



Distinguished Invited Speakers:

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|---------------------------------|---------------|
| Prof. Dr. Mult. Klaus Vellguth | (German) |
| Prof. Taufik Abdullah | (Indonesia) |
| Prof. Emil Salim | (Indonesia) |
| Paul B. Steffen | (Italy) |
| Prof. Peter Brian Ramsay Carey | (England) |
| Dr. Sikko Visscher | (Netherlands) |
| Dr. Joy Thomas | (India) |
| Dr. Charles Bertille | (Malaysia) |
| Prof. Dr. Armida S. Alisjahbana | (Indonesia) |
| Dr. Ignas Kleden | (Indonesia) |
| Dr. Daniel Dhakidae | (Indonesia) |
| Prof. Mayling Oey-Gardiner | (Indonesia) |

Proceeding

International Conference on Education,
Culture and Humanities (ICECH) 2017

SOCIAL SCIENCE AND HUMANITIES IN THE LIGHT OF THE CHALLENGES OF A GLOBALIZED WORLD

Ruteng, 18-20 November 2017

Editor: Dr. Fransiska Widyawati, M.Hum

**STKIP SANTU PAULUS RUTENG
FLORES NTT**



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WELCOMING SPEECH FROM THE HEAD OF STKIP ST. PAULUS RUTENG

It is a great pleasure and pride that the STKIP St. Paulus Ruteng (Saint Paul College), the Research and Community Service (Lembaga Penelitian and Pengabdian kepada Masyarakat - LPPM) and the Committee of International Conference on Education, Culture and Humanities (ICECH) 2017 publish an International Proceeding of the ICECH 2017. The International Conference on Education, Culture and Humanities (ICECH) was conducted from 18-20 November 2017 at three halls: Missio, Roosmalen XII and Roosmalen XI at the campus of St. Paul College. The topic was "Social Science and Humanities in Light of the Challenges of a Globalized World". There were 36 prominent speakers presenting their papers on the field of education, environmental science, social, culture, language and humanities. They came from six different countries: Indonesia, German, Italy, Malaysia, Netherland, England, and India. Hundreds of audiences attended the conference. The conference was successfully organized.

As the head of the STKIP Santu Paulus, I appreciate the publication of this proceeding. I would like to thank to the Commission of Social Science of the Akademi Ilmu Pengetahuan Indonesia (AIPI) Jakarta, to Indonesia Embassy-New Delhi, attaché of Education and Culture, to the Network Pastoral Asia and Yayasan Ende Flores for the support, and networking that made the conference possible be done smoothly and professionally. I thank to the committee and the editor who had worked very hard to prepare the conference and this publication.

I personally expect that the conference could be a starting point to expand our research and knowledge in the area of education, social, culture and humanities. Enjoy reading and see you all at the next conference.

Dr. Yohanes S. Lon, MA

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CONTRIBUTIONS OF SOCIAL SCIENCES AND HUMANITIES TO THE PROCESS OF GLOBALIZATION

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Abstract

Knowledge, technology, and information have developed rapidly in this era of globalization. On one hand, advancements in technology contribute positively to the lives of human and all beings on earth. However, technologies do not always solve problems – they can create them as well. Worshipping technology and science is dangerous for a holistic human life. Technology must be humanized to have meaning. This meaning is given by the world outside technology. This technological world typically deals with technical matters, such as how an innovation can work mechanically. This is where alternative thinking is required to contribute towards directing technology that is good and dignified. Social sciences, religious and cultural studies, as well as humanities which deal with questions about systems of life from the aspect of humanity are therefore crucial. Through these fields of social sciences, globalization must be humanized to prevent it from falling into a trap that degrades human.

Introduction

Knowledge, technology, and information have developed rapidly in this era of globalization. Technological inventions have transformed traditional life into a system of technology and technocracy. On one hand, advancements in technology contribute positively to the lives of human and all beings on earth. Modern inventions enable us to live with more ease and efficiency (Kling, 1996: 427; Green, 2002: 47). Technological advancements improve our quality of life. Technological innovations in healthcare and environmental fields contribute in prolonging our life and curing diseases that were incurable in the past. With technology, there is an improvement in accessibility and mobility of men. Our wide world has become a global village, as Mc Luhan (1962) said a few decades ago. This world has become more globalized. Chandler and Cortada, 2003: 259). Places have become more connected with each other and at the same time, borders have blurred.

However, on the other hand, technology has boons and banes in our life. Technologies do not always solve problems – they can create them as well (Mathews, 1980: 37). For instant, advancements in technology have enabled the creation of powerful tools and weapons that kill and destroy lives. Information technology is used to spread hatred, strategize terrorism, and propagandize lies and radicalisms. The same technology that serves our human needs has given rise to environmental issues and global warming. Technology has altered human behavior – we become addicted and obsessed with technology. Technology is no longer a means, but an end.

The world that has been marked by the globalization era must be warned of the danger of technology and information. This warning has been given for a long time. When we entrust our lives too much to technological advancements, we are making a covenant with the devil (Dickson, 1979: 15). Worshipping technology and science is dangerous for a holistic human life. As a holistic being, human is not merely a biological body that is mechanical and technical. Human has a soul that determines his behavior, mind, and values. Human has dignity that gives meaning to his existence. Moreover, human is not an individualistic being. He does not live for himself alone or just for his own good. He depends on his community and surroundings. Human is above all a religious, social, cultural, and political being.

These holistic aspects of human are not always present in the inventions of science and technology. Technology must be humanized to have meaning. This meaning is given by the world outside technology. This technological world typically deals with technical matters, such as how an innovation can work mechanically. This meaning comes from another field. This is where alternative thinking is required to contribute towards directing technology that is good and dignified.

These alternative fields are those that focus on the study of meaning and philosophy. These fields question and search for meaning behind human activities. Technological thinking must be given personality and spirit that is non-technical, but substantial and existential. Social sciences, religious and cultural studies, as well as humanities which deal with questions about systems of life from the aspect of humanity are therefore crucial. Through these fields of social sciences, globalization must be humanized to prevent it from falling into a trap

that degrades human. The role of social sciences, education, and cultural studies need to be enhanced – but we should note that they are not the absolute answer. These fields of social sciences need to remain critical.

Contributions of Social Sciences and Humanities to the Process of Globalization

There are four ways in which social sciences, humanities, and cultural studies can establish spirit and meaning to advancements of technology in the globalization era.

The first way is through affirmation and encouragement. Affirmation in this case means to approve and support the development of technological advancements. Affirmation is given to technological advancements in the modern world that support improvement of quality of human life and the environment, and enhance human dignity. The role played by these non-technological fields is attempting to judge the technologies and determine which ones should be encouraged and which ones should be rejected.

In addition, social sciences and humanities can encourage natural sciences and technology to pursue alternative researches and inventions – also known as utopian technology, which is quite separate from conventional technology (Dickson, 1975). Utopian technology is not developed to encourage supremacy or to control for the purpose of obtaining a huge economic profit for certain parties. It is designed to enlighten and to free human from the chain that degrades human dignity. This technology brings human closer to himself and his community. This technology inspires us to value each other, the environment, and all aspects of life.

According to Todd (in Dickson, 1975; p. 101), there are some characteristic criteria of the alternative technology, including embracing and benefitting vulnerable and poor groups, being environmentally-friendly instead of simply economic, being resource-efficient so as to not rob the future generation, and encouraging decentralization of community instead of centralization.

The second way is by resisting and being critical. Advancements offered by globalization may not always be beneficial for humanity. Technology is never value-neutral. It blooms from the ideology of a group of people with a certain

aim in mind. Wilson (1997:16) said that technology is only as good as the thinking and people behind it. Advancement of knowledge is a result of civilization of men, communities, and their surroundings. Therefore, it is likely that there are ideological and political messages behind the invention of a technology.

Social sciences should be critical towards advancements in knowledge and technology. Social sciences should be able to judge which technology bears a political agenda that may segregate certain groups, or which technology is treacherous for our lives. Social sciences should develop a critical method in judging the impacts of technology on people, culture, and life in general. They should be able to develop of knowledge which is able to enlighten the technology that has strayed from the way of truth and devotion to human life.

Social sciences should not hesitate to indict and resist these kinds of technology. Experts should be able to stand up against oppressive technological hegemony. Social sciences should give courage for us to resist research and products of technology that maltreat poor people, damage the environment, and degrade human dignity. They should not be defeated by technology and rational scientific logics. Social sciences, cultural studies, and humanities must be able to compete logically with scientific thinking.

The third way is by offering alternatives. Social sciences do not merely accept or refuse, they must also be present in offering their ideas and alternatives. The fields of social sciences should be able to offer social, cultural, artistic, and religious perspectives which are able to encourage the modern community to improve their quality of life. Social sciences cannot act as a referee or a spectator of advances in science and technology. Social sciences must also compete in gaining the interest of modern people by offering their own meaningful and globally-enticing ideas. For example, religious studies must give rise to religious thinking that is humanistic and global, which also offers freedom for all beings. This field must not act as a mere tool for leaders to exercise their power. Similarly, artistic studies must create art that satisfies the crave of modern community for entertainment and at the same time gives meaning to life as a community. Humanities must result in a new and fresh humanistic thinking which acts as alternatives for exhausted and empty modern community. Likewise, cultural studies must bear alternative cultures that appeal to modern community.

The fourth way is by supporting and empowering grassroots in a concrete way. Communities are the users of technology. They must always be the subjects of technology, not objects. They should be able to be critical towards their own lives; they should not allow power and economic agenda of others dictate their lives. Therefore, social sciences, cultural studies as well as humanities should act as a support for grassroots and aid modern communities so as not to be “defeated” by technology.

In short, social studies and humanities should act as a positive spirit of globalization and advances in technology and information. In fact, these two fields (social and natural sciences) should collaborate in order to promote a humane globalization.

Ideas from ICECH 2017

On 18-20th November 2017, the Research and Community Development Center of Saint Paul College (STKIP Santu Paulus) at Ruteng Flores held an International Conference of Education, Culture and Humanities (ICECH). The rapid development of the world and the process of globalization have demanded everybody to rethink to what direction the social sciences, education, and cultures are driven to serve justice and humanities for all. The conference that attended by numerous experts, academicians and practitioners from six countries had become very fruitful meeting to share knowledge on the issues. This book is to publish all the papers presenting in the conference. The topics were in the area social science, education, culture and humanity. The key ideas are bellow.

One of the keynote speakers was **Professor Dr. multh Klaus Vellguth** from Missio Germany. He raised the issue on the challenges the people of Asia face in the age of migration and globalization. According to him, Asian culture with its pronounced spiritual longing and pursuit of harmony is also of crucial significance for the development of strategies enabling the human family to survive in the age of globalisation. He proposed triple dialogue as an opportunity in the age of migration, namely: dialogue with the poor, dialogue with the culture and dialogue with various religious traditions.

The article of **Professor Taufik Abdullah**, the Chief of Social Science Commission of Indonesia Academy of Sciences (KIS-AIPI) Jakarta explored

on *the Past Experiences and Future Challenges of the Social Sciences in Indonesia*. He underlined that Indonesia has become the state that offer itself as a super rich laboratory for social science research. This has been a great challenge for academicians. The advancement of social science and the possibility of its contribution to both the world of learning and social development are very much dependent on the creative rapport among its three dimensions- social sciences as a critical discourse, an academic system of knowledge, and an applied science. The advancement of science can never be dependent only on a creative genius. It needs a healthy academic environment in which the practitioners and custodians of social science would have the absolute need of learning from each other.

Professor Dr. Emil Salim, an expert of environmental science, was one of the keynote speakers of the conference. He warned us about three main global challenges: the forth industrial revolution (economic), poverty and inequality (social) and overshoot ecological ceiling (environment). All of them challenged of sustainable development. To face the global problems there was a need on changing the development paradigm. The challenges required a shift from conventional towards sustainable development embracing triple balance of economic, social and ecological paradigms moving within the constraint of social foundation and ecological ceilings to reach for humanly social cultures creature in a civilized global world. According to him, its implementation required the inter-action of social sciences with hard sciences and technological through equal balancing the right and left brain of human as God's creature. He underlined that scientific community must lead the challenge.

Ignas Kleden presented a paper under the title, "*Social Science and Humanities in Indonesia Making Sense of the Experiences with Globalization and Capitalizing on Best Practices*". He posed some related questions: whether or not globalization is subject to social changes; whether globalization is to be seen as a one way process from the Northern hemisphere to Southern countries; and whether human interventions are influential enough in directing the management of the dynamic of globalization process. The paper then gave the answer to those questions based on national and international experiences with globalization.

Prof. Dr. Armida S. Alisjahbana elaborated on how Sustainable Development challenges to Social Science. The Sustainable Development

Goals as a universal call to action to end poverty, to protect the planet and to ensure people enjoy prosperity and peace has become an important agenda of the century. According to her, to reach the goal, each country should build appropriate commitments and strategies. However, it has not limited to economic and technology field but multi-disciplinary approach, including social science and humanities.

Prof. Paul Steffen from Pontificia Università Urbaniana in Rome on his article *Ecological Awareness and Eco-Spirituality at the Service of Education, a Theological Contribution to Ecological Education* stated that the rapid destruction of our environment is arguably the greatest challenge facing the earth community today. We, human beings, are doing enormous damage to the atmosphere, the soil, the rivers and the seas of earth as well to plant and animal life. If this reckless exploitation continues, it will result in the destruction of much of what we have to treasure, all of which has taken billions of years to come into existence in the ongoing and inter-dependent process of creation. As spiritual people believing in the God of life, we have a duty and responsibility to act before it is too late.

Through his paper on *Catholic Church and Social Change in Flores, Political Economy of the Dragon Island*, **Daniel Dhakidae** ventured out into a different perspective to look at Flores and its history from the material side of it. The central questions he posed were what changes have been brought about, at what cost; what kind of power was used and abused, what forces came into play, for and against each other, with Catholic Church playing major roles, to bring about changes as the results of it. He argued that in addition to the Catholic Church and the state, the common people of the Catholic Church would be the key and most important power players in the future Flores.

Sikko Visscher from KNAW Netherland offered a presentation on how do we face the societal and political challenges of our time: food security, health care for all, sustainable energy, intolerance and radicalization, global warming and ecological degradation, etc.? In the framework of bilateral scientific cooperation between Indonesia and the Netherlands, he introduced ANGIN, the Anticipation Grants Indonesia – Netherlands that aims to provide seed money for the development of interdisciplinary research cooperation aimed at the Resilient Society agenda. It wants to stimulate stakeholder involvement and implementation orientation.

In the field of education, **Prof. Mayling Oey-Gardiner** presented a paper entitled *Awaiting an Avalanche in Indonesian Higher Education*. She questioned whether and how nations and on down to universities/institutions of higher education adapt to this rapidly changing world. In the search for better teaching practices to reach students, she promoted the application of technology allowing a vast outreach breaking down borders of classroom and campus walls to country borders, known as MOOC for Mass Open Online Courses. The MOOCs have widespread consequences; changing various aspects of academia and university activities on towards management as well; all demanding new approaches in the system and on downward to individual institutions of higher education if they want to survive and even thrive.

Charles Bertille from Fondacio Asia, Malaysia, proposed an education that *"Touching the Soul"*. According to him, in facing the rapid movements of the 21st century, we need to root in social sciences and humanities to help prepare its young for the challenges of a rapaciously globalizing world. With its ecological disasters, mammon of money and throw-away culture, Asia needs to go back to the 'soul of education' and rediscover the wisdom of her peoples embedded in the religious and cultural traditions. He encouraged an education to fraternal humanism.

Joy Thomas from India stated that the emerging Asian societies are passing today through a crisis of character and identity created by the erosion of values and the decline of the moral standards of the behavior of people in their public as well as private life. This is reflected in corruption in high places, lowering of the tolerance level in society. The creeping cult of violence is manifested in inter-communal and inter-ethnic conflicts, terrorism and harassment of women and the weaker sections of the societies. This distressing phenomenon is to a certain extent due to the failure of our educational system. In order to cope with the problems, he proposed an urgent to fulfill messianic role to train and send out well-educated compassionate young men and women who are properly motivated and inspired by a sense of sound moral and spiritual values, and committed to the establishment of a just, egalitarian, peaceful and ecologically sustainable society.

Peter Brian Ramsay Carey, a fellow emeritus form Trinity College, Oxford and a professor of FIB-UI wrote an article about *“Thoughts on the Cause of the Present Discontents” – Quo Vadis Indonesian Universities?* He explored what it would take to move Indonesia into a position where it would have an effective international profile, in particular for the humanities and social sciences. He proposed a road map of the necessary reforms required to move Indonesia into an internationally competitive position in terms of its tertiary education so it can compete effectively as a world-class power.

In addition to the papers presented by keynote and invited speakers, the conference received many papers on education, social, cultural, language fields presented by lectures from universities in all over Indonesia. On education arena, **Marselus Ruben Payong** examined on *Teacher Preparation in Applying; National Curriculum 2013 in Indonesia*. His research found that the readiness of teachers in applying the national curriculum as one critical problem. He suggested that the continuous professional development program for teachers should be a strategic program to improve teacher competence and readiness in order to implement K-13 effectively. **Minsih** presented an article about the *Leadership in Make-up Quality School in MI Muhammadiyah Bolon Colomadu Karanganyar*. Her research found that the quality of MI Muhammadiyah Bolon, Karanganyar depended much on leadership style in this case the principal’s style. A good principal should played role as a driver in creating a harmonious relationship with the surrounding community. In line with the topic **Yusuf Suryana, Karliah and Ika Fitri Apriani** conducted a study on *Analysis of Primary School Education Department/PGSD Students’ Ability to Design Math Learning for Elementary School Based on Contextual Problems*. They underlined that the PGSD students, who will be teacher in the future, should be able to design a complete and systematic lesson plan. However, the roles of teacher and principles have been not the only factor. The quality of education also depends on the role of parents. **Alberta Parintres Makur** presented a paper on *“The Role of Parents’ Math Self-Efficacy Towards, Children’s Math Achievement*. She investigated how parent’s perspective and self-efficacy about mathematics could help their children to shape their own idea about math and lead them to their own shape of math self-efficacy. She suggested designing an activity to engage parents in the exploration of standard-based mathematics through school-family partnership program.

Yohanes Vianey Sayangan proposed a *Conceptual Models Design of Character Education for Students Used Study of Values with Role Playing Model Approach*. His research was designed to develop the suitable conceptual model for the needs of the character education. **Angela Klaudia Danu** described the urgency of literacy culture for students in a college. She proposed a model of activity could be done by students to improve their literacy awareness. A research done by **Farida Maricar and Arlinah** on *the influence of ethnic and language diversity to the kindergarten education in Ternate Island* found that the categorizing of high language (Indonesia and Ternate Malay) and low language (Ternate) by teachers indirectly marginalized children's local language. It also caused the lack of intergenerational transmission because of the low value of the language.

Fatmawati and Yosefina H. Jem conducted a research on *English-Indonesian Google Translation: The Students' Perspectives and Linguistic Problems*. They found that the students had difficulties to understand the translation due to the technique used in particular in dealing with literal translation, the change of meaning, the form focused translation, and the ignorance of Indonesian sentence pattern. The research suggested recommendation for further research on Indonesian text translation. **Sri Sukasih** studied on the *Flipped Model, Attitudes, and Ability to Speak of Primary School Students in Central Java*. The study aimed to reveal the influence of flipped classroom model on the attitudes and ability to speak primary school students in Semarang Regency. The results showed that students taught by applying flipped classrooms models for speaking ability was significantly improved compared to students using conventional models. Students who had a positive attitude had better speech skills than apathetic students.

In the field of culture, there were several rich papers. **Yohanes S. Lon** wrote about *The View of Married Couple in Ruteng about Wagal as a Traditional Ceremony in Manggarai, Flores East Nusa Tenggara*. His study contributed to the knowledge and description about local culture about marriage and how the couple in the present days understood and perceived it. In relation to marriage, **Nany Ismail, Ypsi Soeria Soemantri, and Susi Machdalena** studied about *Cultural Gaps in the Inter Ethnic Marriage*. The focus of their research was to the man's culture who got married to a foreign woman, the Sundanese culture. They found that the culture where the location of the couple live would be the dominant culture in their marriage. A paper on marriage and family was also written by **Mutmainnah** under the title *"A Strong Antiquity String that Believed by the Wives to Maintain the Family in Wali District, Wakatobi, South East Sulawesi."* Away from home, in months

or most in years was very common for the people of Wali District, Binongko Island, Wakatobi Regency, in Southeast Sulawesi Province. In this situation, the wives had to maintain their family, house and livelihood. They wives were strong because they are, there is also a statement said that it is because of the traditional oath of women and some said it is because the society shaped that.

Another paper in culture arena came from **Ekna Satriyatio**. She did a research on *Jamu Pejje' and Pinang Muda: Ethnomedicine Jamu Special Women Care in Madura Society*. She found that the Madura communities believed that Jamu Pejje and Pinang Muda have been not as local medicine maintaining good health, strengthening and obeying tradition for women but also providing comfort in personal, household and social life. **Inosensius Sutam** presented a paper on "*The meaning Manggarai Traditional Village: Its Meaning, Function and Change.*" Using ethnographic method, he explored how the presence of modernization, Christianity and the modern national government of Indonesia, has changed the structure, meaning and function of the traditional village of Manggarain people in Flores. Another study about Manggarai was conducted by **Ans. Prawati Yuliantari**. Through this article she argued that the historical perspective in Manggarai rap songs cannot be separated from the historical concept held by the community. The concepts affect the choice of stories and historical backgrounds in the song texts. Her paper was *Historical Narratives In Manggarai Rap Songs*. The question about the legal protection for cultural expression was studied by **R. Diah Imaningrum Susanti**. Her paper was *Exploring Models of Legal Protection, for Traditional Cultural Expression (TCE)*. While elaborating some models implemented in international level, she proposed a comprehensive regulation for cultural heritage in the context of Indonesia.

Several presenters did research in relation to tourism. **Mochamad Ilham's** research was *Enthralling World Tourists With Carnival: Tourism Development Dynamics In Jember*. He elaborated the study about JFC (Jember Festival Carnival). He found the creative process of JFC in relation to the definition, and redefinition, and cultural identity of Jember communities. Maria **Yulita C. Age** presented on the *Revitalization of Aparaja, Ethnic of Lio Transitional Tradition*. She described the form and function of Aparaja as the cultural wealth of ethnic Lio community. As the tradition tended to lost, she suggested to revitalize the Ataparaja tradition. *The Concept of Agro-ecotourism in Community Empowerment* was delivered by **Imaculata Fatima**. She described the concept of agro-ecotourism and identified the requirements, bases, and impacts and constraints on agro-ecotourism

development in Flores. In line with it, **Ypsi Soeria Soemantri, Susi Machdalena and Nani Sunarni** offered *The Strategy of Local-Culture Preservation in Eco-Tourism*. They did research West Bandung. The focus of their research was to the man's culture who got married to a foreign woman, the Sundanese culture. The result was the culture where the location of the couple live is the dominant culture in their marriage.

In addition to the topics, **Yuliana Jetia Moon** presented a paper about house-wife's ability in understanding snack's terminologies and its impact on their consumptive habit. The full paper can be read on the article about "*Housewife's Ability in Understanding Terminologies Of Snack, Packaging In Wali Village Manggarai Regency.*" **Eduardus Marius Bo and Retno Sariwati** presented paper about *The Rights Of Persons With Disabilities In Public Area. Study on the Normative Policy of Local Government of Malang City, Malang Regency, and Batu City in Fulfilling the Rights of Person with Disabilities*. They recommended the Local Government need to formulate a normative policy to protect and implement the rights of physical and non-physical accessibility of the persons with disabilities pursuant to the Convention and the Law.

Closing

The thoughts presented in the ICEH seminar have been great contributions to humanize the face of globalization. We thank to all the experts contributing to this circle. However, they have been not enough. There must be more research and advance though in those fields. Moreover, the social sciences and humanities must transform and reform themselves to be able to act as the solution to global issues, especially those that emerge from unfair and inhumane technology. Giddens (1989, 1999) suggests that there should be developments based on radical politics that focus on controlling violence and damage that emerge from advancements. We should not let advances in technology lead to damages of solidarities or the death of political communities (Nisbet 1979) and the loss of the social roots. The idea of pluralism, localism, and community (Nisbet, 1979) can serve as a crucial alternative thinking in a more globalized world. With this, there would be a democratic civility as mentioned by Hefner (1998). Globalization should be accompanied by ethics as well as social, humanistic, and philosophical values. Therefore, an advance in technology requires the knowledge of social sciences, humanities, and cultural studies.

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TRIPLE DIALOGUE AS AN OPPORTUNITY IN THE AGE OF MIGRATION

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Introduction

I am pleased to have been invited to give a keynote address at the start of the International Conference on Education, Culture and Humanity (ICECH). The focus of this conference – which is of importance not only for the Church in Asia – incorporates many different facets, of which I can only mention a few here. They include socio-cultural education, multi-cultural education, gender and women's issues, Asian literature, human rights, globalisation, ecology, tourism, teaching and learning in Asia, local cultures and indigenous languages in Asia. We are talking here, in other words, about the richness of Asian culture which – as Joseph Ratzinger made abundantly clear – is always inseparably bound up with religion.¹ Special significance attaches in Christianity to the richness and diversity of Asian traditions, not just because the cradle of the faith is to be found in Asia.² Asian culture with its pronounced spiritual longing and pursuit of harmony is also of crucial significance for the development of strategies enabling the human family to survive in the age of globalisation. This is an aspect I wish to highlight in my keynote address today, particularly in view of the challenges to human coexistence in the age of migration and globalisation. Indeed, when it comes to the challenges arising from migration, for instance, Asian Church tradition enables it to draw on valuable experience from which other churches – and I'm thinking here not least of the local churches in Europe – can derive inspiration.

¹ See Ratzinger, Joseph, *Glaube – Wahrheit – Toleranz. Das Christentum und die Weltreligionen*, Freiburg im Breisgau 2003

² See Johannes Paul II, Post-Synodal Apostolic Exhortation *Ecclesia in Asia* http://w2.vatican.va/content/john-paul-ii/en/apost_exhortations/documents/hf_jp-ii_exh_06111999_ecclesia-in-asia.html; referred to in subsequent quotes as EA.

I will proceed as follows in my address. First of all, I will look at the way in which the Vatican long viewed the Asian churches and Asian Christianity. It was quite some time before the Asian continent with its traditions and diverse culture was accorded the esteem it deserved – including in the Catholic Church. I will concentrate in my remarks on the Synod of Asian Bishops and the Post-Synodal Apostolic Exhortation *Ecclesia in Asia*.³ I will then highlight the importance which might well attach to the experience gathered in Asian cultures in the age of globalisation – provided we succeed in valuing the diversity and richness of Asian traditions in education, culture and humanity as a contribution to the shaping of the future in the age of globalisation.

Asian Church and Universal Church

For a long time the Asian churches were essentially regarded as local churches which were obliged to absorb European theologies. No account was taken of the fact that the Asian context is fundamentally different from that in Europe – and that the context must be accorded the dignity of a *locus theologicus*.⁴ This was apparent, for example, in the events surrounding the first Asian Synod in Rome in 1998. The reactions of Asian bishops to the Lineamenta and the questionnaire sent to the local churches in Asia highlighted the tension between the European and the Asian context. The Japanese bishops, for example, responded as follows to the Lineamenta they were sent: “Since the questions of the Lineamenta were composed in the context of Western Christianity, they are not suitable. [...] From the way the questions are proposed, one feels that the holding of the Synod is like an occasion for the central office to evaluate the performance of the branch offices. That kind of Synod would not be worthwhile for the Church in Asia. The judgement should not be made from a European framework, but must be seen on the spiritual level of the people who live in Asia.”⁵ It is significant that in the course of the synod the Asian bishops expressed their views primarily on pastoral issues facing the churches in Asia. In doing so they introduced the theological perspective of the FABC, a hallmark of which is a triple dialogue

³ http://w2.vatican.va/content/john-paul-ii/en/apost_exhortations/documents/hf_jp-ii_exh_0611-1999_ecclesia-in-asia.html (retrieved 4 November 2017)

⁴ See Englert, Rudolf, Wenn die Theologie in die Schule geht. Inkulturationserfahrungen, die zu denken und zu lernen geben, in: Mette, Norbert / Sellmann, Matthias (eds.), Religionsunterricht als Ort der Theologie (Quaestiones disputatae 247), Freiburg 2012, 92-105, 95

⁵ Phan, Peter (ed.), The Asian Synod. Texts and Commentaries, New York 2002, 27. Takehiko Oda, The Concerns of the Japanese Church, in: Church in the Service of Asia's People 29-37

comprising dialogue with the religions, dialogue with the cultures and dialogue with the poor⁶. This triple dialogue, formulated by the first General Assembly of the FABC in Taipei in 1974, has been of programmatic significance for the FABC and its pastoral orientation ever since.

There can be no denying that the synod proceedings were only inadequately reflected in the Post-Synodal Apostolic Exhortation *Ecclesia in Asia*, which – as Asian commentators later pointed out – was biased towards the Magisterium. The Exhortation was clearly dominated by a concern that Christological statements – particularly regarding the uniqueness of Jesus Christ – were not formulated in Asia in accordance with the Church’s Magisterium.⁷ Nevertheless, there is one aspect of the Post-Synodal Apostolic Exhortation *Ecclesia in Asia* which, from my point of view, does point the way forward to reflections on the diversity and richness of Asian traditions in education, culture and humanity. In *Ecclesia in Asia* John Paul II stressed the importance of “a wider inculturation of the Gospel at every level of society in Asia.”⁸ In doing so he explicitly referred to education, catechesis, theology, spirituality, the liturgy and training.⁹

Ecclesia in Asia encourages an opening up to other religions and issues an invitation to take over from them what followers of all regions ultimately hold in high regard as great values. I refer here to renunciation, detachment, humility, simplicity and silence as well as an awareness of the presence of the divine, harmony, compassion for all beings, closeness to nature, filial piety towards parents, elders and ancestors and the thirst for knowledge and philosophical wisdom.¹⁰

⁶ Asia is the continent with the largest numbers of poor people in the world.

⁷ In their input on the Lineamenta, for example, the Japanese bishops raised concerns about the emphasis placed on the uniqueness of Jesus Christ – in the sense of salvific exclusivism – as follows: “Jesus Christ is the Way, the Truth, and the Life, but in Asia, before stressing that Jesus Christ is the Truth, we must search much more deeply into how he is the Way and the Life. If we stress too much that ‘Jesus Christ is the One and Only Saviour’, we can have no dialogue, common living, or solidarity with other religions. The Church, learning from the kenosis of Jesus Christ, should be humble and open its heart to other religions to deepen its understanding of the Mystery of Christ.” (Peter C. Phan [ed.], *The Asian Synod. Texts and Commentaries*, New York 2002, 30) Such context-sensitive remarks have led not so much to an open-minded attitude towards the situation of the churches in Asia as to the misuse of the Post-Synodal Apostolic Exhortation *Ecclesia in Asia* for a “clarification by the Magisterium”.

⁸ EA 22

⁹ See Saldana, Julian, *Inkulturation als ganzheitliche Kreativität und Dynamik*, in: Krämer, Klaus / Vellguth, Klaus, *Inkulturation. Gottes Gegenwart in den Kulturen* (Theologie der Einen Welt vol. 12), Freiburg 2017

¹⁰ EA 6; 23

Asian Churches as Places of Learning

In *Ecclesia in Asia* John Paul II spoke about the inculturation of the Gospel in Asia and the value of inter-religious dialogue. The point here, however, is not to exert a Christian influence on Asian culture in the process of inculturation or, taking into account the minority situation facing the church in Asia, to conduct a dialogue with the majority religions so as to communicate the Christian faith and convey Christian values. Inculturation extends beyond the use of correlation teaching methods to communicate theologies formulated in Europe and has an epistemological dimension. For the Church this epistemological dimension can become a worldwide source of inspiration and a means of extending the understanding of revelation. Therefore, what is at issue here is not just the church in Asia, but ultimately also the way in which it can contribute its experience in a beneficial manner to the debate within the universal Church. We are talking about Asian culture being able to enrich Christianity all over the world in the age of globalisation. I would like to demonstrate this by reference to the challenges migration poses to my native country, Germany, in the age of globalisation. I feel the triple dialogue can be of crucial significance in this context.

Migration is currently the most emotive and controversial issue under discussion in Germany. Broad sections of the population have the impression that migration is a *new* social phenomenon in Germany, and it is one which is perceived as a threat. Appearances are deceptive here – five Asian countries head the list of countries which have so far taken in the most migrants in absolute figures: Turkey, Pakistan, Lebanon, Iran and Jordan. Be that as it may, migration has long been a part of European history.¹¹ Back in the 19th century the European regions – the Iberian Peninsula, the Mediterranean area, the Atlantic coastal regions, Northern Europe, Western and Eastern Europe – constituted an area of migration. The 20th century, in particular, saw extensive migration in Europe. In the eight years between 1914 and 1922 the number of (world) war refugees was estimated to be four to five million. After the end of the Second World War in 1945 there were ten times as many refugees, around 40.5 million people.¹²

¹¹ This is not to say that in the past migration has been a specifically or exclusively European phenomenon. At roughly the same time as the post-war period in Germany there were 15 million refugees in India in the wake of decolonisation. Following the founding of the state of Israel in 1948 a total of 1.2 million Jews set out to find a new home there. Five million people lost their homes in the Korean War.

¹² This figure does not include the (non-German) forced labourers or the 13 million Germans who were expelled from areas previously annexed by Germany.

The vast majority of the migrants living in Germany today are not refugees, however. They are migrant workers.¹³ The economic upswing in Germany after the Second World War meant that additional labour was needed to help the German economy and boost economic growth. Between 1955 and 1968, therefore, a total of nine recruitment agreements were concluded between the Federal Republic of Germany and other countries.¹⁴ These agreements were intended to regulate what was initially planned as a limited period of employment for foreign workers in the Federal Republic.¹⁵ In 2000, a special regulation was introduced in the form of a Green Card which was designed to attract additional highly-qualified IT specialists from abroad to Germany.

In numerical terms the largest religious group among the migrants are Christians. According to the PEW Report, 56 per cent of the migrants in the European Union are Christians. Muslim migrants make up 27 per cent of the total. Seven per cent of migrants in the European Union are Jews, Hindus, Buddhists or adherents of some other religion. Ten per cent of the migrants in the European Union have no religion.¹⁶

To pave the way for coexistence with migrants in Germany, society must find ways and devise strategies to give migrants a home in the country. The term used to describe this process in Germany is “integration”, although it is a bit fuzzy and means different things to different people. Large sections of society interpret integration to mean quite simply assimilation. In this process migrants’ identity issues are ignored and, for the most part, no account is taken of the vulnerability of migrants, who are often traumatised by violence, war, the loss of family members, ill-treatment, rape, etc. What is also overlooked is that integration can only work if host societies provide those who are to be integrated with a public and social space and ensure their political, cultural and religious participation. This (also) includes according them the right to otherness. In other words,

¹³ Cf. Vellguth, Klaus, *Unter uns*, in: Vellguth, Klaus (ed.), *Unter uns. Leben lernen mit Ausländern*, Aachen 1996, 4-11

¹⁴ Recruitment agreements were concluded with Italy (1955), Spain (1960), Greece (1960), Turkey (1961), Morocco (1963), South Korea (1963), Portugal (1964), Tunisia (1965) and Yugoslavia (1968).

¹⁵ There were comparable agreements for so-called contract workers signed between the German Democratic Republic (East Germany) and Vietnam, Cuba, Nicaragua, Mozambique, Poland, Hungary, Yemen and Angola.

¹⁶ See PEW Research Center’s Forum on Religion and Public Life (2012), *Faith on the Move. The Religious Affiliation of International Migrants*, <http://www.pewforum.org/2012/03/08/religious-migration-exec/> (retrieved 1 November 2017).

integration processes are complex and cannot simply be reduced to assimilation. While assimilation processes still predominate, migration researchers have now devised approaches which go beyond assimilation and acculturation¹⁷ and accommodation approaches in a quest for interculturality or multiculturalism. Acculturation, accommodation, interculturality and multiculturalism rest on open processes between the migrants and the host society in Germany, in which dialogue is of crucial importance. Here the triple dialogue could pave the way for a form of communication based on respect.

Coming on now to the dialogue with cultures, this again is something which must be practised in Germany. But how can a dialogue with foreign cultures work in which the migrants' culture of origin is not ignored but seen rather as a resource with the potential to develop future hybrid cultures? It would be helpful here to ask the Asian churches about their experience of the triple dialogue.

Dialogue with the religions will also become increasingly relevant. But what might be the nature of a dialogue with migrants who are at home in a non-Christian religion? How can an open dialogue with non-Christian religions be initiated? How can such a dialogue prove fruitful in which the representatives of various religious communities see otherness not as a threat but as a source of enrichment? This would seem to be all the more important in that we in Germany, despite all the talk about secularisation, are discovering that religion cannot be ousted from the public realm and relegated to the private sphere. On the contrary, it constitutes a source of belonging and has an identity-creating and stabilising function as a justification for attitudes and practices within different cultures, ethnic groups and social spaces.¹⁸

Finally to the dialogue with the poor, which is of key importance for society in Germany. It seems to me there are two reasons for this dialogue. On the one hand, there are the migrants who have often dreamt of a new home in a

¹⁷ According to John Berry, the concept of acculturation distinguishes between integration, assimilation, separation and marginalisation. Cf. Berry, John W., *Psychology of Acculturation – Understanding Individuals Moving between Cultures*, in: Brislin, Richard W. (ed.), *Applied Cross-cultural Psychology*, Newbury Park / London / New Delhi 1990, 232-253

¹⁸ See Polak, Regina, *Migration, Flucht und Religion. Praktisch-theologische Beiträge*. Vol. 1: Grundlagen, Ostfildern 2017, 144. Joas, Hans / Wiegand, Klaus (eds.), *Säkularisierung und die Weltreligionen*, Frankfurt am Main 2007. Nolte, Paul, *Religion und Bürgergesellschaft. Brauchen wir einen religionsfreundlichen Staat?*, Berlin 2009. Casanova, José, *Europas Angst vor der Religion*, Berlin 2009. Polak, Regina, *Religion im Kontext von Migration: mehr als ein Integrationsfaktor*, in: Fassmann, Heinz / Dahlvik, Julia (eds.), *Migrations- und Integrationsforschung. Multidisziplinäre Perspektiven. Ein Reader*, Vienna 2011, 279-310

prosperous country but who initially find themselves in socially weak situations in Germany. What might be the nature of a dialogue with these migrants who – perhaps unexpectedly and involuntarily – find themselves facing poverty in Germany?

On the other hand, it strikes me that it is not just a question here of poverty among migrants. We in Germany must also learn how to engage in a new intra-societal dialogue with native Germans who find themselves on the fringes of society. They experience poverty and marginalisation as Germans in Germany and their response to the phenomenon of migration is to feel hostility towards foreigners. In an attempt to explain the emergence of this xenophobia, inclusion theory points out that fear of foreigners is ultimately a pointer to social shortcomings and inequalities in Germany. As a consequence social groups such as the poor, the unemployed, the old, the less educated, women, the sick, children, the young and others feel they are marginalised or cut off from social developments.¹⁹ It seems to me there is a need for a new sensitivity towards those in Germany who regard themselves as the “native poor” and excluded and marginalised as a result. So it is important to conduct a dialogue with the poor which takes due account of the poverty of both migrants and sections of the German population. For the first time tomorrow (on the Sunday before the feast of Christ the King) the Church will be celebrating the World Day of the Poor²⁰ initiated by Pope Francis. I see this as an urgent call to begin the double dialogue with the poor.²¹

The experience gathered by the Asian churches is valuable. Rome, too, has valuable documents outlining positive approaches to the issue of migration. Special significance undoubtedly attaches here to the instruction *Erga migrantes caritas Christi*.²² In this document published in 2004, which comes back to the

¹⁹ See Ataç, Ilker / Rosenberger, Sieglinde, Inklusion/Exklusion: Ein relationales Konzept der Migrationsforschung, in: idem. (eds.), Politik der Inklusion und Exklusion, Vienna / Göttingen 2013, 35-52

²⁰ Pope Francis has announced that the first World Day of the Poor will be observed on 19 November 2017 – exactly thirty years after the publication of *Sollicitudo rei socialis*, the Catholic Church's first social encyclical promulgated by Pope John Paul II, and fifty years after the publication of the social encyclical *Populorum progressio* signed by Pope Paul VI. See Hainz, Michael, Welttag der Armen und globale Strukturen der Sünde, Anmerkungen zum Zweitsatz des Dezemberheftes, in: Stimmen der Zeit 142 (2017) 11, 721-722

²¹ Cf. Segbers, Franz, Wann ist arm wirklich arm? Zum Deutungsstreit über Armut, Armutsdaten und Armutslagen, in: Stimmen der Zeit 142 (2017) 11, 723-732

²² Pontifical Council for the Pastoral Care of Migrants and Itinerant People. Instruction *Erga migrantes caritas Christi*, Vatican City 2004

“unity of the whole human race” referred to in *Lumen Gentium*²³, the Church puts migration and the associated transformation of monocultural societies into multicultural societies in a universal salvific perspective and says: “Foreigners are also a visible sign and an effective reminder of that universality which is a constituent element of the Catholic Church. [...] So the experience of migration can be the announcement of the paschal mystery, in which death and resurrection make for the creation of a new humanity in which there is no longer slave or foreigner (cf. Gal 3:28).”²⁴

However, in view of the pending tentative attempts to inaugurate a triple dialogue on migration theology in Germany, the tenor of such a proclamation from Rome may be a little too “presumptuous”. Here again, an attitude of modesty – perhaps even intellectual and moral humility – would suit theology well: “Such an attitude by no means shuns the risk of advocating in public what it has recognised to be true. But at the same time it knows that it cannot explain God’s presence in the here and now completely and perfectly and that it might be subject to error. It knows that it needs others in order to gain insights.”²⁵

Adopting a different view on migration would hold offer perspectives. So far, migration has been regarded from a traditional perspective (and one that is reduced to the provision of assistance) as an area of application for theology. In addition there is the challenge of recognising migration as a context for the emergence of theology. This explains the need for open and inclusive dialogue, which is an art in itself. The experience of migration will then also pave the way for a theology-generating *locus theologicus* in Germany. “Theology in the context of migration is contextual theology, which can materialise in the form of community theology just as it can manifest itself in theology in certain social and political contexts. Depending on the specific theological focus, it can incorporate aspects of liberation, alterity and diaspora theology.”²⁶ In Europe, in particular,

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²⁴ Pontifical Council for the Pastoral Care of Migrants and Itinerant People. Instruction *Erga migrantes caritas Christi*, Vatican City 2004, 17-18

²⁵ Polak, Regina, Migration, Flucht und Religion. Praktisch-theologische Beiträge. Volume 1: Grundlagen, Ostfildern 2017, 81. Cf. Polak, Regina, Migration als Ort der Theologie, in: Keßler, Tobias (ed.), Migration als Ort der Theologie. Weltkirche und Mission Volume 4, Regensburg 2014, 87-114.

²⁶ Polak, Regina, Migration, Flucht und Religion. Praktisch-theologische Beiträge. Volume 1: Grundlagen, Ostfildern 2017, 72. Cf. Polak, Regina, Migration als Ort der Theologie, in: Keßler, Tobias (ed.), Migration als Ort der Theologie. Weltkirche und Mission Volume 4, Regensburg 2014, 87-114

migration can contribute to the development of a specific liberation theology which does not anxiously regard foreigners as a threat, but rather values them as a dialogue partner in the generation of theology and sees otherness as a resource offering a potential for dialogue in the generation of theology.

In the age of migration, society and the Church in Germany face the challenge of discovering new forms of dialogue that can provide a foundation for coexistence with migrants. The Asian churches have undertaken a triple dialogue in their respective cultural, religious and social contexts. It would be helpful for society and the Church in Germany, too, to examine the different facets of Asian traditions and the richness they constitute; and to derive inspiration from the experience of triple dialogue.

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- http://w2.vatican.va/content/john-paul-ii/en/apost_exhortations/documents/hf_jp-ii_exh_06111999_ecclesia-in-asia.html (retrieved 4 November 2017)
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Documents

Lumen Gentium

Erga migrantes caritas Christi

Ecclesia in Asia

PAST EXPERIENCES AND FUTURE CHALLENGES SOCIAL SCIENCES IN INDONESIA

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Introduction

After thirty –two years in power Soeharto stepped down as the President of the Republic of Indonesia. What happened to the New Order’s Indonesia, the country that was once labeled as one of the “new tigers of Asia”? What were the causes of the horizontal conflicts in this and that provinces and the spontaneous violent outburst in several towns and regencies? Suddenly Indonesia became the state that offered itself as a super rich laboratory for social science research. In the process this nation-state had indeed become a laboratory of social science research in the efforts to find proper answers to the numerous closely related questions on the causes of the so many types of social dislocations. Why such and such events should have taken place? Where had the majority of the electors who had supported the regime in the 1997 general election gone that President Soeharto found no other solution but to tender his resignation? How come the students managed to find common platform in their opposition to the President who had done so much to spread the university networks all over the country and to reduce the number of people living under the poverty lines? Why the military, the dominant power in the New Order, seemed so hopeless in facing the divergent types of threat to the integrity of the state? And a host of other and perhaps more relevant questions on the causes of the fall of the regime can certainly be asked. But finally who can escape from the most basic question— “what wisdom can be learned from the tragic social and political events?”

Looking back at history—to the period known as the Guided Democracy (1959-1968) – one can easily remember how Sukarno, the Father of the country and the first President of the Republic, who preferred to call himself the Great Leader of the Revolution and the Mouthpiece of the Suffering People, had finally

tendered his resignation. Perceiving Indonesia as the nation in the never ending revolutionary struggle President Sukarno saw the world as consisting of several pairs of antagonistic contradictions—the *Nefos* (New Emerging Forces) against the *Oldefos* (Old Established Forces), the revolutionary against the Neo-colonialist forces, and so forth. National revolution was to him the political and ideological sphere in which, as he repeatedly stated in his spellbinding speeches, everything should be “destroyed”, “rebuilt”, and “retooled”. Nothing should be left untouched. In the revolutionary sphere everything should be in the situation of permanent change. The only thing that remained stable was the revolutionary sphere itself. Sukarno did not say it but the revolutionary sphere he liked to describe in his spellbinding speeches really reflects Nietzsche’s famous dictum, “*Umwertung allerWerte*”-- “Revaluation of all values”.

Who would then be surprised to learn if the fall of Sukarno was also the time when Indonesia had to experience its most tragic and traumatic ordeal? The sphere of the on-going conflict had already been implanted in the minds of the restless masses.

When Soeharto’s time had come, he understood the social and political consequences of the state in being in the sphere of permanent revolution—that was the time when Indonesia had to experience the most traumatic tragedy in its its history. Soon enough he abandoned the obsession with the “romantic” revolutionary sphere and commenced a much more prosaic sphere of “development”. While never forgetting the importance of strengthening his basis of power, Soeharto gradually enforced the acceptance of one basic political and social foundation—something that he actually inherited from Sukarno. No ideological competition should be allowed and no intellectual controversies could be tolerated. In practice, although he never said it openly, Soeharto enforced a political and ideological sphere that can rightly be called “the homogenization of all values”.

However, like the experience of the Guided Democracy regime it had replaced, when the New Order regime fell, its imposed ideological sphere also frittered away. Suddenly relatively leaderless Indonesia was trapped into the jungle of “the competing system of values”—as if all truths had lost their believable respective authenticity. The crisis of mutual trust set in and the

relation between leaders and followers became disconnected. With the fall of the New Order regime Indonesia entered its period of multi-dimensional crisis and its situation of the multiplicity of conflicts. Violent social conflicts broke out here and there—some might take religion as the basis of determining the boundary between “friends” and “foes”, some others might take ethnicity, while others could satisfy their sense of hostility by taking social-economic differences. In the process the nation had to realize that it had indeed been in the crisis of crisis management. Then many questions had to be asked. In what situation Indonesia really found itself? A host of other fundamental questions could and should be asked. Above all, how should all of these divergent types of serious problems be properly solved?

The time of crisis may also be rightly called a “greedy time” for it not only demands the solution to its present predicament and plight but also insists on obtaining an ideal future, to get something that has long been dreamed of. The trouble is that in the increasingly globalized world the force of the future itself has already knocked on the door of the local present. It is no longer something that can simply be visualized in science fiction or in the world of wild imagination. Many signs of the future have already made their appearances without even bothering to ask the permission. The many aspects and faces of the process of globalization have practically made the dimensions of the traditional sense of time in disarray—as if the past, the present, and the future are not chronological but rather geographical or even sociological concepts. In the same chronological time consciousness and even the life-style of the society have practically been divided into several layers of time—as if they are indeed living in different time. The idyllic and restive rustic life may have gone forever but a growing section of the society has already been part of the cosmopolitan community. How would the majority place themselves at this crossing juncture of time?

