and delete, copy data and print personal data.

Prohibition of illegal access and misuse of personal data or population documents in the population administration system prohibits everyone from changing, adding, or subtracting without rights, the contents of data elements in population documents (Richard & David: 2018, pp. 80-91). Criminal threats for violations of privacy and misuse of personal data in the population administration will be imprisonment and fines for every resident who deliberately falsifies letters or documents to the Implementing Agency in reporting population. Besides, Article 94 of the Population Administration Law threatens to criminalize anyone who, without rights, deliberately changes, adds, or reduces data elements' contents in population documents. Anyone without the right to access the population database (Toapanta et al.: 2018, pp. 636-641). Likewise, any person or legal entity without the right to print, publish and distribute blank population documents, as well as criminal threats directed at officials and officers at the organizers and implementing agencies assisting in committing criminal acts of the officials concerned.

Forms of misuse of population data in E-KTP include data theft, data falsification, data manipulation, and data duplication (cloning). According to data in the Directorate of Cyber Crime, Criminal Investigation Agency of Indonesian Police Force, from January 2020 to November 2020, there have been 39 cases of data/identity theft. The Cyber Directorate has identified crimes using E-KTP tools or facilities in Indonesia by conducting investigations and analyzing all data connected to the target's E-KTP, then identifies the data theft crime in cloud storage.

Hikmawati (Hikmawati, 2019) found that based on the results of research conducted by Politicawave, that from January 28 to February 4, 2019, from 1,899,881 conversations on social media with a total of 267,059 accounts. There were ten hoax issues with the largest number of conversations on social media as follows: the Ratna Sarumpaet hoax; government debt of US \$ 2 billion; 10 boxes of punched ballots; e-Toll transactions linked to debt from China; Fake Electronic KTP from China; Jokowi was accused of being PKI; Jokowi uses foreign consultants; Basuki Tjahaja Purnama will replace fake Jokowi high school diploma; 10 million foreign workers from China; and Ma'ruf Amin. Even General Election Commission member Arief Budiman also emphasized:

"There are two reasons put forward by Arief. The first reason is that people who exercise their voting rights are registered on the potential voter list. The second reason people have exercised their voting rights is marked with black ink on their little fingers. These two reasons for Arief emphasized that fake E-KTPs are very likely to be used to cheat Regional Election".

The misuse of the population data on the E-KTP is a form of the theory of illegal acts (*wederrechtelijk*) in criminal law. Actions that can be threatened with punishment are those regulated in statutory regulations as a criminal act, and the act must be against the law (*onrechtmatige handling*) or contrary to the law that lives in society unless there is justification. The criminal act committed intentionally or because of negligence, which this negligence is expressly stipulated in the statutory regulations.

DISCUSSION

Inconsistencies in the misuse of E-KTP data in the constellation of General Election based on General Election Law

Indonesia is a country that adheres to democracy. This understanding is clearly illustrated constitutionally and fundamentally in the Preamble of the 1945 Constitution, paragraph IV, which, among other things, emphasizes one of the foundations of the state, which reads: "Democracy is led by wisdom in deliberation/representation." Article 2 paragraph (1) of the 1945 Constitution of the Republic of Indonesia states that "sovereignty is in the hands of the people and is exercised according to the constitution." People's sovereignty means that the highest power rests with the people, but that does not mean that every citizen has the right to take part in government, judiciary, but the sovereignty of the people who want every government action to be based on the will of the people.

The meaning of sovereignty is in the hands of the people; in this case, that the people have sovereignty, responsibility, rights, and obligations to democratically elect leaders who will form the government to manage and serve all levels of society, as well as elect people's representatives to oversee the running of the government (Etzioni: 2006, pp. 71-85). The right to vote is a fundamental right for all citizens without exception. The state guarantees the protection of its citizens' rights who meet the requirements to be registered as voters through legal regulations in the form of guaranteed voting rights.

The realization of people's sovereignty is carried out through direct general elections as a means for the people to elect representatives who will carry out the supervisory function, channel the people's political aspirations, make laws as the basis for all parties in the Unitary State of the Republic of Indonesia. General Election to elect members of the legislature and President is the most real manifestation of a country that adheres to democracy. Therefore, the implementation of democratic elections is an essential element in a democratic state government. The essence of election is a process of political competition to win the support of the owners of sovereignty (the people) so that they want to represent their sovereign mandate so that it can become legitimacy for election winners to exercise state political power.

Democratic elections from a democratic country are critical considering the objectives of the election (Potrafke et al.: 2020, p. 101900) itself, namely: (a) opening up opportunities for a change of government as well as a moment to test and evaluate the quality and quantity of popular support for the successes and shortcomings of the government in power, (b) as means of absorbing the dynamics of people's aspirations to be identified, articulated and aggregated over a certain period, and (c) the most important thing is to test the quality of the exercise of the people's sovereignty itself. Thus basically, the right to vote is a basic form of participatory democracy. Furthermore, the principle of fairness has consequences for the regulations and implementation of elections.

Law 7 of 2017 concerning General Elections explains, the principle of fairness means that in holding elections, every voter and election participant gets the same treatment and is free from fraud by any party. That means every citizen who meets the requirements to have the right to vote must be treated equally. Moreover, Article 28D Paragraph (1) of the 1945 Constitution guarantees: Everyone has the right to recognition, guarantee, protection, and legal certainty that is just and equal treatment before the law. Article 27 paragraph (1) of the 1945 Constitution stipulates that "All citizens shall have the same position before the law and government and are obliged to uphold the law and government without exception."

The parameters contained in the democratic election standards, according to, are, first, inclusiveness, meaning that adults must be included in the election. Second, equal vote, meaning that every vote has the same rights and values (Dressler: 2020, pp. 1-20). The third is effective participation; each person has the freedom to express his choice. Fourth, enlightened understanding means that in expressing political choices accurately, everyone has a strong understanding and ability to decide their choice. Moreover, fifth, final control of the agenda, meaning that elections are considered democratic if there is room to control or oversee the elections. This free and fair election can be seen from the realization of democratic and just citizens right to vote (Rahmatunnisa: 2017, pp. 1-11; Din et al., 2021, pp. 1,10). Technically, a form of guarantee for voters to use their voting rights is the availability of an accurate voter list. The requirement for voters to exercise their right to vote is to be registered on the voter list. If voters are registered on the voter list on polling day, they are guaranteed to exercise their voting rights.

The General Election Commission for the 2001-2007 period carried out Continuous Population and Voter Registration not only for the holding of the General Elections for House of Representatives, Regional Advisory Council and Regional House of Representatives Members and the 2004 Presidential and Vice-Presidential Elections but also used for holding general elections for regional heads and deputy regional heads since 2006. The civil registry system is voter registration based on civil registration (resident) to record name, address, nationality, age, and identity number.

In other words, population data as the basis for a voter list requires data-sharing agreements in this system. Based on this voter registration model, the General Election Commission is obliged to use voter data provided by government agencies in charge of population administration (Stubager et al.: 2018, pp. 1-10). The General Election Law requires the use of this registration system because the General Election Commission is obliged to compile a Provisional Voters List from the List of Potential Voters and because every voter is required to have a Population Identification Number (PIN). Therefore, the government's responsibility in providing high-quality population data has implications for determining the voter list by the General Election Commission.

The existence of leakage of population data in the E-KTP, as stated above, is a crucial threat to a democratic country's principles, mostly if the misuse of data on the population in the E-KTP is aimed at winning one candidate pair in each General Election. The Director-General of Population and Civil Registration himself admits that population data storage is currently carried out in internal storage, which is stored and managed

by the Ministry of Home Affairs, not stored in cloud storage/computing managed by a third party (Wagner et al.: 2017, pp. 127-136). This internal storage of data creates vulnerability to theft, forgery, and duplication. It can be done by state civil servants within the Ministry of Home Affairs. It can also be done when recording the E-KTP project, which involves various consortia and ends with law enforcement on corruption in the project.

The advantages of entrusting population data to cloud storage are: All data is stored on the server centrally. One of the advantages of cloud technology is that it allows users to store data centrally on one server based on the cloud storage service provider's services. Besides, users also do not have to bother providing infrastructure such as data centers, storage media, and others because everything is available virtually. Then another benefit, Data Security. User data security can be stored securely via servers provided by cloud storage service providers such as technology platform guarantees (Rafique et al.: 2020, p. 101671), ISO guarantees, personal data, and others. Besides, High Flexibility and Scalability. Cloud technology offers flexibility with easy data access, whenever and wherever we are provided that the user is connected to the internet. Also, users can quickly increase or decrease data storage capacity without purchasing additional equipment such as hard drives. Even one of the world's leading IT practitioners, the late Steve Jobs, said that buying physical memory to store data such as hard drives is useless if we can store it virtually / via the internet.

The Population Administration Law and the ITE Law do not regulate the storage and management of population data. Ironically too, in Indonesia, there is also no provision on Personal Data Protection. At the same time, in other countries, recording, storing, and managing population data is regulated in a separate law, namely the Personal Data Protection Law, and there is also an institution that carries out supervision, investigation. And enforcement of personal data protection provisions.

Because of this legal vacuum, population data misuse becomes a trend and increases just before the general election (Bernhardt & Ghosh: 2020, pp. 98-104). The theft and duplication of population data will be a massive and structured threat if the acts of leakage, theft, and duplication are intended for the "vote acquisition" of participants in the presidential, legislative and regional elections. In the 2019 Presidential Election, one of the lawsuit's objects against the Constitutional Court's election results was vote fraud by using multiple E-KTPs. Facing the Regional Election simultaneously in December 2020, the author believes that there will be many lawsuits or election disputes rooted in the acquisition of invalid votes or fraud by using the E-KTP facility.

On the other hand, there are inconsistencies in the regulation of misuse of population data between the Population Administration Law and the General Election Law (Pavía et al.: 2020, pp. 1-11). As stated above, in the Population Administration Law, there are criminal threats and fines against every person who commits theft, falsification, and duplication of population data in E-KTP, including those committed by implementing officials and corporations. However, this is different from what is regulated in the General Election Law. According to the General Election Law, it is also not regulated in leaking, falsifying, duplicating, or duplicating population data to obtain votes in the constellation of elections in Indonesia. Article 520 of the General Election Law regulates "intentionally making fake letters or documents to use or order people to use, or any person who deliberately uses fake letters or documents to become candidates for House of Representatives, Regional Advisory Council, Provincial House of Representatives, Regency House of Representatives, to become a Candidate Pair for President and Vice President...".

Article 520 is addressed to candidates who fake their identity for the election constellation. Article 260 paragraph (3) of the General Election Law, regulates "If evidence of false data is found or data deliberately duplicated by a prospective Regional Advisory Council member candidate with the minimum voter support requirements document, the prospective Regional Advisory Council member candidate is subject to a reduction in the minimum number of voters' support by 50 times the finding of evidence of false data or duplicated data". In conjunction with Article 264 of the Election Law, which regulates document falsification

or the use of fake documents in the administrative requirements of prospective candidates or candidates for Regional Advisory Council members, the General Election Commission and Provincial General Election Commission will coordinate with the Indonesian National Police to follow up following the provisions of laws and regulations. Legal events, namely falsifying, duplicating, or cloning population data for illegal voting (Ruehle: 2020, pp. 1-117), are not criminal acts by the General Election Law.

This legal inconsistency causes the general election system that wins the pair of one of the candidates, leading to general election disputes, either because of invalid votes or invalid voter registration or because of an illegal voting process. The author is concerned, because as a political observer, the election was first held in Indonesia in 1955 until now, both the Presidential Choice, the Legislative Choice, the Choice of Regional Heads were always tinged with fraudulent votes. For example, a direct regional election from June 2005 to June 2007 was held in 303 regions, consisting of; regional election for Governor / Deputy Governor: 15 Provinces; regional election of Regent / Deputy Regent: 242 Regencies; and regional election for Mayor / Deputy Mayor: 46 cities. In the implementation of the regional election, there were 169 cases of regional election results that were challenged in court, consisting of 7 cases of the regional election for Governor / Deputy Governor, the regional election for Regent / Deputy Regent of 132 cases, and the regional election for Mayor / Deputy Mayor of 21 cases.

General election results in the Supreme Court and the High Court were generally rejected / not accepted. Of the 169 cases of complaints against the regional election results, only two claims were accepted/granted by the High Court, namely the lawsuit against the determination of the results of the regional election of Depok City and the results of the regional election of Mappi Regency, Papua Province. Likewise, in the 2009 Election, the number of cases for disputes over the House of Representative and Regional House of Representative Election Results was 42 cases, namely from all political parties participating in the election with 627 cases. Of these, 68 were granted, 398 were rejected, 107 were not accepted, and 27 were withdrawn. There were also six recalculation decisions and two re-votes. For the Presidential and Vice-Presidential Election, there were two cases, while the Regional Advisory Council Member Election had 28 cases.

Especially with the Constitutional Court's lawsuit with the Constitutional Court Decision Number 20 / PUU-XVII / 2019, only examining Article 348 paragraph (9); Article 348 paragraph (4) Article 210 paragraph (1); Article 350 paragraph (2); and Article 383 paragraph (2). The author realizes that it is necessary to conduct a judicial review at the Constitutional Court on Article 260 paragraph (3) of the General Election Law, which is contrary to Article 1 paragraph (3) of the 1945 Constitution and Article 22E paragraph (1) of the 1945 Constitution. Another step is in response to the formulation. The third problem of this dissertation research is making regulations by taking into account the provisions in Law No. 15 of 2019 concerning Amendments to Law No. 12 of 2011 concerning the Formation of Legislation, the government urges to immediately make Government Regulations related to the Technical Implementation of the Use of Electronic KTPs in the Election System in Indonesia.

At least, as a step towards improving legislation, which is the basic idea of the author here, is to include criminal sanctions in the Population Administration Law, included in the General Election Law, as an effort to improve Article 520 in conjunction with Article 260 paragraph (3) in conjunction with Article 264 of the General Election Law. These ideas and thoughts are based on the concept of responsive theory by Phillippe Nonet and Philip Selznick in work entitled "Law and Society in Transition towards Responsive Law." According (Nonet & Selznick: 2003, pp. 1-122), there has been tension between the two approaches to law, namely freedom and social control. Nonet and Selznick call the freedom approach a low-risk view of law and order. This view emphasizes how much legal stability contributes to a free society and how risky a system based on civil authority and obligation.

In this perspective, (Nonet & Selznick: 2003, pp. 1-122) see that law is an essential element of social order by not ruling out other sources of control, but these sources cannot be relied on to save society from arbitrariness. The initial idea of repressive law was that a particular legal order could be in the form of explicit injustice. The existence of a law does not guarantee justice, let alone substantive justice. The rule of law is said to be responsive if the law acts as a means of response to social provisions and public aspirations by its open nature. This type of law puts forward accommodation to accept social changes to achieve justice and public emancipation (Winkler: 2012, pp. 166-173).

Also, the idea of imposing a judicial review on the Constitutional Court of Article 260 paragraph (3) of the General Election Law, which is contrary to Article 1 paragraph (3) of the 1945 Constitution and Article 22E paragraph (1) of the 1945 Constitution or the establishment of a Government Regulation on Technical Implementation The use of electronic ID cards in the Election System in Indonesia is a form of legal certainty theory (Buitelaar & Sorel: 2010, pp. 983-989). The characteristics of the rule of law include:

1. Recognition, respect, and protection of human rights, which are rooted in human dignity.
2. The principle of legal certainty applies. The rule of law aims to ensure that legal certainty is manifested in society. Law aims to realize legal certainty and high predictability so that the dynamics of life together in society are 'predictable.' The principles contained in or related to the principle of legal certainty are as follows:
 - a. The principles of legality, constitutionality, and the rule of law;
 - b. The principle of law establishes various sets of regulations on how the government and its officials carry out government actions;
 - c. The principle of non-retroactivity of legislation, before binding law, must first be enacted appropriately and announced;
 - d. The principles of free, independent, impartial, and objective justice, rational, fair, and humane;
 - e. In the non-liquate principle, judges may accept a case because the statutory reason does not exist or is not clear; and
 - f. Protection of human rights must be formulated and guaranteed in the law or constitution.
3. With the enactment of Equality (*Similia Similius* or Equality before the Law), in a state of law, the government may not give special attention to specific people or groups of people or discriminate against certain people or groups.
4. The principle of democracy has a fundamental principle where everyone has the same rights and opportunities to participate in government or influence government actions.
5. The government and officials carry out the mandate as public servants in creating public welfare following the state's objectives.

CONCLUSION

From the discussion above, conclusions can be drawn on the two questions raised, namely relating to the provisions of laws and regulations regarding the storage and management of population data on E-KTP in Indonesia. There is no provision governing the storage and management of population data in E-KTP, both in the Population Administration Law and ITE Law. So far, the data is stored in internal storage managed by The Director-General of Population and Civil Registration of the Ministry of Home Affairs, not in cloud

storage/computing managed by third parties, so the vulnerability to misuse of population data is enormous. So far, the leakage of population data on the E-KTP could be sourced from the state civil apparatus at the Ministry of Home Affairs, or it could also be done by the consortium involved in the E-KTP mega project at that time. In connection with the implementation of regulations regarding the storage and management of population data on E-KTP against the misuse of E-KTP data in legislative elections, presidential elections, and regional head elections in Indonesia, there are inconsistencies and legal gaps in the forms of misuse of population data on the E-KTP.

According to the Population Administration Law, this form of abuse is a criminal act. In contrast, according to the General Election Law, in the context of general elections using false or deliberately falsified population data to increase the votes acquired by one of the pairs of candidates is not a criminal act. Misuse of population data, such as falsification, duplication, and data cloning, is only sanctioned by a reduction of two times the number of votes. The absence of formulation of the form of misuse of population data in the E-KTP, as a criminal act of election accompanied by criminal sanctions, causes every political party, both legislative elections, presidential elections, and regional head elections, especially the simultaneous regional head elections in December 2020, will always be colored with disputes over the vote acquisition results. Such dynamics do not reflect legal certainty in the implementation of a democratic state.

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Political Marketing on Legislative Elections in Indonesia: Case Study in Central Bengkulu

Marketing político en las elecciones legislativas en Indonesia: estudio de caso en el centro de Bengkulu

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ABSTRACT

This study aims to analyze the political marketing strategy used by Indra Utama of the Gerindra party to win the 2019 legislative election in Central Bengkulu, Indonesia. The Lees-Marshment market-oriented party theory is used as the basis for this research. This study focuses on the legislative election campaign period in Central Bengkulu from 2018 to 2019. The results of this study reveal a political marketing communication strategy that has succeeded in achieving its goals. This strategy focuses on dialogical communication to opinion leaders built by legislative candidates in the context of political contestation in rural areas in Indonesia.

Keywords: Political marketing, market-oriented, dialogical campaign, Indonesian election, central Bengkulu.

RESUMEN

Este estudio tiene como objetivo analizar la estrategia de marketing político utilizada por Indra Utama del partido Gerindra para ganar las elecciones legislativas de 2019 en el centro de Bengkulu, Indonesia. La teoría del partido orientada al mercado de Lees-Marshment se utiliza como base para esta investigación. Este estudio se centra en el período de la campaña electoral legislativa en el centro de Bengkulu de 2018 a 2019. Los resultados de este estudio revelan una estrategia de comunicación de marketing político que ha logrado sus objetivos. Esta estrategia se enfoca en la comunicación dialógica a líderes de opinión contruidos por candidatos legislativos, en el contexto de la contienda política en áreas rurales de Indonesia.

Palabras clave: Marketing político, orientada al mercado, campaña dialógica, elecciones indonesias, Bengkulu central

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INTRODUCTION

Democracy is a way to effect regular changes in political power in accordance with applicable regulations and ethical standards in a peaceful manner (Schedler: 2002, pp. 36-50). An election is a means of manifesting those civilized principles of democracy in a government, and general elections are a product of human history in terms of managing sovereignty in the midst of the people (Hyde: 2010, pp. 511-527).

A democratic political system in which government power is gained through general elections is ideal because it is equipped with infrastructures like political parties, parliament, fair laws, and guaranteed protection of civil/human rights (Harmes: 2020, pp. 201-232).

According to Schedler (2002), elections function as:

- 1- procedures for replacing power or routine political positions;
- 2- a mechanism to select leaders;
- 3- peaceful conflict resolution to avoid violence resulting from changes in leadership and articulation of interests; and
- 4- channels to access the societal sphere of power.

Elections become a measure of democracy because they give members of society the opportunity to participate in articulating their attitudes towards the government and their country (Sukma: 2009, pp. 317-336). In the context of elections, candidates for legislative members lead the public for direct involvement in the process of electing the head of state or the executive to the legislative election. Aspinall & Mietzner (2019) explain that community political participation serves political aspiration, so the democratic process requires massive and voluntary public involvement.

In terms of election activities, every candidate must carry out a campaign to seek mass support (Hyde: 2010, pp. 511-527; Umejiaku, 2020). One strategy to win as many votes as possible is political marketing – a series of activities or processes used by political organizations, candidates, and individuals to make, communicate, give, and exchange value promises with voters-consumers, political party stakeholders, and the wider community. They have myriad goals and, in general, look for effective strategies to compete with the challenges of democracy (Aguenane, 2020; Tazri et al.: 2020, pp. 68-76).

mass media is a great force to relay political messages from parties and can change people's perceptions of candidates (Briandana: 2019a, pp. 764-775; Briandana: 2019b, pp. 72-85; Dwityas, Briandana et al.: 2020, pp. 306-314; Razzaq, Maqbool, & Hameed, 2019). Budiarto & Erlita (2020) note that political communication is a way to convey messages to the public to obtain their participation or support; constituents can learn the aspirations of the people in government for the next five years (and which leaders are role models).

Indra Utama was one of the legislative candidates in the 2019 election who was elected as a member of parliament for Central Bengkulu with 1,300 votes –the higher number of votes in the history of the electoral district IV for the Gerindra Party. Indra Utama's strategy and success team is interesting because it differed from those of most legislative candidates. Indra Utama did not have a great IT team or a team of sub-district coordinators and village coordinators. Yet Indra Utama still won the election in Central Bengkulu. Therefore, researchers will analyze the political marketing strategy used in 2019.

Communication Strategy

Littlejohn & Foss (2009) state that communication strategies function to disseminate communicative messages that are informative, persuasive, and systematically instructive to the target to obtain optimal results. According to Rogers (2000), a communication strategy is designed to change human behavior on a larger scale through the exchange of new information. In order to formulate a communication strategy, it is necessary to account for the supporting and inhibiting factors of each component (Dwityas et al.: 2020, pp. 307-316). Macnamara and Gregory (2018) explain the stages of the communication strategy as follows:

- 1- observing problems,
- 2- planning and making programs,
- 3- taking action to communicate, and
- 4- evaluating work programs.

Political Marketing

Marketing, which is used in politics, can help candidates/parties to form ideas about the product they want to make (Waldi et al.: 2018, pp. 18-31). The product can be in the form of issues and work programs derived from problems faced by voters (the community). Jamil & Hesti (2019) explains that the use of a marketing approach in the world of politics is known as political marketing. In political marketing, the emphasis is on the use of marketing to help candidates and political parties to be more efficient and effective in building two-way relationships with constituents and society. This relationship is interpreted very broadly, from physical contact during the campaign period to indirect communication through news coverage in the mass media (Briandana: 2019b, pp. 72-85).

Meanwhile, Harmes (2020) explains that political marketing is different from commercial marketing. Political marketing is not a concept to "sell" political parties or candidates to voters, but a concept that offers how a political party or candidate can create programs that deal with actual problems. Besides that, political marketing is a tactic to maintain a two-way relationship with the public. According to Schedler (2002) that to be successful, a candidate needs to understand the market, namely the voters and their basic needs as well as the aspirations and constituencies that the candidate wants to represent.

It can be concluded that political marketing is the overall objective and strategic actions and tactics taken by political parties or candidates to offer and sell political products to voters (the public). In the process, political marketing is not just political campaigning activities ahead of elections but includes broad political activities in the context of offering political paratai and candidate programs as political products in building images, symbols, and programs related to the public (Aspinall & Mietzner: 2019, pp. 104-118).

Political candidates/parties need a political marketing approach if they do not want to lose support from the voting community (Ahmad & Popa: 2014, pp. 97-125; Budianto & Erlita: 2020, pp. 373-381). According to Kartini & Sulaeman (2018), political marketing is not to sell political parties or candidates to voters in an exploitative fashion but must offer explanations of how a candidate could make programs that deal with actual problems. Indeed, Aspinall & Mietzner (2019) define political marketing as "the party or candidates' use of opinion research and environmental analysis to produce and promote a competitive offering which will help realize organizational aims and satisfy groups of electors in exchange for their votes." It must be continuously performed by a political party/candidate to build trust and their public image (Vitek et al.: 2015, pp. 107-114).

Lilleker & Lees-Marshment (2005) emphasize that political marketing concentrate on the relationship between the political product of an organization and market demand. The Lees-Marshment (2001) model, also known as the Comprehensive Political Marketing (CMP) model, focuses on how parties design their policies in response to market demands (voters). Not only can marketing techniques be used by parties to communicate products, but they also guide how the party should behave in the political market. Lees-Marshment (2001) argues that there are two characteristics of the CMP model:

- 1- applying a marketing approach to all party organizational behavior (not just campaigns and strategies) and
- 2- integrating political science in analysis and marketing concepts.

Market-Oriented Party (MOP)

Lees-Marshment (2001) describes the stages of the market-oriented party (MOP) model. The initial stage is to conduct research to find out what the public wants as voters. The MOP knows its electoral victory also belongs to the consumers who voted (Jamil & Hesti: 2019, pp. 449-453). The results of market research are

used as a basic reference to design political products and establish good voter relations. Several marketing stages are carried out in the MOP model:

Market research through the mass media and data on voters' political trends and behavior.

1- Product design – the party, adapts to the market to design political products.

2- Product adjustment based on factors such as the ability to fulfill promises, internal party reactions, analysis of competition with other parties, and which group will be key to supporting their idea.

3- Implementation – the party implements the MOP model at each internal level.

4- Communication – the party communicates how its platform was designed according to the wishes of the voters.

5- The campaign.

6- The election(s).

7- Delivery – the party realizes its goals in accordance with the promises made during the campaign period.

LITERATURE REVIEW

The market-oriented party (MOP) framework is used to assist researchers in answering research problems and implementing the stages of political marketing strategies.

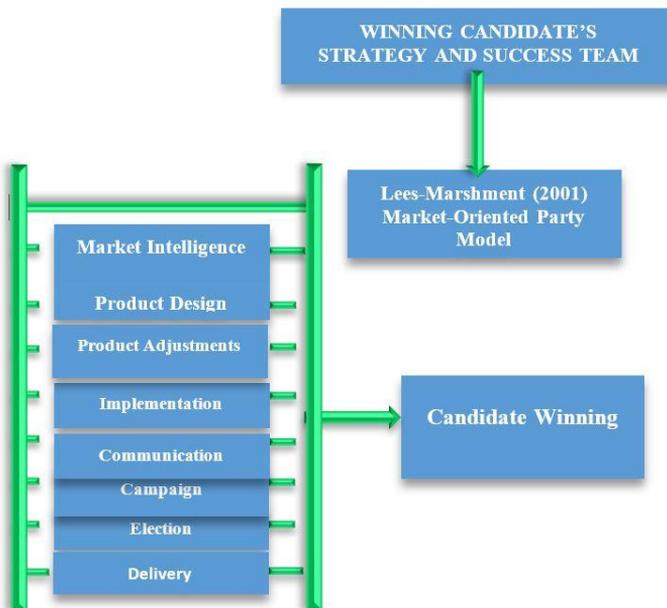


Figure 1. Theoretical Framework

Figure 1 explains that the theoretical framework was used with the aim of getting an idea of how Indra Utama's political marketing was in the 2019 legislative elections for the Central Bengkulu. In this study, the Lees-Marshment (2001) theory is used as the main instrument to obtain data related to political marketing strategies. There were eight stages to win the election in Central Bengkulu.

METHODOLOGY

This study uses a post-positivism paradigm. The post positivistic school views the world as a whole, and behind the fact, there are hidden emotional, feeling, and behavior elements that can be understood, understood, and felt when the researcher mingles in the real atmosphere (Lindlof & Taylor: 2011, pp. 241-281). Postpositivistic demands the union of the research subject with the object under study and its supporting subjects. Researchers choose this paradigm because it guides researchers to collect various realities and categorize them according to the research framework.

The methodology used a case study by adopting the qualitative approach through an in-depth interview. The reason the researcher uses the case study method is that the researcher wants to analyze the political marketing strategy of Indra Utama's election victory.

This snapshot case study focuses on the legislative election campaign period in Central Bengkulu from 23 September 2018 to 13 April 2019 to ascertain find an explanation of what strategies were used by Indra Utama to win. The constructivist paradigm is applied to interview material from the speakers to discover how the political communication was formed (Corbin & Strauss: 2014).

The criteria for informants in this study were those involved in Indra Utama's winning process team. The five informants were 1) Indra Utama, 2) Sudirman, 3) Muhammad Jalil, 4) Haryanto Belgi, and 5) Sultan Belin.

RESULTS

Based on the data obtained from interviews, several approaches were used by the market-oriented party (MOP) for Indra Utama to win the election.

Market Intelligence

When conducting market research before making a program (product), a candidate must first know what the voters (market) want and adjust the program accordingly (Harmes: 2020, pp. 201-232; Mensah: 2016, pp. 61-84). A special section is tasked with determining what voters need and what candidates and political parties should do, so their program fulfills voters' wishes. This can be accomplished by external professional services (e.g., survey agencies or political consultants) or candidates and political parties themselves.

In this context, Indra Utama already had social capital and knew the needs of the community. Before entering the legislative, political world, in 2010 Indra Utama served of the village in Central Bengkulu, and in 2014 he was a PDIP (Partai Demokrasi Indonesia Perjuangan) member of parliament in Central Bengkulu Regency. He conducted market research online and off. Online media included WhatsApp and Facebook (with almost all users on the latter service). The offline activities took the form of going door to door and attending wedding parties and socio-religious events (e.g., religious holidays, recitation, tahlilan). Market intelligence showed that improved infrastructure was the main program that interested the community, especially on the road, where damaged or missing components hamper their daily activities. In this context, Indra Utama interacted with youth groups and community leaders because their average education was high school. Based on their educational background, they could better understand what was being conveyed. Furthermore, Indra Utama also used religious figures in persuasion towards the community. In this context, Religious figures also played an important role in Indra Utama's strategy thanks to their role in society at large.

Product Design

After doing market research, product design is carried out. Product adjustments made at this stage pertaining to party programs (e.g., management, work plans, missions, and visions) and image building activities for candidates (e.g., how to act and speak the public eye).

Mietzner (2014) notes the following three qualities related to the political product:

1. The *party platform* is the main product of a political institution, which outlines its concept, ideological identity, and work program.
2. The *past record* of what has been done by political parties/candidates contributes to the formation of a political product.
3. Finally, the *personal characteristics* of a leader give a political product its image and credibility.

Indra Utama noted in 2019 that in order to make programs align with the wishes of the community, in this case, electoral district IV of Central Bengkulu Regency), societal problems must be observed, and advance communication is key. Sudirman (2019) affirmed that the programs made for Utama's campaign were "really needed by the community" according to which priorities were conveyed to them (i.e., improved infrastructure). Other programs such as "placing local sons and daughters in the field of bureaucracy" were also suggested.

Belgi (2019) states that in order to win this legislative election, there are several programs offered while continuing programs that were still incomplete, such as fighting for social infrastructure, especially in rural villages, placing our local women in the bureaucratic field, and others (Personal Communication).

Product Adjustment

It is occasionally difficult for parties to adjust their platforms; this is why the candidate must be open to the opinions of others. To adhere to the MOP principle, parties/candidates must be dynamic to respect voters' wishes. An existing product can be changed if the results of market investigations show that it is not suitable. Referencing external input to improve political products ultimately minimizes their shortcomings in the eyes of the voters (Baines et al.: 2014, pp. 172-200; Kholisoh & Bylmoreno: 2020, pp. 397-414).

Jalil (2019) notes that Indra Utama is "not the only one who proposes a program to the public; most candidates have the same program." With that said, Indra Utama has an exceptional public image because he carried out his promises when he previously served as a member of the DPRD electoral district (Personal Communication)

Implementation

Implementing MOP is essential for any candidate to attract voter support. However, this activity is admittedly difficult because it is handled carefully within the party. The higher the rate of the proposed change, the greater the effort to gain internal party support and implement these changes (Ramli: 2020; Segesten & Bossetta: 2017, pp. 1625-1643).

Besides adopting a market orientation by making policies that follow public opinion, Lees-Marshment (2004) states that even the prospect of small changes may lead to a kind of "opposition" in the body of the party. This phenomenon has been experienced by the Gerindra Party, but Indra Utama faced no obstacles implementing his program, as it simply continued to address concerns he faced as a politician in the previous period. Lees-Marshment (2001) recommends that party leaders who desire a MOP orientation must heed potential problems and make a number of attempts to respond to them. Moreover, party leaders must ensure that all party elements align with this new orientation in order to accept new political products.

Sudirman (2019) stated that to carry out the programs presented earlier, and this needs to be implemented so that the public is sure that the program made is actually implemented. During the implementation of the campaign, we visit the community, and we gather the community with our ability to advise the community that we will carry out the programs delivered in an earnest step by step, and do not let the community be disappointed because they chose our candidate (Personal Communication).

Communication

Political communication and marketing are a series of processes that require consistency and ambition in their values and programs (Jamil et al., 2019, pp. 181-188; Morissan, 2017, pp. 204-220). Once adopted by an internal committee, a program is communicated by a candidate or party to the public (voters). Communication should be as early as possible and involve all party members. Many parties may change political policies but are late to communicate that to their voters, which impacts the acquisition of votes during elections (Lees-Marshment: 2006, pp. 119-125).

The public (voters) can directly assess the interrelated performance of candidates, party members, and success teams based on the delivery of the information. Communication must be designed effectively to attract people's attention. In order to get more sympathy from the voters, communication occurs when there are community events, weddings, and calamities, etc.

Indra (2019) stated that the process of communication within the parties internal that is then conveyed to the public is the key to success. By carrying out good communication that exists between candidates and party officials and between candidates, officials, and the community, will create conduciveness and cohesiveness within the party's internal so that the people think that the solidarity that is established will add positive values to the Candidates and the parties that carry it (Personal Communication).

Belgi (2019) states to communicate the program to the public so that voters believe in us in many ways, like we can by gathering the community and delivering the program, secondly by going to the community house, through people's parties or individual parties, through taking events. Usually, our team in the villages will contact us when one of their residents gets an accident, and then we will take care of residents who experience the disaster and entertain them such as providing *ustad* to provide advice during the night of *takziah* or help people who experience the disaster (Personal Communication).

Campaign

Slater & Wong (2013) state that marketing concepts can make politics more democratic by increasing the quantity and quality of information flow from voters to parties, opening channels of communication, and making candidates more sensitive and responsive to any segment of voter needs.

Campaign messages will determine an election victory (Simandjuntak: 2012, pp. 99-126). Because there are so many ways to communicate in a democratic society, Ahmad & Popa (2014) note that legislative candidates are formed in a way that will craft a positive image for themselves and their parties.

A pre-campaign activity by Indra Utama came in the form of asking for voters' blessings in the upcoming 2019 election. He also accepted community invitations, attended *mudibah* (*takziah*), went door to door, offered agricultural assistance (e.g., tools, seeds) to farmers, and provided facilities for sports in villages. All of those strategies directly aid the electoral community.

Belgi (2019) stated that Indra Utama's team in the villages would contact the community if one of their residents were in an accident and would take care of residents experiencing distress by providing *ustad* or advice during the night of *takziah* (Personal Communication).

Indra Utama's television campaign effectively improved his reputation because the district IV community has a high level of enthusiasm for television broadcasts. Banners and billboards were installed in strategic places, predominantly offline. Online media efforts were less intense and carried out by a contact person (for WhatsApp) or the candidate himself (Facebook).

Says Haryanto Belgi (2019), "We brand candidates using social media, especially Facebook ... We also create contact persons for [any] input that the community wants to convey to candidates (Personal Communication).

Jailil (2019) reiterated that an effort was made to display photos online of Indra Utama engaged in social activities, mutual cooperation, competitions, and providing assistance for rural sports equipment (Personal Communication).

Election

Political marketing (in this case, the MOP model) designs programs to facilitate voter satisfaction. Candidates use their teams to identify voter needs and design products that match them (Choi: 2007, pp. 326–345). At the stage of the election, candidates and their success teams will optimize the roles of independent supervisors in both regional and central voting as person-in-charge for monitoring the voting process. In an election, the level of vote support determines whether a candidate is successful and is the key to victory. Actions are taken by candidates, parties, and success teams to ensure support reaches the targets set.

“The monitoring process in voting is the key to victory,” according to Sudirman (2019). “[Thanks to] the socialization [in] the community, [supervisors] come to the polling stations in order to cast their votes ... they wait for the vote count results at the polling stations and escort the votes to the court. The goal is to avoid the cheating that will occur.” Past elections have encountered a lot of fraud in the recapitulation of votes from the inadequacy of supervisors (Personal Communication).

Based on the findings, the program made by legislative candidates has been carefully prepared by the party in consideration of voters' needs. This fosters disappointment in the community and ruins the party (Lewis: 2020, pp. 394-413; Paskarina et al.: 2019, pp. 21-42; Waluyo: 2020). Therefore candidates must ensure that the promises and programs made will be implemented properly after the election. They should be realistic, like the infrastructure improvements offered by Indra Utama.

Research on the market-oriented party (MOP) model proves that Indra Utama won the electoral process by following these stages. Because area IV of the Central Bengkulu Regency contains mostly villages, the road to get there is not in good shape. Market intelligence identified that many people complain about poor infrastructure in their area, so Indra Utama proposed repairing infrastructure in accordance with the program of the candidate and the party.

According to Kartini & Sulaeman (2018), the voter segmentation method is based on demographics differentiating political consumers by age, gender, income, education, occupation, and social class. Each category has different opinions of political issues (Paskarina et al.: 2019, pp. 21-42; Waldi et al.: 2018, pp. 18-31). There were specific audiences that the candidate wanted to address, namely, the youth group and religious leaders (Tazri et al.: 2020, pp. 68-76). It was easy for candidates to socialize with junior high and high school students to take part in elections in the hopes that they would invite their families to do the same. Religious figures are figures respected by the community; almost every time there is a problem in the village, religious leaders are consulted (Taufik et al.: 2014, pp. 192).

Indra Utama's weakness was his incomplete organizational structure, but he had the advantage of being known to the public as a friendly, helpful, and trustworthy figure when he served as a member of the gods. Even though other Bengkulu legislative candidates ran on a similar platform, his chances of winning the election were higher compared to other Gerindra candidates.

DISCUSSION

The communication stage of the campaign is crucial, as it relates directly to the voting community (Kurniawati et al.: 2018; Sjahrir et al.: 2013, pp. 342-345; Sukma: 2009, pp. 317-336). Indra Utama prioritized dialogical communication by making lots of friendly visits to ulama, community leaders, and facilitators. He even went door to door to hold discussions. His approach used the regional language of the Rejang tribe, and he paid attention to the religious nuances of Islam. He showed concern for community members, particularly those affected by the disaster, and made a tribute to troubled families. He entertained people and gave lectures with sympathy. The delivery stage is the stage when the elected candidates carry out the programs promised during the campaign. This stage is crucial to maintain public trust in the party so that it will be even easier to gain votes if the candidate runs again in a future election. Indra Utama was a member of the DPRD electoral district I from 2014-2019, where he had a record of fulfilling his promises 70% of the time. This had

a very positive impact on him in the 2019 election when he was once again elected as a member of parliament in Central Bengkulu.

CONCLUSION

In addition to his religious strategy beginning one year before the campaign period, Indra Utama's political marketing successfully implemented all stages of the Lees-Marshment theory and socio-cultural concepts. This research concludes that the key to gaining public sympathy lies in the campaign dialogue in the villages, and that is why the public trusted Indra Utama in the 2019 Central Bengkulu elections.

This research is limited to the political communication strategy of a legislative member candidate who participates in regional political contestation in Indonesia, while the political communication strategy used is based on the concept of Market-Oriented Party. For further studies, it is necessary to explore various political communication strategies with different approaches and also different characteristics of voters so that an understanding of the diversity of political communication strategies in Indonesia can be developed.

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Research Audit Quality and its Impact on an Organization's Reputation

Calidad de la auditoría de investigación y su impacto en la reputación de una organización

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ABSTRACT

The Audit Board of Indonesia (BPK), as an independent audit institution, was mandated by the 1945 Constitution to perform investigative audits to declare state losses. In the process of exercising its authority, BPK encounters issues related to its own organizational reputation. The objective of this research is to identify and examine how the auditor's independence affects the quality of an investigative audit and its effect on the credibility of the BPK. The main finding of the study is that the auditor's independence as a value has a positive impact on the BPK's reputation, which is represented by the quality of investigative audits.

Keywords: Independence, investigative audit, audit quality, organizational reputation, BPK, corruption.

RESUMEN

La Junta de Auditoría de Indonesia (BPK), como institución de auditoría independiente, recibió el mandato de la Constitución de 1945 de realizar auditorías de investigación para declarar pérdidas estatales. En el proceso de ejercer su autoridad, BPK encuentra problemas relacionados con su propia reputación organizacional. El objetivo de esta investigación es identificar y examinar cómo la independencia del auditor afecta la calidad de una auditoría de investigación y su efecto sobre la credibilidad de la BPK. El principal hallazgo del estudio es que la independencia del auditor como valor tiene un impacto positivo en la reputación de BPK, que está representada por la calidad de las auditorías de investigación.

Palabras clave: Independencia, auditoría investigativa, calidad de auditoría, reputación organizacional, BPK, corrupción.

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INTRODUCTION

Investigative audits conducted by the Audit Board of Indonesia (BPK) face challenges in supporting the eradication of corruption in Indonesia. Some of the challenges involve providing accurate and accountable investigative audit reports and sustaining the reputation of the organization as an institution with authority to perform investigative audits to declare state losses. To respond to the emerging challenges, the BPK has been given sufficient capacity. For instance, in Law Number 15 of 2006 concerning the Audit Board of Indonesia, Article 11 Letter C states the authority of the BPK providing expert opinion in the judicial process, in particular regarding state losses resulting from corruption. Moreover, Law Number 15 of 2004 on the Audit of State Financial Management and Accountability provides the BPK with authority to conduct investigative audit procedures to declare state losses. The purpose of the audits is to disclose the existence of fraud and irregularities according to the laws and regulations and to declare the state losses incurred.

The Supreme Court of the Republic of Indonesia continued to acknowledge the BPK's particular authority by issuing the Circular Letter of the Supreme Court (SEMA) Number 4 of 2016, which declared the BPK to be the constitutionally mandated institution to declare state losses resulting from corruption. Since the issuance of the SEMA, the BPK has received a significantly larger number of requests from law enforcement agencies to perform audits to declare state losses. The BPK accepted 510 requests to assess state losses from law enforcement agencies in various regions of Indonesia during the period from 2017 to 2018. Although supported by the Law and the SEMA, the BPK still faces a number of challenges in implementing its authority.

With the granted authority, the BPK is challenged to produce high-quality output. In the context of investigative audits, one of the quality assessments can be undertaken using the accuracy and adequacy of the evidence presented in the audit report to support the state/local losses declared. In addition, the quality of an audit is measured by the ability to provide a firm conviction to the Panel of Judges regarding the state losses occurring as the result of discrepancies from the laws and regulations.

Multiple factors may affect the audit quality. According to Whittington & Pany, (2010), one of the factors that influence the quality of an audit is the specialized auditor. They stated that when an auditor becomes a specialist or an expert in a particular industry, he or she will be able to produce a higher-quality audit than an auditor who is not specialized in the specific industry of the client. This is mainly because a specialized auditor has considerable experience with and a deep understanding of the client's industry. In some cases in which the auditor is not specialized, the quality of the audit might decrease because of the highly biased opinions of the auditor when concluding the audit evidence. Another factor that may affect the audit quality is technology. Supriadi et al., (2019) argued that, with the support of technology, auditors are able to make strategic decisions based on specific devices or systems since they do not rely solely on intuition, experience, and subjectivity factors.

In addition to the challenge of producing quality audit report output, the BPK encounters issues concerning its organizational reputation. There are several cases in which the BPK's credibility has been disputed. One example occurred when the BPK was reported to the Indonesian Police Authority regarding the results of the BPK's investigative audit of the Century Bank. The report stated that the BPK's audit results were considered to be weak and unclear. Iskandar Sitorus of Indonesian Audit Watch (IAW) considered the results of the BPK's investigative audit of the Century Bank to be invalid as it was more of an audit with a specific purpose than an investigative audit. The quality of the audit results was incomplete because the BPK could not infer anyone's guilt in the Century Bank's case. The audit even failed to mention the details of the figures clearly. Another example that cast doubt on the BPK's reputation was the verdict given to the former BPK's Principal Auditor in a bribery case regarding an Unqualified Audit Opinion given to the Ministry of Villages, Development of Disadvantaged Regions, and Transmigration's Financial Report. The BPK's reputation was called into question, even more when the defendant was sentenced to seven years of imprisonment.

Despite being challenged for its reputation and audit quality, independence in performing audits remains a key feature that affects the audit quality and the institution's reputation. (Knechel: 2016, pp. 215-223) stated

that auditors' independence is a factor that strongly influences the quality of investigative audits (Sembiring et al.: 2020; Abubakar and Obansa: 2020; Alam and Shakir: 2019; Bhatti and Akram: 2020). auditors' independence also contributes to the organizational reputation (Truong et al.: 2020). This paper will explore the relationship between auditors' independence, audit quality, and the BPK's reputation.

Based on the background described, the research questions can be formulated as follows:

- 1- How much influence does independence have on the quality of investigative audits?
- 2- How much influence does the quality of investigative audits have on the BPK's reputation?
- 3- How much influence does independence have on the BPK's reputation?
- 4- How much influence does independence have on the BPK's reputation through investigative audit quality?

METHODOLOGY

This research uses descriptive and causal-explanatory methods by performing hypothesis testing. Descriptive methods, according to (Sekaran & Bougie: 2016), are conducted to ascertain and describe the characteristics of variables of interest in a given situation. Meanwhile, causal-explanatory studies, as (Eden et al.: 2020) stated, are conducted to determine whether one or more variables describe the cause or effect of one or more yield variables.

The examination mainly focuses on the influence of independence on the quality of investigative audits and its implications for the BPK's reputation. The variable operationalization is the following:

- 1- Auditors' independence: independence in audit program planning, independence in audit implementation, and independence in reporting.
- 2- Investigative audit quality: using the auditor's competency dimensions, implementation of investigative audits, and the reporting of investigative audits.
- 3- The BPK's reputation: using firm-wide perception dimensions and audit team perception.

This research is conducted in the environment of the Law Enforcement Agency Task Force throughout Indonesia, and the respondents are investigators from the Police of the Republic of Indonesia (Polri), the Attorney General of the Republic of Indonesia (Kejagung), and the Corruption Eradication Commission (KPK) (Sari et al.: 2020, pp. 212-220), who have collaborated in investigating cases through investigative audits conducted by the BPK throughout Indonesia as selected research populations (Sarwono et al.: 2018, pp. 79-89).

The research population is 127 units consisting of 71 task forces in the Police Department, 55 units in the Prosecutor's Office, and one task force in the KPK. Due to the difference in characteristics between one task force and another, the population set out in this study is 94 units composed of 267 investigators. The instruments in this study are questionnaires and the structured question interview.

This study can be classified as survey research, as it uses systematic interviews as a measurement method to collect information. The questions in the interviews were carefully chosen and organized, and posed accurately to each respondent (Eden et al.: 2020). The survey was conducted using questionnaires with differential semantic scale data and measured on the basis of an attitude scale using the semantic approach.

In quantitative research, according to (Sugiyono: 2015), the methods used to analyze the data will involve descriptive statistics and inferential statistics. The research hypotheses will be evaluated following the approach of structural equation modeling (SEM).

RESULTS

Descriptive Statistics Analysis

The variables in this study consist of auditors' independence, the quality of investigative audits, and the organization's (the BPK's) reputation. Based on 267 interviewees' responses, the descriptive statistical analysis provided data on average scores and the response classification for each variable as set out in Table 1. Each variable has total scores and is classified as "very good." The total score for all the variables is 29,570, with an average score of 4,82, and is marked as "very good."

Table (1). Research Variable Score Analysis

Classification	Mean	Σ Score	Variable	No
Very Good	4.79	11.514	Independence	1
Very Good	4.82	11.586	Quality of Investigative Audits	2
Very Good	4.85	6.470	The BPK's Reputation	3
Very Good	4.82	29.570	Total	

Source: Data processing results (2020)

Confirmatory Factor Analysis (CFA)

The model conformity is measured using confirmatory factor analysis (CFA). CFA is carried out to determine the unidimensionality of the indicators that describe a factor or a formed variable. The CFA of each variable is described as follows:

1- Independence Variable (X)

Independence as a variable (X) is measured through three dimensions consisting of nine indicators. The CFA test results using the second-order model of the auditors' independence variable are shown in Figure 1.

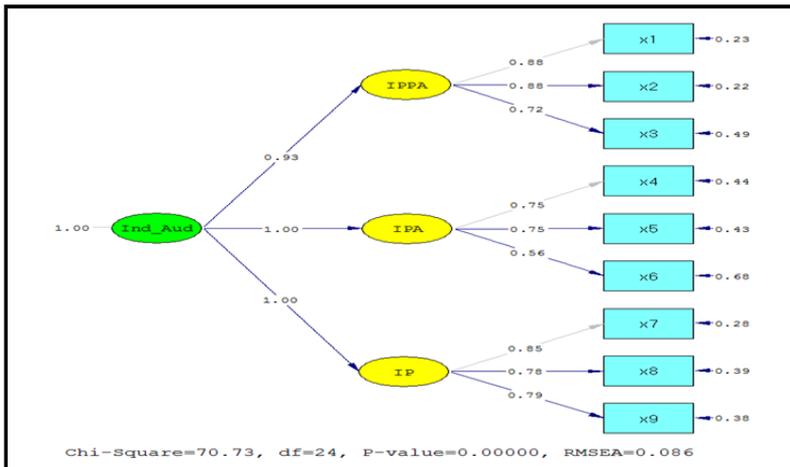


Figure 1. CFA Test of the Independence Variable (Standardized)

According to Figure 1, no dimension has a factor loading value of more than 1. However, the value of the RMSEA is still more than 0.08. Thus, re-specification is necessary. Below are the CFA test results after the re-specification of the independent variable.

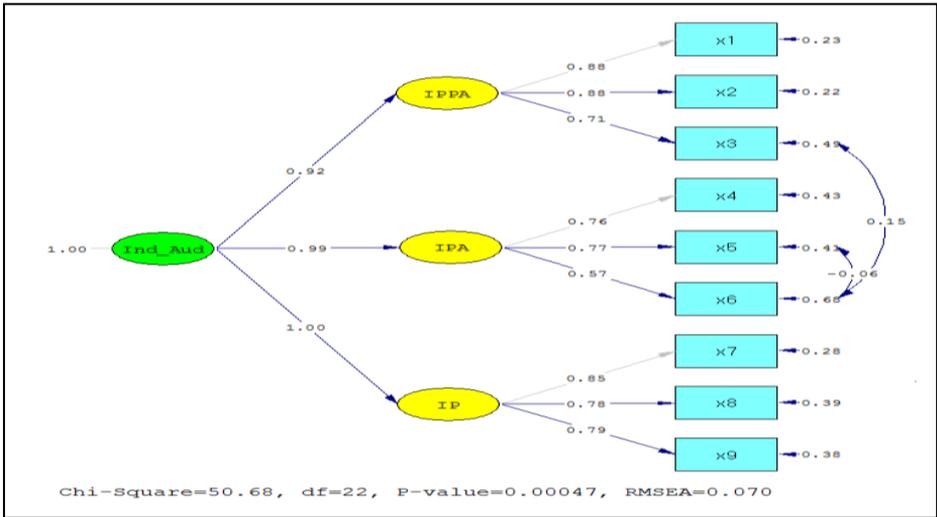


Figure 2. CFA Test of the Re-specification of the Independence Variable (Standardized)

Based on the CFA test results in Figure 2, all the indicators have a standard factor load value of more than 0.5, so it can be concluded that each of these indicators is valid as an independent variable measuring instrument with a value of RMSEA = 0.070 < 0.08. The details of the standard factor load value are as follows:

Table (2). Validity and Reliability Test Results of the Independence Variable Re-specification

Result	VE	CR	ϵ	λ^2	λ	Indicator	Latent Variable
<i>First Order</i>							
Reliable	0.68	0.87	0.23	0.77	0.88	X ₁	Independence on the Audit Program (IPPA)
			0.23	0.77	0.88	X ₂	
			0.50	0.50	0.71	X ₃	
Reliable	0.50	0.75	0.42	0.58	0.76	X ₄	Independence on Investigative Audit (IPA)
			0.41	0.59	0.77	X ₅	
			0.68	0.32	0.57	X ₆	
Reliable	0.65	0.85	0.28	0.72	0.85	X ₇	Independence on Audit Reporting (IP)
			0.39	0.61	0.78	X ₈	
			0.38	0.62	0.79	X ₉	
<i>Second Order</i>							
Reliable	0.94	0.98	0.15	0.85	0.92	IPPA	Independence (Ind_Aud)
			0.02	0.98	0.99	IPA	
			0.00	1.00	1.00	IP	

Source: Data processing results (2020)

Based on the second-order test results of the independent variable, all the dimensions have a factor loading above 0.5; hence, all the dimensions are valid as independence variable measurements. The IAR dimension has the highest factor loading value; consequently, the IAR dimension reflects the strongest degree of independence as a variable. However, the factor loading of the IAP dimension shows the lowest value; therefore, it is the weakest dimension in reflecting independence as a variable.

The CR value is $0.98 > 0.7$, and the VE value is $0.94 > 0.5$; therefore, all the independence dimensions are reliable and consistent in measuring independence as a variable.

1- The Quality of Investigative Audits Variable (Y)

The quality of investigative audits (Y) is measured using three dimensions consisting of nine indicators. The following figure shows the CFA test results using the second-order model of the quality of investigative audits variable.

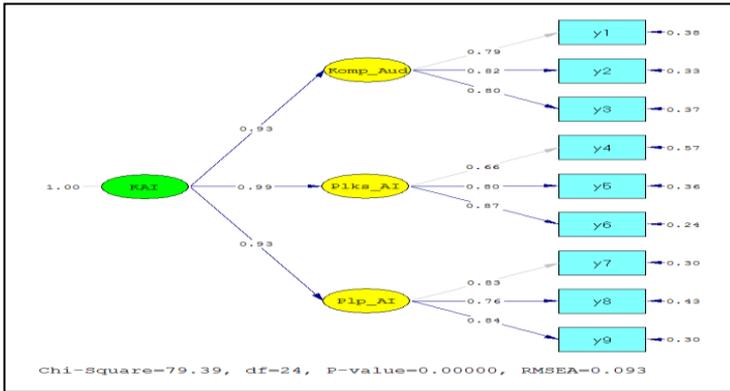


Figure 3. CFA Test of the Quality Variable (Standardized)

Based on the CFA test results shown in Figure 3, all the indicators have a standard factor load value of more than 0.5; however, they have an RMSEA value of $0.093 > 0.08$. Therefore, re-specification of the quality variable (KAI) is required. Below are the CFA test results after the re-specification of the quality variable.

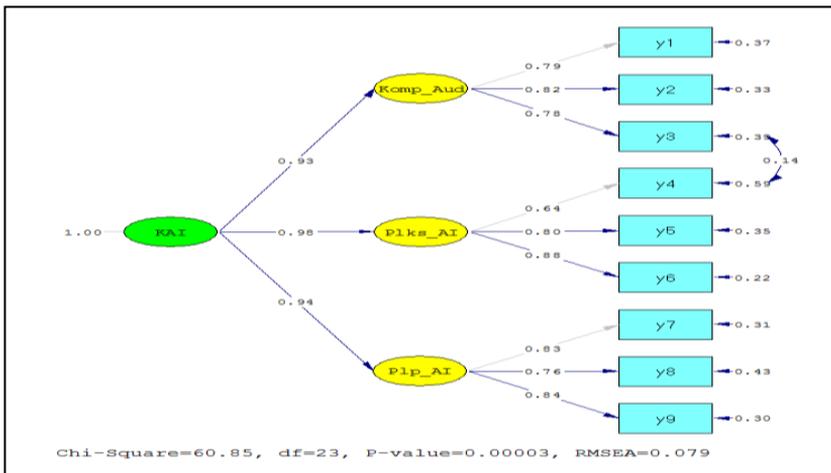


Figure 4. CFA Test of the Respecification of the Quality Variable (Standardized)

The CFA test results in Figure 4 show that all the indicators have a standard factor load value of more than 0.5; hence, each indicator is valid as a measure of the quality (KAI) variable with a value of $RMSEA = 0.079 < 0.08$. The details of the standard factor load value are as follows:

Table (3). Validity and Reliability Test Results of the Re-specification of the Quality Variable

Result	VE	CR	ε	λ^2	λ	Indicator	Latent Variable
<i>First Order</i>							
Reliable	0.63	0.84	0.38	0.62	0.79	Y ₁	Auditor Competences (Komp_Aud)
			0.33	0.67	0.82	Y ₂	
			0.39	0.61	0.78	Y ₃	
Reliable	0.61	0.82	0.59	0.41	0.64	Y ₄	Process of Implementation Investigative Audits (Plks_AI)
			0.36	0.64	0.80	Y ₅	
			0.23	0.77	0.88	Y ₆	
Reliable	0.66	0.85	0.31	0.69	0.83	Y ₇	Reporting of Investigative Audits (Plp_AI)
			0.42	0.58	0.76	Y ₈	
			0.29	0.71	0.84	Y ₉	
<i>Second Order</i>							
Reliable	0.90	0.97	0.14	0.86	0.93	Komp_Aud	Quality of Investigative Audits (KAI)
			0.04	0.96	0.98	Plks_AI	
			0.12	0.88	0.94	Plp_AI	

Source: Data processing results (2020)

Based on Table 3, the first-order results for the AC, PIAA, and RIAR dimensions suggest that all the indicators have a factor loading above 0.5. Therefore, all the indicators are valid for measuring each dimension. All the CR values are above 0.7, and the VE values are above 0.5, meaning that all the indicators are reliable. Furthermore, the results show that all the indicators are consistent in measuring each dimension.

Referring to the second-order test result of the quality variable shown in Table 3, it can be noted that all the dimensions have factor loadings above 0.5; hence, all the dimensions are valid in measuring the quality variable. The PIAA dimension's factor loading has the highest value, so it is the strongest dimension in reflecting the quality variable. However, the lowest value of the factor loadings is that of the AC dimension. Hence, it is the weakest dimension in reflecting the quality variable. The CR value is $0.97 > 0.7$ and the VE value is $0.90 > 0.5$; consequently, all the indicators are reliable.

1- The BPK Reputation Variable (Z)

The organization's reputation variable is measured in two dimensions consisting of five indicators. The following figure is the CFA test result using the second-order model of the reputation variable.

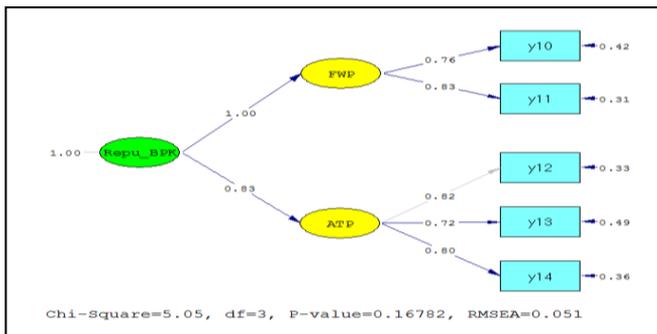


Figure 5. CFA Test of the Reputation Variable (Standardized)

Based on the CFA test results in Figure 5, all the indicators have a standard factor load value greater than 0.5; thus, it can be inferred that each indicator is relevant as a reputation variable. The descriptions of the standard factor load value can be found in the table below.

Table (4). Validity and Reliability Test Results of the Reputation Variable

Result	VE	CR	ϵ	λ^2	λ	Indicator	Latent Variable
<i>First Order</i>							
Reliable	0.63	0.78	0.42	0.58	0.76	Y ₁₀	Firm Wide Perception (FWP)
			0.31	0.69	0.83	Y ₁₁	
Reliable	0.61	0.82	0.33	0.67	0.82	Y ₁₂	Audit Team Perception (ATP)
			0.48	0.52	0.72	Y ₁₃	
			0.36	0.64	0.80	Y ₁₄	
<i>Second Order</i>							
Reliable	0.84	0.92	0.00	1.00	1.00	FWP	Organization's Reputation (Repu_BPK)
			0.31	0.69	0.83	ATP	

Source: Data processing results (2020)

The results in the above table indicate that the first-order results for the FWP and ATP dimensions suggest that all the indicators have a factor loading greater than 0.5. Thus, all the indicators are valid for measuring each dimension. All the CR values are above 0.7, and the VE values are above 0.5. Therefore, all the indicators are reliable. The results also indicate that all the indicators can be used for measuring each dimension.

The second-order test results of the reputation variable, shown in Table 4, suggest that all the dimensions have a factor loading greater than 0.5. Therefore, all the dimensions are valid in measuring the reputation variable. The FWP dimension's factor loading has the highest value; thus, it is the strongest dimension in reflecting the reputation variable. On the other hand, the lowest value of the factor loadings is that of the ATP dimension. Thus, the ATP dimension is the weakest dimension in reflecting the reputation variable. The CR value is $0.92 > 0.7$ and the VE value is $0.84 > 0.5$; consequently, all the indicators are reliable in measuring the organization's reputation variable.

Test Results of the Full Structural Model

The estimated structural model of the relationships between latent variables through the path coefficient test is presented in Table 5.

Table (5). Recapitulation of the Path Coefficient Estimation Results and Statistical Tests

R-square (Simultan.)	T-value	Path	Relationship	Substructure
0.86	6.65	0.34	X → Y	First
0.92	4.39	0.21	X → Z	Second
	7.08	0.66	Y → Z	

Source: Data processing results (2020)

Table 5 indicates that, in the first substructure, the independent variable (X) exerts an influence of 0.86 on the quality of investigational audits (Y). The remaining 0.14 is affected by variables other than the three independent variables. In the second substructure, it can be noted that the independent variable (X) and the quality of investigational audits (Y) exert an influence of 0.92 on the organization's reputation (Z). Therefore, in addition to these variables, there are other variables that affect 0.08 of the reputation variable. From the coefficient value of the path, the most dominant variable influencing the organization's reputation variable (Z)

is the quality of investigative audits (Y), with a path value of 0.66, followed by the independence variable (X), with a path value of 0.21. The statistical test results are then summarized to understand how the exogenous variable independence affects the organization's reputation variable through the quality of investigative audits variable. The results are presented in Table 6 below.

Table (6). Summary of the Statistical Test Results on the Influence of Audit Quality on the Organization's Reputation

Relationship	Direct Influence	Indirect Influence through Y	Total Influence	
			Path	T-Value
X → Z	0.21	0.23	0.44	7.88

Source: Data processing results (2020)

The interpretation of the results is as follows:

1- The coefficient value of independence (X) with the organization's reputation (Z) through the quality of investigative audits (Y) is 0.44 in a positive direction. This suggests that the greater the auditor's independence mediated by the level of the quality of the investigative audit, the better the organization's reputation.

2- Based on the path score, it can be noted that the effect of auditor independence on the organization's reputation through the quality of investigative audits is 0.23 higher than the direct effect of auditor independence on the organization's reputation of 0.21. It can therefore be concluded that the quality of investigative audits is able to improve the auditor's independent relationship with the organization's reputation.

Hypothesis Testing

The hypothesis is tested by t-test statistics, indicating that H_0 is rejected if $t_{value} > 1.96$ or $-t_{value} < -1.96$ for $\alpha = 0.05$ in the 95% confidence interval.