If all of these problems are not enough, a simple historical fact can also not be set aside. The formation of the nation-state of Indonesia was made possible because it carried with it a whole barrack of promises of the future. In other words, as Soeharto himself never failed to remind the people during his time in power, the Indonesian Proclamation of Independence has still fulfilled promises. Should the sacrifices of the freedom fighters be simply forgotten and thrown into the waste-basket of history?

The end of Soeharto's Presidency can be seen as the time when Indonesia was pressed hard by three sets of demand—the answers to the unexpected experiences in the past, the solutions to the present predicaments, and the ways to face the challenges of the future—both as the concept of time and as the deep seated national idealism. One can therefore see that Indonesia after the fall of Suharto is a laboratory of social science, with its many disciplines. What are the social functions of social science and of course, that of the humanities, if not in the first place to give answers to the questions on the nature of our existence?

There are naturally several types of answers that can be expected from the academic disciplines that have made the structure and the dynamic of the society as the subjects of curiosity and inquiry. It is the task of the varied academic disciplines of social science to give answers to the questions on *the nature and the character of whatever social affairs the nation has been experiencing*—be it social conflicts, poverty, social differences, divergent molds of the social system of action or whatever. The several types of academic disciplines of the social science are also expected *to give explanations to the various social phenomena* they have been describing. Why such and such should be like that? If to describe and to explain the many faces of social realities and their dynamics and changes are hard enough then how the custodians of social science can escape from the discipline's inherent demand of *offering solution to the observed and revealed social problems?*

Indeed we may have to admit that when the nature of the problems has been described and the causes of divergent social events have been explained the demand for a solution cannot be avoided. Rightly or wrongly society at large tends to believe that it is its right to expect the solution to a problem as well as a vision of an ideal social construct from social science enterprise. A study on social conflict, for example, would have to end its deliberation with a statement like this-- "This kind of social conflict can be solved if such and such measures can be properly introduced and enforced". A study of poverty would have to be concluded with a long elaboration on the kinds of social and economic measures that needs to be enforced so that whatever types of social imbalance can be elevated. If that are indeed the case then the discipline should also have some kind of yardstick to be used as a tool to differentiate between something that has to be achieved and those that have to be avoided. What then should be considered as the proper or even the ideal state of being?

However, the moment we realize this kind of demand how can we escape from the the eternal notion on the value-free social science? Should we maintain our stand, being as what we might want to be, the objective minded social scientists—society is out there, and we, the observers are in here? Should the society continue to be seen and described as objectively as possible? But how can we make a distance from the society if as a matter of fact we are actually part of it? However, if one looks from the other side of the coin and if social science should not be treated as a value-free academic enterprise how can the vocation of the social scientists and that of the politicians be differentiated? How should the vocation with the functions to describe and to analyze social realities as objectively as possible be differentiated with that of the role to lead the society toward the ideologically designed goals? The fact that many social scientists can easily change their clothes to become politicians and that many politicians make every appearance as to be recognized as social scientists seems to confirm this ambiguity. The rather haphazard development of social science in Indonesia and indeed most likely in the other developing countries can to some extent be explained from this alleged ambiguity. How should we see this problem?

Social Science: System of Discourse and Problems of Power

In his classic defense speech, in front of colonial court at Bandung (West Java) in 1930, *Indonesia Menggugat* (or in Dutch *Indonesieklagtaan*, Indonesia Accuses) Sukarno admitted that he had been teaching the people about the three periods of Indonesian history— the “glorious past”, “the dark present”, and “the promising future”. Sukarno might have acquired the notion of the “glorious past” from the Javanese collective memories and traditional historiography. However, it was the excavations of the Western archaeologists, epigraphists and philologists that gave the memories of the past some kind of historical aura. In Sukarno’s hand (and that of other nationalist historians) the knowledge of the past were transformed into unifying national myths. The notion of “the dark present” could easily be based on the daily experience in a stratified and racially structured colonial society. However, Sukarno’s understanding on the nature of colonial relationship, as his speeches and writings show, was almost entirely based on the empirical findings of social scientists and the reflections of social philosophers. In Sukarno’s hands these empirical findings became the bases of anti-colonial discourse and nationalist ideology. On this point Sukarno was

not alone. In one of his writings Mohammad Hatta, the first Vice President of the Republic, who together with Sukarno proclaimed the independence of Indonesia, admitted that he idealized the findings of the Dutch experts on *adat-law* as the indigenous tradition that could be used as the foundation of the democratic system of a nation-state. Sukarno and Hatta were just the most prominent examples of the general trend.

In other words the Dutch and other Western social and human scientists might conduct thorough studies on the various aspects of social and cultural realities and the divergent historical pasts of the their respective colonies in order to understand the societies and regions they had controlled politically and exploited economically, but the moment the studies reached the small educated class of the colonized people the texts they had produced could become the bases of anti-colonial nationalist discourses. Before long the discourses reached a new stage—they became the sources of imagination in creating the future. Perhaps it is not a too far-fetched conclusion to state that it was this dimension of “discourse” of social science that had laid the foundation of social science enterprise in Indonesia. It was the critical reflection of studied social and cultural realities that had given the inducement to enter into the world of social studies in the colonial Indonesia. No one therefore should be surprised to learn that the majority of the first generation of Indonesian social scientists made their impacts on the society as the nationalist leaders. Who was the first to introduce Werner Sombart, Karl Marx and other prominent “grand- theory” makers to the lay reading public and who was the writer of the history of ancient Greek philosophy? And who tried consistently to formulate the proper democracy for the multi-ethnic nation and emerged as one of the most influential thinkers and leaders of the nationalist movement? Was it Hatta, the nationalist political leader? Or Hatta, the social scientist? Where is then the boundary of the two vocations? Should we say that it is the coalescence of the two vocations that had made Hatta a nationalist ideologue and freedom fighter?

With the continuing blurred boundary of the two vocations no one should be surprised to learn if Sukarno’s Guided Democracy not only discouraged the development of social science but also made the regime as the only legitimate source of social and political wisdom. Why should he allow whatever types of counter discourse to undermine the authority of the Spokesman of the Suffering of the people, as Sukarno preferred to be called and remembered? With the emergence of the Guided Democracy (that took place in 1959, when Sukarno abrogated the 1950

Provisional Constitution and returned to the executive-heavy 1945 Constitution) the tradition of making the state as the source and the foundation of both power and politically legitimate discourse began. In “a revolutionary state” that he had created Sukarno made the head of the state as both the master of political discourse and the eminent holder of hegemony of meaning.

In his judgement in 1972 Clifford Geertz said that field research had still not been part of the social science tradition in Indonesia. Most of the so-called social science writings, he said, were actually educated opinions without the support of research findings. There were certainly some grains of truth in his observation, but then when he conducted his several month surveys on the state of the arts of social science in Indonesia the country had just undergone its most tragic and traumatic experiences.

It was also the time when the future of the country was hotly debated. Discussion groups sprang up here and there. Unlike in the past when the writings of social and political philosophers became the subjects of inquiries now it was the time when the writings of political scientists and theorists were studied and debated. In this intellectual and political climate the boundary between social science practitioners and politicians was only located in their formal positions in the power structure and political constellation. It was only a matter of the difference between the “insiders” and the “outsiders” of the political system of power.

In historical hindsight one can say that the first part of the 1970s may well be stated as “the short Indian summer of democracy” (if the language style used by Arnold Toynbee can be imitated without his knowing) before the long winter of authoritarian rule set in. When the short period had finally ended the right of social science to have its own course of discourse was curtailed. The state had already acquired the mastery of political discourse.

In his report, Clifford Geertz stated that the promotion of research was the only way to ameliorate the sluggish development of social science. He therefore proposed the establishment of two or three social research training stations, where bright and young social scientists could receive some kind of on the job-training. His proposal was accepted and the research training stations were established in Banda Aceh, Makassar, and Jakarta, and later also Surabaya. The research stations were initially funded by the Ford Foundation but later the financial burdens were taken over by the Ministry of Education. The

establishment of the research stations was a timely decision. By that time the New Order government had not only consolidated its power, it had also began to show its orientation—it was to be a state that was based on unmentioned technocratic developmentalism. From this new perspective the role of research was clear enough. Research was expected to give the answers to the questions of “*what*” and “*how*”. What were the realities and how to make them “better”, “bigger” or “larger” or perhaps also “cheaper” and how to introduce or to establish something new? It was for these purposes the government issued the Presidential Instruction of 44/45, which obliged all ministries/departments to have their own research bureau’s. However, since these research bureaus had no adequate number of qualified research manpower they had to rely on the support of the universities. Before long the universities and indeed also other types of research institutions had already been drawn into the tradition of applied research.

In short the government’s funds could only be used to undertake “applied” and “developmental” research projects. Research for the sake of obtaining new knowledge—“knocking on the frontiers of knowledge” one might say—and testing the validity of whatever theoretical assumptions that had been held could not expect to get any funding from the state’s purses. But then who should determine what kind of research to be conducted? If that is the question there could only two possibilities – the officials in charge of the divergent tasks of the government or the scholars and scientists who could defend their choice of research projects on the basis of the Outline of the Guideline of the State Orientations and the Five Years Plan.

Now that since the dimension of “discourse” of social science had been practically put under the control of the state and only its dimension of “utility” or “social engineering” that might have a chance to be supported by the state, one may be tempted to ask a question, “how about its dimension as an academic enterprise”?

Whatever we may say about social science it is after all an academic discipline. As such it has its own system of logics, critical bases of assumptions, theoretical foundations, conventions, and of course, methodology and technique of investigation as well as system of discourse. Before social research can be undertaken a series of academic questions have to be formulated. If the questions

have been answered another problem simply came to the surface – “how its findings should be explained”? A host of other problems have to be settled in the process of research, whatever the type of the research may be. Then a question can be asked – “should all applied or developmental research be considered valid, simply because it has followed the established academic convention?” If this question is asked then we have to admit that occasionally the basic assumptions that have been used need to be re-examined. Not all social problems or the attempts to reveal the hidden social and cultural realities can be approached by the same methodology or technique of enquiry. Furthermore the attempt to examine, let alone to revise, theoretical assumptions may bring the quality of research to a new height and raise new questions – sometimes the unexpected ones. Therefore social scientists not only have to consistently improve or sometimes revise their research methods they should also occasionally examine the validity of their basic assumptions and theoretical apparatus. It is therefore a foregone conclusion to state that the advancement and indeed the development of the many branches and sub-branches of social science (and of course also that of the humanities) can never be sustained by conducting only applied and developmental research.

If the idea on the important role of the dimension of “academic enterprise” has any validity then we may see one of the reasons of the rather slow and haphazard advancement of social science in Indonesia. In spite of the fact that hundreds of the various topics of social and cultural research had been conducted, the number of social scientists, with their respective disciplines and fields of expertise, and that of research centers, with their respective major research interests, have tremendously increased since the mid-1970s when the New Order government began the so-called tradition of research, the advancement of the disciplines that seek to study the various aspects of social life and its cultural dynamics is still below expectation. To date there are still very few memorable social science tracks that are worth mentioning. Perhaps one of the reasons for this less than desirable development is the fact that for many years theoretical research has been simply treated as a nuisance and theoretical controversy received few, if any, reception it might need.

If the “discourse dimension” of social science, which may offer critical assessment of the state of being and visualize the ideal future and it may also enter into the questions of what “should be” had already been put under the control of the state, that had made itself as the holder of the hegemony of meaning and discourse, one can simply suspects the crisis of social science cannot be avoided.

If the dimension of social science as an “academic enterprise” was simply treated as a nuisance how can we expect the ability of the discipline to improve itself and to heighten its contribution to the world of learning as well as to the society? How could the authenticity and the validity of its dimension of “social engineering” be maintained and guaranteed? The position of social science in the New Order Indonesia became more precarious if we also realize that there was no direct relationship between research findings and recommendations with the decision-making process. The logical consequence of this state of affairs can easily be predicted—the social science enterprise gradually loosened its tie with the ethical foundation of its existence. Since research was only a matter of “cosmetics” or “commodity” why bother—one might guess—with its validity and even honesty. Then a high price had to be paid. When a massive financial crisis hit the country and the government lost its grip with the situation, social scientists failed to offer strategic wisdom. And the crisis of the country continued and it even became more complicated.

The Challenges of the Present.

Cynics might be right in saying that globalization had been taking place since the beginning of universal religions spread their wings to every corner of the world. However, as an historical concept, globalization is a relatively recent phenomenon. Many critics might also be right in exposing the negative impacts or perhaps, the unbalanced impacts of the process to the many parts of the world. Some countries might take a huge advantage from the process while the majority would remain what they were except now their place has been lowered to the bottom of the ladder of modern civilization. Whatever the case may be one thing is certain the process that has taken place has introduced unprecedented problems. What an irony if we realize that globalization that has brought forward the notion of the borderless world has every possibility to invigorate separatist feeling among various ethnicities that together have formed the nation state. Secondly the globalization process has not only opened up the doors to the flows of money, goods, and information and ideas but also terrorism and all kinds of inter-ethnic or inter and intra religious animosities. Thirdly how should we conduct our foreign relation now that the new emerging political constellation has challenged the validity of our views of the world and even the region around us? In short whatever its glowing promises may the process of globalization should also make us more

aware of all the negative and devastating impacts it might incur on the national community. Then a question should also be asked in what way social science can offer its contribution?

The revolutionary state of Sukarno's Guided Democracy might treat social science as a branch of knowledge but when the regime had to face the most threatening challenge to its power the regime brought with it the worst crisis Indonesia ever experienced. In its turn Soeharto's New Order preferred to use social science as a way to achieve its developmental goals. Social science and its branches were expected to give answers to the questions of "what" and "how" that really mattered to this "developmentalist" military-dominated regime. However when the regime failed to offer the proper response to the challenge to its own existence it not only forced its leader to abandon the Presidency but also forced the nation to look deeply into the very foundation of its existence. How limited the scope of the questions of "what" and "how" could be. Suddenly the nation had to face the questions of "why" and "what" foundation and "which" direct. When the multi-dimension crisis was still ravaging the country a new awareness gradually emerged. The executive-heavy constitution needed to be reviewed and if necessary to be amended. In the process a wise first step had apparently been made—the Preamble of the constitution should be remained untouched. The Preamble continues to be treated as the abstract of the eternal idealisms of the nation state.

If that is indeed the case then the tasks of social science is to translate the four objectives of the state as stated in the Preamble— to defense of the state and the nation, to improve of social welfare, to create an enlightened national life, and to participate in maintaining world peace—into the basic strategy of research. The first two and the fourth are clear enough. But how should we understand the meaning of "the enlightened national life" (*kehidupan bangsa yang cerdas*)?

Conclusion

Rarely, if ever, people learn from history, as cynics might have said, but then somehow an honest reflection from the past can still give glimpses of wisdom. With this honest and humble reservation some lessons from the past experiences can still be learned. *Firstly*, the advancement of social science and the possibility of its contribution to both the world of learning and social development are very much dependent on the creative rapport among its three dimensions—

social science as a critical discourse, an academic system of knowledge, and an applied science. It means, *secondly*, the need for the formation and the maintenance of a healthy and vigorous academic community. The advancement of science can never be dependent only on a creative genius. It needs a healthy academic environment in which the practitioners and custodians of social science would have the absolute need of learning from each other. *Thirdly*, the relevance and significance of social science in society can only be sustained if it never separates itself from the ethical foundation of its existence. And, of course, *fourthly*, applied social science would have any significance only if there is a well-established network between its findings and the decision-making process. The mushrooming of the civil society organizations may to some extent fill the gaps but in the last analysis one has to acknowledge the fact that it is the constitutional duties of the state to take care of its citizens and its territories and to maintain and develop friendship with the others. Whether or not we can learn something from the past one thing is certain that we may have left the past but now we have to face the predicament of the present and the challenge of the future.

**GLOBAL CHALLENGES
THE CHALLENGE OF SUSTAINABLE
DEVELOPMENT**

PROF. DR. EMIL SALIM
AIPI – International Conference, 18 November 2017
RUTENG, NUSA TENGGARA TIMUR

GLOBAL CHALLENGES.

- 1. The Fourth Industrial Revolution
(Economic).**
- 2. Poverty and Inequality (Social)**
- 3. Overshoot Ecological Ceiling
(Environment).**

THE CHALLENGE OF SUSTAINABLE DEVELOPMENT

**CONSTRAINED ECONOMIC GROWTH
WITH :**

- **SUSTAINED SOCIAL GROWTH**
- **ECOLOGICAL SUSTAINABILITY
WITHIN PLANETARY BOUNDARIES**

STAGES OF INDUSTRIAL REVOLUTION

- **First industrial revolution –
mechanical production (1760 – 1840).**
- **Second industrial revolution – mass
production (19-20th century)**
- **Third industrial revolution – digital
revolution (1960's – onward)**

THE FOURTH INDUSTRIAL REVOLUTION **(The Klaus Schwab model)**

- **Create a world in which virtual and physical system of manufacturing globally cooperate with each other in a flexible way.**

MEGATRENDS OF INDUSTRY 0.4

1. **Physical (autonomous vehicle, 3D printing, advanced robotic, new - materials)**
2. **Digital (Internet of things)**
3. **Biological, genetics in particular (Innovation)**

Specific tipping points will have occurred by 2025 and beyond.

ENVIRONMENT OF INDUSTRY 0.4

1. Rising inequality and the middle class:

- Global wealth report 2015: “50% of all assets around the world are controlled by the richest 1% of global population”;
- “The lower 50% of global population collectively owns less than 1% of global wealth.
- China’s Gini coefficient : 30 (1980’s) to 45 (2010).

2. Multiple sources of disruption affect both the demand and supply sides of business that challenge the assumptions of their operating teams and find new ways of doing business

EXPECTED BUSINESS IMPACTS OF INDUSTRY 0.4

- 1. Customer expectations are shifting;**
- 2. Products are being enhanced by data, which improves asset productivity;**
- 3. New partnerships are being formed as companies learn the importance of new forms of collaboration;**
- 4. Operating models are being transformed into new digital models;**

SCIENTIFIC COMMUNITY IS EXPECTED TO TAKE THE LEAD IN TRANSFORMING THE SOCIETY

THE PREVAILING GROWTH MODEL

W.W.ROSTOW'S PRO-GROWTH MODEL:

1. The traditional society;
2. The preconditions for take-off;
3. The take-off;
4. The drive to maturity;
5. The age of high mass-consumption;

This model assumes a continued GDP growth process disregarding the social foundation of mankind & the ecological ceiling which are overshoot.

SOCIAL FOUNDATION

DOUGHNUT ECONOMICS

Table 1. The social foundation and its indicators of shortfall

Dimension	Illustrative Indicators (percent of global population unless otherwise stated)	%	Year
Food	Population undernourished	11	2014–16
	Population living in countries with under-five mortality rate exceeding 25 per 1,000 live births	46	2015
Health	Population living in countries with life expectancy at birth of less than 70 years	39	2013
	Adult population (aged 15+) who are illiterate	15	2013
Education	Children aged 12–15 out of school	17	2013
	Population living on less than the international poverty limit of \$3.10 a day	29	2012
Income and Work	Proportion of young people (aged 15–24) seeking but not able to find work	13	2014
	Population without access to improved drinking water	9	2015
Water and Sanitation	Population without access to improved sanitation	32	2015
	Population lacking access to electricity	17	2013
Energy	Population lacking access to clean cooking facilities	38	2013
	Population stating that they are without someone to count on for help in times of trouble	24	2015
Networks	Population without access to the Internet	57	2015
	Global urban population living in slum housing in developing countries	24	2012
Housing	Representation gap between women and men in national parliaments	56	2014
	Worldwide earnings gap between women and men	23	2009
Gender Equality	Population living in countries with a Palma ratio of 2 or more (the ratio of the income share of the top 10% of people to that of the bottom 40%)	39	1995–2012
	Population living in countries scoring 0.5 or less out of 1.0 in the Voice and Accountability Index	52	2013
Political Voice	Population living in countries scoring 50 or less out of 100 in the Corruption Perceptions Index	85	2014
	Population living in countries with a homicide rate of 10 or more per 10,000	13	2008–13
Peace and Justice			

Sources: FAO, World Bank, WHO, UNDRP, UNESCO, UNICEF, OECD, IEA, Gallup, ITU, UN, Cobham and Sumner, ILO, UNODC, and Transparency International. All percentages are rounded to the nearest integer.

ECOLOGICAL CEILING

APPENDIX: THE DOUGHNUT AND ITS DATA

Table 2. The ecological ceiling and its indicators of overshoot

Earth-System Pressure	Control Variable	Planetary Boundary	Current Value and Trend
Climate change	Atmospheric carbon dioxide concentration, parts per million (ppm)	At most 350ppm	400ppm and rising (worsening)
Ocean Acidification	Average saturation of aragonite (calcium carbonate) at the ocean surface, as a percentage of pre-industrial levels	At least 80% of pre-industrial saturation levels	Around 84% and falling (intensifying)
Chemical Pollution	No global control variable yet defined	—	—
Nitrogen and Phosphorus Loading	Phosphorus applied to land as fertiliser, millions of tons per year	At most 6.2 million tons per year	Around 14 million tons per year and rising (worsening)
	Reactive nitrogen applied to land as fertiliser, millions of tons per year	At most 62 million tons per year	Around 150 million tons per year and rising (worsening)
Freshwater Withdrawals	Blue water consumption, cubic kilometres per year	At most 4,000 km ³ per year	Around 2,600 km ³ per year and rising (intensifying)
Land Conversion	Area of forested land as a proportion of forest-covered land prior to human alteration	At least 75%	62% and falling (worsening)
Biodiversity Loss	Rate of species extinction per million species per year	At most 10	Around 100–1,000 and rising (worsening)
Air Pollution	No global control variable yet defined	—	—
Ozone Layer Depletion	Concentration of ozone in the stratosphere, in Dobson Units	At least 275 DU	283 DU and rising (improving)

Source: Steffen et al. (2015).

SHIFTING DEVELOPMENT PARADIGMS

Focus of conventional economics = “*Homo Economicus*, “rational economic human”

(1) *Standing alone*; (2) *money in hand*; (3) *calculator in head*; (4) *ego in heart*;

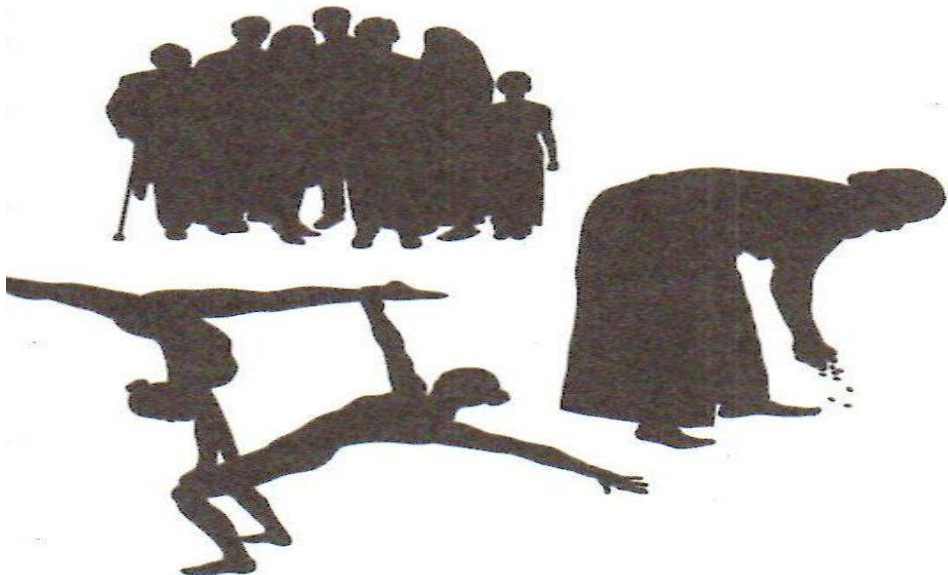
Moving towards “*Social creature*” (1) *with social responsibilities*; (2) *as sowers and reapers*; (3) *as cultured human able to develop in balanced “right” with “left brain.”*

DOUGHNUT ECONOMICS



Rational Economic Man: the human character at the heart of mainstream economic theory.

NURTURE HUMAN NATURE



A new portrait of humanity: preparatory sketches.

CHANGING THE DEVELOPMENT PARADIGM

- The challenges of the 21st century requires a shift from conventional towards sustainable development embracing tripple balance of economic, social and ecological paradigms moving within the constraints of social foundation and ecological ceilings to reach for a humanly social cultured creature in a civilized global world;
- Its implementaton requires the inter-action of social-sciences with hard sciences and technology through equal balancing the right and left brain of human as God's creature;
- SCIENTIFIC COMMUNITY MUST LEAD THE CHANGE.

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SOCIAL SCIENCE & HUMANITIES IN INDONESIA: MAKING SENSE OF THE EXPERIENCES WITH GLOBALIZATION AND CAPITALIZING ON BEST PRACTICES

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Abstract

The paper wants to pose some related questions. First, whether or not globalization is subject to social changes. Second, whether globalization is to be seen as a one way process from the Northern hemisphere to Southern countries. Third, whether human interventions are influential enough in directing the management of the dynamic of globalization process. What is presented in this paper can be taken as an effort to give an answer to those questions based on national and international experiences with globalization.

Social Science and Humanities in the Middle of National Development

The general theme of our seminar reminds me of the discussions between 1970's and 1980's in Indonesia about the role of social sciences and humanities in the face of national development and economic growth as the main engine of national development. The political regime of President Soeharto since 1966 wanted to make his regime different from the administration of Soekarno as the first president, by making sustained growth in economy the main focus of New Order policy, in contrast to the pronouncedly ideological situation during the Old Order. Besides that, there were real reasons for special attention to economic development because right before the aborted coup of September 30, 1965, and in its wake, economic situation was apparently beyond help. Inflation went up by more than 600 percent, there was a pressing scarcity of goods for everyday living. Just to get some rice, sugar or oil people had to stand in line for hours almost everyday, sometimes with much pain without gain. Eventually students went to the streets for continuous demonstrations.

Soeharto took serious initiatives to make economic planning work and to keep it going, under a tight control that was typical of an army general. In this process, everything seemed to go according to a natural logic. A sustained economic growth required a political stability without much ideological nuisance, with restricted political participation and limited number of political parties, while political opposition was eliminated, freedom of demonstration was put under control, and national press was requested to be very cautious in using its freedom while giving priority to its responsibility. Needless to say, this was a difficult situation for national press, because there was no official definition of what responsibility should be like. Government officials were seemingly entitled to judge at any given time whether or not a newspaper or tv channel was still carrying out its responsibility or had crossed the line.

In such a political situation a natural division of labor took place within the social sciences. Economic science became the most important social science, which was responsible for the realization of economic planning and the sustainability of economic growth. Non-economic social sciences played an ancillary role in supporting the work of the economists. This was done in some ways. Cultural anthropology studied traditional or parochial customs and behavior which were supposed to become mental constraints to economic development. Political science helped adjust the existing political institutions in order to be in line with the requirements of economic development. Sociology took care of population through birth control planning and identifying the possibility of migration to bring people from Java to outer islands, where they could contribute to productivity by means of cultivating uninhabited land for agriculture.

In a collaboration between non-economic social scientists there was a joint effort to tackle side-effects of economic growth and physical development. These side-effects originated primarily from social and human costs people had to pay for the culture shock and disorientation arising from physical and social changes that were necessitated by national development and economic growth. In that regard, economic science was preoccupied with calculus of gains, whereas non-economic social sciences had to take care of the calculus of pain and the calculus of meaning. The phrase calculus of pain was coined by sociologist Peter L. Berger. According to him, there should be a moral accounting in development. The following quote can explain what he meant by moral accounting.

There can be no social change without costs. The questions to be asked with intense seriousness are just what the particular costs are, who is being asked to pay them, and whether the putative gains make these costs acceptable. There can also be no social change without disturbances in the order of meaning. Again, it is necessary to ask the same questions concerning the relation of costs and hoped-for gains.¹

To make a story short, national development and economic growth has brought with it new experiences for the people. New buildings, new roads and toll roads, new regulations, new facilities, and new social interactions. These new experiences give new knowledge about things and about human relations. However, experience in the sense of Wilhelm Dilthey has two meanings. One is what Dilthey called *Erfahrung* in German language, and the other is *Erlebnis*. *Erfahrung* is a kind of experience that provides people with new knowledge, whereas *Erlebnis* provides people with new meaning, particularly the meaning of life. The experience of playing basket ball or writing a Master thesis have to do with more knowledge. In contrast to that, the experience of suffering, disappointment or falling in love, provides new meaning. This distinction is in line with his distinction between *Naturwissenschaften* or natural sciences and *Geisteswissenschaften* or humanities.² In that connection social science has its service in making new knowledge in the experience familiar to the people and how they can make use of that knowledge, whereas humanities provide people with new meaning and how they can integrate the new meaning with their understanding of life without getting trapped into meaningless disorientation.

Social Science and Humanities in the Face of Globalization

The theme of this seminar deals not with globalization *per se*, but with the position and the role of social science and humanities in a world that has been globalized. However, it is clear that one has to figure out what the globalization looks like in the first place. For the sake of this discussion, I would like to breakdown my perception of globalization on the basis of my understanding of culture. According to the anthropologist J.J. Honigmann, culture can be

¹ Peter L. Berger, *Pyramids of Sacrifice: Political Ethics and Social Change*, New York, Basic Books, Inc., Publisher, 1974, p. 223.

² Wilhelm Dilthey (1833-1911) in volume VII of his Complete Works. Quoted here via Juergen Habermas, *Erkenntnis und Interesse*, Frankfurt am Main, Suhrkamp Verlag, 1977, pp. 189 ff.

differentiated into three levels, which respectively refer to culture as ideas, as activities and as artifacts.³ This means culture can be seen in terms of cultural system containing ideas, beliefs and values, in terms of social system containing activities, behaviors and interactions, and in terms of culture as physical or material culture, either in the form of technology and economy or in the form of art. Using this model I will try to look at globalization according to the three levels of culture.

As a cultural system globalization refers to a variety of ideas, beliefs and expectations or concerns. It is perceived as the possibility of unification of people the world over. It reduces time and distance in the so-called time-space compression, whereby there is a great shift from space to time. "Rulers of territory are superseded by masters of speed", said the philosopher Juergen Habermas.⁴ Globalization brings a new mode of communication, that makes far away events closer to the people of all countries and reduces the isolation in many parts of developing countries. It enables the free flow of information and knowledge, and thereby facilitates the sharing of culture. It opens up the free flow of goods and services and is assumed to lead to economic growth. The global communication is expected to lead to the building of global civil society and global social movement such as environmental movement, feminist movement or religious movement and can help spread the idea of democracy. It can push for international solidarity for human rights and open the way to global justice. In short, globalization is a process that can lead to more equal distribution of knowledge, education, wealth, and political and civil rights, which make many people believe that another world is possible.

As a social system globalization appears as a process that is managed through human interventions, social interactions and political rivalries in having power and influence to control the process of globalization. Let us look at some processes in this connection.

- Globalization has been expected to enable value sharing through the free flow of information and knowledge, but the value it advances is basically material value at the expense of concern for environment and for life itself.⁵

³ J.J. Honigmann, *The World of Man*, New York, Harper & Brothers, pp. 11-12.

⁴ Juergen Habermas, *The Postnational Constellation: Political Essays* (trans. Ed. Max Pensky), Cambridge, UK, Polity Press, 2001, p.4.

⁵ Joseph Stiglitz, *Making Globalization Work*, London, New York, Allen Lane-Penguin Books, 2006, p. 9

- It turns out impossible to have a well coordinated global governance without a global government. Problems such as global warming, international trade and capital flow cannot be coordinated properly without a global government, because each country has its own priority and interest. Finance ministers meet at IMF to discuss global finance, while paying little attention to the impact of their decisions on environment, whereas environment ministers call for more action for the reduction of global warming but they come short of resources to uphold their call. ⁶
- International institutions such as IMF and World Bank oftentimes turned out fail to help developing countries through their respective mission. The traditional mandate of IMF is to control inflation and to create global economic stability. The mandate of World Bank is to take care of employment, wage and poverty reduction. This division labor makes the two international institutions tend to concentrate on their own mandate without considering the relationship between inflation and unemployment and poverty reduction. Besides that, countries in need for foreign aid are required to meet so many conditionalities, that can distract governments from development work and other more urgent tasks. Many complaints of developing countries have got more attention, and have made both institutions reduce the burden of conditionality in the last two decades.
- Both international institutions represent the hegemony of developed industrial countries, because with the agreement of USA, Europe can appoint the head of IMF with an American in number two position. On the other hand European countries agree that the US President can appoint the head of the World Bank.⁷ IMF is obliged by its mandate to ensure global financial stability, which is not always successful. The global crisis at the end of 1990s befell major emerging market economy that had followed the advice of IMF. Whereas China that ignored IMF's advice made enormous economic success.
- Globalization has brought about international mobility of capital and labor, which has a direct impact on the viability and workability of the Welfare State. The employers in Jakarta who are faced with too difficult

⁶ Joseph Stiglitz, *op.cit.*, p. 21.

⁷ Joseph Stiglitz, *Globalization and Its Discontents*, New York, London, W.W. Norton & Company, 2002, p.17.

negotiations about the proper wage for workers and employees, might be tempted to move to another country and build their business enterprises over there. The same is true for the workers who are desperate in having a better wage, might consider to go to Malaysia or to middle east countries to look for a good luck out there. This is the case because national framework in which the negotiations between the employers and the workers used to take place, has been broken down by globalizing force of globalization.

- With regard to nation-states globalization brings with it a new risk for national legal institutions, because the legal decisions or legal agreements on global level, are not always in line with legal regulations on national level and can weaken legal enforcement on national level.

As physical or material culture globalization is expected to ensure free flow of goods and services and to push for the opening up of free market for the export goods from developing countries. This is not always the case owing to the hegemony of developed industrial countries which are represented in international institutions.

- Through export-led economic growth, thanks to open market in international trade, globalization is assumed to push for better employment and to lift more people out of poverty. However, in 2006 there were 40% of 6.5 billion of world population still living in poverty and 877 million people living in absolute poverty. We have to keep in mind that the World Bank definition of poverty is living on less than US \$ 2, and absolute poverty is living on less than US \$ 1 per day.⁸
- *Voices of the Poor* was a report published by World Bank about the results of an interview with 60,000 men and women from 60 countries. The focus of the interview was to know how the people in the interview felt about their situation. Most of them said their income was inadequate besides there was in an increasing feeling of insecurity and uncertainty.
- Rapid capital market liberalization as pushed by IMF has led to the influx of hot money into and out of the country, this oftentimes leaving a greater economic disaster in its wake, partly because the local banks and other economic institutions are not yet prepared to cope with the risks of the opening up of the market. Central banks do not have sufficient reserves

⁸ Joseph Stiglitz, *Making Globalization work*, pp. 10-11.

to withstand the collective pressure of speculators who are attracted by the gambling on the devaluation of weaker currencies. This means, the everyday US dollar's worth of currency exchange has very little impact on real sector and substantive economic transactions, which eventually distort market signals for long-term trade.⁹

- In short, globalization might have brought about some limited economic growth, but it does not lead to the improvement of general life conditions both nationally and globally. Domestically the benefits of the growth accrue to the well-off or very well off, which never exceeds 10% of the population. Globally the growth creates a greater gap between developing and developed countries, because the power with which to set rules and regulations are in the hands of a few countries represented in international institutions. IMF controls the global financial relations, WTO is in charge of international trade relations, whereas World Bank sets the rules and regulations in structural relations in development matters, though this is not true anymore for countries (Indonesia included) whose economy has become more stable, The absence of global government in a global economy has resulted in a sort of oligarchic power structure among the developed economies.

Globalization Reconsidered: Plural Agents of Globalization

From cultural point of view there are at least four kinds of carriers of globalization process. A study under the directorship of Peter L. Berger and Samuel P. Huntington was published in 2002 under the title *Many Globalizations*.¹⁰ It shows that cultural globalization is a process which are driven by different groups of people. The four groups identified in the book are as follows.

- **Davos Group**¹¹

The members of the group are mainly business- and political elites who are concerned with international business culture and political culture The focus of attention is on international business culture as the main engine that drives economic and technological globalization. However, the culture of this

⁹ Joseph Stiglitz, *Globalization and Its Discontents*, , p.17.

¹⁰ Peter L. Berger & Samuel P. Huntington (eds.), *Many Globalizations: Cultural Diversity in the Contemporary World*, Oxford, New York, Oxford University Press, 2002,

¹¹ Peter L. Berger, "Introduction: The Cultural Dynamics of Globalization, in *op.cit.*, p. 3.

group is not monolithic or homogenous. There are young people from *yuppie internationale* who are generally cosmopolitan. They speak fluent English, think alike, and behave alike, and meet at a point, where they aspire to combine more participation in global business. They want to introduce the so-called creative compartmentalization into the business culture, by incorporating different cultural themes. A good example is computer professionals at Bangalore, India. They succeeded in combining creative participation in business culture with their own personal lifestyles dominated by traditional Hindu values.

The classical example is of course Japan during Meiji Restoration (1867-1912), with which Japan set about modernizing the country following Anglo-American model, and aimed to build a wealthy nation, a strong military power and while fostering national industry, which was based on science and modern technology. The result was, the educated Japanese might have been well versed in modern science and adept in various branches of technology, while keeping their traditional cultural values in their lifestyle and personal behavior.¹²

• **The Faculty Club**¹³

Its members represent a variety of vehicles such as academic networks, NGOs, intergovernmental agencies, Jubilee movement that pushes for debt reduction for poor countries, and foundations of various kinds. The Faculty Club is a global network of international intelligentsia, who look for markets not for the products of multinational corporations, but for intellectual ideas and behaviors invented in Western Europe or USA. They are preoccupied with the ideologies of human rights, feminism, environmentalism, multiculturalism, and the politics and lifestyles that embody such ideologies. A successful businessman is not obliged to adjust his personal behavior to his membership in the Davos group. He has to act like a businessman in business meeting but he can beat his wife at home and becomes violent to his children. In contrast to that, a member of a faculty club is obliged to live the cultural values he represents, because this is a sort of prerequisite for the admission into faculty club. The membership in Davos group is pragmatic in nature, whereas the membership in the Faculty club is ideological.

¹² Ken-Ichi Goto, "Japan and Southeast Asia: For the possible Future Relations", in Deliar Noer (ed), *Culture, Philosophy and the Future: Essays in Honour of Sutan Takdir Alisjahbana on His 80th birthday*, Jakarta, Dian Rakyat, 1988, pp. 101-102.

¹³ Peter L Berger, *loc.cit.*, pp. 4-5

The Davos and the faculty club cultures have their metropolitan centers and a periphery dependent on them. But the centers for Davos culture are not always western, because there are some equally powerful centers of the Davos culture in other continents or other other countries, such as Tokyo, Hongkong, Singapore and possibly Shanghai and Bombay. In contrast to that, the metropolis of globalized intelligentsia is still exclusively Western or American. In that sense, if one thinks of cultural imperialism, one has the head-office of Ford Foundation in mind and not Wall Street in New York. Since the Davos culture is basically pragmatic, it is very likely that now and then we meet some globalizers who behave like *parochial cosmopolitans*. These are people who move easily from country to country but have no contact with indigenous cultures on which they impinge, because they remain in a protective isolation in five-star hotel, which shields them from serious contact with the local people and local problems, which become the reason why they are in a particular place. These parochial cosmopolitans can be found in multinational corporations as well as in international NGOs with the exception of people engaged in missionary works.

- **The Agent of Popular Culture**¹⁴

Popular culture is a cultural expression that has gained universal consumption in all countries. As far as its reception is concerned, there is no difference between developed and developing countries. It has a vast scope of penetration among people all over the world. However, the consumption of popular culture usually does not have serious impacts on the beliefs, values and behavior of the consumers. For the sake of convenience we can distinguish pragmatic consumption from symbolic consumption of popular culture. If someone goes to a restaurant in Jakarta and orders a hamburger for his lunch, he treats hamburger as one item in the menu. But if he orders hamburger as a way to participate in American-style modernity, his consumption becomes symbolic with a deeper effect on his personal beliefs, values and behavior.

However, if a female young student from a university in a small town in Flores or Timor wears a T-shirt with the inscription "Make Love not War" it becomes more difficult for an observers to establish whether it is just a pragmatic or symbolic consumption. The answer can be found out only through empirical research or in-depth interview. Populer culture is characterized by the speed and

¹⁴ Peter L. Berger, *loc. cit.*, pp. 10-12.

the vast scope of its spread without little possibility of its remaining effect on the behavior of the consumers. This is why popular culture becomes an effective vehicle of globalization process, because the speed and the vast scope are the very conditions which make globalization work.

Needless to say, the pragmatic or symbolic character of the consumption of popular culture is not static but dynamic. It means there is always a possible transition from the static consumption to symbolic consumption and vice versa, owing to various intervening experiences of the consumers. It is also possible that a popular culture was received in a country after it has been adjusted to the local needs and local conditions. McDonald's which was designed to be fast food in the US, is modified in some countries in East and Southeast Asia, whereby the McDonald's restaurants become a place to linger. Housewives who have done their shopping can make a longer stop at McD just to relax, while schoolchildren or students go there to hang out before going home.

- **Social Movement¹⁵**

Global network of social movement can be differentiated into secular movement, religious movement, the combination of both or the internal conflict between both, and play the role of a sort of alternative globalization. Religious social movement can be found in Islamic movement all over the Muslim world, which aims to construct a modern society that participates economically and politically in the global system, while being inspired and animated by a self-consciously Islamic culture. It does not aim to reject modernity as the Taliban do in Afganistan or as is discernible among the militant factions in Iran. After the demise of Suharto, Islamic movement in Indonesia turns out to become tolerant of religious pluralism, prodemocratic in its political vision and procapitalist in its economic outlook, while being decisively committed to Islamic faith. Such development within the Muslim world shows an effort to implement an alternative concept of modernity, which is gaining more influence in present development. With such new visions Islamic movement attract more and more followers in northern hemisphere, either in North America or in Europe.

In India the international Sai Baba movement was reported to have more than 20 millions followers with 2,000 centers in 137 countries.¹⁶ The Sai Baba overseas organizations are grouped in 15 different regions. However, very little

¹⁵ Peter L. Berger, *loc.cit.*, pp. 13-16.

¹⁶ Tulasi Srinivas, " 'A Tryst with Destiny', The Indian case of cultural globalization" in Peter L. Berger & Samuel P. Huntington (eds.), *op.cit.*, p. 100.

is known about the sect and its leader, the charismatic godman Shri Sathya Sai Baba. He speaks only Telugu a local language and a smattering of some other local languages in India. And yet, he is believed in India to be able to translate his messages for a variety of cultures of Singapore, Germany and Kenya and some countries in Latin America,. His spiritual empire extends globally, but the physical center of his movement is, his ashram at Puttaparthi, a dusty town in the rural hinterland of Andhra Pradesh, 100 km from Bangalore. The town Puttaparthi becomes the host for his global following and now includes restaurants, bungalows, hotels and villas, souvenir shops, all-night pharmacies and gymnasiums. There are banners in 24 languages welcoming international followers.

The logo of Sai Baba movement is based on a flower consisting of two rows of five petals each. The symbols of five world religions are located in the inner ring of five petals, and stand for five world religions: the Hindu *om*, the Christian cross, the Zoroastrian fire, the Islamic crescent, and the Buddhist wheel, whereby each religion is accompanied by a new transcultural reading. The new reading for the Islamic crescent is “Be like the star, which never wavers from the crescent but is fixed in steady faith.” For Christian cross it reads “Cut the ‘I’ feeling clean across and let your ego die on the cross, to endow on your Eternity.”¹⁷ The incorporation of traditional religious symbols into the Sai Baba logo aims to serve some purposes and to bring about some effects. First, the international followers of Sai Baba who are still part of their traditional religions feel easy to relate to the movement on symbolic level. Second, for those who are disenchanted with their traditional religions, the reinterpretation of traditional symbols through new transcultural reading gives them freedom to pick portions of their religion with which they feel comfortable and integrate them into the larger structure of Sai Baba doctrine. Third, the incorporation of the symbols of traditional religions into the Sai Baba logo provides the followers with the impression that no contradiction exists between their traditional religion and the movement of Sai Baba, and that Sai Baba has a created a universal faith outside the sphere of any single religion.

The success of Sai Baba movement is owing to the fact that it encourages syncretism and creates a community of shared belief through inclusiveness. Sai Baba persuades his followers to stay in their religions because according to him the more they are faithful to their own religions the closer they come to him.

¹⁷ Tulasi Srinivas, *loc.cit.*, p. 101.

Globalization and Countervailing Movements

In the course of its workings globalization turned out to face countervailing movements, that can reverse the direction of globalization in some regards. From the previous analysis we have seen that globalization is by no means a monolithic or homogenous movement but rather it can take the form of various movements. Some trends of countervailing movement can be described as follows.

There is no unilinear globalization

Though globalization is driven by economy and technology of the industrial countries in the North, it is by no means a one way movement from North to South. The movement from industrial countries is true in so far as it pertains to the development of physical culture or material culture in the world. In contrast to that in social system and cultural system there are some strong streams of influence from South to North in the form of religious spread of Islam and the promotion of eastern religion and spirituality.

The above description refers to the countries where globalization comes from. But there is also some developments that show the limited reception of globalization. Multinational food companies have lots of difficulty to penetrate the Indian food market. This is owing to some related reasons the most important of which is cultural habitus of Indian people who are used to a plurality of many different types of food. The ideals of American food companies to set standardization in food products contradict the Indian culinary tradition. McDonald's menu that serves a beef patty on a bun obviously does not appeal the majority of Hindu Indians. After four years in India, MacDonal'd's sold only seven million burghers, whereas more than seven million Indian *dosas* for breakfast are produced every day. McDonald's has made great effort to build double kitchen in every restaurant to prevent the mixing of vegetarian and non-vegetarian food. However, aggressive Indians insist on inspecting both kitchens to make sure that all the utensils are separate, and even they want to know from the employees about the extent to which non-vegetarian kitchens keep meat products away from vegetarian kitchens.¹⁸

¹⁸ Tulasi Srinivas, *loc.cit.*, p. 96.

Globality vs. Locality

The case of Indian food industry is a good case in point for the struggle to maintain locality in the face of superimposed standardization of fast food from outside. Obviously it is not simply a matter of gustatory preference of the local people or the maintenance of traditional culinary tradition, but has to do with the right to existence of local identity. To exist implies a right to be different in the face of imminent threat of homogenization. To a certain extent locality is not an opposition to globalization, but is given rise and significance by globality. This can be seen in tourism. People from San Francisco or New York, London or Munich manage to come to Bali or other islands in Indonesia, because to be in these places provide the incoming tourists with an experience of difference. If the cities and towns in Bali were built like small towns in the US or UK or Germany, the places would lose their difference and become a mere exemplar of homogeneity. On the other side, the attraction of these places become known to people in far away countries because there is a global communication and global transportation that bring information about these places to people in other remote places.

Be that as it may, locality is not sufficiently explained from outside but has its own meaning for people living in a local environment. For the local people, locality is the immediate and proximate environment, be it physical or cultural or mental, in which a group of people are oriented in order to find themselves in the world, and, to quote philosophers' definition of human existence, to be in the world. From economic and political point of view locality becomes the last resort, the final fall-back basis for those who are running the risk of losing their identity and their survival in the predicament to cope with the forceful pressure of globalization. This is why all cultural idiosyncracies such as gustatory preferences, table manners, or the way to say "Hello", can be reinforced with a political leverage and become political.

In Indonesia locality in political sense has materialized in 2001, when the so-called regional autonomy was implemented, whereby a greater part of political authority was shifted from central government to the local government at district level. Mayors and district heads have much more power to take political decisions pertaining to the political as well as development problems of their district, without the obligation to consult beforehand the minister of domestic affairs or the the head of a province where the district is located.

On intellectual level the rise of multiculturalism and postmodernism, have given a great impetus to the significance of locality.¹⁹ To certain extent, multiculturalism is a countervailing philosophy to liberal political philosophy that looks at every human being as equals. Institutions that are to serve public purpose, are required to be neutral and impersonal, as the main feature of modern bureaucracy. Liberal philosophy with freedom and equality treats all citizens as equals and refer to common characteristics in universal needs for primary goods in political rights and liberal rights, without giving the least attention to particularities of ethnicity, race, gender and religion, which constitute cultural identities, especially of those people whose self-understanding is basically culturally defined. Identity is a product of dialogical relationship, as the result of our response to how other people look at and treat us. Recognition is a constitutive element of identity.

Liberal philosophy ala Rousseau converts equality into identity and thereby satisfies the alleged universal need for public recognition.²⁰ However, this philosophy is suspicious of all social differentiation and is inclined to homogenization that could cover up totalitarian tendencies. To look at citizenship as comprehensive universal cannot be justified, because people are unique, self-creating, and creative individuals, who simultaneously are culture-bearing, and the different way they bear their culture needs to be recognized, just as the unique nature of their individualities is recognized. Human beings have the same dignity, which is carried and substantiated by different identities. To respect human dignity without recognizing different identities is to deprive human dignity of its concrete and existential underpinning.

And what is postmodernism and how does it countervail globalization? Jean-Francois Lyotard, a theorist of postmodernism wrote in one of his much-quoted article "I define postmodernism as incredulity toward metanarratives."²¹ According to the proponents of postmodernism, modernity theories are full of metanarratives or grand narratives. A metanarrative originates in the tendency to have an all-encompassing explanation about all realities of human life and

¹⁹ Amy Gutmann, "Introduction", in Charles Taylor et al., *Multiculturalism* (edited and introduced by Amy Gutmann), Princeton, Princeton University Press, 1994,

²⁰ Amy Gutmann, *loc.cit.*, p. 7. Charles Taylor, "The Politics of Recognition", in Charles Taylor et al., *op.cit.*, pp. 26 ff.

²¹ Jean-Francois Lyotard, "The Postmodern Condition", in Steven Seidman & Jeffrey C. Alexander (eds.), *The New Social Theory Reader*, p. 166.

society in one single theory.²² Marxism, structuralism, rationalism, or system theory, are some examples that we easily come across in the study of philosophy and sociology. Two main criticisms have been raised against this tendency. First, there is a totalizing explanatory power in knowledge that can easily lead to totalitarian power wielding in politics. Second, the totalizing explanation concentrates on commonalities while ignoring differences in particularities. Third, there are so many inconsistencies in a metanarrative which remain covered up because people are so enchanted by the operationability of the theory. The logic of maximum performance for example, is really enchanting in terms of its end. However, there is an obvious inconsistency even in its application in economic field. On the one hand the theory requires less work because it will bring about lower production cost. On the other hand, it requires more work to lessen the social burden of unemployment.²³

According to its name globalization is no doubt a metanarrative par excellence, because it claims a global universe for its theory. This becomes the main target of the criticism of postmodernism both as a philosophical and scientific theory and as an ideology for social movement. In this particular regard, postmodernism can help refine our sensitivity to differences and reinforce our ability to tolerate the incommensurable. In reality this implies that more attention should be given localized narratives. Patriarchy is one product of the totalizing explanation because no room is given to the differences between men and women. To treat all human beings as equals has resulted in our overlooking the differences between male and female, between the better off and the destitutes, between people with normal abilities and those with disabilities, and between countries already developed and those still taking painful efforts to develop.

Globalization and Alternative Globalizations

As it turned out, there are always initiatives and social experiments to adjust globalization to local conditions and local needs. These experiments aim at a double goal, namely to abate the potential damages owing to the inevitable penetration of globalization, and to secure political power in the countries concerned in order to make globalization a source of economic and political benefits.

²² George Ritzer, *Modern Sociological Theory*, McGraw-Hill International Editions, 1996, p. 474.

²³ Jean-Francois Lyotard, *ibid.*

China is a good case in point. The government is trying to implement the so-called managed globalization. There is no denying that Chinese political leaders do not decline the necessity of integration to international economy, but they endeavor to manage this integration on their own terms with the aim to maximize benefits and minimize vulnerabilities. Apparently they cannot get rid of what Deng Xiaoping once said "When you open the window, flies and mosquitoes come in". Deng was referring to the open market with free flow of goods and services, while reminding that, with the opening of market western ideas and values could come in along with the incoming foreign capital, technology and management skills, and could pose serious challenges to the Communist regime through "peaceful evolution"²⁴. In the course of years the Communist regime cannot prevent the intrusion of globalization, and try to find another way to mitigate the global influence by showing that the Communist regime has the capacity to maintain rapid economic growth and to create employment opportunities for the large population of unemployed young laborers.

With regard to cultural globalization, the Communist regime is not worried about popular culture, because it can be used to mitigate social tensions after 1989 and to create an image of prosperity and satisfaction. In contrast to that, the government keeps watching closely and controlling tightly the areas of intellectual development and social movement, because intellectual development can pose direct challenge to communist ideology, while social movement can lead to collective action on a large scale. The intellectual journal *Dongfang* (The Orient) has been tolerated for some years as a forum for liberal intellectuals to discuss important social issues including globalization. However, when a group of scholars in 1996 wanted to publish a special issue on reexamination of the Cultural Revolution on its 30th anniversary, the state ordered it closed because the journal was supposed to have gone too far.²⁵

What is under permanent control are important sectors of cultural market such as publishing, the movie and tv industries, and the news media. Early 1990s when commercialization was boosted in China, though only for a fairly short time, some influential newspapers in Taiwan and Hongkong attempted to enter the mainland market, but they were rejected by the party-state. Commercialization

²⁴ Yunxiang Yan, "Managed Globalization: State Power and Cultural Transition in China", in Peter L. Berger & Samuel P. Huntington (eds.), *op.cit.*, p. 29.

²⁵ Yunxian Yang, *loc.cit.*, p. 40.

does not undermine the power of the state, because in many cases the producers and directors are state employees, who can benefit greatly from the programs they produce, as long as they do not make political mistakes. This is why censorship is self-imposed and the government does not need to make any direct intervention.

The vast market in China is the reason why foreign companies are willing to make concessions to Chinese government in order to enter the vast market. In Beijing McDonald's has made rapid development in Beijing market and has a great impact on local fast food industry and culture. It is a joint-venture enterprise, in which Chinese partner can have 51 percent of ownership and in the company there is a branch organization of the Communist party, which can help arrange the negotiations with the employees, once they are dissatisfied and become restive. Party leaders remain the leader-manager of the modernization project, and thereby maintain party's power and authority in China,²⁶ which is able to force multinational corporations to serve the interest of China in the first place, though they are given room to get enough profits for their own corporations.

The German case is a bit unique, because the position toward globalization is taken under the intellectual influence of the peacetime generation in the 1960s and 1970s. This generation has its own subculture which is different from that of postwar generation. The trauma of the Third Reich and the holocaust still became part of the memory of the generation after the war that inherited injured nationalism and had to transform the bitter experience into supranational ideologies. A contradiction arose between the orientation to new universalism as invented in western experience and the rejection of global patterns, because these were perceived as more American than global. The typical pride of this generation was characterized by an awareness of German version of democracy, a free and socially responsible market economy, the so-called *soziale Marktwirtschaft*, and the rule of law and constitution. The general aim was to apply a universalistic program of progressive modernism with a vision of globalization that was environmentally sustainable, underpinned by respects for human rights and a commitment to technological progress with ethical parameters.²⁷

²⁶ Yunxian Yang, *loc.cit.*, 42.

²⁷ Hansfried Kellner & Hans-Georg Soeffner, "Cultural Globalization in Germany", in Peter L. Berger & Samuel P. Huntington (eds.), *op.cit.*, p. 135.

The elites of peacetime in 1960s and 1970s have grown up in an environment, in which Western thinking, consumption and work patterns are perceived as something given. Their subculture can be seen as a philosophical mixture of economic, environmental and lifestyle ideologies. They derive their inspiration not from the postwar economic miracle of West-Germany, but rather from the Federal Republic of Germany after 1968. Their political business consists of two preoccupations, namely to remind the nation of the crime against humanity in the Third Reich and to demand forcefully a course of politics beyond German nationalism. In so doing they try to aim at European nationalism as a way out of the German trauma. With regard to individual and society they do not want to get trapped into isolated and self-sufficient individualization but are oriented to shared view and collective lifestyle of individualization that is more compatible with a society that is multicultural and mass cultural at the same time. They believe they belong to a democratic economic system and value system that is expected to prevail globally and becomes global culture.²⁸

It is an interesting development that the new social movements in the peacetime generation of Germany recruit their members from middle-class intellectuals, who do not occupy the centers of decision making but rather play their role on the margins of the economic and political power centers. Their members are mostly literati, journalists, film producers, commentators, teachers and professors who constitute the reasoning bourgeois public, and who do not wield central powers of social actions. They manage to become an interpretative authority about what is going on in their society. However, in this role they behave mainly as interpreters and less as educators. What they do is to dissect the meanings of life world in value hierarchies for their society, this in turn giving rise to collective line of thoughts that are discussed in philosophically universalistic conceptions and political global terms.

Having such big authority and influence in intellectual matters, but lacking the power base in politics and material base in economy, they make use of media and pop culture to stage their concern and mission in collective performance. Political foundations such as Konrad Adenauer Foundation, Friedrich Ebert Foundation, and Friedrich Naumann Foundation along with cultural organizations such as Goethe Institute and the Humboldt Foundation

²⁸ Hansfried Kellner & Hans-Georg Soeffner, *loc. cit.*, 137.

join efforts in providing constant dialog between politics and business vis a vis environmental and human rights issues. The final goal is still open but what is going on seems to provide alternatives to globalization which is driven by economy and technology as the main engine, and to offer some other possibilities to global world, such as the practice of politics not as the politics of power but rather the politics of the non political that takes the form of the politics of meaning, while economy is not treated as the mere flow of goods and services but the opening up of market of intertwining stages that are channeled purposively to the media to ensure significance of educational entertainment, self-portrayal, and collective performance as mass events.²⁹ The idea behind is inspired by the fact that global governance without a global government does not lead to justice and equality, and global market without global system of meaning will end up in the absence of fulfilment and the vacuum of well being.

Some General Remarks for Further Reflection

Globalization and its workings seem to give a promise that another world is possible. In the course of its global spreading globalization has brought us to the fact that another world is only inevitable, for better or for worse. After looking into the dynamics of globalization there are some lessons learned or best practices that deserve our attention, not because the lessons ensure a better hope but because these can give us a better sense of reality in coping with globalizing power of globalization.

1. As it turned out, globalization is by no means a one way process and unilinear dynamic from the northern hemisphere to southern countries, but also from southern hemisphere to the northern countries. From the North globalization is driven by economy and technology as its main engine, and has a basically material character. From the South globalization takes the form of spiritual, religious and social movement with cultural and spiritual values. The promise from the North is economic growth and increasing wealth for all countries. The promise from the South is more fulfilment that can make our lives worth living.
2. Globalization is also not a process with monolithic influence. There is an internal fractioning within globalization owing to the plurality of its carriers. This means what is proposed by the Davos group for economic growth might

²⁹ Hansfried Kellner & Hans-Georg Soeffner, *loc.cit.*, pp. 140=141.

be antagonized by the group of international network of intelligentsia with their values and beliefs, or by environmental social movement that fights for less environmental depreciation, or the Jubilee movement that pushes for the reduction of debt for poor countries. There is always an open contest, though not always a balanced one, between and among the carriers of globalization, which, in one way or another, might lead to a better global management of globalization.

3. Globalization can be adjusted to local conditions and local needs and local cultural habitus as was shown by the food industry in India, can work with more concessions to national requirements as was demonstrated by the collaboration with party-state in China, and can be modified into alternative globalization as is pursued by the peacetime generation in post-reunification Germany. This means globalization is inevitable but it can be domesticated.
4. There is a variety of responses to globalization between continents and between countries as well as between social classes. The clearest difference is that between developed countries and developing countries. There is also a difference of response between US and European countries, and between the traditionally liberal democratic countries and the new liberal democratic countries, and ex-communist countries. In ex-communist countries the feminist movement has to face lots of difficulty to develop owing to the deep-rooted patriarchy in the communist governance.
5. Finally, we should never forget that globalization is a societal development, that is a development at all parts and at all levels of human society, which to a great extent depends on human interventions with differing preferences and interests, with sometimes opposing purposes and intentions, which originate in different consciousness and different unconsciousness. There is a self-referential relation in human effort to control globalization and to bring it to a better direction. Our efforts to control globalization depends on our ability to control ourselves, our instinctual drives for power, our sensitivity for other people, and our ability to create consensus that is workable in social interaction and political competition. Gandhi is worth quoting in this regard, 'nature provides enough for every man's need but not enough for every man's greed.' By way of conclusion, the short and simple moral message from time immemorial might have its paramount significance for our time: less for self, more for others, and enough for everybody.

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SDGs and the Global Sustainability Agenda

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International Seminar

Social Science and Humanities and Challenges in a Globalized World
Ruteng - NTT, November 18, 2017

Outline

1. SDGs Once Again
2. The Economic, Social and Environmental Pillars
3. The Importance of Governance and Institution
4. Seeking an Integrated Approach and Strategy
5. Concluding Remarks

1. SDGs Once Again

- UN Resolution no 70/1 adopted by 193 countries in 2015 → “Transforming Our World: the 2030 Agenda for Sustainable Development”
- MDGs Plus, based on Agenda 21 and Global Consultative Processes
- Shared Vision:
 - Comprehensive (Economic, Social and Environmental Pillars Plus Governance)
 - Thematic (17 Goals)
 - Holistic and Integrated
 - Inclusive (no one left behind)
 - Partnership (all development stakeholders)

3

From MDGs to SDGs: from 8 to 17 goals





New goals in SDGS

9 INDUSTRY, INNOVATION AND INFRASTRUCTURE

10 REDUCED INEQUALITIES

11 SUSTAINABLE CITIES AND COMMUNITIES

16 PEACE, JUSTICE AND STRONG INSTITUTIONS

SDGs:

- Agenda 21
- OWD on SDGs
- Other consultative processes
- UN GA Deliberations

→ Proposed Goals and Targets are as much as results of Global Political Processes

2. The Economic, Social and Environmental Pillars

Based on Sachs, 2012, 2015a, 2015b and ADB, 2011:

- Shared focus and urgency on economic, social and environmental goals to address global sustainability issues
- Global Sustainability Issues:
- Environmental and Climate Change Issues:
 - Global economic growth with its consequences on Planetary Boundaries (Anthropocene – human driven age of the planet)
 - Global and local pressures → carbon, nitrogen, water cycles
 - Many overlapping crises of environmental sustainability: climate change, the acidification of the oceans, unsustainable use of natural resources (renewable and non-renewable)

- Unsustainable conversion of forests → loss of biodiversity
- Unsustainable depletion of key fossil resources
- Impact on food production
- Population Issues:
 - Population growth (9 billion in 2035) – uneven population growth and issues
 - China and India population size and growth
 - Impact on global food demand and change in consumption pattern
- Social Inclusion Issues:
 - Inequality across and within countries
 - Caused by low human capital (education, health, skill level)
 - Socio-economic factors on inequality
 - Gender bias

- Youth – youth unemployment
- Access and availability of good jobs
- Economic Issues:
 - Almost all developing (including least developed) countries by 2030 will become middle income countries
 - Classic sources of economic growth: Capital, Labor and Productivity (technological progress)
 - **New sources of transformative growth:** young and productive population, the growing middle class, ICT, Climate Change and Environmental Issues
 - Could further enhance inequality if not properly addressed

3. The Importance of Governance and Institution

- Achievement of SDGs will depend on the successful implementation of all three pillars
- Need concerted global efforts, but integrating global, national and local level efforts
- Good governance and institutions at all levels (global, regional, national, local)
 - Governance: commitment to rule of law, transparency, accountability, sound institution, participation and inclusivity
 - Good governance has to be homegrown
 - Governance: political, law and bureaucracy
 - Human resources/capital is key to good governance and institution
→ Boediono, 2016
- Leadership role of emerging countries (China, India)

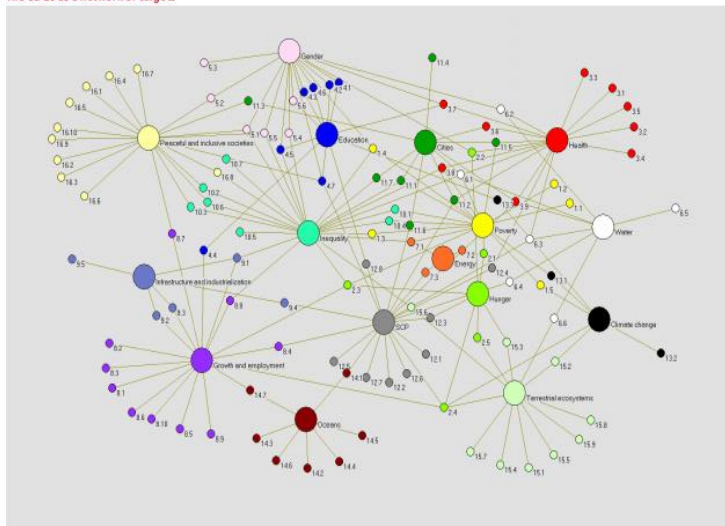
4. Seeking an Integrated Approach and Synergy

Based on Le Blanc, 2015:

- The proposed SDGs Goals and Targets as a network (Simple Network Analysis Techniques)
- Political mapping → results of negotiations in intergovernmental context (not purely based on natural and social science insights about how the system works)
- Focus on links between thematic areas
- Links among goals through targets may facilitate anchoring certain Goals in the system such as Sustainable Consumption and Production

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Figure 1
The SDGs as a network of targets



Source: Author's elaboration.

Note: targets labels are the numerals which refer to them in the report of the Open Working Group on SDGs.

Source: Le Blanc, 2015

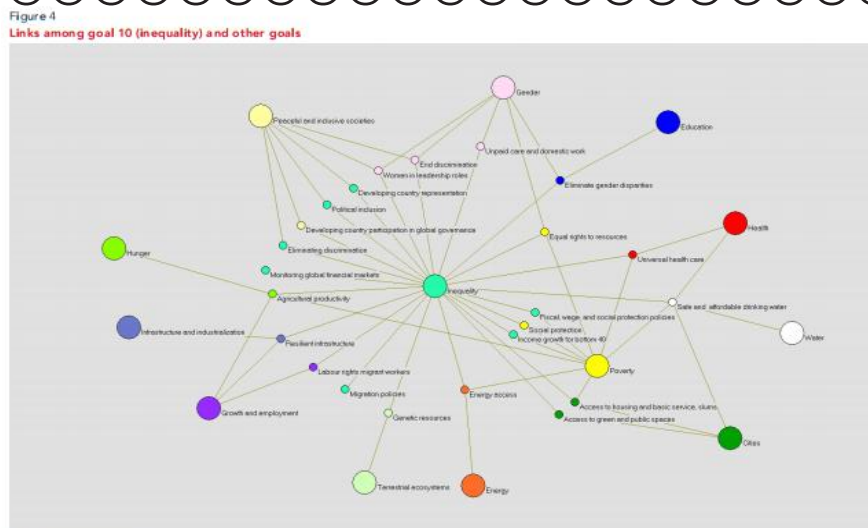
Table 1
Links between the SDGs through targets: an aggregated picture

Rank	Sustainable development goal	Number of other goals to which the goal is connected
1	12 – Ensure sustainable consumption and production patterns	14
2	10 - Reduce inequality within and among countries	12
3	1. End poverty in all its forms everywhere	10
4	8 - Promote sustained, inclusive and sustainable economic growth, full and productive employment and decent work for all	10
5	2 - End hunger, achieve food security and improved nutrition and promote sustainable agriculture	8
6	3 - Ensure healthy lives and promote well-being for all at all ages	8
7	5 - Achieve gender equality and empower all women and girls	8
8	4 - Ensure inclusive and equitable quality education and promote lifelong learning opportunities for all	7
9	6 - Ensure availability and sustainable management of water and sanitation for all	7

10	11 - Make cities and human settlements inclusive, safe, resilient and sustainable	6
11	13 - Take urgent action to combat climate change and its impacts	6
12	15 - Protect, restore and promote sustainable use of terrestrial ecosystems, sustainably manage forests, combat desertification, and halt and reverse land degradation and halt biodiversity loss	6
13	16 - Promote peaceful and inclusive societies for sustainable development, provide access to justice for all and build effective, accountable and inclusive institutions at all levels	6
14	7 - Ensure access to affordable, reliable, sustainable and modern energy for all	3
15	9 - Build resilient infrastructure, promote inclusive and sustainable industrialization and foster innovation	3
16	14 - Conserve and sustainably use the oceans, seas and marine resources for sustainable development	2

Source: Author's elaboration.

Source: Le Blanc, 2015



Source: Le Blanc, 2015

Goals and Targets:

- As common benchmark of development performance
- Have to take into account targets that refer to other goals
- Look at multiple goals
- Framework for policies
- Basis for Comprehensive Policy Responses

→ Similar analysis at the National and Local Levels

→ Different emphasis for different countries

Social/human development:

- Economic growth, urbanization and industrialization without proper environmental and natural resources concern → impact on health and livelihoods of people
- Degradation of coastal resources
- Poverty and its impact on human health and human development

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5. Concluding Remarks

- Each country specific framework and analysis
- Build appropriate commitments supported by key policies and strategies involving all stakeholders
- Utilizing global development cooperation opportunities on elements of SDGs (funding, capacity building, technology transfer, trade)
- Implication for the need of Sustainability Science development (multi-disciplinary approach)
- Multi-disciplinary science: social science, humanities, engineering etc

ECOLOGICAL AWARENESS AND ECO-SPIRITUALITY AT THE SERVICE OF EDUCATION. A THEOLOGICAL CONTRIBUTION TO ECOLOGICAL EDUCATION

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Abstract

The rapid destruction of our environment is arguably the greatest challenge facing the earth community today. We, human beings, are doing enormous damage to the atmosphere, the soil, the rivers and the seas of Earth as well to plant and animal life. If this reckless exploitation continues, it will result in the destruction of much of what we have to treasure, all of which has taken billions of years to come into existence in the ongoing and inter-dependent process of creation. As spiritual people believing in the God of life, we have a duty and responsibility to act before it is too late.¹

Introduction

This reflection wants to reflect on the need of developing a responsible and sustainable ecological awareness and holistic eco-spirituality for a multicultural society with various religious traditions at the service of educationist and the educational ministry in a multi-cultural and multi-religious society. This is only possible in mutual respect and even esteem of the various cultural and religious traditions and recognition of the wisdom they have developed in their rich history.

¹ Fr. Liam quoted in Christian W. Troll, S.J, *The Sacredness of Creation: Muslims' and Christians' shared Ecological Responsibility*, in: *Salaam* 35 (2014) 3, 115-116. – "Centuries of uncontrolled exploitation have devastated life on planet Earth, and the survival of both humans and the environment as a whole is being threatened. The continuing advance of science and technology alongside the alarming increase in population particularly in poorer nations is putting enormous pressure on our available resources. Depletion, desertification and deforestation, climatic changes, droughts and floods and other natural problems threaten life on Earth. And with pollution on a hazardous scale these problems are being compounded to even more alarming proportions. No longer are these merely local issues; they demand urgent attention of the whole global community as human survival is at stake. And more important for us, these are not merely socioeconomic, political questions, also but have deep implications for biblical theology." In: Ken R. Gnanakan, "Creation and Ecology", in: *Global Dictionary of Theology*, edited by William A. Dyrness and Vet-Matti Kärkäinen, IVP Academic – Inter-Varsity Press: Downers Grove, Illinois – Nottingham, England, 2008, 207-214, here 207-208.

The wisdom in the tradition of the Catholic Church is best expressed in the *The Pastoral Constitution of Vatican II* called *Gaudium et spes*, Joy and Hope. Here the Council's Fathers made it clear that the church's mission is first and foremost possible only by honest dialogue.

By virtue of her mission to shed on the whole world the radiance of the Gospel message, and to unify under one Spirit all men of whatever nation, race or culture, the Church stands forth as a sign of that brotherhood which allows honest dialogue and gives it vigour. (GS 92)

Pope John XXIII especially encouraged the Church with his encyclical *Pacem in Terris* from 1964, which initiated the approach of *Reading the Signs of the times* as a method of discovering God's presence in the world so much loved by God. "The appeal to recognize the Signs of the times belongs" according to Hans Waldenfels "to the most important impulses of Vatican II."² *Gaudium et Spes* even starts with the programmatic sentence:

To carry out such a task, the Church has always had the duty of scrutinizing the signs of the times and of interpreting them in the light of the Gospel. Thus, in language intelligible to each generation, she can respond to the perennial questions which men ask about this present life and the life to come, and about the relationship of the one to the other. (GS 4)

Anthony J. Kelly observes in his article "The Ecumenism of Ecology" a new approach among the Christian communities, which have far-reaching and sustainable effects.³

Ecumenical developments among the Christian communities in recent decades have not moved simply by discussing the core doctrines of Christian tradition in an abstract fashion. There has been an outward turn of common concern which arose from the realisation that all human beings are the beneficiaries of God's saving

² Hans Waldenfels, „Zeichen der Zeit“, in Mariano Delgado / Michael Sievernich (ed.), *Die großen Metaphern des Zweiten Vatikanischen Konzils. Ihre Bedeutung für heute*. (Herder: Freiburg, 2013), 119.

³ Anthony J. Kelly, *The Ecumenism of Ecology*, in: *Australian eJournal of Theology* 22.3 (2015) 193-205.

love and are called to participate in the planetary biosphere in a spirit of thanksgiving and justice.⁴

The contribution from Christian theologians on ecology

Theologians, like G.Siegwalt and others, looks at the ecological crisis from a gospel perspective:

Viewing the ecological crisis not only according to the law but also according to the gospel leads to an ethic of gratuity. The ethic of gratuity is the ethic of responsibility in the light of grace. It is the ethic of prayer (*leitourgia*), of witness (*martyria*) and of service (*diakonia*).⁵

Stephen Bevans and Roger Schroeder, published *Constants in Context. A Theology of Mission for Today*.⁶This book shows the huge development missiology has undergone since Vatican II. This work “laid out three theologies of mission that have been developed since Vatican II: Mission as participation in the mission of the triune God, mission as liberating service to the Reign of God, and mission as proclamation of Jesus Christ as universal savior.”⁷

Bevans explains that “we showed how the **six elements of mission** – witness and proclamation; liturgy, prayer and contemplation; **justice, peace and integrity of creation**; interreligious dialogue; inculturation; and reconciliation – could be explained in terms of prophetic dialogue”.⁸

These six elements of mission are the most accepted ones we find today in Catholic Missiology.

According to the two North-American missiologists there are six elements of mission: Witness and Proclamation; Liturgy, Justice, Peace, and the Integrity

⁴ Idem., 193. – “The awareness of being part of one web of planetary life, provoked in some measure by writings such as Lynn White’s “The historical Roots of our Ecologic Crisis”, has both ecumenical and ecological consequences as faith awakens to the whole mystery of life and Christian responsibilities within it. Some authors speak of an “ecological conversion” taking place as an essential dimension of Christian conversion at this time, at least in regard to the development of an environmental conscience and a more keen consciousness of the Christian vocation within a planetary biosphere.”, idem., 193.

⁵ G. Siegwald, *The ecology crisis: challenge for Christians*. In *Theology Digest* 38 (1991) 2, 125 (*La crise écologique, un défi pour la pensée, pour la foi, et pour la praxis. Le Supplément* 169 (June 1989) 88-100).

⁶ Stephen B. Bevans – Roger P. Schroeder, *Constants in Context. A Theology of Mission for Today*, (Orbis Books: Maryknoll, New York, 2004).

⁷ Stephen Bevans, “Missiology through the Back Door”, in: *Verbum SVD* 52:4 (2011), 374.

⁸ *Ibid.*, 374

of Creation; Interreligious / Secular Dialogue; Inculturation; and Reconciliation. "Justice, Peace, and the Integrity of Creation" they explain as:

'Action on behalf of justice... fully [appears] to us as a constitutive dimension of the preaching of the Gospel.'[1] 'If you want peace, work for justice'.[2] 'We discern two types of injustice: socio-economic-political injustice ... and environmental injustice'[3]. 'The responsibility of the church towards the earth is a crucial part of the church's mission' [4] Commitment to justice, peace, and the integrity of creation weaves a seamless garment. All are constitutive of the church's missionary task.⁹

In their book *Constants in Context* the two authors indicate a lack in reflection on the issue of "Integrity of Creation": "Although it has been recognized that issues of ecology are integrally connected to issue of justice and peace, there has not been much reflection on how preservation of the integrity of creation is linked to the church's mission. There is no question, however, that it is. The Christian vision of salvation of the new heavens and a new earth (Is 66:22; Rev 21:1). Sins of injustice and greed, Walter Brueggemann writes, not only do violence to human beings, but also to the earth and all earth's creature."

They conclude: "The call of the church to repentance and new vision, therefore, is a call to ecological responsibility."¹⁰ According to them "Mission witnesses to, proclaims, celebrates and works for a new way of thinking about and seeing human beings, earth's creatures and the created universe itself. Prophets such as Francis of Assisi, Hildegard of Bingen, John Woolman and Teilhard de Chardin have pointed to the holiness of all of creation; it is urgent that the church follow in these prophets' footsteps."¹¹

⁹ The authors quote here from four different sources: 1. 1971 Synod of Bishops, "Justice in the World", in *Catholic Social Thought: The Documentary Heritage*, ed. D. J. O'Brien – T. Shannon (Maryknoll, N.Y.: Orbis Books, 1992), 289; 2. Paul VI, "Message for World Day of Peace," *Origins* 1, no. 29 (January 6, 1972): 491; 3. Leonardo Boff, "Social Ecology: Poverty and Misery," in *Ecotheology: Voices from South and North*, ed. D. G. Hallman (Maryknoll, N.Y.: Orbis Books, 1994), 243; and 4. Frederick R. Wilson, ed., *The San Antonio Report: Your Will Be Done, Mission in Christ's Way* (Geneva: WCC Publications, 1990). In: Stephen B. Bevans – Roger P. Schroeder, *Prophetic Dialogue. Reflections on Christian Mission Today*, Logos Publications, Manila, 2012, 67 and footnotes on p. 167.

¹⁰ Stephen B. Bevans – Roger P. Schroeder, *Constants in Context. A Theology of Mission for Today*, (Orbis Books: Maryknoll, New York, 2004), 375.

¹¹ *Ibid.*, 375-376.

Finally those two missiologists make concrete suggestions:

“First, Christians themselves need to live in ways that persuade others to adopt a lifestyle that uses fewer of the world’s resources, particularly those resources which take away opportunities for peoples in societies that are not as affluent as those of the West. Commitment to recycling waste, driving automobiles less... are practices that Christians cultivate and proclaim... **Second**, Christians individually and the churches as institutions can support and promote legislation that enhances the sustainability of the environment... **Third**, the church and, again, Christians individually can support and promote the development of organic farming... **Finally**, the Christian mission for the preservation of God’s creation finds expression in the support of any kind of initiative for the development or protection of wildlife areas, national parks and other places of natural beauty.”¹²

The reason these theologians give is: “God has gifted all of humankind with the wonders of scenic majesty and abundant plant and animal life, and human beings are called not only to enjoy fully but also to ensure that God’s creation can keep its freshness for coming generations.”¹³

The African theologian and ecological activist Marthinus Daneel shared his own story of conversion: “African holism became the hermeneutic for theological reorientation. Saving souls was important, I thought. But never at the expense of the salvation of all creation. In my situation conversion had little significance if it did not translate into full environmental stewardship.”¹⁴

Another African theologian explains

The question of environmental protection amidst the present-day ecological crisis has started to occupy the attention of African theologians. Although few of the African authors have written on the topic, yet their reflection has started to define the path towards an African Christian theology of the environment... Inspired by Christian theology on creation and their African cultural and religious worldview on cosmogonies, creation and humanity, African theologians, in their reflections on ecology and environmental protection, emphasize

¹² Ibid., 376.

¹³ Ibid., 376.

¹⁴ Quoted in *ibid.*, 377.

man's relationship with the environment, the land and the spirit-world, as virtualized in African thought-pattern and spirituality.¹⁵

For Bevans and Schroeder "committing oneself to justice, peace and ecological integrity demands prophetic living, prophetic speech and prophetic action individually, communally and institutionally...But true prophets are inspired not by anger but by love, and so prophetic witness, word and action need to be founded on the love of the Trinitarian God... They need to establish authentic relationships with people who are often unwilling pawns in the hands of global corporations and greedy politicians. Evil needs to be confronted, but Christians need to listen, to study and to reflect in order to know where evil truly lurks."¹⁶

For John Fuellenbach SVD the presence of the Reign of God serves as the best theological foundation for the development of a theology of creation.¹⁷In 2002 he published *Church. Community for the Kingdom*.¹⁸He developed an authentically contextual global ecclesiology which is including the non-Western perspectives. For him "the kingdom demands the transformation of all human reality, and the church must be the "agent" of this transformation". Consequently, mission has the same task to fulfil. "

The kingdom aims at the transformation of the whole of creation into its eternal glory, and the church must be seen and understood in the context of this divine intentionality. Its essence and mission make sense only in this setting. Her mission is to reveal through the ages the hidden plan of God to lead all humankind toward final destiny. The church must see itself entirely in the service of this divine plan meant for the salvation of all creation. The church has no monopoly

¹⁵ Francis A. Oborji, *Ecology and Environmental Protection in African Theology. A Missiological Appraisal*, in *UUJ* 70 (2017) 2, 63-102, here 62-63; see also: Sabetta Gaetano, *This Whole [World] Is the Body of God*, in *UUJ* 70 (2017) 2, 103-131. - Plunging into the Asian religious atmospheres, this article presents the Hindu interconnectedness and the Buddhist sensitiveness regarding environmental responsibility, cosmic welfare, and living nature. Far from being irrelevant and outdated, religious classics prove to be a meaningful source of inspiration as to foster an understanding of the human being no more isolated, but in deep relation (inter-being) with the rest of creation and the divine pole. This vision opens the way to a new paradigm where the wisdom of the Earth becomes decisive, much more than the simple discourse around our planet's preservation, as recalled by the aphorism: «The Silent Mind can listen to grass speak». In *ibid.*, 131.

¹⁶ *Ibid.*, 377.

¹⁷ Cf. Fuellenbach, Johannes, *Bewahrung der Schöpfung: Das gegenwärtige Reich Gottes als theologische Grundlage für eine Theologie der Bewahrung der Schöpfung*, in: *Verbum SVD* 34 (1993) 2, 119-132.

¹⁸ Fuellenbach, John, *Church. Community for the Kingdom*, Orbis Books, Maryknoll, NY 2002 (revised and expanded edition, Logos Publications, Manila 2004)

of the kingdom of God. Citizenship in the kingdom never means a privilege but rather an ongoing summons to solidarity with people, particularly with the excluded and discriminated against.¹⁹

Fuellenbach describes the megatrends he recognizes, affecting the church today: Resurgence of cultural traditions; Globalization; Revival of religious experiences, Basic Ecclesial Communities, Problems in Ministerial Structures, the Crisis of the Western church; the poor as the New Evangelizers, the new presence and significance of women, new frontiers for mission and the co-partnership with the Earth, in other words the challenge from and response to the ecological crisis in our world as part of the Church's mission.

Jürgen Moltmann, the famous German Protestant theologian of hope, has contributed to our topic as a systematic theologian. He writes "Today, ecology includes also the changes the humans have introduced into the conditions of natural life on earth".²⁰For him the "human ecosystem has fallen out of balance and is on its way to the destruction of the earth and to self-destruction."²¹

His theology of creation is clearly coming out in the following pronouncement:

While there are 'traces of God' (*vestigia Dei*) to be seen in all other creatures, the human person is created as God's image, representative and stand-in (*imago Dei*).²² This grounds the Christian concept of the human person: "The human person is not just another part of nature, but a person called forth by God and responsible to God, which is the basis for human dignity."²²

¹⁹ Ibid., 75-76.

²⁰ Jürgen Moltmann, "Ökologie," in: *Theologische Realenzyklopädie* Bd. 25 (Berlin: De Gruyter, 2000) 36-46, here 36; see also: Gianluca Montaldi, *Cristianesimo e creazione. Tracce del nuovoparadigma*, in *Urbaniana University Journal* 70 (2017) 2, 45-62; henceforth abbreviated *UUJ*; the abstract of this article on *Christianity and Creation. Signs of a New Paradigm* says: "Two new perspectives pose a challenge to the Christian theology of creation: the questioning of the modern paradigm of the physical universe and the new appreciation of the First Testament's teachings that ran the risk of being read as a simple prelude to redemption. In the light of this change, the reflections of three authors of the 1900s (D. Bonhoeffer, J. Moltmann and J.S. Metz) are discussed in introductory terms to assess the impact of this shift on a reflection usually referred to as a theology of subjectivity. Within a Christian theological remodeling, there is space for a model that provides a correlation between creation-redemption-resurrection; in such a perspective, the creation – and the human attitude toward it – is already itself an experience of salvation or damnation, renewal in new life or stiffening in death, gospel or judgment. This brings with it the commitment to the responsibility towards creation and criticism of theological models marked by the desire for domination.", *ibid.*, p. 62

²¹ Moltmann, "Ökologie", 38.

²² Moltmann, "Ökologie", 39.

According to the mission theologian Christian Tauchner “Modern civilization is achieved through the scientific and technological progress of our world, but it also reaches its ecological crisis.”²³ Responding to Moltmann theology of creation a mission theologian comments that “The ecological crisis demands new reflection and a revision of the underlying assumptions. While the reading of the expression in Gen 1:28 as “domination” is still around, the question of the human person’s place within nature and creation is still to be settled.”²⁴ He explains his position by writing:

In Christian reflection, a more conscious and critical return to the Scriptures is helping to overcome the dichotomy of exploitation and the blending into nature in search for peace and harmony... The ecological crisis of modern society shows that the human person forms part of a larger pattern of relationships. The poor as well as the rich are breathing the same air, and while the rich destroy nature and environment for their materialistic projects, they force the poor at the same time to take refuge at ever new margins of nature and society where the poor also start to destroy their environment.²⁵

For the Irish theologian Denis Edwards *Ecology is at the heart of mission*.²⁶ He therefore proposes “that mission is also the church witnessing to the integrity of creation and to its place in God’s creating and redeeming act.”²⁷ Consequently he writes:

The church is in mission today in a world threatened by global climate change, loss of biodiversity, deforestation, degraded land, damaged rivers and depleted fisheries. It was always true, I believe, that mission involved the whole creation. But in our day there is a new urgency to locate the ecological at the very heart of Christian mission.²⁸

²³ Christian Tauchner, “Mission and Ecology”, in: J. Kavunkal – C. Tauchner (eds.), *Mission beyond Ad Gentes. A Symposium*, (Studia Instituti Missiologici SVD 104), Franz Schmitt Verlag, Siegburg, 2016, 178-193, here 180-181.

²⁴ Ibid., 181.

²⁵ Ibid., 182.

²⁶ Denis Edwards, “Ecology is at the heart of mission”, in: Stephen B. Bevans (ed.), *A Century of Catholic Mission. Roman Catholic Missiology 1910 to the Present*, (Regnum Edinburgh Centenary Series, Vol. 15), Wipf & Stock, Eugene, Oregon, 2013, 206-215.

²⁷ Ibid., 206.

²⁸ Ibid.

Mary Motte, an US-American theologian, presents a female perspective in her article *Ecological Concerns. A Mission Perspective*,²⁹ which enriches our traditionally male-dominated theological reflection on this issue. Also for her *Ecological Concerns are at the Heart of Mission*. For her ecological practice is already part of the mission of the church, therefore she goes a step further and proposes a *spirituality of creation*.

Developing a spirituality from the perspective of ecological justice is indeed a path for mission... Ecological action can express a radical commitment to Christ and the practice of faithful discipleship. A deeper formation in the Gospel is ultimately the fruit of commitment to eco-justice, sustainability of the earth, and engagement with the poor.³⁰

The Indian theologian Ken R. Gnanakan writes on Eco-theology from a biblical-theological perspective.

Creation perspectives for eco-theologies are required, but Christians have to ground their theology in Jesus Christ and his relationship to creation..³¹

He argues further that

Humans must restore right relationships. God's creation is held together by an intricate network of relationships... While Christians have strongly emphasized a right relationship between humans and God, and also among humans, they have not advocated right relationship between humans and God's creation. This urgently required. Christians have seen that anthropocentric relationships have been the cause for ecological disaster.³²

Ken Gnanakan then asks in his dictionary entry on *Creation and Ecology*

Must we then adopt bio-centric relationships? The answer is negative; God is at the center of relationships... The "new creation" community that believers are is placed firmly within the context of

²⁹ Mary Motte, "Ecological Concerns. A Mission Perspective", in: Lazar T. Stanislaus – Martin Ueffing (eds.), *Intercultural Mission*, Vol. 2, Steyler Missionswissenschaftliches Institut Sankt Augustin – ISPCK New Delhi, 2015, 371-384.

³⁰ *Ibid.*, 380.

³¹ Ken R. Gnanakan, "Creation and Ecology", in: *Global Dictionary of Theology*, edited by William A. Dyrness and Veti-Matti Kärkkäinen, IVP Academic – Inter-Varsity Press: Downers Grove, Illinois – Nottingham, England, 2008, 211.

³² *Ibid.*, 212-213.

the “creation” community and has the responsibility to discover and demonstrate eco-relationships, which must lead to a demonstration of eco-spirituality in the world today.³³

For him “humans must restore right relationships” and develop “responsible stewardship”, since they are part of God’s creation.

The “new creation” community that believers are is placed firmly within the context of the “creation” community and has the responsibility to discover and demonstrate eco-relationships, which must lead to a demonstration of eco-spirituality in the world today.³⁴

For Mary C. Grey *Ecological Spirituality*³⁵

is both ancient and new. As a spirituality of living gently with the earth, living as if the earth mattered, it has been implicit in many forms of Christian spirituality, especially that of religious orders like the Franciscan and Benedictine as well in churches that emphasize a sacramental tradition. But as an explicit form of spirituality it has only recently emerged as a response to the crisis of the environment and the treat to the very survival of the planet.³⁶

She continues saying that

After Lynn White Jr’s article (1967), suggesting that theology must take some responsibility for the ecological crisis, various attempts were made to encourage ecological awareness in theology and to prioritize ethical thinking in this area, but it would be some time before the real urgency of the situation would energize influential movements in spirituality. In fact it was from those countries suffering most from the earth’s exploitation that the impetus would first come.³⁷

The contribution of the Catholic Church in Asia reflected in the FABC documents and papers

The final document of the Fifth Plenary Assembly of the FABC of July 27, 1990 is often called the *Asian Pastoral Constitution* since it has had a similar importance for the Asian churches as *Gaudium et Spes* had for the worldwide

³³ Ibid., 213.

³⁴ Ibid.

³⁵ Mary C. Grey, “Ecological Spirituality”, in: *The New Westminster Dictionary of Christian Spirituality*, ed. by Philip Sheldrake, Westminster John Knox Press, Louisville, Kentucky, 2005, 261-262

³⁶ Ibid., 261.

³⁷ Ibid.;

Catholic Church. In this document the bishops give us a differentiated analysis of the socio-cultural, political, economic and religious situation in which the people of Asia have to live their Christian faith. They do not hesitate to mention the social evils they experience in Asia like massive poverty, exploitation of the women, overexploitation of natural resources, the lack of perspective for the young generation. In the same document the Asian bishops declared:

In the face of the massive problems engendered by social change and in the face of massive poverty, we can discern, however, many signs of hope.³⁸

The Asian bishops listed also the many positive signs which give reason for hope, such as a new consciousness of solidarity, the increasing number of people fighting for human rights, democratization and interreligious and ecumenical dialogue. "Dialogue between religious traditions, the ecological movement, and aspects of the women's movement offer hope for a more holistic spirituality."³⁹

The Asian Bishops at their tenth Plenary Assembly of the Federation of Asian Bishops' Conferences (FABC) in 2012 in Vietnam searched for new ways of evangelization. The rich result of this conversation is published in the fifth volume of *For All the Peoples of Asia* under the title *FABC at Forty Years: Responding to the Challenges of Asia. A New Evangelization*.⁴⁰

In that document the bishops envision that the church is "a Church in solidarity with the whole of creation"⁴¹ In number 27 the document speaks on Ecology saying: "Natural disasters in various parts of Asia ... bring the ecological question unto the world stage. The old challenge to the integrity of creation had consisted of rapid, indiscriminate and irresponsible deforestation leading to floods, droughts, soil erosion, and loss of life-support systems."

³⁸ 2.3 Hope at the Crossroads, in: *Journeying Together Toward the Third Millennium*, in: Rosales, G.- Arevalo, C.G. (eds.). *For All the Peoples of Asia, FABC Documents from 1970-1991*, vol. 1, Manila 1997, 277.

³⁹ 2.3. Hope at the Crossroads, in: *Journeying Together Toward the Third Millennium*, in: Rosales, G.- Arevalo, C.G. (eds.). *For All the Peoples of Asia, FABC Documents from 1970-1991*, vol. 1, Manila 1997, 278.

⁴⁰ "FABC at Forty Years: Responding to the Challenges of Asia, A New Evangelization, X Federation of Asian Bishops' Conferences Plenary Assembly, Final Statement, XuanLoc & Ho Chi Minh City, Vietnam, December 10-16, 2012", in: *For all the Peoples of Asia. Federation of Asian Bishops' Conferences Documents from 2007-2012*. Volume 5, edited by VimalTirimanna, Claret Publications, Quezon City, Philippines, 2014, 49-85.

⁴¹ *Ibid.*, 54.

The most urgent issue according to the Asian bishops is climate change:

Today the ecological question has to do with a far more urgent and destructive issue - that of global warming and climate change. The whole world is experiencing the disastrous signs of climate change. Our world is warming up with the uncontrolled emission of carbon dioxide into the atmosphere particularly in the developed world through the use of fossil-fuel. This creates a greenhouse effect that raises sea temperatures and water levels, breaks up glaciers, melts polar ice, results in extraordinary rainfalls, floods, and extreme weather changes and even the loss of species of animals and plants.

The Asian bishops are aware of the ethical implications of the ecological crisis, when they write:

Even now hundreds of thousands are ecological refugees as they search for safer places away from floods and rising sea levels. Climate change is wreaking havoc on agricultural production and on sources of livelihood. We in Asia are becoming increasingly aware and concerned regarding the ecological problem and its ethical implications.⁴²

The Asian bishops recognize the need for collaboration of their local churches with the civil society

Local churches are collaborating with civil society to care for the integrity of creation. The local concern against polluting the atmosphere, irresponsible mining and logging, destructive fishing, indiscriminate use of pesticides, dumping of e-waste, etc., now extends to the macro-issue of global warming and climate change as well as to the need for intergenerational justice. This awareness, concern and action on the ecological challenge are being brought down to the level of the grassroots.⁴³

Reflecting on the biblical stories on creation, the bishops claim that

To have dominion over creation is to be responsible stewards of creation. This is the first mandate of solidarity between humankind and the rest of creation. It is at the root of the social and moral principle of the universal destination of created goods.... Having shared his goodness and love with creation and humanity God unconditionally declared all creation as "indeed very good" and affirmed the "integrity of creation. The story of creation is, indeed, the story of God's purely gratuitous love"⁴⁴

⁴² Ibid., 64-65.

⁴³ Ibid., 64-65.

⁴⁴ Ibid., 69.

Among the fundamental principles developed by the Asian bishops' stands at the first place:

Communion and Solidarity of All Creation

36. Thus at the time of Creation God already established the fundamental relationship of communion and solidarity between humanity and divinity, between man and woman, within the family, between family and community, and between humanity and the rest of creation.⁴⁵

The bishops make also an important statement on

Responsible Stewardship of the Integrity of Creation

41. In the covenant of creation, God's mandate for humanity to subdue creation and have dominion over it is nothing more and nothing less than to cultivate the earth and care for it for the sake of all (Gen 2:15). Humanity is the steward of God's creation responsibly making use of creation for the good of humanity. When the principles of stewardship and the "goodness" or integrity of creation, including its beauty and harmony of order, and the universal destination of created goods are wantonly violated we do grave injustice to creation and to generations yet to come. Such are the ethical implications of global warming and climate change. The words of King Solomon are most relevant. He rightly understood that to have dominion over the creatures God had made is to rule over it "in holiness and righteousness." And so he prayed to God for wisdom (see Wisdom 9, 1-3).⁴⁶

The document closes with pastoral recommendations. They also recommend supporting movements and organizations that engage in the defense of life. Here "environmental exploitation" is especially mentioned.⁴⁷ They conclude even with a statement on Ecology.

Ecology

7. That the entire Church in Asia inculcates a new sense of environmental responsibility among all its members making it part of spirituality, Christian practice and ministry. That the FABC Offices collaborate and network with one another and with other concerned groups on the burning issues related to ecology and climate change. The teaching of the recent popes and of FABC on this important

⁴⁵ Ibid., 70.

⁴⁶ Ibid., 72.

⁴⁷ Cf. *ibid.*, 83.

and urgent issue should form part of the formation of Christians. Disseminating the FABC Climate Change Declaration may be one concrete step towards this goal. That the Office of Theological Concerns develops a Theology of Creation taking into account the urgent concerns of contemporary Asian realities.⁴⁸

Following the recommendation the FABC bishops made in 2012, Fr. Clarence Devadass, the Executive Secretary FABC Office of Theological Concerns, published in June 2015, the most comprehensive and updated FABC Paper on our issue, called "Towards responsible stewardship of creation an Asian-Christian approach".⁴⁹ In the Preamble the author writes:

Ecological issues are paramount among the most urgent to be addressed in our time. Since the industrial revolution, the general intensity of human conduct onto the environment has exceeded its potential for restoration over a vast area of earth's surface. It leads to irreversible changes in the eco-system. The resource base of a region and the quality of its air, water and land represent a common heritage for all generations. Their destruction and manipulation in pursuit of short-term gains compromise the opportunity for future generations. The search for a solution to this problem cannot be only at political, economic, technological or ethical levels, but requires also a contribution from the religious, spiritual and theological perspectives.⁵⁰

Explaining the Asian realities the paper remarks:

For the peoples and cultures of Asia, the ecological system plays an integral part of their daily lives as it provides them with sustenance, protection, and also a sense of the Divine. Asia is blessed with vast forests, beaches, mountains, rivers, and many other aspects that maintain the eco system. They not only provide for humankind but also for the many other species that depend on them for their survival.⁵¹

The document is very concerned because

In many of the countries in Asia, due to rapid urban development, very little consideration is given to the environment. In the race to be a developed nation, forests are depleted, rivers and seas are polluted,

⁴⁸ Ibid., 84.