1) Hypothesis 1: Auditor's independence has an influence on the quality of investigative audits

Independence has no influence on the quality of investigative audits	$H_0 : \gamma_{11} = 0$
Independence has a positive influence on the quality of investigative audits	$H_1 : \gamma_{11} \neq 0$

$t_{value} = 6.65$; therefore, H_0 is rejected

Lisrel Result

This result provides significant empirical evidence that independence has a positive influence on the quality of investigative audits. In other words, if the auditor's independence is improved, it will increase the quality of its investigative audits.

2) Hypothesis 2: Auditor's independence has an influence on the BPK's reputation

Independence has no influence on the organization's reputation	$H_0 : \gamma_{12} = 0$
Independence has a positive influence on the organization's reputation	$H_1 : \gamma_{12} \neq 0$

$t_{value} = 4.39$; therefore, H_0 is rejected

Lisrel Result

This result provides substantial empirical evidence that independence has a positive influence on the organization's reputation. In other words, if the auditor's independence is improved, it will increase the organization's reputation.

3) Hypothesis 3: The Quality of Investigative Audits has an influence on the BPK's Reputation

The quality of investigative audits has no influence on the organization's reputation	$H_0 : \beta_{21} = 0$
The quality of investigative audits has a positive influence on the organization's reputation	$H_1 : \beta_{21} \neq 0$

$t_{value} = 7.08$; therefore, H_0 is rejected

Lisrel Result

This research presents strong empirical evidence that the quality of investigative audits has a positive influence on the organization's reputation. In other words, if the quality of investigative audits is improved, the organization's reputation will be improved.

4) Hypothesis 4: Auditors' independence has an influence on the BPK's reputation through investigative audit quality

The auditor's independence has no influence on the organization's reputation through the quality of investigative audits	$H_0 : \gamma_{121} = 0$
The auditor's independence has a positive influence on the organization's reputation through the quality of investigative audits	$H_1 : \gamma_{121} \neq 0$
$t_{value} = 7.88$; therefore, H_0 is rejected	Lisrel Result

This research provides empirical evidence that an auditor's independence has a positive influence on the organization's reputation through the quality of investigative audits.

DISCUSSION

1- The Influence of Auditors' Independence on the Quality of Investigative Audits

The results of this study provide empirical evidence that the auditor's independence contributes to the improvement of the quality of investigative audits. It can also be interpreted as indicating that the quality of investigative audits can be improved by increasing the independence of the auditor.

The IPPA, IPA, and IP dimensions can affect the quality of investigative audits based on the indicators used. The improvement of the investigative audit quality is reflected in the degree of authority that the auditors have in determining alternative techniques, procedures, and alternative procedures to be used in the examination (IPPA), the independence of determining key areas, and carrying out activities in obtaining audit evidence, as well as the freedom of the auditors from personal interests that may impede the implementation of audits (IPA) and the freedom to reveal fraud and its impact as well as the related parties to be disclosed in the audit reporting (IP).

The three dimensions of auditor independence in this study are confirmed to affect the quality of investigative audits. The results of this study correspond to the results of previous studies that have suggested that auditors' independence is one of the factors that influence the quality of investigative audits (Knechel: 2016, pp. 215-223). Therefore, this study confirms that auditors' independence can affect the quality of investigative audits (Ernstberger et al.: 2020, pp. 218-244).

2- The Influence of Auditors' Independence on the Organization's Reputation

The hypothetical test results obtained by testing the significance of the coefficient path in the structural models show that auditors' independence has a positive influence on an organization's reputation. It is reflected by the t_{value} of 4.39, which exceeds the threshold of 1.96 at the significance level of 95%. The findings from this study show that each dimension affects the organization's reputation differently. Based on the level of each standard factor load value, the dimensions that best reflect auditor independence are IP (1), then IPA (0.99), and IPPA (0.92).

The results of this study provide empirical evidence that auditors' independence affects the reputation of the organization. It can also be interpreted as showing that the organization's reputation can be improved by improving each of the auditor's independence dimensions. The IPPA, IPA, and IP dimensions can affect the organization's reputation based on the indicators used. The organization's reputation can be improved by setting out an independent audit program, audit techniques, and audit procedures (IPPA). Furthermore, independence in determining the key areas of examination, obtaining audit evidence, and removing the personal interests that impede auditing can also boost an organization's reputation (IPA). The indicators of the IP dimension, such as independence in disclosing irregularities or fraud, establishing the value of the state loss based on the audit evidence, and having the autonomy to disclose the parties related to fraud, can be utilized to improve the organization's reputation.

The three dimensions of auditors' independence in this study positively affect the reputation of the organization. The results of this study are consistent with the results of previous studies that have indicated that auditors' independence is one of the factors affecting the reputation of the organization (Hohenfels & Quick: 2018, pp. 1-49).

3- The Influence of the Quality of Investigative Audits on the Organization's Reputation

The results of the hypothesis testing of the significance of the path coefficient in the structural model show that the quality of investigative audits has a positive influence on the reputation of the organization. It is reflected by a *t* value of 7.08, exceeding the threshold of 1.96 at the significance level of 95%. The quality of investigative audits has three dimensions: auditor competence (Komp_Aud), the implementation of investigative audits (Plks_AI), and investigative audit reporting (Plpr_AI). Based on the level of each standard factor load value, the dimensions that best reflect the quality of investigative audits are Plks_AI (0.98), Plpr_AI (0.94), and Komp_Aud (0.93) consecutively.

The results of this study provide empirical evidence that the quality of investigative audits affects the organization's reputation. They can also be interpreted as indicating that the organization's reputation can be increased by improving the quality of investigative audits through the implementation of each of their dimensions. The dimensions of auditor competency, implementation of investigative audits, and investigative audit reporting affect the organization's reputation according to the indicators used. Having the certification of expertise in the investigative audit field, improving the ability and experience in carrying out investigative audits (auditor competence), improving the understanding of audit risks, following the accepted standards, organizing infrastructure that supports the performance of investigative audits (implementation of investigative audits), and increasing the number of irregularities, related parties, and their impact (investigative audit reporting) are considered as ways to improve the organization's reputation.

The results of this study are consistent with the previous studies that have pointed out that the quality of investigative audits is one of the factors affecting the reputation of the organization.

The Influence of Independence on the Organization's Reputation through the Quality of Investigative Audits

The hypothetical test results obtained by testing the significance of the coefficient path in the structural models show that auditor independence has a positive influence on the organization's reputation through the quality of investigative audits. In this study, the testing showed both a direct and an indirect influence. The direct effect of auditor independence on the organization's reputation of 0.21 is a smaller value than that of the indirect influence of 0.23.

Auditor independence affects the organization's reputation through the quality of investigative audits, which is reflected through the dimensions of auditor independence and improves the reputation of the organization through the mediation of the quality of investigative audits. It is argued that the auditor's independence can improve the reputation of the organization, which is reflected in the quality of investigative audits. This study shows that auditor independence can affect the organization's reputation through the quality of investigative audits in which the quality of investigative audits acts as an intervening variable.

CONCLUSION

The following conclusions are drawn on the basis of the observations, problem formulations, hypotheses, and research results.

1- The independence of auditors has a direct positive influence on the quality of investigative audits. An increase in the auditor independence level will result in better audit quality. The impact is attributed to the ability of auditors to develop an investigative audit program, determine the audit methodology and procedures, and determine the scope of the investigative audit.

2- Independence has a direct positive impact on the BPK's reputation as an audit institution. The higher the level of independence possessed by the auditor, the better the credibility of the BPK's reputation. This is affected by the extent of independence that the auditor possesses in acting against particular motives that might hinder the audit process, in disclosing fraud, in reporting the value of state losses, and in disclosing the affiliated parties.

3- The quality of investigative audits also exerts a positive impact on BPK's reputation. The increased quality of an investigative audit report will lead to an increased perception of the BPK as a credible audit institution. This effect is attributed to the capacity of the auditor supported by a credential of expertise in the field of investigation, the ability of the auditor to disclose irregularities, and the implications of irregularities.

4- Independence also has a positive impact on the BPK's reputation through the quality of investigative audits. Such an influence is attributed to the auditor obtaining the independence to determine the investigative audit program, methodology, and procedures and the independence to disclose fraud, report the value of state losses and disclose the affiliated parties.

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Implementation and Performance of Accounting Information Systems, Internal Control and Organizational Culture in the Quality of Financial Information

*Implementación y desempeño de sistemas de información contable, control interno y cultura organizacional
en la calidad de la información financiera*

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ABSTRACT

This study uses a survey method, and the sample used as the unit of analysis in this study is the Consolidated Work Unit at the Financial Bureau or the Financial Center at Ministries and State Institutions throughout Indonesia. The data analysis method uses the Structural Equation Modeling (SEM) approach assisted by the LISREL program. The results showed that the Implementation of Accounting Information Systems, the Implementation of Internal Control Systems, and Organizational Culture significantly influence the Quality of Financial Statements and Performance.

Keywords: Information Systems, Internal Control Systems, Organizational Culture, Implication Quality

RESUMEN

Este estudio utiliza un método de encuesta y la muestra utilizada como unidad de análisis es la Unidad de Trabajo Consolidado en la Oficina Financiera o el Centro Financiero en los Ministerios e Instituciones Estatales de Indonesia. El método de análisis de datos utiliza el enfoque de Modelado de ecuaciones estructurales (SEM) asistido por el programa LISREL. Los resultados mostraron que la Implementación de Sistemas de Información Contable, la Implementación de Sistemas de Control Interno y la Cultura Organizacional influyen significativamente en la Calidad de los Estados Financieros y el Desempeño.

Palabras clave: Sistemas de información, sistemas de control interno, cultura organizacional, calidad de implicación

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INTRODUCTION

Presidential Regulation No. 29 of 2014 concerns the Accountability Systems of Government Institutions. Specifically, this regulation regulates how government institutions report their performance in accordance with the provisions of the applicable laws and regulations. With this regulation, the measurement and reporting of the performance of government institutions can be performed in a more systematic and structured manner.

In practice, the performance measurement system in Indonesian government institutions has not been implemented properly. In 2010, out of all local governments, only nine provinces and five regencies or cities received B (Good) scores. In 2012, however, this condition experienced a decline in which only two districts received B (Good) scores, namely Sukabumi and Sleman. In 2015, Kemenpan RB reported that the performance of government institutions was still inefficient. This is evident from the results of the evaluation with a low predicate of 77 Ministries/Institutions (K/L), there are no K/L who received an AA value, 4 K/L received an A value, 21 K/L received a BB value, 36 K/L received a B value, and 16 K/L received a CC value. This condition was seen in 2016, which indicates that the K/L has neither fully nor optimally implemented its functions (Atkinson & McCrindell: 1997, pp. 20-22; Coyle: 2018; Ong et al.: 2009, pp. 397-403; Din et al., 2021, pp. 1, 10).

In addition, an Unqualified Opinion (WTP) from an institution cannot guarantee that the institution is free from corruption. There are many corruption cases involving officials from institutions that obtain WTP. However, financial reports remain an important factor that becomes the path to an orderly and transparent administration of state financial management.

The relationship between reporting quality and organizational performance has been investigated by several researchers, for example, Biddle, Hilary, & Verdi (2009); Ferrero & Martínez (2014); Mulyani, Hassan, & Anugrah (2016), who said that companies with better quality financial statements have good performance. Lev & Thiagarajan (1993) state that accounting plays a vital role in promoting the accountability, efficiency, and effectiveness of public services. The quality of information will improve the quality of management in seeing changes around the organization so as to respond to these changes quickly and accurately (Biddle et al.: 2009, pp. 112-131; Lev & Thiagarajan: 1993, pp. 190-215; Martínez-Ferrero: 2014, pp.49-88; Mulyani et al.: 2016, pp. 552-560).

One important factor that can affect the quality of financial reporting is the accounting information system. The existence of an information system (application/software) will facilitate and reduce the level of errors in the preparation of financial statements. This information system can minimize the risk of typos, miscounting, misclassification of accounts, and other errors so as to present information in financial statements more accurately and validly (Kewo & Afiah: 2017, pp. 1-12; Ribeiro & Prataviera: 2014, pp. 651-660).

The next factor that can affect the quality of financial reporting is an internal control system. This is because the internal control system is a procedure or system designed to control, supervise, and direct the organization in order to achieve a goal. This is supported by Altamuro, Lynne, & Beatty (2010) and the opinion of Humbul Kristiawan, Deloitte's international consulting office partner (2016), who argues that the reliability of internal control has a significant impact on the quality of financial statements and suggests that the Government establish a Task Force to aid the Internal Control of Financial Statements (Altamuro & Beatty: 2010, pp. 58-74; Isaac et al.: 2018, pp. 60-78; Sari et al.: 2017, pp. 157-166).

The next factor that influences the quality of financial statements is organizational culture. Organizational culture is a pattern of basic assumptions that are shared and learned through problem-solving in the form of internal adaptation and integration; additionally, it can be taught to new members. Djanegara (2016) and Mulyani and Ratifah (2015) both documented that organizational culture is one of the most important factors in supporting an organization to produce quality financial reporting; this indicates that good organizational culture can result in the availability of timely, accurate information that is both comparable and reliable. The effect of the implementation of internal control systems, accounting information systems, and organizational culture on the quality of financial reporting is expected to improve the performance of government institutions (Zulifqar et al., 2020, pp. 665-675; Simkin et al.: 2014). Despite this, the relationship of these three factors to organizational performance is too distant. Therefore this study uses the quality of institutional reports as an intervening variable. The reason for this is because when someone wants to assess the performance of an agency, the tool used as the basis for evaluation is financial statements. A good financial report is supported

by the implementation of the government's internal control system, the implementation of the accounting information system, and organizational culture; specifically, the good work culture of the members of the organization is expected to be proven by the existence of this research (Adrian-Cosmin: 2015, pp. 1-12; Gavrea et al.: 2011, pp. 1-12; Martínez-Ferrero: 2014, pp. 49-88; Rotberg: 2016).

LITERATURE REVIEW

Agency Theory

Jensen and Meckling (1976) define agency relationships as contracts where one or more people (principal) involve another person (agent) to perform services on their behalf, which includes the delegation of authority over decision making to agents (Jensen & Meckling: 1976, pp. 305-360).

A principal-agent framework is a promising approach through which to analyze public policy commitments because its creation and implementation involve contractual issues related to information asymmetry, moral hazard, bounded rationality, and adverse selection (Eisenhardt: 1989, pp. 57-74).

Accounting Information System

The accounting information systems put forward by Bagranoff, Simkin, & Norman (2014) mean that an accounting information system is a collection of data and processing procedures that create information that users need. Accounting information systems are a set of components that collect accounting data, store them for future use, and process them for end-users (Edwita et al.: 2017, pp. 285-290; Stair & Reynolds: 2020; Simkin et al.: 2014).

It can subsequently be concluded that the Implementation of Accounting Information Systems is a series of manual and computerized procedures ranging from data collection, recording, and summarizing to report financial positions and operations at the State Ministry/Institution.

Government Internal Control System

The definition of internal control can be understood as an integral process that is influenced by the management and personnel of the entity and is designed to overcome risks and to provide reasonable assurance that pursuing the entity's mission and achieving the objectives of carrying out operations that are orderly, ethical, economical, efficient, and effective and that fulfill accountability obligations comply with applicable laws and regulations, in addition to safeguarding resources against loss, misuse and damage (Benedek et al.: 2014, pp. 290-296; Sari et al.: 2017, pp. 157-166).

Internal control systems have a crucial role in realizing financial accountability. Weak financial systems in government institutions occur because of weak design and implementation of internal control systems. The internal control system has a role in ensuring that in operational and financial management activities, public sector institutions carry out their activities economically, efficiently, effectively, and in accordance with regulations (Dewi et al.: 2019, pp. 1373-1384; Edwita et al.: 2017, pp. 285-290).

Organizational Culture

Organizational culture is reflected in something that is valued, the dominant leadership style, language and symbols, procedures and routines, and the definition of success that makes the organization unique. Furthermore, the definition of organizational culture, according to Deshpande, John, & Frederick (1993), is mutually agreed with rules, norms, and values that shape employee attitudes and behavior (Deshpandé et al.: 1993, pp. 23-37).

Based on the aforementioned definitions, the organizational culture reflects the rules, norms, and values applied in an organization manifested in the form of work spirit, working to achieve the agreed-upon organizational goals (Elsbach & Stigliani: 2018, pp. 2274-2306; Rotberg: 2016).

Quality of Financial Reporting

Financial reporting is a process that starts from a transaction/event, then selects an accounting policy, then implements that policy. Financial reporting also involves estimation and consideration, as well as the disclosure of transactions, events, policies, and balances that have been made.

Furthermore, the role of the quality of financial reporting is crucial because this report becomes procedures, organizers, equipment, and other elements to realize the accounting function in an organization from the start of a transaction/event, then selects accounting policies, then applies the policy to financial reporting in government organizations (Chen et al.: 2010, pp. 233-259; Muda et al.: 2018; Ribeiro & Prativiera: 2014, pp. 651-660).

Performance

Performance is a Figure of the level of achievement of the implementation of tasks in an organization in an effort to realize its goals, objectives, mission, and vision.

The concept of performance can fundamentally be seen from two aspects, namely, the performance of employees (individuals) and organizational performance. Employee performance is the work of individuals in an organization, while organizational performance is the totality of the work achieved by an organization (Abubakar and Obansa, 2020).

This performance is an illustration of the level of achievement of the performance of tasks completed by all employees in an organization or government institution. Improving performance in an organization or government institution is the goal or target to be achieved by organizations and government agencies in maximizing an activity (Gavrea et al.: 2011, pp. 1-12; Mariani et al.: 2017).

HYPOTHESIS DEVELOPMENT

The Influence of Government Internal Control Systems on Reporting Quality

Internal control is designed to achieve the objectives of the reliability of financial reporting, as per Moeller (2011) and Messier (2008). Additionally, the research conducted by Karamanou & Nishiotis (2009) identified that internal control determines the quality of corporate financial reporting. Furthermore, internal control has a significant impact on the reliability of financial reporting. When companies face internal control problems, governance mechanisms encourage management to take corrective actions to correct these problems and ensure the reliability of reported financial information (Benedek et al.: 2014, pp. 290-296; Mariani et al.: 2017, pp. 49-88; Muda et al.: 2018).

H1: Government internal control systems affect the quality of reporting.

The Influence of Accounting Information Systems on Reporting Quality

Accounting information systems greatly contribute to preparing various reports, including financial and supervisory reports, as well as compiling expenditure management systems.

Accounting information systems can facilitate an institution's financial reporting process because the management of data into accounting information can be done through the system so that it can reduce the risk of recording errors; this will then result in the information presented and disclosed in financial statements increasing in quality and reducing the possibility of material misstatement (Sari et al.: 2017, pp. 157-166; Simkin et al.: 2014; Stair & Reynolds: 2020).

H2: Accounting information systems affect the quality of reporting.

The Influence of Organizational Culture on Reporting Quality

Organizational culture has become an important factor in the quality of corporate financial reporting because organizational culture can shape how companies' management and employees behave.

Garrett, Hoitash, & Prawitt (2014) and Uwajumogu et al. (2019) found that an increased concentration of companies and external auditors had a positive effect on disclosure, while the intensity of reporting and the culture of the external organization had a negative effect on disclosure (Garrett et al.: 2014, pp. 1087-1125; Rotberg: 2016).

H3: Organizational culture influences the quality of reporting.

The Influence of Government Internal Control Systems on the Performance of Ministries/Institutions

Internal control provides an independent assessment of the quality of managerial performance in carrying out the responsibilities given. Fadzil & Haron (nd) state that an effective internal control system is in fact related to the success of the organization in achieving its targets and objectives because of the existence of effective internal control, thus suggesting that an organization should regularly review the reliability and integrity of financial information (Fadzil et al.: 2005; Sari et al.: 2017, pp. 157-166).

H4: Government internal control systems influence the performance of ministries/institutions.

The Influence of Accounting Information Systems on the Performance of Ministries/Institutions

In the government sector, the use of Information Technology (IT) has assisted the government in modernizing administration in the fields of accounting, finance, project management, inventory control, and counter service operations. Damanpour & Gopalakrishnan (2001) revealed that companies would only achieve high performance when they are able to carry out technological development. Moreover, Cascarino (2007) states that the implementation of both government accounting systems and regional financial management affects the internal control function ((Maria, 2020; Mehboob & Othman, 2020).

H5: Accounting information systems affect the performance of ministries/institutions.

The Influence of Organizational Culture on the Performance of Ministries/Institutions

The relationship between culture and company performance is that the company culture becomes a social control system in the company so that employees have a relatively similar culture. With a relatively similar culture being expected to have an impact on the behavior and mindset of other employees, ultimately, the company's goals will be achieved. Harrison & McKinnon (1986) found that leadership culture positively influences company selection decisions. Houqe, van Zijl, Dunstan, & Karim (2012) document the positive influence of IFRS implementation and investor protection on earnings quality (Rotberg: 2016).

H6: Organizational culture influences the performance of ministries/institutions.

The Influence of Reporting Quality on the Performance of Ministries/Institutions

Good quality financial reporting can reduce the risk of information imperfections among users of financial statements or information asymmetries. Mediocre accounting functions at the accounting entity are also the cause of late submissions of the SPJ report to the reporting entity, so that reporting on the reporting entity is not timely. Consequently, the financial statements that should be presented at regular intervals to show changes in the state of the entity are similarly inopportune (Martinez-Ferrero: 2014, pp.49-88; Muda et al.: 2018).

H7: The quality of reporting affects the performance of ministries/institutions.

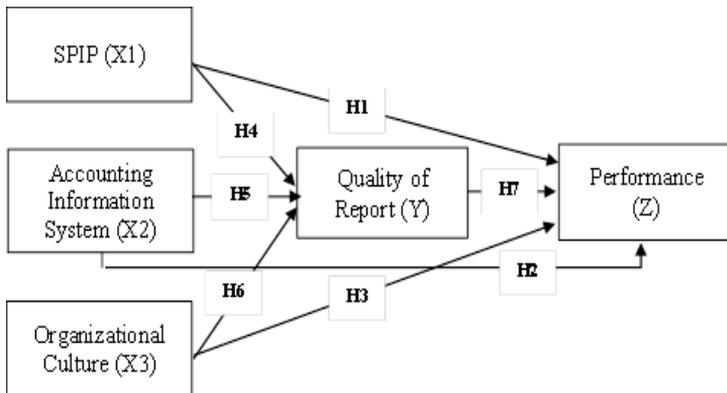


Figure 1. Framework of Thinking

METHODOLOGY

Research methods

This research uses descriptive and causal-explanatory methods by testing hypotheses. In this study, researchers attempted to examine the effect of the Implementation of Accounting Information Systems (AIS), Internal Control Systems (SPIP), Organizational Culture, and the Quality of Financial Reporting and Performance.

Population and Sample

In this study, the target population was 87 ministries and institutions throughout Indonesia.

Data Collection Technique

Data collected in this study consisted of both primary and secondary data. Primary data is data or information collected by researchers through an instrument in the form of a closed questionnaire addressed to respondents. On the other hand, secondary data in this study are data or information obtained from interviews, gathering documents on the implementation of accrual accounting implementation, and the results of group discussions to deepen the analysis in explaining the conclusions of the research results.

Analytical Methods

The analytical method used in research uses quantitative concepts. This research hypothesis will then be tested using the Structural Equation Modeling (SEM) approach with the help of the Lisrel application. This SEM has more ability when compared to regression analysis and path analysis. SEM can simultaneously analyze the relationship between variables or what we know as path analysis and also confirm that the indicators used are appropriate in explaining the variables, which is then known as confirmatory factor analysis (CFA).

RESULTS

Characteristics of Respondent Profiles

The demographics of respondents obtained in this study can be seen in the following table.

Table (1). Characteristics of Respondents

Characteristics	Frequency	Percentage
Gender		
Male	31	60.8%
Female	20	39.2%
Age		
<= 25 years	1	2%
26-35 years	5	9.8%
36-45 years	21	41.2%
> 45 years	24	47.1%
Education		
Diploma (D3)	1	2%
Bachelor (S1)	20	39.2%
Master (S2)	28	54.9%
Professor (S3)	2	3.9%
Length of Work		
< 1 year	12	23.5%
1-3 years	25	49.0%
3-5 years	7	13.7%
> 5 years	7	13.7%
Years of Service		
1-5 years	6	11.8%
5-10 years	5	9.8%
> 10 years	40	78.4%

Validity Test

The validity test in this study was calculated by Lisrel, and the results were shown through a factor loading number, where the construct was said to be valid if ≥ 0.50 (Ghozali & Fuad, 2005). The results can be seen in Table 2.

Table (2). Validity Test Results

Variable	Item	SFL > 0.5	Explanation
Implementation of Accounting Information Systems (AIS)	Integrity	0.887	Valid
	Flexibility	0.853	Valid
	Accessibility	0.860	Valid
	Formalization	0.955	Valid
Implementation of the Government Internal Control System (SPIP)	Control environment	0.922	Valid
	Risk assessment	0.798	Valid
	Control activities	0.835	Valid

	Information and communication	0.986	Valid
	Internal control monitoring	0.984	Valid
Organizational Culture (BO)	Individual initiative	0.943	Valid
	Briefing	0.962	Valid
	Endorsement	0.939	Valid
	Control	0.876	Valid
	Communication pattern	0.870	Valid
Quality of Financial Reporting (KPK)	Relevant	0.978	Valid
	On-time	0.899	Valid
	Reliable	0.912	Valid
	Can be compared	0.978	Valid
	Understandable	0.917	Valid
Organizational Performance (KO)	Economic	0.918	Valid
	Efficient	0.892	Valid
	Effective	0.974	Valid

Source: Lisrel, 2020 (processed by the author)

The validity test results contained in Table 2 illustrate the indicators in each variable with standard loading factors > 0.50, meaning that the indicators in this study show their validity as a measuring tool.

Reliability Test

Reliability was assessed by calculating the composite extracted measure and the variant extract. Both are calculated using the formula:

$$\text{Construct Reliability} = \frac{(\sum \text{std loading})^2}{(\sum \text{std loading})^2 + \sum \epsilon_j}$$

$$\text{Variance Extracted} = \frac{\sum \text{std loading}^2}{\sum \text{std loading}^2 + \sum \epsilon_j}$$

The instrument is said to be reliable if it meets $CR \geq 0.70$ and $VE > 0.5$. The test results are as follows

Table (3). Reliability Test Results

Latent Variable	CR >	VE >	Explanation
	0.7	0.5	
Implementation of Accounting Information Systems (AIS)	0.938	0.792	Reliable
Implementation of the Government Internal Control System (SPIP)	0.959	0.825	Reliable
Organizational Culture (BO)	0.964	0.844	Reliable
Quality of Financial Reporting (KPK)	0.973	0.879	Reliable
Organizational Performance (KO)	0.949	0.862	Reliable

Source: Lisrel, 2020 (processed by the author)

As seen in Table 3, all latent variables have CR values > 0.07 and VE > 0.50; thus, the respondents' answers are consistent, and constructs are reliable.

Full Structural Model Test

The results of the overall model fit test are seen in Figure 2.

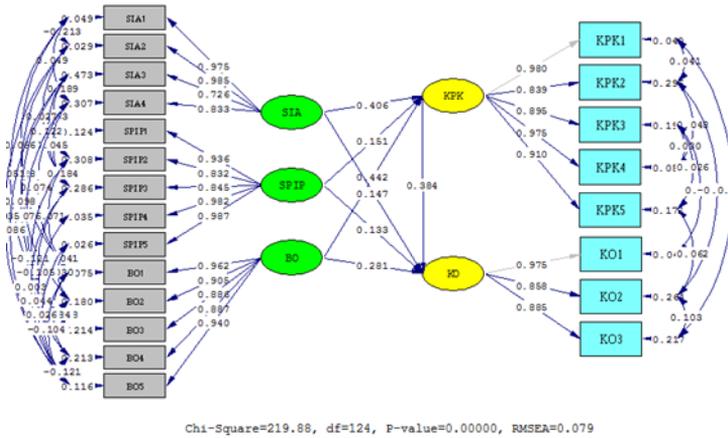


Figure 2.

Structural (standardized) full model results

Figure 2 shows the results of the analysis of the path diagram relationship between the variables visited. Meanwhile, the significance test was based on a tcount of 1.99 at a 5% error rate (one tail). Significance test results for the relationship between variables are as follows.

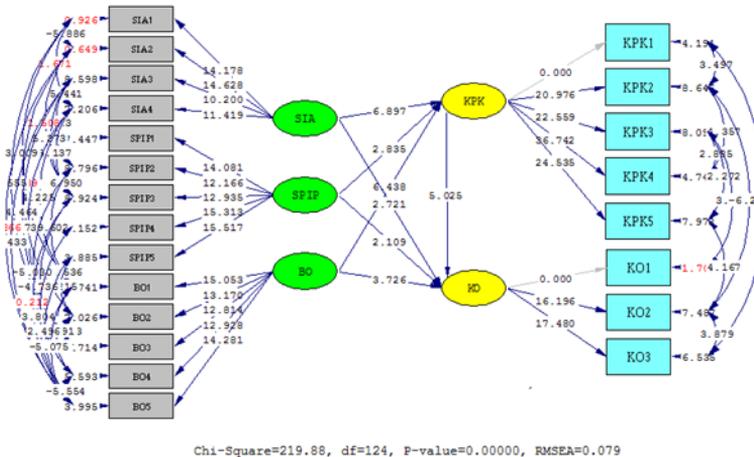


Figure 3. Structural full model results (T-values)

Source: Lisrel, 2020 (processed by the author)

Based on Figure 3, the results of the structural estimation model of the relationship between latent variables through the Path coefficient test are summarized in Table 4.

Table (4). Summary of Path Analysis Results

Correlation	Standardized (Path)	T Value	Conclusion	R Square Partial	R Square Simultan
AIS --> KPK	0.406	6.897	Significant	30.5%	75.7%
SPIP --> KPK	0.151	2.835	Significant	9.8%	
BO --> KPK	0.442	6.438	Significant	35.4%	
AIS --> KO	0.147	2.721	Significant	9.9%	71.3%
SPIP --> KO	0.133	2.109	Significant	8.6%	
BO --> KO	0.281	3.726	Significant	21.8%	
KPK --> KO	0.384	5.025	Significant	31.0%	

DISCUSSION

The Influence of Government Internal Control System (SPIP) on Reporting Quality

Based on testing the hypotheses in Table 4, the tcount is 2.835 and is greater than the table (1.96) at a 5% error rate (one tail), and so H1 is accepted.

It can therefore be concluded that the government's internal control system (SPIP) affects the quality of reporting. The SPIP becomes an integral process between management and entity personnel, who will be able to overcome risks and provide reasonable assurance that pursuing the entity's mission and achieving the objectives of carrying out operations that are orderly, ethical, economical, efficient, and effective and fulfill accountability obligations complies with applicable laws and regulations, as well as safeguards resources against loss, misuse and damage. This will maximize the reliability of financial reporting and compliance with applicable laws and regulations (Muda et al.: 2018; Sari et al.: 2017, pp. 157-166).

The Influence of Accounting Information Systems Against Reporting Quality

Based on testing the hypotheses in Table 4, the tcount is 6.897 and is greater than the table (1.96) at a 5% error rate (one tail), so H2 is accepted.

It can be concluded that the accounting information system affects the quality of reporting. With a good accounting information system, an institution or organization can increase its value by improving quality and efficiency, especially in terms of supply chain efficiency and effectiveness, improving internal control structures, and improving decision making. This means that all manual procedures that enable the generation of errors can be reduced because of the computerized concept of these procedures, ranging from data collection, recording, and summarizing to reporting financial positions and operations at the State Ministry/Institution. With that concept, the information generated in the organization's management regarding the formation and achievement of specific end goals will be relevant (Simkin et al.: 2014; Stair & Reynolds: 2020).

The Influence of Organizational Culture on Reporting Quality

Based on testing the hypotheses in Table 4, the tcount is 6.438 and is greater than the table (1.96) at a 5% error rate (one tail), so H3 is accepted.

This means that organizational culture influences the quality of reporting. In terms of the audit opinion, this culture in relation to financial reporting activities can affect the quality of financial reporting in supporting an organization to produce quality financial reporting. Organizations with good organizational culture can result in the availability of timely, accurate, comparable, and reliable information (Rotberg: 2016).

The Influence of Government Internal Control Systems on the Performance of Ministries/Institutions

Based on testing the hypotheses in Table 4, the tcount is 2.109 and is greater than the table (1.96) at a 5% error rate (one tail), so H4 is accepted.

This result means that the SPIP affects the performance of ministries/institutions. This SPIP, if carried out thoroughly and efficiently within the central government and institution ministries, will have an impact on improving the application of rules in a systematic, structured, and well-documented manner so as to produce maximum performance because it directly results in all employees being required to carry out work in an orderly, controlled manner, as well as employees that are effective and efficient in their respective work environments (Sari et al.: 2017, pp. 157-166).

The Influence of Accounting Information Systems on the Performance of Ministries/Institutions

Based on testing the hypotheses in Table 4, the t-value of 2.721 and is greater than the table (1.96) at a 5% error rate (one tail), so H5 is accepted.

It can be concluded that the accounting information system influences the performance of ministries/institutions. Efforts in implementing a broad government accounting system can provide benefits and convenience for the government in realizing transparency and accountability in financial management so that the implementation of the program of activities is recorded properly and has clear measures in the presentation of financial statements (Edwita et al.: 2017, pp. 285-290; Simkin et al.: 2014).

The Influence of Organizational Culture on Performance of Ministries/Institutions

Based on testing the hypotheses in Table 4, the tcount is 3.726 and is greater than the table (1.96) at a 5% error rate (one tail), so H6 is accepted.

As such, we can determine that organizational culture influences the performance of ministries/institutions. The relationship between culture and company performance is that the company culture becomes a social control system so that employees have a relatively similar culture, with a similar culture expected to have an impact on the behavior and mindset of other employees. In the end, the company's goals will be achieved because the company has succeeded in creating a social control system for its members through a corporate culture (Chalmers et al.: 2017, pp. 831-835).

The Influence of Reporting Quality on the Performance of Ministries/Institutions

Based on testing the hypotheses in Table 4, the calculated value of 5.025 and is greater than the table (1.96) at a 5% error rate (one tail), so H7 is accepted.

The results mean that the quality of reporting affects the performance of ministries/institutions. Financial reporting plays an important role in encouraging the accountability, efficiency, and effectiveness of public services. The quality of reporting will improve the quality of management in seeing changes around the organization so as to respond to these changes quickly and accurately. The same thing is known from IPSASB (2013); this states that the allocation of resources by the government is inadequate if supported by poor quality financial information. A resulting report is a form of accountability of government institutions for the implementation of government carried out (Muda et al.: 2018).

CONCLUSION

Clearly, the SPIP affects the Quality of Reporting. The SPIP has become an integral process between management and entity personnel and will be able to overcome risks and provide reasonable assurance that pursuing the entity's mission and achieving the objectives of carrying out operations that are orderly, ethical, economical, efficient, and effective, as well as fulfilling accountability obligations, complies with the applicable laws and regulations and safeguards resources against loss, misuse, and damage. This will maximize the reliability of financial reporting and compliance with applicable laws and regulations.

Accounting information systems affect the quality of reporting. With a good accounting information system, an institution or organization can increase its value by improving its quality and efficiency, especially in terms of supply chain efficiency and effectiveness; this is in addition to improving both internal control structures and decision making because the existence of an accounting information system can make an institution's financial reporting process easier and faster.

Organizational culture influences the quality of reporting. In the quality of financial reporting, organizational culture becomes an important factor because it can shape how management and employees behave. The management and employees of an entity become an important factor in the financial reporting process because the financial statements are made by the company's management, who also determine the information disclosed in such statements.

The SPIP influences the performance of ministries/institutions. The SPIP is one of the methods adopted by the government in formulating methods to improve the internal control system so that the implementation of government activities can be carried out effectively, efficiently, transparently, and accountably through the development of internal control culture.

The accounting information system influences the performance of ministries/institutions. To that end, efforts in implementing a broad government accounting system can provide benefits and convenience for the government in realizing transparency and accountability in financial management so that the implementation of the program of activities is recorded properly and has clear measurements in the presentation of financial statements.

Organizational culture influences the performance of ministries/institutions. The company's objectives will be achieved because the company has succeeded in creating a system of social control of its members through corporate culture. Another benefit thereof is that good organizational culture can create good employee performance because of the availability of timely, accurate, comparable, and reliable information.

The quality of reporting affects the performance of ministries/institutions. To reduce information asymmetry and increase institution accountability, government institutions are required to submit accountability reports that contain the achievement of the performance of management activities carried out; this will also impact financial reporting that encourages accountability, efficiency, and effectiveness of public services.

Furthermore, the SPIP indirectly influences Organizational Performance through the Quality of Financial Reporting. Internal control systems are a procedure or system designed to control, supervise, and direct the organization in order to achieve a goal. The system can be used by management to plan and control the company's operations, help provide reliable accounting information for financial statements, and ensure compliance with applicable laws and regulations. Therefore, effective internal control can ensure that the activities of the entity are carried out in accordance with statutory provisions and affect the resulting performance.

Accounting Information Systems have an indirect effect on Organizational Performance through Financial Reporting Quality. AIS can be a parameter for measuring and reporting government finances, which is a starting point in evaluating the performance of Ministries/Institutions that is more systematic and structured. The implementation of accounting information systems can also help reduce the errors caused by the

negligence and inability of a person to prepare financial statements so that they can more accurately and validly present information. Valid information will result in unbiased decision-making and optimize performance.

Organizational Culture indirectly influences Organizational Performance through the Quality of Financial Reporting. The hope to be achieved from the existence of a good organizational culture is to make the process efficient. This can affect budget savings from the efficiency of this process so that later it can become evidence that the Ministry is very careful in managing public finances and producing quality financial reporting. Efficiency as an instrument, which we have considered normative, can have an extraordinary impact on improving institution performance.

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Ulama vs. a Businessman, Which One is More Popular for Raising Electability in Presidential Elections?

Ulama vs un empresario, ¿cuál es más popular para aumentar la elegibilidad en las elecciones presidenciales?

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ABSTRACT

This study aims to analyze the popularity between a famous ulama and a businessman towards an Indonesian leader's election. This study uses secondary data from Goggle trends and captures the statistic result using snipping tools. The sample of this study is divided in two groups, the supporters and the presidential candidates. The results shows that popularity points out positive issues about Jokowi as the incumbent is higher than his negative issues while positive issue about Prabowo as challenger is lower than the negative issues. It can be concluded that the politicization of religion still has a big impact on attracting voters rather than the negative issues of presidential candidates.

Keywords: Challenger, incumbent, presidential election, religion.

RESUMEN

Este estudio tiene como objetivo analizar la popularidad entre un famoso ulama y un hombre de negocios hacia la elección del líder indonesio. Este estudio utiliza datos secundarios de las tendencias de Goggle y captura el resultado estadístico mediante herramientas de recorte. La muestra de este estudio se divide en dos, los simpatizantes y los candidatos presidenciales. El resultado muestra que los puntos de popularidad del problema positivo sobre Jokowi como titular son más altos que sus problemas negativos, mientras que el problema positivo sobre Prabowo como retador es menor que el problema negativo. Se puede concluir que la politicización de la religión todavía tiene un gran impacto para atraer votantes más que el tema negativo de los candidatos presidenciales.

Palabras clave: Desafiante, titular, elección presidencial, religión.

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INTRODUCTION

The presidential election is part of democracy in each country. The election decides who will be the next leader in a certain country by the voters. Indonesia, as one of the countries that use the democratic system, also holds a presidential election every five years. All of the residents of Indonesia are free to vote for their candidates and, under the protection of the law from any pressure or restrictions to direct the voters to one of the candidates. Indonesia applies the principle of free democracy in politics after undergoing dictatorship for 32 years. After 32 years under the dictatorship that ended in 1998, Indonesian people perceive that democracy is the system that should be implemented fully without pressure from the government. Dictatorship defies the principle of democracy that the highest power is in the hands of the people, not the government or president (Borah: 2016, pp. 326-338).

Democracy is currently supported as an indicator of a country's political development. Democracy occupies a vital position concerning the distribution of power in a country. Indonesia's governmental system is generally based on the concepts and principles of "Trias Politica," with state power obtained from the people must also be used for the welfare and prosperity of the people. Montesquieu stated that trias politica means political power in a country can be separated into three different positions, which executive or law enforcer, legislative (and judiciary or supervisor of law enforcement (Susanto: 2019, pp. 139-158).

Trias Politica becomes very important to be taken into account because historical facts record that government power (executive) is so large that it is unable to form an equal right and civilized society. Moreover, the absolute power of government often leads to violations of human rights. Express an opinion is a right for every citizen guaranteed by the 1945 Constitution; even the right to freedom of opinion occupies the highest position in the principles of democracy and liberalization. But the rights in expressing opinion still have corridors or legal restrictions so that there will be no friction in society caused by the freedom of speech. The right to freedom in expressing an opinion should not violate the rights of others, because basically, every citizen has the right to freedom of opinion in the same position (Curini & Pinto: 2016, pp. 184-197).

In Indonesia, the implementation of the presidential election was also followed by the general election to vote for the house of the representative member in local and central government. Each candidate, whether presidential nor the house of representatives, always have their own supporters. Thus, each candidate formed a winning team to build the best strategy for gaining as many voters as they can. Indeed, not only the sportsmanlike what legal competition commonly does but also black campaign to take down the reputation of the competitors (Lim: 2013, pp. 636-657). In Indonesia, where the issue of religion becomes sensitive becomes the ammunition of the winning team of each candidate to attack. The emerge of the digital era that allows society to give their speech across the globe creates the buzzers or content makers to influence society to create alternate beliefs or new truths about certain candidates (Bol: 2016, pp. 93-104).

Influencers and buzzers became the same important as the winning team on the general plus presidential election in Indonesia. They whether can either destroy or build a sudden reputation in social media so fast that society cannot realize the turn of tides. In 2019, Jokowi used Erick Thohir as his official winning team leader, while Prabowo emphasizes his team on Rizieq Shihab. Rizieq uses propaganda of religion as a weapon to gain massive voters as well, while Erick uses economic development data as the ammunition. Besides legal movement, both candidates also use informal ways such as buzzers to maintain their voters so that there are no swing voters created (Adi et al.: 2019, pp. 411-416). Based on that background, this study aims to analyze the comparison between rizieq and their popularity toward the issue of their candidates on the internet. The practical implication of this study is hoped to become insight for the society that politics is just a game of winning the throne or authority, not solely for the sake of right idealism.

METHODOLOGY

This study uses a quantitative method in researching the data. This study uses secondary data statistics about the trends in Google. A survey is used because the data is easy to be gathered and also cost-saving. Moreover, the advancement of digital technology creates opportunities to survey for free (Wardhana: 2020, pp. 35–42). This study gathers the data through Google trends because it can provide free samples with specific clusters and genres suitable for the designed purpose of the research (Irindayanti et al.: 2018, pp. 47–64).

This study uses simple random sampling to gather the data. The sample of the study is the users of Google from Indonesia in the range of time started on the first of January to the 27th of June 2019. The reason why this study picks that range of time because the first presidential candidates' debate is in January, followed by the next debates until the fifth time on 13 of April 2019. Moreover, the disputes over the voting result that was settled by the constitutional court until the decision on 27 June 2019 causes massive disruption and chaos over the country. The chaos is not only in the real-world that led many victims but also in social media that attacked other ethnicities with racial issues and religion. The traffic of the internet at that length of time is boiled and can lead to any chaos with just a single provoke (Irindayanti et al., 2018).

The inclusion criteria of the sample are based on the keywords that are become trending searches in google. Those keywords are "Muhammad Riziek Shihab" and "Erick thohir," which represent the winning team of two presidential candidates. Then some keywords are separated into two categories, positive issue and negative issue. Positive issues include "Pembangunan infrastruktur" means "infrastructure building" for Jokowi, and "president ijtima ulama" means "president of the result of a forum of ulama". Negative issues include "antek asing" means "foreign henchman" and "antek PKI" means "henchman of the communist party" for Jokowi, while Prabowo are "khilafah" means "Islamic governance system", "ijtima ulama" means "forum of ulama", and "OK' OCE" as the program of entrepreneurship led by Sandiaga Uno. The data are gathered from 34 provinces of Indonesia (Borah: 2016, pp. 326-338).

This study uses popularity points of each trend that is represented by keywords, started from 0-100. Popularity points itself is based on the number of how many internet users search for information related to certain keywords using google. The popularity point is divided into each country and a certain range of time (Wardhana: 2020, pp. 35–42). But zero points do not mean that there are no internet users search for the desired information, but simply only a very small number of users search that. The data will be analyzed using causal interpretation analysis to relate the data with the actual event to analyze if there are a cause and effect relationship (Pussymanov et al.: 2018, pp. 824–837; Leung: 2019, pp. 15–27).

RESULTS

Indonesia held a presidential election along with the general election to vote for the house of representatives, as well as the president and vice president. In 2019, the political scope of the election was different from the previous presidential election in 2014, which emphasizes the negative side of both candidates. In 2014, both Prabowo and Jokowi were the new figures in the election. But the issue of the rise of the new Order created enough fear in society to avoid choosing Prabowo, while there is still no significant defective report from Jokowi's track record (Wardhana: 2020, pp. 35–42). In 2019, the nuance of political issues shifted into the problem of religion and race. Jokowi issued like to oppress Muslim society, while Prabowo issued to get involved with radicalism.

Such an issue is started by the case of blasphemy and led to public resistance by the founder of the Indonesia Ulama Front, Muhammad Riziek Shihab, which later gain massive support from any Muslims across Indonesia. He becomes the key figure to support Prabowo as a candidate, using the issue of Muslim society in Indonesia (Winarni et al.: 2020, pp. 22-46). Jokowi uses Erick Thohir, a young entrepreneur with

international scale companies, as a key figure to support him. While Rizieq uses the issue of religion, Erick uses the issue of Jokowi's achievement in developing the country's infrastructure (Negara & Ramayandi: 2020, pp. 1–21).

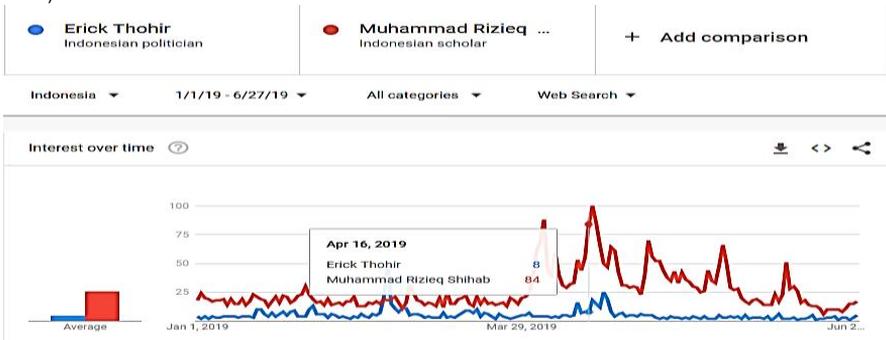


Figure 1. Popularity point between trends of “rizieq shihab” and “erick thohir”

The figure above shows that the trends of Muhammad Rizieq Shihab are higher than Erick thohir. The popularity points of rizeq reached their peak in April 2019 in 84 points, leaving Erick far behind, which is only 8 points. The figure above also shows that the average popularity points of Rizieq are higher than Erick. The graph itself can be influenced by a certain event that triggers the popularity points to increase.

One of the reasons because Rizieq Shihab is famous four years later due to his action during the governor election in Jakarta as a capital city. One of the reasons because Rizieq is widely known by Indonesian people than Erick thohir that is only exclusively known by big businessmen before joining the winning team. Rizieq is popular since the issue of blasphemy by former governor of Jakarta, Ahok, that he as the leader of Islamic supporter front or FPI, gathers massive Muslim supporters to demand the police to arrest Ahok. Not only that, but He is also widely known as the descendant of the prophet Mohammed SAW and labeled as a "sacred person." He and other Muslim authorities knew as "ulama" formed the brotherhood of 212 to maintain the Islamic rule into part of society's life (Syailendra: 2017).

Ulama is respected in Indonesia because Indonesia has the biggest number of Muslims in the world. Thus, the foundation of Pancasila, as well as the history of this nation's independence, also resulted heavily from the struggle of Muslims and groups of Ulama against the conqueror. Moreover, the title of "Habib" or the descendant of Prophet Muhammad, is also recognized as a higher level of Muslim than ordinary Ulama (Hadiz: 2019, pp. 271–290).

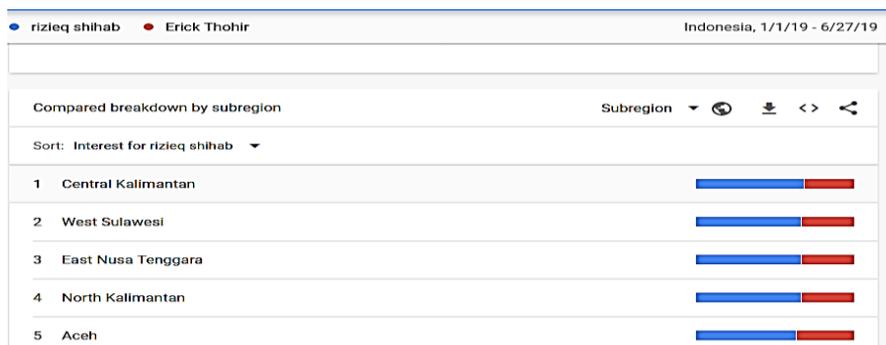


Figure 2. Ranking of the region with the highest popularity index about Rizieq Shihab

The figure above shows that Central Kalimantan ranked first in searching for information related to Rizieq Shihab. Those five regions have a popularity point of Rizieq Shihab far higher than Erick thohir. It can be seen in the figure above that Rizieq Shihab trends that is represented by a blue bar surpass the red bar that represents Erick thohir popularity point. Moreover, four from five regions above, except East Nusa Tenggara, mostly consist of Muslim people who also support brotherhood 212. Prabowo uses brotherhood 212 as political tools to increase his voter number and gathers swing voters into his loyal voters. Susilowati et al. (Susilowati et al.: 2019, pp. 58–79) in their research state that religion and politics are close in relationship, especially in the modern context. Religion and nation always try to dominate each other and are inseparable from one another. The reason because religious and national life both have a fairly fundamental dimension, namely the social dimension (Susilowati et al.: 2019, pp. 58–79).



Figure 3. Top 5 regions with the highest popularity point of Erick thohir.

The figure above shows that North Maluku is the first rank that has the popular point of Erick thohir on google. The fact that Erick's popularity points are dominated by Rizieq in the five regions above shows that information about Rizieq is searched more frequently by people. One of the reasons for the biggest religion in those five regions is Islam also affects the popularity points. North Maluku is dominated by Muslim 75,34% of the total residents, South East Sulawesi, which has 96,2 % Islam, Jambi 94,27% Islam, and South Kalimantan 96 % Islam. The sheer number of Muslims in those five regions can increase the popular points of one topic significantly.

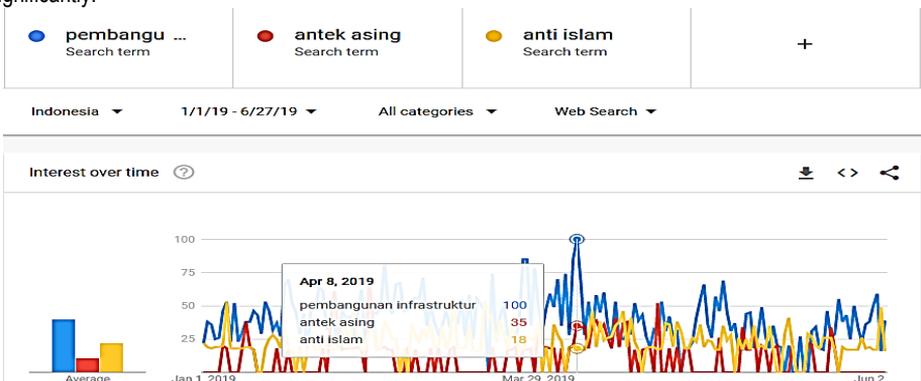


Figure 4. Trends comparison about positive and negative issue about Jokowi

The figure above shows about positive issue represented by the keywords “pembangunan infrastruktur” means “infrastructure build,” and the negative issue represented by “antek asing” means “foreign henchman” also keywords “anti-ulama” means “anti-Muslim preachers.” Both of these criteria are related to Jokowi as incumbent candidates of President. “Pembangunan infrastruktur” has bigger popularity points than keywords “antek asing”, which means that Indonesian people thought more logically than emotionally at that period. Moslems in Indonesia believed about the ideology of pluralism and humble with other religions is the key to maintain the unity of the nation.

Lubis et al. (Lubis et al.: 2009, pp. 51–60) In their study state that Islam is a religion that is believed to be a religion that has a universal, dynamic, and humanist nature. The dynamic of Islam emphasizes that Muslims should learn and expand their knowledge. Based on Al-Quran, in al-Mujadalah verse 11 explains that ALLAH SWT is pleased and happy with those who strive in learning to attain knowledge so that ALLAH SWT will raise their level (Lubis et al.: 2009, pp. 51–60). A sincere Muslim in seeking knowledge will get benefits and great virtues. They will always live in the true path of Islam and following the hadith of the Prophet Muhammad. The verse also explains that knowledge has a respectable position in Islam. Obtaining knowledge will undergo certain processes and sometimes needs the effort to be achieved (El-Sheikh: 2003, pp. 1-50).

Erick Thohir, as the winning team of Jokowi, emphasizes the success of building infrastructure under the regime of Jokowi to raise Jokowi’s reputation. Infrastructure is the key point to develop economic growth, and this way is already implemented by other Asian countries such as South Korea, Taiwan, China, and Japan, and surpass uni-European countries in the global economy. Such a feat cannot be achieved without the good infrastructure to support international trade, as well as to persuade big enterprises to invest. Erick persuades society that Indonesia is full of natural resources and cultural product, but lack of infrastructure and facility to maintain trading activity between each region. The more infrastructure available in a region, the cheaper cost is needed for trading activity (Subadyo & Poerwoningsih: 2017, pp. 63–70).

The negative issues of Jokowi, such as antek asing/henchman of foreign and antek PKI/henchman of the communist party, have lower popularity points than the issue of building infrastructure. Those negative issues are usually used by the opponent’s team, especially by some group who did a black campaign during the presidential election period. Blak’s campaign emphasizes that Jokowi supports the communist party to be revived and how Muslims are restricted from performing religious practice. Another negative issue which is henchmen of foreign is used by the opponent’s team by claiming that in Jokowi’s regime, the number of nation’s loans is increased sharply and can cause the country’s asset sold to pay up the loan (Harymawan: 2018, pp. 2-18).



Figure 5. Trends about positive and negative issues of Prabowo

The figure above shows that the issues about Prabowo are not so popular rather than Jokowi. The highest popularity point is trends about "ijtima' ulama" which means "conference or forum of the ulama." Here conference means that Prabowo's team has to be consulted with the groups of ulama first, and ulama will decide how Prabowo's team should act in the presidential election based on the result of the discussion in the forum. Rizieq always emphasizes how important ijtima ulama is before deciding the strategy for the election. He claims that the pray from ulama can give the blessing for the candidates to win the election (Wanto & Sebastian: 2019, p. 28).

On those keywords, ijtima ulama has the biggest popularity points than the other two keywords. One of the reasons why people search for info about ijtima ulama because it is not only held for exclusive people but also for the public too. Ijtima ulama during the presidential election's event also be held in great reunion 212 at every 2 December. Great reunion 212 has a massive scale compared to other Islamic events but free for the public, as long as they are Muslims (Gunawan et al.: 2019, pp. 62–80). Susilowati et al. (Susilowati et al.: 2019, pp. 58–79) state in their research that the donation from supporting parties, as well as wealthy Muslim people all around Indonesia, provides participants of great reunion 212 provided with free food, transportation, and even with accommodation. There is no great reunion 212 without a speech from Rizieq Shihab, and even it was done by live video from Saudi Arabia, where Rizieq resides. Rizieq is the figure of the great reunion itself to give the sacred atmosphere of the event (Susilowati et al.: 2019, pp. 58–79).

DISCUSSION

The rise of Indonesian Muslims' passion for upholding Islamic cultural practice, especially sharia, started when Muslims become united by preachers to join the great reunion 212 for the first time. Since that, many preachers have raised their name due to their contribution to that event and keep persuading Muslims to uphold Islamic cultural practice in Indonesia. Globalization disintegrates Muslims in Indonesia with the genuine cultural practice of Islam create a sense of longing for that culture. Globalization force society to mingle with the superior culture of modern countries (Hadiz: 2019, pp. 271–290).

Schreiter (Schreiter: 2019, pp. 40–64) in his study states that globalization can create a diaspora not only about local cultural practices but also religion. Globalization pushes the culture of the modern country, which becomes the leader of the global economy, such as the USA, China, South Korea, and Japan, to be adopted by other countries (Schreiter: 2019, pp. 40–64). Moreover, the demands of goods and financial products from leading countries force society from other countries to be immersed in their culture unconsciously. Slowly, the local cultures will be degraded and can be perished along with the decreasing number of their followers and artists (Hudiyanto & Hadi: 2019, pp. 115-121).

Ijtima ulama is good to strengthen the unity of Muslims in Indonesia. But it is recognized as bad by non-Muslim because, truthfully, ijtima ulama is held to take down Ahok as the candidate of Governor of Jakarta. Moreover, because of the ijtima ulama, many Muslims have negative opinions about Chinese ethnicity in Indonesia and kept insult them. Berman & Iannaccone (Berman & Iannaccone: 2005), in their research, states that religion has good and bad effects depend on the imam or leader that led his/her followers (Berman & Iannaccone: 2005).

The positive issue of Prabowo is the program of OK OCE has not gotten any massive attention in that period; even that program can be able to become a winning strategy in the governor election of Jakarta in 2017. OK OCE is a good program to develop amateur entrepreneurs without spending much money (Murwani: 2018, pp. 113–121). OK OCE becomes the mainstay of Prabowo to enhance the economic development of Indonesia by increasing the number of entrepreneurs so that the product of Indonesia can be exported overseas. But such ideas are not too popular on the internet. There are only a few people who are interested and search for information about OK OCE more details (Santi & Basit, 2019: pp. 263-266).

Khilafah, as a negative issue of Prabowo has low popularity points, despite that Islam is the biggest religion in Indonesia. Indonesian Muslims are thinking more logically than emotionally about deciding to take action based on the name of religion. One of the reasons because Muslims in Indonesia have been immersed by the ideology of pluralism and tolerance by Pancasila. Different from middle east Muslims who are still trapped with internal conflict by the name of religion, Muslims in Indonesia let the Indonesia Ulama Council or MUI and government take care of the situation rather than take over the problem by themselves (Prihatini, 2019, pp. 1–23).

Karl Marx states that religion can become an opiate for society. But it does not mean that religion is dangerous and forbidden. Instead, religion can become malignant for society if it is too much misused (McLennan: 2019, pp. 72–86). The true essence of religion is to educate society to be more humane and tolerant. But if a political interest mixed with religion, the religion will become the shield of that interest without considering the correct rule of religion anymore (Diken & Laustsen: 2019, pp. 111-131).

CONCLUSION

Based on the results above, it can be concluded that popularity trends of positive issues of Jokowi are higher than the negative ones. Positive issue of Jokowi, pembangunan infrastruktur/infrastructure build is higher in popularity points than two negative issues. The positive issue of Prabowo, which is the OK OCE program is lower than the negative issue. Moreover, the popular point of Rizieq is far higher than Erick in terms of information search on the internet. Islam as a major religion in Indonesia is the reason why the popular point of Rizieq is bigger than Erick. Ijtima ulama has the biggest popularity points than the other two issues related to Prabowo as presidential candidates. Great reunion 212 every year boost up the popularity of ijtima ulama, so that more internet users want to search for information related to ijtima ulama.

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Dialectical Identity of the Female Discourse of Shafak's Black Milk, on Writing, Motherhood, and the Harem Within

Identidad dialéctica del discurso femenino de la leche negra de Shafak, sobre la escritura, la maternidad y el harén interior

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ABSTRACT

This paper examines Elif Shafak's feminine discourse in her novel Black Milk, on writing, motherhood, and the harem within from a Hegelian dialectical perspective to explore the diversities and multiplicity of the self in a postmodern world. The novel primarily explores a woman's complex identity rather than the conventional man-woman dualism that marked previous feminist ideologies. Her themes that revolve around issues of singlehood, motherhood, and diversity within the self will be discussed in the light of the Hegelian terms "being," "nothing," and "becoming" that are characteristics of the phases of the postmodern-postfeminist character in the novel.

Keywords: Black Milk, Elif Shafak, Hegel, post-feminism.

RESUMEN

Este artículo examina el discurso femenino de Elif Shafak en su novela Black Milk, la escritura, la maternidad y el harem interior desde una perspectiva dialéctica Hegeliana para explorar las diversidades y multiplicidad del yo en un mundo posmoderno. La novela explora principalmente la identidad compleja de una mujer en lugar del dualismo convencional hombre-mujer que marcó las ideologías feministas anteriores. Sus temas que giran en torno a cuestiones de soltería, maternidad y diversidad dentro del yo serán discutidos a la luz de los términos hegelianos "ser", "nada" y "devenir" que son características de las fases del carácter posmoderno-posfeminista en la novela.

Palabras clave: Black Milk, Elif Shafak, Hegel, postfeminismo.

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INTRODUCTION

"Diversity is magic. It is the first manifestation, the first beginning of the differentiation of a thing and of simple identity. The greater the diversity, the greater the perfection." Thomas Berry. Elif Shafak (Shafak: 2011, p.18-44) used multiplicity and diversity in most of her literary works to question the meanings of sanity and mental health. In *Black Milk*, Shafak (Shafak: 2011, pp.18-44) could not tell anyone about her internal multiplicity: "I cannot mention them to anyone. If I did, they would have me institutionalized for schizophrenia. But isn't the personality schizophrenic by definition?". The protagonist is not only concerned with her madness. She is reflecting on the identity of the post-modern individual, who is constantly changing because individuality is made and remade in daily interactions due to many factors that are not necessarily pathological (Butler: 1990).

Several critics discussed identity issues in Shafak's (Shafak: 2011, pp.18-44) novels. Monica Buşoiu (Buşoiu: 2014, pp. 112-117) states in "Multiple Feminist Identity in *Black Milk* by Elif Shafak" (Shafak: 2011, pp.18-44) that the construction of the postmodern identity is in a constant change due to many cultural, social, and economic factors and provides an in-depth analysis of each of the Thumbelina(s) and their psychological influence on *Big Self* (Buşoiu: 2014, pp. 112-117). Nevin Fadem Gurbuz's "The Perception of Multicultural Identity in Elif Shafak's *Honour*" (Shafak: 2011, pp.18-44) discusses issues of identity faced by immigrants whose identity is reshaped by the multiculturalism found in race, religion, and culture. To achieve the unity of the self, harmony must be created among all the various cultures (GÜRBÜZ: 2019, pp. 130-134). Nihad (Nihad: 2019, pp. 2900-2913) in "Elif Shafak (Shafak: 2011, pp.18-44): *The Voice of the Other*" examines the problem of otherness that emerged from the multicultural society that reshaped the multicultural identity in two of her novels: *The Bastard of Istanbul* and *Forty Rules of Love*. Due to the diversity found in the culture, small groups of people found themselves victimized by the dominant groups of the society by marginalizing them, consequently, treating them as "the other" (Nihad: 2019, pp. 2900-2913). Therefore, identity is always shaped and reshaped manifold in a dialectical manner to reach wholeness, unity, and self-satisfaction.

METHODOLOGY

Hegel's three-phase dialectical approach toward understanding the identity's diversity is linked to his philosophy of history, where "being" is "nothing" because it is an absolute abstraction, an absolute absence of attributes, and merely conceptual. When the two opposites merge, their truth is called "becoming" where "being" represents the world as "is," nothing as it is given, and "becoming" as its reality. The following paper uses Hegel's dialectics in understanding the narrative construction of Shafak's (Shafak: 2011, pp.18-44) personal story in *Black Milk*. The novel traces the "becoming" of the true self of the writer and also the writer's shift from the ideas of feminism to post-feminism.

In post-feminism, the feminist discourse has progressed dramatically, as can be seen in the works of many writers. Now, post-feminist works, according to Hammer and Kellner (Hammer & Kellner: 2009, pp. 219-234), "refers to the challenges of current feminist theory and practices as informed by post-structuralist, post-modern, and multiculturalist modes of analysis" (10). Many contemporary female novelists tackled issues of femininity and postfeminist literary production. Ponzanesi (Ponzanesi: 2014, pp. 156-227) states that feminist writing could be defined as "texts written by women about women for women."