⁴⁹ FABC Papers No.146, *Towards responsible stewardship of creation an Asian-Christian approach*, Ed. by Fr. Clarence Devadass, Executive Secretary FABC Office of Theological Concerns, June 2015.

⁵⁰ Ibid., 1.

⁵¹ Ibid., 3.

and there is very little concern for sustainable development. This is indeed a cause for deep concern.⁵²

The document elaborates all the positive wisdom and traditions being part of all the major religions in Asia like Buddhism, Hinduism, Taoism, and Islam and, finally in the religions of the indigenous peoples of Asia.

These groups have so much to give and to teach (post)modern societies. They have been acknowledged for their environmental consciousness and ecologically-sound way of life, especially at this time when we in Asia experience half of the natural calamities and disasters in the world. Their natural healing practices, communal way of living, as well as their deep spirituality have inspired and challenged people living in globalised societies that have promoted individualism and greed, as well as unhealthy lifestyles.⁵³

I believe we should go to learn more from indigenous people, regarding their understanding of the natural world. Their belief could be summed as follows:

1. Belief in Interconnectedness: Indigenous peoples look at life in a holistic and integrated way. The spiritual and the material permeate each other. Nature, culture and cosmos are interconnected and work together.
2. Belief in the Sacredness of all things: Everything is an epiphany of the Divine and there is Divine presence in everything. This is the reason for their deep respect and care for creation and the natural world.
3. Belief in Spirits: The indigenous peoples believe in spirits, both good and bad, who reside in material and natural things. They — especially their shamans — relate with the spirits (through their rituals and prayers) and negotiate for community needs and desires.⁵⁴

⁵² Ibid., 4. – “These so-called developments are often driven by profit and therefore many people are blinded to the need to care for and protect the environment due to profitable development. Linked to profitable development is also corruption. There is no denying that corruption is rampant in Asia and therefore there are greater opportunities for exploitation. Therefore, even though there may be legislation to protect the environment, these laws are often not enforced due to corruption that exists in the system.”, *ibid.*

⁵³ Ibid., 21-22.

⁵⁴ Ibid., 22. – “In a special way, their relationship with the land summarises what they believe in. They believe that the Land is sacred and that the Land is life itself. The land is the source, the setting and their community of life.”, *ibid.* – “Part of this indigenous eco spirituality is the healing practices of indigenous ritual leaders called shamans. Recognition and study of shamans/ shamanism as integral to indigenous culture and spirituality have also been a recent concern for the Asian church.”, *ibid.*, 25.

Christian communities and their leaders and theologians have to enter into dialogue with all religions and especially into dialogue with all Cosmic or Primal religions as they are part of the cultural and spiritual heritage of all indigenous peoples all over the world. There is much they can offer not only to Christians but to all members of contemporary plural and secular societies. Here, I want to mention the ethnic societies of Northeast India, which stands for many ethnic societies worldwide.

The indigenous communities living in the North-East of India have developed an awareness of the sacredness of nature and they regard massive violations of nature – for instance, the building of a dam or hydroelectric power station – as a threat to their cultural identity and cultural heritage. They are well aware that every interference with the ecological balance undertaken for economic reasons or any intervention that leads to the destruction of the ecological harmony inherent in the land, the forests, the water and the mineral resources entails not just the destruction of their environment, but also the decimation of their traditional tribal cultures. For these cultures can only survive in a symbiotic relationship with the living space from which they have emerged.⁵⁵

Chapter IV of the FABC Paper 146 deals with the biblical theology of creation as it is expressed in the two narratives in Genesis. One section talks especially about the “Mission of the human being: Stewardship over creation”

God’s special intention for creating the human being is made specific in the responsibility and task given to it “to have dominion” (rada) over and to “subdue” (kabash) especially all living beings. These are very strong terms, but in view of responsible stewardship for God’s creation under God’s authority, stewardship is an awesome task. In essence, stewardship means rendering service to God’s order and plan in creation. This stewardship is meant to responsively safeguard the divine intention of “ecology” in creation. In this the human being has a double task: first of all, it must be responsible to its own “ecology”, namely to take proper care of the goodness of communion of body and the breath of God in it, so that it can be a worthy personality and **agent for stewardship**; and secondly, it must direct and guide the “ecology”, namely the heart-matter of all creation.⁵⁶

⁵⁵ K. Vellguth, *Laudato Si’: Living in Harmony from a Tribal Perspective*. The Fifth Meeting of the Asian Pastoral Network in Guwahati (India), in: *Word & Worship* 50 (2017) 3, 258.

⁵⁶ *Ibid.*, 33.

The task of stewardship for creation is an obligation for any human being, it places us all squarely in creation's ecology today in the face of climate change and climate justice.

Papal Teachings on Environmental Concerns

Ecological consciousness was not yet a topic during the Second Vatican Council and appeared the first time in an apostolic letter of Paul VI in 1971.

The environment

21. While the horizon of man is thus being modified according to the images that are chosen for him, another transformation is making itself felt, one which is the dramatic and unexpected consequence of human activity. Man is suddenly becoming aware that by an ill-considered exploitation of nature he risks destroying it and becoming in his turn the victim of this degradation. Not only is the material environment becoming a permanent menace - pollution and refuse, new illness and absolute destructive capacity - but the human framework is no longer under man's control, thus creating an environment for tomorrow which may well be intolerable. This is a wide-ranging social problem which concerns the entire human family. The Christian must turn to these new perceptions in order to take on responsibility, together with the rest of men, for a destiny which from now on is shared by all.⁵⁷

John Paul II's 1990 Message for the World Day of Peace is the second important Pontifical pronouncement on ecological concerns. It is entitled *Peace with God the Creator; Peace with All of Creation*.⁵⁸ The Pope writes in this letter that

It is evident to all that in any area as delicate as this, indifference to fundamental ethical norms, or their rejection, would lead mankind to the very threshold of self-destruction. Respect for life, and above all for the dignity of the human person, is the ultimate guiding norm for any sound economic, industrial or scientific progress. The complexity of the ecological question is evident to all. There are, however, certain underlying principles, which, while respecting the legitimate autonomy and the specific competence of those involved, can direct research towards adequate and lasting solutions. These principles are essential to the building of a peaceful society; no peaceful society

⁵⁷ Octogesimaadveniens. Apostolic letter of pope Paul VI, 14 May 1971. (OA, 21) http://w2.vatican.va/content/paul-vi/en/apost_letters/documents/hf_p-vi_apl_19710514_octogesima-adveniens.html (14-08-2016)

⁵⁸ Message of Pope John Paul II for the World Day of Peace, 1 January 1990, in: http://w2.vatican.va/content/john-paul-ii/en/messages/peace/documents/hf_jp-ii_mes_19891208_xxiii-world-day-for-peace.html (14-08-2016)

can afford to neglect either respect for life or the fact that there is an integrity to creation. (John Paul II 1990, 7)

Denis Edwards comments: “The encouragement of the emergence of this new global, ecological awareness is a constant in John Paul II’s teaching, which he describes elsewhere as *ecological conversion*.”⁵⁹

John Paul II sees the need for “an education in ecological responsibility is urgent: responsibility for oneself, for others, and for the earth...Today the ecological crisis has assumed such proportions as to be the *responsibility of everyone*.” (JP II 1990, 13; 15)

Twenty years after this message, Pope Benedict continues in 2010 this teaching with his Message on the World Day of Peace with the theme: *If You Want to Cultivate Peace, Protect Creation*.⁶⁰ Pope Benedict asks

Can we remain indifferent before the problems associated with such realities as climate change, desertification, the deterioration and loss of productivity in vast agricultural areas, the pollution of rivers and aquifers, the loss of biodiversity, the increase of natural catastrophes and the deforestation of equatorial and tropical regions? Can we disregard the growing phenomenon of “environmental refugees”, people who are forced by the degradation of their natural habitat to forsake it – and often their possessions as well – in order to face the dangers and uncertainties of forced displacement? Can we remain impassive in the face of actual and potential conflicts involving access to natural resources? All these are issues with a profound impact on the exercise of human rights, such as the right to life, food, health and development. (Benedict XVI, 2010, 4)

Our present Pontiff Francis teaching is the culmination and a kind of summary of ecclesial and Christian theology of creation, environmental concern and a spirituality of creation and ecology.

Many of the issues mentioned by secular movements and by theologians have found an entry into this papal document of 2015.⁶¹ Pope Francis frankly admits this influence

⁵⁹ D. Edwards, “Ecology is at the Heart of Mission”, in: S. B. Bevans (ed.), *A Century of Catholic Mission*, 207; see also: Trianni Paolo, *La spiritualità ecologica di Francesco: fondamenti teologici e linee di ortoprassi*, in *UJJ* 70 (2017) 11-43.

⁶⁰ Message of Pope Benedict for the World Day of Peace, 01.01.2010, in: http://w2.vatican.va/content/benedict-xvi/en/messages/peace/documents/hf_ben-xvi_mes_20091208_xliii-world-day-peace.html

⁶¹ Encyclical letter ‘Laudato si’ of Pope Francis on *Care for our common home*. 24 May 2015, in: http://w2.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20150524_encyclica-laudato-si.html (09-11-2017)

United by the same concern

These statements of the Popes echo the reflections of numerous scientists, philosophers, theologians and civic groups, all of which have enriched the Church's thinking on these questions. Outside the Catholic Church, other Churches and Christian communities – and other religions as well – have expressed deep concern and offered valuable reflections on issues which all of us find disturbing. To give just one striking example, I would mention the statements made by the beloved Ecumenical Patriarch Bartholomew, with whom we share the hope of full ecclesial communion.(LS 7)⁶²

For Pope Francis “the urgent challenge to protect our common home includes a concern to bring the whole human family together to seek a sustainable and integral development, for we know that things can change.” (LS 13) Therefore he writes:

I urgently appeal, then, for a new dialogue about how we are shaping the future of our planet. We need a conversation which includes everyone, since the environmental challenge we are undergoing, and its human roots, concern and affect us all. The worldwide ecological movement has already made considerable progress and led to the establishment of numerous organizations committed to raising awareness of these challenges. (LS 14)

Pope Francis touches also the question on the understanding of Genesis 2 and 3:

The harmony between the Creator, humanity and creation as a whole was disrupted by our presuming to take the place of God and refusing to acknowledge our creaturely limitations. This in turn distorted our mandate to “have dominion” over the earth (cf. Gen 1:28), to “till it and keep it” (Gen 2:15). As a result, the originally harmonious relationship between human beings and nature became conflictual (cf. Gen 3:17-19). (LS 66)

For Francis “Care for nature is part of a lifestyle which includes the capacity for living together and communion.” (LS 228)

The encyclical letter *Laudato Si'* of Pope Francis on the *care for our common home* received an international recognition far beyond the Catholic Church and even Christian churches.⁶³ The resonance LS found among Indian theologians stands for many theologians from the Two-Third World.

⁶² Ibid., 7.

⁶³ “The pope’s realistic perspective leads to the realization that “everything in the world is connected” (LS 16). Impacts on nature are not without consequences for other areas of the ecological system, even though they differ in intensity.” Reinhard Cardinal Marx, “Everything is connected”: On the Relevance of an Integral Understanding of Reality in *Laudato Si'*, in *Theological Studies* 77 (2016) 2, 295-307, here 297.

One of the elements that has found resonance among Indian theologians is the fact that *Laudato Si'* looks at the environment **from the perspective of the poor**. This is the hallmark of the theology developing in India, a theology from below, inspired by liberation theology, born out of the experience of the poor, and a theology in solidarity with the victims of history.⁶⁴

Ecological Awareness and Eco-spirituality as Part of Educational Ministry

I am convinced that educational ministry at all levels up to the University level has to integrate Ecological Awareness and an ecumenical and interreligious Eco-spirituality into their curriculum.

Hence it is all the more important to strengthen ecological awareness. A good example of how an ecological movement can grow out of creation spirituality is provided by Robert Athickal, a Jesuit from India. He founded the student ecological movement Tarumitra (Hindi for friends of the trees) thirty years ago. At that time he was regarded as an 'eco-freak', since the ecological crisis on the Indian subcontinent he pointed to was seen as a problem facing the Western world. In the meantime 300,000 students have joined the movement with the aim of developing an environmentally friendly life-style.⁶⁵

Fr. Alexander Jebadu made a significant contribution to ecological awareness in this part of the world with his dissertation "On People and Nature. A missiological investigation on extractive industry with a case study in Flores

⁶⁴ Clement Campos, CSsR, *Laudato Si': An Indian Perspective*, in: *Theological Studies* 78:1 (2017), 217; cf. K. Vellguth, *Laudato Si': Living in Harmony from a Tribal Perspective*. The Fifth Meeting of the Asian Pastoral Network in Guwahati (India), in: *Word & Worship* 50 (2017) 3, 255-268; see the whole issue of *Concilium* 1995 n. 5 dedicated to the topic of *Ecology and Poverty*, e.g. Eduardo Gudynas, *Ecology from the Viewpoint of the Poor*, in *Concilium* (1995) 5, 106-114; Leonardo Boff, *Liberation Theology and Ecology: Alternative, Confrontation or Complementarity?*, in *Concilium* (1995) 5, 67-77. L. Boff writes in his article: "Liberation theology and ecological discourse have something in common: they stem from two wounds that are bleeding. The first, the wound of poverty and wretchedness, tears the social fabric of millions and millions of poor people the world over. The second, systematic aggression against the earth destroys the equilibrium of the planet, threatened by the depredations made by a type of development undertaken by contemporary societies, now spread throughout the world. Both lines of reflection and action stem from a cry: the cry of the poor for life, liberty and beauty (see Exod. 3.7) in the case of liberation theology; the cry of the earth growing under oppression (see Rom. 8.22-3) in that of ecology. Both seek liberation: one of the poor by themselves, as organized historical agents, conscientized and linked to other allies who take up their cause and their struggle; the other of the earth through a new alliance between it and human beings, in a brotherly/sisterly relationship and with a type of sustainable development that will respect the different ecosystems and guarantee future generations a good quality of life.", in *ibid.*, 67.

⁶⁵ K. Vellguth, *Laudato Si': Living in Harmony from a Tribal Perspective...*, 262.

Island-Indonesia” he completed in May 2014 at the Faculty of Missiology of the Pontifical Urbaniana University in Rome. I had the honor to be the director of his thesis. Jebadu wrote in the introduction of his thesis:

This study began with the witness of my own eyes and my listening to the cry of the rural farmer communities on Flores Island in Indonesia and the cry of their agricultural arable lands mercilessly and permanently destroyed by the national and transnational corporations in alliance with corrupt Indonesian governments.⁶⁶

And he continues telling us that

Groups of students and NGOs, who saw this atrocity, also have begun to show their sympathy. They organized protests in the local cities with and on behalf of the rural communities of the islands, demanding the local governments to stop the mega projects of the extractive industry which, in addition to its negative perennial impacts, abound with fraud and corruption. The Catholic Church on the island, led by the Commission of Justice, Peace and Integrity of Creation (JPIC), has been standing in solidarity with the rural farmer communities, encouraging them to defend their social, economic and cultural rights and calling on the Indonesian local governments to seriously reconsider the troublesome projects.⁶⁷

Conclusion

We enter into dialogue with our own sources and traditions. We also seek to enter into dialogue with other religions, cultures, and the poor and thus be active participants and co-pilgrims in humanity’ search for truth. Yet at the same time we approach texts and traditions with the hermeneutic of suspicion, and in this way also rescue religions from ideological distortions and enable them to rediscover their deepest values. In the context of the environment we need to recover our God-given place as creatures that share a bond of kinship with all created realities; to undertake the task of repairing the wounds inflicted on creation and render justice to the victims of exploitation and greed; to adopt a lifestyle whereby we learn from the Taoist maxim ‘to walk lightly on the earth.’⁶⁸

⁶⁶ Alexander Jebadu, SVD, *On People and Nature. A missiological investigation on extractive industry with a case study in Flores Island-Indonesia*, Doctoral dissertation at the Faculty of Missiology of the Pontifical Urbaniana University, Rome 2014, p. 1.

⁶⁷ *Ibid.*, 3.

⁶⁸ *Idem*, 224. Quotation from Dennis Caroll, *Towards a Story of the Earth: Essays in the Theology of creation*, Dublin: Dominican, 1987, 172.

My intention of this reflection was to throw a bit of light in the contemporary search for a Christian understanding of the environmental crisis and its many attempts to respond to it by showing that an adequate eco-theology and spirituality is always not only at the service of the pastoral ministry of the Church but even more at the service of education in a multicultural society with various religious traditions. With my work I want to show the changes and renewal that happened in the field of theological reflection on ecological issues. The educational ministry and all who carry out these ministries are in need to be informed and up-dated on these developments in order to translate and integrate these new thoughts into their teachings on sustainable ecology and eco-spirituality.

The theologian and specialist in Islamic studies, Prof. Christian Troll S.J., indicate the common responsibility Muslims' and Christians' have as believers in the God of creation.

In fact, when thinking about what most deeply unites us as Christian and Muslim believers, it is arguably the shared belief in God as the Creator of the universe and thus the Creator also of the planet earth we inhabit. For the believer creation is a gift emanating directly from the Creator. Hence it possesses the quality of sacredness. This in turn implies on the part of believer, the servant, the worshipper, an attitude of basic respect, if not awe, regarding this sacred gift.⁶⁹

For Troll "*gratitude* must be regarded as the fundamental ecological attitude", since "gratitude as fundamental attitude generates a specific consciousness that accompanies all technical and cultural activity of the believing person"⁷⁰.

Human beings should learn what it means not only to talk about the religion and faith, but to be empowered by a faith that is lived and a faith that is experienced as a relational live enhancing reality! Faith is not just a term or area for reflection, but as Jim Fowlers sees it, an "active *mode-of-being-in-relation* to the other or others, accompanied by belief, commitment, love, and risk."⁷¹

⁶⁹ Christian W. Troll, S.J., *The Sacredness of Creation: Muslims' and Christians' shared Ecological Responsibility*, in: *Salaam* 35 (2014) 3, 114-123, here 115.

⁷⁰ *Ibid.*, 121.

⁷¹ J. Walsh, *Evangelization and Justice. New Insights for Christian Ministry*, Orbis Books: New York 1982, 3.

And for that we have to develop a contextualized spirituality of environment and creation, mission and social action. Theology can not only take Scripture and tradition into consideration, but is called to take ecology and the integrity of creation as equally important as part of their reflection.⁷² Dialogue is much more than an approach; it is a way of relating and hence living as a believing human. Any Basic Human community has to be understood as a relational community which forms its members to become fully human.

This can only be experienced if we all educators are ready to get involved in the ministry to work for the integrity of creation and the protection of our environment.

I want to conclude with the thoughts of Bevans and Schroeder, who summarize the theological aspect of our theme on ecological awareness and interreligious eco-spirituality in a forward looking positive way that gives us human beings the needed courage to live our educational mission with joy:

Human beings are called by God to a human wholeness that includes the possibilities of participating in a society that is just and peaceful not only in the sense of the absence of violence but also the absence of the causes of injustice. The emergence of ecological consciousness of the last three decades has stretched the notion of salvation even further to include not only human well-being, but the well-being of all creation as well. The spiritual wholeness that the gospel brings is neither disembodied nor dematerialized but reflects the love of God who expressed the divine identity in total solidarity with creation.⁷³

Latin American liberation theologians helped to be aware of the dehumanizing effects of social and institutionalized sinful behavior in humankind and to work for to overcome it.

More and more today, however, humanity is being understood not as the center of creation but as an integral part of it. Humanity is being understood more and more in the context of *cosmic* wholeness. This, too, seems to be within the trajectory of ... theology, with its deep evolutionary and historical perspective. Mission for the sake of humanity is therefore more and more becoming involved in issues of eco-justice. Only when the cosmos is whole humanity can experience wholeness.⁷⁴

⁷² Cf. M. Sievernich, *Die Christliche Mission. Geschichte und Gegenwart*, Darmstadt 2009, p. 228 – id., *La missione cristiana. Storia e presente*, Queriniana, Brescia 2012.

⁷³ S. Bevans –R. Schroeder, *Constants in Context*, 377-378.

⁷⁴ *Ibid.*, 70.

CATHOLIC CHURCH AND THE SOCIAL CHANGE INFLORES: POLITICAL ECONOMY OF A DRAGON ISLAND

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Abstract

Voluminous books and academic articles were written and still will be written on the history of the Catholic Church: about its activities and the roles played in Flores and the surrounding islands. Whereas most of them looked at it in terms of the missionary activities, and thus taking up missiological, anthropological, and of course theological perspectives, to reveal the cultural and religious legacies, the change of ideas and the ideals suffused into the mind of the people, this paper ventures out into a different perspective to look at Flores and its history from the material side of it. This is an approach that is covered by a vast blanket as political-economic one. The central questions posed are what changes have been brought about, and at what cost; what kind of power was used and abused, what forces came into play--for and against each other--with Catholic Church playing major roles to bring about changes as the results there from. No social change occurs without the ensuing conflicts: why the conflicts at all? How conflicts were dealt with? What is the role of the state, as represented by local leaders at district level, the bupatis? This paper seeks to answer these questions within the light of the political economy.

Introduction

Thinking of a social change going in an orderly manner, as smooth as it can be from one stage to another, is against reality, and even an anachronism. The society of the region that we put under query is the one that jumped from an old pre-industrial, land-based economy to a post-industrialized and post-modern one characterized by its unbelievably superfluous information supported by complex gadgets; they are as popular in villages of the Eastern part of the nation, as well as in big cities in the Western ones. To get into more intimate acquaintance with them some words need to be said, and one can preferably begin with the name the collection of the islands has espoused, *Nusa Tenggara*, where Flores is one of the most important parts of it.

Pensive Games of the Name Giving

Nusa Tenggara refers to a group of islands to the East of Java, consisting of Bali, Lombok, Sumbawa, Sumba, Flores, and Timor. It is intriguing to know the one and only thing that matters with the name giving is their topographical position in the nation's map. The name--- provided by the young republic in the fifties, and Mohammad Yamin might be the intellectual author, *auctor intellectualis*, behind it when the latter was the minister of Education--- was given as if they have no cultural identification, other than its topography.¹

Even if we take the topographical position seriously the question is where the axis? Certainly not Jakarta from where this group of islands should be in the East to become *Nusa Timur*. The author is definitely sure not Makassar, from where "Southeast" makes more sense. Being the capital of East Indonesia in the United States of Indonesia period of this nation's history, 1949-1950, it is next to improbability to recall into the collective memory of the nation about the federal reality, which should have been an insult to someone like Soekarno who fought tooth and nail against any idea of federalism, past and future; president Soekarno should have turned down the proposal.

The only speculation is Borneo from where the idea of being the "southeastern part of Indonesia" makes more sense, with the following proposal at the background. At one time there was a discussion to move the capital from Jakarta to Palangka Raya, a more stable site without volcanic eruptions, earthquakes, and the sheer hugeness of a "continent-sized-island" such as Kalimantan. The aborted idea of moving the capital makes the whole name giving

¹ The name was given in the absence of the then President Soekarno who was in a long international presidential trips to several states. The document was signed by acting president, Dasaad. It is interesting that the idea of moving Indonesian capital to some other parts of the outer islands, Palangkaraya as the main site, finds its new impetus very recently with a massive research conducted by National Planning Board, BAPPENAS, in searching for the most appropriate one in terms of topography and the most efficient in terms of economic and other activities outside of Jakarta and Java, which will be revealed this year, 2017. Should Palangkaraya be chosen then Nusa Tenggara Timur, given its flat and senseless geographical connotation, could at last find its more rational geographical *raison d'être* as something lying on the Southeast of something else. See *Tempo.Co.* 6 Juli 2017, "Ibu Kota Pindah, Palangkaraya (Moving the Capital to Palangkaraya)? BAPPENAS: Kajian Selesai Tahun Ini"; "Masterplan Presiden Soekarno: Palangkaraya Ibukota Indonesia", <https://nasional.tempo.co/read/news/2017/07/07/078889532/master-plan-presiden-soekarno-palangkaraya-ibu-kota-indonesia>. "Three Provinces Being Considered to host Capital City:Jokowi, *the Jakarta Post*, July 15, 2017. "East Kalimantan Proposes Three Cities as New Capital", *The Jakarta Post*, 15 July 2017.

absurd. The last speculation is the Central Asia as the heart of the universe. This, however, will produce a burlesque since topographically this group of islands doesn't exceptionally fit the idea since the whole nation should be part of the so-called South East Asia, a name popular during the second WW, and definitely for war purposes.

Then what will be the name that makes sense? Soenda Ketjil, *de Kleine Soenda Eilanden*, might be embarrassing---something similar to Asia Minor, the present Turkey, seen from the pompous European perspective as something diminutive for which reason the appellation just disappeared from modern international conversation. Since no name would fit the group of islands let each with one's own! Young people captured all this bizarre business of name giving and the following pop sounding FLOBAMORA was concocted by a certain enthusiastic youthful organization, that would bring more cheerfulness than the flat characterless Nusa Tenggara Timur, *the Eastern Southeast Islands*.

Leaving this odd name giving behind it goes beyond the appellation gimmicks since it points to something more serious than that. Individually all of those islands contained deeply meaningful history of its own: *Flores* is a name provided by old time Portuguese sailors of the sixteenth century, a name entirely foreign to any native of the island, who's childhood geographical knowledge could be solely limited to one's own village. Within this group of islands it is an exceptional one carrying the only foreign name from a foreign language, the Portuguese/Latin. This "foreign-ness" dwells quite some time into one's adulthood. *Sumba, Timor and, Alor*, all autochthonous in nature, come out as the islands recognized by the Hindu Empire, Madjapahit, in the 13th century, which definitely demonstrate their much older historicity with any connotation involved, each with exactly perfect spelling but the present Alor, that was wrongly referred to and identified as "Alot".²

It is interesting, as far as history and historical records could be relied upon, this appellation game and gimmicks has started out with the imperial mapping out of Madjapahit's sphere of influence in the fourteenth century to end

² It is a mix of initialese and contraction forms of acronym formation to make up FLOBAMORA. A quick internet search will provide one with no information about who, what organization, and when it was invented. There is only one single super-market in Kupang having the interest of adopting the name; however, an off line query might bring one to spot some hotels around the islands under that name. FLOBAMORA was then extended to FLOBAMORATA to incorporate the newly established district called Lembata, previously known as Lomblen.

up with jovial exercise of the youthful acronym --- a total neglect of any other union beside the imperial unity down to the funny game of inventing new group name such as FLOBAMORA. This jolly making and jovial appellation has some seeds of seriousness in it for several reasons below.

Firstly, the individual importance of all of them that seems to be overlooked by the center, Jakarta. The most overlooked of them all is Flores, the second largest island after Timor which, in turn, poses a big question as to why the disregard. If history depends on Europe as "the center of the universe" then only the eastern part of the island was exposed to the CENTER in the very early times in the sixteenth century, when the sea-roaming sailors Christianized Larantuka and Maumere. This definitely points to the fact that the East represents the whole island for a very long time, which only came to an end when Flores as a whole began to attract interests of those coming from outside and revealed itself thereby.

Secondly, only after that any attempt to push them into a conglomerate of islands would get trapped in inventing these curiously odd names such as *Nusa Tenggara Timur*, or the Dutch "*Timor en Onderhoorigheden*" recognizing the extreme importance of Timor instead of the individual islands. Literally it simply means Timor and the surrounding islands, which exclusively pointed to the bureaucratic need to hold them together as one for the sake of the colonial unity under the banner of the then *Pax Neerlandica*, which should be guarded from a certain point, Koepang as the capital; a resident was appointed as the man the helm, for bureaucratic and military purposes.

Thirdly, all these converge on the naked reality of independence of each of them from one another, completely atomic societies, where nothing can unite them beyond some (co)-incidental marital relations. Trying to unite them, even for the sake of the serious bureaucratic appellative purposes, hits the wall

of resistance, the vindication of which comes with the invention of the jolly FLOBAMORA.³

Leaving this aside let us go back to our survey of Flores and along the way of Nusa Tenggara. My survey, notably Flores, is expected to give some light on what really took place in that region, and especially in “the island of the dragon”, *Nusa Nipa, Nusa Naga*---one of them is supposed to be the original name of the whole island.⁴

Colonial Powers and the Disruption of the Traditional Order

Social change is definitely an endless process of transformation from one stage to another to such an extent that looking for a date is as futile as expecting for the end of the process, since once it was set in motion it is going on and on, *perpetuum mobile*, without any end in sight, the end of which comes only with the end of humanity itself. The experiences of many ex-colonial Third World countries, however, demonstrate quite the reverse, which is to say that massive

³ In relative sense its atomicness goes far beyond history into the twenty first century. No serious attempts have been made to integrate the individual islands, not to mention the group of islands. The first ever was made in the colonial times: 1) Trans-Flores, the “*Flores Weg*,” was completed in 1925 for military purposes. It was only resumed by Soeharto’s New Order in the 1980s to build an aborted new Trans-Flores highway in the North in an effort to invent new business and economic transportation infra-structure to boost the economy of the North instead of the ecologically risky highway in the South, leaving it unfinished till the down fall of the New Order in 1998. 2) Telephonic connection around Flores was established in 1918. 3) In 1980s, during the New Order period, radio-phone was established in each district; beside for internal communication it was also meant to connect each district with one another for bureaucratic purposes; 4) There was a new drive during the New Order to integrate Flores, Timor, Sumba and Alor under a “wrong” assumption that for the progress of this area more small-sized airports were needed. Then one could find each district capital has its own airport. The purpose for internal integration should have been outright denied since the real destination is Kupang, the provincial capital. Thus we find a single destination network running as what follows: Lantaka- Kupang, Maumere-Kupang; Ende-Kupang; Bajawa-Kupang; Ruteng-Kupang; Kalabahi-Kupang; Weetabula-Kupang in stead of Maumere-Ruteng-Ende and vice versa. What really matters with the flight networks is that they are the vehicle of district heads for meetings in the province’s capital Kupang. 5) Every one was in the high spirit when president Jokowi in 2016 pronounced a new program “the Sea Belt” that might connect the whole Indonesia, East Indonesia especially, whose economic impact has yet to be seen.

⁴ If one looks at the map of Flores, the closest imagery one can get is the image of a giant snake, a dragon, *Nipa Ria*, with its head getting stuck to the East, that makes Lantaka, and the wagging tail producing tens and hundreds of small islands in the back yard of Labuhan Bajo, Manggarai, in the West. Its probability becomes greater and more realistic since the name *Flores*, flowers, doesn’t really fit into the faunal intimacy of the islanders with the animal world instead of a floral one, whose fetishism is more tied up with the world of animals such as dogs, lizzards, snakes, buffaloes, horses, and birds---just look at Florinese, Timorese, and Sumbanese motives of the hand-woven clothes, *kain ikat*; most of them are the images of animals---instead of flower; very rare names of individual flowers can be found in local language. Most of them are newly imported from the Indonesian language such as mawar, lili, etc. The name Flores is too soft and tender a name for this groups of tough and hard-necked people.

social change and even social transformation just began by the time colonial power(s) set its/their foot upon a native land in its most massive, dramatic, and enormous form, and changed its people by providing them with unprecedentedly new experiences, new consciousness, and one might say “new society”. In other words it has a beginning, albeit it presages no end in sight up until other counter-social movements have their toll.

This paper takes its main focus on Flores while giving an appropriate account on the “surrounding islands”, using the terminology of old times, with Flores as the center instead of Timor, that now becomes inappropriate since some of them are autonomous from Flores main island with own autonomous districts, *kabupaten*. There is no lack of academic works, especially in Dutch and German and English in the later periods. Some are worth mentioning because of their insight, length, and comprehensiveness; others because of their pioneering roles in collecting basic stories and anthropological/ethnographical field notes, that can enrich the more complex and advanced studies for younger researchers and social scientists as will be presently disclosed.

The group of islands under survey has two types of foreign intervention and consequently disruption, namely ecclesiastical one, with its own ideas and teachings supported by a kind of bureaucracy with one single purpose, which is the provision of grace. The second one is the colonial powers, Portuguese and Dutch, which were equipped with its capital and bureaucratic paraphernalia, especially the Dutch one, and the Portuguese for the Catholic cultural legacies. In this sense it defies all traditional periodization of the Indonesian history, which divides history, learned by heart by elementary school kids up to university students, into several parts of a periodization---pre-history, Hinduism and Buddhism period, Islam and Christianity, colonialism and independence, and post-independence. Bearing this in mind those islands came into direct encounter with Western powers through Catholic Church, the Portuguese version of intermittent missioning, especially in East Flores and East Timor. The more stabile Dutch colonialism theoretically only began in 1859 into mid twentieth century.

It is along this logic that this group of islands was formally colonized in 1851, but effective only in 1859, when they changed hands and were divided to two colonial powers, the Dutch and the Portuguese, where the so called *Timor*

en Onderhoorigheden fell into the Dutch hands and East Timor went Portuguese. What took place in 1859 marked the change of “owner” without any meaningful bureaucratic and capital consequences until 60-65 years later when all have been incorporated into the *Pax Neerlandica*, and thus was legally colonized. Even then, the very minimum of infra-structural establishment was provided, primitive and rudimentary telephone system, that ran into the 1950s and beyond; the so called “Trans-Flores road”, *the Flores Weg*, for military purposes---this is the first time Flores was connected from East to West with a road on its land.⁵

It is in vain, however, if one is to set one’s eyes on the colonial legacy, since it is more “cultural” in nature, as education system, which will be treated in more details below. Taking this as backdrop it is in sharp contrast to the ecclesiastical legacy despite the fact that the Portuguese has been since the sixteenth century in contact with local people of the islands bringing Catholicism into the lap of the indigenous; it was then left on its own.

A parallel can be drawn with the Jesuits, who for its short stint ran the mission up until 1918 when they handed over most of the Eastern part of the country to *Societas Verbi Divini*, SVD, the society of the divine Word, the young and new player in this region---less because of the well planned missioning works than the international consequences that took place in another part of the globe where the Germans were expelled from Africa by the Alliance of the French and British Powers at the aftermath of the World War II. It is this catholic organization, *the Society of the Divine Word*, with the Germans and then Dutch at its core, which gave the real foundation of Catholicism in this part of the country, who set the kind of leadership of a society it sought to mold in the future.

In this sense the so called Portuguese Catholicism was traded down more as cultural values, catholic traditions, social organizations,

⁵ It was built in 1917 and finished in 1925. See Encyclopedia van Nederlandsch Indië, p.716; Res. Maier, „Memorie van overgave opgemaakt ingevolge het Gouvernements rondschrifven ddo. 12 Mei 1918, No. 1201“, (Notes on the Transfer of authority, which was written based on a government circular signed by „De Resident van Timor en Onderhoorigheden, Maier, Koepang, 12 August 1918” p. 88. Telefon lines finished January 1918, see p. 94.

Portuguese names sakes, upheld by family circles in the East, Larantuka and Maumere, than the more formal ecclesiastical traditions. It doesn't mean that all has been shorn off the ecclesiastical practices since it has brought down peculiarly permanent local traditions and organizations deemed substantial in creating and maintaining their own types of leadership.

The handing over of the Flores mission by the Jesuits to SVD coincided with the end of protest movements when their leaders were either killed or exiled. A series of revolts, actually, went on from 1912-1917. Only after Flores was conquered by Dutch colonial power the colonial government was established between 1917-1918. Consequently most of the so-called *Kleine Soenda Eilanden* was very recently incorporated into the *imperium Neerlandicum*, the East Indies. It was only in 1917 most of the regions were forced to accept the so called *Korte Verklaring*, a testament that guarantees local chieftains' submission to Dutch colonialism, whereby they were, automatically, catapulted into the top positions in the newly established autonomous ruling system, the so called *zelfbestuurende landschappen*, autonomous *swapraja*. This means, formally, not more than twenty-eight years or at the most fifty years of colonialism.⁶

It'll make an interesting point to have a very close look at who they are; from which sectors of the social system do they come from; even a look at the religion espoused by the new rulers in the colonial system provides us with interesting insight, as demonstrated by the following table.

⁶ The Dutch never called it "war", "*oorlog*" as de *Atjeh Oorlog* but "*acties/verzet*", at the most "*gewapend verzet*", armed protest movements. See Res. Maier „Memorie van overgave opgemaakt ingevolge het Gouvernements rondschrjven ddo. 12 Mei 1918, No. 1201“, (Notes on the Transfer of authority, which was written based on a government circular signed by „De Resident van Timor en Onderhoorigheden, Maier, Koepang, 12 August 1918“

Autonomous Territories

(Zelfbestuurende Landschappen),

in Flores, 1912-1918

Landschap/ Territory	Bestuurder/Head of District (Swapradja)	Official Documents Cited
Larantoeika	Don Johannus (sic) Servus Diaz*	<i>Korte Verklaring</i> 25 June 1912
KangaE	NaE	<i>Korte Verklaring</i> 14 April 1909 No.6.
Sikka	Don Josephus da Silva alias Non* (sic) Meak	Id. 6 June 1917 No.38.
Nita	Don Johan da Silva	Id. 17 Augustus 1911 No.18.
Tanah Koenoe V (1 Nggela, 2 Wolo Djila** (sic), 3 Mboeli, 4 Ndoeri, 5 Lise)	Rasi Wangge alias Pius.	Id. 10 October 1917 No.21
Ndona	Mbaki Mbani	Id. 10 October 1917 No.21
Endeh	Poea Meno	Id. 10 October 1917 No.21
Tanah Rea	Hadji Abdul Madjid Alias Adji bin Kalama	Id. 20 December 1917 No.59
Keo	Moewa (sic) Tonga*	By Government's Decree 28 November 1917 No.57 <i>Corte Verklaring</i> was bypassed; only on 3 Augustus 1918, the official KV was put into effect, see <i>Korte Verklaring</i> No.5477/15. By Government's Decree, 28 November 1917 NO. 57. <i>Korte Verklaring</i> was bypassed; only on 3 Augustus 1918, the official KV was put into effect. See <i>Korte Verklaring</i> No. 5477/15.
Nage	Roga Nole* (sic)	id. id. No head of Swapradja was instituted; the would be head, Abddoel Kadim, the younger brother of Sultan Bima, still a teener, too young to govern, was expected to be one.***
Ngada Rioeng Manggarai	Djawa Tai Petor Sila alias Poewa Mimak. ---	

Source: Res.Maier, „Memorie van overgave opgemaakt ingevolge het Gouvernements rondschrjven ddo. 12 Mei 1918, No. 1201“, (Notes on the Transfer of authority, which was written based on a government circular signed by „De Resident van Timor en Onderhoorigheden, Maier, Koepang, 12 August1918“. All numbers of column three refer to the official series of the *Korte Verklaring*.

Notes:

*The exact spelling of names: Don Johannes Servus Diaz; Don Josephus da Silva alias Nong Meak; Roga Ngole; Noewa Tonga.

** "Tanah Koenoe V" has to be read as "Tana Koenoe Lima", since it consists of five different villages as mentioned in the document. Location: Wolo Djita.

***Seven years later the case was resolved for good.

A more careful examination of the table provided above will reveal at least three sectors of the society that provide leaders, and thus can be seen as the sources of leadership. First, landlords of each region, there are seven of them. The structure of the land-lordship is very different from European feudalism where fiefdom system is applied. A fief or a collection of fiefs has to till the land for income *in natura*, like wheat etc. The ownership of the land staid completely in the hands of the feudal.

The land-lordship in Flores doesn't apply the fiefdom system since the land is distributed among clan members along patrilineal line. Which means with times past the size of the land belonging to each member of the clan would be smaller in descending order, up to a point where the landlord himself should be happy living his life with a tiny piece of land. But still in terms of leadership he is the man in charge. With this bureaucracy, socio-culturally and financially, it was an enormous social change in the following senses: 1) It was for the first time in history that someone earned his living without having to till the land. 2) The emergence of a salaried class in the society, which is an entirely new phenomenon. 3) The emergence of a completely different type of people, sort of "strangers in unusual attires", who were one's own clan members clad in "Dutch bureaucratic uniforms."

Second, those promoted and blessed by the church hierarchy---two of them. This refers to another change where imported religion such as Christianity plays important roles in setting up bureaucratic composition. *Third*, native Florenese with Islamic background—two of them became the actual leaders while one was postponed until the maturity of the second in the order, the younger brother of the sultan of Bima, who was supposed to take charge in the unknown future. On 24 May 1924, however, nine years after all other autonomous regions were officiated, the case was resolved for good when the territory was set apart from

Bima to be on its own under government's decision/decree, *Gouvernements Besluit*, No.19 based on of the *Korte Verklaring*. Thus it put an end to the hitherto emotional relations between Manggarai and Bima. Kraeng Bagung was then pronounced head of the Swapradja as the "*waarnemende bestuurder van landschap Manggarai*", the effective ruler of Manggarai territory. This was then seen as the independence day of Manggarai from Bima, which was celebrated with pompous festivities where eight *kerbaus* and other animals were slaughtered for the event.⁷

What took place was actually the officiating of the local aristocracy into the colonial system of government. The terms coined might differ from one place to another but they point out to similar traditional sector of the society, which is popular among people of Central Flores, *mosalaki* and *kraeng* in Manggarai. It is particularly interesting to note that *mosalaki* refers to double manliness of a character of the leadership where *mosa* means male, especially for the animals, notably water buffalo; *laki* means male especially for humans, where the parallel term for the women's side doesn't exist at all despite the fact they genealogically belong to that social rung as wives, daughters, grand daughters of the said *mosalaki*. The invocation of the faunal and human worlds combined in one appellation is really interesting to describe the male chauvinistic type of the leadership.

This will be socially actuated in the sessions, *babho*, a leaders' and aristocratic forum. The terms varies from one district to another tailored to each language and dialect--- and it refers to forum, public forum actually. This meeting is usually called by the *mosalaki* to debate, and take decision on any problem of the society such as bridal price, paddy festivals, cases of forbidden sexual relations and abuses, et cetera. No women and slaves are allowed to participate in the meeting.

At the top of the *mosalaki* rank sits the *tuan tanah*, *mosa puü*, who claims to be the *mosa-tana-laki-watu*, the owner of the land and stones, meaning the universe, the roots of the aristocracy. This is a position guaranteed by one's birth, it is a birthright position and irreplaceable, a life-long position. *Babho* with various names spread all over Flores as the core of aristocratic rules. In the old days the session could only be organized in the *saö puü*, the clan house owned by the

⁷ Dami N. Toda, 1999, *Manggarai, Pencerahan Historiografi*, Penerbit Nusa Indah, p.327.

landlord, similar to Minang's *rumah gadang*. Day to day leadership is exercised by the elders representing the aristocratic line of the *mosalaki*.⁸

This aristocrats sitting on the top of the caste-like social structure in the old days dealt with almost all things; they are the guards of the *rumah adat* and consequently overseers of the local religious rites and ceremonies; they deal with conflicts, the sole agent for internal conflict resolution and the inter-village one as well. In this position they are the old hands in defining the nature of the local religion as will be touched upon in the next part.

Massive Changes Introduced by the Catholic Church.

The most lasting change brought to Flores/NTT is the conversion to Christianity, in this case, to Catholicism. It went deep into the communities, into their "bodies and souls", into the larger societies by establishing and deepening their ideological formation into taking sides with Catholic political party in the fifties and the seventies; taking side with New Order bureaucracy due to some commonalities in ideas during the first ten years of the New Order regime.

Several approaches are widely open to investigate how religion plays its roles in social living. When it comes to autochthonous religion the only thing one can do is to get into their mind and find out what they do and how they think. When they are tilling their pieces of land they are thinking about their God of Fertility. When they are thinking of preserving their forests they might call for protection of the gods of the forest, NITU, Nagekeo language.⁹

In the case of the conversion to a foreign religion all one can do is to think of a meeting point between the autochthonous, the original, *agama asli*, and the alltochthonous, the other and the different, if there is any at all. Conversion to another entirely different religion as Christianity, Islam, or any other religion, which is a tricky case, requires deep and broad take and give, destroying and establishing new concepts, new ways of behaving, and new ways of doing things. To unravel what lies below the autochthonous religions and the change into another and how it was transformed into an immense power several approaches can be taken up.

⁸ The term used belongs to clans in Lio-Ende, Nagekeo, Ngada.

⁹ A detailed categorization of the gods and devils is interestingly made by Forth, Gregory, 1998, *Beneath the Volcano, Religion, Cosmology, and Spirit Classification among the Nage of Eastern Indoneia*, KITLV Press, Leiden

First, it is an outright theological, where the query stays most on the questioning the existence of an unseen absolute being and the world's dependence to it; something higher, unseen, but exerting immense power on the existence and non-existence of the world in its good and bad fates. Karl Steenbrink's *Catholics in Indonesia, a Documented History*, a giant three-volume book, where Flores makes an important part of it, represents this specific type where powerfully built historical analyses were strongly interspersed by theological, ecclesiological, and missiological overtones, whose results are the immense data from the original documents.

To this category Stefan Dietrich's *Kolonialismus und Mission auf Flores* can be added, which is a critical analysis of Flores Church and the Dutch colonialism where two of them worked *in tandem* to pave the way for either colonialism, and catholicization of the island. It is fully historical where the church is seen as social institution to play its role in history.

I have to add to this group of Flores researchers father Lambert Lame Uran, SVD, a zealous student of Flores history, one of the rare natives who pursued higher studies in the *Psychologisch Paedagogisch Institute*, Tilburg, Utrecht, the Netherlands, already in 1948, and author of several books such as *Sejarah Misi Flores* (history of the Flores mission), *Sejarah Persekolahan Pulau Flores* (history of the education in Flores Island).¹⁰

Second, a more anthropological one to find out a strong cultural basis of a strong belief in a supreme being to settle themselves socially and culturally. The consequence of which, the Western Catholicism is seen as something that has imposed to local culture to define changes in one's way of looking at things, and one's way living in general. The oeuvres of Paul Arndt is the best example for this category, who's "*Deva, das höchste Wesen der Ngadha*", stands out as one of the most celebrated publications. A conclusion can be foretold that it is a sure compliance with catholic religion; his anthropological findings have deep theological consequences and their subsequent missiological applications resulting therefrom. In the case of conversion one has just to move into the sphere

¹⁰ His other books: *Sejarah Persekolahan Pulau Flores*, schools and their history in Flores; *Suku Lio, Masyarakat dan Agamanya*, the Lio clan, societies, and their religion. He was a man of multi-talents. He is still very much remembered because of his unrelented will to publish a journal on education, *Pandu Pendidikan* (guide to education), which kept publishing on didactics, psychology, much needed materials for teachers and priests and what not until it was banned in the sixties by the government for reasons that are unavailable to the author of this paper. He himself didn't spell out the reasons in his book.

of influence of *an entirely different being*, which is absolutely foreign one as the God of Abraham and father of Jesus Christ.¹¹

As it is clear, however, from the titles of the books cited above the political economic perspective is something very rare, and more comprehensive works are yet to be expected, which brings the author to *the third* approach, a political-economic approach as taken by this paper. It is relatively new in Flores research, which gives the author a hard time to think of literature to support this small research, where the emphasis lies not in the supernatural invocation of being, a theological one. A heavy reliance on history is a requirement. Catholic church, with a heavy emphasis on the hierarchical part of it in the beginning was then broadened into its main part which is the *umat, het volk, die Gemeinde*; it is then seen as social and political force to play roles of tremendous importance for the development and change in this island. Without discounting encounters between and among cultures it goes beyond that in a systematic search for the material base of living and its change as result of the new consciousness superimposed by a different mode of production, that in turn brings about changes in thinking, doing things, and consequently a change in consciousness.¹²

In line with the present study a mention should be made of a recent work on the Indonesian Islamic populism where religion is taken seriously into account without falling into unnecessary detailed theological debates. The point is to look at the Indonesian Islam from an ideological point of view, notably its penchant for populism, as long as the modern history of this nation, espoused by so many sections of Islam in the course of a long history "... merging the interests, aspirations and grievances of a cross-section of social classes, particularly the urban poor the urban middle class and possibly peripheralised segment of the bourgeoisie in potentially powerful ways."¹³

¹¹ His best known work dealt with the languages and cultures of the Ngadha in central Flores. His comprehensive *Wörterbuch der Ngadhasprache* (Dictionary of the Ngadha Language) appeared in 1961; before this, in 1954, he had written *Gesellschaftliche Verhältnisse der Ngadha* (Social Relations of the Ngadha); *Déva, das Höchste Wesen der Ngadha* in 1936 (Déva, the Supreme Being of the Ngadha); *Totenfeiern der Ngadha*, in 1959 ("Rituals for the Dead among the Ngadha); *Tod und Jenseitsvorstellungen bei den Ngadha auf Flores* in 1959 (Notions of Death and the Afterlife of the Ngadha on Flores); *Mythen der Ngadha* in 1960 (Myths of the Ngadha); *Opfer und Opferfeiern der Ngadha* in 1969 (Sacrifice and Sacrificial Rituals of the Ngadha) and finally, in 1958, *Hinduismus der Ngadha* (Hinduism among the Ngadha). See anthropos.eu, under Paul Arndt.