Elif Shafak's *Black Milk: on Writing Motherhood and The Harem Within* (Shafak: 2011, p.29) is a postfeminist work that examines the nature of identity in women. Shafak (Shafak: 2011, pp.18-44), in an autobiographical and confessional style, narrates the developmental stages her true 'big self' has undergone to reach her identity and individuality that was at the beginning characterized by chaos and diversities.

Shafak's (Shafak: 2011, pp.18-44) novel is similar in its themes to Bharati Mukherjee's novel *Jasmine* (Sankar & Soundararajan: 2017, pp. 10-15). Mukherjee's narrative is built on the perspective of a young woman's experiences as an immigrant to the U.S, her journey toward self-discovery, and her quest to find her true individual identity in a land that is alien to her (Sankar & Soundararajan: 2017, pp. 10-15). Another similarity in themes can be found in the Algerian novelist, Ahlam Mosteghanemi, whose novel *Memory in the Flesh* (1993) tackles issues of body and desire; in addition to the love triangle involving the writer and two male artists (Stampf: 2010, pp. 129-158). Mosteghanemi is also the main voice of her character that is not disguised as a fictional name or employed in another imaginary career; rather, she straightforwardly manifests her actual identity as a writer in the novel.

The focus in the new postfeminist ideology and creative writings is on the diversities within the identity of a woman rather than the dualism of man-woman (Gamble: 2004, p. 32). The major concern of the post-feminist writer is different from that of the traditional feminist trend in that it is concerned with gender issues, and Adichie (Adichie: 2014, p. 14) states that "the problem with gender is that it prescribes 'how we should be' rather than 'how we are.'" The third wave feminism paved the way for the sexualized post-feminist to emerge because the voices shifted toward the "physical female power" that is called a "girlie culture." It was characterized by women's interest in wearing high heels, painting their fingernails, putting on makeup, and appearing to be perfectly sexy and charming not because they wanted to be appealing for men and their gaze, but because it's the power of their femininity that they want to show off (Baumgardner and Richards: 2010, p. 243). As a result, there was a shift toward the physical power of women, and according to Gill and Donaghue (Gill & Donaghue: 2013, pp. 240-258), "sex has become the big story." As Attwood (Attwood: 2006, pp. 77-94) describes postfeminism as: "a contemporary preoccupation with sexual values, practices, and identities." Thus, postfeminist writers suggest that a woman is responsible for her life and her choices, and by accepting the physical difference, one can have a unified identity that is characterized by "wholeness." Elif Shafak's (Shafak: 2011, pp.18-44) autobiographical novel *Black Milk: On Writing, Motherhood and the Harem Within* tackles issues relating to women who are not part of the traditional feminist perspectives because she philosophizes the being and the essence of womanhood and the diversities and the differences of the self by aiming at interpreting life in a dialectic manner.

Shafak (Shafak: 2011, pp.18-44) holds a special place within western feminist writers and Turkish writers as well. Shafak (Shafak: 2011, pp.18-44) is placed among important Turkish authors. Shafak (Shafak: 2011, pp.18-44) shares a dazzling examination of tensions in a variety of contexts especially, political ones, and often resorting to controversial topics related to the history of the Turkish Empire (Kempf: 2007, p. 108). She is unique because her novels reflect her turbulent upbringing, her social problems, and political battles. She grew in a family that was not governed by the traditional patriarchy because she was raised by her mother and her grandmother when she was only one-year-old. In almost all of her novels, she relies on being in multicultural societies and the effects they have on the identity of the individual, especially on women. In *Black Milk*, Shafak (Shafak: 2011, pp.18-44) tries to release all the voices within the self of a woman that are a result of the old battles of the woman's and which constitutes her identity and her true "being." In an interview, she explained:

I believe that in all of us, whether you're a mother, a woman, or a man, there are multiple selves and multiple voices. When we go out into the public sphere, we bring one of those voices to the fore. Before giving birth, I prioritized my intellectual and cerebral voice. Without being aware of it, I looked down on domestic work and rejected my maternal side.

This paper aims to closely examine the challenges that the "Big Self" of Shafak's (Shafak: 2011, pp.18-44) main character in the novel has undergone to regain order, wholeness, and unity in the light of the Hegelian dialectic discourse of "being-nothing-becoming." The original female in the eyes of old feminism is linked to

the “being” stage, the emergence of the sub-identities is linked to the “nothingness” stage where the characters are different and lack the stability of the being, and finally, the post-feminist identity that resembles the rewarding stage of “becoming” when unity can be obtained out the fragmentations that marked the previous stage, confirming that motherhood, writing and femininity can exist in harmony inside of a single woman. Although some critical works tackled the thematic diversity and difference in the identity in Shafak’s (Shafak: 2011, pp.18-44) *Black Milk*, the current paper seeks to relate the understanding of identity to Hegel’s (Hegel: 1998, p. 110) dialectic philosophy concerning the shift of the feminist discourse in post-feminism.

At the beginning of the novel, and before the emergence of the Thumbelina, Shafak (Shafak: 2011, pp.18-44) was on a boat trip sitting next to a young woman with two children. She was single and not involved in a serious relationship. She wrote down a few lines in the Manifesto of the single girl while she was on the boat declaring that: “Since divorcing literature is out of the question and since there is no man among mankind who would agree to become “husband number two,” in all likelihood, I will be single all my life.” Getting married to her seems like a huge burden where the family would come next, and that will not make her marriage happy or even make her mentally stable. Shafak (Shafak: 2011, pp.18-44) thus found her true “essence” like a lady in “being” a productive, ambitious, and free woman without getting entangled without commitments.

In the novel, the biggest concern for the identity of Shafak (Shafak: 2011, pp.18-44) or her “Big Self” was not loneliness, because she found in writing a good loyal companion that won’t abandon her to the grave, rather according to Falk (Falk: 2007, p. 31): “The real fear, however, is to be with one’s self.” Shafak’s (Shafak: 2011, pp.18-44) uncertainty about her future can be seen in the protagonist’s description, who referred to time as one that “flows so fast that I feel a surge of panic as though I’m late for something, but what exactly, I don’t know. How old am I? Thirty-five,” She asks, “How many more years can I postpone the decision to have children?”. Shafak (Shafak: 2011, pp.18-44) was aware of the fact that she was growing old and that her body was aging fast, but she still repressed that urge to get married and have children. She seems not to follow the radical thoughts of the second-wave feminists who, according to Gamble (Gamble: 2004, p. 32), wanted a feminist utopia where reproduction was controlled to guarantee “the collapse of those social and cultural structures—the family, cultural myths of romance, marriage, and motherhood—which have provided the ideological support for this sexual division.”

The post-feminist Shafak (Shafak: 2011, pp.18-44) managed to come to terms with the needs of her femininity to become a mother to reach “wholeness” instead of the nothingness status that a woman might go through when she suppresses her motherly instincts. The physical-psychological challenge that Shafak (Shafak: 2011, pp.18-44) underwent as a result of being single marked the beginning of the epic battle among the finger-women or the “Thumbelina,” where each finger-woman stood for one of the essential components that form the overall “Big Self” of Shafak’s essence. It was no longer Shafak (Shafak: 2011, pp.18-44) confronting the world; rather, it is Shafak (Shafak: 2011, pp.18-44) versus her multiplicities that she had to confront every day in a desperate quest to reach wholeness, unity, and balance.

RESULTS

Shafak (Shafak: 2011, pp.18-44) marked the shift of the dialectic discourse among the pint-sized women inside of her or the “Thumbelina,” as she called them throughout the novel and the “Big Self.” These ‘Harem’ were constantly fighting over power to control the “Big Self” and chaos was prevailing:

There is a mini harem deep down in my soul. A gang of females who constantly fight for nothing and bicker, looking for an opportunity to trip one another up. They are teeny-tiny creatures, each no taller than Thumbelina. Around four to five inches in height, ten to fourteen ounces in weight that is how big they are. They make my life miserable, and yet I don’t know how to live without them. (Shafak: 2011, pp.18-44)

Those inner voices represented all the things any woman aspires to have: to be practical, spiritual, educated, and powerful. The basic "being" of the "Big Self" was not in a quest to challenge the male power. Instead, she desired to bring all the voices of those harems to peaceful negotiations. The presence of the male power was confined within the edges of romance and procreation; he was no longer the challenge, but the diversity within the self was the new obstacle to fulfillment.

The Big Self of Shafak (Shafak: 2011, pp.18-44) represents in Hegelian terms as the "being" of the self. This being is unfinished, incomplete, and inadequate. The Big Self in the novel was always bullied and under the attack of the other Thumbelina, who seems determined to impose their ideology over the Big Self, which is a symbol of wholeness. The Big Self thus stood for the female writer who was estranged from her femininity because she wanted to maintain a middle ground to become a woman and a writer at the same time without jeopardizing any of them. The journey from "being" to "becoming" was to confront the multiple desires that grew within the self in a quest to reach stability and wholeness.

Each one of the Thumbelina represented the "Nothing" stage and which could be described in the illustrations provided by Hegel (Hegel: 1991, pp. 192-193) in the three-stage dialectics. These finger-women were distinct in existence as each one of them represented one of the sub-identities of the big self. They seemed perfect, but they only represented one part of the narrative. Shafak (Shafak: 2011, pp.18-44) gave a name for each one of those little harems that match the traits they embody. Even the setting was carefully designed to match each one of them. The first one was Little Miss Practical that lived in a super clean environment in Brussels. She was functional, organized, and sophisticated in her choices of toiletries and food. Moreover, she thought that Big Self could be a mother and a writer with a baby sitter and proper time management.

The second Thumbelina is the Sufi Madam Dervish, who was humble, religious, and peaceful. She lived in a religious place called Mount Athos and seemed a little bit disconnected from reality because she was spiritual and distant from the rest of the world. The third one, Milady Ambitious Chekhovian, was a workaholic, ambitious young woman who believed that having a child was not destined to Big Self because she was born to be a great writer, not a mother. The fourth one was Miss Highbrowed Cynic, who lived in New York. She was an undecided vegetarian melancholic smoking hippy. She was also a book worm and had no time to waste. Also, she questioned Big Self's readiness to become a mother.

DISCUSSION

The fifth one was the seductress Blue Belle Bovary who appeared in the novel when Big Self met her husband. She was feminine and cared about her looks the whole time. Bovary symbolized the sensual part of Big Self that was absent for a long time in her life because she was overly consumed with working hard as a writer. The last and yet most important Thumbelina was Mama Rice Pudding that showed up at the end. She represented motherhood, domesticity, and traditions and was in physical appearance similar to the lady Shafak (Shafak: 2011, pp.18-44) met on the boat at the beginning of the novel.

In the Hegelian dialectics, the Thumbelina of the last phase represented the dynamic one, especially because the finger-women were constantly shaped and reshaped throughout the novel. The clashing contradictory chaotic relationship among the Thumbelina was intense, as noted by Buşoiu (Buşoiu: 2014, p. 112-117), especially between "the other career-driven Thumbelina" and Mama Rice Pudding who, according to Stone et al. (Stone et al.: 2012, p. 7): "Being, nothing, two markers which thought, turned in upon itself, cannot reconcile, cannot hold together peacefully, cannot somehow ignore." In the novel, when Big Self was pregnant, Mama Rice Pudding's voice was prevailing over the other voices in a dictatorial manner because she wanted to make sure the preservation of the mother and baby: "We suppress many aspects of our

personalities to conform to the perfect image we try to live up to. In this way, there is rarely—if ever—a democracy inside of us, but instead a solid oligarchy were some voices reign over the rest” (xii). Yet, Big Self suffered from postpartum depression as a result of the dramatic change in her essence. She was unable to resume her writing career because all of the other voices were shut down, and she was transformed into a full-time mother. This chaotic phase exemplifies the second phase of the Hegelian dialectics of “nothing”: Kochi explains that “this then is shown up as inadequate, indeterminate, (as always presupposing something else – a missed step behind) and therefore needing to be cognized again, recognized.”

Reaching the phase of wholeness is exemplified in the Hegelian dialectic as “becoming,” and it came as a result of challenging the other voices within the identity of Big Self. After recovering from postpartum depression, Shafak, or “Big Self,” as a postmodern character, realized that she could not repress her other voices because, without them, she would be lost:

Black Milk is an attempt to topple that oligarchy through peaceful means, to move forward into a full-fledged, healthy inner democracy...Only when we can harmonize and synchronize the voices within can we become better mothers, better fathers, and, yes, probably better writers (xiii). The ability to reach the knowledge of the self, as the novel illustrates, had been achieved through dialogue.

CONCLUSION

In conclusion, Shafak’s (Shafak: 2011, pp.18-44) first struggle appeared when she realized that she was single and a career-oriented finger-woman and that it was not her desired state because it resulted in an unbalanced feminine existence and a fragmented identity. Her novel marked a new postfeminist ideology that ought to fulfill the roles of being a mother and a writer. According to the novelist, a woman should not be left to struggle with multiplicity and instead should embrace wholeness. The Hegelian dialectics of “being, nothing, becoming” philosophically summarizes and confirms the shift of the feminine discourse toward the inner struggles and battles to fulfill desires and to reach wholeness and unity rather than conforming to the external pressures of society and the patriarchal limitations that constituted the radical feminist ideology.

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Socio-Philosophical Study of the Ideology of Islamic Education

Estudio socio-filosófico de la ideología de la educación islámica

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ABSTRACT

This research departs from the unclear direction of the ideology used in Islamic educational institutions in Indonesia. Western ideology, which has been used as a guide in the educational process, has brought new problems in relation to it and outcomes of this education. So this research tries to offer a formulation of the ideology of Islamic education in Indonesia. The results indicate that the ideology of education is a set of ideas about Islamic education that is believed by a group of Muslims, which originates from the Al-Qur'an hadith, and Ijtihad, which contains ideological goals, bases, principles and elements of ideology.

Keywords: Ideology, Islamic education, paradigm.

RESUMEN

Esta investigación se aparta de la dirección poco clara de la ideología utilizada en las instituciones de educación islámica en Indonesia. La ideología occidental, que se ha utilizado como guía en el proceso educativo, ha traído nuevos problemas en relación con el mismo y los resultados de esta educación. Por tanto, esta investigación intenta ofrecer una formulación de la ideología de la educación islámica en Indonesia. Los resultados indican que la ideología de la educación es un conjunto de ideas sobre la educación islámica que es creído por un grupo de musulmanes que se origina en el hadiz de Al-Qur'an, y Ijtihad, que contiene objetivos, bases, principios y elementos de ideología.

Palabras clave: Ideología, educación Islámica, paradigma.

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INTRODUCTION

How is the influence of ideology in education? This question was raised by Rofiqotul Aini (Aini: 2017, pp. 230-251) in his article entitled "The Meeting Point of Conservative and Liberal Islamic Education Ideology." For Aini (Aini: 2017, pp. 230-251), the position of ideology is very significant in influencing various things in education, especially those related to curriculum and learning models. In the Indonesian context, this symptom of curriculum change is also due to the inconsistency of the ideology it adopts. In fact, the position of ideology is something that is universal-transcendental, which can offer the best curriculum formulation according to the times.

The position of ideology in Indonesian education is fundamental because it is directly related to the formation of humans, as expressed by Usman and Usman (Usman & Usman: 2019, pp. 115-130) that ideology is something that lives in Indonesian social society. In society, there are educational institutions as a medium for the dissemination and consolidation of ideologies in accordance with the state and have a strategic role in people's lives.

It's just that the relationship between the ideology of Islamic education that is developing in Indonesia seems to be oriented towards Western education with its various ideologies. Even though not all elements of the ideology of Western education are suitable and in accordance with the style and character of Islamic education. According to Hashim and Rossidy (Hashim & Rossidy: 2000), the poor condition of the Islamic ummah is caused by the education system used, which is a plagiarism of the Western education system, both in terms of material and methodology. Whereas in the view of Khursyid Ahmad, the Western education system with its liberal ideology and secular nature is considered to have failed based on several arguments. First, education has failed to contribute to social ideals among students. Second, this kind of education fails to instill moral values in the hearts and souls of the younger generation. Third, liberal education has resulted in the division of science. Fourth, liberal education produces people who are unable to face the basic problems of life. (Abdullah: 2017, pp. 391-426)

The problem of copying and following Western ideologies is not a matter of mere rhetoric; the reality of Islamic education is always backward and is currently facing a critical situation that has never been experienced throughout its history, as a result of the clash of Western civilization with the Islamic world (Pohl: 2006, pp. 389-409). Quraish Shihab (Shihab: 1992, p. 19) clearly states that the system of an educational goal for a society or country cannot be imported or exported from or to a country or society. It must arise from within society itself. It is a garment that must be measured and sewn according to the shape and size of the wearer, based on the identity, view of life, and values that exist in that society or country.

Shihab's (Shihab: 1992, p. 19) statement above becomes a consideration in determining an ideology of Islamic education, as well as how to rethink in building the paradigm of Islamic education as a step towards a complete Islamic education ideology. Abdullah (Abdullah: 2017, pp. 391-426) provides several reasons why it is necessary to construct an Islamic education paradigm. First, Islam as the revelation of Allah, which is the guideline for human life to achieve prosperity in the world and in the hereafter, can only be understood, believed to be lived and practiced after going through the education. Second, education as a humanities science is also a normative science because it is bound by certain norms. Third, in analyzing and solving various educational problems, education experts have tended to take the attitude that all educational problems, both macro and micro, are believed to be explained by Western educational theories or philosophies.

So, the solution that needs to be considered is to reformulate the ideological paradigm of complete Islamic education. So that in the end, Islamic education in Indonesia has a clear ideological identity without having to follow the ideology of education offered by the West, which actually causes many problems when manipulated in various Indonesian Islamic education institutions. As the researcher's effort in answering the ideology of Islamic education, the researcher used a library research approach, using qualitative descriptive analysis based on the data analyzed with content analysis.

METHODOLOGY

This study is based on a literature study. Library research is a series of activities relating to methods of collecting library data, reading and taking notes, and processing the research materials. It is a research that utilizes library sources to obtain research data (Mustika Zed: 2004, p. 4).

In this study, the author uses descriptive-critical research with more emphasis on the strength of the analysis of existing sources and data by relying on existing theories and concepts to be interpreted based on writings leading to the discussion. These sources are obtained from works written by intellectuals and experts who are competent about education among works; (1). Pohl (Pohl: 2006, pp. 389-409). *Islamic Education Thought, Classical and Contemporary Figure Studies*. Yogyakarta: Pustaka Pelajar (2). Hasan Langgulung. (Langgulung: 1989, p. 2). *Human and Education, A Psychological and Educational Analysis*. Jakarta: PT Al-Husna Dzikra (3). Karl Mannheim. (Mannheim: 2013, p. 13). *Ideology and Utopia an Introduction to the Sociology of Knowledge*, Terj. Louis Wirth and Edward Shils, London: Routledge and Kegan Paul (4). Yusuf Qardawi. (1985). *Islamic Ideological Framework*, trans. Saifullah Kamalie. Bandung: Risalah (5). M. Quraish Shihab. (Shihab: 1992, p. 19). *Grounding the Qur'an, the Function and Role of Revelation in Community Life*. Bandung: Mizan, 1992 (6). Ali Shari'ati. (1984). *Intellectual Ideology, An Islamic Insight*, trans. Syafiq Basri, Haidar Baqir. Bandung: Mizan.

RESULTS

Etymologically, ideology comes from the English "ideology," which is formed from the Greek "idea," which means idea or ideas, and "logos," which means the study of science. Ideology is also rooted in the word "ideo," which means thoughts, delusions, concepts, beliefs, and so on, and the word "logi," which means logic, science, or knowledge. That is, ideology is the science of ideas, the study of the origin of ideas or any system of ideas that studies philosophical, economic, political, and social beliefs and ideals (Davies: 2005, pp. 66-89). Thus ideology contains beliefs and ideas which are shared by a group, a social class, a nation, or a certain race.

In its development, the existence of ideology experiences positive and negative images. The first character who used the concept of ideology in a negative way was Napoleon Bonaparty (1769-1821). He links ideology with the a priori desire to change the old way and improve people's lives or support beliefs that are compatible with the interests of those who have that desire (Van Stekelenburg & Klandermans: 2008, pp. 17-43), but according to Sargent (Sargent: 2008, p. 8), Karl Marx is the only one scientists who give a negative image to the notion of ideology. For Marx, ideology is an illusion, a foundation and superstructure, a commodity of fetishism, and so on. Marx's conception of ideology as false consciousness (although he does not use the term) leads back to the problem of the formation of consciousness, which would actually enable man to understand his role. A positive understanding in the following period was given by the followers of Marx himself, such as Lenin and Gramsci. They see ideology as a collection of ideas (sets of ideas) that present and realize the special interests of social class. Ideology functions as thoughts, theories, and attitudes to defend and advance the interests of certain social classes. Thus the ideology of peasants in seizing land rights is also based on the spirit of defending and advancing the interests they desire. (Heywood: 2017, p. 17).

In the context of Islam, ideology is interpreted as a guide in every aspect of human life, both material and spiritual (Qardawi: 1985). In other words, Islamic ideology will give birth to a Muslim community and its existence with all its elements, pillars, and characteristics. Meanwhile, the ideology of Islamic education is a set of educational concepts that are used as a foundation that provides direction and goals in accordance with Islamic law to form human beings in all fields (Abdullah: 2017, pp. 391-426).

Meanwhile, the sources and foundations of Islamic education refer to the Qur'an, al-hadith, and ijhtihad. First, Al-Qur'an as the source and basis of values in Islam has always been a reference, guidance, and

orientation for human interests. Al-Qur'an, the source of knowledge that is always in accordance with the times, has universal values; its teaching values are able to penetrate all dimensions of space and time. Lots of verses from the Qur'an that explain and call for us to do education, including the first verse that was revealed, namely Surah al-Alaq verses 1-5:

"Read by (mentioning) the name of your Lord Who Created, and He has created man from a clot of blood. Read, and it is your Lord who is most gracious, who teaches (humans) by means of kala. He teaches man what he does not know."

The second is al-hadith or al-sunnah. The use of al-hadith as the second basis cannot be separated from its own function, namely as an explanation of the verses of the al-Qur'an, which are still general in nature. The definition of al-Sunnah itself is everything that was relied on by the Prophet SAW, whether he said, did, or agreed. There are many hadiths that call for people to always receive education, including:

"Having told us Nashr bin Ali Al Jahdlami said, had told us Abdullah bin Daud from 'Asim bin Raja' bin Haiwah from Dawud bin Jamil from Katsir bin Qais he said; While I was sitting next to Abu Darda in the Damascus mosque, suddenly someone came and said; "O Abu Darda, I am coming to you from the city of Medina, the city of the Prophet sallallaahu 'alaihi wasallam because of a hadith that has reached me, that you have told it from the Prophet sallallaahu 'alaihi wasallam! "Then Abu Darda asked, "Did you come because of the trade?" Katsir bin Qais replied; "No," Abu Darda "asked again," Is it because of other matters? "Katsir bin Qais replied; "No," Katsir bin Qais said; In fact, I heard the Messenger of Allah -peace and prayer of Allah be upon him- saying: "Whoever walks the path to seek knowledge, Allah will make it easier for him to go to heaven. The angels will spread their wings out of pleasure to the prosecutor of knowledge. And a person who claims knowledge will be asked for forgiveness by the inhabitants of heaven and earth to the fish in the water. Indeed, the virtue of a pious over a worshiper is like a full moon over all the stars. In fact, the scholars are the inheritors of the Prophets, and the Prophets did not inherit the dinar or dirhams, but they inherited knowledge. Whoever takes it, he has taken a very large part."

Third, ijihad. After the end of the prophetic period marked by the death of the Prophet Muhammad, then people must make every effort to face and solve their own problems on earth. Ijtihad as a step to renew the interpretation and institutionalization of Islamic teachings in developing life. Ijtihad, which is directed at the interpretation of revelation, will result in advances in science and technology (IPTEK). Meanwhile, the ideology of Islamic education has four basic concepts, namely: educational goals, educational curriculum, educational methods, and views of humans.

The Ideology of Islamic Education (A Paradigm)

Based on the understanding of Islamic education and the development of contemporary educational ideology, the paradigm of Islamic education is still rooted in the Islamic religion itself, while the function of contemporary educational ideology is only as a material for consideration in formulating the paradigm of Islamic education. Therefore, the Islamic education paradigm refers to Islamic ideology, not to the educational ideology that has developed so far. It's just that the problem is, is Islam as an ideology or as a basis for Islamic ideology? In this case, Ali Shari'ati says that Islam is a new ideology when it brings a new social order based on justice and equality, Imamat, and efficiency in government (Tariq: 2013, p. 3).

Islamic education as a sub-system of national education cannot be separated from the Pancasila ideology. The values contained in Pancasila do not substantively conflict with Islamic values. Basically, the paradigm of Islamic education ideology is a further development of the Pancasila ideology, which has universal values. The ideology paradigm of Islamic education in Indonesia will be different from the ideologies of Islamic education in other countries. This is due to the fact that Islamic education in every country has different goals, systems, principles, and principles from other countries.

Islam in Indonesia develops and is implemented based on the culture and noble values of the nation, without leaving any special rules in Islamic teachings. Islam as an open, transparent and universal religion will be able to develop in all the earth belonging to Allah, the universal values of Islam will cover and embody all

cultures in the world. However, in formulating the ideological paradigm of Islamic education, it is inseparable from the universal theory that has developed so far, which is in accordance with the noble values of the nation's culture embodied in the Pancasila ideology. In this case, the researcher will use Yusuf Qardawi's (1985) theory in formulating the ideological paradigm of Islamic education. The paradigm of Islamic education ideology, among others;

First, teaching must be comprehensive for all children, both boys, and girls, on a compulsory basis. Efforts in teaching include: (a) Removing all obstacles to this comprehensive and compulsory teaching (b) Providing all facilities and infrastructure to facilitate its implementation. It is realized that bearing the burdens of religion and life today cannot be carried out perfectly except by providing adequate teaching, especially with regard to facilities and infrastructure (Yusuf Qardawi 1985).

Second, making plans to eradicate widespread illiteracy by following the example of the Prophet Muhammad, who started in the second year of Hijriyah in the battle of Badr. Prisoners of war were required to teach reading and writing to Muslims. (Yusuf Qardawi: 1985).

Third, teaching various sciences covering theoretical and practical fields, religious, moral, and technological issues, so as to be able to provide opportunities for talented and genius people to reach the highest level in their studies and specialties, without any moral and material barriers. (Yusuf Qardawi: 1985).

Fourth, learning about Islam is used as the main material at all levels, from Kindergarten (TK) to higher education in all kinds of subjects, such as social, exact, civilian, and military. And the basis of this material comes from the al-Qur'an and al-Sunnah. In his understanding, it should be guided by the methods of the previous salaf experts, not the methods that complicate the creation of people today. In teaching, attention should be focused on the principal and principal issues before branch and detail. And in every level given teaching according to his ability. (Yusuf Qardawi: 1985).

Fifth, to re-read the teaching curriculum at all levels, and all material must be clean from secular thoughts, zending, and missionary ideas, as well as other understandings that enter the body of Muslims in general. Besides that, it must pay special attention to the human sciences, such as history, psychology, economics, and so on. (Yusuf Qardawi: 1985).

Sixth, compiling books to meet curriculum needs so that they can instill knowledge, faith, and character in students in a language that suits their thinking power (Yusuf Qardawi: 1985).

Seventh, preparing pious and teaching staff and being able to deliver correct curricula and books in accordance with affordable realities. They are people who understand, digest, feel, and put into practice what they have learned to the best of their ability, armed with the feelings that faith has tempered. They are actually teachers, educators, and preachers at the same time (Yusuf Qardawi: 1985).

Eighth, before implementing the provisions above, it must first be clear about the aims and philosophy of education, namely that the philosophy of education stands on a clear goal from the start. That is, with this clarity and philosophy and educational goals, it is hoped that neither revolutionaries nor leftists, nor right-wing or rendezvous people, not aristocratic or proletarian people, are not liberal or socialist people, are not aribists, nor are they nationalists, nor are they human. modern or ancient humans, but this education aims to give birth to godly humans. (Yusuf Qardawi: 1985).

Ninth, forming a planning theory of Islamic culture based on (a) Forming a uniform theory of Islamic culture which is taken from one source and able to form a single mentality for all students, namely the Islamic mentality. Therefore, community members and students are not divided between modern teaching and non-religious teaching, but there is an only single teaching, namely the teaching of Islam. (b) Coloring teaching at all levels and its diversity with Islamic colors, namely creating a general atmosphere of culture and teaching with an atmosphere of Islamic faith and Islamic understandings (c) Renewing general awareness of Islam rationally and spiritually, awareness of Islamic principles and his teachings, regarding the big problems of Islam at present, awareness of the unity of Islam internationally which includes the source of its strength and the dangers it faces. (d) stem other cultural theories that attack the Islamic world, such as liberal democracy products of the West and socialist Marxists of the East. (e) Connecting between religion and everyday life by

presenting contemporary problems based on Islam and its theory. (f) Choosing the most suitable method for teaching religion and instilling it in the soul (Yusuf Qardawi: 1985).

Tenth, determining plans to compile Islam encyclopedias in general and specifically, at the same level as modern international encyclopedias today as a dedication to Islamic culture in all its aspects. The encyclopedias are (a) General Islamic encyclopedias written by Muslim scholars from various Islamic countries in various specializations related to Islamic knowledge to match the encyclopedias written by orientalists (b) Encyclopedias of the Prophet's hadiths, which include saheh hadiths that are certain to be authentic, his eyes are clean from the odd things with up to date classifications, including catalogs and indexes in a modern way. (c) Enclopaedia of Islamic fiqh by discussing Islamic jurisprudence with all differences of opinion, madzah, and current opinions, including opinions that are not followed and explained by the arguments from the Koran, al-Sunnah, and other sources. Other shari'ah. Also discussed ushul fiqh, the history of fiqh, and its development. In addition, contemporary discussions of ulama 'fiqh are presented, which are compiled with the most modern theories and methods in encyclopedia writing. (d) Islamic history encyclopedia. (Yusuf Qardawi: 1985).

Eleventh, compiling Islamic books according to the current situation with high weight can be translated into various languages of the Islamic world and into living languages. Besides that, it has its own advantages in clear material, ideas, and concepts. Beautiful presentation, preserved language style, and far from contamination. (Yusuf Qardawi: 1985).

Twelfth, Establish scientific activity centers for participation in Islamic culture and levels of the Islamic world as a whole. For the first place, the fiqh study center discusses fiqh issues that will raise problems that have not been popular in the community so far by conducting proper research and developing it, thus helping to compile the coveted encyclopedia. Then he set up projects to codify Islamic fiqh from various schools of thought. (Yusuf Qardawi: 1985).

Thirteenth, making plans to publish Islamic literary works by inviting the participation of thinkers, scholars', writers, poets, and anyone who is talented in the world of literature. This is intended to complement actual and authentic means of guidance and information, such as radio, TV, mass media, and so on, especially those related to Islam, da'wah, Islamic books, history, Islamic figures, and culture to provide a true picture of the Islamic treatise, about Islamic heroes, about Islamic culture and Islamic spirit. (Yusuf Qardawi: 1985).

DISCUSSION

Educational ideology provides a very large contribution to the development of education in line with rapid changes in all aspects of human life. The elements of ideology that are very significant in the development of education are elements of belief, elements of ideological frameworks, and ideological movements. Of these three elements that are directly related to Islamic education is the body of ideology. The ideological framework consists of three things, namely the principles or basis of belief theory, the goals to be achieved, and the guidelines for how to be achieved. (Bolland: 1971, p. 292)

The principle or basis of belief in Islamic ideology is formed from the Muslim life understanding, namely al-Qur'an and al-Sunnah. The basis of Islamic education serves as a basis for determining the direction of Islamic education. The main direction of Islamic education is intellectuality or intelligence, morality, and professionalism (Risha: 2013, p. 13). With the development of intellectual abilities in students, it will be easy to understand, analyze and find knowledge. By implanting morals in students will create security, honor, and happiness in human life. The formation of professionalism in students will make it easier for them to carry out righteous deeds.

Meanwhile, the theory of Islamic belief is faith, which focuses on monotheism, namely the unity of Allah SWT is a natural belief. The essence of faith has an impact on someone to always act sincerely, always be honest, always steadfast and courageous, always be patient and resilient. It is on this foundation of faith that all the activities of a Muslim take place. There is no activity, thinking, feeling, and will that are beyond this

starting point of faith. Thus, Islamic education should be built based on strong and solid belief principles or theories so that all educational activities do not go out of the way of education itself. The principles of Islamic education are al-Qur'an and al-Sunnah, and *ijtihad*. The problem now is whether the principles of Islamic education are strong.

Apart from having strong principles, Islamic education should be built on clear objectives. The objectives of Islamic education can be formulated based on the purpose of human life tasks, basic characteristics, community demands, and dimensions of the ideal Islamic life (Risha: 2013, p. 13). The purpose of human life is only to devote oneself to Allah, while the task of human life is to become caliph on earth, while the purpose of Islamic education is to form human beings who obey Allah and prepare themselves to become caliphs on earth.

Meanwhile, in the view of Al-Abrasyi (Al-Abrasyi: 1975, p. 1), the general objectives of Islamic education are: (1) Forming noble morals. (2) Preparation for the life of this world and the hereafter. (3) Preparation to seek rizki and maintenance of the aspects of its use and integration between religion and science will bring humans to perfection. (4) Cultivate the scientific spirit of students and fulfill the desire to know and have the ability to study science as a science. (5) Preparing students for a certain profession so that it is easy for them to find sustenance.

The Islamic ideological framework that must be pursued and passed in order to achieve its goals is the implementation of the law (*syari'ah*), which has been formulated in the al-Qur'an and al-Sunnah. The implementation of Islamic law covers all aspects of life, both problems relating to fellow humans, with God, and with the natural surroundings. Islamic education is built on methods or means, or ways to achieve goals. According to Hasan Langgulung (Langgulung: 1989, p. 2), an educational method can be applied in three ways. (1) The characteristics and interests with respect to the main objective of Islamic education, namely the development of believers who claim to be servants of Allah. (2) Regarding the methods which actually apply mentioned in the Qur'an. (3) With regard to moving (motivation) and discipline.

Growing Educational Awareness

The term *Raushanfikir* used by Ali Shari'ati in the discussion of ideology is someone who follows an ideology consciously. It was the ideology and class consciousness that pushed him to achieve a certain life, a direction of life, an act, and a distinctive thought that shaped his philosophy of life. This is a collection of consciousness to devote himself sincerely and sincerely. Life consciousness is an implementation of ideological awareness, and ideological awareness is a special awareness for humans.

There are two main points in this ideological goal, namely awareness, and action. First, in terms of consciousness, according to Tariq (Tariq: 2013, p. 3) in the book of Ali Syari'ati, there is a theosophical awareness and religious awareness, which is a special feeling, a kind of heart will and holiness, as is the secret of certain love in humans. Cultures, both national and universal as believed by Westerners, are based on this awareness, so that culture is a manifestation of one of this awareness (Van Stekelenburg & Klandermans: 2008, pp. 17-43). Theosophical awareness and religious awareness develop from time to time to form self-awareness. Self-awareness is a deep feeling that has been achieved by humans in their lives. Self-awareness develops beyond all other consciousness, such as political, social, technical, artistic, philosophical awareness, and so on, which is called ideological awareness. Ideological awareness is a special awareness that is unique to humans.

Second, in terms of action, actions that are born by something that is not in consciousness will form a movement, both social and individual. Social action will arise from situations that create social dissatisfaction as a result of injustice. A feeling of injustice and pressure due to gaps between people's expectations and the state's ability to realize people's expectations. This gave birth to a social movement. Society will formulate the various gaps that exist so that the consciousness of individuals who were initially separated from one another can unite into a collective consciousness. (Van Stekelenburg & Klandermans: 2008, pp. 17-43)

According to Tariq (Tariq: 2013, p. 3) in the book of Ali Syari'ati, nowadays, it is ideological movements that overthrow many world powers. Ideologies have given rise to revolution and great heroism against

tyrannical systems and oppressive forces. Ideology can manifest as a miracle worker who breathes the spirit of life as the power to many oppressed nations, tribes, and people.

Educational awareness based on ideology is very important because, without the awareness of a student to learn, the learning process is not well realized. Likewise, with a teacher, if the awareness of being a teacher is lost or decreases, then in carrying out teaching and educating tasks, it will be done halfheartedly. However, a teacher who has full educational awareness will become a professional teacher, carry out duties with full responsibility, sincerity, and willingness to sacrifice for the sake of education. No less important is the education awareness of the government, which is responsible for the implementation of national education. The government's education awareness will be proven in dealing with various educational problems, especially the cost of education. Public education awareness is strongly motivated by the awareness of teachers and the government, and if education goes well, in accordance with the demands and needs of the times, the community will welcome it with enthusiasm. The enthusiastic attitude of the community is manifested in the form of being willing to sacrifice for the sake of education. Conversely, if the community is apathetic towards education and even always suspicious, it can be read that the awareness of public education is still low.

Awareness of human education will emerge through awareness of the ideology of society. Paulo Freire, in his book *Pedagogy of the Oppressed*, divides people's ideological awareness into three levels, namely magical consciousness, naive consciousness, and critical consciousness. A very decisive first step in educational efforts is a continuous process, a commencement that always starts and starts again (Fakih: 2015, pp. 347-363). Thus the awareness process will always exist and is an inherent process in the whole educational process. The awareness process is a core process or essence of the educational process itself. The world of one's consciousness cannot stop and must continue to process, develop and expand, from one stage to the next, from the naive level of consciousness to the critical level of consciousness, until finally reaching the highest and deepest level of consciousness, namely the existence of consciousness of consciousness.

First, magical consciousness. What is meant by magical consciousness is the level of consciousness that is unable to know the relationship between one factor and another. For example, the poor are not able to see the relationship between their poverty and the political and cultural system. Magical consciousness sees more factors outside of humans as causes and helplessness. The educational process that uses magical awareness does not provide analytical skills between systems and structures on a society's problem. Pupils dogmatically receive courage from the teacher without a mechanism to understand the ideological meaning of each conception of community life (Fakih: 2015, pp. 347-363).

In the development of educational ideology, magical awareness will influence conservative educational ideologies. According to conservative opinion, the inequality of society is a law of natural necessity, something that is impossible to avoid and is a provision of history or even God's destiny. Social change for them is not something that must be fought for because change will only make people more miserable. Conservatives argue that society is basically not biased to plan change or influence social change, only

Second, naive awareness is awareness based on the view that humans are the root cause of society's problems. In this awareness, ethical issues, creativity, need for achievement are considered as determinants of social change. In analyzing why a community is poor, it is because of their own fault. They may be lazy, do not have an entrepreneurial spirit, are entrepreneurial or do not have a culture of building, and so on. In the context of the concept of education, this naive awareness forms thoughts and actions that do not question systems and structures; they even see the existing systems and structures as good and correct. The task of education is how to direct students to adapt to existing systems and structures. Awareness of the context of educational practice, naive awareness inspires that what makes students smart or stupid is the students themselves. (Fakih: 2015, pp. 347-363)

Third, critical awareness, namely the viewpoint of systems and structures as the source of the problem. According to Freire, if someone has reached the level of crystalline consciousness, someone will enter into a process of understanding and not a mere memorization process. People who understand are not people who

memorize because they express themselves based on the system of consciousness, while people who memorize only state themselves mechanically without being aware of what they do (Fakih: 2015, pp. 347-363).

Critical awareness not only makes students active in learning but also criticizes the cultural, political, social, and economic systems and structures that develop in society. The approach in education combines a pedagogical approach and an andragogical approach. The magical consciousness accepts the existing systems and structures. Students as objects of education do not have the right to be creative. Naive awareness provides opportunities for active students but does not provide an opportunity to see a more rational educational system and procedures that are applied. Meanwhile, critical awareness is to form active students and provide opportunities for systems and structures to be criticized for the better.

CONCLUSION

The essence of educational ideology is a set of ideas about Islamic education, which is believed by a group of Muslims that originates from Islam. The essence of the ideology of Islamic education discusses the meaning of ideology, ideological goals, basis, principles, elements of ideology, and so on. Starting from this premise, the essence of the ideology of Islamic education is critical-theohumatic education.

The significance of the ideology of Islamic education can be seen in two ways, the formation of a framework for Islamic education and growing awareness of education. In contrast, the framework of Islamic education consists of three things, principles and theories of belief, educational goals, and methods of achieving goals. In order to achieve the goal of a complete educational ideology, awareness is needed in the learning process, among which awareness is magical awareness, naive awareness, and critical awareness.

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Critical and Ideological Analysis of 1960s American Films

Análisis crítico e ideológico de películas estadounidenses de la década de 1960

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ABSTRACT

The films produced during the sixties of the twentieth century reflect the major events that took place during that period through indirect and implicit codes, symbols, cultural messages, and ideological thoughts. The use of symbolic and ideological messages and suggestive scenes accentuates the complexity of understanding those films critically and historically. This paper critically studies the profound cultural and ideological meanings and messages of some representative key films of the 1960s in America, such as Hitchcock's *Marnie* (1964), John Schlesinger's *Midnight Cowboy* (1969), and Dennis Hopper's *Easy Rider* (1969).

Keywords: Codes, cognitive, ideology, violence

RESUMEN

Las películas producidas durante los años sesenta del siglo XX reflejan los principales acontecimientos que tuvieron lugar durante ese período a través de códigos indirectos e implícitos, símbolos, mensajes culturales y pensamientos ideológicos. El uso de los mensajes simbólicos e ideológicos y las escenas sugerentes acentúa la complejidad de entender esas películas crítica e históricamente. Este artículo estudia críticamente los profundos significados culturales e ideológicos y los mensajes de algunas películas clave representativas de la década de 1960 en Estados Unidos, como *Marnie de Hitchcock* (1964), *Midnight Cowboy* de John Schlesinger (1969) y *Easy Rider* (1969) de Dennis Hopper.

Palabras clave: Codigos, cognitivo, ideologia, violencia

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INTRODUCTION

American cinema in the 1960s has been a rich and intensive source of historical and social materials on various levels. One of the most important issues that the American screen tried to probe is the ideology that reflects the nature of the age itself and the spirit of the conflictual society regarding the ideological and sociological perspectives of the American people living at that time. In this paper, the researchers endeavor to study a few selected representative films that played a significant role in revealing some of the implicit ideologies that these people strongly believe in. It is also essential to look at these films from a structural lens in order to understand the representations of ideology through codes, images, symbols, and messages.

It is widely believed that films have a tremendous effect on people's lives and the way they perceive reality. It affects their views and conceptions about themselves and about society as well. No one can deny the fact that classic films have played a vital role in people's life since they depict and feature various historical and social implications. Some of these implications are embedded in the form of ideological messages and suggestive cultural symbols, and some others are explicitly expressed in the form of apparent scenarios and dialogues that directly and easily reach the audience without any effort (Isenberg & Isenberg: 2009).

Films can historically and culturally document any time period. Though they are usually considered a tremendous source of entertainment and amusement to the public, their informative ideological messages are the most crucial ones that concern the researchers and critics of all times. The films of the 1960s were not only a form of media, art, and entertainment, but also a manifestation of the uprisings and events, including various and ramified sociological and ideological aspects (Tudor: 2013).

In order to better understand the underlying mental and cognitive images that function as ideological signifiers, it is useful to study *Marnie*, a film directed by Hitchcock and released in 1964. This film is a good representation of the psychological and mental problems of the age, especially women's suffering, which caused many psychological problems for them. The same issues can be seen in many other films released at that time, such as Hitchcock's *Vertigo* (1958) and *The Psycho* (1960) by the same director.

Marnie, the main protagonist in *Marnie*, is a woman who suffers from many psychological problems because of the bad childhood she had lived. The complexity of her character is a mystery throughout the whole movie. Viewers will be able to understand and reveal this mystery only at the end of the movie. By doing so, they will be able to relate this movie with the other movies in the period. All these movies deal with the dilemmas that women face when they struggle hard to make their voices louder. Viewers will not discover *Marine's* secret, which causes her fears and phobias, until the end of the movie. *Marnie's* phobia reflects the prevailing social problems in the 1960s, especially violence and women abuse, whether it is sexual, physical, or verbal abuse. (Moral: 2013, Johnson: 1964, pp. 38-42)

Marnie, in Hitchcock's *Marnie*, and *Bonnie* in *Bonnie and Clyde*, are all victims of society. They are driven by the males to become criminals. There are big differences between them, but both have a negative social background that is psychologically painful and tormenting, driving them into behaving in an insane and eccentric way. *Marnie's* eccentric social and psychological behavior reflects the residuals and the consequences of war and violence on both the family structure and the social relationships that can be described as shaky and unreliable. It is also important to note here that the phobias and the psychological disorders that Hitchcock refers to in most of his movies embody the fear of violence and war and the painful and violent past (Schwanebeck: 2017, pp. 1-17).

Marine's phobia introduces a controversial point since it reminds viewers of Hitchcock's *The Psycho* and *Vertigo*, which also pose a substantial view about the age from the psychological and personal view of the director. It might not be important to find out if these films really reflect an accurate image of the reality that people were living at that time. The researchers argue that it is more important to find out the historical view that these films introduce to the audience. In Hitchcock's *Motives*, Michael Walker refers to the theme of

childhood and repression in *Marnie*. He explains, "In *Marnie*, the melodramatic material lies not in the heroine's fears of her social and domestic inadequacies as a wife, but in her own disturbed psyche. Accordingly, dreams and free association become the pathways to uncovering the nature of the disturbance, which stems from repressed childhood trauma." (Walker: 2005, pp. 496-503).

METHODOLOGY

Marnie contains an intense and condensed experience that is teemed with the mental images which appear to viewers as fragments or flashbacks. The essential part is the amount of the flowing emotions that come out from the unconscious mind. Every word, scene, and an image carries an unexpressed feeling. It is moving in terms of the cathartic effects created in the viewers' minds. Every scene proposes an acute sense of pain, reminding the viewers of the psychological trauma the child (*Marnie*) once lived. The interaction between the film as a visual text and the viewers is quite high due to the elements of suspense and tension the director brilliantly uses in the film. Wood refers to this idea in his book *Hitchcock's Films Revisited*, he explains:

Though identification patterns in *Marine* are more complex than in *Psycho* or the first half of *Vertigo*, it is broadly true that we are made for sharing *Marine's* tensions throughout the film. Suspense is always used to convey the constant strain under which she lives so that the extreme points of her tension are the extreme points of ours. We share, too, then, her first moment of genuine relaxation, when Mark brings her *Forio*; above all, we share her sense of release, at the image of the blood-soaked shirt that fills the whole screen, fulfilling and hence exorcising the intimations of unknown horror given by the red suffusions.

From Wood's description of *Marine's* tensions throughout the film *Marnie*, one can notice the brilliance of the director who turned the film into a visual image by his use of the element of suspense and very careful description of details (Wood: 2002).

As for the signified and ideological messages, the researchers briefly studied *Easy Rider*, a film released in 1969 and directed by Dennis Hopper. Even though the film looks absurd from a superficial denotative surface, it is ideologically, socially, and thematically rich from a connotative level. It represents some important aspects of the American culture that were prevailing during the 1960s, such as the Hippies movement. Away from the fragmented stream of consciousness that makes up a series of ambiguous signs, the film remains a powerful attempt to represent the idea of the American dream (Batsakis: 2019, Hopper: 1969). The ambiguity of the film's approach to representing the American dream seems to be similar to Fitzgerald's approach to the American dream in *The Great Gatsby*. The American dream is represented as ambiguous and mysterious in both works that end up in a frustrating imaginative point because the viewers never see the protagonists' dreams come true. Part of the significance of this film is its realistic approach to the social and political conditions of the age. In addition, it also tackles the issue of the American dream by referring to multiple and ramified themes such as freedom, materialistic wealth, and peace. The film is portrayed as a fantasy represented in a stream of consciousness technique, which actually goes in line with the spirit of the age when people, especially youth, were looking for a new peaceful start after the war and all the other political and social upheavals. At that time, people began to fantasize about their dreams of freedom, happiness, and individualism. One of the important ideas to emphasize in this regard is that individualism began to be represented as a journey into the city and industrial world, leaving the old traditions, conventions, and the past behind. In his article entitled "A Lyric, Tragic Song of the Road," Schickel refers to the historical significance of the movie. He states:

Easy Rider is, in the smallest sociological sense, a historical movie. "In it, motorcycles are for the first time on-screen converted from a malignant to a benign symbol, and the kids who ride them are seen not as vandals or threats to the establishment but as innocent individualists in desperate unavailing flight from the system" (44), then the writer continues to refer to the idea of the generation gap that the film is trying to signify, he says "but then the endless of cycle-gang pictures to which we have been subjected in recent years is also an exaggeration, a commercialized compound of the worst figments of our most dismal imaginings about what is going on across the generation gap. At the very least, Easy Rider is a useful corrective. At its inconsistent best, it is an attempt to restate, in vivid, contemporary terms, certain ageless American preoccupations."

From this description of Easy Rider by Schickel, it is clear that the film is very rich in its historical significance. It gives the viewers a very accurate idea about the main "American preoccupations" during the 1960s.

The idea of the generation gap that Schickel talks about can also be found in *The Graduate*, a film directed by Mike Nichols in 1976. Though the film was produced during the 1970s, it discusses almost the same issues that people suffer from during the 1960s. The film depicts how the gap between generations is conveyed through family and society relationships, which are obviously depicted as gaps between the young and the elderly. The film is not much different from Easy Rider in terms of its central focus on the dreams of youth and the gap that modern transformations of the age created in the 1960s for people, including the ideological, social, and political transformations. *The Graduate* is an entertaining film to watch; it does not leave that cathartic effect that the other movies in the 60s leave on the audience, but the film suggests a wide spectrum of thoughts and ideas which make us think of the dynamics of the sixties (Hogg: 2019, pp. 89-122).

The church scene is one of the most powerful and influential scenes in this film because it evokes many ideas that are very much related to age. For example, when Benjamin traps the people in the church, he uses a cross to lock the gate of the church, leaving people behind and running away with his girl. This scene, in particular, carries many ideological messages embedded in the visual text that the director tries to show to the viewers. The scene enforces the idea of entrapment on the social, political, ideological, and religious levels. An important question to raise here is about the reason for Benjamin's use of a cross to lock people up. The ambiguity comes from the fact that the scene is supposed to trigger the idea of ideological entrapment. One can see this gap becoming much wider as Benjamin and his girl starts to run away from the church and then get in the bus moving away from their people.

The idea of escape is so much repeated and frequent in most films in the sixties. Many scenes depict a parallel line with the messages they endeavor to send out. This is an important idea related to the change that people needed to have in the sixties when stifling conditions of political and social archetypes had exhausted the spirit of the age, and the youth found themselves in a real need of substantial reform and change. Schickel says, "The occasion for these geriatric musings is *The Graduate*, a film which starts out to satirize the alienated spirit of modern youth, does so with uncommon brilliance for its first half, but ends up selling out to the very spirit of its creators intended to make fun of. Its protagonist, Benjamin Braddock (Dustin Hoffman), is introduced as the archetype of youthful angst" (Schickel & Simon: 1968).

The idea of entrapment within a small space is used as a symbolic code in *Cool Hand Luke*, a film directed by Stuart Rosenberg in 1967. The film tells a story of a person named Luke who was sentenced to two years in prison. Luke's behaviors made him a real hero in the eyes of his fellow prisoners who were suffering in prison. He had a free strong spirit that attracted the prisoners. Luke attempts to escape several times, but he always fails. Every time he flees, he is recaptured again and taken back to prison. Finally, he is shot by the police while he was in the church, asking God to free and save him from his predicament and misery (Reynolds: 1997).

RESULTS

The film, in fact, depicts a harsh reality of life in the 1960s when hope was the only dream of salvation. The film's sad ending makes a shocking scene for the audience simply because they seem to sympathize with Luke as he had to endure that suffering while he was in jail but enjoying that persistent free spirit. The film is ironic and critical of the social and political life at that time. Just as *The Graduate*, the film criticizes the social aspects and poses a skeptical point against ideology. Both *The Graduate* and *Cool Hand Luke* have the church scene that poses the idea of the entrapment as a symbolic code of culture and ideology within the place. There is a tremendous focus on the idea of "miscommunication," which also represents the gap mentioned earlier in *The Graduate* and in *The Easy Rider*. The director creates a sense of challenge in Luke's character that keeps asking for freedom until the very end; even when he dies, we see that smile on his face. Wilfrid Sheed refers to Luke's smile in "Burton, Taylor, and *The Taming of the Shrew*" and says, "the only footage the movie puts wrong is right at the end, when we are vouchsafed some close-ups of Newman's indomitable smile, showing that such a man being killed but not defeated, or vice versa" (Hunt: 2020, pp. 105-125, Whitehead: 2014). Everything in the film provokes ideological ideas. All scenes present enigmatic and symbolic codes that can only be explained by the viewers themselves. Even the smile on Luke's face has many hidden messages.

Speaking of violence and aggression, one of the major things that these films share is their subtle representation of the dilemma of the voice of the woman in the 1960s, which was struggling to force its way in the society. Feminism is one of the key aspects in most of these films that represent the political and social turmoil that came as a reaction to the general masculine bias against feminism. These films pose a fundamental treatment of the way feminism was looked at during that time. While one can't take for granted that these films represent an exact reflection of the age, they give a clear idea about the reaction against feminism, which was as violent as any other reaction against all the major events of the age. Also, violence in its various forms is clearly represented in the films of the sixties. For example, Peckinpah's films meet the conflicting spirit of the age. In *Screening Violence*, Prince notes, "Peckinpah hoped to convey the horror of violence to viewers he believed had been rendered complacent by decades of painless, bloodless movie killings." (Prince: 2001). Thus, Peckinpah had made significant changes to the techniques of the film's montage and editing; one of these changes is the slow-motion, which matches the visual perceptions of domestic and war violence. For example, Peckinpah's *The Wild Bunch* represents sheer violence. According to Bani Khair and others, "Sam Peckinpah's *The Wild Bunch* is one of the films that primarily deal with violence and its representation within the framework of the social, historical, and cultural aspects of the society in the 1960s in America" (Bani-Khair et al.:2017, pp. 210-214). Also, there is a huge concentration on the visual elements that depict woman's dilemmas within the broader circle of violence.

Midnight Cowboy is a film released in 1969 and directed by John Schlesinger. It is one of the suggestive films that frame the concept of the American dream and its philosophical associations at the end of the 1960s. The film is about a person named Joe Buck, who works as a dishwasher in a restaurant in Texas. He finds that his dreams as a nice-looking cowboy, who can have love relations with rich women in New York, can become true if he travels to New York and abandons the traditional rural life. Then he meets a person named Ratso, and they became friends after some fight and quarrels, but they both find that they share similar dreams from the past. By the end of the film, they are shocked by the reality of life, which stops their youthful dreams, but they go on to travel somewhere else.

This film brought a new shadow on the history of American culture because it simultaneously shows conflicting images from different slices of American life. Joe, the main character, seems to provide a contradictory image of both; a new city life and a traditional life that has totally changed. His character makes huge juxtapositions and contradictions; past and future, hope and despair, rural and urban life, dreams, and the death of dreams. This film is a more reliable representation of the decade since the director shows diverse

images of life in the period. Other films, like *The Wild Bunch*, heavily rely on western themes. This film combines two paradoxes that give a dual perception of the reality and unreality of the American culture in the 1960s. So, one can say that the film is a social representation more than anything else.

DISCUSSION

While the problem of the stylized violence is powerfully represented in a distinctly western style, one can see in *Midnight Cowboys* that such themes are also represented in a completely different style using different montage editing, new techniques, new settings, and new styles that revolutionize the traditions and conventions of the film industry in both its content and style. *Midnight Cowboy* is an excellent representation of the mainstream events in a more approachable and understandable way, which provokes the imagination of the audience regarding the main events at that time. The major theme in this film is that American culture began to be free from the stereotypes and conventions that the director refers to as the cowboy character, which struggles to fit in New York City. So, one can argue that the 1960s is the period when lifestyles began to change because of people's visions and dreams, which also began to change.

Midnight Cowboy gives clues to the new powerful ways American culture began to take by accepting the idea of change itself. Joe's new journey from Texas to New York can be seen as a change that addresses the way people accept changes in their lifestyle. Joe's attempts to survive in the city is an embracement of a new life that foreshadows completely different lifestyles. From the researchers' point of view, the reason why the director juxtaposes the cowboy to the city life is that city life appears as a kind of more freedom that carries the dreams and aspirations of people. This is why this film provides a clear reflection of the idea of the American dream itself, which was stronger by the end of the 1960s, after the war had extensively exhausted the spirit of the age, in addition to the political and social turmoil that took place at that time.

Midnight Cowboy receives a warm welcome from people at that time because it reminded them of the new life they should embrace, and probably because it marks a new page in the American culture. Women, for example, seem to have a stronger voice that veers away from that naïve and dominated picture of women, like the one presented in *The Wild Bunch* and many other westerns. Rather, it represents the women whose voice can discuss, criticize and negotiate, and this is likely to be the voice of feminism when it began to be accepted by the end of the 1960s. Like the "bus scene" when Joe was talking to a woman with her child, the woman with the child gives a good picture of a modern, civilized woman who is well educated enough to silence and interrupt Joe when he didn't stop speaking. This is a more powerful way of showing how women began to stand in the middle, and their voice reaches all slices of the society in America.

The 1960s was the period when a modern life began to be introduced for people and when males and females began to realize the importance of a new modern life away from violence. As one can notice from the film, the change that Joe has to accept is not only related to the lifestyle he has to have in the city world, but also the ideology, thoughts, conceptions, sociality, and practicality. One of the effective techniques that the director adds in this film is the "flashback techniques," which enable the protagonists to see and compare the life they once lived with the new demands and changes of a new life they aspire to. This flashback technique is particularly important because it emphasizes the importance of connecting the past with the future, the light with the shadows, and the new with the old.

While the protagonist in the film finds it difficult to have a place in a new society where things impose change, one can see the purpose of this film, which tries to show how one's pursuit of identity is a real problem within the American culture. Identity displacement is one of the themes that correlate with this issue since it anticipates the extent of success for Meckier to establish his old identity in a new open, multicultural place (Meckier: 1984, pp. 266-277). In his essay, Arthur Schlesinger states:

Midnight Cowboy is John (no relative) Schlesinger's first film shot in America. One feels in it the exhilaration of an imaginative director suddenly plunged into a new world of exotic sights and sounds. The concept of the American bus trip, for example, gives the film its frame. In a bravura beginning, the bus carries the cowboy from Texas to New York. The mood is lyrical though enigmatic, charged with glowing impressions of the past and hopes for the future. In the end, another bus carries the cowboy and his dying New York friend from the shadows of Manhattan to the sunlight of Miami. The mood is somber but now lucid; the time of the illusions has gone.

Schlesinger also refers to the new montage editing and styles that the director made in this film. He says in the same article:

Moreover, he goes wild on what used to be called montage: the dissolution of linear narration into a whirl of images. Such impressionism can, of course, be tremendously effective in conveying states of mind and emotion, and John Schlesinger uses it well to deal with the power of memory and fantasy in the lives of his protagonists. But he uses it too often. At first, this is merely irritating. Then it becomes evident that it is not only self-indulgent but represents an escape from harder problems of characterization and structure. If only Schlesinger's directorial self-discipline had matched his luminous sense of scene and his extraordinary skill in handling actors, this would have been a far more considerable film (Pontecorvo et al.: 1966).

So, *Midnight Cowboy* is one of the most important films that represent the 1960s. It is very effective in conveying the characters' states of mind and emotion. The researchers agree with Schlesinger, who says at the end of the passage mentioned above that, just like any other film, there are always many things that the director can make to make *Midnight Cowboy* much better. This, however, should not underestimate the importance of this film. (Kirshner: 2018, pp. 58-60).

CONCLUSION

To conclude, it is essential to understand the profound cultural and ideological meanings and hidden messages of these representative key films of the 1960s in America. Keeping in mind the historical and social aspects of these films, the researchers looked at these films from a different angle. These films reveal some essential cultural, social, political, and psychological perspectives of the 1960s, perspectives that deeply and implicitly exist within the underlying connotative structure of the visual text. Evidently, the film industry in the 1960s was a product of the age and a representation of realities, events, hopes, and aspirations of people as individuals and societies because they function as records for history and culture during that period. So, this paper shows how the films of the sixties can be considered to be a reflection of the dynamics and realities which echo the major events that took place during that period. The films' directors make use of many indirect and implicit codes and symbols that refer to specific events and main features of the age and reveal many of its ideological and visual messages.

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Dialectical Relationship Between Terrorism and Human Security: A Sociological Approach

Relación dialéctica entre terrorismo y seguridad humana: enfoque sociológico

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ABSTRACT

This article analyzes the dialectical relationship between terrorism and human security to reveal its dimensions and their role in counterterrorism and to understand what motivates individuals to join terrorist groups. Adopting a qualitative methodological design, data were analyzed through deductive reasoning from the sociological perspective. The findings revealed that terrorist threats to human security could not be addressed through traditional mechanisms alone. They require a new consensus that recognizes the linkages and interdependencies between development, human rights, and national security through a comprehensive approach that uses a wide range of new opportunities.

Keywords: Human rights, human security, risk society, terrorism.

RESUMEN

Este artículo analiza la relación dialéctica entre el terrorismo y la seguridad humana para revelar sus dimensiones y su papel en la lucha contra el terrorismo y para comprender qué motiva a las personas a unirse a grupos terroristas. Adoptando un diseño metodológico cualitativo, los datos fueron analizados a través del razonamiento deductivo desde la perspectiva sociológica. Los hallazgos revelaron que las amenazas terroristas a la seguridad humana no pueden abordarse únicamente a través de los mecanismos tradicionales. Requieren un nuevo consenso que reconozca los vínculos e interdependencias entre el desarrollo, los derechos humanos y la seguridad nacional a través de un enfoque integral que utilice una amplia gama de nuevas oportunidades.

Palabras clave: Derechos humanos, seguridad humana, sociedad de riesgos, terrorismo.

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INTRODUCTION

Globalization has contributed to the predominance of a market economy and an increase in technological development and communications. Although this has positive results, there are some negative results, such as security threats to humanity. Currently, the world faces challenges such as abatement of norms, national identity crises, financial instability, unemployment, and an absence of functional security. These challenges make societies a porous environment for global terrorism, necessitating the formulation of a new template for the concept of security by accentuating the importance of individuals to confront such threats (Maxted & Zegeye: 2001, pp. 95-109). Human security represents an important challenge in the context of terrorism and is crucial to achieving various development indices such as human progression, the fulfillment of basic needs, and a tranquil existence without fear and risk for the future.

Terrorism is a prominent global phenomenon of the 21st century that exceeds geographical, political, and cognitive fields (Carberry: 1999, pp. 685-719) and has spread across the Arab region. Ever since the Arab Spring, the Arab region has been burdened by political instability resulting in the return of terrorism in various forms and patterns. It involves persistent threats that are strategically, socially, economically, and politically motivated. Furthermore, the threat to human security has been linked to human rights (Office of The United Nations High Commissioner for Human Rights: 2008, Kienle: 2013, p. 1). On March 23, 2018, the United National Human Rights Council (HUMAN RIGHTS COUNCIL: 2014) endorsed a decision that confirmed the harmful impacts of terrorism on human rights and freedom. Condemning terrorist acts as criminal and unjustified, the UNHRC encouraged measures that guarantee consistency between counterterrorism laws and execution measures with international human rights law. This study clarifies the impacts of terrorism on human security while highlighting the controversial relationship between terrorism and human security from a sociological approach.