¹² Georg Lukács, 1971, *History and Class Consciousness, Studies in Marxist Dialectics*, the MIT Press, Cambridge, Massachusetts, hence Lucács, *History and Class Consciousness*.

¹³ Vedi R. Hadiz, 2016, *Islamic Populism in Indonesia, and the Middle East*, Cambridge University Press, p.3.

A few words in this regard needs to be said on the difference between the missioning of the protestant and the catholic religion. This is important on at least three counts: *first*, it reflects social, religious, and economic power competition in Europe, which had heavy impact on things that occurred in this part of the nation. Catholic faith was banned from promotion from 1602-1799 in the Netherlands Indië, which is definitely a European make.¹⁴ *Second*, the propagation of the Christian Protestant faith, later on, was more in line with colonial government support compared to the Catholics, where, among others, the establishment of the official religion in the Indies, *Gereformeerde Kerk*, Reformed Church, is the best evidence to that. *Third*, only after the transfer of Flores to the Dutch, in exchange for East Timor to the Portuguese, things began to change, given the fact that it still reflects, however, the old competition where “demarcation line”, missioning border line to prevent the so called “double mission”, was drawn where Timor, Sumba, Sabu, and Roti were exclusively provided for the Protestant Church, while Flores, Solor, Alor, Lomblen, Adonara were singled out for Catholicism.

Bearing this in mind, in slight contrast to the colonial authority, Catholic Church brought about massive changes to the islands by connecting all single atomic societies into one unprecedentedly large entity called *the church*. It is unique in several senses. It is an immense change for societies living in atomistic ways of living connected by minuscule means of transportation, connected to one another more in marital relations, to lives overnight in much larger community than the ones of their own, imagined as part of theirs connected by something so mystical as belief in one single God that they had never known before. They were united by a God that has a definite single and only son with an earthly name as Jesus Christ, born of a virgin mother. This, however, is the very basis of the most central belief which causes fundamental confusion--- “the triangle of theological confusion”---a belief in the Holy Trinity, one single God with three personalities, one in three and three in one, *unus et trinus, unitas in trinitate, trinitas in unitate*.

On the other hand, from then on, this is a very specific experience in a very real sense that one can go to any church around the island, participating in any service headed by similar looking priests in similar liturgical attires: white in day to day mass, pink during lent and weeks of fasting before Easter, completely

¹⁴ Maryse Johanna Kruithof, “Shouting in a Desert, Dutch Missionary Encounterer with Javanese Islam, 1850-1910”, Thesis to obtain the Degree of Doctor from the Erasmus University Rotterdam, by Command of the Rector Magnificus, prof. Dr. H.A.P. Pols, 2014, p. 55; Karel Steenbrink, *Catholics in Indonesia* p. Vol.1, 7.

red in Pentecost. In short a sense of universality---in doctrines and ideology, and down right in the official liturgical attires, never before experienced in one's atomic system--- as a new consciousness was transported into the mind of the people, beyond their day to day experiences, despite the intriguing question that still remains as to what universality that really matters.

Consulting Lucács might be helpful in this regard. Missioning, especially a type of missioning of Western type of interpretation of religion like Christianity, where Catholicism is one among them, is more or less the introduction of capital relations, not in terms of material goods and industrial goods as such, but something very close to the concept, distinctly defined by Lucács based on Marx's understanding of capital that it should be seen in terms of historical critique of economics which resolves "the totality of the reified objectivities of social and economic life into *relations between men*. Capital ... is not a thing but a social relation between persons mediated through things."¹⁵

An ethnographic description of a missionary in this case might, hopefully, elucidate what is meant by it. The whole way of living like what one eats and drinks, with what one dresses oneself reflects the way of how capital has been translated into the missionary act, which in turn defines what one looks like, how to behave in front of someone clad in white robe, covering from shoulders to toe---an entirely different sort of attire, never been in sight before. It boils down to the very substantive items such as vestments and sacred vessels, used in the liturgy such as amice, alba, cincture, stole, chasuble, paten, chalice, ciborium, monstrance, etc. . They are the artifacts of a different kind of economic stages in Europe, foreign to the stage of civilization of this part of the globe. Introducing all these as items as essential parts of the new way of living, the very center of the new way of life, brought about a radical change from the old *adat* life. All this requires new consciousness strongly implanted into the whole society.

A comparison to what was then taking place on Java, to be precise in central Java, might be helpful in this case. Van Lith did experience more or less similar things and suffered from similar dilemma---whether to go outright for a religious Westernization through Catholicism or to develop Catholicism from within i.e. getting into the Javanese inner culture himself, and from there on to inculcate a deeper consciousness based on the religion in question. In the

¹⁵ Lucács, *History and Class Consciousness*, p. 49.

beginning he chose the second by *converting himself* into Javanese culture. Van Lith was, however, at his wit's end because of the failure of his seven years' mission works, that came to bear no fruits to the threat of the closure of this mission post by his superiors, despite his self-conscious choice of leading similar way of living with the Javanese: "never wore his Jesuit black cassock, wore shabby clothes, grey coats and pants, worn out sandals and grey-yellow hat that had holes in it."¹⁶

His success came only after he changed his way of living back to his European way, living in a stone house with the reason:

"not to differ too much from the life of his European clergymen, because that would only confuse people. What he did was to build school, the college buildings, and even the church in European manner as well. The Xaverius College was also designed as a European Boarding school and the boys had to live there in a European manner. He justified the decision by stating: *This will stimulate the boys to exalt themselves until they reach our level.*"¹⁷

Van Lith's principle of "exalting themselves until they reach our level" is interesting since they echoed precisely what Snouck Hurgronje was advocating in the so called "association politics" to move the indigenes up to the European level, where R.A.Kartini and Pangeran Aria Achmad Djajadiningrat represented the success stories.¹⁸

Raising Kartini and Djajadiningrat as examples differs greatly since individual examples are taken into account. What occurred in Flores was the leveling up of a group of intellectuals, very close to the concept of a class, that should be exalted to the level of the Europeans in their way of thinking and behavior to such a level that they were the "shepherds/*pastores*" for all the Catholic "sheep/*oves*", whose education was distinctively designed to excel over all others where the most gifted sons of a family are sent to minor and major seminaries where knowledge is to be installed, and skills to be inculcated for being the future leaders. It goes so much so that it has to be "complete, mature, and perfect"---

¹⁶ Maryse Johanna Kruithof, "Shouting in a Desert", p. 358

¹⁷ Maryse Johanna Kruithof, "Shouting in a Desert", p. 358; emphases added.

¹⁸ Compare Kartini's *van Duisternis tot Licht*, and *Herrineringen van Pangeran Aria Achmad Djajadiningrat*, Uitgave G.Kolff & Co, Amsterdam-Batavia, 1936. Daniel Dhakidae, *Cendekiawan dan Negara Orde Baru*, pp. 90-91.

volkommen, volmaakt, en voltooid, as clearly stated by Father Cornelissen, SVD, a pioneer in education and the first director of the first seminary in Flores.¹⁹

The only question arising there from is how to fix and fit all these to the newly converted “sheep” who came from absolutely different levels of cultural background, with entirely different social and cultural imaginaries.

There is a defining similarity and difference between these two situations that need a further query. Van Lith’s failure on Java, at the very beginning of his missioning career, just pointed out to a success in Flores and elsewhere in the Lesser Soenda Islands where a direct Westernization of catholic consciousness was practiced by neglecting local religious traditions and others as something irrelevant---its music, sexually provoking dances, and other rites, circumcision in some places as either paganism in orientation or Islamic.²⁰

Secondly, the infecting of this consciousness in both cases centered around alien cultural artifacts such items such as “vestments and sacred vessels, used in the liturgy such as amice, alba, cincture, stole, chasuble, paten, chalice, ciborium, monstrance” that were/are all the products of a completely different culture and holding entirely different meaning. Catholicism excels any other religion in its symbolism and the richness of meaning stemming there from, outside of the essential doctrines. In this regard they are all the important cogs in the chain of meanings between religion and the economy.

Thirdly, beyond all those the single most important of all that is the deeply and the most central of all, *the crucifix* with a young man in his thirties dying on it. This one is universal since wood is everywhere in the world and Flores/East Nusa Tenggara can boast of themselves of several types of solid woods second only to teak wood on Java. This is the only meaningful local contribution, albeit the most central of all, to be followed by local vestments, in the very recent period as recent as 1980s or a bit earlier, making use of the Flores and East Nusa Tenggara’s excellent hand-woven clothes, *kain ikat*.

¹⁹ See Daniel Dhakidae, 2004, “*Vita Mea in Semitis Tuis*”, my life in your paths, in Daniel Dhakidae et al., “Percik-percik Kenangan Alumni, Tujuh Puluh Lima Tahun Seminari St. Johannes Berchmans Todabelu,” (scattered memories of the alumni, to commemorate the seventy fifth anniversary of Todabelu Seminary), Jakarta, 2004, published by the Alumni Forum, and Kompas Gramedia, pp. 225-287.

²⁰ Regarding music Father Pé Rozing SVD, an ethnomusicologist, 50 years after his association took over the mission from the Jesuits, defended Flores music in 1960s as something very dignified as the Church music. See his piece in Piskaty, Kurt, und Riberu, Joannes, *Nusa Tenggara, 50 Jahre Steyler Mission 50 Jahre Steyler Mission in Indonesien, 1913-1963*.

It doesn't take place automatically since an odd mix of cultural reference doesn't happen without confusing the people themselves. How to flip one's mind from a belief in the forefathers and foremothers who rule every body's social and cultural conduct to something far away as far as Bethlehem, Nazareth, and Jerusalem, which no one with one's wildest imagination can think of their place and position on this planet, or whether they are on this earth at all. This came out as "the triangle of the biblical confusion", the second confusion—places central to the very life of Jesus Christ. How to connect this Jewish spatial triangle to another strange place called Rome that nothing in the local language can decipher whether it is a town, a city or what. This can be illustrated in local Nagekeo's language to indicate Rome, the center of the catholic universe, as *zili Bo'a Rom*, literally "there in the *village* of Rome" or simply in Rome.

This would be much the odder as how to relate the biblical triangle to Rome; and the complexity that has yet to be told is how to relate Rome, that has something to do with Amsterdam/Den Haag. For that matter no one can seriously distinguish what makes Amsterdam and what Den Haag, and what roles played by these two cities, that in their mind was just as one and how to relate to Batavia, the colonial Jakarta--- this makes the third one, "the triangle of confusion over colonial power". One can think of the utmost complication of comprehending this highly theological difficulties, spatial enigma with its own biblical lexicon, religious grammar and syntaxes promulgated by Rome, and political and bureaucratic requirements of the super-owner of the land and super-power over the whole traditional leadership, the cosmopolitan Holland represented by two different faces, one in command of the earthly authority based on colonial power and the other in command of the heavenly authority based on the management of grace.

All this confusion is best exemplified in the following victory ode of a certain chieftain of a tribe from Timor in his public prayer:

O parents and ancestors, our fathers and our lords,
Lo, here are your loyal children, your faithful grandchildren!
Noble ancestor Bau Taë, Lord of Halimama
Thee we follow, thou preceded us.
Like you, we make the cross; we erect it as you once did.
The noble Lord Bau Taë, Lord of Halimama,

Traveled comfortably and arrived safe in Larantuka.
Here he made with skilled hands, with competence,
His cross called Korloli or Bau Saë.

...

He took the cross on his shoulder
To Baurato, to Baulili, where he was born.
He brought it to this mighty house, this lofty house.
Then he entered this mighty house, this lofty house,
To pay offerings in the manner and custom of his ancestors.
A great pig, a pig with long tusks,
As well as a castrated or uncastrated buffalo, a heavy one he took,
The scrutiny of liver was promising, the veins ran right.
In this way, the sacrifice was ended, so it was performed.
Its cross, named Korloli or Bau Saë
Was planted and erected propitiously.²¹

A total confusion of the basic tenets is demonstrated, where the ancestors were seen as gods; instead of Jesus Christ it was “the noble Lord Bau Taë, Lord of Halimama”; instead of Jesus Christ who was killed for the world’s redemption, it was “a great pig, a pig with long tusks,” and “a castrated or uncastrated buffalo”, the most revered animal of this region. Instead of Jerusalem, it was Larantuka in East Flores, where the holy land is supposed to be located. In the first years and decades of Catholicism on Flores the Catholic leadership had to deal more with theological and social confusion to face local polygamist aristocracy who was quite reluctant and thus deferred their conversion into Catholicism.²²

Since that time there developed a well-organized ecclesiastical institute with a complex system of administration. To cut short there is a bishop in Ende overseeing hundreds of parishes and sub-parish stations. Beside a less visible bishop the ubiquity of white-foreign priests is a completely strange and new

²¹ Karl Steenbrink, *Catholics in Indonesia*, p. 168 f.

²² The following conversation between a priest and a local “mosalaki” could plastically describe the situation. The *missionary*: Bapa, why up until now you still declined to be a catholic (*orang serani*)?

Mosalaki: Toean, I accept all your teachings, which I deem good, as to once a week go to church for Sunday service; the ten commandments, five principles of the church. But the most difficult part of your teachings is “to get married with only one woman. I cannot accept this. This is the reason why refused to be Catholic.” An anecdote circulating around during the writer’s childhood—from personal memory.

phenomenon. Tailored to this very administration is the systematic census for the members of the church. Marriage administrations were carefully conducted, and no formal/legal marriage can take place before a marriage blessed by the church, otherwise it will be blasted as “*kawin kampung*”, an extra ecclesiastical marriage, which is absolutely forbidden. State blessed marriage, *kawin negeri*, is blatantly cannot be tolerated where it has to be preceded by a sacramental one blessed by the church.

The church itself is hierarchically administered with a bishop at the apex as the prince of the universal church. Under a bishop there are priests most of whom were foreigners, mostly European, who are the leaders of the parish to oversee the tens of “stations”, the name itself is similar to military station, where the names actually derived from. These stations fall under the leadership of local religious teachers, and in many cases elementary school teachers. There is a council for each “station” that acts as advisory body called Church Council, *kerkbestuur*. Again, a sense of being processed into something so big a bureaucracy is a new experience, for good or for bad.

Inroads of the New Order State

That Catholicism is flourishing in the lands of Antonio de Oliveira Salazar’s Portugal under his *Estado Novo*, new state, Franco’s Spain, Jorge Rafael’s Argentina in Latin America, and of course Mussolini’s Italy begs many questions as to the commonalities between and among them. In the same vein of arguments the encounter between the Catholic Church and New Order is interesting for many reasons, some of them have to do with the similarity of the New Order regime with those of the said countries, which is the seeds of authoritarianism in each of them. How to see “internal ties” between Catholicism and Indonesia’s New Order? It is an old question, as old as the church itself, as pronounced by faith.

In theoretical terms, both in the theological sense as well as in political terminology, however, it was the 17th theology that has traded down the almost hermetically sealed statement like the church government is not democratic.²³ The statement itself sounds absolute but the reasons behind it are more interesting.

²³ “... [R]egimen ecclesiae non est democraticum”, R.P. Matthias a Corona Leodiensi, Carmelita, Sacrae Theol. Doctore Sorbonico, 1668, *Potestas Infallibilis Sedis Apostolicae, Potestas Infallibilis Sancti Petri et Successorum Romanorum Pontificum in Rebus Fidei, Morum, Regimine Ecclesiae et contra Huius Saeculi Novatores*, Leodici Eburonum, Apud Guililelmum Henricum Streel, Serenissimae Suae Celsitudinis Typographum, M.DC.LXVIII, Superiorum Permissu, pp 3-4. Hence abbreviated as Matthias Leodiensi, *Potestas Infallibilis*.

First, without a monarchy the church might lose its head and, in turn, its sanctity. *Second*, the church should be hierarchical consisting of the lowest parts of it and in ascending order reaches the summit which is the Mount of Carmel, the highest, the most fecund of all mountains. *Third*, it simply strives for monarchy because it is the best and the most perfect: so much so that the single head and the governor (only) look at its unity and holiness.²⁴

How to comply with the new independent state of Indonesia where monarchy was deemed irrelevant and ousted during the very first days of discussion, designing, and decision and the promulgation of it with Yogyakarta as the sole exception *par excellence*. A knee-jerk reaction might propose something like “it has the right to be autonomous” and no state intervention into religion is allowed.

What holds for the 17th century Europe still holds for the 20th century Flores and the surrounding islands and the Catholics in general. One of the trickiest questions is how to imagine a monarchy coming out of a government without the governors’ own biological sons and daughters of their own. Biblically the case was solved since Christ is the only source of power and the apostle who stood at the apex of ecclesiastical power was chosen by Christ himself.²⁵

Therefore if they succeed one another in the government the Church is not reigned by the princes and the chieftains, but by the very prelates, the successors of the Apostles. ...²⁶

From there it follows that they are:

... the princes in things spiritual, where the prelates, masters, doctors, who are to rule the people of God: in the whole world, which is over the universal church, that is spread over all parts of the world, which is not confined to one single place. And it should be noted that the *princes of this world should be subjects to the Priests* instead of being their masters.²⁷

²⁴ “[Q]uia est optima et perfectissima: ita ad unitatem et sanctitatem ecclesiae spectat unitas capitum et moderatoris” Matthias Leodiensi, *Potestas Infallibilis*, p. 24.

²⁵ I have dealt with these issues extensively in my *Cendekiawan dan Kekuasaan dalam Negara Orde Baru*. It might be very biblical in a sense. Ben Anderson in his *Imagined Communities* reminded us of this peculiar narrative. It is not a woman who gives birth to a child but a man. See Anderson’s *Imagined Communities*, pp. 204-205; and mine p. 701.

²⁶ “... Si succedunt in regimine, non igitur Ecclesia regitur a principibus & optimatibus, sed ab ipsis Praelatis Apostolorum successoribus” Matthias Leodiensi, *Potestas Infallibilis*, p. 10.

²⁷ “Unde sequitur ... principes in spiritualibus, id est Praelatos, Magistros, & doctores ad regendum populum Dei: super omnem terram, id est super universalem Ecclesiam, per omnes partes terrae diffusam, non in uno loco tantum. Et nota ex hoc, quod Principes saeculi subesse debent Sacerdotibus non praesesse.” Matthias Leodiensi, *Potestas Infallibilis*, pp. 10-11.

This has been translated into huge church bureaucracy, who in the case of Flores and East Nusa Tenggara are spearheaded by two Archbishops who sit at the apex of the whole bureaucracy---one in Ende, Flores, 1961, and very recently one was established in Kupang, 1989. Governmentally these two arch-episcopacies are autonomous while it should be kept in mind that the real autonomy rests with every bishop in one's own episcopate.

Garuda and the Dragon: Education, the Site of Contention

Independent bourgeoisie never had the opportunity to appear in this group of islands since peasantry is the only basis of livelihood of most of the populace. The defining change took place around the years of 1917-1918, which came very close to the second decade of the Ethical Policies for the whole of the Dutch Indies. Whereas the decades were recognized by the famous Dutch "triple E" standing for "*educatie, tansportatie, en transmigratie*", none of them shared by Flores but "*educatie*," where education was commissioned to the catholic mission with the very reason that the central government of Batavia was out of funds because of the long fought war in Aceh as has been previously mentioned. It would be beyond the scope of this paper to go into more details of the education but suffice it here to say that the commissioning of the education to the catholic mission meant in day-to-day practice the monopoly of the education administration.

Soenda Ketjil was divided along the religious line where Flores fell into the hands of the Catholic mission; along the same line Timor in the hands of the protestant church, and Sumbawa, which by then belonged to the group of islands, into the hands of Moslem education system.

Flores has to be pacified first before something more meaningful in education could be initiated. Being shocked by the protest movements in Flores the resident of the *Timor en Onderhoorigheden*, Timor and the surrounding islands, de Rooy, sent a telegram saying that "Flores is on Fire", "it is burning." The answer he got from Batavia was that he could just calm himself down: "Captain Christoffel would be made available to your Excellency at last--- while at the same time have to consider his own responsibility in military leadership ---upon your insight and direction effective until *rust en orde* would be restored in Flores..."

What he meant was the troops from the Aceh war with their notorious commander, Captain Hans Christoffel, *de kapitein der marechaussee*, who was in Tapanoeli since the war in Aceh had ended; under his command, and considering telegraphic text cited above he was actually given a *carte blanche* to take any actions needed; the troops of were sent to burn Flores down in less than a year of military operation from mid 1907-to February 1908, from Central Flores to the West; since then he was renown as “the butcher,” *tukang jagal*.²⁸

The resulting peace opened the door for a more systematic institutionalization of several fields of the missioning including education. All school systems were placed under the supervision of the so called “*Flores Schoolvereniging*,” Flores school committee, that is responsible for the establishment of schools, training of teachers, a venue for all complaints on education-related matters for the whole island.²⁹ This is another way of saying that a more or less a monopoly of doing modern education was placed upon the shoulders of the church.³⁰

In 1946 all schools, that were taken over by Japanese occupation government, were given back to the Catholic mission, but only to face another threat of being taken over by post independence national government of the Republic of Indonesia. An out of the blue pronouncement from Singaradja surprised school authorities, which said that “all schools in Flores under the administration of the Catholic mission should belong to the government.” This took just a short time to find a solution in Jakarta to reinstate the right to administer education back to Catholic mission and was supervised by another supervision body called

²⁸ His mission was to “pacify the troublesome Flores once and for all” (*het onrustige Flores voor eens en voor altijd te pacificeren*), J.C.Oele, “De Incorporatie van Flores in het Nederlands-Indisch Staatsverband”, unpublished thesis, Nieuwe en Theoretische Geschiedenis, Universiteit van Amsterdam, Amsterdam Augustus 1995, p. 23, see <http://geschiedenis-van-flores.webklik.nl/page/homepage>. See also P. Jobse, “In De Marge van het Imperium, Flores als Buitenbuiting 1891-1908” Doctoraalscriptie, Rijksuniversiteit Utrecht, April 1982, pp. 44-48.

²⁹ See L.Lame Uran, *Sejarah Perkembangan Misi Flores Dioses Agung Ende*, no year, no publisher, pp. 124-128; unless otherwise stated all quotations are taken from this book.

³⁰ Saying that the church took the whole responsibility is a gross white-washing since significant nuances still could be spotted. *First*, establishing elementary schools is the responsibility of the people and the Catholic Mission, and the government took care of the school building by contributing f.100 to f.200. *Second*, standard schools, and teachers’ training school were completely the responsibility of the government---to take care of the building, boarding, subvention, school fees. *Third*, to supervise the whole school system a school inspection was established, which was manned by Catholic priests as inspectors. All schools are basically the place for the preparation of school kids to be baptized, catechumanate of a sort, and teachers’ training schools for religious teachers as well. Lame Uran, pp.178 f.

Vedapura.³¹ As a consequence from and maybe because of that threat of another taking over more secondary schools were established and the progress of the education institutionalization culminated with the establishment of a senior high school, SMA Sjuradikara, in 1953.³²

The real clash took place during the New Order when the taking over of some schools to put them under the *sekolah negeri*, came as a shocking earthquake for several reasons: *firstly*, this is the first time where the state came up as the real competing power in education due to its more regular, established, education budget. *Secondly*, there was a change in the attitude of the people; whereas previously attending non-Catholic schools, joining political parties other than the Catholic Party, are something a bit less than sin nowadays the people themselves invite state intervention to take over or build public schools under state supervision. *Thirdly*, *sekolah negeri* opened up the opportunities for a more mixed group of teachers from various religions to the great concern of the church. The following statement describes how much concerns of the Church:

A fact should be acknowledged there are catechists or priests who are in charge of teaching Catholic religion but great differences are still there where it is quite improbable a Catholic education would be provided as in Catholic schools where all teachers are Catholic, and education stems from his individual attitude. It is quite certain a Muslim teacher will teach someone according to his/her Muslim personality, in his/her Muslim type of worship and morality which are home grown or learned ones. A Catholic kid is not supposed to follow the examples of a Muslim or a Protestant. It is only logic for the Catholic people to defend the principle that no non-Catholic teaches can be allowed to teach at all in Catholic schools. This is the right of any citizen to be formed and educated in his/her own religion by teachers of same religion.³³

³¹ This is definitely a replacement of the old one “*Flores Schoolvereniging*,” which was disbanded under Japanese Occupation government; this new one was more neatly organized to branch out into *Vedapura Setempat* and their own chairs, to become KVS, Kepala Vedapura Setempat, for Bajawa, Ende, Maumere, Ruteng and Larantuka, under the leadership of the Great Chair, *Pengurus Agung*, the Bishop of Ende, Mgr. Anthonius Tijssen, SVD, see pp.253; 268; 269; it was then disbanded in 1972, p. 298. The old Vedapura was disbanded to be replaced by smaller foundations, *yayasan*, more autonomous in nature. Several *yayasan* representing own districts: Yayasan SUKMA, Yayasan Sekolah Umat Katolik Manggarai; YASUKDA, Yayasan Umat Katolik Ngada; YASUKEL, Yayasan Umat Katolik Ende-Lio; YANPUKAT, Yayasan Persekolahan Umat Katolik Maumere; YAPERSUKTIM, Yayasan Persekolahan Umat Katolik Flores Timur. p. 298

³² Lame Uran, *Sejarah Perkembangan Misi*, p.254.

³³ Lame Uran, p. 300.

Those are the great fields of contention on the immanence, limited to one's own religion, and transcendence, the probability of others from other religions to inculcate similar moral principles with similar results, where the catholic Church is firmly for the first. This principle has been translated into school policies and others related to it resulting into policy debates with the New Order.

Seen as one of the most successful catholic projects, both in quality and quantity, the state school system was looked down for quite some time because of their low quality. It went so far as saying that someone comes from a certain *sekolah negeri* is a concealed sneering at one's lack of quality. It, however, changed over the years with the coming of the New Order, as has been discussed.

The establishment of seminaries was exceptional, and at the same time, was setting up a high standard to be emulated. By the same period minor seminary was established in Mataloko in 1929, a continuation of the one already established in Sikka, Maumere in 1923. In 1950s many more minor seminaries were established, which can be seen as the major formation of the intellectual core groups. This minor seminary school system was followed by the establishment of major seminary in 1937. It was basically managed as a closed system, socially and economically and financially speaking, with self-sustaining plantation, farming (*boerderij*) and the workshops of their own.

The successful endeavor in education catapulted a large quantity of young people to a level where the cradle of "the intellectual class" and there from the leadership in Flores was in the making. It is a class in itself seen from their "independence" from the landed aristocracy as the new way of living.³⁴ It is *class for itself* developing a certain type of consciousness, "practical critical activity" with the task of "changing the world" in the following sense: instead of a local community, a universal brotherhood should be espoused, as typified by the very name Catholicism.³⁵

³⁴ The author is not going to put himself into the perennial trap of the discussion of the "class in itself" and "class for itself". It is, however, helpful to draw the fine nuance of and between both. "Class in itself" refers more or less to the distinctiveness of one's relation to the means of productions; in this sense it cut itself off the peasantry; and "class for itself" puts more emphasis on the "consciousness" of being the member of that class and defining their new territory of livelihood as the "carrier of the words of God". In this sense the armies of teachers find themselves more of class in this sense having a new type of mission, compared to colleagues of similar profession elsewhere in the nation. Lucács, *History and Class Consciousness*, p.78.

³⁵ Lucács, *History and Class Consciousness*, p. 78

“Critical thinking” should be developed that all native ideology of the works and doings of one’s gods, the *devas*, should be written off in exchange for an entirely new one whose origin no one is supposed to question let alone to investigate the why. With this task there were armies of school and religious teachers, *guru agama*, from the East, Larantuka and Maumere to convert the West--Ende-Lio, Ngada, Manggarai in the early periods of 1920s – 1950s to educate and create the next armies of teachers, civil servants that come out of it, which together make the intellectual class of Flores.

As was already mentioned before the autonomous *swaprajas*, in the initial stage, contributed to the class of intellectuals by lining up bureaucrats who came along the chains of government from the center of *swaprajas* down to the villages, *kepala kampoeng*. This new class of intellectuals are the mix of a society based one as opposed to the state-based albeit both are united in Catholicism.

Political dynamics of the 1960s under Guided Democracy brought to Flores something unprecedented with the introduction of at least two “alien” political parties, PNI and PKI, who brought with them completely new political doctrines, requirements, and thus experiences that confused most of the populace. Big question arose as to whether it is advisable to be members of political parties not blessed by the church where the sacrilege of being members of Indonesian Communist Parties was as clear as daylight. The PNI, however, stood in grey area; being a nationalist is not against the church rules, but to be members of PNI was something else that people had to carefully ponder about. The Islanders have never got used to this very new political adventures, which brought about crises because of the conflicts with local parish priests, and the ecclesiastical leadership in general.³⁶ The mass murder of the leftist PNI members in Maumere in the aftermath of the killing of the generals left an incurable political trauma that haunts the people until today.

³⁶ It is somewhat in sharp contrast to the Timorese who were involved in national movements of the 1920s. The only time when the Florinese learned of nationalism in a more serious way was when Soekarno was exiled to Ende, 1934-1938. It might be earlier than that, at least when an Ambonese nationalist, Adolf Patty, was exiled to Ruteng in 1929, see Daniel Dhakidae, “Soekarno dan Ende, Flores: dari Tempat Pembuangan Menjadi Rumah Pemulihan” (Soekarno and Ende, Flores, from an Exile Location to a House of Recuperation), in Daniel Dhakidae, *Menjerang Badai Kekuasaan, Meneropong Tokoh-tokoh dari Sang Demonstran Soe Hok Gie sampai Putera Sang Fajar, Bung Karno*, Penerbit Buku Kompas (*Storming the Hurricane of Power, Illustrious Personages under Inquiry—from the Social Protester, Soe Hok Gie, to the Son of the Dawn, Bung Karno*, p. 367-368).

With this as backdrop more massive changes were brought about by the New Order that touched the very heart of the Catholic structure and culture. In many ways there was an unavoidable head-on clashes between the church and the state. The introduction of state bureaucracy in powerfully systematic way resulted into the clashes of leadership. There is a very well known phrase from the bible that everyone just learns by heart “give Caesar what belongs Caesar, and give God what belongs to God”. But the New Order confused itself with God, so much so, that it took a hard time to determine who should be in charge of what that should be decided between a *bupati* and a bishop? Confusion could occur in trivial things like who was supposed to give the first address in a formal meeting, a bishop or a district head, *bupati*, a competition of magnificent import.

If what was stated above sounds more caricatural what will be described below were the most serious challenges to the church in the following important fields. First, up until the 1970s no other economic endeavor, in the island and its surroundings, could compete the economic and financial structure of the Catholic “mission”. Financial assistance from Europe, especially Germany and the Netherlands, boosted the economy of the church which was transformed into plantations in several places; farmings, *boerderij*; schools for craftsmanship, carpentry, blacksmith, printing plants (*ambachtschool*), that were especially established to support the economy of the seminaries and religious orders. Thus it was a closed system of a micro-economic life in the sense that there were no backward or forward economic linkages between the plantation economy and the people’s or local peasantry’s way of living. The similar could be said about the *ambachtsscholen* where people came in as apprentices, and went away as someone who has earned the skills without any meaningful economic impact on the society as whole, for example in the forms of carpentry-based enterprises; the same can be told about various fields. With this as the backdrop the inroads of the New Order gave enormous challenges to open up new economic and financial perspectives as discussed below.

Second, the New Order bureaucracy and the financial support that it enjoyed year in year out in the form of APBD at the provincial and district levels were the basis of revenue and income of unprecedented scale for most of the people. If as described above the salaried class of teachers, priests, and sisters of various religious orders made the very groups that earned their living off

the land tilling then the similar groups of those supported by the New Order economy went way beyond. New Order's bureaucratic capitalism enjoyed by its peripheral level of officials in the regions, at provincial and district level, Flores and the whole Nusa Tenggara, provided an immense wealth hitherto never been imagined. This explains why the marginalized Nusa Tenggara, the lowest in income and the poorest among the districts and provinces of the nation, is notorious in terms of corruption rate, one of the highest in the nation. This, however, is not the point the author is discussing. The point at issue is that *wealth is wealth* regardless of where ever it comes from, and this accumulation of wealth, capital in a sense, outside of the traditional Catholic church is a new phenomenon.

We might scrutinize the development, which took the following two distinctive ways. *First*, the bureaucratic capital through the New Order where governmental projects for infrastructural purposes such as housing, road and bridge building, were commissioned out for meager profits, enjoyed by those with family ties, cronies of those in power. Since it has been there as long as the New Order stayed in power, roughly 40 years, these meager profits could be estimated to accumulate quite substantially.

Second, if we move to political field, political party politics to be precise, Golkar, Golongan Karya, exercised power beyond any other's competition. Golkar is another source of dealings under the pretense of financing the party and its own organization, whose collaboration with government unit is so close that it is next to improbability to distinguish which is which. An unwritten law that all state servants automatically became members of Golkar created mass of membership with two distinctive uniforms: day-to-day grey civil servant and for those of higher level the more sophisticated safari uniforms; and the blue colorful *batik* is designed for both levels, all united in the same Golkar colorful blue *batik*.

It is all but unique despite the fact that the Florinese are so used to uniform, which is the official garment of the clergy, men and women. What makes the difference is that there is a competing uniform, representing something beyond what they have used to think about and see. It is the symbol of power and in many cases so iconic that safari itself metonymically changes into power. Since the Florenese have never got their thinking out of things ecclesiastical the New Order appeared to be a version of a "new Church" with the specific teachings

such as Pancasila as the one and only principle that should be espoused by any and all organizations; with its own association as Golkar---think about the roles played by the Jesuits, and in the case of Flores, the Society of the Divine Words, SVD. A staunch loyalty, technical New Order language as “mono-loyalty,” was required and forcefully advocated and propagated by the then minister of Internal Affairs, Amir Machmud, and all successive ministers, the disobedience of which would be strongly punished, disciplinary actions were taken. All this doesn't go very far from the internal clergy discipline.

All these commonalities didn't mean at all the two powerful institutions can easily go hand in hand. The state with all its might, political and economic, came forward less as the competitor than as threats in various fields so far under the control of the church as described below. A yearly state budget that goes down to the districts and all their bureaucratic channels provided a different way of living one's live. Being a state bureaucrat comes as challenge to being priests and teachers of old, two traditional channels of leadership. New horizons are widely open.

The establishment of *sekolah negeri*, as has been discussed above, that so far was sneered at as symbol of the lack of quality, posed new challenges to the old Catholic education system where, thus far, no elementary schools, and primary high schools, and high schools of quality without Catholic labels in front of them. The subsidized state school system and the yearly flow of financial supports to state schools sapped the popularity of Catholic school system and were and are growing in importance.

Reformasi and the Social and Political Changes in Three Cases

Post New Order period has its own story to be told. Under the decentralization law, that goes to the district level as the basis of its political and economic policies power rests with the district heads, the *bupatis*, who exerted much ... much more power than before, not to be accountable even to the governor. They are at liberty of inviting investors from outside to invest in any field they feel interested in such as forestry, and mining---to mention only two fields, that have intimate relations with the people at large, which is land. The district of Manggarai had one of the most interesting cases at hand in relations to the two fields of doing business in forestry and mining, that gave tremendous toll, political-economically seen.

In 1999 there was a move promoted by the then head of district, *bupati*, to develop a modern forestry business, for a large-scale plantation of teak wood and mahogany. For this to materialize the “only” piece of land available was the coffee fields of the people. He invented excellent reasons for how to expropriate their lands under two ways of justification. *Firstly*, those pieces of lands belong to the state; by saying this the lands could be legally expropriated. This was ferociously challenged by the landowners, and traditional coffee growers who had been with this business since the 1930s. *Secondly*, coffee in a large-scale plantation, in terms of environment, has caused and will be causing ecological damages, which has to be staved off immediately. Since it touched something on land and there was an intimate relation between land the people of this island(s) the following statement by Dr. John Mansford Prior SVD, a priest and lecturer at Ledalero St. Paul Major Seminari, sounds interesting:

If you interfere with somebody’s land it is like interfering with somebody’s wife. They have a very close emotional relationship with land. The whole of the mythology and the social structure and the economy and the ethics are all tightly interwoven in terms of ritual language, in terms of traditional rituals, in terms of ethics, in terms of the economy. There is no way you can separate land from a person. When you take away someone’s land they say it is like cutting off a limb from a body.³⁷

With this in mind the people’s challenge was tremendous, as described by the following quotation:

However, the farmers replied and said that firstly we have been doing this since the 1930s, it’s their livelihood, and this land doesn’t belong to the government, it belongs to them. It belongs to the clan. As far as the ecology is concerned, the government intended, after sawing down thousands of these trees and thousands of hectares of these coffee trees, to replace them with teak and mahogany and this would be a business in the hands of outsiders who were cronies of the local government.³⁸

It is not the intention of the author to go into the details of the case, which will be outside of the scope of this paper, since the real issue of this paper is to provide facts and convey some analyses from the political-economic perspectives,

³⁷ John Mansford Prior et al. “The Bishop and the Bupati”, *Encounter*, ABC radio National, Australia, interview, 23 April 2006

³⁸ John Mansford Prior et al. “The Bishop and the Bupati”, *Encounter*, ABC radio National, interview, 23 April 2006

the impact on the social change in Flores. The important thing here is how it impacted the social relations in this part of the island as to who was in favor of whom and for what reasons. The ramifications of the case are complex. The bishop, the highest in the hierarchy of this ecclesiastical region took the side of the head of district who had some kinship complications involved. The bishop was set against his own priest who sided with the people. Since this took place by the time PILKADA had to be carried out the result was the incumbent bupati was voted out of his seat.

Another is a mining case in Ende district, central Flores, which involved the ruling head of district that promoted the mining with an investor, in 2013. Similar to the case told above it touched the most intimate feeling of the people, which was land, with a difference. If the case of Manggarai of the 1999 was something related to a mountainous area with at least 1000 meters above sea level this is just the contrast of it, at the very sea level. A project of mining was long concocted by the then head of district but since the project touched the coast of a very labile land there was a great fear that it might be detrimental to the public roads, the old Trans-Flores road from the colonial times, causing landslides of immense magnitude.

Big protests were staged by the people and were strongly supported by the students and environment activists, and last but by no means the least, all the protests got full support of the archbishop of Ende. A conflict between the high-level church hierarchy and the highest power holder in the district just could not be steered off. It was unfortunate for the incumbent head of district since it occurred by the time PILKADA was to take place. With these huge protests of the people supported by the hierarchy it was unprecedented indeed that a demonstration was staged with tens of priests in their official white robes together with hundreds and thousands of the people who took to the streets. The result of the PILKADA can be foreseen that the incumbent was then outvoted to leave his powerful position for good.

The third case, a very recent one, might be in order in this connection, the case of the bishop of Ruteng, which takes an immense impact on the church and the people. Instigated by the administrative irregularities, and other misdemeanors a huge protest was staged against the bishop. It was the protest by his own

priests who threatened to pull themselves out of any position, administrative and pastoral, they had in the diocese if the present bishop is still in his position.³⁹

A lady of significant influence sent an emotional open letter:

My bishop, why Your Excellency have such a cold heart? The jubilee of the 100th years of the Catholic Church in Manggarai would be blemished and torn into ashes for nothing. It is quite an irony that the destruction has been brought about by the very bishop of Ruteng ... who was not able to control his carnal desire. ... [T]he case of your Excellency's is spectacularly global one. It is unprecedented and I have never thought of another previous case like this one.

Dear Bishop, I am writing this all with my great honesty because I place great honor to, and love Your Excellency's priesthood. At last, I am waiting eagerly for Your Excellency's decision, that is supposed to come out of a broad heart, to gentlemanly and in Great Spirit renounce the episcopate throne of Ruteng and thus to end the Church's and people of Ruteng's sufferings.⁴⁰

A council for investigation of the case was then established by the Vatican and then came the fateful day where the Bishop resigned from the position as the head of the episcopate.⁴¹

Those three cases cited above represent tremendous changes--religious, social-economic, political---faced by Flores. In the interview with ABC Radio, Australia, Dr. John M. Prior made the following statement as a way of conclusion to the social change taking place in Flores:

I think the Catholic church in Indonesia is a split church. Perhaps it always has been. It's a split church between the formal hierarchical church which tends to be very conservative and tends to go along with government policy in order to protect its institutions, its freedom to work in education and in hospitals and so on. ... But the other side of the church is a Church that is rooted in the people and they read the Gospel and read social teaching and they realize that the church stands for justice, for social justice. Liberation theology is very much alive in the villages and amongst some of the clergy. So this church is present in the minds of the victims and in the minds of some intellectuals who haven't sold their soul to government.

³⁹ *Floresa.com*, 12 June 2017

⁴⁰ Signed and sent by Jashinta Hamboer, Labuan Bajo, 25 July 2017.

⁴¹ The official news of the resignation was published in *L'Osservatore Romano* which read as what follows: "Il Santo Padre Francesco ha accettato la renuncia al governo pastorale della diocesi di Ruteng (Indonesia) presentata da S.E. Mons Hubertus Leteng, e ha nominato Amministratore Apostolico sede vacante et ad nutum Sanctae Sedis della medesima diocesi, S.E.Mons. Silveser San, Vescovo di Denpasar."

A closer look, however, at the three cases will offer us somewhat different conclusions. Whereas in the case of the coffee plants, for some reasons, the bishop and the bupati were playing the role of closer partners to power, in the then social parlance “the twin”, meaning both shared political power and ecclesiastic authority; since heavy-handed suppression against the people had been perpetrated, the bishop should have a hand in it---shootings and killings. This brought his priest to take the role of the conscience of the people, in direct opposition to his bishop. It is also interesting to note that it happened in 1999, just in the crucial times of political changes from the authoritarian New Order to *reformasi*, which was preceded by multi-complex crises. Supported by capital in the hands of the New Order the *bupati* was still espousing the pre-reformasi mentality.

In the case of mining in Ende the clergy at large, pioneered by their bishop, stood side by side with the people. Both, however, brought about similar results, which were the ousting of the incumbent *bupatis* by the electoral power of the people. Both demonstrated deep involvements of the hierarchical church in politics that was hitherto unprecedented.

The third case is something peculiarly different, which provides us with subtle ecclesiastic cum bureaucratic nuance compared to the other two. The people by any means was not on the scene and when the people appeared as being involved by the end it is by way of indirect mobilization of concern, since the case is actually *tempestas in poculo*, clergy’s revolution in a cup, for distinctively clear reasons as what follows. *First*, it is a definitely a governance movement within the hierarchical church itself for a more open episcopal ministry. The fact that a corps of priests rebelled against their bishop in such an ostentatious way is something uncommon to the Catholic Church, at least thus far in this country. As stated above the principle upheld strongly by the middle ages church was that “the government of the church is not democratic”, to put it bluntly it should be against democracy, so to speak, “it is a monarchy”, and as such “the most perfect one”.

Second, what took place in Ruteng is an unfinished democratic movement among the clergy since the authority to designate a bishop is not theirs, and will never belong to them or the people, now or in the future and the farthest they can go to is to be something advisory in nature, since the real authority rests

fully with the Vatican. An outright democracy in the Catholic Church can be brusquely dismissed. It would be delusionary to make a change overnight.

After all, what the three cases similarly point out is that dramatic changes are taking place here, in this island of the dragon. Local governments more than ever are self-conscious of their power, political and economic, and would be exceedingly calculative in their deeds than before. The people will be highly critical while the intra-hierarchical bickering will be the order of the day. The underlying reasons are social and economic where capital is and will be the solid ground for more conflicts in the future.

Closing Remarks

This paper started out with the absurdity of the name giving to the island, individually and collectively. Individually Flores sounds too sweet a name for the rough volcanic island albeit its scenic land and sea views with or without flowers. Collectively, as part of an amalgam of islands, Nusa Tenggara Timur, it is even the more absurd since it should have been located as “southeastern” from a *terra incognita*, a place no one knows which. The introduction of Catholicism to this island, however, brought an immense change to it.

In the course of the analysis this paper has gone through some major historical stages where the introduction of Catholicism to the people of Flores and the surrounding islands started out as something alien and confusing, in the very main parts of it, all the way up to a point where these “confusing ones” prepared the ground for a surely firm religious basis of the people’s existence. It defines *Flores qua Flores* in the very first instance since no other institute did it---even the Dutch colonialism didn’t play the role, and was doing it only later on, albeit in a much tougher and ferocious way---the way Catholicism did. The atomic societies were united by the universal concept of the Catholicism.

To come to that stage it passed through tremendous periods of triple confusions such as *the theological one*---“the one God in three, and Three in one”; the *biblical confusion*, about a place of the origin in the then Palestine, that was completely foreign to them; and last, but definitely not the least, *the confusion over the colonial power*, of how to connect Rome, Den Haag, and Batavia of the Indies--a Holland with rough faces, killing their people and burning down their villages,

which was set against the smiling one promising them the heavenly grace. It took 25-30 years up until the fifties and thanks to the armies of the new intellectual class they acquired the strength to define their identity; something that was appropriately called “ecclesiastic ethno-nationalism”, where it implanted an immense consciousness.

The crises of the 1960s and the political and economic powers of the New Order put the monopoly of education administration into disarray. *Reformasi* brought in even more crises, capital related ones, which touched the nature of the church itself. It was, is, and will be precipitated and even exacerbated by the post-industrialist world or post-modern one with unlimited information, which was and is supported by its powerful networks. The third case demonstrated exactly what this means. The split church thesis, the hierarchy vis-à-vis the people, or in more ecclesiastic-biblical language, between “the shepherd” and “the sheep” doesn’t go very far from what was drawn based on the cases. The Catholic Church still has to deal with it years and years to come in the future.

However, a middle way has to be found out as suggested Dr. John M. Prior who proposed some interesting solutions as what follows. *First*, the monarchic type of the church should be replaced by a more conciliatory sinodal church (*Gereja Sinodal Konsiliar*). *Second*, there should be a division of power where the legislative, executive, and judiciary authority does not rest exclusively with the bishop.⁴²

Thinking of a more industrialized Flores is a far cry from what really will take place while at the same time land will be much more commercial. What instead will be more likely is that commodification of land would increasingly take place and the ensuing problems it’ll bring forth. With the passing of the older generations, who stick to the collective ownership, the individual ownership of the land will be more preferred to by younger ones; land will change into goods depending very much on how intensive Flores is open to capital, and how massive capitalist inroads to Flores will be with Labuan Bajo, Manggarai, as the main gate. The expectation is something like a version of capitalism with more human face in such a fashion that if culture, Catholicism came from East, the very head of the dragon, capitalism might follow suit from the West, the tail of it--ex oriente lux, ex occidente capital.

⁴² A major move should be taken, that lies beyond the scope of this paper. There are nine options but two of them have more bearing on what this paper is all about. See, P. John Prior SVD, “Hasta Harapan”, *Mingguan Hidup*, no. 44, 2017.

As demonstrated in the course of the analysis they presaged the interplay and power exchange between the *church, state*, represented by its regional authorities, be it at the district or provincial level, and *the people, the umat* of the Catholic Church, will be the key and most important power players in the future, where the absence of whichever participating power holder doesn't bode well for the island of the dragon.

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KONINKLIJKE NEDERLANDSE
AKADEMIE VAN WETENSCHAPPEN

ANGIN: THE ANTICIPATION GRANTS INDONESIA-NETHERLANDS

SIKKO VISSCHER



2

BRIEF INTRODUCTION OF THE SPIN PROGRAMME

- Scientific Programme Indonesia – The Netherlands 1994 – 2019 (?)
 - From lots of attention and funding to Humanities and Social Science in SPIN 1,
 - to less Humanities in SPIN 2,
 - to hardly any Humanities in SPIN3
- Sign of the times, or?



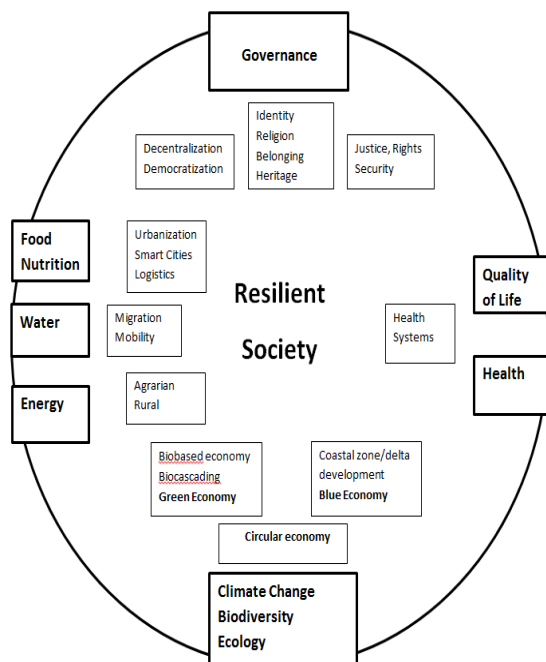
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AFTER SPIN ENDS, WHAT NEXT?