LITERATURE REVIEW

Human Security: Concept and Dimensions

The idea of human security emerged from the philosophical sciences and Renaissance and Enlightenment intellectuals. Philosophers of the social contract, including Thomas Hobbes and Jean-Jacques Rousseau, indicated that the human journey is based on survival instinct and a tendency toward stability. A social contract is essential to realize a systematized society based on constant rules through an established terminology for the concept of natural human rights. This can help ensure justice, peace, discipline, human rights, and freedom. Philosophers have emphasized that the desire for peace and the search for security are the primary reasons why people engage in societies and enter social contracts. Through the social contract, the state becomes the means for guaranteeing individuals' security, wherein security is restricted to protecting state borders and sovereignty and developing the state's interests (Rousseau: 2018). Human security roots can be traced to four freedoms (freedom of speech, freedom of worship, freedom from fear, and freedom from want) announced by American President Roosevelt on January 6, 1941. He believed that such freedoms would form the basis of a postwar international system and clarified the necessity of resisting aggression and finding a world where peace, security, and democracy can prevail (Bodnar: 2010; Kaye: 2014).

The concept of human security is explicit in the 1994 proposal by the Human Development Report issued by the United Nations Development Programme (United Nations Development Programme: 2015) as individual security that maintains dignity and fulfills financial and moral needs. The report also indicated the "liberation of fear, need, and calamity." Human security is achieved by (i) protecting individuals from violence, armed conflict, civil wars, and internal and external terrorism and by (ii) confronting poverty and unemployment, hunger, diseases, pandemics, and natural disasters.

As societies transform through development, such as from industrial to modern and global, and from a bipolar to a unipolar system, they also transform from relative security to risk societies. This necessitates a

new security template that is compatible with the new national context of civilizational informatics. Thus, human security is a dynamic concept that differs from traditional security perceptions that consider individual security through state security. By considering individuals as the reference unit of analysis, states' security cannot adequately guarantee individuals' security. Some states have ignored legal frameworks and threats to individual security; this has further increased since the Cold War, which led to conflicts between individuals in each state rather than only between states. Therefore, human security appeared as a tool for new international social contracting. However, human security is not an alternative to state security; they complement each other.

The final report of the Commission on Human Security (Commission on Human Security: 2003) helps determine the right to be respected in light of specific conditions, and wherein human security is defined as the ability to "protect the vital core of all human lives in ways that enhance human freedoms and human fulfillment." In 2009, the committee expanded this to include human rights, good governance, achieving economic growth, and preventing the rise of disputes. Human security subsumes human rights; therefore, it represents a group of interests protected by law. This is based on two main variables: security globalization and security humanization (Benedek: 2008, pp. 7-17)

Human security considers a sequence of human rights according to priorities based on the conditions of each society and is compatible with the ideas of fear and need. Thus, it may be understood and clarified by issues related to human rights, such as the lack of food, drugs, care, education, and security. Accordingly, all international conventions, including the UN Charter of 1945 and the Universal Declaration of Human Rights of 1984, emphasized that human rights are based on the principle of equality between people, are required for an individual to live as a human, and must be protected to establish international peace and security. While respect for these rights is important, especially civil, economic, and social, such as providing shelter, food, healthcare, and labor, this is insufficient for human security. Appropriate conditions are necessary to achieve human security because individual, national, and international security require human rights protection, and any breach of them is considered a threat to human security. Stemming from this international perspective of human rights, exposure to the concept of human security has increased in countries, governmental and non-governmental organizations, and civil society organizations worldwide. Commissions on human security are being formed to protect human rights and address human security challenges, the most serious being terrorism and extremism (United Nations Development Programme: 2015).

The application of the concept of human security started with the Arab League Agenda in 2001 and the Arabic edition of the Human Security Report issued by the Human Security Committee in 2004. The Human Security Conference in the Arab region discussed this matter in light of international challenges indicated in the 1999 Human Development Report: "Globalization from a Humanitarian Aspect." The risk posed by globalization on human security was summarized through seven elements: lack of financial stability, absence of functional security, absence of health security, absence of cultural security, absence of personal security, absence of environmental security, and absence of political and social security. These were previously clarified in the Human Development Report, which considered human security as having multiple elements and dimensions:

- 1) Economic security includes values related to economic security, income, employment.
- 2) Food security involves ensuring basic food supplies.
- 3) Health security covers several issues, such as obtaining clean water, living in a healthy environment, obtaining healthcare services at reasonable prices, prevention of diseases and pandemics, and basic knowledge to live a healthy life.
- 4) Environmental security covers issues such as preventing water and air pollution and preventing natural disasters such as drought, floods, hurricanes, and earthquakes.

- 5) Societal security means facing threats that affect social structure and maintaining heritage, cultures, languages, and common values while preventing racism and ethnic conflicts and protecting indigenous communities.
- 6) Political security is related to protecting human rights and welfare, including protecting people from state suppression, freedom of the press, freedom of expression, freedom to vote, and elimination of political detentions, imprisonment, mistreatment, and banishment of citizens.

These six elements intertwine into a singular unit. The need for a human security template is related to two dynamics groups. The first is represented by the need for human security as a response to complicated old and new security threats, such as severe and sustained poverty, ethnic violence, human trafficking, climate change, pandemics, terrorism, and sudden economic recession. Such threats have transnational dimensions and exceed the traditional concepts of security, focusing solely on external military attacks. The second emerges from the need for a comprehensive approach that uses a wide range of new opportunities for addressing such threats. Human security threats require a new consensus that acknowledges correlations between development, human rights, and national security (Human Security Unit: 2009, Duralia: 2016, pp. 26-35).

The absence of human security as a result of the absence of some or all of its six constituent elements in the 21st century indicates the emergence of an international risk society due to the long-term impacts of globalization. The risk society is described as producing, managing, facing, and responding to risks in modern society. Beck (Beck: 2009, pp. 291-299) noted that such risks result from improved manufacturing and technological developments; for example, environmental risks (radiation, toxins that cause cancer and global warming gases), and social, political, and individual risks. In spite of controls for industrial institutions and methods for managing risks and threats, postmodern society cannot effectively recognize, identify, or predict risks. Scientific and technological innovations have resulted in long-term risks and impacts that are not easily calculated because of implicit unpredictability.

Giddens (Giddens: 2013) notes that contemporary society faces high potential risks of low results that are an outcome of globalization. Giddens (Giddens: 2013), however, does not suggest that contemporary society is riskier; rather, society is increasingly focused on future safety and security. Globalization and the ease of crossing national borders play a crucial role in aggravating the globalization of risks and hazards (Beck: 2013, pp. 3-31). Moreover, the risks and hazards of losing one of the six elements of human security include risks related to national and international security, such as international terrorism and ideological extremism, ethnic disputes between minorities and sects, and ethnic and gender conflicts.

Terrorism does not have a unified or common definition. The French Larousse Dictionary defines terrorism as violent acts committed by rebellious groups or a violent procedure used by the government. The Oxford Dictionary defines terrorism as the use of terror to achieve political purposes. Article 1 of the Arab Counter-Terrorism Convention of 1998 defined terrorism as any act of violence or threat thereof for any reason or purpose that occurs to commit individual or collective crimes to spread terror among people by hurting them, making their lives and freedom or security susceptible to risk, causing damage to the environment or public and private properties or occupying them, or endangering any national resources.

These various definitions of terrorism in the political, social, and legal fields indicate that terrorism may be committed by an individual or collectively, and its scope includes national, regional, or international areas, with various applications and mechanisms, such as using violence in all forms, use of explosives and hijacking of vehicles, assassination, and abduction along with acts of sabotage of vital and important political and economic entities, bridges, hotels, embassies, and transportation stations. Terrorism may be doctrinal, resulting from the ideologization of religious texts to fulfill the interests of a specific class or from extremism that results in assassination or banishment of contrary doctrines or sects. It may be intellectual—a terrorist operation that precedes violent acts, an ideology that does not respect other opinions and deprives others' freedom of expression, belief, and thought. These operations include racism, sectarianism, breaches of human

rights, dictatorial policies, and the violation of women's rights. Biological terrorism is found under intellectual terrorism and involves the intentional release of viruses, bacteria, or toxins that are spread among humans, animals, and plants, resulting in diseases or death (Erlenbusch-Anderson: 2018; Townshend: 2018).

The primary motives for terrorist acts, conducted individually, collectively, or state-wise, include the following (Krieger & Meierrieks: 2011, pp. 3-27):

- 1) Economic deprivation: Some scientists have suggested that terrorism is deeply rooted in economic deprivation—in conditions of poverty and inequality in the state. The idea of relative poverty (an imbalance between what individuals think they do not have and what they actually receive through the economic distribution process) becomes an incentive for violence.
- 2) Economic and social factors: Economic and social factors determine social status among people, and those deprived of these factors may develop grievances that could result in their involvement in terrorism. These economic and social factors may include unemployment, poor healthcare services, lack of education, absence of social justice, poverty, and any other factor that may increase the gap between lower, middle, and upper classes.
- 3) Civilizational progress weakened the collective conscience that was stressed as a cementing factor in early societies. Law and rational interest became the two standards organizing society and interaction between individuals. Thus, civil individuals, from Émile Durkheim's perspective, who live in the middle of crowds, go unnoticed. Collective attention is weaker, social discipline is less effective, personal connections are weak and scarce, and moral rules are no longer respected. Therefore, the social field becomes a rich environment for acts of sabotage. The individual is affected by the anomaly resulting from unclear, contradictory, or even nonexistent social standards and rules; thus, individuals may respond by adopting a new culture of misconduct or rebellious tendencies (Wallace & Wolf: 2005).
- 4) Political reasons/political and institutional systems: Deprivation of political voice, political violence, reduced participation, and political openness, lack of political freedom, especially in semi-open societies (partial democracy), the recurrence of regime changes and return of former régimes with suppressive tactics and vindictive desires, make environments ripe for terrorist acts. Political changes must not threaten ideologies or objectives adversely such that they orientate toward terrorism. Some individuals neglect external political causes behind terrorism because states have become increasingly politically integrated; furthermore, states are members of international conventions and organizations that unify counterterrorism efforts. However, international political integration has a negative impact on internal politics and national sovereignty. International political integration leads to reduced margins of internal policy and difficulty in controlling violent terrorist organizations within states. External policies, with regard to political proximity with the West and coalition structures, may be important for combating terrorism, and traditional or deprived classes may, in turn, resort to violence to resist foreign predominance and Western superiority (Ahmad and Majeed: 2016, pp. 409-423).

METHODOLOGY

This study reviews the theoretical literature related to terrorism across sociological, political, and security studies, guided by functional theory issues and social pathology. Accordingly, this qualitative study adopts a literature review as a methodological approach to collect and combine previously published related studies and literature, which may produce best practices and improve future research quality (Hampton & Parker: 2011, pp. 900-910).

RESULTS

There are several arguments on the definition of terrorism and confusion over its understanding in several published papers. This study clarifies the impacts of terrorism on human security while highlighting the controversial relationship between terrorism and human security from a sociological approach. Three main factors are concerned with terrorism: economic, social, and political. On the economic and social levels, the Arab counter-terrorism strategy focused on countering terrorism by addressing social risk factors that produce it, such as poverty and unemployment, and enhancing citizenship values and human rights.

Studies on the relationship between terrorism, poverty, and education have yielded mixed results; some scholars argue that linking terrorism with poverty and illiteracy or education level is a common fallacy. Krueger and Malečková (Krueger & Malečková: 2003, pp. 119-144) posited that focusing on education as a means for counterterrorism is unsupported by field evidence. However, other studies indicated that education is a means of counterterrorism and educational curricula are important for social awareness against activities of terrorist groups, especially the recruitment of youths.

Studies have shown that most terrorists are from the middle class, while some of them are from the upper class. The results of the international terrorism index outweigh findings that suggest no statistical relationship between poverty and the economic and educational level of terrorists (Abadie: 2006, pp. 50-56; Piazza: 2006, pp. 159-177). The original experimental support for the economic deprivation hypothesis stems from historical evidence related to the illegal execution process. Here, we must review the sociological situation of terrorism through several considerations:

1) Sociologists have given adequate attention to studying terrorism and explained it from various theoretical perspectives, such as globalization and modernity, functionalism, crime, and social pathology. While terrorism is considered a social phenomenon, it may only be explained through another phenomenon. The sociological theory explains why a phenomenon occurs and is developed at multiple levels, ranging from grand theory to highly contextualized and specific micro-range theories; however, it does not identify a single factor but considers a group of factors. Accordingly, terrorism may not emerge as a definite result of one factor or reason, such as poverty or economic deprivation, although they have the highest impact on the spread of terrorism. From a social pathology perspective, terrorism is a negative phenomenon and a social problem, and social problems have three levels. The first level represents problems that strongly affect the surrounding social conditions and have various outcomes in society, such as poverty, war, and racism that result in social problems at the second and third levels, as indicated in the figure below.

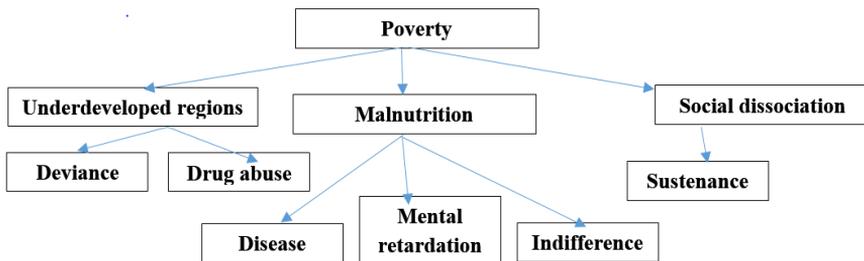


Figure 1. social problems at the second and third levels

2) Individuals were suffering from poverty face malnutrition and poor health conditions (a loss of food and health security) and live shorter lives. Poverty affects the economy in several ways. Poverty reduces work productivity because most poor employees often fall sick, which affects their attention to work, ability to work, and time spent working for their employers. The level of consumption decreases because the poor cannot consume more; therefore, crime, social chaos, violence, and rebellion are more likely when poverty spreads. Sociology indicates that poverty precedes a basic part of capitalism that seeks greater profit by maintaining low wages and employing fewer employees. If trade slows, more people will be dismissed and end up being poor (absence of functional security), resulting in reserve labor. The existing labor force will refrain from demanding additional bonuses and will be satisfied with lower wages. Competition between social classes encourages the elite to maintain their economic positions by reducing the potential of the poor to obtain resources and opportunities, such as those provided by social care systems (Ritzer & Murphy: 2019).

3) In any classified system, all people, including the poor, pay attention to social movements to improve their capabilities and ascend the social ladder. The middle class will aim for greater movements than the poor, and even the upper class are concerned by social movements as they are afraid of good performers replacing them or reaching even higher classes (Ritzer & Murphy: 2019). This movement results in conflicts and social dissociation, which can result in violence and terrorism.

4) Considering the social/economic background within the pyramid of terrorist organizations is important for states. The UN General Assembly Global Counter-Terrorism Strategy (Rosand et al.: 2008) emphasized the need to eliminate poverty, deterioration, and disease while enhancing continuous economic growth and sustainable development to counter-terrorism. The third pillar of strategy emphasized respect for human rights and the rule of law to counterterrorism because the individual's right to life, freedom, and security is one of the principles of international human rights. The People's Daily Newspaper (Chinese), which represents the Central Committee of the Chinese Communist Party, indicated that China is resisting extremism and terrorism by eliminating poverty. Several unions for Mediterranean members agreed on April 29, 2018, that "the spread of poverty and ignorance with the absence of democracy in Middle Eastern societies is the factor behind the escalation of the severity of terrorism," accentuating the importance of Arab countries not undermining rights and freedoms along with democratic concepts when confronting extremist groups. The UN study dated October 23, 2017, confirmed that poverty is a source of extremism among African youths; specifically, deprivation, poverty, and vulnerability underpinned by weak governance are primary factors.

DISCUSSION

The UN Sustainable Development Goals consider the eradication of mass poverty as the first developmental objective of millennium development and sustainable development objectives. Revolutions have indicated that Arabs and some Europeans, such as those in France, consider rebellions and protests a result of poverty and economic deprivation as well as a claim to the right to improve wage minimums, counter financial and administrative corruption and dictatorial systems, and aim for the eradication of unemployment. We may discuss the political field from this aspect; that is, how the absence of social justice, oppressive political decisions, and concentration of capital among people of political power negatively affect societies' economic situation and individuals' income. These contribute to increasing poverty and unemployment, causing individuals to feel vulnerable and resistant to political participation; furthermore, regimes ignore their rights and claims and neglect improving their economic situation. This supports the idea of individuals turning to terrorism in order to address human rights breaches; however, this is not limited to individuals, as some countries construct and nurture terrorism to protect human rights. Eliminating oppression against certain individuals in dictatorial states ensures people's legal claims and their right to determine their destiny. Sociology explains social problems through the conflict of values and classes as well as individuals' negative responses when their cultural objectives and aspirations are not fulfilled through legal means.

International conventions consider terrorism a direct breach of human security because of its widespread, varied, and dangerous impacts on seven elements of human security. We summarize the mutual relationship between terrorism and human security, based on the United Nations High Commissioner for Human Rights' decisions regarding human rights and main freedoms in the context of counterterrorism, as follows.

1- Terrorist acts may involve the killing of innocent civilians and might extend to genocide, which is a dangerous threat to the first human right: the right to life. Armed groups that actually control lands, such as ISIS in Syria, Iraq, and Yemen, have committed acts of genocide, human trafficking, racism, torture, and other inhuman and harsh penalties. They take hostages; apply collective penalties; arbitrarily breach freedom; perform rape, sexual enslavement, and other forms of sexual violence; and displace individuals; there have also been incidents of forced disappearances. All these are a part of a systemized attack against civilians, especially in Syrian governorates. Spreading terror and fear among people, contrary to the right to security and safe living.

2- State occupation with counterterrorism and dedication of resources for it affect development efforts and impact different social, economic, and cultural aspects while threatening the human rights related to them.

3- Countries have enacted emergency law, amended detention policies, adapted criminal justice practices and rules, and imposed restrictions on freedom of expression, movement, and peaceful gatherings. Continuous, widespread breaches of human rights, especially the right to privacy, negatively impact freedom of expression, which affects journalists. Authorities use laws for counterterrorism that include loose phrases to accuse reporters and political opponents of several things, including supporting terrorism, which involves unjustified restrictions on the right to freedom of expression.

4- Some countries have issued legislation with loose phrasing for counterterrorism, which includes an inaccurate definition of terrorism and allows arbitrary or racist enforcement by authorities or even prevents people from having human rights. An inaccurate definition of crime might lead to condemnation of innocent people and expand the scope of prohibited attitudes in judicial explanations. This type of legislation may breach the right to freedom and the formation of societies and gatherings while also leading to breaches of rights related to guaranteeing the process of law, including the right to a fair trial. Legislations have been misused to reduce legal activities and to target reporters and those advocating human rights, minorities, political opposers, and other individuals. Some of these people have been subjected to arbitrary detention and torture along with other forms of harsh, inhuman, or abusive penalties and treatment during detention. These aspects are related to measures undertaken by countries to reduce the flow of foreign fighters.

5- Decisions of some countries such as the USA have affected the right to movement. They have also resulted in arbitrary deprivation of the rights to nationality, freedom of religion, belief, opinion, and expression; the right to form societies; and the right to protection from arbitrary or illegal intervention in privacy. For example, any individual traveling to a disputed area should not be assumed to have criminal intentions or to aim to support or engage in criminal terrorist activities.

6- The annual report of the US Ministry of Security and Maryland University indicated that the global economic impact of terrorism in 2017 was eighty-four billion dollars. Terrorism affects economic development, investment, project funding, cash policies, foreign investments, and maritime navigation and aviation. It forces national investors to invest abroad, which impacts the national economy negatively. Terrorism also causes financial losses by damaging infrastructure, as in the KSA, Egypt, and Iraq. Furthermore, terrorism affects the tourism sector; countries susceptible to terrorist acts do not attract tourists, which reduces foreign investment. A global report on food crises (Food and Agriculture Organization: 2017) indicated that disputes between terrorist groups and national forces in Iraq, Syria, Yemen, and Afghanistan led to food shortage due to disturbances in food production, theft of crops and livestock, loss of assets and incomes, and population displacement.

7- Biological terrorism threatens health security because it affects the environmental balance and damages the natural environment, increases pollution rates, contributes to the emergence and spread of new diseases, increases rates of pre-existing diseases, and threatens animal and botanical wealth. In the long term, its impacts may extend to deformations among newborns and the filling of agricultural lands with toxins.

CONCLUSION

Modernity and globalization have led to the emergence of negative social phenomena that threaten humanity and international safety and security. The most prominent of these is terrorism, which represents a social problem that spreads in societies' social structure while affecting human security across health, social, political, food, economic, and environmental dimensions. Therefore, a threat to human security is one of the most pertinent challenges affecting contemporary societies. Accordingly, terrorism threatens to human security cannot be treated through traditional mechanisms but may require a new method that considers the link between development, human rights, and national security. Here, development is an important means to address poverty, inequality, unemployment, and lack of opportunities, which can lead to violence and extremism. The UN Development system helps governments address some of these primary reasons to prevent terrorism. UN agencies are currently supporting governments in implementing sustainable development plans to meet 2030 targets for peace, prosperity, and dignity for all.

Poverty and non-development are the two main factors that cause extremist violence and terrorism. Sustainable and comprehensive development that aims to realize human security in all aspects can contribute to preventing the emergence of disputes and terrorism. Achieving human security must be the main objective and priority in national and international development plans. This not only includes protecting from threats but also empowering individuals and societies with humanitarian potential to fulfill their objectives. This can increase individuals' awareness; furthermore, strengthened social control and collective consciousness can reduce or even prevent opportunities to join terrorist groups or extremist groups and increase individuals' social responsibility toward their nations.

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BIODATA

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Economic Development Indicators on Sharia Financial Inclusion in the OIC Countries

Indicadores de desarrollo económico para la Inclusión financiera de la sharia en los países de la OIC

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ABSTRACT

This study aims to analyze the determinants of economic indicators, which may influence Sharia financial inclusion through the independent calculation of the corresponding Index. Furthermore, it has two important steps of determining the Sharia Financial Inclusion Index (SFII) on each OIC countries (using 30 countries) in 2010-2019 (total 330 observations). It describes the impact of economic development indicators towards SFII and the impact of development indicators by considering different technology. The results showed that the selected economic variables have a determination towards the SFII condition on the OIC member sample countries.

Keywords: determinants, economic development, SFII, VAR panel, index, OIC.

RESUMEN

Este estudio tiene como objetivo analizar los determinantes de los indicadores económicos, que pueden influir en la inclusión financiera de la Sharia a través del cálculo independiente del Índice correspondiente. Además, tiene dos pasos importantes para determinar el Índice de inclusión financiera de la Sharia (SFII) en cada país de la OCI (utilizando 30 países) en 2010-2019 (un total de 330 observaciones). Describe el impacto de los indicadores de desarrollo económico hacia el SFII y el impacto de desarrollo al considerar diferentes tecnologías. Los resultados mostraron que las variables económicas seleccionadas tienen una determinación hacia la condición SFII en los países miembros de la muestra de la OCI.

Palabras clave: determinantes, desarrollo económico, SFII, panel VAR, índice, OIC.

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INTRODUCTION

The evolution of time favors the position of the financial sector concerning economic development under several assumptions. There are many views that the financial sector influences economic development, such as domestic savings, capital accumulation, technological innovation, and income growth (Honohan, 2004; DFID: 2004; Levine: 2004). Unsurprisingly, development is expected to lead to a "financial inclusion" condition, which according to Kim et al. (2018, pp. 1-14) is "...ease of accessibility and availability of the formal financial services, such as bank deposit, credits, insurance, etc., for all participants in an economy." Therefore, there is a form of easy accessibility and availability of formal financial services, such as bank deposits, credit, insurance, and others, for actors, especially the middle and lower class, to promote economic development. Schumpeter (Schumpeter: 1911), Gurley and Shaw (Gurley & Shaw: 1955, pp. 515-538), and McKinnon (McKinnon: 1973) traced the rationality behind growth since the economy works with an easily accessible capital boost. Meanwhile, Romer (Romer: 1986, pp. 1002-1037) considered this as a financial sector's role in promoting endogenous growth through the positive impact of capital accumulation, investment, and saving levels. In the future, other factors such as financial technology innovation can also develop in driving economic growth (Grossman & Helpman: 1991, pp. 43-61; Aghion & Howitt: 1992, pp. 323-351). Conversely, Robinson (Robinson: 1952) stated that when company profits grow well, it can encourage financial development conditions in society. Therefore economic development is not caused by finance but responds to demands from the real sector. Similarly, Lucas (Lucas: 1988, pp. 3-42) also stated that the contribution of financial markets to economic development is a clear proposition to discuss empirically.

Financial inclusion emerged as a difficult process for social groups and individuals to gain formal system access. According to Sarma (Sarma: 2012), it is a process that ensures easy access, availability, and benefits from the system for all economic actors. Similarly, Demirgüç-Kunt et al. (Demirgüç-Kunt et al.: 2014) described financial inclusion as a process of ensuring that products and services are responsive to the needs of all people in general, including economically weak communities and groups.

Based on the OIC member countries' context, financial inclusion is the respective national strategy to promote economic growth through equitable income distribution, poverty reduction, and financial system stability (Hadad et al.: 2011) through the transformation of an easily accessible Islamic system. The aim is to ensure that every individual has the right to access the full range of high-quality financial services at affordable costs. In addition, it aims to pay close attention to the low-income poor, the productive poor, migrant workers, and people living in remote areas. Several existing studies have linked at least three points of financial inclusion, such as access, community groups, and the financial system (Demirgüç-Kunt et al.: 2014; Sarma & Pais: 2011; Sarma: 2012; Demirgüç-Kunt et al.: 2017). Based on these three elements, this study defines financial inclusion as a process to ensure poor people's access to various system services. Furthermore, Sarma and Pais (Sarma & Pais: 2011) found that it connects people, especially the poor and vulnerable, to the formal banking system with safe, easy, and affordable access to credit and other financial services.

Some literature tries to measure the extent of financial inclusion between countries (Sarma: 2012). Initially, the first analysis was conducted on the Global Financial Inclusion (Global Index) database, which was used in 148 economies by Demirgüç-Kunt and Keppeler (Demirgüç-Kunt & Keppeler: 2012). The results show that 50% of adults worldwide use formal financial services, and more than 2.5 billion adults do not have a formal financial services account. However, partial and incomplete information from the micro-level analysis can lead to misinterpretation about the extent from a macro perspective. Furthermore, Sarma (Sarma: 2012) developed an Index Financial Inclusion (IFI) calculation method to compare the level between countries or provinces within a country in a certain period. This method fulfills the assumptions of comparability, mathematical properties, and three dimensions (accessibility, availability, and usage of banking services).

The IFI calculation developed by Sarma (Sarma: 2012) is based on three dimensions such as banking penetration, availability of services, and usability. The World Bank established IFI as an alternative way of measuring financial inclusion using a multidimensional index based on macroeconomic data, especially on the reach of banking services. Index Financial Inclusion (IFI) measurement is an effort made to combine

various indicators of the banking sector. Therefore, IFI can combine some information on various inclusive financial system dimensions, such as access, usage, and availability of banking services.

The Dimension measured the ability related to the actual usage of financial products and services, including regularity, frequency, and duration of use. The indicators used are; total accounts of Third Party Funds (DPK) consisting of deposits, current accounts, and savings per 1,000 adult population; and the number of credit accounts per 1,000 adult population. Meanwhile, the Quality Dimension is used to determine the availability of the financial product and service attributes that have fulfilled customer requirements. It is still difficult to measure this dimension, and there are currently several international institutions that deal with the development of financial inclusion and indicators of the quality dimension with the tools used. Generally, The Alliance for Financial Inclusion (AFI) has agreed on the principles used in developing indicators from the quality dimension, including conciseness, specificity, simplicity, improvement, and client perspective. In other literature, such as in Sarma (Sarma: 2012), indicators or measurement dimensions in the Index Financial Inclusion (IFI) calculation method in the form of accessibility (penetration), availability (availability), and usage of banking services were used. The penetration dimension is represented by the number of deposit accounts per 1,000 adult population. The availability dimension is represented by the number of bank outlets per 1000 population and/or the number of ATMs per 1000 population. Meanwhile, the usage dimension is represented by the volume ratio from the two basic services of the banking system, including credit and deposits from the total adult population towards the value of Gross Domestic Product (GDP). A low IFI is indicated by the low income of the middle class, while most high-income countries have high IFI.

Currently, many countries are developing Islamic banking, especially those that have joined the Islamic Cooperation Organization (OIC). The results from the Pew Research Center's Forum on Religion and Public Life show that the population of OIC member countries in 2018 was around 1.8 billion (28.4% of the world's total population) with an economic size of 21% of the total world GDP. This is a great opportunity for formal sharia financial institutions to conduct their intermediation function. However, it becomes a challenge in implementing inclusive finance since it is felt by all society levels.

Muslim countries under the auspices of OIC promote inclusive sharia-based finance to suit the majority that adheres to Islamic law. This progress is manifested by investors' interest in Islamic financial products as an alternative investment vehicle, with low speculative characteristics compared to western financial services. This certainly promotes the potential demand for financial services, which also increases along with the variety of products in OIC countries.

As in various countries outside the OIC, barriers to formal Islamic financial services in terms of access can be easily obtained. Furthermore, it is supported by existing realities such as a lack of public knowledge towards the functions of Islamic financial institutions and the mismatch of products following the needs of low-income people. Demirguc-Kunt et al. (Demirguc-Kunt et al.: 2017) explained that barriers to banking access are caused by the business model, market position, level of competition faced by macroeconomic conditions as well as agreements and regulations implemented. In the future, the development of the Islamic banking model should lead to an inclusive aspect.

Index Financial Inclusion (IFI) could measure using the Islamic financial inclusion index or the Sharia Financial Inclusion Index (ISFI) through the Islamic banking measurement approach. This is because many countries in the OIC have implemented a dual banking system. The dual banking system is the application of conventional and sharia banking in a country (Bacha: 2008). The ISFI calculation refers to the method of calculating financial inclusion using the IFI approach. However, there are several dimensions of adjustment in IFSI, especially in terms of banking penetration and usage dimensions adjusted to the Islamic banking conditions. Many studies only focus on the determinant context of conventional financial inclusion from economic indicators and only focusing on one country data (Laha et al.: 2011; Pena et al.: 2014; Ana et al.: 2014; Sanderson et al.: 2018; Mindra et al.: 2017; Singh & Singh: 2011; Sahoo et al.: 2017). Therefore, this result hopes to bridge the existing study gap.

Based on the financial sector development aspect, the indicator commonly used to determine the degree of financial deepening is the ratio of the money area towards GDP. Generally, higher ratios are associated with greater liquidity and financial depth. The average volume of money relative to OIC countries' GDP was recorded at 60.5% in 2018, compared to 137% in developing non-OIC countries and 124% of the world average. Therefore, the OIC is quite conducive to using money / controlled. However, it is not run well / liquid when it is related to its circulation. In 2018, the average financial sector available for credit in the domestic economy was 66.7% of GDP in OIC countries. Meanwhile, in non-OIC developing countries was 141.8%. In the same year, developed countries recorded an average of 172.3%, which significantly exceeded the average of both OIC and non-OIC developing countries

This Sharia financial inclusion is now reflected in the development of Sukuk / Islamic bonds in OIC member countries. Sukuk remains attractive to issuers as well as various investors in different regions and financial centers. Total global issuance has increased by 32% in volume from USD 87.9 billion in 2016 to USD 116.7 billion in 2017. The increase in Sukuk was mainly driven by its periodic issuance in Saudi Arabia, Asia, Africa, and several other areas. Malaysia now continues to dominate the Sukuk market. However, stocks from countries such as Indonesia, the United Arab Emirates (UAE), and Turkey have also rapidly increased.

Based on the Islamic banking sector, about 76% of total industrial assets are valued at USD 1.56 trillion in 2017. Meanwhile, Islamic banking assets are increasing in all major regions, such as the Gulf Cooperation Council, which includes: Bahrain, Kuwait, Oman, Qatar, Saudi Arabia, and the United Arab Emirates, Middle East, and North Africa, as well as countries in Asia. This condition promotes Islamic banking products, which are currently offered everywhere. It accounts for 92% of global Islamic banking assets, with only 12 countries in the OIC. With the improvement of economic development and the Islamic financial system in the OIC member countries, it is interesting to prove the impact on the conditions of Sharia financial inclusion in the OIC member countries. An interesting analysis direction gap then appears to relate current economic development towards the developing financial inclusion conditions in the financial sector, especially in the Organization of Islamic Cooperation (OIC) countries.

The direction of this study is different and more recent from previous results on financial sector inclusiveness conducted by Sarma (Sarma: 2012) in the non-sharia (conventional) context. However, there is a study by Umar (2017) that focuses on the Sharia financial inclusion context in Indonesia. The study was expected to bridge the research gap by using a more developed coverage through the study of Sharia financial inclusion in OIC member countries. Following the author's perspective, this study is quite new to measure and analyze the inclusiveness of the Islamic financial sector because first, it proves the economic development impact on financial inclusion on the sharia scope in OIC member countries. Therefore, economic development as reflected in various indicators such as socio-economic and/or infrastructure conditions should be empirically proven on the Sharia financial inclusion conditions in OIC member countries. However, many previous studies have reviewed the impact on the performance of economic development indicators, such as its effect on growth, investment, unemployment, poverty, inequality, community income, and others (Hariharan & Marktanner; 2012; Nkwede: 2015; Okoye et al.: 2017; Sethi and Acharya: 2018).

Second, this study is planned to use 30 OIC member countries with complete data from 2010 to 2019 based on the sample analysis. The initial step is to independently calculate and determine the Sharia financial inclusion index value, which was sampled based on calculations in the previous study (Sarma & Jais: 2008, Umar: 2017). Furthermore, regression analysis is conducted through the VAR panel model approach, using the calculation results of the Sharia financial index as the dependent variable. The independent variable reflects economic development performance. Third, the study considers the independent variables that describe industrial technology 4.0, such as the internet speed bandwidth of each country and the number of mobile phone users. Fourth, it examines the behavior of economic development indicator determinants towards Sharia financial inclusion in OIC countries based on their progress.

METHODOLOGY

Research Approach

This study uses quantitative analysis approaches to see the Sharia financial inclusion level in OIC member countries. Meanwhile, a quantitative study is used to analyze indicators on development that affect the Sharia financial inclusion level. The first stage determines the Sharia Financial Inclusion Index in each OIC member country (using 30 countries) in 2010-2019 (a total of 300 observations) with 3-dimensional aspects of Sharia Financial Inclusion including d1 accessibility, measured by the ratio of the total third party funds (TPF) in sharia banking in thousands of dollars per 1,000 adult population; d2 availability, measured by the ratio of the total Islamic banking branch offices per 100,000; d3 percentage usage of total financing in Islamic banking towards GDP. The index of each dimension is calculated by the following equation:

$$d_i = w_i \frac{A_i - m_i}{M_i - m_i}; i = 1, 2, 3 \dots \dots \dots (1)$$

Where: di = the ith dimension (d1 = accessibility, d2 = availability, d3 = usage), wi = the weight given to the i-th dimension, Ai = the actual value of the i-th dimension, Mi = the maximum value of the i-th dimension, and mi = the minimum value of the ith dimension. The di values for i = 1, 2 or 3 fall between 0 and wi. The higher the value, the more successful a region or country is in achieving the i-th dimension. The achievement of a country's financial inclusion is indicated by point X = (d1, d2, d3). In the context of dimensions, point O = (0,0,0) represents the worst value, while pointing W = (w1, w2, w3) where w1, w2, and w3 are the weights given to each dimension. In addition, it represents the ideal and height achievement situation for all dimensions. The financial inclusion index is calculated based on the distance between the most unfavorable point and the achievement of the dimension (O-X or X1) as well as the distance between the ideal point and the dimension (W-X or X2). This was conducted by using the following formula

$$= \frac{\sqrt{d_1^2 + d_2^2 + d_3^2}}{\sqrt{w_1^2 + w_2^2 + w_3^2}} \text{ and } x_2 = 1 - \frac{\sqrt{(w_1 - d_1)^2 + (w_2 - d_2)^2 + (w_3 - d_3)^2}}{\sqrt{w_1^2 + w_2^2 + w_3^2}} \dots \dots \dots (2)$$

Based on Sarma (2012), the research plan assumes that all dimensions used in the formation of the financial inclusion index are equally important, therefore wi = 1 for all i values. In this case, W = (1,1,1), Sharia Financial Inclusion Index (SFII) equation is:

$$SFII = -\frac{1}{2} \left[\frac{\sqrt{d_1^2 + d_2^2 + d_3^2}}{\sqrt{3}} + 1 - \left(\frac{\sqrt{(1-d_1)^2 + (2-d_2)^2 + (3-d_3)^2}}{\sqrt{3}} \right) \right] \dots \dots \dots (3)$$

The SFII equation is obtained by averaging the X1 and X2 values, which indicate the position between the worst and the ideal point. According to Sarma (Sarma: 2012), the measurement results of the inclusion index are divided into three categories of low IFI when the value is less than 0.3; medium IFI when the value is between 0.3 and 0.6 and; high IFI when the value is between 0.6 and 1.

SFII is the dependent variable of the Sharia Financial Inclusion Index. Meanwhile, the independent variables consist of: GDPCap, which is GDP growth per capita based on constant 2010, Inv is a natural log form of total investment value (foreign and domestic), Unemp is the unemployment value, GINI is the Gini Index, Inf is the inflation rate, In_PendDesa is the log natural of the total villagers, HDI (Human Development Index), bandwidth and In_Phone become the proxies for technological development. Each of them is the average internet speed rate per year, and the log Natural of the total community that has cellphones, and

Ddev is a dummy variable for developing countries (1 = developing countries, 0 = non-developing countries based on GDP per capita). Symbols such as β_0 are Constants / Intercept, β_1 to β_9 are Coefficients / Slopes, i (country), t (year t), and ϵ are error terms. Then, for empirical variables the description is as follows: Sharia Financial Inclusion Index It is calculated using the Sharia Financial Inclusion Index calculation approach with an index unit of 0-1 (SFII), Growth GDP Per capita based on constant 2010 prices in percent (GDPcap), total investment is based on constant 2010 prices in usd which are converted into natural logarithms (lninv), unemployment is percentage of total unemployed (total unemployed/total population) in percentage units in each country (unemp), gini index is value (0-1) (gini), inflation is inflation value in percent (inf), villagers is the number of people in the village which is converted into natural logarithms (lnvill), human development index is value in index units 1-100 (hdi), internet speed rate is average per year is internet average speed in mbps (bandwidth), number of residents who have cellphones is number of residents who have cellphones that are converted into natural logarithms (lnphone), dummy of developing countries is dummy variable (1 = developing countries, 0 = non-developing countries based on grdp per capita).

Data Estimation Techniques

This study uses two estimation techniques approaches; where the first is the bivariate estimation technique for the Toda-Yamamoto causality model. The second is the Panel Vector Autoregression (PVAR) dynamic panel estimation technique. The Toda-Yamamoto Bivariate Model is an alternate cross-testing technique for two variables in each study, and the causality technique allows stationary data to any degree. It may be the degree of level, first, or second difference, and this differs from the Engel-Granger causality technique, which requires stationary data at a level.

$$X_{it} = \beta_0 + \sum_{k=1}^K \beta_{ik} X_{i,t-k} + \sum_{d1=0}^{d1max} \beta_{1K+d1} X_{i,t-k-d1} + \beta_{1K+d1max+1} X_{j,t-n} + \sum_{d2=0}^{d2max} \beta_{1K+d2max+N+d2} X_{j,t-N-d2} + \epsilon_{it} \quad (4)$$

$$X_{jt} = \beta_0 + \sum_{k=1}^K \beta_{jk} X_{j,t-k} + \sum_{d1=0}^{d1max} \beta_{1K+d1} X_{i,t-k-d1} + \beta_{1K+d1max+1} X_{i,t-n} + \sum_{d2=0}^{d2max} \beta_{1K+d2max+N+d2} X_{i,t-N-d2} + \epsilon_{it} \quad (5)$$

Where: k , n is the time-lapse of the VAR model; $dmax$ is the order of integration/the level of stationarity of time series data; X_j is study variable; where j =individual; t =time; β_{-10} is the constant; β_{-ik} is the coefficient; ϵ_{it} is white noise disturbance term; where $E(\epsilon_{it}) = 0$, ($i = 1, 2$), $E(\epsilon_{-1t}, \epsilon_{-2t}) = 0$.

Also, This study uses the Panel Vector Autoregression (PVAR) estimation technique. Some recent econometric applications have not provided PVAR model estimation. Therefore, this study uses programmed applications. Holtz-Eakin (Holtz-Eakin: 1988) suggests the PVAR estimator concept, which may be solved using GMM and FGLS. The PVAR method was then developed by Benes (Benes: 2014) using Matlab to process the interdependence of 3 economies of 3 countries. Furthermore, Rosen (Rosen: 1988), Love (Love: 2002), and Love (Love: 2006) have developed STATA programming for processing PVAR. The estimates for the two programs differ in all areas since the programming uses a stacked data structure, which is commonly used in STATA, while Benes (Benes: 2014) uses an unstacked structure. The parameter estimator in STATA is GMM, while in Matlab, it is FGLS. The output produced by the PVAR program provides more information, such as the value of the impulse response function (IRF) and the Variance Decomposition.

Generally, to understand the differences between PVAR and VAR, this study describes the building of a data matrix while analyzing the impulse response function (IRF) and the value of Variance Decomposition. The general difference lies in the data structure that adopts inter-individual and dynamic behavior between variables. The PVAR used uses the estimator concept proposed by Holtz-Eakin (Holtz-Eakin: 1988), and in the panel, a data set consists of $i = 1, 2, \dots, N$ individuals. Where each individual has $t = 1, 2, 3, \dots, T$ period, to form the PVAR equation, an econometric function with a dynamic model Generalized Method of Moment (GMM) is initially created and may be expressed in the equation below:

$$SFII_{it} = \beta_0 + \beta_1 GDP_{it} + \beta_2 In_{it} + \beta_3 Unemp_{it} + \beta_4 Gini_{it} + \beta_5 Inf_{it} + \beta_6 InVill_{it} + \beta_7 HDI_{it} + \epsilon \dots (6)$$

$$SFII_{it} = \beta_0 + \beta_1 GDP_{it} + \beta_2 In_{it} + \beta_3 Unemp_{it} + \beta_4 Gini_{it} + \beta_5 Inf_{it} + \beta_6 InVill_{it} + \beta_7 HDI_{it} + \beta_8 Bandwith_{it} + \beta_9 InPhone_{it} + \epsilon \dots (7)$$

$$SFII_{it} = \beta_0 + \beta_1 GDP_{it} + \beta_2 In_{it} + \beta_3 Unemp_{it} + \beta_4 Gini_{it} + \beta_5 Inf_{it} + \beta_6 InVill_{it} + \beta_7 HDI_{it} + \beta_8 Bandwith_{it} + \beta_9 InPhone_{it} + \beta_{10} DDev_{it} + \epsilon \dots (8)$$

The dynamic panel estimate shows the effects of key factors of financial inclusion on economic growth. Examination of dynamic causality, direction of influence, and period shows adequate information about the correlation between variables. Meanwhile, a well-known method of exploring the dynamic relationship of variables is the autoregressive vector methodology (VAR) but only applies to time series data. In using the VAR, a vector autoregressive method data is required for panel data, and this approach combines all variables for panel heterogeneity (Love and Zicchino: 2006). As presented in the GMM panel model equation, the study uses a variable with statistical significance in each Arellano-Bond estimation model.

RESULTS

Unit Root Testing

The results of the unit root panel test are adjusted to the PVAR model, where the variables involved are SFII, GDPcap, InInv, Unemp, Gini, Inf, InVill, HDI, Bandwith, InPhone, and DDev. They are applied to all study groups models 1, 2, and 3, and in the financial variables SFII, GDPcap, InInv, Unemp, Gini, and Inf, all data are stationary at the level or reject H0, such as in a stationary condition. The variables InVill, HDI, Bandwith, InPhone, and DDev show that the data is stationary at the first derivative level (1st Difference). As stated by (Ekananda: 2014), unit root testing indicates that there is stationarity in the data in certain interconnected groups.

Table 1. The Unit Root Test

In Level			Status
Variables	ADF	P-value	
SFII	-3.358910	0.0153***	Stationary
GDPcap	-3.393239	0.0142****	Stationary
InInv	-3.291828	0.0184***	Stationary
Unemp	-3.291828	0.0184***	Stationary
Gini	-3.164037	0.0261***	Stationary
Inf	-3.731922	0.0052****	Stationary
In 1st Difference			
InVill	-13.82316	0.0001**	Stationary
HDI	-9.291513	0.0000**	Stationary
Bandwith	-3.731922	0.0052**	Stationary
InPhone	-2.231011	0.0098**	Stationary
DDev	-3.291019	0.0023**	Stationary

Description: ***) significant at the 1% level; *) significant at the 5% level

Source: Data processed (2020)

The results of the panel data stationarity test show that some of the data in this group indicate a co-movement and a co-integration situation.

The Results of Optimum Lag and Toda-Yamamoto Bivariate Estimates

The causality test using the Toda-Yamamoto method (Toda Yamamoto Causality Test) was conducted and was preceded by the formation of a VAR model with a new optimum time interval (lag). The new lag value was obtained from the equation denoted by k , plus the maximum integration order of the data series in the model denoted by d_{max} . Therefore, the optimum time interval for this new VAR model is $p = k + d_{max}$. When the time series data is stationary in the first derivative ($d_{max} = 1$) and the optimum time interval for the VAR model (k) is 1, then that of Toda-Yamamoto will be 2 ($p = k + d_{max} = 1 + 1 = 2$). Testing the VAR model at this stage was conducted using the bivariate and multivariate models as described in the previous sub-chapter. The VAR system was formed to obtain the optimum lag (k) that will be used in the Toda-Yamamoto causality test after the stationarity test was conducted. In the formation of the optimum lag length of the VAR system, various available information criteria are used. In this study, the information criteria used were AIC, SIC, and HQC. The summary results of the optimum VAR lag of the bivariate and multivariate models following the optimum lag length criteria of the VAR system information are presented in the following Table 2.

Table 2. The Test of the Lag Optimum VAR Summary

Variables	Lag Optimum (k)	Order Max Integration (dmax)	Lag Toda-Yamamoto (p=k+dmax)
SFII	1	1	2
GDPCap	1	0	1
InInv	1	1	2
Unemp	1	0	1
Gini	1	0	1
Inf	1	1	2
InVill	1	0	1
HDI	1	0	1
Bandwith	1	0	1
Inphone	1	1	1
DDev	1	0	1

Source: Processed data (2020)

Furthermore, the estimation results of the Toda-Yamamoto bivariate causality model are presented in the following table. The estimation results of the Toda-Yamamoto causality and the bivariate model show that financial inclusion in OIC countries is closely related to the variables of GDP Growth Per capita, Total Investment, Unemployment, Gini Index, and Inflation. It is further related to Rural Population, Human Development Index, Average Internet Speed Level per year, total population that has cellphones, and Dummy Developing Countries

Table. 3 The Estimation Results of the Toda-Yamamoto Causality

Model	Variable	Obs	F-Statistic	Prob
1	GDPCap does not Causality Wald SFII	300	0.023	0.022**
	SFII does not Causality GDPCap		0.333	0.232
	InInv does not Causality Wald SFII	300	13.810	0.032**
	SFII does not Causality Wald InInv		21.393	0.442
	Unemp does not Causality Wald SFII	300	0.531	0.004***
	SFII does not Causality Wald Unemp		97.491	0.764
	Gini does not Causality Wald SFII	300	0.451	0.003***
	SFII does not Causality Wald Gini		3.321	0.544
	Inf does not Causality Wald SFII	300	0.255	0.051 **

Model	Variable	Obs	F-Statistic	Prob
	SFII does not Causality Wald Inf		0.134	0.564
	InVill does not Causality Wald SFII	300	0.053	0.034 **
	SFII does not Causality Wald InVill		0.043	0.487
HDI does not Causality Wald SFII	300	2.014	0.002***	
SFII does not Causality Wald HDI		0.124	0.437	
2				
	GDPCap does not Causality Wald SFII	300	0.522	0.041 **
	SFII does not Causality GDPCap		92.723	0.487
	InInv does not Causality Wald SFII	300	0.422	0.002***
	SFII does not Causality Wald InInv		0.022	0.464
	Unemp does not Causality Wald SFII	300	0.032	0.001***
	SFII does not Causality Wald Unemp		0.046	0.476
	Gini does not Causality Wald SFII	300	0.574	0.058 *
	SFII does not Causality Wald Gini		6.256	0.856
	Inf does not Causality Wald SFII	300	0.553	0.001***
	SFII does not Causality Wald Inf		6.532	0.477
	InVill does not Causality Wald SFII	300	0.674	0.026**
	SFII does not Causality Wald InVill		6.731	0.452
	HDI does not Causality Wald SFII	300	0.733	0.049 **
SFII does not Causality Wald HDI	6.441		0.766	
Bandwith does not Causality Wald SFII	300	0.704	0.001***	
SFII does not Causality Wald Bandwith		6.221	0.783	
Inphone does not Causality Wald SFII	300	0.724	0.005***	
SFII does not support Causality In_phone		6.229	0.488	
3				
	GDPCap does not Causality Wald SFII	300	0.709	0.032**
	SFII does not Causality GDPkap		6.229	0.655
	InInv does not Causality Wald SFII	300	0.087	0.003***
	SFII does not Causality Wald InInv		4.323	0.787
	Unemp does not Causality Wald SFII	300	0.087	0.001***
	SFII does not Causality Wald Unemp		4.323	0.987
	Gini does not Causality Wald SFII	300	0.087	0.022**
	SFII does not Causality Wald Gini		4.323	0.887
	Inf does not Causality Wald SFII	300	0.057	0.040**
	SFII does not Causality Wald Inf		4.323	0.222
InVill does not Causality Wald SFII	300	0.435	0.043 **	
SFII does not Causality Wald InVill		0.186	0.211	

Model	Variable	Obs	F-Statistic	Prob
	HDI does not Causality Wald SFII	300	0.385	0.005***
	SFII does not Causality Wald HDI		0.186	0.312
	Bandwith does not Causality Wald SFII	300	0.145	0.030 **
	SFII does not Causality Wald Bandwith		0.186	0.432
	Inphone does not Causality Wald SFII	300	0.185	0.002***
	SFII does not Causality Inphone		0.186	0.112
	Ddev does not Causality Wald SFII	300	0.145	0.002***
	SFII does not Causality Ddev		0.186	0.134

Source: Data processed (2020)

Description: ***) significant at the 1% level; **) significant at the 5% level; *) significant at the 10% level

Table 4. The Estimation Results of Bivariate Correlation Model

Correlation Probability	SFII	GDPK Cap	lnInv	Unemp	Gini	Inf	lnVill	HDI	Band with	Inphone	Ddev
SFII	1.000										
GDPKCap	0.014 (0.030)**	1.000									
lnInv	0.032 (0.003)** *	0.023 (0.002) ***	1.000								
Unemp	-0.028 (0.012) **	-0.037 (0.031) **	-0.078 (0.094) *	1.000							
Gini	-0.031 (0.001)** *	-0.012 (0.003) ***	-0.073 (0.002) ***	0.083 (0.003) ***	1.000						
Inf	-0.033 (0.032)**	-0.043 (0.042) **	-0.039 (0.057) *	0.037 (0.051) *	0.003 (0.041) **	1.000					
lnVill	0.014 (0.023)**	0.012 (0.089) *	0.082 (0.050) *	-0.082 (0.088) *	0.002 (0.003) **	0.023 (0.330)	1.000				
HDI	0.216 (0.088) *	0.034 (0.093) *	0.212 (0.082) *	-0.212 (0.072) *	-0.002 (0.056) *	0.023 (0.321)	0.018 (0.091) *	1.000			
Bandwith	0.000 (0.005)** *	0.003 (0.002) ***	0.002 (0.004) ***	-0.008 (0.008) ***	-0.023 (0.008) ***	0.045 (0.225)	0.002 (0.072) *	0.021 (0.045)**	1.000		
Inphone	-0.016 (0.030) **	-0.016 (0.056) *	0.0236 (0.035) **	0.027 (0.220)	-0.083 (0.032) **	- (0.0140)	0.422 (0.130)	0.032 (0.082) *	0.012 (0.005) **	1.000	
Ddev	0.696 (0.001)** *	0.816 (0.001) ***	0.721 (0.001) ***	0.832 (0.000) ***	0.024 (0.000) ***	0.018 (0.081) *	0.032 (0.340)	0.013 (0.031) **	0.341 (0.003) ***	0.181 (0.049) **	1.000

Source: Data processed (2020)

Description: ***) significant at the 1% level; **) significant at the 5% level; *) significant at the 10% level

Multivariate Estimation Results of PVAR and Discussion

The next estimation is to simultaneously analyze the model into the multivariate PVAR analysis. It will be presented in four models of estimation results (model 1, model 2, model 3) since the study detects the impact of each variable simultaneously.

Table 5. The Model Estimation Results

Variable	Model 1	Model 2	Model 3
	Coefisien (Prob.)		
GDPCap	0.026525 (0.0320)**	0.00078 (0.04617) **	0.0142 (0.0300)**
lnInv	0.050905 (0.0300)**	0.0744 (0.0003)***	0.03290 (0.0003)***
Unemp	-0.080777 (0.0013)***	- 0.0430 (0.0431)***	-0.02897 (0.01200) **
Gini	-0.0098561 (0.0091)***	-0.0042 (0.0563) *	-0.03102 (0.0001)***
Inf	-0.043176 (0.0095)***	0.0031 (0.0018)***	-0.0393 (0.0312)**
lnVill	-0.0394886 (0.0611)*	0.0638 (0.0436)**	0.01402 (0.0230)**
HDI	0.0319963 (0.0585) **	0.0025 (0.0911) **	0.2162 (0.0883) **
Bandwith		0.00047 (0.0001)***	0.0005 (0.0005)***
lnphone		0.0005 (0.0005)***	-0.02316 (0.03410) **
Ddev			0.6968 (0.0010)***
Coefisien	0,0121	0,0385	0,0248
R ²	0.6324	0.7708	0.8427
Prob(F-statistic)	(0.0000)***	(0.0000)***	(0.0000)***

Description: ***) significant at the 1% level; **) significant at the 5% level; *) significant at the 10% level

Source: Data processed (2020)

DISCUSSION

The variable of the inclusive financial index is significantly affected by the GDP per capita growth, investment, unemployment, Gini index, inflation, and human development in the estimation of model 1. This is quite logical when the growth of GDP per capita, investment, and HDI increases. It promotes an increase in the Sharia financial inclusion index in OIC Member Countries. This is in line with the study of Beck et al. 2007; Ahlin & Jiang: 2008; Odhiambo: 2010; Thanvi: 2010) that the impact caused by sectors related to economic development promotes the improvement of financial inclusion system. Furthermore, model 1 shows that the variables of Unemployment, Gini Index, and Inflation have a negative impact. This means that an increase in unemployment, Gini Index, inflation, and rural populations reduce the inclusiveness level of Islamic finance in OIC member countries. This finding is consistent with the study of Boukhatem (Boukhatem: 2016), where the impact continuation of economic problems such as unemployment, Gini Index, and inflation, and rural population reduces the level of financial inclusiveness, especially in terms of access and availability.

Through the addition of the variable Bandwidth and Phone, model 2 shows quite interesting results, including first, the variables consistency in the first model tends to be the same in both the significance level and the coefficient. The variable GDP growth per capita, investment, unemployment, Gini index, inflation, and

rural population have a significant positive impact. Conversely, the variable of unemployment, the Gini Index, and inflation has a significant negative impact. Second, there is a difference in the results for the rural population variable since the impact changes to a significant positive. Therefore, an increasing rural population increases the level of Islamic finance inclusiveness in OIC countries. This is different from the results of a previous study (Laha et al.: 2011) that rural areas are increasingly marginalized. Meanwhile, the results of model 2 show that the positive effect of increasing rural populations improves the level of Sharia financial inclusion in OIC member countries. These findings are consistent with the study of (Pena et al.: 2014; Ana et al.: 2014; Sanderson et al.: 2018; Mindra et al.: 2017), where a rise in rural population increases Sharia financial inclusion in OIC member countries. It occurs due to the more massive entry of technology into villages and the increasing interest to further understand the importance of "literate" in the financial system. This condition is confirmed by the addition of new variables in the form of average internet speed in Mbps (bandwidth) and the number of people that have cellphones. In addition, the study by (Singh and Singh: 2011; Sahoo et al.: 2017) shows that in the future, along with the development of existing technology, underdeveloped, deepest, and outermost areas are possible to have increased access, which is proxied through the Islamic financial index.

The results obtained from model 3 are almost similar to 1 and 2 since the variables of GDP Growth per capita, investment, HDI, bandwidth, the number of people that have cellphones consistently have a positive and significant impact. In contrast, the variables of unemployment, Gini Index, and inflation have a negative and significant impact. The estimation results of the variable of rural population point to its impact that tends to increase Sharia financial inclusion in OIC countries since the coefficient is positive in the 3rd model. This confirms previous study statements (Sahoo et al.: 2017) that consider village development, and in this case, increasing Sharia financial inclusion. For the variable of category/label, the form of the country, in this case, uses a dummy model, and it shows that there is quite a significant difference. The Islamic financial system of developing countries is not included when compared to underdeveloped countries. It is quite logical considering that the majority of OIC members are developing countries. This is consistent with the previous study by (Van der Werff: 2013; Demircuc-Kunt & Klapper: 2012), which considers the civilization advancement and the development results of a state to determine financial inclusion.

CONCLUSION

GDP per capita growth, investment, unemployment, Gini index, inflation, and human development index variables. This is quite logical when the growth of GDP per capita, investment, and HDI increases since an increase in the Sharia financial inclusion index in OIC Member countries is promoted. It is consistent with the study of Beck et al.: 2007; Ahlin & Jiang: 2008; Odhiambo: 2010; Thanvi: 2010), where the impact caused by sectors related to economic development promotes the improvement of the financial inclusion system. Furthermore, model 1 shows that the variables of Unemployment, Gini Index, and Inflation have a significant negative impact. Therefore, an increase in unemployment, Gini Index, inflation, and rural populations reduces the inclusiveness level of Islamic finance in OIC member countries. This finding is consistent with the opinion of Boukhatem (Boukhatem: 2016), where it was stated that the continuation of the impact of the economic problems such as unemployment, Gini index, and inflation, and rural populations reduce the level of financial inclusiveness, especially in terms of access and availability.

In the estimation of model 1, the inclusive financial index variable is significantly influenced by the GDP per capita growth, investment, unemployment, Gini index, inflation, and human development index variables. Conversely, the variables of unemployment, Gini index, villagers, and inflation have a negative and significant impact. Therefore, an increase in unemployment, Gini Index, inflation, and rural populations reduces the inclusiveness level of Islamic finance in OIC member countries. Through the addition of the variable Bandwidth and Phone, model 2 shows quite interesting results, including: first, the variables consistency in model 1 is similar to both the significance level and the coefficient. The variables of per capita GDP growth, investment,

unemployment, Gini index, and inflation have a significant positive impact. Conversely, the variables of unemployment, Gini Index, and inflation has a significant negative impact. Second, there is a difference in the results for the rural population variable because the impact changes to a significant positive. Therefore, a rise in rural populations increases the inclusion of Islamic finance in OIC member countries. It is explained logically because of the more massive entry of technology into villages and the increasing interest to further understand the importance of "literacy" in the financial system. This condition is confirmed by the addition of new variables in the form of average internet speed in Mbps (bandwidth) and the number of people that have cellphones. It shows that the development of existing technology, underdeveloped, deepest, and outermost areas is possible to have increased access, which is proxied through the Islamic financial index.

The results in model 3 are also not too different from 1 and 2 since the variables of GDP Growth per capita, investment, HDI, bandwidth, the number of people with cellphones consistently have a positive and significant impact. Conversely, the variables of unemployment, Gini Index, and inflation have a negative and significant impact. The estimation results of the number of rural population variables point to its impact on increasing Sharia financial inclusion in OIC countries since the coefficient in the 3rd model is positive. Meanwhile, the variable of category/label form of the country, in this case, uses a dummy model, and it shows that there is a quite significant difference. The developing countries do not have an Islamic financial system when compared to developed countries. This is quite logical considering that the majority of OIC Member countries are developing countries. The increased inclusiveness of Islamic finance, especially in OIC member countries, is balanced with improvements in economic indicators. Therefore, development in a sector centered in rural areas is very important in supporting the Islamic financial inclusiveness index. For further study, other indicator variables related to an open economy (exports, imports, and other trade updates) may be added.

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Child Custody (Hashanah) Law Problems Due to Parents' Divorce

Problemas de jurisprudencia de custodia de los hijos (Hashanah) debido al divorcio de los padres

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ABSTRACT

This study aims to reveal the nature of law enforcement in the case of Hashanah by looking at the implementation of the Hashanah case decision due to divorce in the religious court. This research uses a legal-empirical research approach. The results suggest that children are not an object that is fought. Research recommendations are the need to re-understand and not to be rigid with normative patterns by building a new paradigm so that law in Indonesia, subsection 105, and paragraph 156 of Compilation of Islamic Law can be up-to-date to answer legal problems of our times.

Keywords: Child custody, child status, divorce, Hashanah.

RESUMEN

Este estudio tiene como objetivo revelar la naturaleza de la aplicación de la ley en el caso de Hashanah al observar la implementación de la decisión del caso de Hashanah debido a divorcio en el tribunal religioso. Esta investigación utiliza un enfoque de investigación jurídico-empírico. Los resultados sugieren que los niños no son un objeto contra el que se pelea. Las recomendaciones de investigación son la necesidad de volver a comprender y no ser rígidos con los patrones normativos mediante la construcción de un nuevo paradigma para que la ley en Indonesia, la subsección 105 y el párrafo 156 de la Compilación de la ley islámica puedan estar actualizados para responder a problemas de nuestros tiempos.

Palabras clave: Custodia de los hijos, estado del hijo, divorcio, Hashanah.

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INTRODUCTION

The renewal of Islamic law in Indonesia, especially the family law, is a necessity. The necessity is due to the demands of the changing times, requirements for the development of science, the influence of economic globalization, the importance of reforms in various fields of law. Also, the impact of renewal of Islamic thought requires that the door of effort (*ijtihad*) is always open to finding new rules on new issues (Munajat: 2008, pp. 179-203; Fanani: 2015, p. 34).

Referring to Presidential Instruction Number 1 of 1991 concerning the Compilation of Islamic Law, there are at least two subsections that determine child custody, namely paragraphs 105 and 156. Subsection 105 defines child custody in two circumstances. First, when the child is less than 12 years, child custody is determined to the mother. Second, when the child is *mumayyiz* (age starts at 12 years and above), the child can be given the right to choose to be cared for by their father or mother. Subsection 156 regulates child custody when their biological mother dies by providing an order to take care of the children. Whereas Law No. 7 the year 1989 concerning Religious Courts as amended by Law Number three (3) the year 2006 and Law No. 50 the year 2009 as the second amendment on the Law No. 7 the year 1989 does not provide significant changes regarding the settlement of child custody issues.

It seems that the child custody issues are elementary and will be sufficiently solved by subsection 105 and 156 of the Compilation of Islamic Law. A case between Preederika Yuliana R. bint Erri Rozano Tamara with Rudy Riswanto Purboyo bin Tarmidi Hatmo. The decision of the Supreme Court of the Republic of Indonesia No. 382 K/AG/2012 dated 18 December 2012 has given its legal style in providing legal considerations for child custody beyond what has been stipulated in the Compilation of Islamic Law. One of the verdicts specifies the care of a child named Belvana Elora, who falls to her father. Some problems arise outside the scope of the two subsections. These are below the following legal issues:

1. Child custody when their parents divorced, caused by the wife returning to her original religion (apostasy).
2. There is a possibility of deviation from the written provisions regarding child custody.
3. Child custody is based on the distribution of equal rights, one for the husband and one for the wife.
4. Reassessment of the child's age that can determine the choice of care between mother or father.

This paper will elaborate on how the problems of child custody law in the Religious Courts environment are viewed from various aspects. Especially in terms of normative regulation (Compilation of Islamic Law as applied law), jurisprudential position for subsequent legal cases, as well as sociological and other factors. The Hadhanah Case itself is the Religious Judicial Product in the form of a decision as something more conceptual and significant, namely underlying assumptions that are believed and determined how to view the examined symptoms. The product is a review of the decision related to the process of the judge's decision, which is intended for how law enforcement should be, especially after the case of divorce.