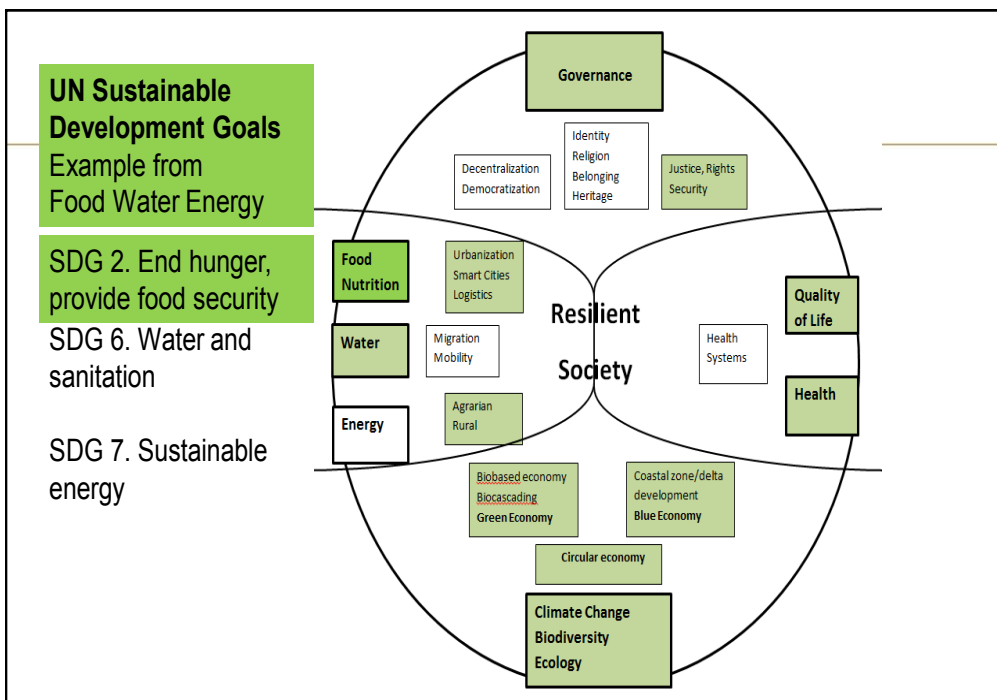
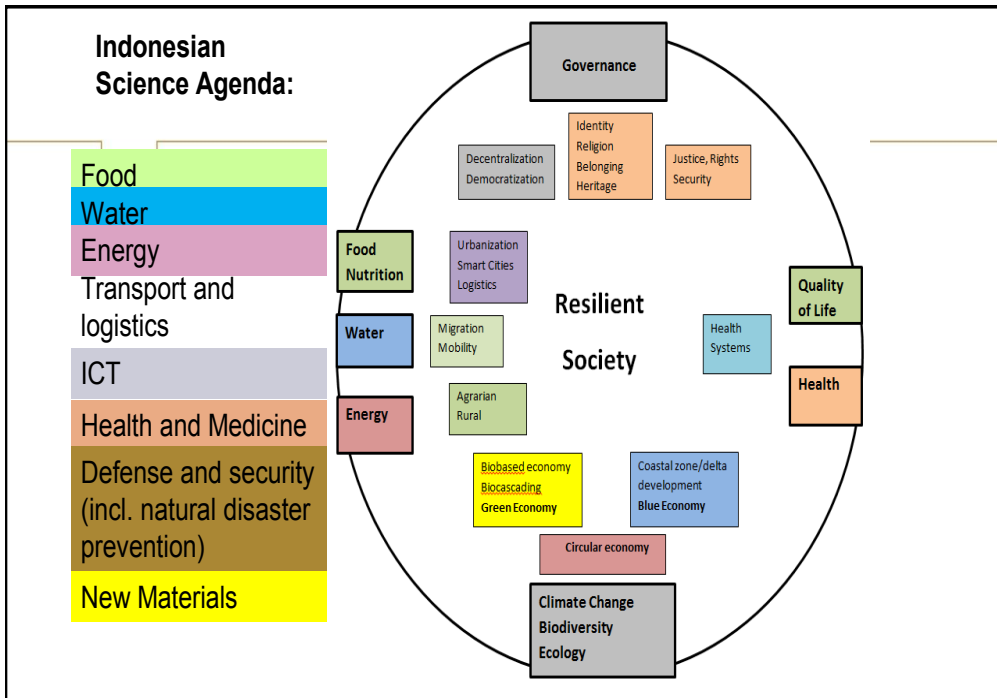
- 2013 Dutch Ministry of Education, Culture and Science announced non-continuation of SPIN
- 2014 and 2015, stock taking of strengths in partnerships and themes as well as of the desired items for a shared research agenda.

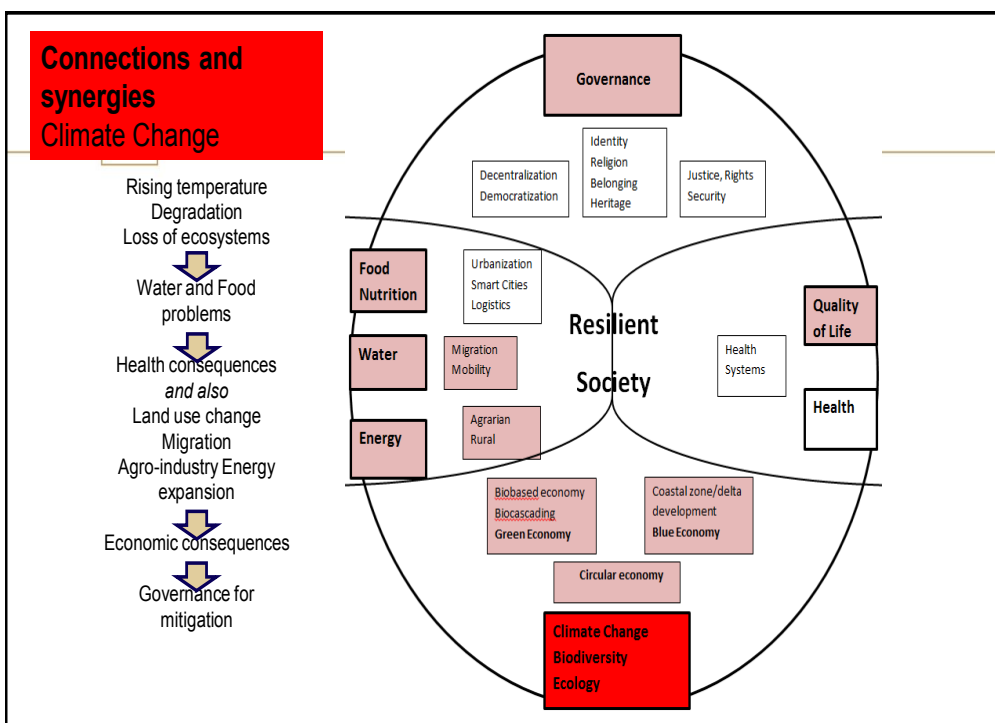
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THE RESULT: RESILIENT SOCIETY



Nov. 2017







8

THE ANGIN PROGRAMME

- Anticipation Grants Indonesia - The Netherlands
- An attempt to have a new wind blow through our science cooperation relationship, in anticipation of, and preparation for, funding opportunities which can be hoped for or reasonably expected.

Mei 2016 KNAW - voorbeeld van de voettekst



9

FROM RESILIENT SOCIETY TO ANGIN

- Leftover financial room in SPIN
- Inspiration from society: agendas, horizons and goals
- Practice at the Open Science meeting 2017 in Yogyakarta

Mei 2016

KNAW - voorbeeld van de voettekst



10

AIMS AND GOALS: CONTINUATION AND NEW INITIATIVES

ANGIN aims to:

- Anchor existing networks and relationships between Indonesian and Dutch partners in the field of knowledge and innovation.
- Enable new **interdisciplinary** relationships and initiatives between such partners.
- Connect national and international societal agendas with scientific cooperation.
- Strengthen the cooperation with stakeholders in the process of development of new scientific programming and projects.

Mei 2016

KNAW - voorbeeld van de voettekst



11

AIMS AND GOALS: INTERDISCIPLINARITY

- To stimulate the development of new interdisciplinary scientific cooperation between Indonesian and Dutch partners. Cooperation is positioned within the Resilient Society research theme, involves partners from different scientific disciplines, is favored to connect/combine fundamental and applied research, critically enquires into implementation trajectories and needs to engage stakeholders.
- One of the requirements is that 4 institutional partners (2 IND and 2 NL) jointly submit. At least one of the partners has to be from the Social Sciences or Humanities and at least one partner from the Life, the Natural, the Health or the Geo Sciences.

Mei 2016

KNAW - voorbeeld van de voettekst



12

SCOPE AND PURPOSE OF THE GRANT

The KNAW has earmarked € 700,000 for the ANGIN programme which will run during the time-period of the Memorandum of Understanding (2016 - 2021) between the Indonesian Ministry of Research, Technology and Higher Education (RISTEK/DIKTI) and the Dutch Ministry of Education, Culture and Science (OC&W). There will be one call round per year.

Per grant a maximum of €45.000,- will be available.

Mei 2016

KNAW - voorbeeld van de voettekst



13

ANGIN WILL COVER:

- Visits by senior partners to each other's institutions.
- Visits to and discussions with stakeholders.
- Closed workshops including key stakeholders for the purpose of discussing and developing the topic and the team, or for writing and discussing a draft research proposal.
- Exploratory trips to future fieldwork locations.

Mei 2016

KNAW - voorbeeld van de voettekst



14

A PEEK INTO THE FIRST CALL

- Some meta-data:
 - 23 proposals received with at least 92 partners involved
 - Topics ranging from court procedures to mental health and from safe food to sustainable tourism and many more.
 - On both sides institutions with a high profile in bilateral cooperation are well represented but also new entrants and more peripheral, local institutions are taking part in the teams

Mei 2016

KNAW - voorbeeld van de voettekst



15

THE NEXT THREE YEARS

- How can we go forward together and use ANGIN to strengthen our cooperation?
- How can we encourage especially the Humanities to start being more involved in proposals?

Mei 2016

KNAW - voorbeeld van de voettekst



KONINKLIJKE NEDERLANDSE
AKADEMIE VAN WETENSCHAPPEN



AWAITING AN ANVALANCE IN INDONESIAN HIGHER EDUCATION

PROF. DR. MAYLING OEY-GARDINER

Awaiting an Avalanche in Indonesian Higher Education

PREPARED FOR PRESENTATION BY MAYLING OEY-GARDINER
AT THE INTERNATIONAL SEMINAR

"SOCIAL SCIENCE AND HUMANITIES IN LIGHT OF THE CHALLENGES OF A GLOBALIZED WORLD"
ORGANIZED JOINTLY BY

KIS-AIPI (SOCIAL SCIENCE COMMISSION OF THE INDONESIAN ACADEMY OF SCIENCES, WITH
SAINT PAUL COLLEGE OF RUTENG, FLORES, NUSA TENGGARA TIMUR, 18-19 NOVEMBER 2017.

Change



'.....should we fail to radically change our approach to education, the same cohort we're attempting to "protect" could find that their entire future is scuttled by our timidity.'

Baron Puttnam,
British Educator and Filmmaker
Speech at MIT, June 2012
(Barber, Donnelly and Rizvi 2013)



Transformation

'Our belief is that deep, radical and urgent transformation is required in higher education as much as it is in school systems. Our fear is that, perhaps as a result of complacency, caution or anxiety, or a combination of all three, the pace of change is too slow and the nature of change too incremental.' (Barber, Donnelly and Rizvi, 2013, p. 3)



Complacency

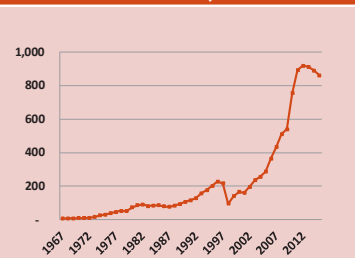
The good news

Economic Growth

In spite of a few hiccups, now for nearly half a Century, Indonesians have generally enjoyed steadily rising welfare.

GDP grew from slow during initial years, to reasonable from 1980s to the downfall in 1997; after the backtrack starting to take off since 2005 to 2013 the slowdown, hopefully temporarily

Figure 1 – Indonesia GDP 1967-2015, (US\$ billions)



Source: World Bank database downloaded May 29, 2017
Note : In current US\$

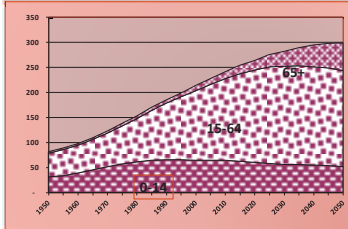


The Demographic Transition and the Demographic Bonus

The Demographic Transition



Figure 2 – Age-Specific Population Projection, Indonesia 1950-2050



Source: United Nations 2009, *World Population Prospects, The 2008 Revision*

In line with international perspective of large numbers of children sustain poverty but constrain economic growth

From pro-natalist to anti-natalist policies

By reducing mortality and fertility overtime contraction in numbers of children and growing 'productive population' age 15-64, the promise for a better future, if and only if accompanied by proper human capital investment policies.

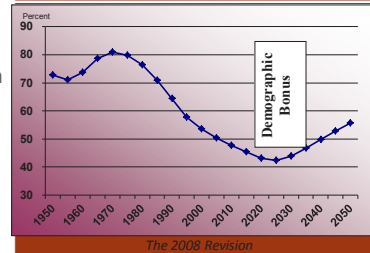
Rising education

Greater gender attention and equity

The Demographic Bonus



Figure 3 -Projected Dependency Ratios, Indonesia 1950-2050

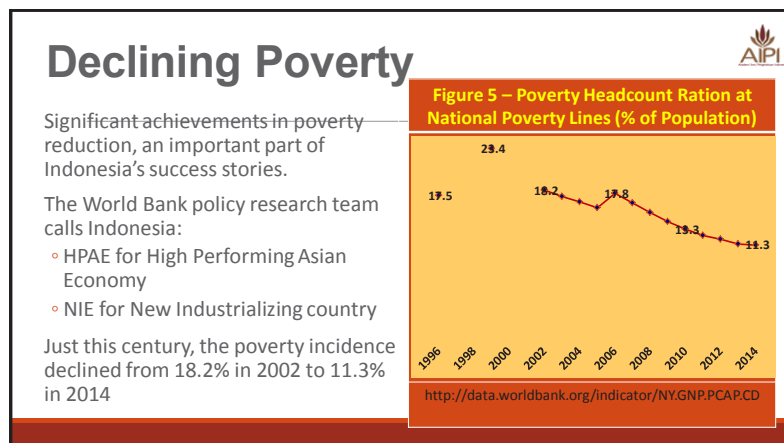


The 'demographic bonus' is a promise when

The dependency $(=P_{15-64}/(P_{0-14} + P_{65+}))$ ratio is the lowest because then the 'productive population P_{15-64} ' is responsible for the fewest dependents of children and adults.

The productive age population will be productive with the proper investments (education)

**RIISING
WELFARE**



Vision 2030



Table 2 – McKinsey's Estimate of the 2012 Status and Vision in 2030

Indonesia		
in 2012	...and in 2030	
16 th	7 th	largest economy in the world
45 million	135	members of the consumption class
53 %	71 %	of the population in cities, producing
74 %	86 %	of GDP
55 million	113 million	Skilled workers in the Indonesian economy
\$ 0.5 trillion	\$ 1.8 trillion	Market opportunity in consumer services, agriculture and fisheries, resources and education

Source: McKinsey Global Institute. September 2012.

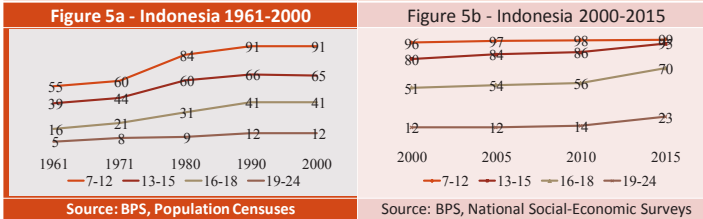


Rising demand for higher education

Rising schooling



Figure 5 - Age-Specific Enrollment Ratios



Source: BPS, Population Censuses

Source: BPS, National Social-Economic Surveys

- Rapid rise in enrollment ratios driven by a supply-side approach of making education facilities available to the masses of both sexes, in both urban and rural areas.
- Indonesia's education policy starts at the bottom, at the primary school level. Promotion or continuation is conditional upon completion of the lower level and thus the size of the higher level is conditional of the lower level or a push-up effect.



The Threats



The Threats

Complacency

- Rising demand is met by ever conventional means of increasing
 - Institutions/schools
 - Classes and/or class-size as well as study programs

Application of Advances in technology to the teaching-learning process

- From teacher to student centered learning
 - It is the ability of the system to meet the needs, hopes and dreams of the clients/students which determine the survival of the institution as well as the individuals supposedly delivering the services.
- From face to face to Distance teaching-learning to MOOCs



Selected Definitions of MOOCs for Massive Open Online Courses

A course of study made available over the Internet, without charge to a very large number of people. *'anyone who decides to take a MOOC simply logs on to the website and signs up'* (English Oxford Living Dictionary, <https://en.oxforddictionaries.com/definition/MOOC>).

A massive open online course (MOOC) is a free Web-based [distance learning](#) program that is designed for the participation of large numbers of geographically dispersed students (Ivy August 2013).

A massive open online course (MOOC) is an online course that has open access and interactive participation by means of the Web. MOOCs provide participants with course materials, offer interactive user forums, and most important do not charge [tuition fees or provide academic credit](#).



Potential advantages of a MOOC

No tuition fees

Open access, exposing top level professors at schools that would otherwise be unavailable to much of the World's population

Open courses for all interested, regardless of location, resulting in a more diverse student base

Collecting data via computer programs helps closely monitor the success and failure of each student. Traditional classroom participation cannot offer this type of precise information.

Some enthusiastic professors have found global sharing of knowledge more appealing. Many acknowledge that MOOCs help them reevaluate their pedagogical methods, while improving knowledge sharing. (<https://www.techopedia.com/definition/29260/massive-open-online-course-mooc>).

Rapid growth in MOOCs are said to affect universities like an **Avalanche**, a **Tsunami**



2008	The word MOOC was coined by Dave Cormier for a course offered at the University of Manitoba, Manitoba, Canada
2011	Already adopted and defined in the <i>English Oxford Living Dictionary</i> . Udacity was established by Sebastian Trunth and David Stavens following an experiment by Stanford
2012	Establishment of 2 additional institutions offering MOOCs: - MIT – Harvard established EdX - Coursera around Stanford
Today	Numbers of MOOCs: EdX has 1,300 and Coursera 2,192



In only 4 years (early 2017) EdX has established cooperation with 100 partners in 24 countries and Coursera notes 156 partners in 29 countries, mostly HEI (Higher Education Institutions), allowing a degree path. Udacity has followed a different path partnering with big business, focusing access to the labor market.

Table 3 – Geographic Distribution of Partners of EdX and Coursera

	EdX		Coursera	
	No	%	No	%
Universities				
United States	33	30.0	62	39.7
Canada	12	10.9	3	1.9
South America	3	2.7	14	9.0
Europe	25	22.7	46	29.5
Africa	1	0.9	1	0.6
Asia	13	11.8	21	13.5
Australia	6	5.5	4	2.6
Sum	93	84.5	151	96.8
Organizations/Businesses				
International	10	9.1	2	1.3
United States	5	4.5	3	1.9
Governments	2	1.8	-	-
Sum	17	15.5	5	3.2
Total	110	100.0	156	100.0

Source: <https://www.edx.org/schools-partners>, and <https://www.coursera.org/about/partners>

Back home – business as usual



And life goes on. Business as usual. As the threat is not yet immanent.

- Higher education enrollment are still low
- Rapidly expanding high school graduates
- Low internet penetration at around 20%

And thus: rising demand for higher education

- Favorable economy, rising FDI will increase the demand for better educated and skilled labor

Who will respond and/or be in the best situation to respond to rising demand for expertise

ERA DISRUPSI

PELUANG DAN TANTANGAN PENDIDIKAN TINGGI INDONESIA

DISRUPTION ERA

OPPORTUNITIES AND CHALLENGES IN HIGHER EDUCATION

<https://www.aipl.or.id/index.php?pg=detilpublikasi&pid=67&type=2>




Topics of Interest

- THE ROLE OF HIGHER EDUCATION
- MULTI-, INTER- and TRANSDISCIPLINE
- CURRICULUM AND TEACHING-LEARNING METHODS
- RESEARCH AND RESEARCH ACTIVITIES
- STUDENTS AND INTERNATIONALIZATION OF HIGHER EDUCATION
- FACULTY AND STRATEGIC HUMAN RESOURCES
- HIGHER EDUCATION FINANCES AND FUNDING



Details

- THE ROLE OF HIGHER EDUCATION
 - Develop a hybrid system of teaching and learning
 - Create institutions for quality control
 - Technological driven dissemination of knowledge
- MULTI-, INTER- and TRANSDISCIPLINE
 - Higher level of thinking
 - Liberal Arts and General Education
 - Interconnectedness between fields of study



- **CURRICULUM AND TEACHING-LEARNING METHODS**
 - University autonomy
 - Student-centered learning
 - MOOCs (Mass Open Online Courses)
 - Impact of MOOCs
- **RESEARCH AND RESEARCH ACTIVITIES**
 - Improve the research culture
 - Research funding and facilities
 - Human resources
 - International collaboration
 - Assessing the higher education system



- **STUDENTS AND INTERNATIONALIZATION OF HIGHER EDUCATION**
 - Five pillars of excellence
 - Provide students with basic skills for the future
 - Inclusive and Comprehensive Thinking to Avoid Radicalism
 - International and Domestic Student Exchanges
 - Intergenerational Integration
- **HUMAN RESOURCES**
 - Strategic Human Resources Management
 - Leadership and Professionalism
 - The Role of Government in Strategic Human Resources Management
- **HIGHER EDUCATION FINANCES AND FUNDING**
 - Develop N-Helix Higher Education Financing
 - Establish Endowed Professorships
 - Strengthen the Role of Local Government in Higher Education Development

If Not.....



The Message or a Warning

Jim Clifton, Chairman and CEO at Gallop wrote a blog May 19, 2016 :

"Google announced it is hiring employees without college degrees, and Ernst & Young made a similar decision in the U.K. last fall. Both organizations see less value in a traditional college degree. Change is coming one way or another. Universities have to decide whether they want to lead the change or become the next victims of disruption."



More recently: July 11, 2017

This New MIT Master's Program Doesn't Require A College Or High School Degree04:25

MIT is allowing students to take rigorous courses in data, economics and development policy online for credit, and if they perform well on exams, to enroll in a master's degree program on campus.

More than 8,000 students around the world have enrolled online.

"So many countries," Duflo says. "Ten percent of the students are from China, and then there is a big group of them from India. In total, there are 182 countries represented as part of the program, even some from the U.S."

<http://www.wbur.org/edify/2017/07/11/masters-mit-poverty-lab>



**Thank you for
your attention**

TOUCHING THE SOUL

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Abstract

Asia awakening with the upheavals and movements of the 21st century, needs sound roots in social sciences and humanities to help prepare its young for the challenges of a rapaciously globalising world. With its ecological disasters, mammon of money and throw-away culture, Asia needs to go back to the 'soul of education' and rediscover the wisdom of her peoples embedded in the religious and cultural traditions. Pope Francis is encouraging Catholic institutions globally to put in practice the principles of an education to fraternal humanism; and embrace a creation-centred vision of the world.

Introduction

In September this year, I asked a group of 40 young people at the English Club in Hanoi, North Vietnam, "Is there any difference between education and formation?" Many hands went up and they quickly added-on one response to another, which I summarise, "Education in our college or schools are very academic, it's about memorising knowledge, passing exams ... and some skills too." "Formation can be also about learning new knowledge and skills, ... but it is like touching the soul, or the person inside."

A Brief Look at History of Education in Asia

Asia is known as the cradle of civilisations and religions – as the major religions were born in Asia. The history of education in Asia has its roots in these religious traditions, as it sought to extend its positive influence and teachings. Even today, Buddhist monastery schools and Catholic boarding houses provide some basic education in remote areas of Myanmar; and small *madrassahs* across the Indonesian archipelago.

Scholars note that "while Buddhism exerted its widespread influence across East Asia from the third century B.C.E on, it never replaced the primacy of Confucianism. Similarly, although Islam infiltrated India from the eighth

century C.E. on, the foundation of Hindu cultural traditions remained unshaken. A middle region, Southeast Asia, was influenced by Buddhism and Confucianism, resulting in a unique blended educational experience.”¹

Confucianism, as a belief system, provided the Chinese with great stability and resilience (Redding, 1990). Among the values that Confucianism upholds is the value of learning and the ideals of social mobility, achieved by intellectual progression and development. We can see in history how education and intellectual life were at the heart of the social and organizational infrastructure of many Asian countries for hundreds of years (Turner and Acker, 2002).²

With the dawn of the colonial period, education in Asia underwent a transformation towards more structured institutions, uniformity and teaching practices. The first *escola* (school) was established by the famous St. Francis Xavier in Malacca in the 16th century. As the local and western traditions interacted with each other, indigenous knowledge and practices were overshadowed as lacking in scientific evidence and approach.³ Yet it did not erase the cultural distinctions of the various regions nor the religious practices of the different faiths. The secular education offered by the Christina missionaries did open up large parts of Asia and her peoples to participation in social processes and experiencing social dignity.⁴

¹ For further reading, see *Traditional Education in Asia and Modern - South Asia, East Asia, Modernization* <http://science.jrank.org/pages/7642/Education-in-Asia-Traditional-Modern.html>

² Kuan Chen Tsai and Osman Özturgut, *PISA and Beyond: What Can We Learn from Asian Education*. Pacific-Asian Education, The Journal of the Pacific Circle Consortium for Education Volume 25, Number 2, 2013. Reagan in his book, *Non-western Educational Traditions: Indigenous Approaches to Educational Thought and Practice* (2204), notes the contrast where in Western societies parents largely see schools as responsible for the ‘education’ of their children, with specially trained teachers. This has led to a lack of clarity in Western society about the responsibilities of parents and the community for the education of the youth and a lack of focus on the civic education that characterises Non-Western education. Non-Western societies see themselves as helping the child become the kind of adult who will function effectively and appropriately in their society. This focus is clearly political and sometimes also spiritual.

³ It should be recalled, however, that the European enlightenment and scientific progress of the 16th century had built on the knowledge of Arab, Jewish, Persian traditions from 6th to 12th century. Western science, technology (navigation, transport) also has roots in the Chinese and Indian traditions, as well as the Arabic Golden Age.

⁴ Gnana Patrick, *A Public Theology of Dharma*, *Vidyajyoti Journal of Theological Reflection (VJTR)*, Vol 81/9, September 2017, p.7.

Globalisation and Collective Wisdom

The tradition and diversity of these sources of knowledge and learning is a constant reminder that other visions of the world and other systems of knowledge exist and they should not be dismissed – since doing so would only impoverish our worlds’ cultural diversity and wisdom. The diversity reflects the different cultures, faith traditions, ideologies, economic developments, historical changes, power structures and way of life, making a standardisation of Asia impossible. Embedded in these cultures is the collective wisdom of the peoples across generations. Yet, “Each culture and every social group needs purification and growth”⁵, as these too contain shadows. Cultures need to be reviewed in the light of faith as elements of our cultures may need to become more authentic and life-giving. We witness today a resurgence of these religious and cultural forces as Asian peoples seek to draw strength from their traditions to affront the de-humanising and homogenizing trends of globalisation and the world of mammon.

While regional and cultural diversity remains visible, they are fading with the onslaught of neo-liberal globalisation at the centre of which is the pervasive market driven forces. Globalization is not a new phenomenon, it dates back to movements of peoples from ancient times and the quest of empires to extend their influence and domain. Yet contemporary globalization is of a different order. It is marked by a rapid, complex, inter-connected, best understood as a *multidirectional* and *multidimensional* process, affecting every facet of life.⁶ In the experience of the poor and little peoples of the world, it is taking on an inhuman face, excluding them further, and putting them at the mercy of the powerful. (The fast disappearing localised architecture, traditional skills, housing spaces for the poor in our cities, are some sure signs. The market dictates our lifestyle, what we wear, how we smell, where we live, who we relate with.)

⁵ Pope Francis, *Joy of the Gospel*, 69, 43, Vatican.

⁶ “Globalization can be described in terms of the increasing ‘flows’ of virtually everything that characterizes contemporary life: capital, commodities, knowledge, information, ideas, people, beliefs and so on. While this cultural traffic has tended to move along a mainly North-South axis, the rise of powerful new economies (in particular, Brazil, Russia, India and China) is diversifying or reversing the direction of these flows.” See The Unesco Report 2009, *Investing in Cultural Diversity and Intercultural Dialogue*, (p. 14) http://www.un.org/en/events/culturaldiversityday/pdf/Investing_in_cultural_diversity.pdf

The State of Affairs

In spite of scientific progress, technological advances, economic development and globalisation, our world is facing multiple crisis of every kind. Statistics by various international organisations show marginalization and exclusion have increased, so too violent conflicts, migration, ecological disasters and rigid populism. It reflects a decadent humanism, with growing self-centeredness bordering on narcissism and indifference to the state of affairs. A globalization of indifference has developed.⁷

An often repeated axiom of Pope Francis is “We are not living an era of change but a change of era.” What is needed to steer through this change of era?⁸

The Pope himself provides a response, “We need to realize that certain mind-sets really do influence our behaviour. Our efforts at education will be inadequate and ineffectual unless we strive to promote a new way of thinking about human beings, life, society and our relationship with nature”.⁹ It is moving away from a human-centred or anthropocentric vision of the world with no limits to ones’ desires, to a balanced creation-centred vision of the world rooted in just and inclusive relations (social foundations) and care for creation (ecological ceilings to growth).

⁷ “Almost without being aware of it, we end up being incapable of feeling compassion at the outcry of the poor, weeping for other people’s pain, and feeling a need to help them, as though all this were someone else’s responsibility and not our own. The culture of prosperity deadens us; we are thrilled if the market offers us something new to purchase. In the meantime, all those lives stunted for lack of opportunity seem a mere spectacle; they fail to move us.” Pope Francis, *Joy of the Gospel* (#54), Vatican.

⁸ November 10, 2015, Florence, Italy – In his speech to the decennial national conference of the Italian church on—which brings together some 2,200 people from 220 dioceses — Pope Francis said Catholics must realize: “We are not living an era of change but a change of era.... Before the problems of the church it is not useful to search for solutions in conservatism or fundamentalism, in the restoration of obsolete conduct and forms that no longer have the capacity of being significant culturally.” He emphasized forcefully that, “Christian doctrine is not a closed system incapable of generating questions, doubts, interrogatives — but is alive, knows being unsettled, enlivened.... It has a face that is not rigid, it has a body that moves and grows, it has a soft flesh: it is called Jesus Christ.” See <https://www.ncronline.org/news/vatican/catholicism-can-and-must-change-francis-forcefully-tells-italian-church-gathering>

⁹ Pope Francis, Encyclical letter *Laudato Si'*, on Care for Our Common Home (May 24, 2015), 215.

The Role of Social Sciences and Humanities

The role of humanities and social sciences is twofold – to study the changing realities and to offer a new theoretical framework and methodology for this exercise. We are looking at two aspects – one is changing realities which we want to capture which is the subject matter of humanities e.g. citizenship. It is no longer the enlightenment concerns of Industrialised societies. Therefore, the role of social sciences and humanities, particularly in Asia, is to address these changing realities. The other aspect or twin role of social sciences and humanism is to offer and explore a new theoretical framework and methodological approach to education. The subject matter has changed a great deal, so it must deal with this subject matter. This has to be incorporated into tertiary education.

Recently, in his address at the Conference on *(Re)Thinking Europe* (28 October, 2017), Pope Francis took a page from Church history to highlight how as the ailing Roman empire fell apart, an initiative of faith coming from one person, St Benedict in the 4th century, gradually revolutionized Europe. It was Benedict's vision of the human person, as not merely a slave to the Roman empire, nor just function or status, but the person made in the image of God with richness and dignity, that caught Europe by storm. He moved away from the classical Greco-Roman culture and appealed to the common longing in every human. The rest is history as the monastic centre he founded spread across Europe bringing civilization on its heels.¹⁰

Rapid changes – Asia is indeed undergoing a “rapid and far-reaching transformation, with secularization and the break-up of traditional family and societies.” Yet as the Asian Church leaders prophetically de-cried in 1974, “the truth is poverty in Asia is not just an economic factor. It is built into our religio-cultural-socio-economic and political systems, which have injustice built into them.”¹¹ Modern-day Asia is marked today by swift and far-reaching transformation, a continent undergoing modernization and profound social change, along with secularization and the break-up of traditional societies.”

¹⁰ Historians acknowledge the contribution of monasteries to European civilisation as being far greater than any university today. The symbol of the monasteries was the cross (to live the faith), book (spread of knowledge and education), and plough (advance of civilization).

¹¹ Federation of Asian Bishops' Conferences (FABC), See FAPA I [FABC I, 1974, art. 4] 13, [BISA VI, 1978, art. 4] 212; [BISA VII, 1986, art. 6] 230), Claretian Publications, Quezon.

How much of this truth has been researched and addressed? In the face of free-market globalization forces and survival of the fittest, all our Asian countries have to pause and look at the plight of the poor, the weak, the little, the lost, the last and the vulnerable in our societies – for our own humanity and destiny will depend on how we respond to these little ones.

Abstraction of reality - In the discourse of our politicians and in the media reports, issues get reduced to numbers and accusations. “There are no citizens, only votes. There are no migrants, only quotas. There are no workers, only economic markers. There are no poor, only thresholds of poverty.” Reality is reduced to an abstract and even more cosmeticized or made-over – as it more comfortable and reassuring. What would happen if we went to meet the poor and suffering – we know people have faces, they have a story to tell, and that encounter will force us to “assume a responsibility that is real, *personal* and effective.”¹²

Citizenship – At the roots, we need to develop a deeper understanding and promotion of what constitutes citizenship¹³ in Asia, at national, regional, and international levels. The word ‘citizen’ comes from ancient Greek that seeks to express belonging. As ancient societies grew and mobility increased, the Greeks began to define belonging on locality or residence within a city and less on blood ties or religious ties. In turn, the citizen had rights and responsibilities to fulfil. This included civic responsibilities of participation in the *agora*,¹⁴ to exert one’s power as a resident of the city. In this way, one’s power as a citizen is manifested in a particular place where the power (*kratos*) of the people (*demos*) reigns – i.e.

¹² Pope Francis, 28 October 2017, Conference on (Re)Thinking Europe. See [http://en.radiovaticana.va/news/2017/10/28/popes_at_\(re\)thinking_europe_conference_full_text/1345810](http://en.radiovaticana.va/news/2017/10/28/popes_at_(re)thinking_europe_conference_full_text/1345810)

¹³ To the ancients, citizenship was a bond between a person and the city-state. Before Greek times, a person was generally connected to a tribe or kin-group such as an extended family, but citizenship added a layer to these ties—a non-kinship bond between the person and the state. (Taylor, David (1994). Bryan Turner; Peter Hamilton, eds. *Citizenship: Critical Concepts*. United States and Canada: Routledge, pp. 476). Historian Geoffrey Hosking in his 2005 *Modern Scholar* lecture course suggested that citizenship in ancient Greece arose from an appreciation for the importance of freedom. (Hosking, Geoffrey (2005). *Epochs of European Civilization: Antiquity to Renaissance*. Lecture 3: Ancient Greece. United Kingdom: The Modern Scholar via Recorded Books. pp. 1, 2 (tracks). Hosking explained: “It can be argued that this growth of slavery was what made Greeks particularly conscious of the value of freedom. After all, any Greek farmer might fall into debt and therefore might become a slave, at almost any time ... When the Greeks fought together, they fought in order to avoid being enslaved by warfare, to avoid being defeated by those who might take them into slavery. And they also arranged their political institutions so as to remain free men.”

¹⁴ The literal meaning of the word is gathering place or assembly. The *agora* was the centre of the athletic, artistic, spiritual and political life of the ancient Greek cities.

democracy – or the milieu where one lives becomes the earth of existence to push out our roots and strive for fullness of life for all.

Participation – This essay sees citizenship as inclusive of all efforts and participation towards influencing a sustainable development for the common good founded on fundamental principles such as culture of dialogue, inter-generational ethics, respect for life and environment. How do we help our Asian peoples grow from implicit subservience to authority towards active participation based on the genius and dignity of all humans, as the key to socio-cultural change involving whole peoples? ¹⁵ [It is interesting to note here Hoefstede’s study on *National Cultures* and key markers, found at the back of this paper. The tool gives us clues to understand and engage with different cultures]. Social sciences and the humanities are called to be at the forefront of such concerted global efforts in the area of education, research, conscientising, and mobilising communities. They have a significant role to play in preparing the young for the challenges of a globalized world, to conscientise and equip them to participate competently in the public sphere as citizens.

Symbolic or Universal Kinship – Citizenship can be very political as it starts with the issue of nationalism. If we want to be universal, then we need to break the notion of a self-serving and excluding nationalism. The increasing marriage of religion and ethnicity as the defining factor of nationalism, such as by the ruling parties in India or Malaysia, is becoming the basis of emerging conflicts. It needs to be overthrown by an inclusive and fraternal humanism as a basis of rebuilding unity in the world. While blood kinship is based on family ties, symbolic or universal kinship¹⁶ is when we say ‘uncle’ or ‘aunty’ to an elder person in our Asian societies – they are not our own uncle or aunty – yet we recognise in them a kinship. We need to look from this point of view as humans, who are all from the same creator, who share a sanguine relation. We are at our best when we are willing to learn and borrow from one another. Christian tradition also holds that to become an authentic Christian, we need to become genuinely human.

¹⁵ Today culture is increasingly understood as a process whereby societies evolve along pathways that are specific to them. “What is truly specific in a society is not so much people’s values, beliefs, feelings, habits, languages, knowledge, lifestyles etc. as the way in which all these characteristics change” (Manuela C Cunha, 2007).

¹⁶ Conversation with Nadarajah Manickam, 11 November, 2017 in Kuala Lumpur.

Fundamentalism – While it can be easy to denounce religious or ethnic fundamentalism as regression and withdrawal into one’s own religious-ethnic group, sociologists inform us that it is equally a modern reaction to an all pervasive and choking globalization with its apparent hybridity, commercialism, sexual liberation, and secularization (Bryan S. Turner, 2001, p.133).¹⁷ Adding on to this fear, is ignorance – together the two feed on each other. It is also becoming common knowledge that the source of terrorism is not only some misused texts from the Qu’ran, but rather “a very easily traced money trail that leads to Washington and London.”¹⁸ In many places, small communities, feeling threatened by the ‘other’, real or imaginary, are seeking to reinforce their identities and mark boundaries, both symbolic and real. The local and global, needs to dialogue – the space for the local cannot be simply diminished.

Dialogue – Courageous leadership and a culture of dialogue is needed to help persons and communities transcend their limiting threshold. Education must help us acquire the intercultural skills or intelligence to have conversations, and inter religious education, that can enable us to live together harmoniously. More than ever, humanity seems to face a dearth of compassion or mercy, needed to cross-over impasses. There is a dearth of compassion and dialogue which needs to be cultivated in the world. James A. Banks (2010, p.30) advocates “transformative citizenship education” to helps “develop cosmopolitan values and perspectives” and enables students to “take actions to create just and democratic multicultural communities and societies.”¹⁹ In this context, social sciences and humanities are well placed to help improve awareness of other cultures, religions, and

¹⁷ Source: Julian C.H. Lee and E. Douglas Lewis, *Reading the Harvard Red Book: Reflections on the Roles of the University and the Social Sciences in Contemporary Malaysia*. Pacific-Asian Education, The Journal of the Pacific Circle Consortium for Education Volume 25, Number 2, 2013.

¹⁸ Tony Cartalucci, *The Truth About Radical Islam*, writes in Global Research, “radical Islam” does not exist in a vacuum. It requires a medium to interact with. That includes an equally extreme, but opposite “radical ignorance” and fear sown across the Western population. Together, the two feed each other creating a perpetual pretext for foreign war, a perpetual sense of injustice against Muslims to which US-armed and funded terrorists can rally around, and perpetual fear and hatred spread across the Western World. It is the age-old political tool of empires – divide and conquer – honed to perfection and supercharged through information technology – particularly social media. See: <https://www.globalresearch.ca/the-truth-about-radical-islam/5617187> accessed on 9 November, 2017.

¹⁹ Source: Lee and Lewis, 2013. For Bryan Turner (2001), *The components of cosmopolitan virtue are as follows: irony, both as cultural method and as a contemporary mentality in order to achieve some emotional distance from our own local culture; reflexivity with respect to other cultural values; scepticism towards the grand narratives of modern ideologies; care for other cultures, especially aboriginal cultures... and an ecumenical commitment to dialogue with other cultures, especially religious cultures* (p. 150).

ways of life, to educate people and to reframe diversity as richness rather than threat. This is particularly important in an era of global migration, perceived terrorism, and increasing diversity.

Life skills – Critical thinking, values formation, ethics, awareness of the world around, and appreciation of differences are all needed to give ability to make decisions – in short life skills. As individuals we need to cultivate some self-awareness of our own bias and reactions, emotional distance, healthy scepticism of advertisement and political ideologies, and compassion by putting ourselves in the shoes of other groups and cultures. Taking this critical distance and seeing from multiple perspectives can help us grow in the virtue of compassion, dialogue and building bridges of reconciliation. The UNESCO Report (2009, p.117) affirms that, “The humanities and the arts, generally speaking, provide the means for seeing cultural differences as equal and equally respectable, and provide powerful incentives to explore the rootedness and interrelatedness of all things, situations, concepts and values. In this way, they make a major contribution to critical thinking...”

Identity – Central to education and social change are the processes of identity formation.²⁰ Unlike American pop psychology, identity in Asia is never purely an exercise in introspection but relational. The family and community generates identity through a given ethnicity, initiating them into its cultural norms, as well as by acceptance of the diversity of its members. Yet it is also by interacting and working with others in society that we as individuals, and

²⁰ Ibid. “Relating discussions of ethnic identity to the broader effects of a social science education is the concept of ethnicity, which denies the ‘objective’ scientific grounds of racial difference, nevertheless recognizes that people *subjectively experience* different groups of people as having differences. It also emphasizes the fluidity of ethnic/racial categories – that people frequently move between categories, and the characteristics that ostensibly constitute belonging to a category change over time. These are sometimes the product of active reification [objectification] through various processes. ‘Processes’ is a key word in this discourse, and identities are understood as not actual existing things to be discovered, instead, they are created, or constructed, through social processes.”

“Caryn Lim (2012, p.28), for example, has drawn on the concept of interpellation [purposeful acts of identity creation and posit persons as belonging to those identities] to understand the quandaries experienced by Malaysians of “mixed race” when forming coherent identities. Their struggles show how such Malaysians struggle with, and consciously choose, their identities in stable, contextual, and other ways. Lim’s description of how individuals navigate around common identities (Chinese, Indian, Malay), “demonstrate[s] the active processes of identity negotiation undertaken by all Malaysians, including those of seemingly homogenous or ‘un-mixed’ descent.” Acquaintance with such work brings to the surface otherwise subconscious processes, and puts our understandings of ourselves into question.”

groups, come to know our strengths and weaknesses, our light and shadows. In other words, we come to know who we are, in our specific identity – in and through our relation with the ‘other’. Identity has an inherent dynamism – it is received and constructed over time in an on-going process of maturation with others. In all these, “The family, as the primordial community, remains the most fundamental place for this process of discovery. There, diversity is valued and at the same time brought into unity.”²¹

Body and Identity – As climate change affects changes in patterns of lifestyle and forces the emergence of new cultural identities; trends in social changes in how the young see and appreciate themselves and their bodies undermines the unity between body and self and forces identity changes. The highest selling cosmetic product all over Asia today is skin whitener or bleach. I was shocked to see these huge billboards in east Africa promoting skin whitener. In Lao, a small land-locked state in south-east asia, the community leaders out how young girls and boys are spending more money in coloring hair or plastic surgery on their body parts.²² If God, could look at everything he had created and say, “Indeed it is very good,” (Genesis) then who told them they are not beautiful enough? And what will be the Asian identity and culture to emerge among the young? David Spiegel MD., from the American Psychiatric Association, warns us that a disassociation of the culture, mind and body is happening rapidly.²³

A Sustainable World

Katérina Stenou, Director, at the Division of Cultural Policies and Intercultural Dialogue of UNESCO admits that development models produced since the 1970s have clearly failed to live up to the expectations they raised. She says that the new challenges arising from globalization makes it increasingly important to find a new paradigm and redefine the relationship between culture and development or, to be more precise, between diversity, dialogue and development: the “Three Ds”. It is worth quoting her in full:

“Diversity and dialogue are mutually interrelated. Nurturing their interrelationship makes a common language of cultural diversity that the whole

²¹ Pope Francis, Conference on *(Re)Thinking Europe*.

²² Conversations with Cardinal Ling and other local bishops

²³ David Spiegel, ed., *Disassociation: Culture, Mind and Body*. American Psychiatric Association Publishing, Washington.

of humanity can speak and understand. Diversity defined in this way illuminates the elements of otherness that exist in the self, since cultures embodied in human beings encounter an invaluable part of their own humanity in others. Cultural diversity, far from being divisive, unites individuals, societies and peoples, enabling them to share in a fund made up of the heritage of bygone ages, the experience of the present and the promise of the future. This shared fund, with all parties being both contributors and beneficiaries, is what underpins the sustainability of development for all.”²⁴

We also need to preserve the ecological bio-diversity. The ecological crisis that we face today did not start with climate change nor will it end with it. “The current trajectory of biodiversity loss and ecosystem collapse is being driven by cutting down forests, over-fishing, chemical pollution, soil degradation and erosion, habitat destruction, desertification and so on.”²⁵ In an inter-connected world, where every action affects others, we can no longer be indifferent towards the carbon footprints of one country, let alone have a closed adversarial system of governance in our economics or politics. Huge mental and behavioural shifts are needed in our governments and populations to rethink and reorganise. Here again, education, humanities and social sciences have a role to play.

The Soul of Education

We can now ask what is the soul of education?

In the Catholic Church, the vision and goals of its’ educational institutes were set out in the Vatican II Council’s document in 1965, *Gravissimum educationis*.²⁶

It is stated as:

²⁴ UNESCO, Universal Declaration on Cultural Diversity, a vision, a conceptual platform, a pool of ideas for implementation a new paradigm (2002, p.61) <http://unesdoc.unesco.org/images/0012/001271/127162e.pdf>

²⁵ Steb Fisher, <http://theconversation.com/our-sustainability-crisis-didnt-start-and-doesnt-stop-at-climate-change-17471>, accessed on 13 November, 2017. “Without biodiversity in all its forms, which creates the complex web of interrelated systems that hold the biosphere in homeostasis, things that we take for granted such as temperature, the level of oxygen in the atmosphere or the even concentration of salt in the sea, will no longer support the life we know.”

²⁶ Second Vatican Council, Declaration on Christian Education *Gravissimum Educationis* (October 28, 1965), 1.

- the harmonious development of physical, moral and intellectual abilities, aimed at the gradual maturation of a sense of responsibility;
- the conquest of true freedom;
- and positive and prudent sex education.

We see here the concern of the Church for the holistic or total development of the person and every person; that growing in maturity is a gradual process or journey of establishing one's inner freedom in conscience and vis-à-vis any oppressive dictates of society; and responsibility for a healthy psycho-sexual-affective formation.

The Church envisions education being at the service of a new humanism, in which the person is willing to work for the realization of the common good of all. Education is therefore not forming individuals for the consumer markets but helping each person develop his or her own deep-rooted values and vocation, and thus be a contributing member within the community.

The recent document on Catholic education, released by the Vatican on 16 April, 2017 titled, "*Educating to fraternal humanism*"²⁷ states that the social question is becoming an anthropological question, as the state of affairs are threatening the very existence of all creation and humanity. In the words of Benedict XVI, it calls for "a new trajectory of thinking in order to arrive at a better understanding of the implications of our being one family; interaction among the peoples of the world calls us to embark upon this new trajectory, so that integration can signify solidarity rather than marginalization"²⁸.

In other words, "We can't solve problems by using the same kind of thinking we used when we created them."²⁹ Humanity is in front of its own limits and degradation, affecting creation and one another, and needs to shift into new ways of existence. This is a responsibility of all faith traditions and educational institutions – to help humanity cross its limiting threshold into a new era of co-existence, sustainable living and fraternal humanism.

²⁷ "*Educating to fraternal humanism - Building a "civilization of love" 50 years after Populorum progression*, 16 April, 2017, Vatican City. http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20170416_educare-umanesimo-solidale_en.html

²⁸ Pope Benedict XVI, Encyclical letter *Caritas in Veritate* (June 29, 2009), 53, 75.