The Supreme Court has taken the stance to establish child custody when a married couple divorces and the wife returns to her original religion. The children are determined by their care to the father with consideration for the sake of maintaining the child's faith (Irsyad: 2001, p. 2). As an example, decision No. 382K/AG/2012 in which the Supreme Court's decision can be concluded that the issue of religion (term in Islam is *aqeedah*) is a requirement to determine whether it is the mother's right or not on custody and caring for her child who is not *mumayyiz* yet.

The consideration of *aqidah* as the feasibility to take care of children is a consideration from the point of Islamic law (*shar' i*). It is one of the purposes of Islam law (so-called *maqasidusy shari'a* that means Islamic *shari'a* objectives), namely maintaining the integrity of the religion of Islam with the support of several Hadiths of the Prophet. However, it needs to be examined from a normative juridical point of view, the Supreme Court's consideration has at least deviated from the two legal provisions. Subsection 105 Presidential Instruction No. 1 the year 1991 concerning the Compilation of Islamic Law that determines the care of children under the age of 12 years is in the care of their mothers, without ever addressing the problems of their mother's religion. As a comparison of subsection 116 at letter (h), it states that divorce due to apostasy can be carried out if it turns

out that apostasy will cause discord in the household. In the understanding of legal interpretation/a contrario, when the apostasy does not create a family breakdown or post-divorce the child is in cared and good condition; the wife has the right to take care of the child under the auspices of a legal marriage or in a legal divorce. Therefore, a married couple (after divorce) still has the right to take care of their child, even though one of them is an apostate.

Provisions of the Human Rights law contained in Law Number 39 of 1999 concerns Human Rights subsection 51 paragraph (2). After the marriage is terminated, a woman has the same rights and responsibilities as her ex-husband for all matters relating to her children, the best interests of the child should be taken into account.

Judges pay more attention to the interests or problems faced by the parties concerned rather than the law. Judges basically cannot violate the law; they must not violate the system; they must think of an oriented system. However, if there is a conflict between legal certainty and justice in certain circumstances, the interests of the parties should be prioritized (Mertokusumo: 2014, p.12).

Discourse on legal certainty and justice always leads to the attitude of the judge to see a legitimate source position of the legislation from a broader perspective that is always motivated by the applicable legal system. Legal certainty and justice are two factors that support each other in maintaining harmony between the interests in society. Legal certainty is more general, reflected in the form of rules and general rules, while justice is more specific because it is respectful for individuals in society (Soekanto: 1991, p. 10).

During this time, a judge, even more, the first-rate judge (*judex fact*), is almost impossible to violate existing legislation. Because if it is done, besides, he breaks the provisions of the regulation; also, he has violated several previous judges' decisions that always put the constitution as a source of law. By presenting some notes, Bagir Manan (Manan: 2006, p. 3), the former Chief Justice of the Republic of Indonesia, considers that the Indonesian legal system is not appropriately classified as a continental legal system or a civic legal system, or a codified legal system (Manan: 2006, p. 3). According to the flow of law, it is known as legalism, which identifies the decree with the constitution. On the other hand, there is the Anglo-Saxon legal system, a common-law with a free legal flow that opposes the first. Essentially a common law is a judge-made law, which means a regulation that is established by the judges and defended by the power granted to the judges' precedents (Gilissen & Gorle: 2005, p. 17).

Juridically, the Indonesian legal tradition is another combination of the European Continental and Anglo-Saxon legal systems (Rismawati: 2018, pp. 73-93). This can be known by comparing subsection 50 verse (1) and subsection 5 verse (1) of Constitution Number 48 the Year 2009 concerning Judicial Power. Subsection 50 verse (1) states that all court decisions must contain the reasons and grounds for the decision itself, including specific subclasses of the relevant laws and regulations or unwritten legal sources that are used as the basis for judging.

The necessity to carry the subsection of law shows that the commandment is used as the primary source of law as in the continental European tradition. In contrast, the obligation to carry an unwritten source of law is an Anglo-Saxon style (Rismawati: 2018, pp. 73-93). This is also emphasized in subsection 5 verse (1) of Law Number 48, the Year 2009, which requires judges to explore, follow and understand the legal values and a sense of justice that lives in the community. It is because the legal system in Indonesia is at two different poles (continental Europe and Anglo-Saxon). Hence, it is necessary to ask if judges face an unusual situation that occurs between the rules of law and the values that live in a society or with jurisprudence. Therefore, it is necessary to examine the regulations in the conventional law system, the conflict between common law and statute law. Statute law prevails when there is a difference between jurisprudence with statutory provisions, the decree will get rid of jurisprudence (Kamil & Fauzan: 2004, p. 1).

However, it is also possible for the judge to deviate from the provisions of the legislation or known as *contra legem*, provided that the legal considerations must be sufficiently clear and sharp by considering various aspects of legal life (Kamil & Fauzan: 2004, p. 1).

This view will help the second problem concerning the possibility of some deviations from the normative provisions regarding childcare disputes. The first is child custody based on the same division. This possibility occurs when a divorced couple has two or more children. If this happens, then the approach taken is not just a normative approach that determines childcare based on the age factor (subsection 105 of the Compilation of Islamic Law). Still, the authority must also be considered and the desire of both parties (divorced husband and wife) to take care of their children (Budiman: 2014, pp. 1-30).

Legalism provides a syllogism law style that is *juridische syllogism* (Qamar et al.: 2017, p. 50). It is a logical deduction from a broad formulation that will enforce the provisions of subsection 105 of the Compilation of Islamic Law by determining the two children directly in the care of their mothers. Within this situation, a father should never expect to be able to take care of his child because the law has determined so. So far, deviation from the provisions of Article 105 of the Compilation of Islamic Law is only possible when the husband and wife agree to share the authority in taking care of their children (Dirdjosisworo: 2013, p. 12). This agreement is part of the *contractvrijheid* freedom of contract following subsection 1338 of *Burgerlijk Wetboek* will be at the same value as the law of *Pacta Suntervanda* (Badruzaman: 1983, p. 31).

Even though it deviates from the provisions of subsection 105 Presidential Instruction Number 1 the year, 1991 of Compilation of Islamic Law, *Hadhanah* case with two or more children, a judge who resolves a childcare dispute by giving direct rights without the agreement of the parties to the father to take care of one of his children will be closer to justice actions. In turn, appreciation for individuals shown through the judge's gesture will be felt as fairness for the father who both have a share in producing offspring, of course for the vice versa, is very unfair when a divorced couple and have two or more children (under age). The care of the two children is determined by the mother.

The second legal issue is a review of the age requirement that has the right to choose for caring under the mother or father. Determination of the age of 12 years in Article 105 Compilation of Islamic law is a determination of agreement so-called *ijma'* that is determined by scholars in Indonesia so-called *Indonesia communis opinio doctoral*.

As a comparison, the classical branch of Islam science, the so-called *fiqh* which divides between the care of girls and boys. In the child custody for a son, according to Imam Abu Hanifah, the boy can choose to be cared for by his mother or father when he is seven years old, while according to Imam Malik, his mother has more right to care for him until the child's first tooth (tooth alter). While the care of a daughter, according to Imam Syafi'i, the child has the right to choose. While according to Imam Abu Hanifah, the mother has a more significant right to take care of the child until she reaches her mature age. Imam Ahmad bin Hanbal states that a mother has a greater right to take care of her child until the child is nine years old, according to Imam Malik, when a child first time lost teeth. Usually, 6 - 8 years old (Al-Hamdani: 2002, p. 10)

The existence of child custody legal institutions is because the child has not been able to stand alone or, in Islamic legal terms, is called *Hashanah*. Consequently, when the child is considered are capable of being independent, the child's care will depend on the choice of the child itself, whether the child chooses the father or the mother. According to Abdul Manan (Manan: 2005, p. 2), the measurement used is rational, so-called *tamyiz*, and able to be independent; for example, they can eat by themselves, taking a bath by themselves, and so on (Manan: 2005, p. 2). The problem that arises is on what age for a child can be said to be already *mumayyiz*. Compilation of Islamic Law believes the age of 12 years is the *mumayyiz* starts, and it is the time to determine the child's right to choose for custody for them, whether from the mother or the father.

While the scholars of *fiqh* (which is a reference for the Compilation of Islamic Law) do not establish it, they tend to disagree. It is Imam Ahmad bin Hanballah who determines that the highest age limit is nine years to decide whether a child has been *mumayyiz* or not. In overcoming this, it is necessary to use the restrictive interpretation method of limiting meaning or the *rechtsverwijning* reasoning method of narrowing definition (Manan: 2013, pp. 189-202). Along with this method, the age limitation, 12 years old as the age of *Mumayyiz* in the Compilation of Islamic Law, must be interpreted as the final deadline for a child to be said as not *mumayyiz*. In other words, a child after the age of 12 years, or a child must have been noted as *mumayyiz*.

On the one hand, a child age less than 12 years old can be judged by the judge whether the child considered *mumayyiz* or not. Therefore the determination of *mumayyiz* by Compilation of Islamic Law with a 12-year age limit is not an absolute limitation. A judge who resolves the custody dispute of children under the age of 12 can assess whether the child is *mumayyiz* or not. The decision will determine the next judge's demeanor to give the child the right to choose to be fostered care by the mother or the father. The judge's attitude was not categorized as a deviation of law because besides being supported by the opinion of the scholars, it was also possible from interpreting the law.

On the other hand, it seems very appropriate to pay attention to the thought of a law that is developed in America (Anglo Saxon), a good lawyer is a law that is under the rule that lives in society (Rasjidi & Rasjidi, 2001). The age factor cannot be used as a standard to determine the mental and physical development of a child. Therefore, the action of the judge must assess the child's *mumayyiz*, both mental, physical, and the views of the community around.

METHODOLOGY

This study is socio-legal research that uses a normative and empirical legal approach because it is aimed at legal norms that are scattered in various laws and regulations that are relevant with the object understudied, While the legal practice with an emphasis on the facts of juridical in the field. Therefore, this writing is a type of combination writing (mix legal research) that tries to combine normative literature with legal writing. The authors focus on observing the effectiveness of the implementation of post-divorce child custody by conducting a direct preview at the Religious Court by conducting interviews and observations in it.

RESULTS

Law Enforcement of the Case of Hashanah (Child Custody) Due to Divorce in the Religious Courts

Divorce is not an obstacle for children to obtain custody right for both themselves and their parents. One barrier that becomes a striking fear for the children is their parents' divorce because when a divorce occurs, the children will be the primary victim. Divorced parents must keep thinking about how to help children to overcome the suffering caused by the separation of their parents. Parents are the first people responsible for giving the rights of their offspring as a result of a divorce based on the concept of justice (Misnianto: 2015, pp. 3-3). It is often the realization children's rights tasks are interrupted by the will of the husband and the wife, as well as their outside will.

On the one hand, a divorce, especially in divorced, although can be a heart relief for both parties. On the other hand, there are consequences where it is a bitter experience for the child. Children want a form of justice in law enforcement; longing for divorce cases submitted to the court taken by professional judges with high moral integrity. Hence, they can give decisions from legal aspects certainty based on procedural justice, legal justice dimensions, moral justice, and social justice. It is the main goal to be achieved from the process of solving any dispute in court (Swantoro et al.: 2017, pp. 189-204).

1. Targets and Objectives of the Implementation of Hadhanah Verdict Case.

The implementation of the Hashanah verdict in the religious court, especially in the area of the Makassar High Religious Court, can be analyzed within 10 (ten) decisions, one of the decisions of the Polewali Religious Court, as follows:

"In childcare cases, we are as law enforcers, especially judges, generally consider that in carrying out the Hashanah verdict case, we must pay attention to the needs and psychological aspects of the child. It is to avoid the difficulty of carrying out the execution; the judge can punish the party (the loser) for paying

dwangsom (money that should be paid), as referred to subsection 606 Rv. letters (a) and (b), and based on the results of the National Work Meeting of the Supreme Court of the Republic of Indonesia in 2012."

The need for the adoption of dwangsom or astringe (money that should be paid) is additional punishment in the judge's decision for the person convicted to pay a sum of money. Other than what has been stated in the leading law with the intention that he is willing to carry out the basic sentence properly on time. Dwangsom is regulated in subsection 606 a and 606 b B.Rv., which began to be used by Raad Van Justitie and Hoegerechthof in 1938; indeed, they were not mentioned in detail in Dutch East Indies civil and criminal procedural law, namely HIR and RBg.

There is still a dualism of thought; in this case, some argue that it is not feasible to apply to the Hashanah case. The reason that the context is different from compensation (Subsection 225 HIR) or payment in civil law, where in the level of law enforcement, the case of Hashanah is not a matter of an object that are contested for their rights, whether or not they have rights to disputed objects. Still, it is more to the issue of being willing or not willing to take care of the children that should not be forced so that the children get a form of fundamental justice. There are some reasons why dwangsom should be applied to the children in case of Hashanah verdict, they are:

1. As a strategic step in the case to prevent the parties from carrying out decisions and prevent empty decisions (ilusoir).
2. It is only an additional sentence if the main sentence is not yet, so the violations of dwangsom can be executed.
3. As psychological pressure, hence, willingly carry out the decision.

Subsection 225 HIR, paragraph 259 R.Bg., namely a lawsuit to carry out an agreement based on subsection 1267 of the Civil Code textbook (KUH), can be used as a basis in a decision that contains dwangsom guidance. Therefore, the plaintiff, who demanded on the Hashanah, can submit dwangsom advice (subsection 606 a B. Rv) based on a clear posita (reason of the demands itself). As stated by 1) the amount of dwangsom not related to the claim for payment of a sum of money; 2) the dwangsom guidance is stated clearly and explicitly in petitum (something that is asked for to be granted); 3) The panel of judges examining the supervision of a Hashanah which includes dwangsom must pay attention to whether it is worthy of being accepted by looking at the economic conditions of who will carry out the dwangsom; 4) including whether the dwangsom is worth or not in the case of being examined in the sense of legal ground or not claiming dwangsom itself (2016).

The Hashanah decision execution with or without dwangsom can be analyzed from the explanation of H. Muh. Basyir Makka, the Registrar of the Sidrap Religious Court as follows:

"So far, if there is a decision in a Hashanah case with dwangsom which has been decided by a panel of judges, the parties to the dispute could accept gracefully, even we are as executors of the execution of the decision, have never carried out a forced execution on a Hashanah case."

Likewise, what was said by Nox Apollo, Bailiff of the Makassar Religious Court stated that:

"As a bailiff of Makassar Religious Court, those who carry out the contents of the decision. Suppose there is a request for execution that is granted either with or without dwangsom in the field for every decision of the Makassar Religious Court. Generally, the decision of the Hashanah case is carried out willingly by the parties who litigate Until now".

As the verdict on the Hashanah case that has been stated by the litigant. Namely: Jeani Sam Astri Binti Sambas, age 28, Islam, last education is High School, Employment of Suraco Abadi Yamaha Motorbike Employees, residence in Pelita Road IV, Path 5, No. 29, Neighborhood Association 002, Citizens Association 004, Ballaparang Village, Rappocini District, Makassar City. She said that she was the wife (defendant). Between the plaintiff and defendant had divorced as husband and wife in the Makassar Religious Court on September 20, 2016, and during the marriage relationship between them has been blessed with three children, namely: Putri Alya Zahra, date of birth August 23, 2008 (age eight years); Nabila Rihadatul Aisya, date of birth September 1, 2010 (age six years); Muh. Basudewa Firman, date of birth December 13, 2014 (two years old).

The problem of children, after being decided by the Religious Court, we still obey the decision of the Religious Court following the judge's order, carry it out willingly.

The concept of giving benefit and fairness of children's rights has been started to become a consideration that can be seen in one of the decisions of the Makassar Religious Court. The panel of judges considering the wishes of the parties, where the plaintiff's (husband) desires are approved by the defendant (ex-wife). The plaintiff able to meet their children, the plaintiff is required to maintain the health of these children. However, the defendant is keeping the children under her care, partly because the children are underage or not mumayyiz yet. And considering the subsection one (1) letter (g), the compilation of Islamic Law called "Hashanah" is the caring for children, namely the activities of caring for and educating children to adulthood or being able to be independent.

Subsection 1, number 11 of Law No. 23 of 2002 as amended by Law No. 35 of 2014 concerning Child Protection, namely "parental power to nurture, educate, develop, protect, and grow children per their religious beliefs and abilities, talents, and interests. That what is meant by an adult or independent is when the child reaches 21 years old, as determined in the Law No. 4 of 1979 chapter I, subsection one concerning Child Welfare. In Chapter, I paragraph 1 number (12) of Law No. 23 of 2012, as amended by Law No. 35 of 2014 concerning Child Protection, stated that children's rights are part of human rights that must be guaranteed, protected, and fulfilled by parents, families, communities, governments, and countries.

DISCUSSION

Likewise in case number 756 / Pdt.G / 2017 / PA.Mks. the Hashanah case was decided on July 31, 2017, at the Makassar Religious Court, with the rules as follows:

1. Granting the plaintiff's claim;
2. Stating that the plaintiff and defendant's children are:

- 2.1) Aiman Rezky Talia, born on April 24, 2004;
- 2.2) Aqilah Ratu Talia, born on November 6, 2005;
- 2.3) Alifa Ratu Talia, born on September 5, 2008;
- 2.4) Anugerah Rezky Talia, born on May 21, 2011;

3. Declaring the plaintiff and defendant's children named respectively:

- 3.1) Aqilah Ratu Talia;
- 3.2) Alifa Ratu Talia,
- 3.3) Rezky Talia Award,

Fall in plaintiff's care/maintenance;

4. To declare the plaintiff and defendant's child named Aiman Rezky Talia, born on April 24, 2004, given to the child himself to choose to live together, whether to the plaintiff (his mother) or the defendant (his father);
5. Sentencing the defendant to hand over the child named Anugerah Rezky Talia to the Plaintiff;
6. Giving punishment to the defendant to provide the children with living for the Plaintiff, each for one child, a minimum sum of money 500,000 IDR (five hundred thousand rupiahs) every month, from the time the decision is read out until the child-adult and can stand on his own;
7. Charging the plaintiff to pay the court fee of 611,000 IDR (six hundred and eleven thousand rupiahs);

For the parties after dropping out of the case, it is rarely the case of forced child executions, by applying to execution to the Makassar Religious Court, following the results of an interview with the plaintiff (ex-defendant's wife), claiming to be named: Dahlia, ST., M.Pd. Binti H. Dahlan, age 39 years old, Islam, government worker, residence at BTN. Ranggong Sakinah, Block A, No. 1 A, Tamangapa Urban Village, Manggala District, Makassar City. The plaintiff is the legal wife of the defendant, married on Sunday, April 6,

2003, and was blessed with four children, on June 18, 2012, between the plaintiff and the defendant divorced in the Religious Court Makassar. After divorce, the second child (Aqilah Ratu Talia) and the third child (Alifa Ratu Talia) are in the plaintiff. The first child (Aiman Rezky Talia) and the fourth child (Anugerah Rezky Talia) are in the defendant, but because the children are still underage, so they are all set to their mother while their living cost from his father. It turned out that the Judge's verdict had been handed down under the order of the decision, so we are as the litigants, accepted it.

Furthermore, after hearing the explanation from the plaintiff, what was the opinion of the defendant (the plaintiff's ex-husband's) in the interview he claimed himself with this name: Tawakkal Talib, ST., MM. Bin Drs. H. Abd. Muttalib, age 39 years old, Islam, postgraduate, government worker, residence at BTN. Graha Mutiara Asri, No. B 2, Taeng Village, Pallangga District, Gowa Regency, he stated that the responsibility for law enforcement efforts is seen as a manifestation of justice for the children. The defendant agreed with the Makassar Religious Court's decision. Between the plaintiff and defendant, he agreed with the division of tasks of caring for their children since they both busy working as civil servants. Considering the condition of the plaintiff who lives alone without her family and to ease the plaintiff's burden, the child under the defendant's caring is being taken care of his life needs. Also, he obtains proper attention from the defendant or from other family parties so that physically and psychologically, there is nothing to worry about.

It is essential for the defendant to have high awareness, acknowledged his responsibility as a father to support his children, but adjusted to the limits of the defendant's ability and the reasonableness of his salary. The defendant gives their joint assets solely for children's needs, including one (1) housing unit, one (1) car, a motorcycle, savings, and deposits. That the defendant obeys and refers to Government Regulation (PP) Number 10 of 1983 Jo. PP No. 45 of 1990 subsection 8 paragraph (1 & 2) concerning divorce gives 1/3 of salary for children. With this Regulation, Defendant is willing to support the children, which is 1/3 of the defendant's salary, which is IDR 2,000,000 (two million rupiahs) every month for his four children.

What has been decided on the Hashanah case by the verdict can be carried out willingly. Based on the Interview, there is no problem in taking care of children. The awareness possessed by the parties who are part of the mindset and "shy" culture prevailing in the people of South Sulawesi (Idrus: 2014).

The reflection of the mindset and culture of the community in childcare issues because dynamic legal changes must continue to occur in law enforcement, especially in the case of Hashanah, as required by the Law No. 48 of 2009 concerning Judicial Power stated in subsection 5 verse (1). These considerations have not thoroughly explored community habits. Judges only concern with the formal law as the following considerations:

1. Upon the claim of the plaintiff regarding the plaintiff's and defendant's children who are still underage, their maintenance is handed over to the plaintiff because the children have a stronger emotional relationship and relationship with the mother.

2. Based on subsection 105 letters (a) Compilation of Islamic Law, the care of children under 12 years old (not mumayyiz yet) falls to their mother. Hence, the plaintiff's hold the rights holder as Hashanah can be granted. However, the defendant has the right to meet his child. The children's names are respectively: Aqilah Ratu Talia, born on November 6, 2005; Alifa Ratu Talia, born on September 5, 2008; and Anugerah Rezky Talia, born on May 21, 2011. They are underage (under 12 years old).

3. Although the care of the child is with the plaintiff, following the provisions of subsection 105 Letter (c) and subsection 149 letters (d) Compilation of Islamic Law, the defendant must bear the livelihood or cost of maintaining the child.

4. The plaintiff requires an amount of 6,000,000 IDR (six million rupiahs) for the four children each month that Defendant must give to the Plaintiff. The claim regarding the future income for the plaintiff's children.

5. According to subsection 156 letters (d). The father supports all the costs of Hashanah and children's living according to his ability until the children are becoming an adult and can take care of themselves.

6. Considering that by taking into account the defendant's economic capabilities as it is considered above, according to the provisions of subsection 80 paragraph (4) letter (c) Compilation of Islamic Law, and as evidence of P5 and P6 proposed by the plaintiff, it is fair and appropriate for the defendant to be punished for

giving a minimum of 500,000 IDR (five hundred thousand rupiahs) to his children.

7. In South and West Sulawesi society, childcare is part of Bugis culture (one of a tribe in Makassar) that still upholds the culture of "Siri na pacce." It means that a married couple who have been blessed with children without childcare, both parents are still in harmony in fostering the household or divorced, is intoxicating. If the child is abandoned due to divorce, both parents become not part of the culture of Siri na pacce itself. It is very embarrassing and disabled when children are confronted. This culture and mindset must be maintained because it is formally not contrary to laws and regulations, and even supports each other between culture and the applicable rules itself.

The beautiful local wisdom in Indonesia (Indriani et al.: 2019, pp. 1126-1130), in this case, is a cultural term "siri na pacce" should be strengthened by Constitution Law. It is aligned with the Law Number 1 of 1974 concerning to Marriage; Law Number 4 of 1979 concerning to Child Welfare; Law Number 7 of 1989 about Religious Courts that have been amended by Law Number 3 of 2006, and the second amendment to Law Number 50 of 2009; also Law Number 23 of 2002 concerning to Child Protection as amended by Law Number 35 of 2014. With those considerations of such justice will be felt by the father, the mother, and the children, this is the real hope of the society.

CONCLUSION

The essence of law enforcement in the Hashanah case in the religious court was realized. The construction of the Judgment of the Religious Court was not only by formal and material legal approaches. But also, by using the path of the local wisdom of the people of South Sulawesi, namely the concept of Siri'. The judge establishes it by making decisions that are equitable for the child. Despite enforcement, the law carries out childcare rights. The goals and objectives are to achieve the idea of parental responsibility. Children are not an object, at least the children could feel if the parents' divorce as if it has never occurred. Love for children should have never changed but for the sake of the realization of the benefit and justice of children's rights itself.

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Relational Benefits on Customer Satisfaction: Sharia Empirical Study in Indonesia

Beneficios relacionales en la satisfacción del cliente: estudio empírico de la Sharia en Indonesia

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ABSTRACT

The purpose of this research is to determine the influence of relational benefits consisting of confidence, social and convenience benefits to customer satisfaction. This research uses a survey approach. The number of samples consisted of 213 Bank Syariah Mandiri customers in East Java. Data is collected using multiple regression analyses. The results showed that partial confidence benefits have a positive and significant impact on satisfaction, with partial social benefits, partially influential convenience benefits that has a positive and significant impact.

Keywords: Confidence Benefits, Social Benefits, Convenience Benefits, Satisfaction

RESUMEN

El propósito de esta investigación es determinar la influencia de los beneficios relacionales que consisten en beneficios de confianza, beneficios sociales y beneficios de conveniencia para la satisfacción del cliente. Esta investigación utiliza un enfoque de encuesta. El número de muestras consistió en 213 clientes de Bank Syariah Mandiri en Java Oriental. Los datos se obtuvieron mediante análisis de regresión múltiple. Los resultados mostraron que los beneficios de confianza parcial tienen un impacto positivo y significativo en la satisfacción, con beneficios sociales parciales, beneficios de conveniencia parcialmente influyentes de forma positiva y significativa.

Palabras clave: beneficios de confianza, beneficios sociales, beneficios de conveniencia, satisfacción.

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INTRODUCTION

The concept of marketing relations has emerged in the field of service marketing of the industry in the last years of the twentieth century. One of the most important contributions of the research Hunt (1993) is to establish that the fundamental element in marketing is interaction management, although a decade earlier in (1983) Berry has proposed a formal definition of marketing relationships as a strategy for attracting, sustaining, and enhancing customer relationships. According to this approach, organizations should be more interested in maintaining a stable relationship with their customers than in the occasional exchange gathering. In addition, other studies have shown that companies can benefit by maintaining long-term customer relationships due to increased satisfaction (Gummesson: 1997; Zeithaml et al.: 2018). Relationship Marketing is a philosophy of conducting a strategically oriented business with a focus on maintaining and improving the quality of relationships with current customers, rather than focusing on the effort to acquire new customers (Payne & Frow: 2017; Zeithaml et al.: 2018). This philosophy assumes that many consumers and business customers prefer to have a sustainable relationship with one company alone than to have to move on to other companies, as long as the company is able to deliver value and meet expectations from customers. Keeping current customers will make the expenses to be incurred by the company will be much less than trying to attract new consumers. Successful marketers will work using effective strategies to retain customers (Gummerus et al.: 2017).

Relationship Marketing essentially illustrates a paradigm shift in marketing from focusing on acquisitions/transactions to focusing on retention/relationships. Relationship marketing is a business philosophy, a strategic orientation that focuses more on maintaining and improving relationships with existing consumers rather than acquiring new customers. This philosophy would prefer to establish a long-term relationship with an organization rather than continuously moving from one organization to another (Gummerus et al.: 2017; Zeithaml et al.: 2018).

Relationship Marketing is a concept that introduces a long term dimension to the role and importance of customers. The concept focuses on developing loyalty and long-term relationships based on cooperation and partnerships with key customers (Domazet et al.: 2010, pp. 1-10). The concept of relationship marketing to identify, solidify, develop and maintain relationships with customers and other stakeholders, create profits in such a way as to fulfill the objectives of the Parties through reciprocal exchanges and fulfill expectations and promises (Grönroos: 1995). Managing customer relationships successfully is essential to enduring current market competition. Using an effective strategy to build long-term relationships can provide customers with multiple relational benefits beyond the core services offered by the company (Chien-Jung: 2017, pp. 258-274; Gremler et al.: 2020, pp. 565-583; Gummesson: 1997; Velnampy & Sivesan: 2012, pp. 318-324). Two conceptual approaches that can be used to describe relationship marketing outcomes are 1) of the relational benefits (Bendapudi & Berry: 1997, pp. 15-37; Chien-Jung: 2017, pp. 258-274; Velnampy & Sivesan: 2012, pp. 318-324) and 2) approach to quality of relations (Bruhn: 2003; Hennig-Thurau et al.: 2002, pp. 230-247). The relational benefits approach states that there are relational-oriented customer benefit categories, which can predict the development of relational relationships in the future. The relational benefits approach is based on the assumption that long-term relationships persist, between service providers and customers should benefit from each other. For customers, these benefits can be focused on the main services or on the relationship itself (Chien-Jung: 2017, pp. 258-274; Fatima & Mascio: 2020, pp. 366-378). Relational benefits are the benefits received or obtained by customers from a long-term relationship, either inside or outside of the services provided by the service provider. According to the relational benefits approach, the fundamental condition for a relationship that develops over time is that both the company and the customer feel positive outcomes or benefits. On the company side, allowances include loyalty, long-term profitability, and sales growth (Chien-Jung: 2017, pp. 258-274; Fatima & Mascio: 2020, pp. 366-378). What the customer gained is associated with the service itself and or with benefits that can evolve from being a regular customer of a company called relational benefits. Following the studies of Sutanta et al. (2013), The relational benefits discussed in this study include the elements of confidence benefits, social benefits, and convenience benefits.

Confidence benefits refer to the perception of what expectations are when receiving services (Halim: 2018). Social benefits are related to the emotional side of the relationship and are characterized by the individual introduction of consumers by the service provider staff, as well as related to the familiarity of consumers with staff, and related to the creation of relationships. Convenience benefits refer to the convenience of consumers when obtaining services (Mackay et al.: 2014, pp. 302-323; Fitria et al.: 2016, pp. 31-38).

The quality of relationships in relationship marketing is a large composition of several key components describing the overall environmental relationship between the company and the consumer (Al-alak: 2014, pp. 347-356; Hennig-Thurau et al.: 2002, pp. 230-247). The quality construction of the relationship used in this study was satisfaction. Satisfaction is a summary of the psychological states that are the result of the emotions of hope associated with the feeling of consumers about their consumption experience (Janahi & Al Mubarak: 2017).

Customers who feel the value of the relational benefits of the relationship marketing program will feel the satisfaction. Kotler (2006) suggests that customer satisfaction is the level of a person's feelings after comparing the perceived performance of his expectations (Kotler & Keller: 2006; Molina et al.: 2007). Customers experience various levels of satisfaction and dissatisfaction, having experienced or felt each service in accordance with the extent to which their expectations are fulfilled or exceeded (Javed & Cheema: 2017, pp. 1-14; Payne & Frow: 2017; Velnampy & Sivesan: 2012, pp. 318-324).

METHODOLOGY

The location of this research is Bank Mandiri in all regions of East Java in Indonesia. This research was conducted by an offline survey with consideration to increase the return rate of the questionnaire that had been distributed. The unit of analysis in this study is the individual. This research is sample research. The population used in this study were all customers of Bank Syariah Mandiri in East Java, Indonesia. Characteristics of the study population are:

1. Respondents are active customers of Bank Syariah Mandiri (BSM) who have individual savings and for at least two years have been customers. The consideration is loyalty is the loyalty of the use of Bank Syariah Mandiri (BSM) so that customers are said to be loyal if they save at least two years.

2. Age of respondents 18 years, taking into account this age is the age that is included in the adult category so that it can provide an accurate assessment.

The population of this study is not known with certainty so that the sampling frame cannot be arranged at the proposal stage. The difficulty in compiling the sampling frame causes this study to not be able to use random sampling techniques. The side technique that can be used is the non-random sampling technique. The sample size in this study is based. The sample size in this study was determined using the formula of Machin and Campbell (1989). The use of this formula is because the study population is unknown. The formula for calculating the number of samples is as follows:

The first iteration formula:

$$U\rho = \frac{1}{2} \ln \left(\frac{1+\rho}{1-\rho} \right) \quad (1)$$

$$n = \frac{[Z(1-\alpha) + Z(1-\beta)]^2}{U\rho^2} \quad (2)$$

The second iteration formula:

$$U\rho = \frac{1}{2} \ln \left(\frac{1+\rho}{1-\rho} \right) + \left(\frac{\rho}{2(n-1)} \right) \quad (3)$$

Information:

Up = standardized normal random variable corresponding to the particular value of the correlation coefficient
P

$Z_{1-\alpha}$ = Constants obtained from normal distribution tables with a predetermined α
 $Z_{1-\beta}$ = Constants obtained from normal distribution tables with β that have been determined
 P = estimated price correlation coefficient

Based on the consideration that the lowest p-value is estimated to be $p = 30$, then $\alpha = 0,025$ ($Z_{1-\alpha} = 2,248$) in two-way measurements and $\beta = 0,01$ ($Z_{1-\beta} = 2,236$). Based on this formula, the sample taken was 213 respondents. The calculation can be seen below:

$$U_p = 1/2 \ln ((1 + 0.3) / (1-0.3)) = 0,30951960$$

The first iteration formula:

$$n = \frac{(2,248+2,236)}{(0,30951960)} + 3 = 212,872$$

The calculate the second iteration, look for it first:

$$U_p = \frac{1}{2} \ln \left(\frac{1+0,3}{1-0,3} \right) + \frac{0,3}{2(212-1)} = 0,310230050$$

The Second iteration formula:

$$n = \frac{(2,248+2,236)^2}{(0,31023050)^2} + 3 = 211,91143981$$

Based on the calculation of the Machin formula above, it shows that the result of the first iteration is 212,8, and the result of the second iteration is 211,9. In this study, the biggest iteration is 212,8 rounded up. So the sample of this study is 213. The sampling technique used in this study was purposive sampling, which is the method of determining samples based on certain criteria. The intended sample is following the requirements or as a source of data needed in research. Sample requirements or criteria are referring to the target population or target.

Data analysis used in this study consisted of descriptive data analysis and inferential data analysis. Descriptive statistical analysis is used to provide an overview of the characteristics of respondents as well as answers to items/questions/statements presented in the research instrument. Inferential data analysis in this study uses multiple regression analysis.

RESULTS

The result of the model was summarized In Tables 1 and 2

Table (1). The result of the model

Std. The error of the Estimate	Adjusted R Square	R Square	R	Model
.3264	.968	.969	.984 ^a	1

a. Predictors: (Constant), X3, X1, X2

Table (2). ANOVA^a

Sig.	F	Mean Square	Df	Sum of Squares	Model
2154.166	229.465	3	688.394	Regression	1

a. Dependent Variable: Y

b. Predictors: (Constant), X3, X1, X2

Table(3). Coefficients^a

Sig.	t	Standardized Coefficients	Unstandardized Coefficients		Model
		Beta	Std. Error	B	
0.061	1.881		0.147	0.277	1 (Constant)
0.000	16.125	0.411	0.018	0.286	X1
0.000	14.066	0.368	0.018	0.252	X2
0.000	11.892	0.266	0.022	0.259	X3

a. Dependent Variable: Y

Data shows statistically significant relationships between confidence benefits (CB) and satisfaction with the value P value (0.000) < 0.05. Significant relationships are also seen between social benefits (SB) and satisfaction with the value P value (0.000) < 0.05. Also, there is a significant relationship between convenience benefits (CB) and satisfaction with the value P value (0.000) < 0.05. Significant relationships are also seen between confidence benefits, social benefits, and convenience benefits simultaneously on satisfaction with the value of P value (0.000) < 0.05.

DISCUSSION

The study of relational benefits of customer satisfaction in Islamic banking was demonstrated in the research of Fitria et al. (2016) stating that relational benefits have significant effect on satisfaction. This indicates that customers who feel the relational benefits in Islamic banking will have an impact on the perceived satisfaction. The higher the relational benefits that are perceived, the higher the satisfaction gained. Confidence benefits have a positive and significant influence on customer satisfaction. Confidence benefits can be interpreted as a customer trust in the reputation of the company that makes customers feel comfortable and confident in the products provided by the company. PT Bank Syariah Mandiri's customers in East Java feel the trust benefits of the Bank services, so there is a sense of satisfaction.

Social Benefits focus more on the relationship between the provider and the customer than the product of the resulting service. Social benefits can be personally recognized by employees, intimacy among customers, and the development of friendships with service providers.

Convenience benefits are more focused on the level of convenience of relationships between customers and service providers. When customers get facilities in the service, the outline will impact the satisfaction.

CONCLUSION

This research was conducted to test the influence of relational benefits to customer satisfaction. Partially confidence benefits have a positive and significant impact on satisfaction, with partial social benefits impacting positively and significantly. Partial convenience benefits has a positive and significant effect on satisfaction. Simultaneously confidence, social and convenience benefits in future researchs can be study by adding other sharia banking.

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APPENDIX

Questionnaire

Sub Variables of Relational Benefits (Independent variable)

Table(4). Confidence Benefits

Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree	Questions	Sr
					I feel BSM management is reliable	1
					I feel relieved after receiving services from BSM	2
					I think BSM provides the best service	3
					BSM, I think, protects customer privacy	4

Table(5). Social Benefits

Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree	Questions	Sr
					BSM Employee knows my name	1
					BSM officer serves friendly and intimate	2
					BSM employees know my name	3
					BSM employees establish friendships with customers	4

Table(6). Convenience Benefits

Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree	Questions	Sr
					I think the service provided by BSM simplified	1
					I think the service provided by BSM every day smoothly	2
					I think the service provided by BSM is convenient	3

Table(7). Satisfaction

Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree	Questions	Sr
					I am satisfied with BSM employee response service	1
					I feel satisfied with financial services advice at BSM	2
					I am satisfied with the overall service and service	3

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Gender Discrepancies Concerning Social Media Usage and its Influences on Students Academic Performance

*Discrepancias de género con respecto al uso de las redes sociales y sus influencias en el rendimiento
académico de los estudiantes*

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ABSTRACT

Due to the ease of access and technological progression, social networking sites have deeply rooted in our lives. This study scientifically scrutinized gender discrepancies concerning social media usage and its influences on academic performance. Results revealed explicit differences between social media usage among teenage boys and girls. Boys mainly use social media for communication and interaction, while girls use social networking sites for educational purposes. Moreover, results also affirmed a strong positive correlation between social media usage and students' academic performance. Therefore, the researchers recommended further evaluation of other facets of social media to analyze their usage and its impacts on students' educational performance.

Keywords: Academic performance, educational guidance, social media, social networking sites.

RESUMEN

Debido a la facilidad de acceso y la progresión tecnológica, los sitios de redes sociales están profundamente arraigados en nuestras vidas. Este estudio examinó científicamente las discrepancias de género con respecto al uso de las redes sociales y sus influencias en el rendimiento académico. Los resultados revelaron diferencias explícitas entre el uso de las redes sociales entre niños y niñas adolescentes. Los niños usan principalmente las redes sociales para comunicarse e interactuar, mientras que las niñas usan los sitios de redes sociales con fines educativos. Además, los resultados también afirmaron una fuerte correlación positiva entre el uso de las redes sociales y el rendimiento académico de los estudiantes. Por lo tanto, los investigadores recomendaron una evaluación adicional de otras facetas de las redes sociales para analizar su uso y su impacto en el desempeño educativo de los estudiantes.

Palabras clave: Desempeño académico, orientación educativa, redes sociales, sitios de redes sociales.

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INTRODUCTION

Social networking has become a broadly practiced phenomenon and captivates millions of people. As the use of social media makes communication mobile and efficient, the growth of new media established a new world of refined communication. It is also observed that the number of youngsters using social media is briskly expanding. Besides checking emails and reading newspapers, people daily visit their social networking profiles (Mazman & Usluel: 2011, pp. 133-139; Habes et al.: 2018, pp. 71-82); people use social media to participate in different online activities or to check what their online profile has and what other people share. Social media technology has opened new dimensions to interact, collaborate, and get educated. Blogs, chat rooms, and company-sponsored platforms are always present to expedite the users. During the past few years' social media usage has considerably changed. From communication to education, social networking sites serve as a significant medium. Social media promote communication, information, education, entertainment, and business. It helps to interact with people all over the world. According to Guedes et al. (Guedes et al.: 2016, p. 43), Social media serve prompt communication by monitoring and accessing others with just one click. They also facilitate virtual meetings and contacts with other people. The birth of the digital age makes it convenient for people to reach various types of information and get connected. Further internet technology has the potential to advance the existing teaching methods, which will eventually lead towards a better quality of education. Social media also possess greater usability and propriety among the young generation. It is highly preferred in educational arenas both by students and the instructors to improve the learning process. In this regard, social media users are briskly increasing in number Boahene et al. (Boahene et al.: 2019, pp. 1-17). Today, the world population is 7.593 billion, out of which 4.021 billion people are internet users. 3.196 million people are active users of social media. 6.135 million people are mobile users, and 2.958 are active mobile social media users. In Pakistan, there are 44.6 million internet users, out of which 35.0 are active social media users. Facebook is the most popular social networking site (92.06% users), 4.68% of people use YouTube, 1.58% of people prefer Twitter, 1.7% people use Pinterest and, 0.18% of people use Instagram. As the usage of social media is increasing, it is getting rapidly embraced by people of almost every age and gender. Social media usage is important in our lives today. Especially the young generation is comparatively more reliant on social networking sites for education. Moreover, communication and entertainment are the most overlooked purposes of using social media (Habes et al.: 2019, pp. 382-392). Also, different patterns of usage attributed to both gender identities as men and women use social media for distant purposes. The difference between male and female communication is also visible in their patterns of social media usage (Veltri & Atanasova: 2017, pp. 721-737).

Social Media Usage and Gender

Krasnova et al. (Krasnova et al.: 2017, pp. 261-284) Examined gender variations in social media usage. Results showed that gender difference exists in social media usage among young students. However, men use it mostly for entertainment, while women use social media for communication and information purposes. There is a clear difference between both genders about their social media usage. Making new contacts is purely attributed to men and using it for academic and informational aspirations found in women (Mazman & Usluel: 2011, pp. 133-139). Likewise, addressing the impacts of social media on academic performance stated that with the advancement in technology, the use of social media has become rampant. Moreover, the time spent on social networking sites has risen by 62.5 percent since 2012 and continues to grow. During the last year, the average time teenagers spent on social media was estimated at 2.6 hours per day.

Use of Social media and academic performance

Youngsters spend their time on social media, which affects their education (Deka: 2015, pp. 90-94). Analyzed the impacts of social media usage on students' academic grades. Findings unveiled that students considered social media had both positive and negative effects. However, impacts depend mainly upon their mode of usage. (Badri et al.: 2017, pp. 1433-1444) Argued that social media usage deeply affects the

academic performance of students, if used appropriately, it can bring certain positive impacts on students' academic performance. Studies affirmed both the positive and negative impacts of social media usage concerning students, their opinions, and findings. Both positive and negative impacts are high in detail. However, the constructive use of social media for better academic grades is inevitable. Studies conducted in China and Iraq showed that social media is highly used as a positive approach in the learning process. Students use social networking platforms for assignment discussions, getting updates on class schedules, and addressing concerns related to their coursework (Boateng & Amankwaa: 2016, pp. 1-8).

Previous research studies widely reported gender differences in social media usage and its impacts on students' academic performance, but their findings have mixed directions. (Sponcil & Gitimu: 2013, pp. 37-49; Moreno et al.: 2015, pp. 242-253; Habes et al.: 2018, pp. 12-18; Alghizzawi et al.: 2019, pp. 438-448; Habes et al.: 2019, pp. 382-392). Some assume that both male and female teenagers use social media for communication and education. Some assume that females use social media only for information aspirations. Also, gender discrepancies about social media usage are not a widely investigated phenomenon in Pakistan. Similarly, concerning the effects of social media usage, there are certain findings. Some validated positive, and others dug out negative outcomes of social media usage. Relying mainly on the gathered data, the researchers preferred to conclude the study by analyzing the responses directly from the subjected participants. It is because the researchers asserted that users could make valid responses about their social media usage and its impacts on their educational performance (Maria, 2020; Mehboob & Othman, 2020). This study mainly examined (a) the gender differences in social media usage, (ii) for what reasons individuals mainly use social networking sites? (iii) Most preferred social networking site (iv) Correlation between social media usage and academic performance and (v) direction of impacts. Therefore, in the light of reported evidence from prior research, the following hypothesis about analyzing the gender differences in social media usage and impacts on student's academic performance is proposed:

H1: Teenage boys and girls use social media for different purposes

H2: Social media usage positively affects students' academic performance

Significance of the Study

This study aimed to find the factors authenticating gender discrepancies regarding social media usage. Evaluating the impacts was another major concern. This study comes up with the answer that both boys and girls use social media for distant purposes. Results also unveiled the positive impacts of social media on academic performance. This analysis is highly significant for students, parents, and teachers to determine the different facets of social media usage in Pakistan that are still under investigation.

METHODOLOGY

The quantitative research design is used in this study as quantitative data are more efficient (Alghizzawi et al.: 2018, pp. 59-70). The researcher used a quantitative approach for this exploratory research design with a well-constructed and self-developed survey questionnaire. Apart from demographical data, questionnaires consisted of questions that extorted data from the respondents with response options: Strongly Agree, Agree, Disagree, Strongly Disagree, and I do not know. The researcher used 152 structured and self-administered questionnaires to obtain data from respondents. Every questionnaire comprised 19 questions in which respondents were asked to pick suitable responses. Data gathering is done from September 2018 to November 2018. Since a newly devised survey tool was used, internal reliability of the apparatus that used rating scales (1= strongly agree to 5= I don't know). Cronbach Alpha Vale of .982 affirmed that our research tool is highly reliable.

Participants and Sampling

Participants of this investigation were recruited from four leading private sector institutions (schools and colleges) in Rawalpindi and Islamabad. Of the n=152 respondents, n=76 or 50.0% of participants were males (M= 16.4, SD= 1.606) and other n=76 or 50.0% of (M= 16.86, SD= 2.140) respondents were females between the ages of 13 to 19 years. Likewise, n = 62 or 40.7% of respondents were ranging from 13 to 15 years and n= 90 or 59.2% of students were above 15 years of age (M= 16.50, SD =1.919). The sample of the study is collected according to the systematic sampling technique. The first population was apportioned into two categories (private and public) and selected the private sector institutions. Later, the researcher divided institutions into three groups (schools, colleges, universities) and chose teenage students from schools and colleges as mostly students ranging from 13 to 19 years are easily available in the selected category of institutions. Before distributing questionnaires, the researcher asked for permission from the institutions. Further, the researcher also informed the participants that their identities would be kept confidential.

RESULTS

One-way ANOVA (Analysis of Variance) to scrutinize the effect of demographical factors on dependent variables showed that:

- a) Demographical factors have significant effects on gender discrepancies variable, $F(18, 133) = 99.442, p \leq .001^{***}$
- b) Demographical factors also have strong significant effects on academic performance, $F(10, 141) = 60.539, p \leq .000^{***}$

Two independent samples T-test, examined the difference between our stated variables. The findings revealed a significant gender difference concerning social media habits among teenage boys and girls, $t(93.900) = -15.063, p < .001$, 95% C.I is $-5.1867 - 1.39366$. The teenage boys are using social media differently (M=1.6474, SD = .31304) than teenage girls (M=3.2526, SD = .87475).

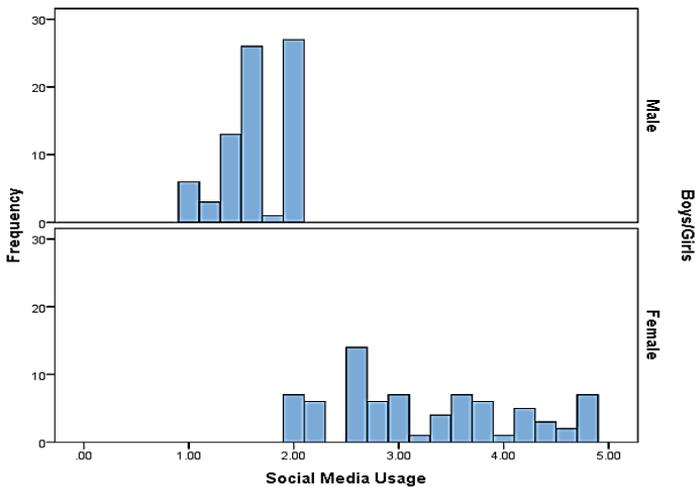


Figure 1. Two Independent Samples T-test for gender discrepancies in social media usage

Also, the researcher proposed a positive correlation between social media usage and educational performance. Linear regression analysis assessed the second hypothesis. The results of regression analysis suggested that social media usage explained .68% of the variance $R^2 = .65$, $F(1,150) = 286.404$, $p < .000$. Social media usage significantly predicted impacts on students' academic performance, $B = 1.57$, $t = 18.166$, $p < .001$. As this study is a subjective analysis based on participants' personal opinions, we found significant outcomes. Results unveiled three important aspects that may include:

1. Facebook is the most frequently used social networking site.
2. Patterns of social media usage differ among teenage girls and boys.
3. Social media usage has positive impacts on students' academic performance.

The Most Frequently Used Social Networking Site

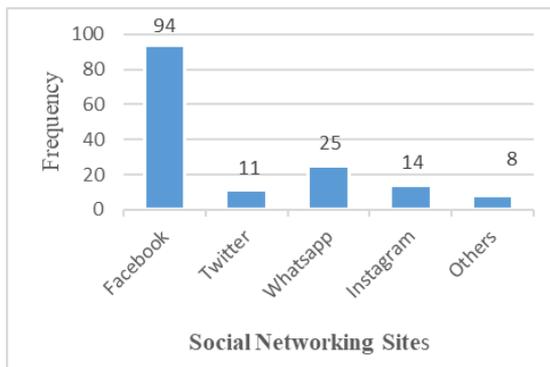


Figure 2 The most frequently used social networking site

With many other distinct features, Facebook served as a complete source of interest and preferred mostly by teenagers. People use Facebook to communicate with others, and it helps them to build their professional profile; it is an RSS reader for news and an educational platform for all. Many reasons made Facebook the most preferred social networking. From the beginning, Facebook management keeps on bringing significant improvements. These modifications attract their users, and thus people mostly prefer Facebook. Figure 2 contains descriptive statistics for the most frequently use social networking sites. Results revealed that $n=94$ or 61.8% of respondents considered Facebook as the most preferred SNS. Facebook is mostly preferred for different purposes. Due to available social networking sites on mobile phones, they mainly access their social media accounts by using mobile technology. Teenagers have greater existence online more than they ever have in earlier times. Seven out of ten teens mainly use Facebook. It is because of the bulk of information, education, and communication availability and usefulness (Boyd: 2008).

Patterns of social media usage among teenage girls and boys

There were statistically significant results, as displayed in Table 1. Of particular note and in support of H1, male participants responded that they use social media for entertainment and communication as compared to girls. Gender is one of the most conspicuous demographic variables and, discrepancies based on gender are also prevalent in social media usage. Similarly, boys and girls have distant patterns of social media usage. Even if they use the same social networking site, their selected content differs from each other.

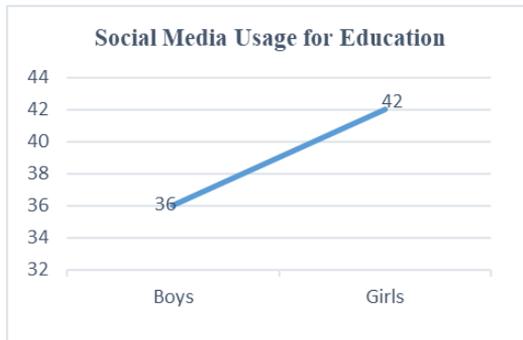


Figure 3. Social Media for Educational Purposes

Figures 3 and 4 show an explicit gender difference concerning social media usage. $N=36$ or 23.6% of boys and $n=42$ or 27.6% of girls revealed their social media usage for educational purposes. Another study also investigated social media usage and found that teenage girls mainly prefer social media for educational purposes. This is because of increased learning opportunities causing improved academic performance.

Table 1. Descriptive statistics for social media usage among teenage boys and girls

Factor	Boys	Girls			Total	
	Mean	SD	SD	Mean	Mean	SD
Use SNS for educational purposes	2.28	.602	4.04	.958	3.16	1.191
SNS for entertainment and communication activities	1.88	.325	3.24	.846	2.56	.933
I spend more than three hours on social networking sites every day	1.00	.000	2.96	1.02	1.98	1.221
I visit social networking sites daily	1.00	.000	1.96	1.36	1.48	1.073
I am a member of more than four social networking sites	2.08	.813	4.07	.639	3.07	1.235

Likewise, estimating the activities of boys and girls regarding social media usage, it was unveiled that $n=67$ or 88.1% of boys tend to use social media for entertainment and communication. In contrast, only $n=48$ or 36.8% of girls use social media for entertainment, communication, and time-killing purposes. Gender differences are explicitly visible in patterns of social media usage among teenagers.

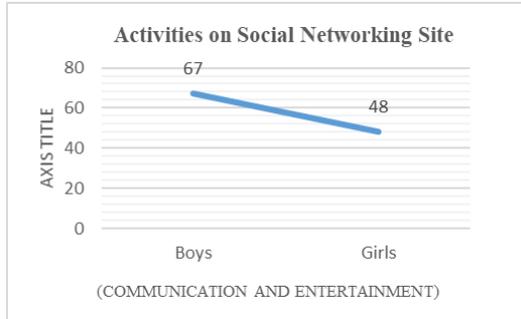


Figure 4 Activities on Social Networking Sites

A study analyzed why men and women use social networking sites? Researchers found that there is a gender difference regarding social networking usage as men and women use social networking sites for different aspirations (Krasnova et al.: 2017, pp. 261-284; (Abubakar and Obansa, 2020; Alam and Shakir, 2019; Bhatti and Akram, 2020; Uwajumogu et al., 2019). One more analysis also witnessed a correlation between gender and social media usage. According to the researchers, boys mainly prefer social networking sites for communication while girls prefer to use them for other different reasons (Mazman & Usluel: 2011, pp. 133-139). Therefore, the first research hypothesis, "Teenage boys and girls use social media for different purposes," is authenticated by obtained results. (Sponcil & Gitimu: 2013, pp. 37-49) Women, as compared to men, use social media mostly for information purposes. As compared to girls, teenage boys are more likely to use social media for communication purposes (35% vs. 28%). The extensive evaluation proved gender discrepancies in social media usage. 84% of boys use social networking sites for gaming and entertainment, and girls use social media for other reasons. Social media usage preferences differ among both boys and girls. Social media usage is a gendered arena. Both men and women prefer different social media platforms for different reasons.

DISCUSSION

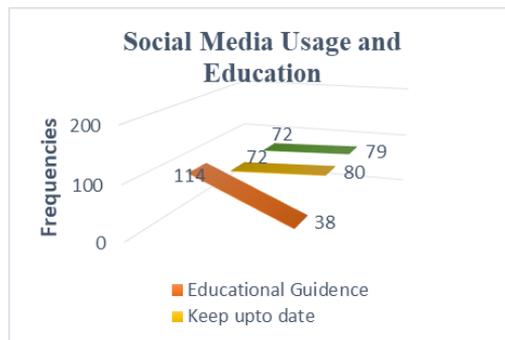
Impacts of social media usage on students' academic performance

In support of H2, Table 2 validates the assumptions declaring a positive correlation between students' academic performance and social media usage. Researchers found that n= 57 or 37.5% of teenagers use social media for both educational and informational reasons. Fig 4 displays certain aspects of social media usage and students' academic grades.

Table 2. Descriptive statistics for social media usage and impacts on students' academic performance

Factor	Boys		Girls		Total	
	Mean	SD	Mean	SD	Mean	SD
Social media usage hampers studies	1.74	.443	2.97	1.143	2.36	1.064
Spending appropriate time on social networking sites	1.50	.503	2.55	.790	3.29	1.459
Social media have positive impacts on students' academic performance	1.51	.503	3.12	.909	2.32	1.088
I have never faced any problem due to social media usage	1.29	.457	2.53	.824	1.91	.909
Social media settings keep up to date	1.80	5.17	3.32	.657	2.56	.961
Social networking sites provide enough educational guidance	1.96	.445	3.09	.334	2.53	.690
Social media usage provide help regarding educational matters	1.95	.459	3.16	.402	2.55	.744
Social media usage never become a reason for handing in an assignment late	2.01	.841	4.64	.509	3.33	1.491
Social media usage has not inferred my ability to study properly	1.50	.503	2.55	.790	2.03	.845
Social media usage helps to get better academic grades	1.55	.501	3.12	.711	2.34	.996

According to Habes (Habes: 2019, pp. 32-39), Kasahara et al. (Kasahara et al.: 2019, p. 32) young generation uses social media for different reasons that help them to gain better academic grades and self-confidence. One more study authenticated the use of social media for education aspirations. Findings of her study unveiled that most students use social networking sites to attain supplementary material for their curriculum (Tartari: 2015, pp. 393-393). Sharing knowledge and gaining information is useful for them. Therefore, to further improve academic performance, social media should be used by instructors and institutions as well.

**Figure 4.** Social Media Usage and Positive Impacts on Academic Performance

Today it is easy to rectify the impacts of social media usage on students' academic performance. Technology is expanding and, teenagers are the ones who are rapidly adopting this change. As stated in the second research hypothesis, "Social media usage positively affects students' academic performance, for n= 70 or 46.0% of participants, social media not only provide the educational support also help them acquire career guidance. Besides communication, information, and education, social media provides you with career guidance as well. Certain discussion forums, class blogs, and ease of access support students to choose the career of their interest. Therefore, results unveiled a strong positive correlation ($p < .001$) between students' academic performance and social media usage (Nández & Borrego: 2013, pp. 781-791). Since social media are providing sufficient information and education, students use blogs, articles, journals, newspapers to increase their knowledge.

Correlations			
Factor		Time being spent on SNS	academic performance
Time being spent on SNS	Pearson Correlation	1	.867**
	Sig. (2-tailed)		.000
	N	152	152
academic performance	Pearson Correlation	.867**	1
	Sig. (2-tailed)	.000	
	N	152	152

** . Correlation is significant at the 0.01 level (2-tailed).

Table 3. Correlation between the use of social media and academic performance of teenagers of Pakistan

Table 3 shows a strong correlation between the time being spent on social networking sites and academic performance. Therefore, the significance level is 0.01, and the Pearson correlation is .867, which shows a strongly significant relationship between the stated variables. Results of an investigation showed that social media is positively associated with students' academic performance. They tend to receive information and supplementary material from social networking sites. For this reason, social media usage does not affect students' academic performance. In this context, n= 122 or 88.2% of participants responded that despite using social media, they are studying properly, and their academic grades do not get influenced. The Internet is an important platform for sharing and learning, conducting an assessment, motivating teamwork, and brainstorm about new ideas as students are well aware of their social media usage. They spend appropriate time on social networking sites, which do not affect their academic performance. It is also suggested that the nature of usage and time management are two factors that determine the positive and negative impacts of social media usage. Additionally, learners use social networking sites for gathering information. Technology can reinforce learning if used appropriately. The negative and positive aspects of social media are purely based on its usage. If used properly, it can bring certain positive outcomes (Aillerie & Mnicol: 2016, pp. 89-100).

CONCLUSION

Students today are familiar with the consequences of their social media usage. Although their usage differs but they are well capable of getting an advantage from it. This study analyzed the gender discrepancies concerning social media usage and their impacts on students' academic achievements. We have observed how gender differences are prevalent in social media usage. Also, we found positive impacts of using social media for academic aspirations. Web-based communication, learning, education, and entertainment have a greater importance today. The young generation is growing up in an environment where social media is working as the main mediator of their experiences and opportunities. Blogs and other websites can help them to improve their academic grades. Results of self-administered questionnaires revealed that boys tend to use social networking for entertainment, and girls use it for information and education. Furthermore, according to the respondents, social media usage does not have any detrimental impacts on their academic performance. For most of social media help them to improve their understandings, get educational help and provide them guidance concerning their academic matters. Social media help students' concerning their educational matters. Social media strategies help students' confronting uncertainties about education. Social networking websites provide a platform for the young generation to increase their knowledge and understanding (DeAndrea et al.: 2012, pp. 15-23; Alghizzawi et al.: 2019, pp. 13-26). Students also agreed their good academic performance is directly correlated with their social media usage for educational reasons. This paper captured the perceptions of teenagers. Common perceptions about this usage are associated with gathering information and getting additional material for educational help. Although both boys and girls differed in their usage still, this usage is considerate and for purposeful reasons. In this context, it is important to keep evaluating social media preferences and their impacts. Especially, the young generation has distant social media habits that need to be analyzed. Being an important medium, social media analysis can bring different pre-eminent outcomes that can guide students regarding their social media usage. Social media provides easy, flexible, and effective learning opportunities to students. Therefore, the study will help to determine the gender differences and positive impacts of social media usage on students' academic performance. This study has several contributions to the practical field. First, this study is contributing to reveal the gender discrepancies concerning social media usage in youngsters of twin cities. This usage is generally regarded for communication and entertainment. In Pakistan, there is little research addressing the correlation between gendered social media preference. Also, the positive usage is a key finding which will support the student to use it more for productive uses. Thinking here is, youth are sophisticated enough to evaluate their social media usage, and thus it has positive impacts on their education. It helps them to magnify their knowledge and briskly access supportive study material.

Gender and use of social media and teenage academic performance are analyzed in this article. The analysis is conducted with a limited sample size of teenagers. However, future research will take a larger sample size. Moreover, the gathered responses are manipulated, measured, and displayed comprehensively. Both hypothetical postulations addressed our research queries and confirmed the relationship between stated variables. Deduced responses are manipulated, measured, and displayed appropriately also, and research questions are fully addressed by the respondents in the light of stated hypotheses. Both hypothetical postulations discussed the research queries and authentically affirmed the relationship between stated variables. Therefore, we recommend more research as gender discrepancies on the circumstantial purposes that may ascertain the particular reasons behind social media usage among boys and girls, especially in Pakistan. As Pakistan is under a technological transitioning process, social media usage is briskly growing, which needs to be scrutinized. Although findings validated the gender differences regarding social media usage do exist, but the preferred activities on different social networking sites in the region are yet to be further explored. Parents, teachers, media professionals, and all the concerned bodies should monitor social media usage so that all the people may get benefitted from technological progressions.

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Literature from a Critical Perspective: Food for Thought

Literatura desde una perspectiva crítica: alimentos para el pensamiento

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ABSTRACT

Inspired by the need to enhance critical thinking via means of literature within the contexts of English as a foreign language in higher education, the current paper seeks to delineate critical thinking in terms of four points: higher-order thinking skills, critical reading and writing, strategies for discussing literature in the English classroom, and research studies of interest and relevance to the concerned field. To maximize effectiveness, the current paper concludes with several recommendations for researchers to take into consideration.

Keywords: Critical thinking, higher education, literature, contexts of english

RESUMEN

Inspirado en la necesidad de mejorar el pensamiento crítico a través de la literatura en los contextos del inglés como lengua extranjera en la educación superior, el presente artículo busca delinear el pensamiento crítico en términos de cuatro puntos: habilidades de pensamiento de orden superior, lectura y escritura críticas, estrategias para discutir literatura en el aula de inglés y estudios de investigación de interés y relevancia para el campo en cuestión. Para maximizar la efectividad, el artículo actual concluye con varias recomendaciones para que los investigadores las tomen en consideración.

Palabras clave: Pensamiento crítico, educación superior, literatura, contextos del inglés

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INTRODUCTION

Several skills of critical thinking are essential for university students to make sense of what goes on in class, of what they hear when they attend classes, of the kind of assignment they receive, and of the language task they have to perform. What is it, then, that critical thinking refers to, and in what sense is this type of thinking different from other types?

Critical thinking can be defined as being aware of one's thought and reflection on the thinking of the self and others (Semerci & Elaldi: 2014, pp. 317-333). The difference between thinking and critical thinking can be likened to the difference between walking and dancing, while the former is learned naturally throughout the course of a young child's life, the latter requires effort to learn (Gelder: 2005, pp. 41-48; Ritchhart & Perkins: 2005, pp. 775-802). Kagnaritch et al. suggest that there are several kinds of critical thinking which are important for students to enrich and upgrade their knowledge (Kagnaritch et al.: 2007, pp. 2-9). One kind is analytic, which refers to the sort of thinking that allows students to appreciate the nature of a proof when it is offered to them and enables them to see the things in terms of their categories and the implications of the things they are learning about. The second kind of thinking is dialectical, which makes it possible for students to see the position in relation to another, to see from different perspectives, to respond to different contexts, to tolerate ambiguity and multiple meanings, and to appreciate complexity; controversy; challenge; and dialogue. The third kind of thinking can be termed figurative or metaphorical, which refers to seeing events or things as pointing to something else. According to the author of the current paper, critical thinking entails looking beyond visible surface matters, enquiring about seen and hidden purposes. It requires gathering relevant data and assessing the gathered data in terms of authority, validity, and reliability.