²⁹ Albert Einstein, German-born theoretical physicist that developed the theory of relativity and was rewarded with the Nobel Prize in 1921. (1879 – 1955)

The document, *“Educating to fraternal humanism”*,³⁰ picks up from the thrust of Vatican II Council and proposes five principles for education in today’s globalising world:

1. **Humanising Education:** “Humanizing education” means putting the person at the center of education, in a framework of relationships that make up a living community, which is interdependent and bound to a common destiny. This is fraternal humanism.”³¹ This also means to recognize and support the family [and community traditions] as significant in the transmission of values and learning from one generation to another.
2. **A Culture of Dialogue:** “The nature of education lies precisely being able to lay the foundations for peaceful dialogue and allow the encounter between differences with the primary objective of building a better world – in accordance with a notion of integral and transcendent development both of the person and of society.”
3. **Globalising Hope:** “Globalizing hope is the specific mission of education to fraternal humanism. Christian charity proposes universalizing and inclusive social grammars. Such charity informs knowledge that, so imbued, it will accompany man (and woman) in the search for meaning and truth in creation.”
4. **True Inclusion:** “The notion of the common good also extends to future generations ... or building a culture of intergenerational ethics... and formation of a historical awareness...We need leadership capable of striking out on new paths and meeting the needs of the present with concern for all and without prejudice towards coming generations.”
5. **Cooperation Networks:** “Considering, in fact, that education is still a scarce resource in the world, and that there are people who still endure a lack of suitable development institutions to rely on, the first commitment of education to fraternal humanism consists in self-socialization through the organization of cooperation networks ... not only of research, but especially of service... education [needs] to overcome the pitfalls of cultural standardization processes, which produce the harmful effects of homogenization, and, at the same time, consumer manipulation.”

³⁰ The following quotes are extracts from *“Educating to fraternal humanism”*

³¹ Discours du pape François aux participants à l’assemblée plénière de la congrégation pour l’éducation catholique (pour les institutions d’enseignement), February 9, 2017.

The Church, through these documents and its institutions, seeks to continue giving new impetus to the priority of building a “civilization of love”³² so as to nurture the soul of our ever-changing global world. This call to fraternal humanism would be a field of study to be flashed out at the university level.

The notion of fraternal humanism seems to have parallels to the Indian civilisation concept of *dharma*. Chaturvedi Badrinath, a Sahitya Academy Awardee, states that “The true identity of Indian civilisation has been *dharmic* and not ‘Hindu’... *Dharma*, as a unified view of the relation of one being with another, provides a different framework. It is the way of achieving balance between the inner space of the individual and the outer space of society. It leads to a common ethical ground of one man’s relationship with another; the abiding elements of it are *maitri*, friendship, and *karuna*, compassion. It does not matter whether you reach it from the side of Vedanta, or from the side of Buddhism, or from any other side.”³³ He argues that this civilizational *dharma*³⁴ be treated as a common ethical ground for everyone.

An Experiment in Fraternal Humanism

Having developed, in a very little manner, the role that social sciences and humanities can and must play in a globalizing world, I would like to share a narrative of our experience in Fondacio Asia in establishing and running a little institute of formation or IFFA. You can visit the website at <http://fondacio-asia.org/iff-asia/>

We were a small group of Malaysians and Filipino, ordinary persons, not academicians, not experts in any particular field, not priests or bishops, not wise men or women but simply individuals, struggling Christians concerned by what we saw around – the lack of any formation institutes or programs for ordinary persons in Asia (we call this ‘laity’ in the Catholic Church) to equip them for any social or pastoral work, let alone leadership roles. And concerned for the countries

³² The phrase “civilization of love” was used for the first time by Paul VI on May 17, 1970, in his address for Pentecost Sunday (*Magisterial writings*, VIII/1970, 506) and used several times more during his pontificate.

³³ Chaturvedi Badrinath, *Dharma, India and World Order – Twenty-One Essays* (Scotland: Saint Andrews Press, 1993), p.32, 34, 29, 40. Cf. Gnana Patrick, *VJTR*, p.648, 649.

³⁴ Etymologically, the word *dharma*, comes from the Sanskrit root *dhr*, which means ‘to hold’, or ‘to support’. See Patrick Olivelle, ed., *Dharma – Studies in its Semantic, Religious and Cultural History* (new Delhi: Motilal Banarsidas Publishers, 2009). Cf. Gnana Patrick, *VJTR*, p. 650.

emerging after decades of violence be it Myanmar, Laos, Vietnam – what about their young people, who will offer them formation? Or those communities living on ‘the garbage pile’ or ‘under the bridge’ – who will lead them? And concerned for the future of our own children, their values and choices in life.

We exchanged mails, we talked with the Fondacio leadership, we talked with some of our priests and bishops, we tried to put down a vision and concept, we gradually put together some programs and activities, looked for persons who could give their time and services, looked for funds to pay them and give some scholarships to the young, we looked for a leader who will take us under their wings here in Asia, we looked for a place to run classes, to stay ... everything had to be found, done, invented. Today after 11 years, about 200 young adults from Ulan Bator in Mongolia to Battambang in Cambodia or Bamaw in Kachin State, Myanmar have gone through a year-long formation. They are not experts, they are not academicians, they are not priests or bishops – but they begin to commit and serve their communities and local Churches – everything from education to HIV/AIDS to conflict issues to teaching the faith. They *wash feet*, and we are proud of them.

If you ask them, “what is your most challenging learning at IFFA?” You may be surprised, it’s not the theology, it’s not the skills training, it’s not all the exposure-immersion and social issues – yes, all that does get high ratings – but the most difficult, the most challenging was the common life i.e. learning to appreciate and accept their brothers and sisters, learning to dialogue, learning to let others into their lives, and in the process come to know themselves a little better, and finding hope together. You can find some of their stories online. Here are two I can share two of these:

Vinh Thien – *Class of 2013, Vietnam*

In my architecture training, I had courses on sustainable architecture and sociology but it was only theory. With my participation in the IFFA Human/Social module, I begin to have a deeper social understanding. It helped me very much from the view of architecture. To be able to design highly efficient buildings especially public buildings such as churches, schools, hospitals... knowing more about psychology and human behaviour is the best way to envision the use of the buildings. I can see the profound presence of my Creator and also appreciate the relationship between God and man, and between humans. This formation

experience helps me to become more mature and responsible, a value that will benefit me in my life and work.

Anna Li Jue – *Class of 2011, China*

As a young graduate, I volunteered and joined a local grass root NGO doing relief projects for the victims of the 2008 earthquake in southwest China in Sichuan province. I felt good in the beginning, but after three years of service I did not feel that good.... When I went for the formation in IFFA, I learned “Each human person is unique and original, and nobody has lived what we have lived. In July 2012, when I returned to my office, though they were the same faces, same circumstance, I faced it with a different attitude this time. I respected my colleagues and appreciated their uniqueness. I am happy with what I’m doing now. I thank God for giving me this opportunity of going to IFFA and thank the people who journeyed with me.

Conclusion

While universities are important places for the future of any society as transmission of learning occurs, at a deeper level, universities are important places that can prepare the young to participate in society as citizens and awaken them to more noble dimensions of their vocation whatever their field maybe. In many ways, the social sciences and humanities have been overlooked in terms of the value they can bring to individuals and society. They deserve special attention for the role they can play in an increasingly more diverse and media-mediated society.

Pope Francis in one of his speeches affirmed that, “Providing youth with formation is an investment for the future: young people must never be robbed of their hope for tomorrow!”³⁵ It is this formation, this ability to touch the soul of Asia and Asians that we need to cultivate in us as educators, teachers, and story-tellers.

Let me also close with a quote from Pope Francis, that outlines his vision for the Church in the 21st century, and which has become a rallying point for many who wish to see the Church becoming outgoing and engaged in the issues

³⁵ Speech on the 35th Founding anniversary of St. Paul II Foundation: Oct 21, 2016. Retrieved April 8, 2017 http://en.radiovaticana.va/news/2016/10/21/pope_invest_in_the_future_by_giving_formation_to_young_peo/1266820

of the times, and not to remain comfortable in her achievements or institution. He says, "I prefer a Church which is bruised, hurting and dirty because it has been out on the streets...than a Church which grows ill from being enclosed ..."
(EG, 49)

His challenge I wish to expand to all institutions. I wonder if our great universities in Asia could work together and walk together with the many small community centres, at IFFA, as so many others like you here, to build a network, a consortium of learning and transformation, and give value to indigenous knowledge, to the ordinary peoples' wisdom, to the efforts that are being done in all these places as extension learning centres to the university?

We need to inspire our peoples and our young generation to go beyond themselves, to touch again that spark of magic that lies deep within their soul, and in the soul of every human person, that can make us once again the 'divine' persons we are meant to be. We are summoned to revive the soul and conscience of Asia, not by occupying spaces, but by generating processes that will outlive us, that are capable of awakening new energies in our people.³⁶

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³⁶ cf. Pope Francis, *Encyclical Joy of the Gospel* (EG, 223), Vatican City.

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EXPLORING THE DIVERSITY AND THE RICHNESS OF ASIAN TRADITIONS ON EDUCATION, CULTURE, AND HUMANITY

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Introduction

I consider it an honour, to be invited to this 'International Conference on 'Education, Culture and Humanity' to present the key-note address. The title of my presentation is "Exploring the Diversity and the Richness of Asian Traditions on Education, Culture, and Humanity". I don't claim to make an exhaustive presentation, but want to give just an orientation to the topic from a very personal and Indian point of view opening up further exploration and discussion in the conference.

India is a land of great sages and teachers. So let me begin with a very old Indian *doha* (two line poem) of Sage Kabirdas, which is on the lips of every traditional teachers and students:

Guru Govind do khade, kake laagu paav?

Bali haari guru apne, jin Govind diiyo bathaye!!

(To the question, "If God and my teacher stand before me, whom shall I worship first?" sage Kabirdas answers, "I will worship the teacher first who showed me the light of God!")

This traditional Indian 'teacher-student' paradigm contained in this poem of ancient Indian poet Kabirdas is still felt and lived, at least for a day on 5th September, which is celebrated as the Teachers' Day in India. Former president of India who was also a renowned teacher, A. P. J. Abdul Kalam, reminds the student community of the ideals of a teacher, offering his own teachers with a generous display of love and gratitude. He said that teachers should be given sufficient facilities so that they are attracted towards the profession. He also told the teachers, "Your excellence should not stay with you. It should spread."

Teachers need to develop an intercultural competence in order to connect with diverse students, as Asian students in general and Indians in particular belong to diverse cultures and tribal groups. Teachers must love to interact with students different than themselves. They have a lot to learn from each other as they often belong to unfamiliar cultural and tribal contexts. The fact is that involving oneself with the same kind of people all the time can make one less thoughtful and less open-minded. But working with students belonging to different cultures and tribes is a challenge as it keeps the teachers on their toes. It also challenges them to be empathetic when they don't understand, and empathy is one of the biggest qualities that a teacher needs to have. To make this point clear let me introduce you to the North-Eastern cultural context of which even main land Indians are quite unfamiliar:

Today we use terms such as cultural competence and intercultural competence to describe the capabilities individuals need have in order to work with boys and girls different than teachers. It is the ability of teachers to communicate effectively with diverse students and to develop empathy in connecting with them. "Values and norms are culturally informed and can vary significantly between societies. In the same manner, moral priorities can differ from one cultural context to another (Bass 1996; Truong & Hallinger 2015, ISEA 2016:56). Teachers need to be equipped to successfully work with culturally diverse populations.

Teacher-Student Paradigm

What is a Paradigm? It basically means a pattern, a model or simply put a map. And people have many such 'road-maps' in their head, which can be divided into two main categories: maps of the way things are, or realities, and maps of the way things should be, or values. We interpret everything we experience through these mental maps. We seldom question their accuracy; we are usually even unaware that we have them. We simply assume that the way we see things is the way they really are or the way they should be. Our attitudes and behaviours grow out of those assumptions. Before going any further, I invite you to have an intellectual and emotional experience:

a) Take a few seconds and just look at this picture!



b) Now look at this 2nd picture and describe what you see!!



Do you see a woman? How old would you say she is? What does she look like? You probably would describe the woman in the second picture to be about 25 years old - very lovely, rather fashionable with a tiny nose and could be a model...But what, if I were to tell you that you're wrong?

This picture is of a woman in her 60's or even 70's, who looks sad, has a huge nose, and is certainly no model. Who is right? Look at the picture again. Can you see the old woman?

c) If you can't look at this picture and study the picture!!



Now look at the picture 'b' again!!!

Can you see the old woman now? It's important that you see her before we continue with the lecture, because each of us tends to think we see things as they are, that we are objective. But this is not the case. It shows, first of all, how powerfully conditioning affects our perceptions or our paradigms. If ten seconds (first picture) can have that kind of impact on the way we see things, what about the conditioning of a lifetime? We see the world, not as it is, but as we are conditioned to see it. Now let us come to our topic asking a basic question:

Who is an Effective Teacher?

Mahatma Gandhi, the father of the nation, who struggled and won freedom for India, was an effective teacher. The story is said of a widow, who came for help to Gandhi because her son had the excessive habit of eating sugar. She complained to him that the sugar she brings home would disappear in a day or

two. Gandhi looked at him lovingly and told her to return after a fortnight. When she returned after two weeks, Gandhiji fondly kept her son in his lap and told him, "Sunny, don't eat sugar!" "Could you not say this last time?" the widow questioned him in bewilderment. His humble reply was, "I have the same habit. I needed a fortnight to stop this habit, so that I could effectively tell him not to!" The moral of the story is that a *teacher's life* is more effective than all his or her teaching.

Education is hardly edifying without the provision for character. Character transmission is the essential mission of education. Character is the light, which shines when the sun is down. The need of the hour is to develop a personality based on character and not on achievement in life. Teachers like Mahatma Gandhi, who are role models in the life of students, only can strive for good character and balanced personality among the youth.

It is no exaggeration to say that people in Asia always considered teachers as the most responsible persons in a society. It is their duty to build the society, promoting human values, positive thinking and good character building. In this sense, teachers are the sculptors of the emerging society. This is possible only by imparting value-based education and inculcating values of life in the young minds. Traditionally a teacher was so sound in spiritual matters as to nourish the student in need, for "a teacher affects eternity" says Henry Adams. That is why, in India we always programme education for transformation both individual and communitarian for:

The Result of Education is Transformation

Asia is the cradle of religions. India in particular is a religious country, as all religions exist and are actively practised in India. All religions teach 'love' which is a synonym for God. The Indian sages speak of birth and death as two banks of a river. And the love that flows in it merges into the sea of love – God! Christianity is a religion of love – Love of God and neighbour (Mk 12:28). Jesus came proclaiming the Kingdom of God, which is the ideal society he envisaged. When the revelation of God's love (the Kingdom) encounters its appropriate response in one's trusting acceptance of that love (repentance), there begins a movement:

- which liberates the individual → and brings **Freedom**
- enables one to exercise one's concern for others in community → and fosters **Fellowship**
- compels the community to change societal structures → and urges **Justice**

Freedom at the individual level, fellowship at the level of the community and justice lived out in the human society are the true dimensions of any egalitarian society, where moral values are inculcated in the youth, who are the hope of the future. Hence, these are the three dimensions of moral values for teachers in our educational institutions, I am proposing.

The Kingdom proclaimed by Jesus thus leads to freedom, fellowship and justice. It is to such a community of free people, living in a non-exploitative society, that good and upright teachers in the emerging society summons us, where men and women accept each other, across all barriers of class, tribe and culture, as the children of the one Father in heaven. This transformation is envisaged through the education process, in beliefs and attitudes leading to the committed action towards character building and personality development. I still have the autograph signed by my English teacher, Professor Francis, as I left college in 1967, "Character," he wrote, "is a bundle of habits." All education in one-way or the other is education in human and spiritual values. If education is transmission of knowledge and skills, attitudes and values, then the entire curriculum and classroom transaction is nothing but value inculcation itself.

The story is said of a factory that had a problem of an employee's theft. He used to come with a wheel-barrow full of trash after his work. And the security guard used to look through the trash in the wheelbarrow for something of value, all the while 'missing the obvious answer'. Years passed by without the employee being caught. Finally the day came for the guard to retire. Before the security guard retired, he sincerely requested the employee to confess for his satisfaction, what he really was stealing? He replied coolly, "It's simple, I'm stealing wheel-barrow." Every day he used to come with a 'new wheel-barrow' but full of trash!

Oscar Wilde once wrote, "In the world there are only two tragedies. One is not getting what one wants, and the other is getting it." What is he trying to warn us? He was trying to warn us that no matter how hard we work at being

successful, success won't satisfy us. But, unfortunately, that is what the world looks for, even the parents and teachers frantically and in growing frustration search through life looking for the reward for their children, for the success that will make their life and ours worthwhile: quantity is overtaking quality! As Mother Teresa said, "We are not called to be successful but be faithful." That is what made her sisters reach the whole world and to be effective as 'Missionaries of Charity'.

A Spiritual Master in India is a 'GURU'

A spiritual master in India is looked upon as a *Guru*, one who has a deep spiritual experience and is able to lead others to that experience. Swami Vivekananda tells of his first encounter with his *Guru* Ramakrishna. Hearing of his holiness, as a college student, young Narendra (Vivekananda's original name) remembers asking Ramakrishna Paramahansa whether he could prove the existence of God. He spontaneously responded, "Yes". To his question, "How are you so sure that you will be able to convince me, a young college youth?" Paramahansa's profound reply was, "Because, at this moment I see Him (God) more clearly than I see you!" This reply changed him completely, and transformed Narendra to Vivekananda. This is the whole point of being a spiritual *Guru*.

In the time of Jesus, there were many Jewish teachers. What was important to them was the teaching – *Torah*. If the student can learn the *Torah* by heart with its comas and full stops, he would in turn become a teacher. But for Jesus it was very different. He boldly told his disciples, "Come and follow me!" The person was more important than the teaching. Hence, in Christianity a disciple by definition is "one who adopts the spirit of the master." In the Indian context the Master or teacher is a *Guru*.

GURU --> GU + RU

'Gu' stands for *Guha* (cave) and 'Ru' stands for *Rupa* (shape). In the Gospel of Mk chapter 3 verse 14, we read that a disciple is called:

- a) "To be with Him": the Gu-experience, sitting at the feet of the master to be formed and transformed and
- b) "To be sent": the Ru-aspect of bearing witness to the Risen Christ.

So a disciple is the one who alternates between two moments: contemplation and action / prayer and service. Therefore, a *guru* is a life witness. We cannot give to others what we do not have, especially as a teacher.

What do You Want Out of Life?

To the question, "What do you want out of life?" an average person probably will reply, "All I want is to be happy." And I believe it. I believe that most people want to be happy. They work hard at making themselves happy. But happiness seems to be an elusive quality. Therefore, is it possible for anyone to be happy?

The story is said in India, of the *Guru* (a spiritual teacher) and a Scorpion that was floating down on the river Ganges. The *Guru* stretched out his walking stick allowing the scorpion to climb over it. As he brought it up on the shore, one of his disciples shouted, "Kill it or else it will go and sting someone." But the *Guru* replied, "Just because it cannot change its nature, why should I change mine!" The nature of a *Guru* is to be non-violent, which he will lose, if he kills the scorpion. So too happiness is a personal choice!

What we miss in our lives, no matter how much we have, is that sense of meaning in life. There is a story behind the establishing of the Nobel Prizes, the supreme awards for achievement in arts and sciences. Alfred Nobel, a Swedish Chemist, made a fortune by inventing powerful explosives and licensing the formula to governments to make weapons. One-day Nobel's brother died, and one newspaper by accident printed an obituary notice for Alfred Nobel instead. It identified him as the inventor of dynamite and the man who made a fortune by enabling armies to achieve new levels of mass destruction. "When Nobel was at his most successful", the notice read, "he was working against life and against friendship."

Alfred was shocked to read his own obituary and to see what he would be remembered for – 'as a merchant of death and destruction'. He took his fortune and used it to establish the awards, which would benefit humanity. That gave him a 'sense of meaning'. But he needed a death experience for it (Cf. Harold Kushner 1986:156).

The Emerging Asian Societies

Mother Earth produces enough to feed all human beings. But more than one third of members of human family do not get to eat one square meal a day because 80% of world's resources are consumed by mere 15% of human population. In the Asian context roughly 15% of the population controls and consumes more or less 85% of the Asian resources. The money spent by the so called 'advanced nations' on weapons of mutual destruction in one year is more than sufficient to feed the entire humankind for five years! One man's greed can prevent others from fulfilling their basic needs. The father of the Indian nation, Mahatma Gandhi has said it many years ago; "We have enough for the needs of people, not for their greed."

The contemporary reality of the world is that though the standards of living for more than half the world's population has actually become better the dark side is that half the global village still lives in dire poverty, social evils and obscene inequality even though we may boast of the advances in science, technology, industry and wealth accumulation. The United States and Europe spent nearly ninety times as much on luxury items as the amount of money that would be needed to provide safe drinking water and basic sanitation for those in our global village who do not have these necessities now. In one day's military spending; we could virtually eliminate malaria in Africa. What we spend in two days on the military, we could provide the health care services necessary to prevent the deaths of three million infants a year. For less than a week's military spending, we could educate each of the 140 million children in the developing countries who have not gone to school. Poverty and gross inequalities throughout the world waste human potential, weaken the entire community and put the whole family at risk, diminishing their hopes for better lives, and makes them insignificant (Cf. Groody 2007:1-30).

Asia in general and India for certain is passing today through a crisis of character and identity created by the erosion of values and the decline of the moral standards of the behaviour of people in their public as well as private life. This is reflected in corruption in high places, lowering of the tolerance level in society. The creeping cult of violence is manifested in inter-communal and inter-ethnic conflicts, terrorism and harassment of women and the weaker sections of the societies. This distressing phenomenon is to a certain extent due to the failure

of our educational system to fulfil its messianic role to train and send out well educated compassionate young men and women who are properly motivated and inspired by a sense of sound moral and spiritual values, and committed to the establishment of a just, egalitarian, peaceful and ecologically sustainable society.

Discover the Joy of Giving

For a sincere person, giving is a joyful experience. Motives like name and fame, gifts and honours, contaminate our giving. Consciously try to remove these from the mind. The purer giving, the greater is the happiness it gives. Once, the Indian sage, Swami Vivekananda, came to a town. A continuous stream of visitors poured in to meet him. They listened to his discourse. Many had questions to ask, advice to seek. Vivekananda patiently heard everyone and answered their queries. He was engaged most of the day and it was late in the afternoon when all the visitors departed.

A poor and shy person, who had sat watching through the morning, came forward. His rags revealed his poverty. But his face was bright and he looked intelligent. He stood before Vivekananda with folded hands and said: “*Swamiji*, you have been busy since morning. You have talked and talked and not had even a piece of bread or a drop of water. You must be extremely tired. I wish I could offer you some food. Can I offer you a cup of milk or get some flour to make chapattis (Indian bread)?”

Vivekananda looked at him intently and tears welled up in his eyes. “This is true love, pure and selfless,” he thought to himself. “What use is acquiring knowledge from books, what use is scholarship or spiritual aspiration if one does not possess such love as in the heart of this man?” needless to say, Vivekananda dined with that man. It is not so important what or how much one can give; what really counts is the attitude with which one gives. That determines the joy one experiences. Perhaps the greatest discovery of this century is that “if you change your attitude, you can change your life” (William James).

A Healthy Attitude

Your attitude is everything because it governs the way you perceive the world and the way the world perceives you. It has a tremendous impact on your

relationships and people around you. It can either push you up or pull you down. Your attitude can be either positive or negative. Those with a positive attitude seem to be happier and more successful in life than those who walk around with a negative one.

Beware of your negative attitude which is a disability in life because it affects the normal flow of your life. It can be destructive and disruptive. Occasionally having negative attitude can be quite normal and acceptable, but having it every day could be very alarming. Hence there is a pressing need to choose your attitude every day which will determine the way you present yourself to the world around you.

A person with negative attitude tend to behave very carelessly. He or she grows to be insensitive to others and lethargic in one's own life. Such a person not only ruins his life but becomes handicapped in relationship. One cannot go on with such behaviours. He or she should take notice of such behaviours and how they affect the normal life. If unattended and not corrected the negative attitude may spread like cancer.

So deal with your negative attitude. You don't have to go on with unwanted behaviours stemming from your negative attitude. Bring about a change. Have a healthy attitude towards life. Ingredients to develop a healthy attitude are:

- a) Sincerity: Be sincere – everything else will fall into place. Just give without expecting anything in return.
- b) Strength: To be sincere with people and professions, with no rewards in sight, requires immense strength.
- c) Patience: Memories may hurt, but life goes on. Try and stay calm.
- d) Performance: Keep moving ahead. Perform as best as you can. The rewards shall surely come.

The very purpose and main function of education is the development of an all-round and well-balanced personality of the students, and also to develop all dimensions of the human intellect. But, nowadays, more emphasis is unduly laid on knowledge-based and information-oriented education which takes care of only the intellectual development of the student. Consequently, the other aspect of their personality like physical, emotional, social and spiritual are not properly developed in providing for the growth of attitudes and values among the students.

There is a difference between literacy and education. So there need to have a shift of emphasis from 'head' to 'heart' in the education policy. As prophet Isaiah says in chapter 60 verse 1, "Arise, shine; for your light has come, and the glory of Yahweh has risen upon you." The prophet's message for us is to rise, grow and excel with the power of the Almighty that is assured to all believers.

This verse is part of the Sermon on the Mount in the Bible. "You are the light of the world...No one lights a lamp and puts it under a bowl; rather he puts it on a lamp stand, where it gives light to everyone. So also your light must shine before the people, that seeing the good works you do, they will praise your Father in heaven" (Mt 5:14-16). Light by nature spreads brightness; it banishes darkness. Light also brings warmth, joy and in many cases, it is known to heal as well.

Start Lighting a Candle

"There's so much evil in the world today", is a familiar refrain. It is easy to curse darkness or to sit and say that there is so much darkness or evil around, and do nothing about it. There's so much good to be done, so much of love and sunshine to be brought into the lives of people, and so much evil to be overcome. We have role models who saw the evil around as a challenge and as a launching pad to take off and conquer it with the light from within. Great men and women like Mahatma Gandhi, Abraham Lincoln, Nelson Mandela, Dr. Ambedkar, Martin Luther King, Mother Teresa and others, not only refused to be daunted by evil, but also succeeded in making their light conquer darkness. (Cf. Alfonso Elengikal 2016:44).

"Believing is seeing. It's much more effective than the old notion that seeing is believing... What is school culture, and who shapes it? Culture is the underground stream of norms, values, beliefs, traditions, and rituals that has built up over time as people work together, solve problems, and confront challenges. This set of informal expectations and values shapes how people think, feel, and act in schools. This highly enduring web of influence binds the school together and makes it special. It is up to school leaders—principals, teachers, and often parents—to help identify, shape, and maintain strong, positive, student-focused cultures. Without these supportive cultures, reforms will wither, and student learning will slip." (Terrence Deal 998:28-30).

Student discipline issues related to cyberbullying is a new comer in the globalised world. Addressing cyberbullying not only adds extra workload, but also reshapes the nature of principals' work in creating safe school environments, given the non-traditional characteristics of cyberbullying including privacy issues, and the facts that it occurs beyond school boundaries and is complicated by technological issues. (Cf. Moosung Lee 2016:131). The recent threat, of the 'Blue Whale' created by a 21 year old Russia student of Psychology, reminds us that it's time to build safe spaces for our students, away from the dark side of the internet. Reaching the 49th stage of the Blue Whale challenge, a clandestine and sinister online game that pushes vulnerable young people to perform escalating acts of self-harm over 50 days, which culminates in suicide. There have been reports of young people in India playing this game and mutilating themselves. At least four to five of them have allegedly ended their lives. Thomas Friedman, had already predicted such a situation in his book *Longitudes and Attitudes: the World in the Age of Terrorism*, says: "In globalisation system we reach for the internet, which is a symbol that we are connected and nobody is quite in charge" (Friedman 2003:4).

No amount of lofty speeches, slogan shouting or violence, can rid us of corruption, communalism and other social evils that are so prevalent in Asia today and the world over. It calls for positive acts of goodness, kindness and selfless dedication to the cause of the people. It is the people that makes a country, who can bring about the transformation we all long for. Let's not just sit there cursing the darkness, but start lighting a candle.

There are quite a few, who still believe that honesty and sincerity are important values in their lives. They believe with Mahatma Gandhi and the sages that 'the means employed should be as noble as the end'! In other words, 'the end does not justify the means'. We are blessed with a few, who have the courage to say 'no' when the majority adopts wrong and corrupt means to reach selfish ends or seemingly 'noble ends'. They dare to be different, and with their lives draw 'silver lines' over the dark horizons of our so-called corrupt societies in Asia. They are willing to walk the extra mile in this direction.

Kindness is Truly Contagious

Most of the management books express good human relationship as “The ability of an individual to get on with people.” The concept of a good human relationship that would be more acceptable and reasonable is the ability of one person to recognise the dignity of another person, and deal with that person with this firm conviction. “Living by example is not the main thing to influence others; it is the only thing,” says Albert Einstein.

The newspaper *Times of India* once carried an inspiring story of a young man named Akhilesh Kumar, a technical engineer by profession. After a long day in office, on his way home, he got into a restaurant and ordered his dinner. As it was being served, he noticed a pair of eyes outside the window intently looking at the dish. It was a young lad, hardly 10 years old. Akhilesh called the boy in. Though reluctantly, the boy came in holding the hand of a younger girl, his little sister.

Akhilesh asked the boy what he would like to eat. He pointed to the dinner that he had ordered, a plate of *paratha* (Indian bread) and chicken curry. He ordered a special plate of the same dish for them. In the meantime, he paused a few questions to them and learnt that the boy was a rag-picker and his young sister always accompanied him. The duo sat there, on the chair next to Akhilesh and in few moments their plate was empty. Not feeling comfortable with all the eyes around falling on them, they soon walked off.

However, there were more surprises in store for Akhilesh. As he asked for the bill, the waiter brought him the ‘bill’ in an unusual folder. When he opened it, he was baffled by what he saw. Instead of the bill what he got was a neatly written note which read, “We have no machine to bill a humane act like yours, and we wish you all the best!” This true incident high lights nothing but the diversity and the richness of the Asian traditions on education, culture, and humanity lived out by our people even today.

Zacchaeus of the Bible (Lk 19:1-9) has always come across to me as a man with a large heart. I consider him as a person who would take any risk to achieve what he wanted: in this case, to have a glimpse of Jesus passing by. Jesus not only asked Zacchaeus to come down from the tree he had climbed to see Jesus, but also offered to dine with him that day. Zacchaeus was overwhelmed by Jesus’

kindness, and he voluntarily declared, "I will give half of my belonging to the poor, and if I have defrauded anyone, I will pay him four times as much!" No act of kindness will ever remain a solitary act rather its echoes will reach other hearts as well, and create waves of change in them as it happened with Zacchaeus.(Cf. Alfonso Elengikal, *Let the Real You Stand Up!*, Pauline Books, Mumbai, 2016: 79-84). If not the experience recorded by Pastor Martin Niemoller, during the Nazi Regime will get repeated even in our time:

“First they came for the Socialists, and I did not speak out-
because I was not a Socialist.

Then they came for the Trade Unionists, and I did not speak out-
because I was not a Trade Unionist.

Then they came for the Jews, and I did not speak out-
because I was not a Jew.

Then they came for me-and there was no one left to speak for me!”

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'THOUGHTS ON THE CAUSE OF THE PRESENT DISCONTENTS' – *QUO VADIS* INDONESIAN UNIVERSITIES? BREAKING THE BARRIERS - BUILDING WORLD-CLASS UNIVERSITIES IN INDONESIA - THE CASE OF THE HUMANITIES & SOCIAL SCIENCES

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Abstract

Freer market mechanisms that have affected higher education in different parts of the globe have been responded by Asian states with varying degrees of efforts to improve national competitiveness. The Government of Indonesia, the largest economy in Southeast Asia and the fourth most populous country in the world, has responded to this by placing greater institutional freedom for state universities to determine their enrolment rate and research agenda. However, this study finds that the bureaucratic model and narrow technocratic role shaped during the previous authoritarian regime still impinge on social research productivity and critical thinking among Indonesian researchers. The gap between more open policies and the closed institutional model of state universities in Indonesia has resulted in an academic insularity, a condition in which most of Indonesian researchers lack academic mobility and international peer interaction, and opt to stay within their own institution. As a consequence, this insularity has stunted basic research, prevented long-term institutional engagement between university research and government policy-making, as well as exacerbated the divide between state universities located in the more developed island of Java and those that are not. These circumstances have not only inhibited the development of a much needed and non-existent peer culture in Indonesian scholarship, it also will continue to undermine the regional competitiveness of Indonesian state universities in the higher education market.

Introduction

Indonesia has been a member of the G20 group of Nations since its inception in 1999, and it currently (2016) ranks no.16 by GDP (USD940.95 billion) immediately behind Spain and Mexico. According to the McKinsey Global Institute (MGI, 2012) it will move from its current no.16 place to seventh by 2030, and some informed observers even see the potential of Indonesia becoming

the fifth largest economy in the world by that date immediately behind the US, China, India and Japan (Interview with HE Ambassador Moazzam Malik, British Embassy, Jakarta, 6 November 2017).

However, there is a yawning gap between Indonesia's position as a burgeoning world economic power and its capacity to project its soft power in the world. Step away from the Nusantara for a moment and ask other countries in the developing or developed world what they know about Indonesia and their answer will probably be a Big Zero. Much smaller countries in the SE Asian region like Singapore, Burma (Myanmar), Thailand, Cambodia, Vietnam and Malaysia are better known globally than Indonesia – and at least three of these countries (Singapore, Thailand and Malaysia) have much larger numbers of foreign expats living and working in-country (3.41 million in Singapore or 64 percent of its 5.61 million inhabitants; 7 million in Thailand or over 10 percent of its 69 million population; and 2.1 million in Malaysia or 6.5 percent of its 31.17 million citizens). Compare this with Indonesia's picayune 92,000 registered foreigners (0.03 percent of the population) of whom just 65,000 hold work permits (0.024 percent). Again a regional comparison is salutary: Malaysia, which has just over a tenth of Indonesia's population, is home to 200,000 (0.6 percent) Western expats of whom 90,000 (0.28 percent) have work visas. It is almost as if Indonesia – the cross-roads of Southeast Asia in Denys Lombard's famous phrase – wants to hold foreigners at bay by making the process of registration and application for work visas intentionally complicated and expensive: only recently the British Embassy had to close down its planned British Council Higher Education Information Bureau in Medan and Surabaya because applying for work permits for their expatriate staff proved so difficult (interview with HE Ambassador Moazzam Malik, British Embassy, 6 November 2017).

This reality of an isolated and inward-looking country is nowhere more starkly shown than in its educational system and knowledge sector where, according to a recent article by the world-renowned historian of SE Asia, Tony Reid, fully 90 percent of all articles in refereed journals overseas are written either by non-Indonesians or by Indonesians who have taken foreign citizenship (Reid 2011). This puts Indonesia in the invidious position of being the one major country in the world least able to explain itself to the outside world. This greatly limits Indonesia's ability to engage globally. I will always remember the morning after the 12 November shooting of 250+ Timorese at Santa Cruz in East Timor by

the Indonesian army when the Indonesian Embassy in Washington DC told its staff not to take any phone calls but to leave all explanations regarding what had been dubbed the “Santa Cruz Massacre” to the US State Department (US Foreign Office). Can you imagine China or India, or even former British colonies in SE Asia like Malaysia or Singapore asking the British Foreign Office to field calls following major events such as the Sino-Malay sectarian violence (anti-Chinese riots and killings) in Kuala Lumpur on 13 May 1969, or the hanging of the two Indonesian marine commandos, Osman bin Haji Mohamed Ali and Harun Said, for the Macdonald House 1965 terror attack, on 17 October 1968, because the Federal Government in KL or the Government of the Republic of Singapore felt themselves incapable of briefing the international press? It would be unthinkable!

In this context, it is hardly surprising that a recent AusAid Report concluded that “Not one of Indonesia’s 3,000 plus institutions has an internationally respectable standing, with its leading university coming only 201st in the 2009 Times Higher Education (THE) World University Ranking” (AusAID, 2013: 10). In fact, the current ratings for Indonesia premier government university are much lower – 358 according to the Quacquarelli Symonds (QS) rating for 2017 – and a projected 277 for 2018. By way of comparison, the Netherlands, Indonesia’s former colonial power, which is just one rank behind Indonesia in terms of GDP (17 out of 20 in the G20 group of countries) and has a fraction (17 million) of Indonesia’s 265 million population, has all fourteen of its principal tertiary institutions (universities and technical colleges) in the top 200 according to both QS and the Times Higher Education (THE) World University Rankings. Indonesia’s immediate neighbour Singapore, which 75 years ago was a British military base, has both its top universities (National University of Singapore [NUS] and Nanyang Technological University [NTU]) in the world top twenty with NTU being ranked first and NUS second in the recent (2018) QS Asian universities ranking. UI stands at 54 in the same ranking, bested by no less than four Malaysian universities (UPM = Universiti Putra Malaysia [=36], UKM = Universiti Kebangsaan Malaysia [43], USM = Universiti Sains Malaysia [46] and Universiti Teknologi Malaysia [49]) and Thailand’s premier Chulalongkorn University which comes in at no.50. Amongst other leading Indonesian government universities, only ITB (=65) and Gajah Mada University (UGM) (=85) make it into the top 100 of this QS Asian ranking. This is unacceptable.

What is going on? Clearly the wider context of Indonesia junior (SMP) and high school (SMA) education is abysmal, with the 2015 OECD (Organization for Economic Cooperation and Development) Program for International Student Assessment or PISA ranking of top countries in maths, reading and the hard sciences putting Indonesia in 64th place out of 72 in science and maths (only Jordan, Brazil, Macedonia, Tunisia Kosovo, Algeria and the Dominican Republic ranked lower), and 65th out of 72 in reading. By way of comparison, Vietnam, which 44 years ago at the time of the signature of the December 1973 Paris Peace Accords, was on its back following its successive wars of liberation against France (1945-54) and the United States (1961-1973), is ranked 8th for hard sciences (just behind Singapore, Japan, Estonia, Taiwan, Finland, Macao and Canada) and 22nd for maths ahead my own country, the UK, which comes in at 27th.

Clearly radical surgery is needed if Indonesia is going to punch its economic weight in terms of its educational achievement and soft power projection. My own thoughts on what we might call along with Edmund Burke 'Thoughts on the Cause of the Present Discontents' (1770) are the following: if Indonesia is to go forward it needs to go beyond navel gazing and the '*katak di bawah tempurung*' (frog beneath the coconut shell) mentality. In these coming twelve years when it has a brief demographic window, namely the advantage of a young population and the opportunity for rapid economic growth (by 2030 it will begin to experience a predominantly ageing population) is to embark on a post-1867 Meiji style 'self-strengthening' program. That means everyone moving out of their comfort zone. A country the size and OECD ranking of Indonesia should have at least one university in the top 100 and a fair number in the top 200. Perhaps not fourteen like its former colonial power but at least half a dozen. What is holding the country back is partly cultural (poor linguistic ability in English) and partly mental (people are content with second best and having a quiet life). To move forward there has to be an end to (1) abysmal salaries; (2) 91 percent of all academic staff being civil servants and getting brownie points for doing administrative jobs; (3) lack of sabbaticals where major research and scholarly work can be undertaken and new monographs written; (4) lack of peer group review; (5) a reluctance to engage with the wider international scholarly community and defend ones' ideas and research in international gatherings; and (6) the solipsistic – "frog under the coconut shell" - hiring by state universities of their own graduates and very little mixing between universities still less hiring

from outside the Indonesian university sector with the contracting of foreign lecturers (see the point about work permits for expats above) which has been the secret weapon in Singapore's success over the past four decades in upgrading the quality of its national universities.

Let us take a little time to unpack these suggestions further:

- 1) Salaries: According to the Salary Survey in Indonesia in Teaching/Education website (www.salaryexplorer.com), the starting salary for newly employed lecturers is IDR4-6.000.000 a month while basic professorial salaries range from ID8-17.000.000. This is too low and is almost certainly a major incentive for academic staff to supplement their income by taking on much better paid project work for both the Government and the private sector, or getting supplements for carrying out administrative tasks within their respective departments and faculties. This in turn impacts on the ability or commitment of Indonesian social scientists to undertake substantive fieldwork and archival research.
- 2) Civil Service Status: The fact that 91 percent of all Indonesian academics teaching in government universities are civil servants is deeply anomalous and counterproductive in terms of academic output. Perhaps it is a throwback to the Dutch colonial period (1818-1942) when the Netherlands Indies Government saw the tertiary sector as a provider of *ambtenaren* (officials) and office boys for their colonial civil service. Perhaps too there is a simpler explanation which has to do with employment in the public sector and provision of pensions. Since Indonesian academics employed by state universities are deemed to be civil servants *per se* then perhaps they have to become PNS (*Pegawai Negeri Sipil*) as a matter of course in order to work in a state institution. Be that as it may, if Indonesian state universities are to be reformed then this practise of insisting on all academic employees being PNS has to stop. Certainly, universities need bureaucrats to run them (my own grandfather, Edward Carey (1873-1948), a barrister by training, was for many years Registrar of the University of Liverpool in the UK), but bureaucrats and academics are two clean different beings. The purpose of a university is not to produce *ambtenaren* and office boys but original thinkers, scholars and public intellectuals who can push back the frontiers of knowledge and engage meaningfully with wider society and government. They need

to be in a position to criticise government policy and come up with new and original solutions to the manifold challenges facing the country. At the moment, Indonesia is singularly bereft of such individuals and the root cause of this must surely be found in the civil service mentality of the majority of Indonesian academics. We recall here the recent words of the Indonesian historian, AnharGonggong, "We once had leaders of the calibre of Sukarno, Mohammad Hatta, Sjahrir, Tan Malaka, who were each able to carry out their own mental revolution, but now we now we no longer have national leaders [statesmen]. Instead we just have civil servants (*pejabat*)

[*Kita pernah punya pemimpin bangsa sekaliber Sukarno, Mohammad Hatta, Sjahrir, dan Tan Malaka, yang sudah merevolusi mental masing-masing, tapi sekarang kita tidak pernah lagi memiliki pemimpin bangsa. Kita hanya punya pejabat!*]." (Kompas 2015)

- 3) *Sabbaticals*: There is currently no provision for sabbatical leave which is well-nigh mandatory internationally – usually one term for every two years in harness – meaning that most academic staff in international universities have one full year of sabbatical leave every six years. This lack of sabbatical leave provision for Indonesian academics means that it is well-nigh impossible for those specialising in the humanities and social sciences to develop serious independent research after completing their doctorates, usually abroad. This means that Indonesian academics are like the proverbial banana tree – they fruit once - usually when they publish their thesis as a monograph on completion of their doctorate - and then die – namely, they don't develop any further meaningful research projects during their entire academic careers. In this respect, it is striking for me as an historian working at the Faculty of Humanities at the University of Indonesia that I do not have a *single* colleague working full time on seventeenth or eighteenth century Indonesian/ VOC (*Vereenigde Oostindische Compagnie*) (1602-1799) history even though the Indonesian State Archives (ANRI) containing over 800.000 letters from the former Dutch East India Trading Company are just a short 20-minute train ride from the Depok campus, while the Old Dutch City of Jakarta (Kota Batavia) itself –the Manhattan of Southeast Asia in the seventeenth century – is less than an hour's journey away by the same Dutch-built rail system. If UI was a major university in the developed world like Oxford, Harvard or Leiden and it had such an archival gold mine on its doorstep there would be a large number of young doctoral candidates and post-doc students

using these archives. A whole 'School' of Indonesian / VOC history would soon be developed giving a special cachet to the UI Humanities Faculty with international scholars from all over the world vying to win coveted UI research fellowships so that they could carry out research and participate in the world-renowned academic seminars on VOC history whose scholarly papers appeared regularly in the English-language UI refereed international quarterly, *Journal of Indonesian Historical Studies* (JIHS). Dream on! The reality is very different! Indonesia has no international scholarly journal of the calibre of JMBRAS (*Journal of the Malay Branch of the Royal Asiatic Society*, KL), JSEAS (*Journal of Southeast Asian Studies*, Singapore) or JSS (*Journal of the Siam Society*, Bangkok), and one has to go back a very long way – almost half a century - to Sartono Kartodirjo's *Peasant's Revolt in Banten of 1888* (1968) and Soemarsaid Moertono's *State and Statecraft in Old Java* (1968) to hold a major work of scholarship by an Indonesian historian in one's hands.

- 4) Peer Group Review: The lack of peer review is a major barrier to the development of a scientific community and an Indonesian scholarly tradition. In March 2012, I published a major – three-volume - study of the Indonesian national hero, Prince Diponegoro (1785-1855), the country's equivalent of Oliver Cromwell, George Washington and Maximilien Robespierre. It was the first full-length study of the prince's life based on European and Javanese sources and I like to think broke new ground in terms of our understanding of the socio-economic causes and consequences of the Java War (1825-1830). It dealt with a major transition in modern Indonesian history from the era of the Dutch East India Company (1602-1799) to the high colonial period of the Netherlands East Indies (1818-1942) via the revolutionary and reforming administrations of Marshal Herman Willem Daendels (in office 1808-1811) and Thomas Stamford Raffles (in office, 1811-1816) and his British interim government. One would have thought that such a doorstopper of a book would elicit a number of informed and critical reviews, as well as a painstaking checking and rechecking of my use of the Dutch, British and Javanese archival sources and works of historical literature (*babad*). Instead there was just a deafening silence – from the Indonesian academic community at least. The response from the Indonesian cultural community, by which I mean *budayawan* (playwrights, novelists, dramatists, *wayang* puppeteers [*dalang*], art curators, essayists etc) as well as the Diponegoro family itself,

was very different. But if one is looking at peer group review in the case of what might be considered a landmark publication, my three-volume tome was passed over in silence. Very much the same lament can be found in the Global Development Network (GDN) Working Paper on “Reforming Research in Indonesia” (February 2016) which laments that “basic research, which is essential in preventing myopic policymaking, has been consistently undermined by a non-existent peer culture. Thus, institutional reform must be directed towards shaping a culture of critical peer review, which must be in line with increasing regional competitiveness through the institutional support of academic mobility (e.g. international conferences, joint university grants, etc.) among Indonesian state university academics” (GDN 2016:62, see further Appendix).

- 5) Engagement with the Wider International Scientific Community: The Global Development Network (GDN) Working Paper’s recommendation for providing institutional support for academic mobility is essential to bring Indonesian academics out of their proverbial “coconut shell”. This will help address the problem of the current very low percentage (12 percent according to the GDN) of articles by Indonesian academics in peer-reviewed journals (10 percent written by Java-based academics, and only two percent by non-Java based academic staff). The lack of academic mobility reinforces the “frog under the coconut shell” mentality where major ideas developed by Indonesian academics are not shared or ventilated in international scholarly gatherings. The recent case of the debate between Indonesian Archaeologists, Professor Munardjito (Puslit Arkenas) and Prof Aris Munandar (FIB-UI), regarding the presence or otherwise of an elaborate canal system being evident in the royal capital of the Majapahit Kingdom (1293-1510s) in Trowulan being a case in point. This bold but controversial theory should have been presented to an international gathering of archaeologists of the calibre of Roland Fletcher and its validity tested in open discussion on its scientific merits. Only in this fashion can the boundaries of scholarly knowledge be extended and confirmed. Otherwise planes will fall out of the sky and patients will die on operating tables during simple surgical procedures. The academic path is a narrow and demanding one – if one does not have the commitment and *greget* (stick-ability) to walk it then leave well alone.

Looking ahead, if the Indonesian intelligence community (BAIS) is concerned with the future strategic position and defence of their country, then it needs to look to Indonesia's control over its 'soft power', namely its ability to make its voice heard in the world, to punch its weight culturally and intellectually and to have a situation where 90 percent of the scholarly articles written on Indonesia abroad in refereed journals are written by WNI not by foreigners (or Indonesians who have taken foreign citizenship) as at present, then there can be no compromise. This is a really urgent challenge and only radical surgery can address this. If the universities are to be reformed they will have to be opened up and cease to be gentlemen's clubs in which the only people recruited are local students who have graduated from that self same institution. There has to be a rigorous reform initiative along the lines of what we have just witnessed with the KAI (Kereta Api Indonesia), which has gone from a Third World state enterprise to a state-of-the-art 21st century public-private partnership in the space of just five years (2009-2014) under the enlightened and rigorous management of the Tufts Management School-educated Ignatius Jonan – now Indonesia's ESDM (Energy and Mineral Resources) Minister (2016 to present). Jonan's achievement reminds me of what President Soeharto (in office, 1966-1998) did with the Indonesian Customs and Excise (*Bea dan Cukai*) service - namely put all indigenous staff on half pay and bring in a foreign firm - the world-renowned Société de Surveillance Générale (SGS) from Geneva - to run the operation for a decade (1985-1995) thus putting down benchmarks of excellence. If Indonesia does not embark on such root-and-branch reform it will just continue to lurch from mediocrity to mediocrity and the end result is either that it becomes a wholly owned subsidiary of China Inc, or it implodes like Tsarist Russia did exactly a century ago this month (7 November, 25 October in the pre-Revolutionary Russian calendar). One recalls here a remark attributed to the no.2 in the Bolshevik Revolution, Lev Bronstein alias Leon Trotsky, who, when asked by American journalist, John Reed, one of only three Americans given the honour of being buried in the Kremlin Wall - how the Bolsheviks had 'seized power', immediately replied, "But we didn't 'seize power'! Power had fallen into the street - we just stooped and picked it up from the gutter!"