Urged by the significant role of both critical thinking and literature in shaping and polishing today's generation's knowledge; skill, and attitude, the current paper seeks to shed light on critical reading and writing, strategies for augmenting critical thinking via literature, and research studies of use and interest to the concerned field. The paper concludes with some recommendations for researchers and instructors to consider.

METHODOLOGY

English as a foreign language (EFL) classes do not usually aim to prioritize the enhancement of critical thinking. However, the integration of critical thinking with language skills such as reading and writing should receive more attention (Kagnaritch et al.: 2007). What does critical reading in EFL contexts involve? Wallace explains that critical reading involves questioning what is being read, not accepting the printed words at face value, but adopting an attitude of waiting and skepticism (Wallace: 2003). Critical reading does not privilege an author's communicative intent; instead, it is concerned with effect. The aim is not to converge with the author but to challenge the schemas called up by the text. The critical reading emphasizes communally negotiated responses by which texts are jointly interpreted through talk around the text. There is a need to shift focus constantly between the micro features of texts to the macro features of the contexts in which texts are interpreted. Attention to detail allows us to offer plausible interpretations of texts, providing warrants for our views. Meta-level awareness of literacy practices and texts is more readily achieved when students are provided with linguistic tools to articulate, more precisely, impressions that may be noticeable to them at a fairly high level of generality. Wallace proposes a framework for a critical analysis of texts. The framework is based on three main aspects: field of discourse (ideational meanings), the tenor of discourse (interpersonal meanings), and mode of discourse (textual meanings).

Considering the concept of genre, critical reading requires examining generic conventions in a text. Adequate awareness of the role genre plays in forming what is known as textual content means recognizing that the particular meaning a text creates is not original but is constructed by exploiting conventional resources. This element of convention exists at the level of individual sentences. It also exists in terms of ideas and overall schemas (Rahman: 2018, pp. 01-12). According to Redenius and Skaar, critical reading includes analysis and evaluation before, during, and after reading (Redenius & Skaar: 2017, pp. 20-42). Students are required to make judgments about the validity, authenticity, and accuracy to prove they are critical readers. Chikalanga thinks that in making inferences, the reader should perform two operations: text-connecting and

slot or gap-filling (Chikalanga: 1992, pp. 697-709). Text-connecting engages the reader in finding logical relations between propositions or events expressed in a text, while slot-filling engages the reader in completing missing information by recourse to knowledge about the world. There are, thus, two broad categories of inferences: text-based and non-text-based.

Relating the discussion to critical writing, it is obvious that writing in a foreign language can be demanding for most learners (Zainal: 2017, pp. 8929-8933). Yet, it should be the instructor's mission to overcome obstacles through means of effective teaching and active learning, amongst other means. An essential component in the teaching of critical writing is ensuring a critical perspective (Paltridge: 2004, pp. 87-105.). From a critical perspective, classroom tasks aim to make visible the social construction and transmission of ideologies, power relationships, and social identities as a way of helping students to make choices in their academic writing through reflecting on who they are and who they want to be. Critical academic writing classrooms engage students in the types of activities they are likely to have in academic settings, inviting them to analyze, synthesize, and evaluate.

Serrano et al. state that in a composition classroom based on Critical Theory, both teaching and learning are seen as constructs: rhetorical, political, and often oppressive representations of social relations. Students are asked to explore implicit constructs in their local environments whilst engaging in intellectual interrogation of constructs through reading and writing texts. This type of writing pedagogy is often unsettling for students since it requires active involvement in exploration that does not fit exactly into the objective, product-oriented classrooms with which students are familiar (Serrano et al.: 2018, pp. 9-21).

Taken in sum, critical reading and critical writing comprise a number of skills, amongst the most prominent of which are text analysis, reasoning, inference, deduction, problem-solving, and decision-making. Critical reading of literary texts is an advanced stage of reading comprehension during which the reader reads between and behind the lines, avoiding literal interpretations of texts. Critical writing of literary texts, on the other hand, reflects an eloquent language style worthy of aesthetic appreciation. Obviously, EFL learners cannot read and write critically in the absence of sufficient background knowledge about key concepts, ideas, and issues.

RESULTS

This part of the paper highlights a number of proposed strategies, activities, and procedures within the area of enhancing critical thinking skills via means of literature. Tosuncuoğlu argues that students should be explicitly taught how to think critically. Thinking critically is a combination of knowledge, skill, and attitude (Tosuncuoğlu: 2018, pp. 20-28). The more practice in how to think critically, the better the output. Instructors, therefore, need to provide a conducive environment in which students are allowed to express their thoughts flexibly. Among the strategies that can be employed are ensuring versatile perspective, raising questions, working collaboratively, and using background knowledge.

Critical discourse analysis views discourse as a form of social practice whereby language use is regarded at the same time as socially influential and influenced. Another characteristic of critical discourse analysis is that it is committed and engaged, thus intervening in social practice. The critical approach to language and literature studies emphasizes the development of students' capacities to examine and judge the world carefully and, if possible, to change it (Zyngier and Fialho: 2010, pp. 13-33; Cots: 2006, pp. 336-345). Accordingly, students should be trained in the skill of judging the world around them thoughtfully. Yang and Chou estimate that it takes students longer than one academic semester to cultivate critical thinking skills, as students need to experience the phases of acquisition and transfer (Yang & Chou: 2008, pp. 666-684).

Intended as a practical and pedagogical classroom tool for critical analysis of texts, Hyatt presents a critical literacy frame (Hyatt: 2005, pp. 43-59). The critical literacy frame allows analysis of text from a micro lexico-grammatical level and macro semantic and societal levels. Similarly, Setyaningsih describes how critical literacy is related to such issues as identity, power, critical awareness, and empowerment in EFL education and suggests a pedagogical framework for empowering EFL students (Setyaningsih: 2019, pp. 297-307). Adopting a critical literacy frame is expected to enlighten EFL educational practices in the following areas: helping students to celebrate their multiple identities as well as understand the changing face of the world,

empowering students through challenging unequal power relations, and raising awareness about how to reflect critically on the world and the word. In Idnani's opinion, instructors aiming to augment students' critical thinking skills should focus on creating a class environment that emphasizes speculation, using tasks that require analyzing content whilst at the same time developing learners' oral and written language skills (Idnani: 2017, pp. 403-405).

Ntoulia asserts that schema theory occupies the center of the current understanding of cognition in that schemas receive, sort, classify, and hold information (Ntoulia: 2020). Schemas are acquired and extended as the result of vicarious and direct experiences. Two kinds of knowledge reside in schemas: text knowledge referring to the information accumulated through a reader's experience, and world knowledge, referring to the information accumulated through day-to-day experience. To be in an excellent position to bridge the schema gaps and prepare students for increased independence, instructors have to know each and every student so that they can design a variety of appropriate activities. A "say, mean, matter" strategy can be applied to enhance critical thinking skills via literature. Activities based on this strategy are a three-column chart with the three headings: say, mean, and matter.

Esplugas and Landwehr believe that a successful literature class is a class in which the instructor enables his/her students to exercise their critical reading skills in interpreting a text (Esplugas & Landwehr: 1996, pp. 449-461). By applying specific cognitive strategies in a systematic manner when analyzing literary works, students learn not only to substantiate their interpretations through well-reasoned arguments but also to become aware of the reasoning process itself. Through character analysis, theme analysis, and narrator analysis, instructors should seek to integrate critical thinking skills into linguistic and literary analyses of a literary work.

As far as literature instruction is concerned, Collins mentions that when literature is approached from a problem-solving perspective, students should be asked to evaluate evidence; draw conclusions; make inferences; and develop a line of thinking (Collins: 1993, pp. 510-516). In order to become critical thinkers, students should learn how to value their own thinking for them to compare their interpretations with others.

Seeking to boost critical thinking skills through story reading, Commeyras introduces a critical-thinking reading lesson format to use with stories in the basal reader: a dialogical-thinking reading lesson (DTRL) (Commeyras: 1993, pp. 486-494). The format aims to engage students in reasonable reflective thinking so as to decide what they believe about a story-specific issue. A "DTRL" encourages students to return to the text to verify information, consider multiple interpretations, identify reasons to support interpretations, and evaluate the acceptability and relevance of alternative interpretations.

Shannon is of the opinion that conflict within and among voices in a classroom is a fact of life because we are not a homogeneous society with one set of interests (Shannon: 1993, pp. 86-94). Voice is a social, not a personal matter for individuals. When developing democratic voices, instructors and students should place their experiences at the center of the curriculum and ask how they wish to live together. This will enable all concerned parties to examine the linguistic, historical, scientific, social, artistic, economic, spiritual, and emotional factors.

Taylor et al. portray a number of elements to include in a critical language awareness syllabus, namely, social awareness of discourse, whether spoken or written, critical awareness of diversity-related to language varieties, and consciousness of and practice for change (Taylor et al.:2018, pp.1-14). Valuing the role novels play, Marschall and Davis emphasize introducing novel strategies to enhance critical reading while relying on the re-examination of fundamental questions. Critical reading must be clearly defined, methods for teaching in terms of the definition must be developed, and methods of testing in terms of the definition must be created. (Marschall & Davis: 2012, pp. 63-68)

To end with, this part of the paper describes a number of strategies, activities, and procedures which EFL practitioners can use for the enhancement of critical thinking skills through literature. These are critical discourse analysis, critical literacy frame, schema theory-related activities, problem-solving techniques, DTRL strategy, voice enhancement strategy, and suggestions for critical and social awareness of discourse. All these strategies, activities, and procedures, if appropriately implemented in accordance with instructional aims and students' academic levels, are expected to yield the acquisition of critical thinking for lifelong learning.

This part presents a number of research studies that have been conducted within related areas of study. To start with, Wiboonwachara examined the effect of question-based activities on students' critical thinking

skills alongside the subjects' opinions of the question-based activities (Wiboonwachara: 2019, pp. 12-23). A sample of forty-three second-year students majoring in English participated in the study. The study findings indicated that the critical thinking skills of subjects became higher after the implementation of the study at a 0.05 level of significance. Further, the subjects' opinions of question-based activities were also higher following the implementation of the study. The subjects became better aware of questioning in both academic and life situation contexts.

Tosuncuoglu applied a study with the aim of measuring participants' perceptions of critical thinking sub-dimensions, involving two hundred and twenty-two students at Karabuk University (Tosuncuoglu: 2018, pp. 20-28). The study results in relation to the variable of gender proved that there was no significant difference among the sub-dimensions of flexibility, perseverance-patience, open-mindedness, and meta-cognition. The study results also showed that senior-year subjects had more patience and perseverance in comparison to sophomore-year subjects with respect to the sub-dimension of perseverance-patience, indicating that subjects gained more patience and perseverance when the study level had become higher.

Yang and Gamble designed a study where two groups: experimental and control, were involved (Yang & Gamble: 2013, pp. 398-412). Experimental group students were engaged in critical thinking enhanced activities like peer critiques, whereas control group students were engaged in non-critical thinking enhanced activities. The findings revealed that experimental group students achieved a significant improvement in terms of English language proficiency when compared to the control group students.

In their study, Beachboard and Beachboard investigated the relationship between the assignment of higher-order thinking tasks and students' opinions of their institutions' contributions to their academic improvement and career preparation (Beachboard & Beachboard: 2010, pp. 53-71). The results showed that the extra effort made by faculty members to involve their students in higher-order thinking assignments made a difference regarding the enhancement of critical thinking skills.

DISCUSSION

Tung and Chang implemented a research study investigating whether literature would help weak thinkers to improve their critical thinking. The results demonstrated that literature played a positive role in helping weak students to enhance their critical thinking skills (Tung & Chang: 2009, pp. 287-317). Tung and Chang, therefore, recommend that more time be allocated for weak students to challenge their ideas at a deeper level. Additionally, group presentations should be used, and follow-up courses need to be designed in order for all students to promote their critical thinking skills whilst reading literature.

Moon et al. tested how domain knowledge, reading topic, and structural complexity affected the inference skill in relation to students' writing (Moon et al.: 2019). Three types of inferences were examined: within-text inferences, elaborative inferences, and incorrect inferences. Both high-knowledge and low-knowledge groups read three Spanish passages, each on a different topic and at a different level of syntactic complexity. The results revealed that high-knowledge readers generated a richer and more accurate mental model than low-knowledge readers did. In addition, the level of complexity and the reading topics indicated a complex pattern of influence on the generation of inferences.

Concerned with critical thinking and creative writing, Btoosh and Taweel introduced a pedagogy and theory of polyphonic voice in writing. Btoosh and Taweel introduced the term polyphonic in application to the literary voice in order to describe its multiple natures. To develop a polyphonic voice in writing, the researcher used a sequence of exercises that helped learners to move from the one-sided dominant voice to a voice that was capable of representing a variety of textual voices and textual selves by ensuring distance from the "true self" of the writer. The researcher also investigated the development of the concept of voice in writing through three major periods: Expressionism and Romanticism in the arts, as well as composition studies and Postmodernism. Based on this study, Btoosh and Taweel propose a postmodern critique of the authenticity of any single voice in writing (Btoosh & Taweel: 2011, pp. 205-228).

Involving a first-year composition class, Mathison-Fife studied pedagogies of critique, using the theme of utopia to involve students in cultural critique (Mathison-Fife: 1999, pp. 3437-3437). The description of the class was framed by the distinction between rhetorical positioning: how the course encouraged participants to orient

themselves in terms of the audience as well as the purpose for writing, and critical positioning: how the course encouraged participants to orient themselves towards the focus of their critique and the critical discourse they used. The structure of the class resulted in the ability to reflect on one's own involvement with contradictory discourses and the articulation of questions that reflected intellectual engagement and critical positioning for some participants that included a deep awareness of discourse. The discussion of rhetorical positioning was on whether students recognized connections between classroom discourse and public discourse and whether they considered themselves as able to affect change through discourse.

Interested in strategy use, Saito analyzed the learning effect of unknown word inference strategy on Japanese high school students (Saito: 1998, pp. 81-97). The control group was given the lists of unknown words prior to reading, while the experimental group was asked to infer the meanings of unknown words while reading. After the reading comprehension task, all the subjects took the unknown word tests. The results showed that the unknown word strategy was more effective in retaining the unknown words than the word list learning strategy.

Manning explored the relationship between critical thinking and attitudes towards reading, involving a number of community college students enrolled in a critical reading course. The study was conducted using two sections (Manning: 1999, pp. 2838-2839). One class was taught the regular curriculum along with instruction in five critical thinking skills, and the other class was taught the regular curriculum. The students in both groups were given a pre-treatment reading attitude assessment and a critical thinking test to determine if reading attitude and critical thinking skills were comparable. Post-treatment measures of reading attitude and critical thinking were analyzed to check if there was a relationship between reading attitude and critical thinking. The findings proved the absence of any statistically significant correlations between attitude towards reading and critical thinking.

All in all, the aforementioned studies are of use to EFL researchers and practitioners in the sense that they touch upon reality, enquiring and proposing. Considering what previous researchers have conducted, concluded, and recommended remains informative and enlightening.

CONCLUSION

The concept of critical thinking comprises dispositions and higher-order thinking skills. Dispositions can be considered habits of mind and attitudes, including a willingness to compromise, open-mindedness, flexibility, and respect for diverse opinions, amongst other characteristics. Higher-order thinking skills, on the other hand, include the ability to make inferences, utilize deductive and inductive reasoning, see between and behind the words, judge evidence, solve problems, make objective decisions, and evaluate complex arguments, amongst other skills (Al-Alami: 2013).

Critical thinking is required for literature studies. Literature reading, for instance, involves retrieving one's prior experiences to construct meaning. As students read a literary text, they need to understand both connotations and denotations, comprehend the literal and implied meanings, recognize the narrator's tone and attitude, and deduce the meaning of unfamiliar lexical items. Moreover, students need to discriminate between facts and opinions, locate appropriate details to find connections between events and actions, identify literary devices, perceive multiple points of view, and appreciate beauty depicted in content and reflected in language.

A purposeful course to focus on literature from a critical perspective should first expose students to the basic differences among paraphrasing, explicating, describing a text, and critical inquiry. The course should then expose students to the tools of literary criticism such as stylistic devices, literary concepts, genres, modes, and other descriptive means necessary to draw up a critique. To ensure quality outcomes, criteria are required to highlight the qualities of thought learners should strive to aim for, such as precision, relevance, inquisitiveness, validity, accuracy, logic, clarity, adequacy, depth, objectivity, specificity, and breadth.

Strategies, activities, and procedures aiming to foster critical thinking via literature should be of inspiration to students. Within the context of EFL in higher education, the author of this paper proposes adopting a six-

W model while portraying a literary text: who, whom, what, why, where, and when. Literature instructors are also advised to implement a seven-step reading approach when delineating a text: identify gist, analyze main ideas, interpret beliefs and occurrences, infer information implicitly conveyed, draw conclusions, assess attitudes, and evaluate language use. To boost critical thinking skills while discussing literature, the author recommends emphasizing essential elements of critical thinking activities like raising intriguing questions, welcoming divergent answers which are supported with evidence, and providing ample opportunities to judge the evidence.

Logically speaking, the responsibility of creating critical thinking atmospheres in the literature classroom highly falls on instructors' shoulders. What is more, the more effective practices students have, the more they are expected to acquire a repertoire of critical thinking skills that will equip them with sufficient tools to encounter the challenges of the current century confidently and persistently.

On a final note, developing critical thinking via literature should be amongst higher education institutions' priorities, for as is known, today's critical thinkers are tomorrow's health professionals and promising leaders. True, it is that for higher education institutions to empower EFL learners with critical thinking skills via means of literature is demanding in a number of ways. Nevertheless, if we do not experience authentic challenges in our journey to attain targets, hardly can we perceive the tasty seeds we plough!

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Information System's Implementation and its Impact on University Organization Performance in West Java

*Implementación de sistemas de información y su impacto en el rendimiento de la organización universitaria
en Java Occidental*

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ABSTRACT

This study aims to determine the effect of information systems' implementation success on governance quality and its impact on university organization performance. The results show that at a 5% significance level, the success of information systems' implementation has a positive effect on the quality of governance and a positive impact on the performance of university organizations in West Java. Findings indicate a positive effect on the performance of university organizations in West Java through the quality of governance.

Keywords: Information system implementation success, governance quality, organization performance, quality

RESUMEN

Este estudio tiene como objetivo determinar el efecto del éxito de la implementación de los sistemas de información sobre la calidad de la gobernanza y su impacto en el desempeño de la organización universitaria. Los resultados muestran que a un nivel de significancia del 5%, el éxito de la implementación de los sistemas de información tiene un efecto positivo en la calidad de la gobernanza y un impacto positivo en el desempeño de la organización universitaria en Java Occidental. Los hallazgos indican que el éxito también tiene un efecto positivo en el desempeño de las organizaciones universitarias en Java Occidental a través de la calidad de la gobernanza.

Palabras clave: Éxito en la implementación del sistema de información, calidad de la gobernanza, desempeño de la organización, calidad

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1. INTRODUCTION

Increasing the nation's competitiveness in facing the challenge of globalization in all fields requires higher education institutions that are able to develop science and technology (Republik Indonesia: 2012). University is an education unit that organizes higher education (Republik Indonesia: 2012).

The number of universities registered among the top 500 universities in the world has been determined as an indicator of the performance of strategic objectives to measure the quality and level of competitiveness of Indonesian universities at the international level. It builds awareness of the importance of the ranking of Indonesian universities among world universities. In 2018, out of the four universities targeted to achieve this programme performance indicator (IKP), only three universities succeeded in realizing it (Sundry & Pamungkas: 2011, pp. 449-646).

At the national level, the accreditation assessment conducted by BAN-PT is an indicator of university performance. The latest 2019 data related to university accreditation shows that most universities in Indonesia still have accreditation C and B, while accreditation A was achieved by 96 universities or 4.2% of the total universities in Indonesia. These data also show that the performance of universities in national-level assessment is not yet optimal.

In a smaller scope, universities in Indonesia are divided into 14 regions. Region IV (West Java, Banten) is the region with the highest number of accredited universities compared to the 13 other regions throughout Indonesia. However, region IV also has the most C accredited universities compared to other regions. In terms of the distribution of universities in West Java, 17 universities are accredited A (14 West Java, 3 Banten), 129 are accredited B (101 West Java, 28 Banten), 219 are accredited C (173 West Java, 46 Banten).

Based on data from BAN-PT, in November 2019, the percentage distribution of universities on a national scale and West Java is dominated by universities accredited C and B. Universities with accreditation A on a national scale are 102 (4.45 %), and within West Java are 14 (4.86%). Meanwhile, universities with accreditation B nationally are 894 (39.02%), and in West Java, it is 101 (35.07%). Furthermore, universities with C accreditation nationally are 1,295 (56.53%), and in West Java, 173 (60.07%). These data indicate that the performance of universities on both the national and West Java scale is currently still not optimal even though universities play a significant role.

To ensure the achievement of strategic objectives, a concept of university governance implementation is considered to be ideal, known as Good University Governance (GUG). GUG can be realized with internal control in an organization because the entire process of activities aims to provide adequate confidence in achieving organizational goals through effective and efficient activities (Kapho et al.: 2017).

The involvement of information systems is essential for universities to achieve Good University Governance. In terms of managing data on academic activity, it needs to be processed quickly and accurately (Aswati et al.: 2015). IT plays a vital role in various aspects, including research quality, teaching quality, innovation, facility, and internationalization. Another function of IT is to support teaching and learning activities using electronic learning methods or e-learning and facilitate access to learning materials (Ibda & Rahmadi: 2018).

The involvement of information technology in the world of education is no longer considered optional but has become a necessity that must be adopted by universities. The importance of using information technology in the globalization era is demanded to meet the increasing need to be competitive and provides many benefits in its application (Fachri et al.: 2018).

In their implementation, information systems and information technology in private universities have two groups of problems, namely technical and non-technical (Murtadho & Wahid: 2016, pp. 17-21). The technical aspects related to the system itself, namely the quality of the technical information system. In contrast, the non-technical aspects are associated with the perceptions of users of an information system that cause them to accept or refuse to use an information system that has been developed.

The National Standards for university governance implementation, including education, research, and community service, are outlined in the Regulation of the Minister of Technology Research and Higher Education No. 44 of 2015. The establishment of this Standard guarantees the achievement of university goals and provides guidance for universities to achieve high-quality education following established criteria, also

can surpass these criteria gradually. Each university must fulfill the Standards as the basis for granting Higher Education establishment licenses to open study programs, the basis for the implementation of the Three Pillars of Higher Education (Tri Dharma Perguruan Tinggi), as well as the internal and external quality assurance systems. These Standards are evaluated and refined in a planned, directed, and sustainable manner, following the demands of local, national, and global changes.

Information System Implementation Success

According to Aswati et al.: 2015, an information system is a system within an organization that compiles daily transaction processing in support of operational activities, as part of managerial behaviors and strategic activities, in order to provide reports in the form of activity information to related parties. The utilization of information systems in a university will be a factor in university success and progress. Many tasks can be carried out using information systems such as educational information systems that manage teaching and learning schedule data, lecturers, students, and student grades. The existence of an information system will also greatly facilitate the activities of the university related to data processing.

The success of an information system can be seen through the quality of the system, the information provided, the level of use, and satisfaction of use, as well as other aspects that indicate how much influence, is obtained by the existence of such an information system (Rahayu et al.: 2018, pp. 34-46).

In this study, the definition of the success of an information system, based on the literature (Aswati et al.: 2015; Dorothy et al.: 2014, pp. 209-222; Rahayu et al.: 2018; Sulindawaty: 2015) is that there is a significant influence from the application of the system in organizations in the form of interconnected components in collecting, processing, storing and distributing information that supports operational activities namely managerial (decision making) or supervisory. The dimensions for assessing an information system according to the updated D&M IS Success Model is system quality, information quality, service quality, user satisfaction, system use, and net benefit (DeLone & McLean: 2003, pp. 19-30).

Good University Governance (GUG)

According to Wijatno: 2009, GUG is the application of the basic principles of the concept of GG (Good Governance) in the system and process of governance of universities based on the values of higher education. Good governance practices at university can provide benefits, namely improving the organization's personnel performance. GG can encourage all organization constituents to act as expected (Wijatno: 2009). Good University Governance (GUG) is explained as implementing the basic principles of GG in the governance system and processes in university. The implementation is processed by several adjustments based on values include in conducting education. The similarity of GUG and Good Corporate Governance (GCG) is on efficiency and effectiveness, while.

The difference lies in the vision and mission, wherein university, the actors are professors and students, and knowledge is the commodity (Sari et al.: 2017, pp. 157-166).

Based on the literature (Januri & MM: 2018; Sabandar et al.: 2018; Sari et al.: 2017; Wijatno: 2009), in this research context, GUG is defined as the implementation of GG principles in the governance system and processes of higher education institutions. According to Wijatno: 2009, the Good University Governance model is measured by 1. Transparency; 2. Accountability; 3. Responsibility; 4. Independence; 5. Fairness

Organization Performance

Performance is an achievement or level of success achieved by an individual or an organization carrying out work in a certain period. Performance can also be interpreted as the achievement in conducting services for the community in a given time (Aditama & Widowati: 2017). According to Ridla: 2016, in general, performance is defined as a complete view of the state of an institution over a certain period and is a result or achievement that is influenced by the operational activities of the institution in utilizing its resources.

In this study, the definition of the Performance of Organization based on the literature (Aditama & Widowati: 2017; Ridla: 2016) is the result of work that is influenced by various factors and resources to achieve organizational goals within a specified period. The performance evaluation of a university organization in Indonesia was conducted by the Directorate General of Institutional Science, Technology and Higher Education, no. B / 606 / C.C5 / KB.00.02 / 2019 concerning the clustering of Indonesian Universities in 2019.

The dimensions of the assessment include input, process, output, and outcome. There are 20 indicators used in this study within four dimensions, namely: 1. Input; 2. Process; 3. Output; 4. Outcome.

2. HYPOTHESIS DEVELOPMENT

H1: Information system implementation success has a positive effect on the Quality of University Governance.

Tajuddin's research reveals that an Information System (IS) is needed for private universities to achieve GUG (Tajuddin: 2015, pp. 113-123). This research was conducted to see the efficiency of IT grants and the success of their implementation, as well as the right leadership to achieve GUG in PTS in East Java. The results of this study indicate that transformational leadership has no effect on user satisfaction. There is no influence between the quality of the system, information, and services on individual impacts, and there is no influence between user satisfaction with GUG. In addition, there is a transformational leadership effect, user satisfaction with individual impact. There is an influence between the quality of the system, information, and services on consumer satisfaction, and there is an influence between the individual impact on GUG.

Rachmawati's research aims to examine the relationship between the implementation of accounting IS and the governance of Rural Banks (BPRs) (Rachmawati: 2019, pp. 10-17). PLS-SEM was used for the analysis of 145 rural bank data registered with the Association of Regional-Owned Banks in Central Java, Indonesia. The results of the study found the bookkeeping system, financial reporting, and budgeting system implementation positively influenced the good corporate governance of rural banks, while the International Finance Standard Reporting (IFRS) for the implementation of Small and Medium Enterprises (UKM) did not significantly affect corporate governance. good of the rural banks.

H2: University Governance quality has a positive effect on university performance.

Al-Mamary's research aims to look at the relationship between CG and organizational performance (Al-Mamary et al.: 2014). This study adopted a quantitative methodology, and the primary data were analyzed using the Karl Pearson correlation technique and regression analysis. The results showed that board skill, the large board size, longer serving CEOs, management skills, audit committee independence size of the audit committee, foreign ownership, institutional annual general meetings and ownership, dividend policy have a positive effect on organizational performance.

The research of Muktiyanto et al.: 2020 aims to prove the alignment between GUG and performance directly and indirectly through an intermediary variable: the choice strategy. In the context of higher education in Indonesia, through testing the structural equation model, it proves that there is an alignment of the GUG model on higher education performance as evidenced by $R^2 = 0.72$, and the total estimated value of GUG at performance is 85.10%.

Amilin's research aims to analyze the effect of implementing GUG principles on managerial performance (Amilin: 2017, pp. 330-344). Managerial performance refers to participatory budget management practices. The population of this research is all work units in the UIN Syarif Hidayatullah Jakarta, with a sample of 60 people who work on budget management. The results showed that the application of GUG principles had an effect on managerial performance.

Wahyudin's research aims to analyze the development of the GUG model on the financial management performance of PT (Wahyudin et al.: 2017, pp. 60-69). The study population was all state universities in Central Java Province and Yogyakarta Special Region. The number of samples was 77 units using the purposive sampling technique. Data analysis using SEM Model based on Path Analysis. The results showed that GUG was proven to have an effect on organizational structure, planning management, and financial management performance.

Gunawan's research aims to examine and analyze the effect of organizational commitment, competence, and governance on employee performance and quality of asset management in the Makassar City Government Regional Work Units (SKPD) (Gunawan et al.: 2017). The research data were analyzed using SEM through Analysis of Moment Structures (AMOS) Ver.18. The results showed that organizational commitment, competence, and GG have a significant effect on employee performance. Organizational commitment has a negative and significant effect on the quality of asset management, whereas competence,

GG, and employee performance have a positive and significant effect on asset management quality.

H3: Information system implementation success has a positive effect on performance through University Governance quality.

Sykes et al.: 2014 conducted research on enterprise system implementation and employee job performance. Enterprise system is one of the implementations of new Information Systems (IS). This research was conducted on 87 employees, with data collected before and after the implementation of the ERP system module in the business units of large organizations. This study found that workflow advice and software advice was related to job performance.

Arisman & Fuadah's study aims to investigate the factors that affect organizational performance using accounting information systems through customer satisfaction and integrated information systems (Arisman & Fuadah: 2017, pp. 167-180). Research respondents were 447 companies listed on the Indonesian Stock Exchange with a total of 176 responses that had complete data. The results showed that knowledge of management systems and management control systems had a significant effect on user satisfaction and integration of information systems. Information system integration and user satisfaction have a significant positive relationship with performance.

3. METHODOLOGY

Research Object: The independent variable in this study is the Success of Information System Implementation, while the dependent variable is the Performance of University Organizations and Good University Governance (GUG) as an intervening variable. The method used is quantitative analytic, with a deductive method.

The population of this research is Universities in West Java, including 163 universities with accreditation B and C, 60 universities with accreditation B, and 103 universities with accreditation C. Data analysis uses Structural Equation Modelling (SEM) using statistical analysis tools in the form of Lisrel software 8.7.

4. RESULTS

4.1. Profile of Respondents

Table (1). Analysis of Variable Scores of the Implementation of Internal Control System

No.	Dimension	Ideal Score	Real Score	Average Score	% Score	% GAP
1	System Quality	978	828	5.08	72.6%	15.3%
2	Information Quality	978	839	5.15	73.5%	14.2%
3	Quality of Service	978	809	4.96	70.9%	17.3%
4	User Satisfaction	978	804	4.93	70.5%	17.8%
5	Net benefits	978	852	5.23	74.7%	12.9%
6	Use	978	871	5.34	76.3%	10.9%
Total		5.868	5.003	5.12	73.1%	
GAP				1.88	26.9%	

Source: Data processing results (2020)

The respondent's assessment of Information System Implementation Success has an average score of 5.12. Based on the average value of its dimensions, the highest rating is in the Use dimension with an average score of 5.34, while the lowest rating is in the User Satisfaction dimension with an average score of 4.93.

4.2. The University Governance Quality

Table (2). Analysis of Variable Scores of University Governance Quality

No.	Dimension	Ideal Score	Real Score	Average Score	% Score	% GAP
1	Transparency	978	879	5.39	77.0%	10.1%
2	Accountability	978	812	4.98	71.2%	17.0%
3	Responsibility	978	857	5.26	75.1%	12.4%
4	Independence	978	820	5.03	71.9%	16.2%
5	Fairness	978	753	4.62	66.0%	23.0%
Total		4.890	4.121	5.06	72.2%	
GAP				1.94	27.8%	

Source: Data processing results (2020)

Table 2 shows that the implementation of regulation has an average score of 5.07. Based on each dimension's average value, the highest assessment is in the source with an average score of 5.12, while the lowest assessment is in the dispositions with an average score of 5.04.

Table (3). Analysis of Variable Scores of the Quality of University Governance

No.	Dimension	Ideal Score	Real Score	Average Score	% Score
1	Transparency	978	879	5.39	77.0%
2	Accountability	978	812	4.98	71.2%
3	Responsibility	978	857	5.26	75.1%
4	Independence	978	820	5.03	71.9%
5	<i>Fairness</i>	978	753	4.62	66.0%
Total		4.890	4.121	5.06	72.2%

Source: Data processing results (2020)

The respondent's assessment of the Quality of University Governance has an average score of 5.06. Based on the average dimensions, the highest rating is in the Transparency dimension, with an average score of 5.39, while the lowest rating is in the Fairness dimension, with an average score of 4.62.

Table (4). Results of Path Coefficient and Statistical Tests

Relations	Path	T-value	R-square (Simultaneous)
Information System Success → Governance	0,06	0,11	0,78
Governance → Organization Performance	0,03	5,7	0,64
Information System Success → Organization Performance, through Governance	0,02	0,15	0,71

Source: Data processing results (2020)

Table 4 shows that information systems success influences governance / GUG by 78% and 22% influenced by other factors. Governance / GUG affects the Performance of the Organization by 64%, and other factors influence the remaining 36%. The success of Information Systems influences the Performance of Organizations through governance by 71%, and other factors influence the remaining 39%.

This study has latent variables, namely the Success of Information System Implementation, the Quality of University Governance, and the Performance of University Organization as measured by 3-4 observed variables/indicators. Furthermore, the measurement of each indicator is made through the respondents' responses to statements on the questionnaire

4.3. Instrument Validity and Reliability

1) Variable of Information System Implementation Success (KIS)

The variable of Information System Implementation Success is measured by 6 (six) dimensions consisting of 24 indicators. The following shows the results of the CFA test with the second-order model for the Information System Implementation Success variable. Based on the results of the CFA test, the value of RMSEA = 0.000 < 0.08 and all indicators have a loading factor above 0.5, so it can be concluded that each indicator is valid as a measuring tool for the variable of Information Systems Implementation Success. For more details, see Table 5.

Table (5). Test Results of Validity and Reliability Variables of Information System Success

Latent Variable	Indicator	λ	λ^2	ε	CR	VE	Result
<i>First Order</i>							
ISS 1	x29	0,67	0,449	0,551	0,677	0,513	Reliabel
	x30	0,76	0,578	0,422			
	x31	0,81	0,656	0,344			
	x32	0,76	0,578	0,422			
	x33	0,84	0,706	0,294			
ISS 2	x34	0,81	0,656	0,344	0,846	0,646	Reliabel
	x35	0,76	0,578	0,422			
	x36	0,67	0,449	0,551			
	x37	0,81	0,656	0,344			
	x38	0,85	0,736	0,296			
ISS 3	x39	0,83	0,689	0,311	0,798	0,502	Reliabel
	x40	0,69	0,476	0,524			
	x41	0,83	0,689	0,311			
	x42	0,69	0,476	0,524			
	x43	0,57	0,348	0,652			
ISS 4	x44	0,84	0,689	0,311	0,903	0,757	Reliabel
	x45	0,76	0,533	0,467			
	x46	0,85	0,64	0,36			
ISS 5	x47	0,62	0,348	0,652	0,776	0,539	Reliabel
	x48	0,79	0,608	0,392			
	x49	0,91	0,792	0,208			
	x50	0,59	0,348	0,652			
	x51	0,78	0,608	0,392			
ISS 6	x52	1	1	1	1	1	Reliabel
<i>Second Order</i>							

ISS 7	ISS1	0,86	0,74	0,26	0,854	0,663	Reliabel
	ISS2	0,88	0,774	0,226			
	ISS3	0,69	0,476	0,524			
	ISS4	0,76	0,724	0,26			
	ISS5	0,78	0,751	0,226			
	ISS6	0,79	0,476	0,624			

Source: Data processing results (2020)

In the second-order test results, the Information System Implementation Successfulness variable, all dimensions have a loading factor above 0.5 so that all dimensions are valid in measuring the Information System Implementation Success variable. Based on the results of the loading factor, it can be seen that the ISS2 dimension has the highest loading factor value so that it is the strongest in reflecting the Information System Implementation Success variable, while the ISS3 dimension has the lowest loading factor value so that this dimension is the weakest dimension in reflecting the Information System Implementation Success variable. For the CR value of $0.854 > 0.7$ and the VE value of $0.663 > 0.5$ so that it is reliable. This shows that these dimensions have consistency in measuring the variables of Information Systems Implementation Success.

2) Variable Quality of Higher Education Governance (QHEG)

The Quality of Higher Education Governance is measured by 5 (five) dimensions consisting of 20 indicators. The results of the CFA test with the second-order model for the Quality of Higher Education Governance variable, based on the results of the CFA test, it can be seen that there are indicators that have a loading factor below 0.5, namely y3, so it must be reduced from the model. After reduction, the results of the CFA test show that all indicators have a loading factor above 0.5, but the RMSEA value = $0.102 > 0.08$ so that it is necessary to carry out re-specification.

Based on the results of CFA testing after respecification, the value of RMSEA = $0.074 < 0.08$ and all indicators have a loading factor above 0.5, so it can be concluded that each indicator is valid as a measuring tool for the variable of Information Systems Implementation Success. For more details, see Table 6.

Table (6). Test Results of the Validity and Reliability of Governance Quality Variables (GQV)

Laten Variabel	Indicator	λ	λ^2	ε	CR	VE	Result
<i>First Order</i>							
GQV 1	y1	0,86	0,74	0,26	0,748	0,601	Reliabel
	y2	0,68	0,462	0,538			
	y4	0,65	0,423	0,578			
GQV 2	y5	0,7	0,49	0,51	0,834	0,505	Reliabel
	y6	0,8	0,64	0,36			
	y7	0,59	0,348	0,652			
	y8	0,79	0,624	0,376			
	y9	0,88	0,774	0,226			
GQV 3	y10	0,86	0,74	0,26	0,819	0,609	Reliabel
	y11	0,83	0,689	0,311			
	y12	0,69	0,476	0,524			
	y13	0,83	0,689	0,311			
	y14	0,69	0,476	0,524			
GQV 4	y15	0,84	0,706	0,294	0,903	0,757	Reliabel
	y16	0,66	0,436	0,564			
	y17	0,85	0,712	0,294			

GQV 5	y18	0,67	0,449	0,551	0,877	0,542	Reliabel
	y19	0,81	0,656	0,344			
	y20	0,85	0,736	0,296			
<i>Second Order</i>							
GQV	GQV1	0,8	0,64	0,36	0,937	0,834	Reliabel
	GQV2	0,97	0,941	0,059			
	GQV3	0,97	0,959	0,03			
	GQV4	0,85	0,723	0,278			
	GQV5	0,96	0,922	0,078			

Source: Data processing results (2020)

In the second-order test results, the Quality of Higher Education Governance variable, all dimensions have a loading factor above 0.5 so that all dimensions are valid in measuring the Quality of Higher Education Governance variables. Based on the results of the loading factor, it can be seen that the GQV2 dimension has the highest loading factor value compared to other dimensions, so that it is the strongest in reflecting the Quality of Higher Education Governance variables. The CR value is $0.937 > 0.7$ and the VE value is $0.834 > 0.5$ so it is reliable. This shows that these dimensions have consistency in measuring the Quality of Higher Education Governance variables.

3) Organizational Performance Variable (OPV)

Organizational Performance Variables are measured by 4 (four) dimensions consisting of 20 indicators. The results of the CFA test with the second-order model for the Organizational Performance variable based on the results of the CFA test all indicators have a loading factor above 0.5 and an RMSEA of $0.024 < 0.08$ so that it can be concluded that each indicator is valid as a measuring tool for the Organizational Performance variable. For more details, see Table 7.

Table (7). Results of Validity and Reliability Test of Organizational Performance Variables (OPV)

Latent Variable	Indicator	λ	λ^2	ε	CR	VE	Result
<i>First Order</i>							
OPV 1	z1	0,58	0,336	0,664	0,81	0,594	Reliabel
	z2	0,84	0,706	0,294			
	z3	0,86	0,74	0,26			
	z4	0,56	0,314	0,686			
	z5	0,89	0,792	0,208			
OPV 2	z6	0,85	0,723	0,278	0,765	0,62	Reliabel
	z7	0,86	0,74	0,26			
	z8	0,68	0,462	0,538			
	z9	0,65	0,423	0,578			
	z10	0,7	0,49	0,51			
	z11	0,8	0,64	0,36			
	z12	0,59	0,348	0,652			
OPV 3	z13	0,79	0,624	0,376	0,731	0,545	Reliabel
	z14	0,88	0,774	0,226			
	z15	0,81	0,704	0,226			
OPV4	z16	0,83	0,689	0,311	0,773	0,459	Reliabel
	z17	0,69	0,476	0,524			
	z18	0,83	0,689	0,311			
	z19	0,69	0,476	0,524			
	z20	0,72	0,518	0,482			

Second Order							
Performance	OPV 1	0,85	0,723	0,278	0,907	0,767	Reliabel
	OPV2	0,81	0,656	0,344			
	OPV3	0,96	0,922	0,078			
	OPV4	0,91	0,822	0,071			

Source: Data processing results (2020)

In the second-order test results for the Organizational Performance variable, all dimensions have a loading factor above 0.5 so that all dimensions are valid in measuring the Organizational Performance variable. Based on the results of the loading factor, it can be seen that the OPV3 dimension has the highest loading factor value compared to other dimensions, so that it is strongest in reflecting the Organizational Performance variable. The CR value is $0.907 > 0.7$ and the VE value is $0.767 > 0.5$ so it is reliable. This shows that these dimensions have consistency in measuring the Organizational Performance variable.

4.4. Goodness of Fit Model

For the full model SEM testing is carried out with 2 (two) types of testing, namely model suitability and model hypothesis testing. SEM full model testing is used to see the feasibility of the model or the suitability of the model. Evaluation of the good fit of the structural equation model by comparing the recommended fit index values as presented in Table 8.

Table (8). The goodness of Fit Index Results or Evaluation of Structural Model Fit Indices

No.	Goodness of Fit	Target Value	Value	Description
1	Chi-square (P-value)	getting smaller P-value $\geq 0,05$	180,58 (0,000)	-
2	RMSEA	RMSEA $\leq 0,08$	0,070	Good fit
3	NFI	NFI $\geq 0,90$	0,98	Good fit
4	NNFI	NNFI $\geq 0,90$	0,98	Good fit
5	CFI	CFI $\geq 0,90$	0,99	Good fit
6	IFI	IFI $\geq 0,90$	0,99	Good fit
7	RFI	RFI $\geq 0,90$	0,97	Good fit
8	SRMR	SRMR $\leq 0,05$	0,037	Good fit
9	GFI	GFI $\geq 0,90$	0,93	Good fit
10	AGFI	AGFI $\geq 0,90$	0,87	Marginal fit

Source: Data processing results (2020)

Based on Table 8, it can be seen that the overall model fit test results based on the RMSEA of 0.070 are fit, as well as almost all other GOF indices that have met the fit criteria so that they can be continued at the next analysis stage. After testing the suitability of the model, then testing the research hypothesis through a structural model.

Table (9). Summary of Statistical Tests Results for Indirect Effect through Quality of Higher Education

Correlation	Direct influence				Indirect Influence through the Quality of Higher Education Governance				Total Influence	
	path	T-Value	Path	T-Value	path	T-Value	path	T-Value	path	T-Value
$X_1 \rightarrow Z$	0,17	5,18	0,19	4,29			0,27	3,58		
$X_2 \rightarrow Z$	0,22	8,79	0,33	5,12			0,48	6,72		
$X_3 \rightarrow Z$	0,06	1,99	0,16	2,12			0,25	2,99		

Source: Data processing results (2020).

The value of the path coefficient of Information System Implementation Success (X3) on Organizational Performance (Z) through the Quality of Higher Education Governance (Y) is 0.16 in a positive direction. This means that the higher or better the success of Information Technology, which is mediated by the Quality of Higher Education Governance, the Organizational Performance will increase. Judging from the value of the path coefficient, the total effect of the Success of Information System Implementation on Organizational Performance through the Quality of Higher Education Governance is 0.25 higher than the direct effect of the Success of Information System Implementation on Organizational Performance of 0.06. For this reason, it can be concluded that the Success of Information System Implementation is able to improve the Quality of Higher Education Governance on Organizational Performance.

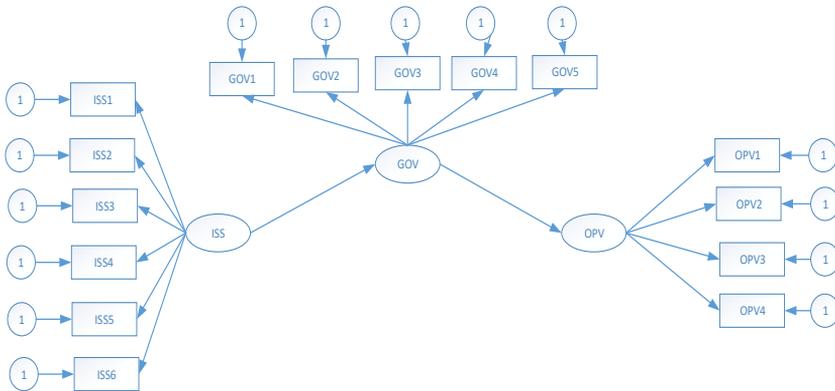


Figure 1. Full Model-Loading Factors

5. DISCUSSION

Table 4 shows that System Information success affects governance / GUG by 78%, and 22% is influenced by other factors. Governance / GUG affects Organizational Performance by 64%, and the remaining 36% is influenced by other factors. The success of Information systems affects organizational performance through governance by 71%, and the remaining 39% is influenced by other factors. Based on the hypothesis test, it is known that the value of $t_{count} = 2.99$, so that H_0 is rejected so that the Success of Information System Implementation has a positive effect on the Quality of Higher Education Governance.

The results of the path coefficient significance test on the structural model show hypothesis testing that the Success of Information System Implementation has a positive effect on the Quality of Higher Education Governance. This is evidenced by the t_{count} of 2.99 exceeding the 1.96 thresholds at the 95% significance level. Successful Information System Implementation has 6 (six) dimensions, namely: System Quality (KS), Information Quality (KI), Service Quality (KL), User Satisfaction (KP), Net Benefits (MB), and Usage (USE).

Based on the ranking of each loading factor value, the dimensions that best reflect the Success of Information System Implementation are information quality (0.88), system quality (0.86), usage (0.79), net benefits (0.78), satisfaction. Users (0.76) and service quality (0.69).

Verificatively, the dimension of information quality has been shown to affect the Quality of Higher Education Governance based on the indicators used. This is in line with the results of the score on the dimension of information quality that all indicators get a fairly good response. This shows that the university in West Java understands the effect of system complexity on the management of PT. For this reason, improving the Quality of Higher Education Governance can be reflected through improving the quality of

information so that it can handle the number of transactions at universities that must be carried out in a short span of time.

Furthermore, the dimension of system quality has been shown to affect the Quality of Higher Education Governance based on the indicators used. This is consistent with the results of the score on the dimension of system quality that all indicators get a fairly good response. This shows that universities in West Java understand the effect of the complexity of the quality system on the implementation of education on campus. For this reason, improving the Quality of Higher Education Governance can be reflected through increasing system resources so that they can handle the large number of organizational units managed by the entity and seek clarity of information as a source of determining educational policy.

The dimension of service quality is also proven to affect the quality of higher education governance, although only based on indicators; this shows that universities in West Java understand the effect of service quality on the implementation of educational hearing. For this reason, improving the Quality of Higher Education Governance can be reflected through the preparation of service programs to be more systematic so as to bridge the many complaints that occur.

Furthermore, the dimensions of use have been shown to affect the Quality of Higher Education Governance based on the indicators used. This is in line with the results of the score on the dimensions of use that all indicators get a pretty good response. This shows that universities in West Java understand the influence of complexity of use by stakeholders on the implementation of education on campus. For this reason, improving the Quality of Higher Education Governance can be reflected through increasing system resources so that they can handle the large number of organizational units managed by the entity and seek clarity of information as a source of determining educational policy.

The dimensions of user satisfaction have been shown to affect the quality of higher education governance based on the indicators used. This is in line with the results of the score on the dimensions of user satisfaction that all indicators get a pretty good response. This shows that universities in West Java understand the influence of the complexity of user satisfaction, namely the stakeholders in the implementation of education on campus. For this reason, improving the Quality of Higher Education Governance can be reflected through increasing system resources so that they can handle the large number of organizational units managed by the entity and seek clarity of information as a source of determining educational policy.

The net benefit dimension is also proven to be able to affect the Quality of Higher Education Governance, although only based on indicators; this shows that universities in West Java understand the effect of net benefits on the implementation of educational hearing. For this reason, improving the Quality of Higher Education Governance can be reflected through the preparation of service programs to be more systematic so as to bridge the many complaints that occur.

The six dimensions of Information System Implementation Success in this study are proven to affect the Quality of Higher Education Governance. The results of this study provide empirical evidence that the Success of Information Systems Implementation has a positive effect on the Quality of Higher Education Governance. It can also be interpreted that the Quality of Higher Education Governance can be improved if it is supported by dealing with problems of Successful Information System Implementation which is reflected in the dimensions of System Quality (KS), Information Quality (KI), Service Quality (KL), User Satisfaction (KP), Net Benefits (MB) and Usage (USE).

Information System which is part of IT is an important part of using IT. The use of Sistem Information in an organization can help make it easier for the organization to run its business. To make it easier to process information from various System Information that an organization has, integrated System Information is required.

Integrated System Informasi can provide support in providing integrated data and information in all related organizational units. The implementation of an integrated Information System in an organization will bring changes in the organization. Acceptance and rejection of the adoption and implementation of System Information will occur and cause turmoil in the organization. To see the extent to which users are ready to

adopt integrated System Information, an evaluation of the process is required. To see the extent to which users are ready to adopt integrated Information System, an evaluation of the process is required. Human (human), organization (organization) and technology (technology) variables are the main and fundamental things that influence the successful adoption and implementation of System Information in an organization.

Based on data analysis, the results of this study are in accordance with previous research which explains that the successful implementation of information systems is one of the factors that affect the quality of higher education governance. Based on the results of this study, it is answered that the successful implementation of high information systems can improve the quality of higher education governance.

6. CONCLUSION

Based on the phenomena, the formulation of study, the hypothesis, and the results conducted at universities in West Java, the conclusions are as follows:

- 1) Information System Implementation Success has a positive influence directly on University Governance.
- 2) University Governance has a positive influence directly on Organization Performance.
- 3) Information System Implementation Success has a positive influence indirectly on the Organization's Performance (through University Governance).

Based on the results, the discussion, and the conclusion in this study, researchers suggest Universities with accreditation B and C must improve Information System Implementation Success. Therefore, they can improve Governance Quality directly, and accordingly have an impact on improving University performance. Besides that, the indicators of Governance Quality must also be a concern to improve the university organization's performance.

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Banyumas Local Government's Failure Regarding the Garbage Management Law and Social Change

Fracaso del gobierno local de Banyumas con respecto a la ley de gestión de basura y cambio social

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ABSTRACT

By the end of 2016, Banyumas local government decided to shut down Tempat Pembuangan Akhir Gunung Tugel. The purpose of this paper is to show the failure of Banyumas local government to deal with the social change they made and to show legal and sociological excess caused by that failure. From a methodological standpoint, this paper operates both normative and socio-legal approaches. The results are, first, Banyumas local government unable to deal with the social change they made. Second, Banyumas local government needs a new Peraturan Daerah to substitute the prior Peraturan Daerah to improve garbage management.

Keywords: Banyumas, Local governance, garbage management, Peraturan Daerah (perda), social change.

RESUMEN

A finales de 2016, el gobierno local de Banyumas decidió cerrar Tempat Pembuangan Akhir Gunung Tugel. El propósito de este artículo es mostrar el fracaso del gobierno local de Banyumas para hacer frente al cambio social que hicieron y mostrar el exceso legal y sociológico causado por ese fracaso. Desde el punto de vista metodológico, este trabajo opera con un enfoque tanto normativo como socio-legal. El resultado es, primero, que el gobierno local de Banyumas no puede hacer frente al cambio social que hicieron. En segundo lugar, el gobierno local necesita un nuevo Peraturan Daerah para sustituir al Peraturan Daerah anterior para mejorar la gestión de basura.

Palabras clave: Banyumas, gobernanza local, manejo de basura, regulación regional (perda), cambio social.

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INTRODUCTION

Law is an instrument created to guarantee enforcement of rights and responsibilities properly. From all that expressions, the law must be understood from two perspectives, as a tool to create social change enforced by authorities, and also as a product that happened from social change. By the time law and social theory evolved, we were introduced to the concept of the rule of law. The concept was introduced in the so-called modern law system. Since the rule of law obliged everything enforced by authorities should be understood by the people and society, it must be presented on both forms: top-down and bottom-up.

The top-down concept is to make law something concrete. Even though the law is the abstract one on its pinnacle, it must be explained so that it becomes a concrete one on its bottom. This process needs the link of sustainability in purpose to reach law as a whole system when it forced into people and society.

The bottom-up concept is to make sure that law was formed from the value that lives in the society. By this method, the rule of law will be prevailing since it is not something detached from society. On the contrary, it is something live and unattached by society.

When it is about change and dynamics of the society and law on bottom level something so very broad happened, from how people must obey the authorities to how people must deal with the law that regulates daily basis. The example of change and dynamics of the society that will be stressed in this paper to prove the relation between law and society is about the garbage management in Banyumas.

What this paper tries to develop, serve, and offer are new approaches that are applied in a new location. Brief researches such as “Persinggungan Hukum dengan Masyarakat Dalam Kajian Sosiologi Hukum” discussed a very broad correlation between law and society, which is too theoretical (Mushafi & Marzuki: 2018, pp.50-58). “Government Policy in Domestic Waste Management” stressed the correlation between government policy on domestic waste and public health in Daerah Istimewa Yogyakarta (Mulasari: 2014, p. 97), again on “Analisis Situasi Permasalahan Sampah Kota Yogyakarta dan Permasalahannya” it stressed different themes; how government policy limited domestic waste productions in Kota Yogyakarta (Mulasari: 2014, p. 97). While Model “Inovasi Pengelolaan Sampah Rumah Tangga” only discussed how to manage domestic waste on local scope without even discussed the public policy requirement (Hayat & Zayadi: 2018, pp. 131-141). And the last one came from “The Opportunities to Strengthen the Role of Bank Sampah to Reduce Municipal Waste Case Study: Bank Sampah Malang” that predicted intensification of Bank Sampah could be the solution that solves domestic waste in Malang, once again, without discussed how the proper law instrument should be created and implemented (Pratama & Ihsan: 2017, pp. 112-119).

METHODOLOGY

This research operates both normative and socio-legal approaches in data collection (Yusuf: 2014, pp. 59-62). Data sources were collected from legal-form reading and conventional techniques. Legal-form reading based on two legal-form, Peraturan Daerah Kabupaten Banyumas Nomor 6 Tahun 2012 tentang Pengelolaan sampah and Surat Edaran Bupati Banyumas Nomor: 660.1/7776/2018 tentang Pengelolaan Sampah di Banyumas. This legal-form approach obtained to accessing conformity of the policy that been made by the Banyumas local government to the contemporary change and dynamics of society. The conventional technique to collect data in this paper was collected by interviews with local natives in Kelurahan Pabuwaran, Purwokerto Utara, Banyumas that have been directly exposed to garbage piles in their territory.

RESULTS

"Law seems to have a special status among social phenomena by reason of its forms, its rituals, its specialized language, its special rationality even, and its specific social effects. It is surprising that social philosophers and sociologists feel able to offer an explanation of Society, which does not assign a central place to law. It is surprising that legal philosophers and lawyers can speak about law as if legal phenomena were self-contained and capable of being isolated from social phenomena in general. But, on the other hand, the law is clearly embedded in the totality of social process, which is its cause, and on which it has a substantial determinative effect, not least in providing the continuing structure of society, its hardware program (Allott: 2002, p. 71)."

What Allot mentioned above is a very good starting point to explain the correlation between law and society and how both of them influenced each other. As a discipline which influenced to or by society, every study which took the effort to connect law and society to assessed law-making process excesses to the society imagined, even though inexplicitly, new perspective about law and society essence (Cotterrell: 1992, p.82).

Even though many believe that Law manifests itself in different forms and at different levels of social reality, it is no consensus; the others still believe that law is a system of rules (Banakar: 2015, pp. 241-264). It found that some rules are substantive while others are procedural, some regulate private transactions whereas others gave powers or impose duties, and so on (Galligan: 2006, p.26).

Law is often seen, experienced, and employed differently by different groups in society. Some see it as a source of justice, while others see it as oppression. Some use it to reform social conditions, whereas others employ it to promote personal interests (Banakar: 2010, pp. 18-23). Some regard it as a place where marginalized groups can struggle for their rights; as Tuitt (Tuitt: 2004) stated that while others perceive it as an ideology implicated in perpetuating racial, gender, and class violence. But, according to Stjernquist (Stjernquist: 2000), still, another group sees the law as an expression of the social organization aimed at facilitating interpersonal and inter-institutional interactions and exchanges (Banakar: 2003, p. 81).

These examples at least allured how law and society are considered as something separable. Law is a discipline that is based itself on the legal positivism method. This method shared itself on three fundamental assumptions: first, the law is a system of rules, norms, or principles. Second, it is a matter of "social fact," and its sources of authority and validity are empirically verifiable and third, there is no necessary link between law and morality (Orucu & Nelken: 2007, p.243).

This means that the validity of a legal rule is not derived from its content but from its source. Moreover, although legal positivism recognizes the social nature of the sources of law and employs a broadly conceived empirical approach to determine the validity thereof, it nevertheless pays little attention to the social constitution of this agency (Banakar: 2015, pp. 241-264).

According to legal positivism, studies of the law must begin by considering what constitutes "exact" law. From that explanation, it can be proceeding to relate the legal positivism as rule-based thinking of the authorities that impedes reflexivity by narrowing down the alternative ways of thinking about the law of acting legally and authorities behind it (Gardner: 2001, p. 203).

Law is deployed "imaginatively" or "strategically" by individuals and groups to serve their specific ends. Litigating strategically in order to develop the scope of the existing law can require a degree of reflexivity and the ability to think outside the law's existing normative structures. Strategic litigation does not belong to the routine or "normal" operations of the law but nevertheless demonstrates the possibility and the limits of acting reflexively inside the law (Bauman: 2001, p. 56).

Reflexivity is enhanced at the level of agency by social consequences. The legal implications of this development may be discussed in three ways (Banakar: 2010, pp. 18-23). First, it may argue that as the individual actors' reflexivity is enhanced face to face social structures, the law gains in normative importance. Once traditional institutions, such as family and the local community, lose their normative force and ability to

provide means of social integration, control, and identity, or where society is fragmented into a multiplicity of incompatible beliefs and value systems, then the legal system becomes perhaps the only institution capable of providing a coherent and independent set of guidelines for action and codes of conduct vital for upholding a degree of continuity and certainty in relationships.

Second, it may operate the opposite view and argue that law and legal through of its agents are badly out of tune with social developments. The question that should be asked is whether the search for continuity and the need for certainty, combined with the constraints of rule-based thinking, are not delimiting the legal imagination and distracting it from considering alternative forms of regulation (Casey and Scott: 2011, pp. 76-95). Third, the point that under late modern conditions, where societies are socio-culturally diversified, the state is undergoing transformation, and many sources of normativity and law-making process are moved outside its reach, and it necessarily has more than one system of valid law. Under these conditions, nationally-based laws cannot be applied to all equally, while alternatives to formal rules of the legal system proliferate (Eisenstadt: 2010, pp. 1-15).

Legal enforcement generally and applying the law to the facts of a case, in particular, might appear as rational, formal processes based on a mechanical method of decision-making. In practice, they are mediated through interpretive processes, where the same rule can be interpreted by various authorities and lawyers in different ways, thus reflecting an array of legal standpoints, legal contexts, interests, and social situations (Black: 2012, pp. 1037-1063).

Based on that fact, legal rules may be regarded as standards of action or as one among many resources operated to negotiating the line between law and society. The interpretive and contextual nature of legal rules indicating that law consists not only of the rules themselves but also communicative processes through which the interpretation and application of rules are realized in various social and legal contexts (Baumgartner: 2001, pp. 99-113). From a sociological point of view, the rule-based approach exhibits law's attempt to rationalize the chaos of social life by internally redefining events and ideas outside the legal system in its limited vocabulary and by confining complex social processes to the conceptual boundaries of legal rules and standards (Giddens: 1999, p. 89).

A brief explanation will proceed this paper to the next discussion on how society became the central place on the law-making process. It is not strange to directly conclude that society is the central place in the law-making process. Baumgartner (Baumgartner: 2001, pp. 99-113), who is influenced by Black's (Black: 2012, pp. 1037-1063) positivistic approach, defines the sociology of law as 'the scientific study of legal behavior,' a study which deals only with what is 'observable and measurable' while pointing toward to 'predict and explain legal variations of every kind.' Sutton (Sutton: 2001) describes the law as a group activity and the sociology of law as the study of the legal behavior of human groups.' Sutton's (Sutton: 2001) definition appears to be the broadest in terms of the theoretical and methodological constraints to which it subscribes (Banakar: 2010, pp. 18-23).

Both theories have their own point of interest. Baumgartner (Baumgartner: 2001, pp. 99-113) adopts a strictly positivistic approach, which methodologically recognizes only what is "observable and measurable" as its proper subject matter, and theoretically equates law with positive law. Sutton (Sutton: 2001), on the other hand, avoids specifying how sociological studies of law should proceed methodologically, but he also avoids subscribing to any concept of law. At least in principle, Sutton (Sutton: 2001) allows the possibility of a form of "legal behavior" which exists independently of positive law and thus of the state (Banakar: 2010, pp. 18-23).

The intermediate level of these studies is referred to as Law and society studies. Many believe that these studies expand the correlation between law and society. It purposed to gain better relationship for each discipline, law and society studies, to prepare better preparations to face the changes and dynamics on society. The best example to point it out is the idea that Law and Society have brought about changes in legal education, judicial administration, and political discussion of law (Simon: 1999, p. 143).

Banyumas Local Government as The Agent of Social Change

From the discussion above, this paper will proceed to a specific discussion on the relation between law on society. This discussion will be applied to the case that happened in Banyumas. But, before proceeding, it needs to be explained why this paper suddenly discusses the case in Banyumas. This will give a clearer perspective to the subject reflect the authority that authorized to enforced social change by law-making process and how in fact, their role as an agent of social change utterly failed.

As a government, Banyumas local government is the authorized agent that can enforce the law-making process regarded on every matter that happened in society. Garbage management is one of society's problems. To rule the garbage management, Banyumas local government legislate Peraturan Daerah Kabupaten Banyumas Nomor 6 Tahun 2012 tentang Pengelolaan Sampah.

The Peraturan Daerah (Perda) seems to be fit to taking care of all problems that ever happened is happening, and will happens in the garbage management process in Banyumas. This session of discussion will point out the part of the Perda that "seems to be fit" to take care of all the problems.

In Chapter II Article 2, general requirements, it clearly explained that the garbage could be managed with this Perda are domestic garbage, and something seems like domestic garbage. This garbage means the garbage produces from commercial areas, industrial areas, specific areas, social facilities, public facilities, and/or another facility.

In Chapter IV, Duties and Requirements, Article 5-7 mentioned the duties of local government are to developing people's awareness on managing the garbage and relation between residence government and the government below it. The most important requirement of the local government mentioned in article 8 is to provide a complete process for garbage management facilities.

Chapter V, Rights and Responsibilities, mentioned in Article 9 that all people in Banyumas have their domestic garbage to be served by the local government. As the responsibilities, the people of Banyumas should involve themselves in their garbage management.

In Chapter VII, Garbage Management, mentioned in Article 15, mentioned general guide on garbage management consisting of garbage decreasing and management. Article 16 mentioned particularly garbage decreasing. Article 17 mentioned garbage management particularly. Article 18 mentioned the separation of the garbage process. Article 19 mentioned the garbage collecting process. Article 20 mentioned transporting garbage. Article 21 mentioned garbage processing. Article 22 mentioned the final garbage procession. Article 23 mentioned the provision of Tempat Pembuangan Akhir (TPA). Article 24 mentioned the provision of facilities on TPA. Article 25 mentioned possibilities that can provide by Banyumas local government on this management process. Article 26 mentioned the garbage that cannot have processed could be dumped on TPA. Article 27 mentioned the retribution of this process. This chapter showed a complete process that involving both government and people on Banyumas from top to bottom of the management process. A whole and integrated process.

The last one need to be mentioned, Chapter X, Role of People and Society is mentioned on Article 31 people can actively give suggestion to the government so that the process creating strong relation and synergy between them.

Reading all of the chapter and article mentioned above as a bare legal-form, it is almost impossible to find the crack on its implementation. But in fact, the place that been prepared as Tempat Pembuangan Akhir (TPA) Gunung Tugel shut down at the end of 2016. There must be something wrong here. Before conclude there is something wrong, it needs to present the data that can be considered as the main aspect that triggered the failure.

In 2018, Mongabay (Moukaddem: 2011) released two articles about garbage management in Banyumas. The first article, dated May, 29th 2018, titled "Banyumas Darurat Sampah. Ada Apa?" wrote about the rejection of people around the new TPA Kaliori. This TPA is the new TPA that substitutes the old TPA Gunung Tugel. According to the article, the reason for rejection is the spreading of pollution to the air and water around them.

The consequences of this spreading pollution were the people there unable to take benefit from its air and water. Moreover, since most of the people there work as a farmer, the pollution handicapped their farm. As mentioned in the article, the pollution of the water can harm their farm, so that they unable to do harvest it. Financially, the people admit they lose their income from the harvest, almost 7 million rupiahs each year.

The implication of the pollution encouraged people around Kaliori to rejected TPA and force the local government to shut it down and displace it with another one. The local government tried to took instant solution to put garbage back to old TPA Gunung Tugel. Unfortunately, people who live around old TPA Gunung Tugel took the same action to reject their solution. It happened almost four months, from June till September of 2018.

The second article came out on October, 9th 2018, titled "Setelah Carut Marut Sampah di Banyumas, Bagaimana Penanganannya," which took deeper perspectives on the contemporary event that happened in Banyumas. The first perspective revealed the fact that even though TPA Kaliori is broader than old TPA Gunung Tugel (it is reached almost 4,5 hectares with 3,5 hectares activated as garbage dump), it was placed near to the residential area, which was only 100 meters. Moreover, the liquid waste placed on the TPA was disfunctioned. As a result, liquid waste absorbed and handicapped people's farms.

The second perspective revealed that everyday Banyumas domestic activities produce 500 tons of garbage with an average of 0,3 kg/domestic activity. This shocking amount of garbage also revealed that only 55% amount of garbage was able to proceed, while the rest of it was left unprocessed.

When it crawled up to the culminating point, Banyumas local government decided to took the unpopular policy to published Surat Edaran Bupati Banyumas Nomor: 660.1/7776/2018 tentang Pengelolaan Sampah di Banyumas. That letter contains 7 points:

1. Shift the garbage management from government basis to people basis with the suggestion to separate reused garbage and to terminate non reused garbage by January 2nd, 2019;
2. Encourage the garbage source, e.g., domestics, hotels, restaurants, offices, markets, to be able to terminate the non-reused garbage as soon as they created it. If they were unable to do so, they could collaborate with an independent group that already exists in society;
3. Banyumas local government provided separation garbage hangar in some areas: Desa Tipar Kidul, Ajibarang, Desa Banteran, Wangon, Desa Karangcegak, Sumbang, Desa Kedungrandu, Patikraja, and Kelurahan Kradenan, Sumpiuh. The management of this hangar submitted to the independent group that already exists in society;
4. Ever since this authority refund, Banyumas local government will no longer withdraw retribution since January, 2nd 2018;
5. Recourse all leaders of the university, bureau, local government office, and BUMDes to manage the garbage produced at their every office to support this program;
6. Recourse all village government to support this program and collaborate with an independent group that already exists in society;
7. If any has the problem to manage the garbage, the letters already mentioned the contact number of an independent group that already exists in society in every garbage management hangar.

Through that two articles and Surat Edaran Bupati Banyumas Nomor: 660.1/7776/2018 tentang Pengelolaan Sampah di Banyumas there is something wrong with garbage management in Banyumas. In the cynic conclusion, it is proved that Banyumas local government unable to rationalize the chaos of social life by internally redefining events and ideas outside the legal system, and in fatal conclusion, it is proved that they unable to guide the social change they expected through legal-form.

DISCUSSION

This discussion contains an explanation of society as the object of social change. As mentioned on the method research above, there will be a presentation based on a deep interview with peoples as the member of society. The population took in this paper was RT 04/01 Kelurahan Pabuwaran, Purwokerto Utara, Banyumas. This interview was held from May, 7th 2018, to Juli, 9th 2018. The reason for taking this society as the population was because they were examples of the object of social change that been expected by Banyumas local government.

The first member of the society that was caught in confusion was Dartim Raharjo. He is Ketua RT 04 RW 01 Pabuaran. His confusion based on the fact that before Banyumas local government published Surat Edaran Bupati Banyumas Nomor: 660.1/7776/2018 tentang Pengelolaan Sampah di Banyumas, there was an only suggestion from Kelurahan that he, as Ketua RT, must be able to encourage the member of his RT to reduce garbage production also managed the garbage that been produced. According to his recognition, it must be easier if this suggestion came with an exact example such as: reuse the plastic bags that they already have, capitalizing plastic products to the plastic garbage collector, in local native language they called as taking rongsok or providing them a decomposing tool to create fertilizer from it. As a result, he only ordered the member of RT 04 to separate the garbage. But then again, how decisive was his order compared to the higher hierarchy's order?

Followed the TPA Gunung Tugel shutdown, which also impacts the displacement of Pabuwaran temporary garbage collector on vacant land near SDN Pabuwaran 01 to Karangcegak, the condition was getting worst when finally, the officer from the independent group under the Kelurahan's hierarchy decided to resign. Their resignation was based on the fact that as a substitute garbage collector, Karangcegak was located too far from Pabuwaran, which almost 5 km. As a further effect, for almost four months, a member of RT 04 decided to burn down every plastic garbage. It wasn't an easy task to burned the garbage that month since it was raining season. This impact hit hard to RT 04 when from this unfinished garbage management problem, on that month twelve of their members suffered blood fever.

The second member is Siti Rokhimah. She is Dartim's wife. Automatically, as Ketua RT's wife, she is Ketua PKK in RT 04. Proceeded her husband's order, she tried to manifest that on PKK through "domestic policy," which is easier to understand by domestic housewives, a dominant women identity in RT 04. The idea was to be as creative as possible and to capitalize the plastic garbage.

Siti decided to command all PKK members to collect the "proper and aesthetic" plastic garbage that has been produced from domestic activities. As a result, PKK member collected plastic that "meet the criteria." They decided to transform it into things that contain function on a daily basis, e.g., bags, tablecloths, house accessories, to kid toys. When they transformed it, they were involved in the production process. But when it came to the idea to materialized something, it should be understood that they just finished the whole process, which also involved the distribution and consumption process. Unfortunately, they failed in that two advanced processes. As a result, there was only production accumulation, which actually created another form and amount of garbage.

Margi Ariyanti, the third member of society, explained a very interesting point of view. As the member of the society who took part in transforming plastic garbage into something that contains function on a daily basis found the heart of this accumulation problem. It was that the peoples themselves.

She found that everyone, at first, will be so interested when they spot the bags, tablecloths, etc. For them, it's quite good and aesthetic, so that it can be brought out the desire to consume on other people. But, when it came to the question of the materials from the things, people started to lose their taste in it. She adds that most people thought that when it came from garbage, it can generally be assumed as something dirty and can creating disease.

These grass-root voices proved that as the object of social change, they never able to conformed themselves

to the tool that been provided. In contrary, they repeatedly caught on confusion. Quoted from Baumgartner (Baumgartner: 2001, pp. 99-113), as mentioned above, in this case, the subject of social change unable took inventory to make law as 'the scientific study of legal behavior,' a study which deals only with what isobservable and measurable' while aiming to 'predict and explain legal variations of every kind' from its main source and its main object, the society.

CONCLUSION

The brief explanations can be concluding two things. First that Banyumas local government is the agent of social change, the subject, and the reflexivity. It can be proved from the fact that they are the authority that can create, legislated, and enforced legal-form, in this case, Peraturan Daerah Pemerintah Banyumas Nomor 6 Tahun 2012 tentang Pengelolaan Sampah as the tool to guide social change (HSB & JULIANTHY: 2018, pp. 1-8).

The social change that has been expected is the collaboration between Banyumas local government and the society on managing the domestic garbage. By Peraturan Daerah Pemerintah Banyumas Nomor 6 Tahun 2012 tentang Pengelolaan Sampah (HSB & JULIANTHY: 2018, pp. 1-8), it seems everything is facilitated properly. But, by the time the amount of garbage escalating from collaborating effects, e.g., fail implementation of legal-form that created, TPA Gunung Tugel shutdown, and society's incomprehension to manage their own domestic garbage, a local government unable to deal with it. This proceeds to the second conclusion that Banyumas local government utterly failed to deal with this problem. This failure increasingly surfaced with the publication of and Surat Edaran Bupati Banyumas Nomor: 660.1/7776/2018 tentang Pengelolaan Sampah di Banyumas. The publication was not a form of problem-solving rather an escape plan that exposed Banyumas local government's failure to deal with this contemporary event that happened in society.

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Influence of Compensation and Career on Organizational Culture

Influencia de la compensación y de la carrera en la cultura organizacional

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ABSTRACT

The purpose of this study is to examine the influence of compensation on organizational culture and the influence of career on organizational culture, plus, to study the influence of compensation on turnover intention and to examine its influence on organizational commitment. The results of this study are that compensation and career has a positive and significant effect on organizational culture; compensation and career has a negative and significant effect on turnover intention. On the turnover intention, organizational culture has a negative and significant effect.

Keywords: Career, compensation, organizational culture, turnover intention

RESUMEN

El propósito de este estudio es examinar la influencia de la compensación y de la carrera en la cultura organizacional, además de, estudiar la influencia de la compensación en la intención de rotación y examinar su influencia en el compromiso organizacional. Los resultados de este estudio muestran que la compensación y la carrera tienen un efecto positivo y significativo en la cultura organizacional; la compensación y la carrera tienen un efecto negativo y significativo en la intención de rotación y la cultura organizacional tiene un efecto negativo y significativo sobre la intención de rotación.

Palabras clave: Carrera, compensación, cultura organizacional, Intención de rotación

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INTRODUCTION

The industrial 4.0 era requires each organization to maintain the ability to compete against other business competitors. Many strategies are carried out by companies, ranging from marketing strategies, production strategies, cost strategies, and so on, including human resource management strategies. In the management of the human resource strategy, various methods are used, starting from improving quality through recruitment or training, but no less important by maintaining the turnover intentions rate. According to (Siswoyo: 2017, pp. 43-67), globalization and growing competition among companies have resulted in a war for talents where companies compete for the recruitment and retention of talented employees. Turnover is generally divided into a voluntary turnover and involuntary. Voluntary turnover intentions are when employees decide to stop working on their own accord (Ghozali & Fuad: 2008, pp. 76-90). Many researchers have identified the factors that influence the desire to switch employees. These factors can be categorized into individual characteristics such as gender, worker age, length of work (Pepe: 2007, p.207), the category of managerial practice in companies. such as job involvement, job performance and salary, and company policy (Chun et al.: 2013, pp. 853-877), job satisfaction categories with different determinants such as the type of job itself, compensation and other benefits and categories related to superiors and coworkers and suitability on an employee-organization fit that is related to the goals and values of the company (Hejase et al.: 2016, pp.32-56).

It is important for organizations to retain talented employees, to maintain productivity and organizational sustainability. In a competitive business climate, employees are an important asset in the organization. Employee commitment determines the performance and survival of the organization. Employees are expected to meet organizational needs and goals. Thus, many organizations have high expectations beyond the capabilities of employees. From an organizational point of view, retaining the best employees is as important as keeping up with technological advances. According to Kuean et al. (2010), it is an open secret that employers compete with each other in the labor market for efficient, creative, and innovative employees to maintain their competitive advantage. Many experts argue that employees are the survival strength of the organization, so the organization must take the initiative to motivate employees in order to improve overall employee performance. Community Research has shown that organizational culture is related to the desire to switch employees.. employees tend to show the intention to move when the organizational culture does not match their expectations. Examines organizational culture, job satisfaction, intention to move, and the mediating role of perceived organizational support. The findings indicate that organizational culture has a significant relationship with intention to move. Job satisfaction is a significant mediator between job stress. job satisfaction positively mediates the relationship between sportsmanship culture and the desire to move. Compensation has a positive and significant effect on job satisfaction. promotion (career) has a positive impact on job satisfaction and is mediated by job satisfaction on turnover intentions.

Organizational culture is related to intention to move, so turnover intention will be reduced if an employee shows a positive attitude and gives high value to the organizational culture. This finding is supported by previous studies such as Booth et al. (2007); Lok et al. (1999); MacIntosh et al. (2010); Park et al. (2009); Shim, 2010; and Silverthorne, 2004. All of these studies concluded that organizational culture is an integral variable in predicting employee turnover intentions. Also found that organizational culture consists of shared values, beliefs, and assumptions found in employees' work environments. The positive thing can help reduce turnover intention for the work environment because employees in such a work environment will be more optimistic and friendly. Organizational culture as an antecedent of organizational commitment underlies the process by which people identify themselves with various events in their environment and how they are shaped by them in determining their commitment and life goals. The results show that organizational culture statistically affects work stress in organizations. Based on the formulation of the problem in this study, the objectives to be obtained are as follows:

1. To assess compensation has a significant effect on work culture
2. To examine career has a significant effect on work culture
3. To assess that compensation has a significant effect on Turnover Intentions
4. To assess Career has a significant effect on Turnover Intentions
5. To assess the Organizational Culture influences turnover intentions

METHODOLOGY

The method of analysis in this study used was SEM analysis with the LISREL program. Structural Equation Model (SEM) is a multivariate statistical technique that combines factor analysis and regression analysis. SEM analysis aims to examine the relationships between complex variables to find a comprehensive picture of the overall model. The variables in question consist of latent variables and observational variables. The latent variable is a variable that is formed from several proxies, which are formulated as the observed variable. The observed variable is the variable that is observed and measured, which can be used for The method used in this research is the quantitative method. Data was collected by distributing questionnaires to all permanent employees of the automotive industry in Indonesia (Santoso et al.: 2020, pp. 299-308). The questionnaire was designed closed except for questions/statements about the identity of respondents in the form of a semi-open questionnaire. Each closed question/statement item is given five answer options, namely: strongly agree (SS) score 5, agree (S) score 4, disagree (KS) score 3, disagree (TS) score 2, and strongly disagree (STS) score 1. The method for data processing is by PLS and using SmartPLS software version 3.0 as a tool. Forming a new variable (surrogate variable or latent variable) (Susilo et al.: 2020, pp. 6716-6723).

Table (1). Information of Sample Description

Criteria		Amount
Age (per October 2019)	< 30 years	106
	30 - 40 years	103
	> 40 years	112
Tenure as a permanent employee	< 5 years	129
	5-10 years	157
	> 10 years	35
Highest diploma	≥ S1	87
	= Senior High School	174
	< Senior High School	60

The population in this study were permanent employees of the automotive industry in Indonesia, and The questionnaire was distributed by simple random sampling technique. The results of the questionnaire returned were 351 respondents.

RESEARCH FRAMEWORK

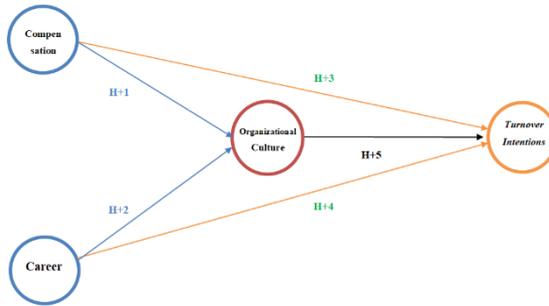


Figure (1). Research Framework

Based on the formulation of the problem in this study, the objectives of the hypothesis are as follows:

- H1: Compensation has a positive and significant effect on Organizational Culture
- H2: Career has a positive and significant effect on Organizational Culture
- H3: Compensation has a positive and significant effect on turnover intention
- H4: Career has a positive and significant effect on the Turnover intention
- H5: Organizational culture has a positive and significant effect on the Turnover intention

RESULTS

Validity test

Validity is defined as the extent to which the accuracy and accuracy of a measuring instrument in performing its measuring function. Validity is a measure that shows the level of validity or validity of an instrument. An instrument is considered valid if it is able to measure what is desired. In other words, being able to obtain precise data from the variables under study. The validity test used the SPSS program with the Pearson Correlation method, which is correlating each item with the total score of the questionnaire items. The decision for validity:

- If the significance <0.05, then the question item is declared valid.
 - If the significance > 0.05 or the negative correlation value, then the question item is declared invalid.
- The results of the validity test are presented in the following table:

Table (2). Validity Test Result

Variables	Item	Correlation value	Significant Value	Significant Limit	Result
Compensation (X1)	Item1	0,841	0,000	0,05	Valid
	Item2	0,901	0,000	0,05	Valid
	Item3	0,854	0,000	0,05	Valid
	Item4	0,817	0,000	0,05	Valid
	Item5	0,897	0,000	0,05	Valid
	Item6	0,858	0,000	0,05	Valid
	Item7	0,861	0,000	0,05	Valid
	Item8	0,895	0,000	0,05	Valid

Career(X2)	Item1	0,911	0,000	0,05	Valid
	Item2	0,864	0,000	0,05	Valid
	Item3	0,938	0,000	0,05	Valid
	Item4	0,944	0,000	0,05	Valid
	Item5	0,925	0,000	0,05	Valid
	Item6	0,902	0,000	0,05	Valid
	Item7	0,901	0,000	0,05	Valid
Organization Culture (Z)	Item1	0,890	0,000	0,05	Valid
	Item2	0,913	0,000	0,05	Valid
	Item3	0,876	0,000	0,05	Valid
	Item4	0,930	0,000	0,05	Valid
	Item5	0,906	0,000	0,05	Valid
	Item6	0,902	0,000	0,05	Valid
	Item7	0,938	0,000	0,05	Valid
	Item8	0,866	0,000	0,05	Valid
Turnover Intention (Y)	Item1	0,919	0,000	0,05	Valid
	Item2	0,895	0,000	0,05	Valid
	Item3	0,880	0,000	0,05	Valid
	Item4	0,897	0,000	0,05	Valid

From the table above, it can be seen that all items have a significance value less than 0.05 and all positive correlation values. With this, it can be concluded that the questionnaire items are valid.

Reliability Test

The reliability test was carried out on the question items which were declared valid. A variable is said to be reliable or reliable if the answers to the questions are always consistent. In this study, the variables were declared reliable by looking at the Cronbach's Alpha value for each variable. If the Cronbach's Alpha value for each variable is > 0.6 , then the variable is declared reliable. The reliability for each of the result variables is presented in the following table:

Table (3). Reliability Test Result

No	Variables	Cronbach's Alpha	R table	Result
1	Compensation (X1)	0,952	0,6	Reliable
2	Career (X2)	0,966	0,6	Reliable
3	Organisation Culture (Z)	0,967	0,6	Reliable
4	Turnover Intention (Y)	0,918	0,6	Reliable

From the data, table 3 shows that the Cronbach's Alpha value for each variable is above the required value (> 0.6). So it is said that the construct of the statement, which is the variable compensation, communication, work motivation, and employee performance, is declared reliable.

Classic assumption test 1. Normality Test

If the sig value is > 0.05 , the data is normally distributed; otherwise, if the sig value < 0.05 , the data is not normally distributed

Table (4). Normality test result

One-Sample Kolmogorov-Smirnov Test

		Unstandardized Residual
N		215
Normal Parameters	Mean	.0000000
	Std. Deviation	4.58104435
Most Extreme Differences	Absolute	.089
	Positive	.046
	Negative	-.089
Kolmogorov-Smirnov Z		1.307
Asymp. Sig. (2-tailed)		.066

a. Test distribution is Normal.

Table (5). Normality test result

One-Sample Kolmogorov-Smirnov Test

		Unstandardized Residual
N		215
Normal Parameters	Mean	.0000000
	Std. Deviation	1.93205466
Most Extreme Differences	Absolute	.038
	Positive	.038
	Negative	-.037
Kolmogorov-Smirnov Z		.558
Asymp. Sig. (2-tailed)		.914

a. Test distribution is Normal.

Based on Tables 4 and 5, it can be seen that the sig values > 0.05, namely 0.066 and 0.914, so it can be concluded that the data residuals are normally distributed, and the regression model has met the normality assumption.

2. Multikolonierity Test

Table (6). Multikolinearity Test

Coefficients^a

Model	Collinearity Statistics	
	Tolerance	VIF
1 (Constant)		
Compensation (X1)	.319	3.133
career (X2)	.319	3.133

a. Dependent Variable: Budaya Organisasi (Z)

Table (7). Multikolinearity Test
Coefficients^a

Model	Collinearity Statistics	
	Tolerance	VIF
1 (Constant)		
Compensation (X1)	.249	4.010
Career (X2)	.205	4.875
Organization Culture (Z)	.177	5.658

a. Dependent Variable: Turnover Intention (Y)

Based on Tables 6 and 7 above, it can be seen that all the independent variables used to show a tolerance value > 0.10 and a VIF value < 10; it can be concluded that there is no multicollinearity between the independent variables used in the regression model.

Hypothesis Testing

Table (8). Test of the coefficient of determination (R²)
in the regression of equation 1

Model Summary^b

Model	R	R Square	Adjusted R Square	Std. The error of the Estimate
1	.907 ^a	.823	.822	4.603

a. Predictors: (Constant), Career (X2), Compensation (X1)

b. Dependent Variable: Organization Culture (Z)

Table (9). Test of the coefficient of determination (R²)
in the regression of equation 2

Model Summary^b

Model	R	R Square	Adjusted R Square	Std. The error of the Estimate
1	.931 ^a	.868	.866	1.946

a. Predictors: (Constant), Organization Culture(Z), Compensation (X1), Culture(X2)

b. Dependent Variable: Turnover Intention (Y)

Based on Table 7, it can be seen that the Adjusted R Square value is 0.822, this means that 82.2% of the variation of the organizational culture variable can be explained by the two variations of the independent variable, namely Career and Compensation, while the remaining 17.8% is explained by other variables. not included in this research model.

Meanwhile, based on Table 8, it can be seen that the Adjusted R Square value is 0.866, this means that 86.6% of the variation of the Turnover intention variable can be explained by the three variations of the variable, namely Career, Compensation, and Organizational Culture, while the remaining 13.4% is explained by variables. Other variables are not included in this research model.

Table (10). The Model Accuracy Test (F Statistical Test) In Equation 1, Regression ANOVA^b

Model	Sum of Squares	df	Mean Square	F	Sig.
1 Regression	20919.356	2	10459.678	493.755	.000 ^a
Residual	4490.997	212	21.184		
Total	25410.353	214			

a. Predictors: (Constant), Career(X2), Compensation(X1)

b. Dependent Variable: Organisation Culture (Z)

Table (11). Model Accuracy Test (F Statistical Test) in Equation 2 Regression ANOVA^b

Model	Sum of Squares	df	Mean Square	F	Sig.
1 Regression	5233.657	3	1744.552	460.801	.000 ^a
Residual	798.827	211	3.786		
Total	6032.484	214			

a. Predictors: (Constant), Organisation Culture (Z), Compensation(X1), Career (X2)

Based on Table 9, it can be seen that the F value counted 493,755 with a probability of 0,000, which means the probability value <0.05 , while the results obtained from the F table ($df_1 = 2, df_2 = 212$) were 3.038, which means $F_{count} > F_{table}$ ($493,755 > 3,038$) so that the regression model can be used to predict organizational culture or it can be concluded that compensation and career jointly affect organizational culture or the model is appropriate.

Based on Table 10, it can be seen that the F calculated value is 460.801 with a probability of 0.000, which means the probability value is <0.05 , while the results obtained from the F table ($df_1 = 3, df_2 = 211$) are 2.647 which means $F_{count} > F_{table}$ ($460.801 > 2,647$), so the regression model can be used to predict turnover intention or it can be concluded that compensation, career, and organizational culture jointly affect turnover intention or the model is correct.

Table (12). Test of Partial Significance Accuracy (t-test) in the regression of Equation 1 Coefficients^a

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error			
1 (Constant)	1.940	1.348		1.439	.152
Compensation (X1)	.427	.055	.394	7.703	.000
Career (X2)	.623	.057	.555	10.857	.000

a. Dependent Variable: Budaya Organisasi (Z)

Table (13).The partial significance accuracy test (t-test) in the regression of Equation 2
Coefficients^a

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	31.541	.573		55.066	.000
Compensation(X1)	-.081	.026	-.153	-3.041	.003
Career (X2)	-.237	.030	-.433	-7.826	.000
Organisation Culture (Z)	-.189	.029	-.389	-6.521	.000

a. Dependent Variable: Turnover Intention (Y)

Based on Table 11, it is obtained that the t value of compensation is greater than the value of the t table, namely $7.703 > 1.971$ and a significance value of $0.000 < 0.05$, so compensation has a positive and significant effect on organizational culture. The career count t value is greater than the t table value, which is $10.857 > 1.971$ and a significance value of $0.000 < 0.05$, so career has a positive and significant effect on organizational culture.

Based on Table 12, it is found that the t value of compensation is greater than the value of the t table, namely $-3.041 > 1.971$ and a significance value of $0.003 < 0.05$, so compensation has a negative and significant effect on turnover intention. The career count t value is greater than the t table value, which is $-7.826 > 1.971$ and a significance value of $0.000 < 0.05$, so career has a negative and significant effect on turnover intention. The t value of organizational culture is greater than the t table value of $-6.521 > 1.971$ and a significance value of $0.000 < 0.05$, so organizational culture has a negative and significant effect on turnover intention.

DISCUSSION

1) The Effect of Compensation on Organizational Culture

The results of hypothesis testing (H1) have seen that there is an influence between compensation on organizational culture. Through the results of calculations that have been done, the t value is obtained at 7,703 with a significance of the results of $0.000 < 0.05$. Thus Ha is accepted, and Ho is rejected. This test statistically proves that compensation has a positive and significant effect on organizational culture. This is in line with research conducted by (Agus et al.: 2020, pp. 14054-14069) that compensation has a significant effect on organizational culture (Asbari et al.: 2020, pp. 2008-2027) states that compensation has a significant effect on organizational culture, Santoso (2020) states that compensation has a significant effect on organizational culture, Hyun (2019) that compensation has a significant effect on corporate culture, (Wijaya et al.: 2020, pp. 25-47) states that compensation has a significant effect on organizational culture, (Bernarto et al.: 2020, pp. 13-26) states that compensation has a significant effect on corporate culture, and (Pramono et al.: 2020, pp. 2451-2458) states that compensation has a significant effect on corporate culture.

2) Career Influence on Organizational Culture

The results of hypothesis testing (H2) have seen an influence between compensation on organizational culture. Through the results of calculations that have been done, the t value is 10.857 with a significance of the results of $0.000 < 0.05$; thus, Ha is accepted, and Ho is rejected. This test statistically proves that career has a positive and significant effect on organizational culture. This is in line with research conducted by (Asbari et al.: 2020, pp. 2008-2027) that career has a significant effect on organizational culture, Santoso (2020) states that career has a significant effect on organizational culture, Hyun (2019) states that career has a significant effect on company culture, (Wijaya et al.: 2020, pp. 25-47) that career has a significant effect on organizational culture, (Bernarto et al.: 2020, pp. 13-26) that career has a significant effect on corporate culture, and (Pramono et al.: 2020, pp. 8101-8134) that career has a significant effect on corporate culture.

3) Effect of Compensation on Turnover Intention

The results of hypothesis testing (H3) have seen that there is an influence between compensation on turnover intention. Through the results of calculations that have been done, the t value is -3.041 with a significance of the result of $0.003 < 0.05$; thus, H_a is accepted, and H_o is rejected. This test statistically proves that compensation has a negative and significant effect on turnover intention. This is in line with research conducted by (Ong et al.: 2020, pp. 24808-24317) that compensation has a negative and significant effect on Turnover Intention (Asbari et al.: 2020, pp. 6724-6748) that compensation has a negative and significant effect on Turnover Intention, Santoso (2020) that compensation has a negative and significant effect on Turnover Intention. , Hyun (2019) that compensation has a negative and significant effect on Turnover Intention (Wijayanti et al.: 2020, pp. 6370-6390) that compensation has a negative and significant effect Turnover Intention (Bernarto et al.: 2020, pp. 13-26) that compensation has a negative and significant effect on Turnover Intention, and (Harsch & festing: 2019, pp. 249-279) that compensation has a negative and significant effect on Turnover Intention.

4) Effect of Career on Turnover Intention

The results of hypothesis testing (H4) show that there is an influence between career and turnover intention. Through the results of the calculations that have been done, the t value is -7.826 with a significance of the results of $0.000 < 0.05$; thus, H_a is accepted, and H_o is rejected. This test statistically proves that career has a negative and significant effect on turnover intention. This is in line with research conducted by (Vizano et al.: 2020, pp. 931-937) that compensation has a negative and significant effect on Turnover Intention, (Asbari et al.: 2020, pp. 2008-2027) states that career has a negative and significant effect on Turnover Intention, career has a negative and significant effect on Turnover Intention, career has a negative and significant effect on Turnover Intention, (Wijaya et al.: 2020, pp. 25-47) that career has a negative and significant effect on Turnover Intention, (Bernarto et al.: 2020, pp. 13-26) that career has a negative and significant effect on Turnover Intention, and (Harsch & festing: 2019, pp. 249-279) that career has a negative and significant effect on Turnover Intention.

5) The Influence of Organizational Culture on Turnover Intention

The results of hypothesis testing (H5) have seen that there is an influence between compensation on organizational culture. Through the results of calculations that have been done, the t value is -6.521 with a significance of the result of $0.000 < 0.05$; thus, H_a is accepted, and H_o is rejected. This test statistically proves that career has a negative and significant effect on turnover intention. This is in line with research conducted by (Vizano et al.: 2020, pp. 931-937) that organizational culture has a negative and significant effect on Turnover Intention (Asbari et al.: 2020, pp. 19-322) states that organizational culture has a negative and significant effect on Turnover Intention, organizational culture has a negative and significant effect on Turnover Intention. Organizational culture has a negative and significant effect on Turnover Intention (Wijaya et al.: 2020, pp. 25-47) that organizational culture has a negative and significant effect on Turnover Intention, (Bernarto et al.: 2020, pp. 13-26) states that organizational culture has a negative and significant effect on Turnover Intention, and (Prmono et al.: 2020, pp. 8101-8134) that organizational culture has a negative and significant effect on Turnover Intention.

CONCLUSION

Based on the results of the analysis and discussion that has been carried out in the previous chapter, the following conclusions are obtained: (1) Compensation has a significant effect on organizational culture, this means that compensation has an important role in improving organizational culture; (2) Career has a significant effect on organizational culture, this means that career has an important role in improving organizational culture; (3) Compensation has a significant effect on turnover intention, this means that

compensation has an important role in reducing turnover intention; (4) Career has a significant effect on turnover intention, this means that career has an important role in reducing turnover intention; (5) Organizational culture has a significant effect on turnover intention, this means that organizational culture has an important role in reducing turnover intention. Suggestions Based on the results of the research and the conclusions in this study, some suggestions that need to be conveyed are: First, for the Company: (a) Compensation provided to employees in the form of allowances beyond the basic salary should be further increased in order to meet the needs of employees; (b) The ability in organizational planning is further enhanced so that the creation of a perception or the same idea and communication can run well; (c) Increasing the ability to have the urge to take risks at work in order to generate a sense of motivation and enthusiasm at work. Second, for the next researcher, it is better to add other variables that are not in this research. So that further research will be more perfect and provide more information.

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Smoke Haze Trigger Factors in the Malaysia Indonesian Border

Factores desencadenantes de la neblina de humo en la frontera de Malasia e Indonesia

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ABSTRACT

The purpose of this study was to analyze the haze incidence and trigger factors at the border between Indonesia and Malaysia. The results of the study reveal that the Biggest Factor Triggering the Haze Disaster is that forest and land fires are mostly caused by human behavior, whether intentional or as a result of negligence. Only a small part is caused by nature (lightning or volcanic lava). In the event of forest fires and natural disasters, 99% of incidents in Indonesia are caused by human factors, either intentionally or negligently.

Keywords: Fog, smoke, dan triggers, human Factors.

RESUMEN

El propósito de este estudio fue analizar la incidencia de la neblina y los factores desencadenantes en la frontera entre Indonesia y Malasia. Los resultados del estudio revelan que el factor más importante que desencadena el desastre de la neblina es que los incendios forestales y terrestres son causados principalmente por el comportamiento humano, ya sea intencional o como resultado de negligencia. Solo una pequeña parte es causada por la naturaleza (rayos o lava volcánica). En caso de incendios forestales y desastres naturales, el 99% de los incidentes en Indonesia son causados por factores humanos, ya sea intencionalmente o por negligencia.

Palabras clave: Niebla, humo, disparadores de dan, factores humanos.

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INTRODUCTION

Transboundary haze pollution is smoke haze pollution from a country whose effects reach another country; usually, it is difficult to distinguish where the source is. The impact caused by this haze includes a security threat, where the security threats included are the resource and environmental problems which reduce the quality of life and result in increased tension and tension among groups of countries (Forsyth: 2014, pp. 76-86; Novita et al.: 2020). The annual haze generated by the burning of forests and land in Indonesia results in pollution that crosses national borders. On the one hand, for Indonesia, this incident was caused more by natural and cultural factors of the community, which resulted in losses to the ecosystem around the burning forest area. The haze that often blankets the Southeast Asia region comes from the burning of forests in Sumatra and Kalimantan. Since the forest fires and haze in Southeast Asia, countries in the region have created consultation groups to improve their management effectiveness (Fitriany: 2017; Arlitasari: 2017; Bencana: 2016).

Two years ago, Malaysians felt the smog from forest and land fires in Sumatra firsthand, so Malaysian Prime Minister Najib Razak demanded that Indonesia take the matter seriously. Indonesia's reaction at that time, as stated by President Joko Widodo, was that it was "a problem that cannot be resolved quickly." President Jokowi then believes that the haze problem will decrease along with the improvement in handling and law enforcement aspects. Two years later, still related to the haze, on the sidelines of the 12th annual Indonesia-Malaysia consultation in Luching, Malaysia, Wednesday (22/11), Malaysian Prime Minister Najib Razak expressed gratitude to President Joko Widodo. "I thank the kingdom (government) of the Indonesian republic. "It has been two years that Malaysia has not experienced a rheumatic problem," said Najib. Jerebu is Malay for haze (Arnakim & Shabrina: 2019; Novita et al.: 2020). Malaysia also played a part in causing fires in Indonesia. In the forest fires that occurred in Riau recently, approximately 8 (eight) Malaysian-owned companies were suspected of being involved in burning forests and land. The eight Malaysian investor companies that contributed to the smoke were PT. Multi Peat Industry, PT. Udaya Loh Dinawi, PT. Adei Plantation, PT. Jatim Jaya Perkasa, PT. Mustika Agro Lestari, PT. Bmi rekza Sejati, PT. Tunggal Mitra Plantation, PT. The core style of Hiberida. One of the eight companies was declared involved, namely PT Adei Plantation (Arnakim & Shabrina: 2019; Bencana: 2017).

The formulation of the problem in this research is that it is known that Indonesia, as a country that is prone to disasters, has the political will (political will) to cope with disasters that occur. This political will has been translated into legislation through a process of formulating a policy (legal policy) as part of the country's legal politics. This shows a correlation between legal politics and disaster management. Based on this, the study in this paper uses a framework related to disasters and legal norms. Based on the background described above, the formulation of the problem in this research is: "Haze and Trigger Factors." Politics of FISIP Universitas Brawijaya and as the representative of Malaysia is from SoIS (School of International Studies), College of Law, Government and International Studies (COLGIS) Universiti Utara Malaysia (UUM). So the goal is to formulate policies in cross-border disaster management between Indonesia and Malaysia in overcoming the problems of haze disaster based on existing laws and regulations (Ida: 2014; Hermawan: 2019; Karim: 2019, pp. 1554-1570; Purnomo et al.: 2019, pp. 486-500).

METHODOLOGY

Location Settings

Qualitative research tends to collect field data in locations where participants experience the issue or problem to be studied. In this case, the natural setting is the individual from whom information is collected without a prior setting. This means that researchers do not share instruments with them. The information collected is by talking directly to people and seeing them behave in a natural context, which is the main

characteristic of qualitative research. In a natural environment, qualitative researchers conducted face-to-face interactions throughout the study.

This location determination will be determined in Jakarta, Kalimantan, and Sumatra and in Kedah, Malaysia. This designation takes into account that Jakarta is the decision-making government, while Kalimantan and Sumatra are areas that are considered to be the ones that produce haze in Indonesia, and Kedah Malaysia is a very close border with Indonesia and was also involved in this research.

Research focus

The research focus determined by the researcher is based on the overall social situation studied, which includes 3 (three aspects):

1. The aspect of place (place)
2. Actors (Actor)
3. Activity (Activity)

The three interact synergistically if described as follows:

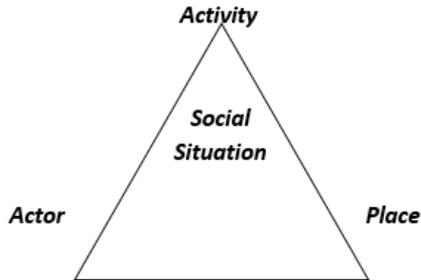


Figure 1. Interaction 3 Aspects of Social Interaction

Spradley in Sanapiah Faisal (1988) suggests four alternatives for setting focus, namely (Basrowi: 2008):

1. Establish a focus on the problems suggested by the informant.
2. Define focus based on specific domains organizing domains.
3. Establish a focus that has findings value for science and technology development.
4. Establishing focus based on problems related to existing theories.

So that in the study "Haze Incidence and Trigger Factors."
This research focus can be divided as follows:

- 1) The biggest factor that triggers the haze disaster.
- 2) Actors involved in the haze disaster.
- 3) Analysis of the haze that occurred during the last two years.
- 4) Political, economic and cultural influences in the haze disaster.

Research Instruments and Informant Selection

The main research instrument in qualitative research is the researcher himself. Researcher as a key instrument (researcher as a key instrument). Researchers collect their own data through documentation, behavioral observation, or interviews with participants. They may use protocols - some kind of instrument to

collect data - but they are actually the only instruments in gathering information. They do not generally use questionnaires or instruments made by other researchers (Creswell: 2016, pp. 5-6).

The meaning of participants' meaning in the overall qualitative research process, researchers continue to focus on efforts to study the meaning conveyed by participants about a research problem or issue, not the meaning conveyed by other researchers or authors in certain literature (Creswell, 2016, pp. 5-6).

The determination of informants in qualitative research is carried out using the triangulation method, meaning that the researcher will cross-check the data that has been collected between the informants. The information in this study is:

1. Head of Public Relations of BNPB (National Disaster Management Agency)
2. BNPB Disaster Response Sector
3. IABI Central Board (Indonesian Association of Disaster Experts)
4. Members of the House of Representatives Commission VIII in charge of Disaster Affairs
5. Ministry of Forestry

Data collection

Researchers in most qualitative studies collect various types of data and use the most time as effectively as possible to gather information at the research location (Creswell: 2016, pp. 5-6).

Data Analysis and Data Interpretation

Data analysis in qualitative research will take place simultaneously with other parts of qualitative research development, namely data collection and writing findings. When the interviews are collected beforehand, write down a memo, which is eventually included as the narrative in the final report, and structure the final report. This process is unlike quantitative research, where the researcher collects data, then analyzes the information, and finally writes a report.

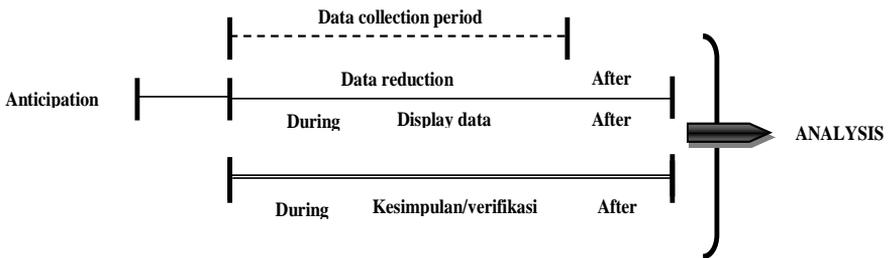


Figure 2. Components in the data analysis (flow model) Miles and Huberman Model (Basrowi: 2008)

Techniques to Ensure Data Validity

Although the validation of research results can take place during the research process, the researcher still has to focus his discussion on this validation by writing validation procedures in a special section of the proposal. Researchers need to convey the steps taken to check the accuracy and credibility of their research results. In qualitative research, this validity does not have the same connotations as validity in quantitative research, nor is it parallel to reliability (which means stability testing) or generalisability (which means external validity of research results that can be applied to new settings, people, or samples. in quantitative research).

Qualitative validity is an effort to check the accuracy of research results by applying certain procedures, while qualitative reliability indicates that the approach used by researchers is consistent if applied by other researchers (and) to different projects in (Creswell: 2016, pp. 5-6). Validity is one of the strengths of qualitative

research and is based on determining whether the findings obtained are accurate from the point of view of researchers, participants, or readers (Creswell & Miller, 2000) in (Creswell: 2016, pp. 5-6). Terms that are found in much qualitative literature discuss the validity, such as trustworthiness, authenticity, and credibility (Creswell & Miller, 2000) in (Creswell: 2016, pp. 5-6), and this is a widely discussed topic. (Lincoln, Lynham, & Guba, 2011) in (Creswell: 2016, pp. 5-6).

RESULTS

Border Territory between Indonesia and Malaysia

The border between Indonesia and Malaysia stretches along 2,019 km from Tanjung Batu, North West Kalimantan. Passing through the inland highlands of Kalimantan to the Teluk Sebatik and Latu Sulawesi in the east of Kalimantan. The maritime borders in the Malacca Strait are generally determined based on the median line between the bases of the continents of Indonesia and Malaysia, stretching south from the Malaysia-Thailand border to the meeting point of the Malaysia-Singapore border (<https://id.m.wikipedia.org>).

The RI-Malaysia border is one of the border areas that has an important and strategic position in the context of national development. As the gateway to the Republic of Indonesia, the borders of the two countries include maritime borders along the Malacca Strait, South China Sea, and Sulawesi Sea, as well as the land border that separates the two countries on the island of Kalimantan along 2004 km. This is the longest physical border in Indonesia with other countries, which stretches across the Provinces of West Kalimantan, East Kalimantan Province, and North Kalimantan Province. The three provinces are directly bordered by land to the Malaysian state, namely Sarawak and Sabah.

The RI-Malaysia border area is currently recognized as essentially a colonial product. In this case, the struggle for territory between the Dutch and British in Kalimantan resulted in the agreements contained in three Treaties, namely the Treaty of The Boundary Convention between the Netherlands and England signed in London, 20 June 1891, The Boundary Agreement between the Netherlands and England signed in London, September 28, 1915, and The Boundary Convention between the Netherlands and England signed in the Hague, March 26, 1928 (Bachzan: 2019; Ihsan: 2018, pp. 553-568).

As a colonial product, Indonesia and Malaysia, which each inherited the Dutch and British agreement on the division of sovereign territory at the border of the two countries, still inherit the problem of territorial division, which has not been resolved. A number of issues related to the determination of maritime and land boundaries between RI and Malaysia indicate this reality. One of the border disputes between the two countries is the determination of maritime boundaries between the two countries that have not been agreed upon by the two countries, mainly in three segments, namely the Malacca Strait segment, the South China Sea segment, and the Sulawesi Sea segment.⁵ The disputes in the three segments, among others, relate to the problem of territorial sea boundaries, the Exclusive Economic Zone (EEZ), the continental shelf, and overlapping claims in waters, especially around the Ambalat Block. This overlap was a result of the decision of the International Court of Justice regarding the ownership of the Sipidan-Ligitan Island to the Malaysian government in 2002.⁶ As is the case in the maritime border area, Indonesia-Malaysia also still faces disputes in determining land borders. There are nine boundary points that have not been completely agreed upon by both parties, namely five points in the East Kalimantan area and four points in the West Kalimantan area.

Border Map Between Indonesia and Malaysia

Indonesia has a border zone with 10 (ten) neighboring countries in the waters and 3 (three) on the land border. In the sea area, Indonesia is directly adjacent to Singapore, Malaysia, Vietnam, the Philippines, India, Thailand, the Republic of Palau, Australia, Timor Leste, and Papua New Guinea. Meanwhile, on the land territory, Indonesia is bordered by Papua New Guinea, Timor Leste, and Malaysia. The definitive determination of state boundaries can provide clarity and legal certainty regarding the rights and obligations of the state in managing its territory. However, Indonesia still has several problems related to the settlement

and confirmation of state boundaries with neighboring countries in several border areas. In the land border area, Indonesia and Malaysia have territorial disputes in 9 (nine) points in the land boundary zone of the East Sector of Kalimantan Island, which includes areas on Sebatik Island, Sinapad River, Simantipal River, Point B2700-B3100, C500-C600 in East Sector, as well as the Batu Aum area, Buan River / Mount Jagoi, Gunung Raya and Point D400 in the West Sector. Based on the principle of *Uti Possidetis Juris*, both Indonesia and Malaysia should inherit areas previously controlled by the Dutch and British, which were their colonial states in the past. The regional agreements that have been agreed by the two countries include the Treaty between Great Britain and the Netherlands defining Boundaries in Borneo (1891), the Agreement Between Great Britain and the Netherlands relative to the Boundaries Between the State of Borneo and the Dutch Possessions in Borneo (1915). and Treaty Respecting the Further Delimitation of the Frontier Between the State of Borneo Under British Protection and the Netherlands Territory in the Island (1928) (Bachzan: 2019; Ihsan: 2018, pp. 553-568).

These differences, among others, relate to the agreements in 1891 and 1915 in the East Sector, as well as the Treaty of 1928 in the West Sector of Kalimantan Island. The nine points of land boundary dispute areas, which are commonly known as Outstanding Boundary Problems, are also related to the implementation of the Survey Procedure, which was carried out jointly in 1974. Both Indonesia and Malaysia have different views on the results of field measurements that are not in accordance with the agreed agreement and feel disadvantaged by each other in different areas. This then became the reason for holding negotiations on the boundaries of the two countries. Until now, Indonesia and Malaysia have agreed to prioritize areas in the East Sector first, but the negotiation process has not been able to produce an agreement regarding the boundaries of the two countries. Since the 1970s, several Memorandums of Understanding (MoU) have been agreed, namely the MoU between Indonesia-Malaysia in Jakarta on 26 November 1973, Minutes of the First Meeting of the Joint Malaysia-Indonesia Boundary Committee on 16 November 1974, and the Minutes of the Second Meeting of the Joint Indonesia-Malaysia Boundary Committee in Bali, on July 7, 1975. The confirmation of the land boundaries between Indonesia and Malaysia was carried out in the form of a Joint Survey on Demarcation, which began in 1975 and was declared completed in 2000 (Bachzan: 2019; Ihsan: 2018, pp. 553-568).

The Biggest Factor Triggering the Haze Disaster

Forest and land fires (*karhutla*) are regular disasters in Indonesia every year. Throughout this year, until August, 135.7 hectares of land and forest were burned. Kalimantan and Sumatra are the two areas with the most hotspots. Based on data from the Ministry of Environment and Forestry during the period August 16-22, there were 999 hotspots. In Kalimantan, there are 480 hotspots, while Sumatra has 467 hotspots (Purnomo et al.: 2019, pp. 486-500; Suryani: 2012, pp. 59-75).

This is confirmed by the statement of the Major General. TNI (Ret.) Prof.Dr. Syamsul Maari, M.Si (Head of BNPB 2008-2015, in Sentul Bogor) in the interviews conducted, namely:

"The problem of forest fires is an old case from the era of Pak SBY's administration until now that has not been resolved properly, because it is suspected that government actors, both TNI and Polri, are involved, not only the Police but with the TNI. For a quick settlement, the Head of BNPB asked the president to make an announcement that the perpetrators of forest burning should be shot on the spot; if this policy is not implemented, there will be high costs because to extinguish this fire one must rent a booming water plane." (Interview on 18 June 2019 in Sentul Bogor).

Furthermore, Doni Monardo (Head of the 2019-present BNPB), in his opening remarks on the 6th PIT (Annual Scientific Week) of the Indonesian Association of Disaster Experts (IABI), which was held in Sentul-Bogor, said:

"Our big task as Disaster Management actors is how we can ensure a reduction in the disaster risk index in Indonesia as well as increasing regional preparedness in facing disasters. In the Annual Scientific Meeting (PIT), which is routinely held by the Indonesian Association of Disaster Experts, it is hoped that: (1). The

culture of disaster research in Indonesia must continue to be encouraged through the development of science and technology (IPTEK) through education, basic and applied research; (2) Research/studies on disasters produced by experts must be based on needs and can be integrated into supporting the implementation of disaster management in Indonesia in the future; (3) Experts must improve research/study on community-based disasters and can encourage industrialization of disasters” (Statement on 18 June 2019, Sentul-Bogor).

This means that Indonesia is a country that is a frequent occurrence of forest fires; it is evident that every year forest fires always occur in Indonesia with areas of forest fires where each fire point fluctuates. It is recorded that the worst fires occurred in 1997 and 2015. Forest fires that occur are always accompanied by extreme and large smoke, so that not only is Indonesia affected by the smoke that occurs, but the smoke also spreads to neighboring countries.

The National Disaster Management Agency (BNPB) Data Center, Information and Public Relations estimate that the burned area in Riau covers around 2,398 hectares of conservation area consisting of 922.5 hectares of Giam Siak Kecil Wildlife Reserve, 373 hectares of Kerumutan Wildlife Reserve, 80.5 hectares of Nature Tourism Park Dumai River, 95 hectares of Tesso Nilo National Park, 9 hectares of Bukit Butut Nature Reserve, and 867.5 hectares of non-burning forest area use. As many as 75 percent of the fires occurred on peatlands. On 23 March 2014, the agency predicted that the weather in Riau would be drier in the next three days triggered by tropical cyclone Gillian. Dry air in Riau has the potential to cause the previous hotspots to shrink under the gambu again.

The above case is just a snapshot of the persistent problem of forest and land fires in Indonesia that have occurred almost every year in the last decade. The following shows the data on the development of hotspots and forest and land fires that occurred in Indonesia from 2010 s.d. 2013. Forest and land fires are mostly caused by human behavior, whether intentional or as a result of their negligence. Only a small part is caused by nature (lightning or volcanic lava).

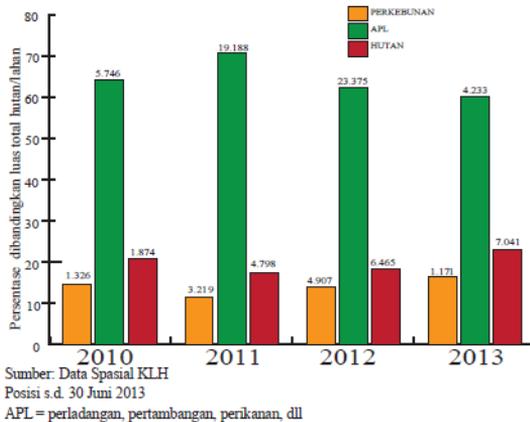


Figure 3. Chart of Development of Hotspots on Land Allocation 2010-2013 (Qodriyatun: 2014)

Forests as part of national natural resources have an important meaning and role in various aspects of social life, development, and the environment. It has been accepted as an international agreement that forests, which have an important function for the life of the world, must be fostered and protected from various actions that result in loss of the balance of the world's ecosystems. However, there are actions by humans who destroy forests, including through forest burning, which has recently become increasingly prevalent in Indonesia. The causes of fire by humans can be detailed as follows (Qodriyatun: 2014):

1. Land conversion, which is caused by activities to prepare (burn) land for agriculture, industry, construction of roads, bridges, buildings, and others;
2. Burning of vegetation, which is caused by deliberate but uncontrolled burning of vegetation resulting in fire jumping, for example, clearing of industrial plantations (HTI) and plantations, or land preparation by the community;
3. Utilization of natural resources, which is caused by activities such as burning bushes and cooking activities by illegal loggers or fishing in the forest;
4. Utilization of peatland, which is caused by the activity of making canals or channels without adequate control gates for water, causing the peat to become dry and flammable;
5. Land disputes, which are caused by attempts by local communities to regain their rights to land or land looting activities, which are often characterized by burning.

In fact, the socio-economic and ecological losses arising from forest fires are quite large; even in some cases, it is difficult to measure them in terms of the rupiah value. Ecologically, forest fire incidents threaten Indonesia's unique natural flora and fauna, perhaps even extinction. The loss that must be borne by the Indonesian people due to the forest fires in 1997 was estimated at Rp. 5.96 trillion or about 70.1% of the GDP value of the forestry sector in 1997. Malaysia, which was also affected by forest fires in Indonesia in 1997, suffered a loss of US \$ 300 million in the industrial and tourism sectors, while Singapore suffered a loss of around US \$ 60 million in the tourism sector (UNDP: 1998).

In 2014 and 2015, there was an increase in forest burning in the Riau region. As a result of the forest fire, it has created a large amount of haze, so that Riau was declared a Haze Disaster emergency. The thing that is worrying is that if we look closely, from year to year, the forest fires that occur are actually increasing. For the Riau region, for example, based on the latest NOAA 18 satellite observations, it is known that almost all areas in Riau are experiencing forest and land fires, namely Bengkalis, Siak, Pelalawan, Indragiri Hilir (Inhil), Indragiri Hulu, Rokan Hilir, and Meranti Islands Regencies.

The increase in CO₂ concentration by 30 percent in the last 100 years has resulted in the earth's surface temperature increasing between 0.3 - 0.6 ° C. This increase in temperature causes the ENSO (El-Nino Southern Oscillation) phenomenon in Southeast Asia to occur more frequently and has an impact on increasing the intensity of extreme rainfall events. Global climate change that has caused the prolonged drought in Indonesia is one of the factors triggering land and forest fires. Basically, land and forest fires are not natural disasters because 99% of incidents in Indonesia are caused by human factors, either deliberately or negligently. Land and forest fires in Riau and almost all provinces in Indonesia in 2013 and 2015, whose impact was in the form of haze to Singapore and Malaysia, have made this phenomenon a disaster that needs serious handling. The vast area of land and forest that has been cleared in Indonesia to date is also influenced by the biophysical characteristics of the land. Most of the fires in the last ten years have occurred on peatlands. These lands are naturally non-flammable wetlands, but if the peatlands are dry due to excessive drainage, they are very susceptible to burning. Dry peatlands can also change in character so that they cannot return to their original wetland form, resulting in a higher level of vulnerability to burning. Thus, the aspects of land and climate conditions are important aspects that affect the incidence of land and forest fires (Fachrie: 2020, pp. 104-117).

The incidence of forest and land fires has become an environmental issue in the world, which has had an adverse impact. The impacts of forest and land fires are multidimensional in nature, including social, economic, environmental, and political impacts. An economic study of the impacts of forest and land fires in 1997/1998 by Tacconi (2003) shows that these fires resulted in economic degradation and deforestation of \$ 1.62-2.67 billion, costs from the haze of \$ 674-799 million and valuation of carbon emissions of 2.8 billion dollars. The social impact that is directly felt by the community is healthy, such as asthma, bronchitis, ARI, to death, as well as the impact of job loss (Tacconi: 2003). For the environmental sector, the impact due to land and forest fires is very large, namely damage to land use and haze that can exacerbate existing climate

change. Meanwhile, the political impact that arises from land and forest fires is smog pollution that occurs across countries. There have been many studies and cases that reveal that Indonesia is currently facing major problems related to unsustainable forest management, which results in forest loss or deforestation. This is partly due to poor forest governance that occurs linearly at all levels of government. Moreover, the division of regions into new autonomous regions has made problems at the regional government level even more complex.

Forest fires occur due to human or natural factors or climate change. The biggest causes of forest fires are human actions and negligence. Some say that nearly 90% of forest fires are caused by humans, while 10% are caused by nature. Forest fire prevention efforts are an effort to protect forests so that forest fires with negative impacts do not spread. Forest and land fires have an impact on human life, both positive and negative. However, negative impacts predominate which include: (1) emission of carbon gases into the atmosphere, thereby increasing global warming; (2) loss of habitat for wildlife resulting in an imbalance of the ecosystem; (3) loss of trees which are oxygen-producing and absorbing rainwater resulting in floods, landslides, and drought; (4) loss of industrial raw materials which will affect the economy; (5) reduced forest area which will affect the microclimate (weather tends to be hot); (6) smoke pollution, which interferes with community activities and causes various respiratory diseases; and (7) decreasing the number of tourists. Riau's forest and land fires have caused air quality to deteriorate. The Pekanbaru Health Office noted that the air in Pekanbaru was at the level of 130 Psi (pounds per square inch) or unhealthy because it contains excess particulate matter (PM-10), which is very dangerous for lung health. Even ten districts/cities in West Sumatra Province were also affected by the Riau haze. This caused the Provincial Government to impose a haze emergency alert status until March 31, 2014. It was recorded that three thousand people were infected with acute respiratory infections (ISPA) due to smoke. To mitigate the worse, some mayors/regents!! West Sumatra issued a policy of dismissing school children (SD, TK, and PAUD). BNPB estimates that the economic loss due to forest and land fires that occurred in Riau Province this year will reach IDR 10 trillion, starting from January to March 2014. Considering that the impact is very detrimental both materially and socially, efforts to combat forest and land fires need serious attention from the government (Purnomo et al.: 2019, pp. 486-500; Qodriyatun, 2014).

Even though the government has issued regulations related to land clearing without burning the land and forests, the incidence of forest fires caused by humans still frequently occurs. In July 2013, through satellite imagery monitoring, there were 1,210 hotspots, of which 1,180 hotspots, or 98 percent of them were located in Riau, Sumatra. This incident is likely to continue if law enforcement against the arsonists is still weak; the determination of environmental compensation is often not clear on the basis of calculations and is not supported by calculation documents (JPNN, 2016). The results of research in 2011 showed that the law enforcement efforts by the government, especially regarding land and forest fires, were still very weak. No one has ever been arrested or advised for the arson offense. Papua and Kalimantan, which have the largest area of forest cover, are very vulnerable to burning land to open new plantations. Forest fires due to land clearing that can occur in Papua and Kalimantan are expected to continue as new plantations take place (Fachrie: 2020, pp. 104-117).

DISCUSSION

Actors Involved in the Haze Disaster

In an interview conducted with Syamsul Maarif, Maj. Gen. TNI-AD (Ret.) Prof. Dr., M.Si (Head of BNPB 2008-2015) said:

"The forest fires that are happening right now are deliberately burned."

(Interview, 19 June 2019 at Sentul Bogor)

Forest and land fires in Indonesia have caused haze disasters, harming both physically and psychologically. In 2015, it was estimated to be the worst haze disaster Indonesia has ever experienced. And

there is no need to find out who can be blamed in cases of forest and land fires because the State, the Ministry, and the Governor himself have given permission to burn land for clearing.

Land clearing by burning forests is permitted by the state, which is confirmed by Law Number 32 of 2009, which was signed by President Susilo Bambang Yudhoyono on October 3, 2009, concerning Environmental Protection and Management. Article 69 paragraph (1) letter h states that clearing land by burning is prohibited, but as long as the local community (local community) burns no more than two hectares, firebreaks are made to prevent the fire from spreading. That's why clearing the land is justified and protected by law. It is different if during the land clearing process there is a spate of fire which causes the area of the burning to be more than two hectares, then the perpetrator of burning may be subject to punishment in accordance with Article 108 in the form of imprisonment for at least 3 (three) years and a maximum of 10 (ten) years and a fine. At least Rp. Three billion and a maximum of Rp. 10 billion.

The Ministry of Environment and Forestry, through the Regulation of the State Minister for the Environment Number 10 of 2010, on the mechanism for preventing environmental pollution and/or damage related to fire and/or land, in article 4 paragraph (1) contains "Indigenous peoples who burn land with a maximum land area of 2 (two) hectares per family head for planting local varieties must notify the village head." Although the burning must be notified to the village head and then the village head will notify the agency that carries out government affairs in the field of district/city environmental protection and management (paragraph 2), and it is not allowed to do it when the rainfall is below normal, drought, and climate. Dry (paragraph 3), it is difficult to guarantee that the provisions in paragraphs 2 and 3 are carried out properly because of the difficulty of conducting field supervision. If the law already allows clearing land by burning, the regulations under it are only the details of what is meant in law.

Analysis of Haze Occurring During the Last 2 Years

In 2015, forest and land fires dragged on and had an impact on the environment and the national economy. Forest fires seem to be a routine case that occurs every year at relatively the same time and place.

Table 1. Recapitulation of the Area of Forest Fires in Indonesia

No.	Province	2010	2011	2012	2013	2014	2016
1	Riau	26.000	74.500	1.060.000	1.077.500	6.301.100	2.025.420
2	Jambi	2.500	89.000	11.250	199.100	3.470.605	92.500
3	Sumsel		84.500		484.150	8.504.860	101.570
4	Kalbar			577.400	22.700	3.556.100	900.200
5	Kalteng		22.000	55.150	3.100	4.022.852	655.780

Source: <http://www.sipongi.menlhk.go.id>

From the table above, it can be seen that from 2010 to 2014, the reactivity of forest fires increased, however in 2015, the area of forest fires gradually decreased. The worst recapitulation occurred in South Sumatra, followed by Riau in 2014. That means the government has a lot of domestic work related to forest fires, which must be cleared immediately so that it does not become a continuing problem (Li et al.: 2017, pp. 24733-24742).

Political, Economic, and Cultural Influences in Haze Disaster

The losses due to forest and land fires are very large for human life and for the lives of other living things, either directly or indirectly, among others (Hunawan: 2016):

1. Ecological Impact

Disturbing ecological processes, including natural succession, organic matter production and decomposition processes, nutrient cycle, hydrological cycle, and soil formation. In addition, it disturbs the function of forests as climate regulators and carbon sinks. It can further damage river basins (DAS). Loss of biodiversity and ecosystems. Fires also release large amounts of carbon and greenhouse gas emissions into the atmosphere, which exacerbate climate change.

2. Economic Impact

Loss of forest products (timber and non-timber). The disruption of economic activities from the plantation, transportation, tourism, trade, and so on sectors. Medical expenses for health problems and direct costs to extinguish fires.

3. Health Impact

Minor to acute respiratory distress. Smoke generated from fires contains a number of harmful gases and particles such as sulfur dioxide (SO₂), carbon monoxide (CO), formaldehyde, akrelin, benzene, nitrogen oxides (NO_x), and ozone (O₃).

CONCLUSION

The conclusions that can be formulated from the research focus and related factors/aspects are:

1. The Biggest Factor Triggering the Haze Disaster

Forest and land fires are mostly caused by human behavior, whether intentional or as a result of their negligence. Only a small part is caused by nature (lightning or volcanic lava). Basically, land and forest fires are not natural disasters because 99% of incidents in Indonesia are caused by human factors, either deliberately or negligently. Law enforcement against the perpetrators of the arson is still weak; the determination of environmental compensation is often not clear on the basis of calculations and is not supported by calculation documents

Actors Involved in the Haze Disaster The State, Ministry, and Governor have given permission to burn land for clearing.

- Land clearing by burning forests is allowed by the state, which is confirmed by Law Number 32 the Year 2009, which was signed by President Susilo Bambang Yudhoyono on October 3, 2009.

- Ministry of Environment and Forestry through the State Minister of Environment Regulation Number 10 of 2010, concerning the mechanism for preventing environmental pollution and/or damage related to fire and/or land

2. Analysis of the Haze that Occurred During the Last 2 Years From 2010 to 2014, the recapitulation of the area of forest fires has increased, however in 2015 the area of forest fires has decreased. The National Disaster Management Agency itself released in 2016 information on the number of exposures to land and forest fires in the province, and the worst was Riau.

3. Political, Economic, and Cultural Influences in Haze Disaster

The losses due to forest and land fires are very large for human life and to the lives of other living creatures, both directly and indirectly in the political, economic, and cultural sectors.

The conclusion provides an overview to answer the problems that occur in the real world. From the conclusions, several recommendations can also be given that are directly related to the real conditions in the

field. There are several recommendations given in research regarding the policy of handling haze disaster in the border area between Indonesia and Malaysia, namely:

1. The need to improve the welfare together optimally at the Malaysia-Indonesia border. The government's attention to border areas, especially infrastructure to smooth the flow of the economy, so that the gap between the people living on the border is not too far behind, because, at a certain point, the border area becomes the flow of goods exchange between the two countries.
2. Increasing cooperation between the two countries, Indonesia and Malaysia, in handling problems at the border, as well as handling urgent events that involve the interests of the two countries, namely in the scope, economy, social, culture, environment.'

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Citizen-Journalist Dilemma Between Media Freedom and Professionalism

Dilema ciudadano-periodista entre libertad de medios y profesionalismo

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ABSTRACT

This field study aims to reveal the most important problems that citizen journalism raises in the Algerian environment in terms of practice and the ethical and professional rules attached to it and the corresponding freedom that the medium provides in the networked society and the capacity for effectiveness in creating and producing content and publishing it on the ground. Bringing the truth closer to citizens and adhering to the consecration of electronic democracy and direct freedom of expression.

Keywords: Citizen journalism, networked society, alternative media, professional restrictions, freedom of expression

RESUMEN

Este estudio de campo tiene como objetivo revelar los problemas más importantes que plantea el periodismo ciudadano en el entorno argelino en cuanto a la práctica y las normas éticas y profesionales que se le atribuyen y la correspondiente libertad que el medio proporciona en la sociedad en red y la capacidad de eficacia en la creación y producir contenido y publicarlo sobre el terreno. Acercar la verdad a la ciudadanía y adherir a la consagración de la democracia electrónica y la libertad directa de expresión.

Palabras clave: Periodismo ciudadano, sociedad en red, medios alternativos, restricciones profesionales, libertad de expresión

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INTRODUCTION

The emergence of the network society, with its new compositions, has resulted in economic, cultural, media, social, and political activities related mainly to the information economy. This is defined as the knowledge economy because the competitiveness of its actors depends on their ability to generate and manage electronic information, and the network society is based mainly on the widening scope of free flows of funds, goods, services, and ideas.

This extension has created a culture of "real virtualism," characterized by unrestricted time and space. The network society is based on a flood of diverse flows and is closely linked to freedom's rights (Muller: 2019, pp. 138-139)

In light of the network society, media practice has changed considerably, and traditional media institutions have been changed into virtual electronic media with new practices that have created new actors in media production (House: 2017; Tilak: 2020).

The communication and media sector has benefited from the emergence of the second generation of the Web (Wb2.0), which embodied the features of the network society, characterized by democracy and the ability to provide everyone with the opportunity to participate in its structure and content. The second generation of the Web has established the concept of citizen-journalism, allowing a wide space for expression and electronic vulnerability and impact, allowing the creation of communities and information clusters centered on the nature of the information communicated within it, or on the type of support used in the transmission of this information or other information materials (Wall: 2015, pp. 797-813; Aboub: 2015).

This kind of journalism, in our interpretation of its simple concept, provides possibilities for each individual to be a reporter through the news, pictures, and recordings that he collects using modern technology. In other words, this is a collective, collaborative citizenship exercise of inclusive media work (Harcup: 2016, pp. 680-696).

Citizen-journalism has raised some problems in media practice and the dimensions and concepts related to it. Media outreach has become based on the exchange of roles between editor and recipient. The recipient has become an editor, and the editor has become a recipient. The recipient, who was a consumer and who was vulnerable to the media product, has turned into an editor and a witness, even more so when he exercises the function of transferring, deleting, and providing details and pictures of the electronically published news (Wall: 2015, pp. 797-813; Holt et al.: 2019, pp. 860-869).

With the emergence of citizen-journalism, media work has become a collaborative work, and its individual work character has been diminished. It has also become associated with the triplicity of experience, error, and self-training, which has led to our no longer talking about learning and professional training in journalism or media (Wall: 2015, pp. 797-813)

The applications of social-networking technology have enhanced the practice of citizen-journalism practice which has made us start to talk about private blogs. These applications were an area for citizen-journalism par excellence. The citizen-journalist is not only dealing with the media as a final outlet and a fixed truth but also treating it as a special context for formulating truth, which has brought about a decisive shift in reducing the distance between news and reality.

At the 12th World Editors Forum, held in Seoul, in South Korea, Gilmore stated that citizen-journalism was better and more advanced journalism than its traditional counterpart as it provided an opportunity for the public who had got tired of listening to lectures to participate instead of remaining silent and receiving information unilaterally. Citizen-journalism has emerged due to the traditional media widening the gap between the citizen and the government on the one hand and between the citizen and the media institutions on the other hand. In this way, the participation of citizens in political and social life had been reduced, and their sense of citizenship had been weakened. Thus, this new type of journalism came to reflect the philosophy of free information and freedom of expression, which characterize social networks (Muller: 2019, pp. 138-139; Carlsson & Pöyhkäri: 2017).

The blogger who practices citizen-journalism in Algeria lives according to the philosophy of this electronic reality and its new practices in an Algerian environment with special data that has transformed him from being a passive citizen living in a reality that did not reflect his hopes and ambitions to an actor who participates actively within blogs declaring the end of the news industry's monopoly.

The social manifestations of blogging are seen in the form of a clash between the Internet and its outcomes: for example, between blogs on the one hand and traditional media on the other hand. The journalists themselves are aware that the new type of media is bringing about a kind of revolution in media traditions which have lost the legitimacy of having a monopoly on information as everyone today can overcome the obstacles of writing and publishing and can control well the process of freely and easily sending and receiving information (Badji & Takeddine: 2020, pp. 160-170).

Blogging has become, in the collective unconscious, a means for leaving behind a type of journalism characterized by its passive performance. Through blogs, especially the blogs of associative journalists, we can experience an editorial orientation that expresses publicly or non-publicly these journalists' negative view of traditional journalism and its news-industry monopoly.

This new environment of the Algerian citizen-journalist leads us to raise the following question:

How does an Algerian blogger practice blogging as a citizen-journalist?

Under this main question fall several sub-questions, as follows:

1. To what extent is the Algerian citizen-journalist interested in news writing styles?
2. Does the Algerian citizen-journalist use his real name in blogs to reflect his awareness of the need to confirm the sources of his news?
3. To what extent does the Algerian citizen-journalist comply with the standards of media responsibility and the ethics of the profession?
4. How does an Algerian blogger see before practicing blogging?

LITERATURE REVIEW

• **The concept of citizen-journalism**

During the 1990s, the phrase "citizen-journalism" expressed the interest of the press in the citizens' concerns; consequently, the media space was opened to citizens to discuss their problems in public. Perhaps the most prominent examples of such experiences in the last century were the articles of Paul Melamine at the American news agency and the opinion polls carried out by the American magazine *The Register* in 1993, which published its results in the form of serial articles under the title "The Voice of the People." Thus citizen-journalism was a journalistic practice within the media institutions that were aiming to create a dialogue with the citizens because they believe in freedom of opinion and expression and their role in protecting and preserving these values.

The concept today is no longer of the same dimensions or indications: the technological revolution has resulted in the concept shifting from the authority of the media institution to the authority of the citizen. The concept of citizen-journalism has evolved into "participatory journalism," "open media," "democratic media," "alternative media," "civil journalism," "public journalism," and "community journalism," reflecting a new form of media practice that no longer represents the media institution, but instead represents citizens and citizens' authority in making and publishing news.

According to Shane Bruman, citizen-journalism is an activity in which citizens play a vital role in the process of collecting, editing, and analyzing the news. This participation is carried out with accurate, reliable, and independent information that responds to the requirements of democracy (Ritonga & Syahputra: 2019, pp. 79-90).

The concept of citizen-journalism is based on going beyond the transfer of events and problems to citizens' participation in media coverage of political and social life as active actors in transmitting, discussing, and analyzing events, rather than as mere recipients of facts and messages conveyed to them by the media (Wall: 2015, pp. 797-813).

In this respect, the two researchers, Shane Bruman, published a preamble on the website "We the Media," in which they stated: "We are at the beginning of the golden age of journalism, journalism that we have never experienced before, and many futurists have predicted that the return to press production will be carried out by the citizens by the year 2021" (Cam et al.: 2019, pp. 1-7).

Thus, citizen-journalism is a concept that has been conceived and formed in a context where a passive recipient turns into a lecturer outside the platform – effectively, in the hall – to send and make what he casts in the press field. In this way, he verifies, corrects, and discusses and may become, in this sense, an eyewitness to each event in every location. Through the growth of citizen-journalism and the emergence of a media dimension in its output, especially as related to blogs, we can say that every citizen is necessarily a promising journalist who controls the time of events and their impact. No news agencies can have journalists stationed in every street. The appearance of the citizen-journalist has become a clear phenomenon that cannot be disregarded (Wall: 2015, pp. 797-813).

- **Network Community:**

This is a concept used for modern societies that believe in the role of information and in sharing its production and then integrating it into the production process. Thus its role is not restricted to the use of the information. However, recent indicators confirm that the mere consumption of information through the tools of modern technology is sufficient to reorganize society in the form of a network and to integrate a relatively large segment of the population into the global community so that they thereby come to know new lifestyles. The network is essentially a network of active actors' actions, which are not joined together by any organization and which lack management and control. This network community is made up of a group of actors linked to each other. Each group is called a knot, and this link is made by numerous and interrelated connectors with communication secured by technological tools.

The concept of a network community, based on the free flow and the freedom of information, is governed and oriented by two central poles: the network pole and the active self-pole. The term "network society" does not refer to the network itself but to multiple networks that control the sources of power, wealth, information, and digital technology (House: 2017; Tilak: 2020).

The network is the new social structure of the information age, the age of the network community composed of production, power, and experimentation networks. The networks play their roles in building a virtual culture within the framework of globalized flows, thus surpassing the concepts of time and space.

Hence, we can more tightly define the network community as "a social form of communication that expresses itself through a flow of messages across time and space. Networks address information flows through channels that connect the links; the nature of the network is identified by the program that defines its objectives, rules, work, and interests. These values and interests are determined by the social actors who programmed the network and those who later joined it (Castells: 2007, pp. 20-29).

Understanding the network community makes it easier for us to understand interactions and to understand the philosophy of internet applications which are based on the same philosophy. We speak of the free-flow variable, which is one of the main drivers of the interaction policy within a networked society" (Lowe et al.: 2018; Kali et al.: 2019).

METHODOLOGY

In this study, we have selected the descriptive approach, which helps us to describe what reality is, to interpret and analyze it, and to derive outcomes from it. It also identifies the conditions and uncovers the relationships and elements that constitute any problem, in addition to identifying the prevailing practices and describing the general characteristics and the social and individual ones. It helps in describing behavior patterns and in recognizing the trends and beliefs of individuals and groups and their way of growth and development. Within this approach, we adopted the following tools:

Data-collection tools:

We used the form as a basic tool for collecting study data, which included five main axes related to:

1. The demographic data.
2. The Algerian citizen-journalist patterns of using blogs.
3. The extent of the Algerian citizen-journalist commitment to the standards of journalistic writing.
4. Using the author's real identity in blogs as a citizen-journalist.
5. Publishing media-responsibility standards for the Algerian citizen-journalist.

Study Community:

The study community is related to the Algerian bloggers active in the management of their media blogs. This is a large group that is difficult to limit, so we have chosen purposive sampling.

Purposive Sample:

The sample was chosen purposely where there is no room for coincidence. The process was performed according to the intentional controlled method by searching through several electronic means for the sample members representing the research community. After contacting them, we sent them an electronic questionnaire form and managed to get 85 individual replies.

RESULTS

As for the study tables, only the most important ones were selected, i.e., those which possess contents that can answer the study's questions.

Table (1). Age group

Age group	Frequency	Percentage
Younger than 20	0	%0
Between 20 and 30	27	%31.77
Between 30 and 40	46	%54.11
Between 40 and 50	11	%12.94
Older than 50	1	%1.18
Total	85	%100

Table (1) shows that the younger groups are the most active in the field of blogging. The group aged 30-40 has the most extensive presence (54.11%), followed by the 20-30 age group with 31.11%. This confirms that the internet, with its applications, is mostly used by young people, and therefore the 20-40 age group is most interested in working in this type of media through covering and transferring news periodically and regularly. This group has the psychological and scientific characteristics, as well as the required technical skills, that enable it to seek truth in the hope of change. A study conducted by the researcher, Noha Abdelmoti,

has confirmed that a large percentage of young people are interested in citizen-journalism and that they follow it up constantly. The percentage of young people who practice citizen-journalism has always been 75.5%, which confirms that this media model is no longer a recreational means but rather a well-integrated part of the media process. Social media has been ranked first in respondents' preferences regarding citizen-journalism sites with 71.3%.

Table (2). The educational level of bloggers practicing citizen-journalism in Algeria

Educational Level	Frequency	Percentage
Secondary	4	%4.10
University	63	%74.12
Postgraduate	18	%21.18
Total	85	%100

Table 2 shows that most bloggers (74.12%) are university graduates, whereas 21.18% are postgraduates and only 4.70% of holders of secondary certificates. These results show that the most educated people are the most interested in practicing citizen-journalism, and this is to be expected because e-blogging and citizen-journalism have found a new dimension of editorial thinking within the institution of the media.

The individuals' awareness of the importance of democracy and the importance of reflecting reality freely, combined with the lack of technology experienced in traditional media, has made them resort to benefiting from the network-based society built on the freedom of information flow. Algerian bloggers use citizen-journalism consciously and thoughtfully within a new media industry, parallel to the traditional one, to protect the values of citizenship, the freedom of speech that cannot be achieved without democracy, and the belief that democracy has no substance without the free media press (Ritonga & Syahputra: 2019, pp. 79-90; Chung et al.: 2018; pp. 1694-1712).

If the amateur press aims at fulfilling a wish for citizen-journalism, this wish, as expressed in a statement by one of this study's respondents, is that it "fulfills a duty, the strength of citizen journalism lies in the correlation between the media dimension and the practice of democracy away from the biased traditional media" (Noor: 2017, pp. 55-76; Lowe et al.: 2018).

Table (3). Patterns of blogging practice considered as citizen-journalism

Terms	Regularly		Irregularly		Total	
	Frequency	%	Frequency	%	Frequency	%
Yes	44	%72.13	13	%54.17	57	%67.06
No	17	%27.87	11	%45.8	28	%32.94
Total	85	%100	24	%100	85	%100

Table (3) shows the correlation between the variable of regularity in media practice as a citizen-journalist and those considering blogging as journalism, having patterns and forms through which it presents news.

The majority of those who practice blogging regularly (72.13%) consider that citizen-journalism runs in parallel with the traditional press, but with better features, while 27.8% say that they do not see it as journalism although they have regular blogging behavior. Naturally, these percentages indicate the nature and the type of blogs managed by the sample.

These are the media blogs that are interested in public affairs, in particular, the difficult situation that Algeria is experiencing in all sectors. Most of what is presented in these blogs usually covers forthcoming events and life courses, so they see that blogging greatly resembles journalism. Although the lack of

systematic blogging does not necessarily mean abandoning the blog completely, the daily commitments and responsibilities of the bloggers must be taken into consideration.

The nature of the profession plays a significant role in the widespread belief about whether or not to consider blogging as journalism.

Table (4). Bloggers' knowledge of media practice

Educational Level	Frequency	Percentage
Yes	46	%54
No	39	45.88
Total	85	100

Table 4 shows the extent of Algerian citizen-journalists' knowledge of media practice regarding writing techniques etc. A total of 54.12% are familiar with these techniques, which proves that the majority of the sample is aware of the writing techniques and the journalistic genres through which news is presented. But those who are not familiar with media-practice methods (45.88%) represent a significant proportion that should be taken into consideration. However, we found that blogs that present news, comments, and different coverage of facts and events have forcefully imposed themselves on the media environment (Ritonga & Syahputra: 2019, pp. 79-90).

This content is also simple and fast in terms of covering events. Along with the technical simplicity of the blog itself, these attributes have helped blog content to spread quickly worldwide.

Table (5). The extent to which the Algerian citizen-journalist is informed of press laws and regulations

Educational Level	Frequency	Percentage
Yes	47	%55.29
No	38	%44.7
Total	85	%100

Table (5) shows that 55.29% of the sample members had access to press codes of honor and press laws, although they question the existence of the citizen-journalism laws, charters, and ethics that concern press work as a whole. They are aware only of general concepts and do not possess deep knowledge of specific laws or charters.

This problem has been raised strongly in most of the studies and literature were written on citizen-journalism, and it is one of the areas that are being discussed regarding the regulation and organization of the publication process in citizen-journalism, either concerning the source and validity of the news or to the means of its transfer from other sources. Thouraya Snoussi has addressed two main ideas, the first of which is summed up as: "The press rules and ethics lived a state of embarrassment in light of the emergence of new media model 'citizen journalism'" (Roberts: 2019, pp. 1-10; Noor: 2017, pp. 55-76; Atton: 2009, pp. 265-278).

The rules were formed on a specific intellectual and professional horizon dealing with the press as a profession subject to prior scientific training or acquisition of its rules through affiliation to a media institution in which these skills are refined, enabling journalists to gain the necessary experience through practice. Thus, the editorial line commits journalists to the principles of the code of ethics, albeit in varying degrees (Allan & Thorsen: 2009; Chung et al.: 2018, pp. 1694-1712).

The second idea is that citizen-journalism has penetrated the boundaries of this specific professional horizon, as we are talking about a new type of journalist who is free from all these formative and professional commitments. Therefore, talking about ethics with citizen-journalism seems to be a form of absurdity because the freedom aspect makes it escape any attempt to control, classify, define and deal with it within the framework of these specificities and characteristics (Snoussi Thuraya: 2018, pp. 2-5). These peculiarities and

features are essentially connected and institutionalized in the system of a network community based on freedom of information and freedom of flow (Roberts: 2019, pp. 1-10; Muller: 2019, pp. 138-139).

Table (6). Type of identity used to disseminate the contents of citizen-journalism

Educational Level	Frequency	Percentage
Yes	46	%54.12
No	39	%45.88
Total	85	%100

Table (6) shows that the majority of the sample members (80%) reveal their real identities while writing their blogs, while only 20% use pseudonyms.

Showing their real identities plays a key role in enhancing credibility regarding the blog's personality, as well as the content published by the citizen-journalist, to increase the audience's trust because the use of real names makes the citizen-journalist responsible for the news that he disseminates and gives the impression of transparency, clarity, and commitment in presenting such news. Moreover, media reality obliges us today to inquire about the identity of the journalist, as everyone is now able to give their opinions through social media and to start disseminating news without even having a degree in media studies. Some researchers believe that citizens, or so-called citizen-journalists, have more of an influence on the public than does the traditional media, and this explains some economic institutions and parties were resorting to bloggers to solve their crises in the virtual world.

Table (7). Sources of information and news that the Algerian citizen-journalist publishes on his blog

Sources adopted by the blogger	Frequency	Percentage
Traditional media	2	%2.35
Blogs of others	8	%9.41
Websites	24	%28.24
Seen or photographed events	51	%60
Total	85	%100

The data recorded in Table 7 shows that citizen-journalists' first source of news and information is the events that they see and photograph by themselves (60%), followed by websites (28.24%) and other blogs (9.41%). The last source of news for citizen-journalists is traditional media (2.35%).

These data confirm that the citizen-journalist considers what he experiences and what he directly observes as the truth that must be conveyed to the public and as the fact quality that allows him to transfer realities better than the traditional journalist does (according to the sample members' views). Being on the ground to cover what the citizen-journalist sees as being suitable has guaranteed the participatory aspect of citizen-journalism and rendered the citizen an active actor: he chooses what to disseminate, expresses his opinion unconditionally, and thus the citizen turns into the information producer.

DISCUSSION

The roles have changed, and the citizen-journalist no longer depends on traditional media as a source of news and information other than in a very restricted manner, confirmed by the 2.35% recorded in this study.

Citizen-journalism draws the strength of its presence from the idea that it “touches the hearts of people directly, expresses their concerns in their words and speaks for them, and has entered the world of collective unconsciousness, which renders it different from the amateur press that aims to achieve its owner’s desire to appear or to be famous and prevail. Citizen-journalism has adopted the idea of collective intelligence, which means the collective refinement of the information to be published jointly in the network and references” (Badji & Takeddine: 2020, pp. 160-170).

Table (8). The extent of the Algerian citizen journalist’s commitment to the ethics of publishing

Terms		Poor	Acceptable	Good	Very Good	Excellent	Total
Commitment to individuals’ right to privacy and not to have their freedom violated	Frequency	0	5	15	16	49	85
	%						%100
Commitment not to publish legally prohibited materials or documents prohibited under a court order	Frequency	0	0	1	29	65	85
	%						%100
Commitment not to disseminate anything that may incite sedition or destabilize society	Frequency	0	8	12	41	44	85
	%						%100
Commitment not to manipulate digital images and to publish them as they appear in their sources	Frequency	3	12	22	30	28	85
	%						%100
Commitment to individual property rights when it comes to images, news, and videos	Frequency	7	18	17	30	13	85
	%						%100
Declaration of any image modifications	Frequency	0	37	20	18	10	85
	%						%100
Reliance on reliable sources	Frequency	0	4	8	21	52	85
	%						%100
The commitment of not to call into question the religious, social, or ethical values of society.	Frequency	0	0	6	36	38	85
	%						%100

Table (8) shows the Algerian citizen journalist's commitment not to publish material or documents prohibited by law or by court order. This commitment is accepted by most citizen-journalists; we recorded 65 good recurrences. The commitment to this indicator reflects their respect for their profession's prohibitions, although some expressed their lack of knowledge of the laws and regulations governing the work of journalists. This brings our attention to the existence of controlled censorship because most of the sample members do not want to make mistakes that entail legal proceedings. The second highest frequency recorded is for the use of reliable sources, which makes us...

Table (9). Target groups of Algerian citizen-journalists

Target groups	Frequency	Percentage
Friends and acquaintances	0	%0
The ideal blogger	0	0%
My entire region	4	%7.71
Officials and decision-makers	10	%11.76
General public	71	%83.53
Total	85	%100

According to this table, the Algerian citizen-journalist directs his content mostly at the general public (83.53%). The remaining target groups include officials and decision-makers with 11.76% and "my entire region" with 7.71%.

These results show that the Algerian citizen-journalist aims to reach large segments of the public to make the information available to all as soon as it is available. The conditions experienced by members of the community are common and shared by all and what is published are generally the problems of everyday life for the Algerian individual. Therefore, everyone has the right to information (according to the sample members).

Some describe blogging as contributory journalism or as critical mass culture press (Afshana & Din: 2018, pp. 527-545). This is why we notice the mass orientation in the study results. The masses, especially young people in Algeria, are very interested in cyberspace as a source of information because of citizen-journalism comments on events, news, and facts addressed by the traditional media. Blogs are an important means of ascertaining the facts presented by the mainstream media in Algeria (Lih: 2004).

Because it is not subject to the pressures and factors that render traditional media biased and unreliable, citizen-journalism makes use of its unlimited freedom to address sensitive and bold issues and even to face up to those government agencies that sometimes want to hide certain information from people. This has made it an alternative space for communication, with everyone looking forward to owning it.

Table (10). The extent to which the citizen-journalist blog is adopted as a source of information

Terms	Frequency	Percentage
Other blogs	28	%32.94
Traditional media	10	%11.76
Academic Research	3	%3.53
Websites	29	%34.12
Does not adopt my blogs as a source of information	15	%17.65
Total	85	%100

Table (10) shows that websites record the highest percentage (34.12%) in terms of citizen-journalist blogs being used as a source of information, followed by 32.94% for other blogs and 11.76% for traditional media, with 17.65% of the sample members not seeing their blogs adopted as sources of information.

These results show us the level of reliance on information provided by citizen-journalists in Algeria. This reliance is increasing in many channels and various traditional media, albeit at a lower level in Algeria as there are those in the country who consider blogs as an unreliable source of news and information. However, there are major companies and major international media organizations that have given special attention to this new source. We find, for example, the France24 channel adopting electronic content in carrying out its journalistic work (Badji & Takieddine: 2020, pp. 160-170; House: 2017; Tilak: 2020). Citizen-journalism is considered a significant source for providing information, images, and videos, but the channel has created certain mechanisms to deal with such content.

CONCLUSION

The results recorded in this study indicate that citizen-journalism is a new direction that has its specificity, its own scope, and its own space in which it was created. Despite all the problems posed by citizen-journalism, the main advantage that distinguishes it is the freedom to deal with information and the freedom to publish and distribute that information over social networks, making it an evolutionary act against the traditional press. Citizen-journalism is based on interaction and sharing and the emergence of active and innovative users, which have changed media practice and made traditional media institutions interact through multiple ways with this critical development, especially through the use of information produced by the citizen-journalist.

The media has also been strengthened by the role of the distributor who shares his output with the broader public. Many organizations, including media institutions, have stressed the importance of these media platforms created by citizen-journalism and have started to use them for publication and influence because of their great impact on young people. In this respect, an important issue has been raised concerning the use of citizen-journalism for developing a relationship with the public.

Most of the problems that have been raised about citizen-journalism should be discussed in participatory, collaborative, and free thought. Therefore, the specificity of Algerian society drives us to question the extent to which the traditional Algerian media is aware of the appearance of active citizen-journalism and of the general cultural, environmental transformations that are requiring internal organizational transformations. This is because the traditional vertical and non-interactive model on which traditional media is now based is closed, incapable of opening up to the culture of participation promoted by citizen-journalism. It also constitutes an obstacle to the creation of media capable of interacting with the new contexts that distinguish Algerian society.

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Greeting Words Among Speakers of Makassar Ethnic Group in Indonesia

Palabras de saludo entre hablantes del grupo étnico macasar en Indonesia

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ABSTRACT

The level of education has an effect on the use of greeting words in communication. This paper aims to describe the greeting words used by the Makassar ethnic community based on their level of education and outlines the factors that influence the use of the greeting words in society. The writers used a grounded research method with a qualitative approach in descriptive type and phenomenological strategy. The results showed that the educated people used formal and polite greeting words. Meanwhile, the less educated people used a variety of informal greeting words based on their social status.

Keywords: Greetings, social interaction, educated people, less educated people.

RESUMEN

El nivel de educación influye en el uso de palabras de saludo en la comunicación. Este artículo tiene como objetivo describir las palabras de saludo utilizadas por la comunidad étnica Makassar según su nivel de educación y describe los factores que influyen en el uso de las palabras de saludo en la sociedad. Los escritores utilizaron un método de investigación fundamentado con enfoque cualitativo en tipo descriptivo y estrategia fenomenológica. Los resultados mostraron que las personas educadas usaban palabras de saludo formales y amables. Mientras tanto, las personas menos educadas usaban una variedad de palabras de saludo informales basadas en su estatus social.

Palabras clave: Saludos, interacción social, gente educada, gente menos educada

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INTRODUCTION

In establishing social interactions, humans mainly use languages. A language is used to communicate messages among people because it consists of forms and functions (Kaharuddin & Latif 2017, pp. 35-47; Hasyim & Kuswarini: 2020, pp.381-391). Forms of a language refer to basic components that shape a language physically, such as vocabulary, pronunciation, grammar, and meaning (Bahar: 2013, pp. 64-79; Kaharuddin: 2018, pp. 232-254). On the other hand, functions refer to purposes or objectives that exist behind the physical forms of a language, such as complaints, threatens, compliments, apologies, greetings, and so on. In linguistics, functions of language may be recognized as speech acts (Bahar: 2014, pp. 12-31; Andi & Arafah: 2017, pp. 419-436). Many recent studies have been conducted on examining language functions by using speech acts perspective, among other things; complaints (Kurtyka: 2019, pp. 34-45; Arafah & Kaharuddin: 2019, pp. 501-517; Hasyim & Kuswarini: 2020, pp.381-391), compliments (Danziger: 2018, pp. 73-87), apology (Chang & Ren: 2020, pp. 27-39). All the studies reveal that speech acts are conveyed through language expressions and categorized in terms of functions, and finally recognized as rules for social interactions in a particular speech community (Bahar & Latif: 2019, pp. 255-265; Arafah: 2019, pp. 344-387). Therefore, the language functions and their rules are strongly believed to have cultural aspects that are very useful to be learned by non-native speakers of a certain language. However, the focus of this study is to examine language expressions spoken by the people of the Makassar ethnic group. Their expressions are investigated by using the features of greetings as one language function in social interactions (Lusiana: 2004, pp. 90-123). Makassar city is demographically classified as a multi-ethnic or multicultural city. Various ethnic groups settled in this city, and most of them are Makassarese, Bugis, Toraja, Mandar, Bima, Buton, Javanese, Chinese. The administrative areas identified as a Makassar ethnic community are Pangkep Regency (northern boundary area with the Bugis tribe), Maros Regency, Makassar City, Gowa Regency, Takalar Regency, Jeneponto Regency, Bantaeng Regency, and Bulukumba Regency (southern border region with the Bugis tribe). These regions have a diverse culture. Each of these communities must also have diverse activities, such as people living near the coast as fishermen, urban communities as employees, mountain communities as farmers, and so on. In carrying out their activities, the community must communicate through language to support their interactions.

The greeting words are used to have a talk with other people. The system of using greetings in one language with another language is certainly different (Hasyim: 2019(a), pp. 65-90). Therefore, the use of greetings in a language reflects the social interaction system of the speaker community. This can happen due to each culture has different language rules and values. The difference has consequences for the people who want to learn and use the language in interaction.

There are three phases in the process of building intercultural relationships, namely the initial attraction phase, the exploration phase, and the stabilization phase (Kaharuddin: 2020, pp. 98-123). The three phases can be a greeting pattern system in social interaction in society. People who are in the condition of the first phase or initial recognition, of course, will use greeting words in order to identify an individual so that the greeting forms they use will be different if they are in the second phase, namely continued exploration. Similarly, those who are in the third phase, namely the phase of stabilizing relationships, will use a different greeting pattern from those who have just met, already acquainted, and already chummy. An example can be described as the conversation below: Speech act: setting in the restaurant, participants of two adult men given the initials A and B and two teenage girls are given the initials C and D.

A: "Permissi Pak, boleh saya tahu menu makanan pesanan Bapak?"

"Excuse me, sir, may I know the food menu you order, sir?"

B: "Oh..iya, ini Pak menu makanan pilihan saya".

"Oh ... yes, this is the food menu I want".

C: " Halo say mau pesan makanan apa hari ini?"

"Hello, what do you want to order today?"

D: " Yang biasa saja ce es, jeruk manis dining dan Ayam goreng lalapan"
" The ordinary one friend, cold sweet orange and fresh fried chicken."

Looking at the speech acts above, it seems that the greeting words used by those who do not know each other and those who already know each other are different. In the speech act between the people who do not know each other, greeting words used are general in nature, such as Pak or Bapak (sir). Meanwhile, those who already know each other and chummy will also use the greeting words they consider to be a form of intimacy, such as the use of abbreviations of the word "Say" from the original word "darling." The word "hallo say" is used to greet people who are already very close and intimate or chummy.

Makassar ethnic community also has several forms of greetings commonly used in social interaction in society. Among the greeting words frequently used is "Daeng." For example, "Adajaki di Rumah daeng?" (Are you at home, daeng?) or "Berapa harga ikanmu ini Daeng?" (How much is your fish, daeng?), or "Daeng tabe ambilkan tasku di atas meja!" (Daeng tabe give me my bag on the table!) Unlike the greeting words used by those who do not know each other, Makassar people tend to use the greeting words such as "Anu", "Baso", or a greeting word in the form of a call "oe anu".

The phenomenon of the use of greeting forms in social interaction in society doesn't seem to have been well patterned according to the context of the language situation suitable with its speech components. The selection and sorting of the right speech codes can prevent society from all problems in social interactions, especially in educated and less educated communities. Wardaugh (1987) stated that language is an arbitrary symbol of sound used for human communication. This definition implies that human language has systems and regularities that can be studied scientifically. Based on the description above, the problems can be formulated in two different research questions. i.e., 1. What are the greeting words used in social interaction by educated and less educated people? 2. What factors cause the use of varied greeting patterns in social interaction among educated and less educated societies? The discussion of this paper is specifically focused on describing the two questions (Ruslan et al.: 2020, pp. 291-297).

LITERATURE REVIEW

The greeting system as a communication pattern arises due to social interaction (Hasyim: 2019(b), pp. 1-13). In Indonesia, the greeting system in social interaction has another name, namely tutur sapa (to greet). The greeting system is a system that links a set of words or expressions used to call the people involved in a language event. In the Big Indonesian Dictionary, the word greeting means an invitation to talk; reprimands, utterances, which in linguistic contexts means words or phrases to refer to each other in different conversations according to the nature of the relationship between the speakers such as, you, mother, father, Brother, and others.

The choice of greeting words in a conversation in a particular culture is influenced by several aspects such as the context that surrounds it, namely who the speaker is, to whom the utterance is delivered, how the setting of place and time when talking, what the topic of the talk is, and so on. This is in line with the hypothesis put forward by Robinson in Wardaugh (1987) that the terms of greeting words are always related to a person's social status, level of intimacy, stratified terms, and social structure of society. The lingual form of greeting words presented in this discussion refers to the opinion of (Braun: 2012, pp. 87-120), which stated that the greeting form consists of three types personal pronoun, verb, and noun. (Braun: 2012, pp. 87-120) further explains that the noun form includes greetings, names, kinship terms, titles based on the social characteristics of a community (Arafah et al.:2020, pp. 1331-1340).

1 The Greeting Words' Concepts

Greeting words are words used to greet people who are spoken to. Writing greeting words begins with the use of capital letters. Dendy Sugono (2003: p. 77) stated that greeting words are words used to reprimand the person being spoken to. Fasold (in Yustanto) defines greeting words as words that someone uses to refer to someone who is being spoken to. Furthermore, Eko (in Rizal, 2009: 8), states that "greeting words are words used to greet or refer to someone who is spoken to." In line with this understanding, greeting word as morpheme, word or phrase which is used to refer to each other in different situations of conversation according to the nature of the relationship between talks ". The conclusion is that the greeting words are morphemes, words, or phrases used to refer to each other in a conversation situation instead of the name of the second or third person.

2 Types of Greeting Words

Greeting words refer to the word or phrase used to refer to and call the people involved in a language event. The people refer to the speaker, the interlocutor, as well as the person being discussed. Greetings in Indonesian are classified in to nine types, namely:

- a. The pronouns such as me, you, and him,
- b. Self-names such as Galih and Ratna,
- c. Kinship terms such as father and mother,
- d. Degrees and ranks such as doctors and teachers,
- e. The form of pe + V (verbal) or the word doer, such as audience and listener,
- f. The form N (nominal) + ku, like kekasihku (my lover) and Tuhanku (my God),
- g. Deixis words such as here and there,
- h. Other nouns such as ladies and gentlemen,
- i. Characteristics of zero, i.e., the existence of a word meaning without being accompanied by the word form.

Syafyahya (in Rizal, 2009: 9) divides the type of greeting words, namely, greetings words for kinship and greetings words of non-kinship:

a. Greetings words of a kinship

Muzamil (in Rizal, 2009: 10) stated that greeting words of kinship are words used to greet people who have kinship relationships. In contrast, Lowie (in Rizal, 2009: 10) explained that kinship is a social relationship between a person and his relatives or family.

Based on the above definition, the greeting word of kinship is a greeting word used to greet family members who have kinship or marriage ties.

b. Greeting words of non-kinship

Sulaiman (in Rizal, 2011:11-13) stated that the greeting words of non-kinship could be divided into four types:

- 1) Greeting words in public
- 2) Greeting words in religion
- 3) Greeting words in position at work
- 4) Greeting words in a culture

Based on the theoretical review above, the researcher seeks to find out the forms and patterns of the use of greeting words among educated and less educated communities to be used as a guide by the society in exchanging greetings according to the social patterns of interaction guided by order of the cultural values of Makassar ethnic community that holds the philosophy "sipakatau firmly" (mutual respect)

METHODOLOGY

1 Research Design

This study used a grounded research method with a qualitative approach in descriptive type and phenomenological strategy. The data in this study were taken from the natural situation of ethnic Makassar community from three regions: Makassar City, Gowa Regency, and Takalar Regency, whose society is socially educated and not educated. The data were obtained by using direct observation techniques in the field through the method of listening, namely directly listening to the use of language. In addition to observation techniques, interview technique is also used. The questions are raised spontaneously and develop along with findings obtained in the field. The purpose of this interview is to clarify or confirm things about the data that are considered unclear to the researcher (Sunubi, A. H., Halidin, A., & Amzah., Nanning., Kaharuddin: 2020, pp. 76-84).

2 Data collection Instruments

The data were collected by observation, interview, and note-taking techniques. The first was observing the situation and condition of the environment. The next was conducting interviews with educated community members (at the office, school, hospital, restaurant, mall, in the household environment). For the less educated community, the interview was conducted in markets, food stalls, terminals, fish auctions, ports, etc.). It was intended to get relevant information. The last was the note-taking technique by recording all information obtained from the results of the interview.

3 Data Analysis Technique

The data were analyzed by interactive model. It means that as a qualitative researcher, the analysis has actually been carried out since the research theme was originally issued, designed, searched for data in the field, and after all data collected. Thus, the output of this research is to identify, classify and determine the system of greeting patterns used in the variety by Makassar ethnic community, which in the end can be used as a reference by society on the greeting patterns in social interaction.

RESEARCH RESULTS AND DISCUSSION

To reveal clearly the form of the use of greeting words in social interactions of the Makassar ethnic community, the research results are described below.

1 Research Results

The research results indicated the use of greeting words is a form of speech that emphasizing closeness, intimacy, and appreciation between the greeter and greetee. The people of the Makassar ethnic community, both educated and less educated people, prefer to use the greeting words as an effort to strengthen the solidarity relationship between them, both in vertical and horizontal relationships. When communicating, the two groups frequently use the greeting form of kinship based on vertical relationships or asymmetric relationships of both, especially to the greetees who have a higher social status. In addition, both of them are also accustomed to using greetings based on horizontal relations, which is based on the intimate relationship of greeter and greetee in each domain in the use of the greeting words. This can be seen in the table below.

Table (1). Form of greeting words and social status

No	Forms of Greeting Words	Social Status based on Education		Notes
		Educated	Less-educated	
1	Vertical kinship relationship	<p>1. Grandfather / Grandmother</p> <p>-Nenek -Kakek -Opa -Oma -Dato</p> <p>2. Mother/father</p> <p>Mother -Mamak -Mama -Amma -Ibu -Bunda -Mami -Umi -Ummi -Mam -Mimi -Mace -Nyokap</p> <p>Father -Bapak -Ayah -Papa -Abih -Abbah -Papi -Pappi -Pipi -Ded -Pace -Nyokap</p> <p>3. Children</p> <p>Daughter -Putri -Gadis -Cantik -Acce -Nama Panggilan</p> <p>Son -Putra -Anak Gagah -Aco</p> <p>4. Grandchild</p> <p>Granddaughter - Acce</p> <p>Grand son</p>	<p>1. Grandfather / Grandmother</p> <p>-Nenek -Kakek -Dato -Towa</p> <p>1. Mother/father</p> <p>Mother -Mamak -Amma -Ibu -Mace -Ummi</p> <p>Father -Bapak -Abbah -Ayah -Pace -Oher</p> <p>2. Children</p> <p>Daughter -Acce -Basse -Nama Panggilan</p> <p>Son -Aco -Baco -Baso</p> <p>4. Grandchild</p> <p>Grand daughter -Acce -Bacce -Basse Grand son -Aco</p>	

		- Aco	-Baso -Baco	
2	Horizontal kinship relationship	Older Brother -Kak -Kace Daeng/Deng + NPDG Adik/Dik/Andi Ipar/Ipara Tante/Tanta Om/Paman Sepupu Sekali -Cikali/Cika Sepupu Dua Kali -Pindu Lago	Older Brother -Kak Daeng/Deng + NPDG Adik/Dik/Andi Ipar/Ipara Tante/Tante Om Sepupu Sekali -Cikali/Cika Sepupu Dua Kali -Pindu -Pinta Lago	
3	Second personal pronoun			
	a. Greeter Free form of personal	Engkau Kau Anda/Katte/Kita Saudara/Katte Kita Kamu/Katte	Engkau Kau Katte/Kita Saudara/Katte Kamu/Katte	
	b. Greeter Clictic form of personal	-Kau (-ko) -Kita (-kik) -Anda (-ta)	Kau (-ko) -Kita (-kik) -Anda (-ta)	
4	Noble status	-Karaeng -Puang -Patta	-Karaeng -Puang -Patta	
5	Religious status	-Pak Haji -Bu Haji -Ustadz -Ustadzah -Pak Kiyai	-Pak Haji -Bu Haji -Ustadz -Ustadzah -Pak Kiyai	
6	Epithet			
	a. Physical	-Round eyes (Bola) -Curly hair (Ci'ci') -Fat (Godek/Battala) -White skin (Kebo/si putih) -Dark skin (sassang, lotong, bolong)	-Round eyes (Bola) -Curly hair (Ci'ci') -Fat (Godek/Battala) -White skin (Kebo/si Putih/buleng) -Dark skin (Sassang, Lotong, Bolong)	
	b. Character	-Grumpy (Kak Ros) -Lazy (Kuttu) -Smart (Macca)	- Grumpy (Kak Ros, H. Muhidding, Tuan Takur) -Lazy (Kuttu/Pak Ogah) -Smart (Macca/Habibi)	
7	Exclamation	-Anu -Oe -We -Hei	-Anu -Oe	
8	Profession	-Pak/ Ibu Prof -Pak/Bu Dokter -Pak Dosen -Ibu Dosen	-Pak/ Ibu Prof -Pak/Bu Dokter -Pak Dosen -Ibu Dosen	

		-Pak Polisi -Bu Polwan -Pak Jaksa -Bu Jaksa -Pak Pengacara -Pak/Bu Guru -Mas bakso -Daeng becak -Mba jamu	-Pak Polisi -Bu Polwan -Pak Jaksa -Bu Jaksa -Pak Pengacara -Pak/Bu Guru -Mas bakso -Daeng becak -Mba jamu	
9	Social interaction			
	1. Market	- Pak, Daeng, Mas, Mba, Bos, Adek, Kakak, Cantik, bu Haji, Pak Haji	-Pak, Daeng, Mas, bu Aji, Pa Aji, Kakak, Cantik, Anu, Oe	
	2. Mall	- Bapak, Ibu, Seus, Ci', Angko, Bos, Adek, Kakak, Mas, Mba, sayang, cantik, ganteng, bunda, om, tante	Bapak, Ibu, Mas, Mba, Kakak, Adik	
	3. School	- Pak Guru, Bu Guru, Pak Kepsek, Bu Kepsek, mis	-Pak Guru, Bu Guru, Pak Kepala, Bu Kepala	
	4. Hospital	-Sus/Suster, Dokter/Dok, mas, mba, Bapak, Ibu,	Suster, Dokter, Manteri	
	5. Store	-Mas, Mba, Adek, kakak, Bos, Bapak/Pak, Ibu/bu, Cewe, Cowo, Bro, om, tante	Daeng, Sambalu, Mas, Mba, Adek, Bapak/Pak, Ibu/bu	
	6. Campus	Prof, Pak/Bu Doktor, Kak/kakak, Dek/adek, Bos, MahaSiswa	Bapak, Ibu, MahaSiswa, Pak Prof, Bu Prof, adek	

The table above presents some form of greeting words used by the Makassar ethnic community. Some of those words are used jointly by educated and less educated people. From the vocabulary aspect, educated Makassar ethnic communities have more varied vocabulary than less educated people. The greeting words used by the educated people are generally Indonesian, while the less educated people also use some greeting words of Makassar.

In addition to the greeting words in the table above, there are also greeting words in the form of tektonim. Tektonim is the use of greeting name referring to the name of the eldest son of a married couple. For example, a married couple is blessed with a child called Amir; then the couple is greeted by the community with the greeting of Bapaknya Amir atau Ibunya Amir (the father or mother of Amir). The names of the couple are only used for a population administration. The indirect greeting is intended to minimize the risk of offending a third person. In addition, for the Makassar ethnic community calling people by name directly is perceived to lowering their social status. In the culture of Makassarese ethnics, both educated and less educated people, naming people directly is considered a pamali (prohibited), rude and impolite.

2 Discussion

The use of greeting words in social interaction in society is based on certain considerations. People can not use the form of greeting words as they wish to due to the impact of the communication, which may result in psychological, ethical, and social discomfort. The use of greeting words in social interaction can be the form of a choice of greeting words based on several variables, namely sequence, age, birth, gender,

relationship closeness, location, profession, religion, trends, social strata in society, and inheritance. Sequentially the variables are described below.

1. The sequence is the dominant undelying the selection of greeting words . The sequence refers to age and birth. The following is the explanation.

Table (2). Greeting words based on age sequence

No	Sequence	Greetings	
		Educated	Less educated
1	Male cousin	Kakak/Kak Fikri, Aan	Daeng Nai
2	Younger Sister	Adek/Dek Rika, Rika	Wati, I Nunung
3	Older Brother	Kakak/Kak Wiwin	Daeng Lewa, Daeng Taba
4	Nephew	Dilla, Daeng Romo	Daeng Situju, I Boko

Examples of the use of greeting words based on age in social interactions among educated people as shown in the table above.

- Panggil kakak Fikri mu makan.
Call your Sister, Fikri, to eat.
- Janganki lupa kak Fikri datang di rumahnya Pak RW sebentar sore.
Don't forget Fikri come to the house of RW in the afternoon.
- Minta ka adek Rika kue ta sepotong nah...
I ask, Rika, cake and a piece of cake ...
- Rika....kapan kamu pulang ke Makassar?
Rika When will you go back to Makassar?
- Adaji Daeng Romo yang kasitau Bapaknya sebentar.
Daeng Romo will tell his father.

Examples of the use of greeting words in social interactions among less educated people as shown in the table above.

- Niaki Daeng Nai sengk riballa ri subangngi
(Ada Daeng Nai mampir di rumah kemarin).
(Daeng Nai stopped by my house yesterday).
- Pergiko di rumahnya I Wati dulu ambil sepeda.
Will you go to I Wati's house to take a bicycle?
- Daeng Lewa...jadi jaki pergi ke Jakarta besok?
Daeng Lewa ... will you go to Jakarta tomorrow?
- Jaiji juku nagappa I Boko ri panggempanga?
(Banyak kah ikan yang diperoleh I Boko di empang kita?)
(Are there many I Boko get in our pond?)

The examples above denoted that the use greeting words among the Makassar ethnic community both educated and less educated people reflect the age sequence of the speakers. The educated people, the use of greeting words based on age, add the words Kakak/Kak or Daeng to become Kakak/kak Fikri and Kakak/Kak Wiwin, or Daeng. It indicates that the greetee is older than the greeter. Therefore, the greeter using the greeting Kakak/Kak or Daeng added before the name of the greetee. The less educated Makassar people use the greeting Daeng/Deng before the greetee's name means that the greeter is younger than the greetee. Calling the name directly must use (i) before the name to become I Rika. It also indicates that the greeter is

older than the greete. So does the use of the greeting words such as Adek/dek to refer to the younger Brother or Sister. The less educated people tend to use the greeting names rather than the real name.

Table (3). Greeting words based on birth sequence

No	Sequence	Greeting words	
		Educated	Less educated
1	Female cousin	Kakak/Kak Dilla, Dilla, Daeng Manisi	Kakak Lili, Daeng Baji
2	Father's younger Sister	Tante Wati, Tante Rannu, Bonda Kanang, Mama Ani, Mama Ngai, Ibu Pati	I Rannu, I Sugi
3	Mother's older Brother	Om Budi, Om Raga, Tetta Tumpu	I Lewa, I Taba, I De'de, Tetta Nyonri
4	Mother's younger Sister	Tante Tini, Mama Rani, Bonda Ugi	I Caya, I Siang, I Tuti

Examples of the use of greeting words based on birth sequence in social interactions among educated people in Makassar as shown in the table above.

- Di manaki beli itu Bonda Kanang sarung Sutra?
Where did you buy Bonda Kanang the Silk sarong?
- Naundangki Mama Ani makan malam di rumahnya sebentar.
Mama Ani invites you to have dinner at her house to night
- Singgahko di rumahnya Om Budi nu kalo pulangko sekolah.
Stop by at Om Budi's house if you go back from school.
- Tetta Tumpu panggilki ke Barombong mandi-mandi hari minggu besok.
Tetta Tumpu calls you to Barombong for a shower tomorrow.

Examples of the use of greetings words based on birth sequence in social interactions among less educated people in Makassar as shown shown in the table above.

- Lili janganko pulang malam-malam kalo keluarko.
Lili Don't go back home late if you go out at night .
- Adaji I Rannu bawakanki jagung sebentar
Will I Rannu bring you corn later
- Na maraiko I De'de kalo nakalko nah...
I De'de will rebuke you if you are naughty
- Na niaki I Caya sinampe mae ri balla
(Tante Caya akan datang ke rumah sebentar)
(Tente Caya will come later)

The examples above indicate that greeting words used by Makassar ethnic community, the both educated and less educated people, reflect the birth sequence of the speakers. The educated people use the greeting words based on birth sequence for women by adding the words Tante (Aunt), Mama (mother), Ibu (mother), or Bonda ((mother)) in front of their real names. The greeting words are used both for the younger Sister or older Sister of father or mother. As for the less educated people, the real name is used by adding the article [i] in front of the name.

For the educated older and younger Brothers of father and mother, the greeting words Om or Tetta are used. As for the less educated, the name Pakdaengang is used by adding the article [i] in front of his name.

2. Based on the closeness relationship between the speakers. Examples of the greeting words are presented in the following table.

Table (4). Greeting words based on closeness relationship

No	Sequence	Greeting words	
		Educated	Less educated
1	Father	Pace, Bos, Father, Papi	Bapak, Pace
2	Mother	Mace, Bos, Mami	Amma, Mace
3	Older/younger Sister	Kace, Sista/Sis	- Daeng
4	Older/younger Brother	Bro, dek	- Andik

The table above indicates that the greeting word Bos is used to greet one's father both for the educated and less educated people. If there is no close relationship between the Ego and his father, for example, Ego does not dare to call his father as Bos. Ego uses Bos due to a financial dependence on his greete, his father and mother. The greetings of Pace and Mace to father and mother for the educated people are used due to a chumminess between the father/mother with Ego. The word Pace is adopted from the English word father and Mace from mather. Likewise with the greetings Bro and Sis/Sista, both are adopted from English Brother and Sister. Ego greets his Brother with the word Bro dues to their chumminess and with his Sisters Ego greets them Sis. Bro and Sis greetings are also used by educated people to friends who are already very familiar. The examples are the following utterances

- a. Janganmi khawatir, adaji bos bayarki ini makanan semua.
Don't worry. Boss will pay the bill
- b. Jangan suka marah-marah Bro, nanti cepatki tua
Don't be angry brother, you'll get older fast
- c. Kasika dulu pinjam uangmu sebentar Sis.
Lend me your money sister

3. Based on location of the speakers, examples of greetings words are presented in the table below.

Table (5). Greeting words based on location

No	Sequence	Greeting words	
		Educated	Less educated
	Father's brothes	Mama Ani Jakarta	Ratang Tammuloe
	Grandmother	Nenek Maros, Nenek Malino	Towa ri Pallangga
	Cousin	Arif Jakarta	Daeng Ngimi Bontoramba
	Friend	Ana Kupang	Tuti Malakaji

To distinguish between one relative and another, differentiator is needed in greeting them. Based on the data in table above, location can also be used to select the greeting form of words. Educated and less educated people mark their relatives by including the name of their residence location. Because Ego has two grandmothers, to distinguish them, Ego uses the area of his grandmother's residence to greet them. Greetings that reflect the location do not all explicitly indicate the location of the speaker as in the data of Nenek Maros (Grandma Maros) or Nenek Malino (Grandma Malino). Likewise for greetings addressed to other relatives such as father's brothers, cousins, and friends. Due to so many people having the same name, using the location after the name is used to mark to person intended.

4. The speakers' profession can be considered to use the appropriate greeting forms. Examples of greeting words are presented in the table below.

Table (6). Greeting words based on profession

No	Sequence	Greeting words	
		Educated	Less educated
	Father's brother	Pak Dosen, Pak Prof, Om Dosen	Taba Supir, Rapi Tukang
	Grandfather	Pak Ustazd, Pak Guru	
	Cousin	Pak Polisi, Rijal Kursi	Mail Ayam, Rudi Elekton
	Friend	Pak Jupen, Bu Dokter	Emba Gabah, Nawir Tenda

Om Dosen, for example, is used by Ego to greet his father's younger brother, because his uncle is a lecturer. Additionally, another form of greeting word used to reflect the profession is Pak. Prof. Despite his status as the younger brother of Ego's father, he still calls his uncle by the greeting of Prof. due to his functional status as a professor who is teaching in several universities. Likewise, the greeting word of Pak. Ustazd is used by Ego to his grandfather. He prefers to say Pak. Ustazd rather than other greeting words, because the surrounding community has also used the word Ustazd to call his grandfather. The less educated people also use the profession to greet someone. The greeting word Emba Supir is used to refer to the profession as a driver.

5. Based on religion, the following greeting words are presented

Table (7). Greeting words based on religion

No	Sequence	Greeting Words	
		Educated	Less educated
	Father	Abi, Abah, Haji	Abah, Haji
	Grandfather	Pak Ustazd, Pak Kiyai, Abbah	Hajji Towa, Hajji, Abbah
	Mother	Ummi, Bunda	Ummi
	Friend	Ikhwan, akhwat	Ustazd, ustazah

The greeting words of Abi, Umi, Bunda, and Abah are used by Ego to greet religious people. Umi and Abah in Indonesia is not only used to greet father and mother, but also to greet grandfather. People in Koran recitation use Ikhwan for male and Akhwat for female to greet one other. For less educated people, the use of Abbah and Ummi refers to father, mother, father's brothers, mother's brothers who have gone to Mecca for Hajj. Grandparents who have gone to Mecca for Hajj are usually greeted by Haji Towa, Hajji (Hajj), or Abbah for grandfather and Ummi for grandmother. Religious friends wearing skullcap for male or long veils for female are greet as Ustazd for male or Ustazah for female.

6. Based on social trend (epithet), the following greeting words are presented

Table (8). Greeting words based on social trend (epithet)

No	Sequence	Greeting words	
		Educated	Less educated
	Father	Pace, Bos, Papi, Pipi	Pace, Bos
	Grandfather/grandmother	Opa/Oma, kakek/nenek	Lato/Dato, nenek
	Mother	Mace, Mami, Mimi	Mace, amma
	Friend	Cuy, Bro, Sis, Ces, We, Cappo, Cika	Bro, Sis, Bola, Ces, Cappo, Donggo, Cika, Pindu, Kallang, Tedong, I Urat,

Greetings words commonly used by educated people are examples Cuy, Cuk, Bro, and Sis. These greeting words are also used to greet relatives. Cuy and Cuk are used to greet male friends. Bro in addition to its using to greet relatives is also used to greet friends as seen in society. In social media, varied greeting words are found such as Sis, Gan, Cin, Say, and so on. The use of trending greetings among friends is very personal. It means that the function of using the trending greetings between one person to another is different. Some use it with peers, close friends, or friends on social media.

It is different from less educated people, besides greeting familiar friends with the greeting words the educated people often use such as Bro, Sis, they prefer to use as the research indicated the trending greeting words with reference to character and physical characteristics such as gondolo (fat), Ci'ci' (curly hair), Kallang (black), Battala (fat), Gumbang (fat), Passukki (spindly), Cappel (chippy), I Bodo (short), or the greeting words that educated people perceive as harsh and dirty words such as Sundala, Kabbulamma, Telaso, anak cilaka, Asu, Kongkong, Tedong, Garingpua, etc.

CONCLUSION

Based on the results of data analysis, it can be concluded that the Makassar ethnic community, both the educated and less educated people, have many variations of greeting words based on kinship, status and social class, age and birth, religious, location, trends and epithet. This research has not fully revealed the greeting behavior among the Makassar ethnic community. Therefore, it is expected another research is expected to explore further the phenomenon of communicating especially related to the use of greeting words among Makassar Ethnic community or other ethnics in South Sulawesi. The result of this study is expected to be a treasure capable to broaden the understanding of researchers and Makassar ethnic community and other ethnic communities about the use of greeting words in everyday life. For researchers who want to make research on the same object, they are expected to expand the subject and area of research to generate various greeting words in Indonesia society.

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Mantendrán una postura crítica hacia su propio trabajo inhabilitándose en los casos en los que se consideren con experiencia o conocimientos insuficientes para proceder, y declinarán toda participación cuando esta pudiese generar conflictos de interés.

Se parte del supuesto de que el/a árbitro es “un par” del arbitrado/a. Eso quiere decir que ambos se desenvuelven en el contexto de una cultura científica que le es familiar, es decir, que se presume que ambos “dominan el tema”, que conocen sus tendencias y contratendencias. Eso es de innegable valor a la hora de que un arbitraje responda de acuerdo a los objetivos en los que se basa: la suficiente neutralidad y el mínimo de subjetividad, como para hacer un juicio a conciencia. De esto dependerá el éxito de esa “misión” que sin lugar a dudas redundará en beneficio de la publicación.

Los especialistas encargados del arbitraje deben tomar con especial consideración, sin que esto menoscabe su libertad para evaluar, los siguientes aspectos que se enuncian, al momento de realizar la lectura, con el fin de lograr la mayor objetividad posible en su dictamen. Se trata pues de confirmar la calidad del artículo científico que está en consideración.

1. El nivel teórico del trabajo

Se considerará el dominio conceptual y argumentativo de la propuesta del trabajo. Especialmente, hacer evidente en el artículo presentado contextos teóricos pertinentes que permitan situar el tema y su problemática. Esto anula el grado de especulación que pueda sufrir el objeto de estudio.

2. El nivel metodológico del trabajo

Se considerará la coherencia metodológica del trabajo entre la problemática propuesta y la estructura lógica de la investigación. Solo un buen soporte metodológico puede determinar si hay suficiente coherencia en torno a las hipótesis, los objetivos y las categorías utilizadas. Esto anula cualquier rasgo de asistematicidad de la investigación.

3. Nivel de interpretación del trabajo

Se considerará el grado interpretativo de la investigación, sobre todo en las de carácter social o humanístico. Esto cancela cualquier discurso o análisis descriptivo en la investigación, y permite poner en evidencia si el trabajo presenta un buen nivel reflexivo y crítico. Además, el trabajo debería generar nuevos postulados, propuestas.



4. El nivel bibliográfico de la investigación

Se considerará el uso adecuado de la bibliografía. Lo que significa que la misma debe ser lo más especializada posible y de actualidad. Las referencias y/o citas deben ajustarse y responder a la estructura argumentativa de la investigación, sin caer en contradicciones o sin sentidos. Este es uno de los niveles de probar la rigurosidad del trabajo. No se debe subestimar la fuente bibliográfica.

5. El nivel de la gramática

Se considerará el adecuado uso del lenguaje y la claridad de expresión, en la medida en que esto está directamente relacionado con el nivel comunicativo que se le debe a la investigación. Imprecisiones sintácticas, retóricas superfluas, errores de puntuación, párrafos engorrosos, entre otros aspectos, son elementos que confunden al lector y puede ser sinónimo de graves faltas en la comunicación escrita.

6. El nivel de las objeciones u observaciones

Se deberá razonar por escrito los argumentos que tiene el árbitro para corregir parcial o totalmente un artículo, a fin de proceder a su publicación. Esto es muy importante pues de lo contrario el autor del artículo no puede llevar a cabo los correctivos solicitados por el árbitro. Sus desacuerdos, si no están dentro de los límites de la investigación, no deben privar sobre la evaluación. Si por alguna razón el árbitro considera que no está en capacidad de lograr su dictamen con imparcialidad y objetividad, debe comunicar su renuncia a fin de proceder a su reemplazo.

7. La pronta respuesta del árbitro

Es conveniente que el árbitro respete y cumpla debidamente, evitando demoras innecesarias, las fechas previstas para el arbitraje. Lo contrario genera serios, y a veces graves, problemas en el cronograma de edición. Si el árbitro no puede cumplir con los lapsos determinados para la evaluación, debe notificarlo enseguida.

8. La presentación formal

Se considerará la presentación formal del trabajo de acuerdo a las Normas de Publicación de la revista que aparecen al final de la misma.



UTOPIA Y PRAXIS LATINOAMERICANA

REVISTA INTERNACIONAL DE FILOSOFÍA Y TEORÍA SOCIAL
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Guidelines for referees

They will carry out the work requested in the time available for such work. Their review will judge originality, scientific input, management of sources, correct use of concepts and theories. They will report unethical practices such as plagiarism, conflicts of interest or multiple publication attempts. They will use a respectful language to communicate their observations and keep all the information worked in complete confidentiality.

They will maintain a critical position towards their own work, disabling themselves in cases in which they are considered to have insufficient experience or knowledge to proceed, and will decline any participation when this could generate conflicts of interest.

It is assumed that the referee is "a pair" of the evaluated. This means that both develop in the context of a scientific culture that is familiar to them, that is to say, both are presumed to "dominate the subject", who know their trends and counter trends. This is of undeniable value when an arbitration responds according to the objectives on which it is based: sufficient neutrality and minimum subjectivity, as to make a conscientious judgment. The success of this "mission" will depend on this, which will undoubtedly benefit the publication.

In order to achieve the greatest possible objectivity in your evaluation, The specialists in charge of the evaluation should take with special consideration the following aspects that are stated (without impairing your freedom to evaluate).

It is about confirming the quality of the paper under consideration.

1. The theoretical level of scientific research

The conceptual and argumentative domain of the scientific research proposal will be considered. Especially, make evident in the paper presented pertinent theoretical contexts that allow locating the issue and its problems. This cancels the degree of speculation that the object of study may suffer.

2. The methodological level of scientific research

The methodological coherence of the work between the proposed problem and the logical structure of the research will be considered. Only a good methodological support can determine if there is sufficient coherence around the hypotheses, the objectives and the categories used. This nullifies any feature of asystematicity of the research.

3. Level of interpretation of scientific research

The interpretive degree of the research will be considered, especially in those of a social or humanistic nature. This cancels any discourse or descriptive analysis in the research and allows to show if the work presents a good reflective and critical level. In addition, scientific research should generate new postulates, proposals.



4. The bibliographic level of scientific research

Appropriate use of the bibliography will be considered. Which means that it must be as specialized as possible and current. References and/or citations must fit and respond to the argumentative structure of the research, without falling into contradictions or without meaning. This is one of the levels to prove the rigor of scientific research. The bibliographic source should not be underestimated.

5. The level of grammar

The appropriate use of language and clarity of expression will be considered, insofar as this is directly related to the communicative level that is due to the research. Syntactic inaccuracies, superfluous rhetoric, punctuation errors, cumbersome paragraphs, among other aspects, are elements that confuse the reader and can be synonymous with serious mistakes in written communication.

6. The level of objections and observations

The arguments that the referee has to partially or totally correct an article must be reasoned in writing, in order to proceed to its publication. This is very important, otherwise the author of the article cannot carry out the corrections requested by the referee. Your disagreements, if they are not within the bounds of scientific research, should not dominate the evaluation. If for any reason the referee considers that he is not in a position to give an impartial and objective opinion, he must communicate his resignation to proceed with his replacement.

7. The prompt response of the referee

It is convenient that the referee respects and duly complies, avoiding unnecessary delays, with the dates set for the evaluation. The opposite creates serious, and sometimes serious, problems in the journal's schedule. If the referee cannot meet the time limits determined for the evaluation, he must notify it immediately.

8. The correct submission of paper

The formality of the work will be considered according to the Publication Rules of the journal that appear at the end of it.



ARTÍCULOS

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