This is what will happen if Indonesia does not embark on radical reform. This is a much more important issue than the *pribumi/non-pribumi* issue, which is a massive distraction. Indonesia needs radical surgery otherwise twelve years

hence, when it begins to experience an ageing population, it will be hugely vulnerable. "We will seek knowledge all over the world and make it our own' - the Meiji shibboleth should be Indonesia's rallying cry along with the reflections of the great Sufi poet-philosopher Rumi: 'to everyone say yes; go with all; take the name of all, BUT DWELL IN YOUR OWN VILLAGE!' - in other words become a global citizen without losing your own unique cultural identity. That is the challenge for Indonesia's State Universities today!

APPENDIX

Taken from: Dr Inaya Rakhman and Fajri Siregar (eds), 'Reforming Research in Indonesia: Policies and Practices', Global Development Network Working Paper Series no.92 (February 2016)

TEACHER READINESS IN APPLYING NATIONAL CURRICULUM 2013 IN INDONESIA

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Abstract

The 2013 National Curriculum (K-13) will be implemented in primary and secondary education throughout Indonesia. The Implementation of K-13 requires teacher preparedness as one of the important educational practitioner, especially their professional ability. From the analysis of educational outcomes as well as the results of the Teacher Competence Examination (TCE), especially pedagogic competence and professional competence in 2015, shows that teachers in Indonesia are not ready to implement K-13 effectively. Therefore, continuous improvement of teacher professionalism program is one way to make teachers more ready in applying K-13 in their teaching and learning process. This paper examines two important things: the characteristics of K-13 and the readiness of teachers especially their professional skills in applying K-13.

Introduction

The 2013 curriculum (herein after referred to as K-13) will soon be implemented comprehensively at all levels of primary and secondary education in Indonesia. After passing the pilot implementations and revisions since 2013 - 2015, the government ensures that this curriculum will be implemented simultaneously throughout Indonesia. In recent months, The National Curriculum Development Agency, Minister of Education has been intensively reviewing and revising the curriculum. The agency also has been recruiting the curriculum agent teams from lecturers, teachers, principals and supervisors and has held training of trainers (TOTs) in recent months. Ensure that starting the new academic year 2016/2017, all educational units from primary and secondary education in Indonesia will implement the 2013 curriculum.

This paper will specifically discuss the professionalism of teachers as one of the curriculum implementers in applying the Curriculum 2013. Successful implementation of a curriculum is determined by the ability and competence of teachers in applying it. This issue becomes very interesting

because of the character of teacher professionalism since Teacher and Lecture Law no. 14 year 2005 was enacted has demanded that a professional teacher must have a minimum undergraduate (S1) or Diploma IV (D-IV) qualifications and has four main competencies namely pedagogic competence, professional competence, personality competence and social competence. That is, the basic ability of this teacher has become an important capital to apply the curriculum. However, learning from the implementation of 2006 Curriculum (School-based Curriculum = Kurikulum Tingkat Satuan Pendidikan), one of the factors causing the unsuccessful of curriculum implementation lies precisely on teacher factors. How is teacher preparedness in implementing K-13? This paper will highlight two important things. First a brief overview of the K-13 and its characteristics and in the second part will highlight the professionalism of teachers and their readiness in applying K-13.

Why is the 2013 Curriculum?

This question is often asked by ordinary people even also become an interesting discussion in various mass media. There is a cynical impression that every time there is a change of education minister it will be followed by a change of policy, including a change of curriculum. Such an assessment is not mistaken, but if properly observed the change of the curriculum is always based on some major considerations. There are at least three things that are the main drivers of change of curriculum. First, the explosion factor of science and technology that developed so rapidly. Second, the factor of changes in society in its various prerequisites that lead to changes in values, lifestyle, and new needs. Third, the factors of new demands in the employment that make the needs and qualifications and skills of graduates needed in the industries or the opportunity of employment are changing. (cf Nasution, 1999; Jacob, 2010). In general, the 2013 curriculum is developed based on the following two main factors: factors arising from internal challenges and factors arising from external challenges.

1. Internal Challenges

Internal challenges are related to educational conditions especially demands that refer to National Education Standards (Government Regulation No. 19 year 2005) which includes content standards, process standards, graduate competency standards, educator standards and education personnel, facilities

and infrastructure standards, management standards, financing standards, and educational assessment standards. According to Government Regulation 19 year 2005, graduate competency standards, content standards, process standards, and assessment standards that become the essence of the curriculum must always be in harmony with the development and demands of a changing society, especially the present condition of Indonesian society.

Other internal challenges related to the development of Indonesian population are seen from the growth of the productive age population. Currently the number of Indonesians of productive age (15-64 years) is more than unproductive age (children aged 0-14 years and parents aged 65 years and over). The population of this productive age will be on peak in the year 2020-2035 when the figure reaches 70%. Therefore, the great challenge faced is how to strive for human resources of abundant productive age can be transformed into human resources that have competence and skills through education in order not to become a burden for society and nation.

In addition to these potential conditions, the social condition of Indonesian society is still fragile with problems of disintegration of the nation, especially post-reformation that is triggered by unequal development inequality that leads to social jealousy, dissatisfaction between regions that raises various security disturbances and public order. Also the plurality of Indonesian nation becomes a potential factor for the emergence of national disintegration triggered by ethnic, religious, racial and interreligious (SARA) issues (Payong, 2011).

2. External Challenges

In addition to internal challenges, the Indonesian Nation is also faced with external challenges that are primarily related to the flow of globalization and issues related to environmental issues, advances in technology and information, the rise of creative and cultural industries, and the development of education at the international level. The flow of globalization will shift the lifestyle of society from agrarian and traditional commerce to modern industrial and commerce society as can be seen in World Trade Organization (WTO), Association of Southeast Asian Nations (ASEAN) Community, Asia-Pacific Economic Cooperation (APEC) and ASEAN Free Trade Area (AFTA). External challenges are also linked to shifts in world economic power, the influence and impact of techno-sciences and the quality, investment, and transformation of education. Indonesia's participation

in the International Trends in International Mathematics and Sciences Study (TIMSS) and the International Student Assessment (PISA) Program since 1999 also shows that the achievements of Indonesian children are not encouraging in the number of reports issued by TIMSS and PISA. This is due to the fact that the number of test materials questioned in TIMSS and PISA is not contained in the Indonesian curriculum.

Characteristics of Curriculum 2013

Compared to previous curricula, K-2013 has the following characteristics:

1. *Balance in the development of attitude (spiritual and social), curiosity, creativity, cooperation with intellectual and psychomotor ability.*

K-13 has a uniqueness in the development aspect of the ability as a whole and integrated. Knowledge has a strong connection with attitudes and skills, also supported by other skills that directly influence or not (soft skills) in achieving these three capabilities. What is called competence is an intact ability that involves all three aspects and is supported by various other skills (soft skills). This balance is worth keeping because in reality, the human ability to use knowledge functionally involves always affective aspects as well as certain skills. People who are skilled at doing something must be supported with thoroughness, excitement to work, encouragement and willingness and other factors.

2. *Diversity of rich learning resources that provide an authentic learning experience.*

In K-13, schools are not considered the only environments and learning resources but are part of a community that provides a planned learning experience where learners should be able to apply what is learned in school to the community and utilize the community as a source of learning. Schools also do not constitute an artificial environment but an authentic environment, an environment in which the child experiences real life just as it is experienced outside school. At school, students learn not only theory but also practice these theories in their various attitudes and behaviors. Students can also take advantage of the environment and society as a source of learning. Through this condition, students actually experience authentic experiences. Students who learn about plants in science lessons, for example, not only use visual aids or media that are already available in schools but can utilize plants from the real environment. Likewise, learning

about certain social realities can be made a direct observation of the social life situation in society. In a nutshell, K-13 provides authentic learning experiences that directly connect knowledge and skills acquired with concrete realities within the confused or society.

3. *Direct application of knowledge, skills and attitudes in concrete situations in schools and communities*

Learning in previous curricula often makes a distinction between what is learned in school and what students will do once they are outside the school situation. It is not surprising that in school students can show good and positive attitudes and behaviors because they are under the supervision of teachers and of course be a particular assessment element. But outside of school they can behave and behave differently. Phenomenon such as juvenile delinquency as well as various other negative behaviors involving students show that the values learned in school do not touch and influence their attitudes and behavior outside of school. In K-13, the attitudes, knowledge, and skills learned in the school are not vocabulary but must be applied to students in various situations in schools and communities. Therefore, the bill on these capabilities also involves the role and participation of other parties, especially from parents, community leaders in the community.

4. *Core Competence as the binding of all subjects*

In the previous curriculum, each subject has a standard of competence and basic competencies to be achieved on an independent basis. Its development is also fragmentary partial. Binding all subjects only on educational goals at that level. Between one subject with another subject there is no binder. In K-13, all subjects are bound by the same four core competencies: the core competencies of the spiritual attitudes (KI - 1), the core competencies of social attitudes (KI - 2), the core competencies of knowledge (KI - 3) KI - 4). The four core competencies have indicators that are relatively similar to the level and stages of development of students. The core competencies are then translated into the basic competencies of each of the different subjects. The existence of core competencies to illustrate that K-13 is indeed integrative holistic.

From some of these characteristics, the objective of the 2013 Curriculum is to prepare Indonesian people to have the ability to live as individuals and

citizens who are faithful, productive, creative, innovative and affective and able to contribute to the life of society, nation, state and civilization.

What's New from the 2013 Curriculum?

Any curriculum changes, at least there are four aspects that show the novelty of the curriculum are: content standards, graduate competency standards, process standards, and evaluation standards. Behind the four aspects, it contains a certain philosophy or ideology that ropes with a number of imperatives. Here I will explain some aspects of it.

1. Graduates Competency Standards

The graduate competency standard is a description of the minimal abilities that must be possessed by the learner after completing an educational program. The competency standards of graduates are also minimum criteria regarding graduate qualifications covering the attitudes, knowledge and skills that must be possessed by students after completing an educational program. The graduate competency standard has been regulated in Regulation of Minister of Education and Culture No. 20 year 2016 on Competency Standards of Primary and Secondary Education Graduates.

The graduate competency standards are used as the main reference for the development of content standards, process standards and evaluation standards. The stipulation of graduate competency standards is based on certain demands or imperatives both from within and from outside. Compared with 2006 Curriculum, the competency standard of graduates (Standar Kompetensi Lulusan) in K-13 is more comprehensive through improving the balance between soft skills and hard skills which include attitude, knowledge and skill aspects. Graduate competencies are also supported by all subjects defined through what is called core competence (Kompetensi Inti - KI). Core competence binds all subjects to four things: spiritual attitudes (KI-1), social attitudes (KI-2), Knowledge (KI-3) and Skills (KI-4). These four competencies exist on all subjects and serve as a deterrent. The graduate competency standard as mandated by Regulation of Minister of Education and Culture No. 20 year 2016 are as follows:

**Table 1:
Graduate competence standard**

Elementary School	Junior High School	Senior High School
Attitude		
<p>Have behaviors that reflect attitudes:</p> <ol style="list-style-type: none"> 1. Faithful and fearful to God Almighty, 2. character, honest, and caring, 3. responsible, 4. true lifelong learners, and 5. physically and mentally healthy in accordance with the development of children in the family environment, schools, communities and the surrounding natural environment, nation, and country. 	<p>Have behaviors that reflect attitudes:</p> <ol style="list-style-type: none"> 1. Faithful and fearful to God Almighty, 2. character, honest, and caring, 3. responsible, 4. true lifelong learners, and 5. physically and mentally healthy according to the development of the child in the family, school, community and surrounding natural environment, nation, state, and regional area. 	<p>Have behaviors that reflect attitudes:</p> <ol style="list-style-type: none"> 1. Faithful and fearful to God Almighty, 2. character, honest, and caring, 3. responsible, 4. true lifelong learners, and 5. physically and mentally healthy in accordance with the development of children in the family environment, schools, society and the natural environment around, nation, state, regional, and international.
Knowledge		
<p>Have basic, conceptual, procedural, and meta-cognitive knowledge on a basic level with regard to:</p> <ol style="list-style-type: none"> 1. science, 2. technology, 3. art, and 4. culture. <p>Ability to link the above knowledge in the context of self, family, school, community and surrounding natural environment, nation, and country.</p>	<p>Have factual, conceptual, procedural, and metacognitive knowledge at a simple technical and specific level with respect to:</p> <ol style="list-style-type: none"> 1. science, 2. technology, 3. art, and 4. culture. <p>Ability to link the above knowledge in the context of self, family, school, community and the surrounding natural environment, nation, state, and regional area.</p>	<p>Have factual, conceptual, procedural, and metacognitive knowledge at the technical, specific, detailed, and complex levels regarding:</p> <ol style="list-style-type: none"> 1. science, 2. technology, 3. art, 4. culture, and 5. humanities. <p>Ability to link the above knowledge in the context of self, family, school, community and surrounding natural environment, nation, state, and regional and international area</p>

Elementary School	Junior High School	Senior High School
Skill		
Have the thinking and acting skills: 1. creative, 2. productive, 3. critical, 4. independent, 5. collaborative, and 6. Communicative through a scientific approach appropriate to the child's developmental stage relevant to the assigned task	Have the thinking and acting skills: 1. creative, 2. productive, 3. critical, 4. independent, 5. collaborative, and 6. Communicative through a scientific approach in accordance with what is learned in educational units and other sources independently	Have the thinking and acting skills: 1. creative, 2. productive, 3. critical, 4. independent, 5. collaborative, and 6. Communicative through a scientific approach as the development of what is learned in educational units and other sources independently

Source: Regulation of Minister of Education and Culture No. 20 year 2016.

2. Content Standards

In general, the content standard in K-13 contains the curriculum structure which is the organizing of the competence and scope of the material. Competence is formulated in accordance with the four core competencies which are the level of ability to achieve the competency standards of graduates that must be possessed by one learner in each class and level. The core competencies in K-13 include: core competence of spiritual attitude (KI 1), core competence of social attitude (KI 2), core competence of knowledge (KI 3) and core competence of skill (KI 4). Meanwhile, the basic competence on K-13 contains the ability and content of learning which refers to the core competencies. Basic competence is an elaboration of core competencies covering the basic competencies of spiritual attitudes, basic competencies of social attitudes, basic competencies of knowledge and basic skills competencies. All subjects have the same core competencies, while the basic competencies are tailored to the subject matter of the course that has been arranged in such a way as to help achieve core competencies.

In this standard of content is also set guidelines subjects and integrated thematic learning contained in the appendix. Integrated thematic subject guides and lessons are the full profile of the subjects and the development of the content of subjects into integrated thematic learning containing backgrounds, lesson characteristics, understanding, province, core competencies and basic

competencies, instructional design, learning model, assessment, media and learning resources and the role of teachers as the development of school culture.

3. Process Standards

The process standard in the implementation of K-13 learning is regulated in Regulation of Minister of Education and Culture No. 22 year 2016 on Standard Process of Primary and Secondary Education. The process standard includes an overview of the nature and characteristics of learning, learning models and approaches, and learning stages.

a. The Nature of Learning

Learning is the process of interaction of learners with learning resources so as to achieve learning outcomes in the form of behavior changes or the achievement of certain competencies. Learning here is a process of developing the potential and character building of each learner as a result of the synergies between education taking place in schools, families and communities. The process provides an opportunity for learners to develop their potential into increasingly increasing abilities in the spiritual and social attitudes, knowledge, and skills needed to live and to socialize, share, and contribute to the well-being of mankind. The focus of learning can occur within the family, in school and community.

The family is the first place to seed the attitude (spiritual and social), knowledge, and skills of learners. Therefore, the role of the family can not be completely replaced by the school. In relation to the implementation of the K-13, families in this case parents become partners of educators in schools in developing certain abilities, especially related to the development of attitudes and behavior (spiritual and social).

School is the second place of education of learners through intra-curricular program, co-curricular, and extracurricular. Intra-curricular activities carried out through subjects. Co-curricular activities carried out through activities outside the school directly related to the subjects, such as individual tasks, group tasks, and homework in the form of projects or other forms. Extracurricular activities are conducted through various activities that are general and not directly related to subjects, such as scouting, adolescent juveniles, art festivals, bazaars and sports.

Communities are diverse types of education and are generally difficult to harmonize with each other, such as mass media, business and industry, community organizations, and religious institutions. For that community leaders should coordinate and synchronize each other in playing its role to support the learning process. In short, the linkage, integration, and consistency between family, school and community should be pursued and strived for continuously because the educational center is also a source of mutual learning.

Schools are part of a community that provides a planned learning experience in which learners apply what is learned in school to community and utilize the community as a source of learning. Learners develop attitudes, knowledge, and skills and apply them in a variety of situations, in schools, families, and communities. The process takes place through face-to-face activities in the classroom, structured activities, and independent activities.

In this regard, learning is aimed at developing the potential of learners to have the ability to live as individuals and citizens who are faithful, productive, creative, innovative, and affective, and able to contribute to the life of the people, nation, state, and civilized world. Learners are subjects who have the ability to actively seek, process, construct, and use knowledge. For that learning should be concerned with the opportunity given to learners to construct knowledge in the cognitive process. In order to truly understand and apply knowledge, learners need to be encouraged to work to solve problems, find everything for themselves, and strive to realize their ideas.

b. Principles of Learning in the K-13

Learning activities in the context of the K-13 are implemented with the following principles:

1) The Principle of Constructivism

In this principle, students are assumed to be active subjects and have the ability and encouragement of learning and finding out. Students are not empty bottles that are ready to be filled but need to be encouraged to fill the coffers of the treasures of knowledge and skill through various stimulation from the teacher. In this regard, students should be facilitated with a variety of learning resources both at school and outside the school.

2) Integrative and Focused Principles to Competencies

Effective learning should be able to guide students to achieve the established competencies. The achievement of competence is also integrative which includes attitude, knowledge and skill in a balanced way. Therefore, the bill for the achievement of competence must also be done holistic comprehensively.

3) The Principle of Authentic and Meaningful Learning

Learning in schools should be able to develop students' functional competencies. This means that the abilities developed in the learning should be applied or applied in the real life of the students. Therefore the theoretical insights the students gain should be enriched with the concrete experiences of the students so that the students' knowledge becomes useful. This principle is based on the assumption that effective and efficient learning can only be realized if the knowledge and skills learned by the students have relevance to the life context of the students themselves both now and in the future. Therefore learning can occur in schools, at home or in the community. It is in this context that students can gain real experiences that have certain pedagogical values.

4) Principles of Creativity

Learning should be able to develop students' creativity skills, not just reproductive skills. Students must be trained to find all sorts of truths in their various dimensions through truth-seeking. In relation to that, the main approach of learning is the scientific approach is expected to develop divergent thinking skills so that when dealing with certain problems, students are able to use various alternative creative problem solving and not just fixated on standard problem solving models.

5) Principles of Balance of Hard Skills and Soft Skills in Learning as Long as Life

Learning objectives are not just the formation of attitudes and skills taught but are also expected to mamacu other life skills that are not clearly stated in the curriculum. They develop inadvertently but are needed in the real life of the students. The ability of soft skill was born as an indirect impact of various learning experiences experienced.

6) The Principle of Internalization of Values

This principle requires that any learning in any setting using any learning resources or approaches should contain certain values that are expected to shape the character or character of learners. These values are not taught directly, but are institutionalized through school culture, positive traditions, discipline and rule enforcement as well as exemplary school teachers. Teachers should be able to play the role of guide, (*ing ngarso sun tulodo*), motivators (*ing madya mangun karso*) and drivers (*tut wuri handayani*). Institutionalization of values is a responsibility not only to subject teachers such as religion and character but also the responsibility of all subject teachers. That is why, through the mandatory bill on four core competences consistently it is expected that the institutionalization of values and character formation will also be realized.

7) Individual Differences Principles

Good learning should also be friendly to the individual differences students have. Students come from different backgrounds, have different intellectual abilities, interests, motivations. The individual differences of these students should be of concern in the packaging of learning so that no student is victimized from a particular model used. Students should feel touched through various learning experiences. In addition, the characteristics of individual differences should also be able to encourage teachers to develop models of learning that are more child-friendly, able to arouse interest and willingness to learn and accomplished with the principle of learning fun.

8) Technological Principles

Learning in this technological age requires adaptation in the utilization of technology in order to maximize and streamline the learning process. The learning process will become more efficient and effective if used technologies such as communication and information technology, computer use as a learning aids (instruction-learning), as well as other learning technologies in the form of media and innovative learning resources.

c. Learning approaches

Learning in the K-13 uses a scientific approach or a scientific-based approach. The scientific approach can use some strategies such as contextual learning. Learning model is a form of learning that has the names, characteristics,

syntax, arrangement, and culture such as discovery learning, project-based learning, problem-based learning, inquiry learning.

The K-13 uses direct instructional and indirect instructional modes. Direct learning is learning that develops knowledge, thinking skills and skills using learners' knowledge through direct interaction with learning resources designed in syllabus and lesson plans. In direct learning, learners engage in observing, questioning, gathering information / trying, reasoning / associating, and communicating. Direct learning produces direct knowledge and skills, called instructional effects.

Indirect learning is the learning that occurs during the direct learning process that is conditioned to produce the impact of accompaniment (nurturant effect). Indirect learning is related to the development of values and attitudes contained in KI-1 and KI-2. This is different from the knowledge of values and attitudes made in the process of direct learning by subjects of Religious Education and Character and Pancasila Education and Citizenship. The development of values and attitudes as a process of moral and behavioral development, carried out by all subjects and in every activity that takes place in the classroom, school, and community. Therefore, in the learning process of K-13, all intra-curricular, co-curricular, and extracurricular activities both in class, school, and society (outside school) in order to develop moral and behavior related to values and attitudes. The scientific approach which includes five learning experiences can be presented as follows:

Table 2
Instructional Phases with a Scientific Approach

Instructional Phases	Activities	Form of Learning Outcomes
Observing	observe with the senses (reading, listening, listening, watching, watching, etc.) with or without tools	attention to when observing an object / reading a writing / hearing an explanation, notes made about the observed, patience, time (on task) used to observe
Questioning	create and ask questions, frequently asked questions, discuss about information that has not been understood, additional information to be known, or as a clarification.	type, quality, and number of questions the learner asks (factual, conceptual, procedural, and hypothetic questions)

Instructional Phases	Activities	Form of Learning Outcomes
<i>Experimenting</i>	exploring, trying, discussing, demonstrating, imitating forms / moves, conducting experiments, reading sources other than textbooks, collecting data from resource persons through questionnaires, interviewing and modifying / adding / developing	the number and quality of resources reviewed / used, the completeness of the information, the validity of the information collected, and the instruments / tools used to collect the data.
<i>Associating</i>	processing the collected information, analyzing the data in the form of creating categories, associating or linking phenomena / related information in order to find a pattern, and conclude	develop interpretations, arguments and conclusions about the interconnectedness of two facts / concepts, interpretation of arguments and conclusions about the relevance of more than two facts / concepts / theories, syntheses and arguments and conclusions of interrelationships between different types of facts / concepts / theories / opinions; developing interpretations, new structures, arguments, and conclusions showing factual / conceptual relationships of two or more non-conflicting sources; developing interpretations, new structures, arguments and conclusions from different concepts / theories / proposals from different sources.
<i>Communicating</i>	presents reports in the form of charts, diagrams, or graphs; prepare a written report; and presents the report covering the process, outcome, and conclusion verbally	presents the results of the study (from observing to reasoning) in the form of writing, graphics, electronic media, multi media and others
Creating	develop a new product, innovation, or idea	product, innovation, new ideas or ideas

Source: Regulation of Minister of Education and Culture No. 22 year 2016.

4. Evaluation Standards

The last standard in a curriculum is evaluation. Guidelines and standards for implementation of learning activities in the K-13 are governed by some ministerial regulations. Evaluation standards are set out in Regulation of Minister of Education and Culture No. 23 year 2016 on Education Assessment Standards that include: assessments made by educators, assessments made by educational units, and assessments made by the government. According to Minister Regulation no. 23 year 2016, the assessment standard includes principles and appraisal approaches, scope, techniques and assessment instruments, assessment techniques, mechanisms and procedures for assessment, and implementation and reporting of assessment results. The scope of the assessment includes: assessment of attitude competence, knowledge competency assessment and skill competency assessment. Assessment of attitude competencies using the instrument in the form of behavioral observation, self-assessment, peer assessment of the students and journal or teacher notes inside and outside the classroom. Meanwhile, knowledge competency assessment uses written test instrument, oral and assignment test / project. Skills assessment uses practice tests, projects, and portfolio assessments. Meanwhile, the assessment of learning outcomes conducted by teachers using an authentic model of persistence on an ongoing basis.

Teacher's Role in Implementing the 2013 Curriculum

As the spearhead of curriculum implementation, are teachers ready and able to implement the K-13? This question becomes interesting because of two backgrounds. First, judging from the results of the Teacher Competency Examination (TCE) in recent years the ability of teachers has not shown encouraging results. TCE examines the two competencies of the four main competencies of teachers namely pedagogic competence and professional competence. According to the results of TCE in 2015 ago there has been no significant improvement of the results of TCE both on pedagogic competence and professional competence. The following data shows TCE results nationally by 2015:

Table 3
Teacher Competency Examination (TCE) Results 2015

Level of Education	Amount of Testee	Hasil Ujian Kompetensi Guru			
		Max	Min	Average	Std. Dev
ECE	252.631	100	0	59,65	10,19
Elementary School	1.389.859	100	0	54,33	12,99
Junior High School	561.164	100	0	5,25	14,45
Senior High School	254.166	100	0	61,74	15,54
Senior High Vocational School	220.409	100	0	58,30	13,39
Nasional	2.699.516	100	10,00	56,69	12,67

Source: Minister of Education and Culture, 2015

From these results it appears that the competence of teachers in both pedagogic and professional aspects is less satisfactory or not meet the standards. From the results of the national TCE also appears the tendency that the results of TCE on non-civil servant teachers tend to be higher than civil servant teachers. From this result it also appears that teachers in 305 (59%) districts / cities are below the national average and minimum competency standards. The results of TCE decline sharply after the age of 41 years. In the meantime, there is a tendency for higher TCE scores for certified teacher groups but still lower than the average private teachers. Meanwhile, in terms of teacher qualification, until 2015, there are 461,116 (15,32%) teachers who have not qualified S1 / D-IV yet as shown in the following table

Table 4
Teacher Qualification by Level of Education (2015)

Level of Education	< S1 / D-IV	> S1 / D-IV
Elementary School	340,264	1,455,349
Junior High School	86,868	594,554
Senior High School	13,300	282,612
Senior High Vocational School	20,684	252,669
Amount	461.116	2,585,184

Source: Minister of Education and Culture, 2015

Secondly, although quantitatively there is an increase in the number of certified teachers, but student learning outcomes as indicated by the National

Exam Score (Ujian Nasional = UN) until 2015 have not shown encouraging results as seen in the following tables. In general, the results of the UN at junior high school have been in grade B for Indonesian while the other three subjects are still in grade C. While the National Exam results for high school.

Table 5
National Examination Results of Junior High School Students Year 2015

Subject	Indonesia Language	English Language	Mathematics	Science	Sum of Grade
Category	B	C	C	C	C
Average	71.06	60.01	56.28	59.88	247.23
Minimum	2.0	2.0	2.5	2.5	20.0
Maximum	100.0	100.0	100.0	100.0	398.0
Std. Dev.	14.28	18.24	19.92	17.91	59.10

(Source: www.kemdikbud.go.id)

Tabel 6
National Examination Results of Senior High School Students
Language Program Year 2015

Subject	Indonesia Language	English Language	Mathematics	Indonesia Literature	Anthropology	Foreign Language	Sum of Grade
Category	C	C	D	C	C	C	C
Average	63.56	56.80	46.04	64.53	55.39	63.30	349.62
Minimum	6.1	2.1	2.5	7.5	8.0	6.0	103.4
Maximum	100.0	100.0	100.0	100.0	94.0	100.0	555.6
Std. Dev.	16.52	18.82	22.11	13.83	14.20	23.69	85.76

(Source: www.kemdikbud.go.id)

Tabel 7
National Examination Results of Senior High School Students Natural Science
Program Year 2015

Subject	Indonesia Language	English Language	Mathematics	Physics	Chemistry	Biology	Sum of Grade
Category	B	C	C	C	C	C	C
Average	75.26	65.83	59.17	67.43	59.98	64.04	391.71
Minimum	4.0	2.0	2.5	2.5	2.5	2.5	20.0
Maximum	100.0	100.0	100.0	100.0	100.0	100.0	581.4
Std. Dev.	13.15	15.42	21.54	21.06	21.43	18.38	87.99

(Source: www.kemdikbud.go.id)

Tabel 8
Examination Results of Senior High School Students Social
Science Program Year 2015

NILAI UJIAN	Bahasa Indonesia	Bahasa Inggris	Mate-matika	Ekonomi	Sosiologi	Geografi	Jumlah Nilai
Category	C	C	C	D	C	D	C
Average	67.36	58.43	55.76	54.92	59.00	51.55	347.02
Minimum	4.2	2.0	2.5	2.5	2.0	2.0	32.9
Maximum	100.0	100.0	100.0	97.5	100.0	98.0	573.9
Std. Dev.	15.80	17.02	23.71	17.00	15.74	16.57	81.96

(Source: www.kemdikbud.go.id)

From both indicators and data mentioned above, there are doubts about the ability of teachers in implementing K-13 successfully and impact on improving the quality of education nationally. This is supported by some of the following research considering the characteristics of learning in K-13 as described has made teachers have a very strategic role. According to Stronge (2007), effective teachers in ensuring the successful implementation of the curriculum are determined by the following characteristics: 1) good verbal skills, 2) pedagogical knowledge, 3) certification, 4) adequate knowledge of the content of the subjects taught, 5) teaching experience (Stronge, 2007: 3 - 18).

The teacher's verbal skills correlate positively with student learning outcomes. Results of research conducted by Coleman et al (1966) showed that teachers who have a high score on verbal ability have a direct positive effect on student achievement. The results of this study are reinforced by similar research conducted by Wenglingsky (2000). Another study was shown by Strauss and Sawyer (1986) that students who were taught by teachers with high verbal skills could influence students' ability to complete standard tests.

Meanwhile, the pedagogic knowledge and pedagogic ability of teachers were also found to have a positive effect on student learning outcomes. Research conducted by Monk (1994) shows that there is a positive influence of teacher pedagogical ability through formal pedagogical preparation in LPTK toward student achievement, especially in math, science, and reading field. In addition, teachers completing educational programs in teacher education institutions tend to show better results on entrance exams to become teachers than teachers who do not pass formal education as teachers (Gitomer, Latham & Ziomek, 1999).

Research conducted Monk (1994) also shows that the relationship between the mastery of the field of study of teachers with positive student learning outcomes only at a certain level but the mastery of pedagogic that have more substantive influence on student achievement. Likewise, teachers who continue to attend professional teacher development training such as workshops, advanced studies, conferences etc. have a positive effect on student learning outcomes. Well-prepared teachers at LPTK demonstrate better classroom management skills and be able to relate subject content to students' needs and interests (Ferguson and Womack, 1993).

Research also proved that teachers who have been certified have a greater impact on student learning outcomes (Darling Hammond, Berry and Thoreson, 2001; Goe, 2002, Laczko-Kerr & Berliner 2002). Students who are taught by teachers who have been certified in their subjects have a higher grade 7 to 10 pint score on a 12th grade math test compared to students taught by uncertified teachers (Goldhaber & Brewer, 2000). Knowledge of the content of the subject (content knowledge) is also found to have a significant effect on student learning outcomes. Research Wenglinsky (2000) shows a relationship between knowledge of the content of the lesson with student achievement. Teachers who have a high mastery of the content of the taught subjects are positively correlated with the high student learning outcomes of the subjects. Of course this ability is also supported by adequate verbal skills. Some studies also show that teachers with high subject mastery tend to provide questions that measure students' high-level thinking skills, engage students in active learning, and stimulate student independence in learning Wenglinsky (2000, 2002).

The teacher's experience has also been identified to positively influence the teacher's learning outcomes and effectiveness. Research shows that teachers with sufficient experience tend to exhibit better planning skills including the ability to organize the hierarchical and systematic presentation of the material (Borko and Livingston, 1989; Covino & Iwanicki, 1996; Jay, 2002). Experienced teachers were also identified as having better skills in applying various learning strategies in their learning activities (Covino & Iwanicki, 1996). It was also identified that teachers with more than three years of teaching experience had better teaching skills than those with under three years of teaching experience (Nye, Konstantopoulos, & Gedges, 2004). Schools with newly identified teachers tend to have lower student learning outcomes compared to schools with experienced teachers.

Some of the above research findings when linked to teacher readiness in various focus group discussions (FGDs) we conducted during the K-13 training in 2014 as well as training on teacher professionalism development in Teacher's Study Group throughout Manggarai District Indonesia for 2009 - 2015 we can conclude as follows:

- a) Teachers are not ready with instructional innovations and still come back with old teaching patterns in which teachers are centered (teacher-centered). Innovations introduced often lead to waste because they see more project value than the impact of sustainability.
- b) Teacher qualification and certification programs do not directly impact on improving student learning outcomes and even for national testing (UN) score over the past few years. Analysis of the national testing results for Manggarai District shows no significant improvement in the results both in junior high and high school levels.
- c) Sustained professional development programs are often not seen as strategic programs that have added value to the enrichment of teachers' insights and skills. At the time of certification based on portfolio assessment, these programs are only seen as programs that must be followed due to a certificate to increase the weight of the portfolio assessment.
- d) The systemic effect of direct regional head elections, some teachers are trapped in practical political practices that affect their performance in learning and also in relationships with fellow teachers in schools. This is due to a teacher orientation that is not focused on professionalism but rather on bureaucratic positions both at the school level as well as at the sub-district or district level.
- e) Teachers are also still trapped in the bureaucratic mindset in applying the curriculum. During the training of teachers in the *Better Education Through Reformed Management and Universal Teacher Upgrading* (BERMUTU) Program in Manggarai District 2009-2013 the focus of teacher attention is not on the substance of instructional innovation but rather on technical matters of bureaucracy such as lesson plan formats, syllabus, assessment format. The debates we find in the training are more related to where the official format is.

- f) Teacher's willingness to learn and develop themselves have not been so primarily in certified teachers. In the FGD also we found that professional allowances were more used to meet the needs that did not directly affect the development of professionalism. For example, teachers rarely make use of the professional allowance funds to buy books, except to buy laptop Internet subscriptions because of the demand for online-based National Teacher Exam.

Conclusion

From some factual overviews of the condition of the teachers above is associated with the ideal design of K-13 it can not be ascertained whether K-13 can be applied effectively not. Readiness of teachers in terms of professional ability is still one important problem. The challenge of the teacher's mental attitude that has not always been ready with various learning innovations and the ability to develop themselves is still a problem that must be constantly overcome. Therefore, the continuous professional development program for teachers should be a strategic program to improve teacher competence and readiness in order to implement K-13 effectively. It is expected that through continuous socialization, workshops and lessons that will be given to teachers are able to change their mental attitude and teacher mindset so that learning innovation in K-13 can have an important impact on improving the quality of education in Indonesia.

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LEADERSHIP IN MAKE UP QUALITY SCHOOL IN MI MUHAMMADIYAH BOLON COLOMADU KARANGANYAR CENTRAL JAVA

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Abstract

A successful leader is a brave leader, not just in a physical sense. If the leader does not have the courage necessary to act in the interests of the people, then the leader loses the trust of his group. The perfect leader must be able to apply discipline in the classical sense of teaching his followers to the right path. Discipline not only implements control and punishes people who disobey instruction, but discipline is guidance, rules, and practice, without which no one will be able to lead effectively. The school side in achieving the vision and mission of education should be supported by the ability of the principal in running the wheel of leadership. This research is included in qualitative research with phenomenology approach. Various data collection techniques that there are four kinds of data collection techniques are observation, interview, documentation, and combined (triangulation). Technique Data analysis using three stages of reduction, Display and conclusion. The results showed that the leadership of MI Muhammadiyah Bolon Colomadu Karanganyar included a transformational leadership style. Principals have characteristics that want to always build a commitment with stakeholders to create an organization. The principal must be rich in ideas and ideas so schools can progress and develop. Because the role of the principal as a driver in creating a harmonious relationship with the surrounding community.

Introduction

Education cannot be separated from the order of human life as a social being. As stated in the amah UU National education system. Education is a conscious and planned effort to realize the potential of self that is implemented systematically to achieve a better standard of living or progress. This is similar to the statement of Danim (2010: 41) education has several goals. (1) Optimizing the cognitive, affective, and psychomotor potential of the students. (2) Passing on cultural values from generation to generation. (3) Encourage and develop a sense of self-worth, self-reliance, honesty in work, and integrity. (4) Improving and developing the moral responsibility of students, the ability to distinguish

between right and wrong. (5) Develop self-capacity as God's creature who will be the bearer of the mandate on earth. to achieve the National Education Goal, will not get there without the support of the principal's leadership in the development of quality and effective educational institutions.

Leaders can be the decisive variable and the life-death of a joint venture, such as a Creative School institution. MI Muhammadiyah Bolon Colomadu which is under the auspices of Muhammadiyah Karanganyar Regional Executive Council *Dikdasmen* on the implementation showed the development in terms of quality and quantity. The progress of the school relies heavily on the principal as the primary responsibility for the existence and dynamics of the school, the principal who will drive the school machine, including who will be directed where the school, what goals to be achieved, what strategies will be used, who is invited to work together to realize the great ideals of schools and what systems are built to achieve great achievements in the future. (Asmani, 2012: 9)

MI Muhammadiyah Bolon Colomadu Karanganyar began to apply humanist education to achieve the character and realize the goals of education in Indonesia, there is a vision and mission that became the main foundation used as a reference in the development of schools one of which is to organize a dynamic learning process. This can be seen when the learning process as a teacher as a learning leader always provides religious motivation at the beginning of the meeting. Similarly, the principal as a leader who manages all aspects and components that exist in the school understands good governance.

Leadership as a general term can be defined as the process of influencing others in the realization of goals. Leadership means a series of activities that are interconnected with others, although not following a systematic sequence (Nawawi, 2004: 22). Leadership is the process of influencing the activities of a person or group in achieving common goals. While the leadership is referred to in educational institutions is educational leadership (educational leadership) (Mulyasa, 2008: 21). Educational leadership is the process of influencing personnel that support the teaching and learning process in order to realize the goal of education.

The type of research conducted in this study is qualitative research. The research design in this research is qualitative descriptive research of Phenomenology. According Sukandarrumidi (2012: 104) This study aims to

provide a picture of a particular phenomenon / a society. In descriptive research the bias should be minimized and the confidence level should be maximized. According to Sugiyono (2014: 63) the method of data collecting is generally divided into four groups: Observation, Interview and Documentation

Data Validity, Triangulation is defined as data collection techniques that combine from various data collection techniques and data sources that already exist. Sugiyono (2014: 83) Trianggulasi technique means researchers use different data collection techniques to get data from the same source. Whereas in triangulation the source of the researcher is required to test the credibility of the data through different sources such as principal, teacher, clerk and student guardian. Technique Data analysis in this research is interactive analysis. According to Miles and Huberman (in Sugiyono, 2014: 91) the activity in qualitative data analysis is done interactively and continuously, continuously until complete, so the data is saturated. Activities in data analysis are reduction, display, and conclusion.

Results and Discussion

Based on the formulation and research results and above then can be concluded as follows:

- 1). The results showed that the leadership of MI Muhammadiyah Bolon Colomadu Karanganyar is a transformational leadership style because it has characteristics that the principal wants to always build a commitment with stakeholders to create an organization.
- 2). The management of the principal of MI Muhammadiyah Bolon Colomadu Karanganyar has implemented several components of school management from the eight management components that are developed: Curriculum Management and Teaching, Education Management, Student Management, Financial Management and Financing, Education Infrastructure Management, School Relations Management with Community, Special Service Management, and Time Management, it is in line with the outline of education management components that can be derived from Mulyasa's opinion (2002: 40). Leadership of headmaster tried to improve school quality through education management component at MI Muhammadiyah Bolon Colomadu Karanganyar including: Curriculum, teacher competence development, student competence, financial

management, improving quality also done through education service to society and private party to manage infrastructure and the management of new specialized services will be implemented, namely the procurement of school libraries and UKS in schools.

- 3). The self-evaluation conducted by the school principal is related to all the components of the school starting from their own leaders, principals, teachers, parents and students, and the principal must be able to influence so as to influence subordinates.
- 4). The principal of the school as a mobilizer must be rich in ideas and ideas so that the led school can progress and develop.
- 5). Establish a harmonious relationship with the surrounding community.

Based on Peter's theory of educational leadership that educational leadership requires perspectives: vision and symbols, head teachers or principals must communicate institutional values to staff, students and the wider community. Creating a sense of kinship between parents, teachers and school staff. These are some of the essential personal qualities needed for educational leaders in general. (Sagala, 2007: 156). The principal must be able to communicate the vision that the school has. Because the vision is basically an insight into the ability to see insights into the future and try to anticipate in order to avoid failure in realizing the mission and goals to be achieved. (Marbun, 2005: 387). The results showed that the leadership of MI Muhammadiyah Bolon Colomadu Karanganyar included a transformational leadership style. Principals have characteristics that want to always build a commitment with stakeholders to create an organization. The principal's leadership in implementing school-based quality improvement management at MI Muhammadiyah Bolon Colomadu Karanganyar participates in improving the quality and service of education. The principal must be rich in ideas and ideas so schools can progress and develop. Because the role of the principal as a driver in creating a harmonious relationship with the surrounding community.

Conclusion

Based on the formulation and the results of research and pembahasan above it can be concluded as follows: Head of MI Muhammadiyah Bolon Colomadu Karanganyar The results showed the leadership of MI Muhammadiyah Bolon Colomadu Karanganyar including transformational leadership style because it

has characteristics that principals want to always build a commitment together stakeholders to realize an organization. The management of school principal MI Muhammadiyah Bolon Colomadu Karanganyar has implemented several components of school management. The principal's leadership in implementing school-based quality improvement management at MI Muhammadiyah Bolon Colomadu Karanganyar participates in improving the quality and service of education. Self-Evaluation by school principals is related to all components in school. From principals, teachers, parents and students, principals must be able to influence subordinates. The principal must be rich in ideas and ideas so that the lead can lead and grow. Because the role of the principal as a driver. Establish a harmonious relationship with the surrounding community.

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ANALYSIS OF PRIMARY SCHOOL EDUCATION DEPARTMENT/PGSD STUDENTS' ABILITY TO DESIGN MATH LEARNING FOR ELEMENTARY SCHOOL BASED ON CONTEXTUAL PROBLEMS

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Abstract

As one of the efforts to improve mathematics learning achievement in elementary school, PGSD students are required to be able to design a mathematics learning which is systematic, thorough, and match with field conditions. Therefore, the basic research design was done, so that PGSD students would be able to design the mathematics learning. Their ability to design mathematics learning for elementary students, in terms of the preparation of lesson plan and the preparation of the media to be used could be determined as well. Thus, a qualitative descriptive research was conducted at UPI Tasikmalaya Campus. The subjects of this study were the fourth-semester PGSD students of the academic year 2016/2017. The results show that the completeness of the lesson plan document had already met the lesson plan indicators which were in accordance with the curriculum, the preparation of the media produced by the PGSD students also had corresponded to the material that would be studied by elementary school students and had met the eligibility requirements of a media.

Kata Kunci: PGSD students, learning media, math learning

INTRODUCTION

Teaching and learning process is a process that contains a series of actions of teachers and students on the basis of reciprocal relationships that takes place in educational situations to achieve certain goals (Usman, 2006). The success of students in the classroom is highly dependent on the teacher's ability to manage the learning. Teachers' duties are not only to teach but also to educate and to train the students. Teaching means continuing and developing science and technology. Educating means continuing and developing the values of life. While training means developing the skills of the students (Tim LP3L Univ. Kanjuruhan Malang, 2008).

Based on the above description, there are four teacher competencies that must be mastered by every candidate of elementary school teacher or by every student of PGSD (Pendidikan Guru Sekolah Dasar or Elementary School Teacher Education) Department such as pedagogical competence, professional competence, personality competence, and social competence (Law Number 14 year 2005 on Teacher and Lecturer). Pedagogical competence is one of the competences that are considered important and very influential in learning. Teacher pedagogical competence can be seen from three aspects, namely, planning of learning, implementation of learning, and evaluation of learning. Teachers' ability to plan a learning is considered good when the design of learning that has been made is well according to the format that has been set.

Considering the complex components of the learning system, the teacher must prepare an effective lesson plan (learning design) so that the learning activities can be carried out systematically. As mentioned in Government Regulation Number 19 The Year 2005 on National Education Standards that:

Each unit of education should perform the planning of the learning process, the implementation of learning process, the assessment of learning outcomes and the supervision of the learning process so that the implementation of the learning process can be done effectively and efficiently. (Chapter IV Article 19, paragraph 3).

One of the lesson planning roles, proposed by Reigeluth (Sukirman, 2006: 39), is instructional development, that learning planning is basically an effort to give an idea of the shape or model of learning development that will be performed. Taking into account the importance of the role of learning design, this study examines the ability of PGSD students to design mathematics learning based on contextual problems. Therefore, prospective elementary school teachers or PGSD students are expected to be able to design mathematics learning along with a representative mathematics learning media.

LITERATURE REVIEW

PGSD students are prospective elementary teachers who are expected to have pedagogical, personality, social, and professional competence (Minister of Education Regulation Number 16 The Year 2007). Accordingly, it is specifically directed by qualification level 6 KKNi which has four generic parameters (Government Regulation of the Republic of Indonesia Number 8 The Year 2012).

The four parameters describe that the students must have; 1) deep theoretical understanding and ability to make problem-solving formulation, 2) ability to determine and apply the expertise and utilization of science and technology as a form of adaptation and problem solving, 3) decision-making ability and instruction based on information analysis to provide alternative solutions both independently and in a group, and 4) responsibility for their work and achievement both independently and in a group (Minister of Education Regulation Number 73 Year 2013).

The output target of the elementary school teacher candidates is to encourage the educational personnel in PGSD department to provide the proper learning facilities in order to produce qualified teacher candidates. The learning target of PGSD students is certainly related to the basic competencies that teachers must have. Mulyasa (2008: 26) suggests that:

Teacher competence is a mix of personal, scientific, technological, social and spiritual skills, which forms a standard of professional competence of teachers, which include mastery of learning materials, understanding of learners, educational learning, personal development, and professionalism.

Zamroni (Jatnika, 2012: 15) states that:

Teacher competence is a set of skills that must be mastered by a teacher in carrying out his duties and functional so as to describe the qualitative nature and behavior of teachers that seem very meaningful. This competence is needed to develop the quality and activity of educational staff.

Based on the above description, it can be concluded that the competence of teachers is the ability of a teacher in mastering knowledge, skills, and behavior in performing his duties.

Meanwhile, in accordance with Article 10 paragraph 1 of Law Number 14 The Year 2005 on Teacher and Lecturer, the competence of teachers includes pedagogical competence, personality competence, social competence, and professional competence gained through professional education.

- a. Pedagogical competence is the ability of a teacher in managing learners.
- b. Personality competence is the ability to have strong personality, noble character, be wise and authoritative and become a good role model. This

personality competence is related to the teacher's morale reflected in his attitude and behavior.

- c. Social competence is the ability of a teacher to communicate and interact effectively and efficiently with learners, fellow teachers, principals, parents/guardians, and the community. This social competence requires teachers to be able to deal with people professionally.
- d. Professional competence is the ability to master the subject matter widely and deeply. The subject matter to be presented should be mastered with really widely and deeply by the teacher so that he can organize it properly.

According to Broke and Stone (Usman, 2006: 14), competence means "descriptive of qualitative nature or teacher behavior appears to be entirely meaningful, thus it means that competence is a representation of the qualitative nature of teacher behavior that seems very meaningful". Johnson (Usman, 2006: 14) argues that "competency as a rational performance which satisfactorily meets the objective for the desired condition, which means competence is a rational behavior to achieve the required goals in accordance with expected conditions". Based on the above description, it can be concluded that the competence is knowledge, skills, and attitudes which are possessed and controlled by a person and reflected in the habit of thinking and acting in carrying out their duties in accordance with certain occupations.

Surya (2018: 158), the role of teachers is the overall behavior that must be done by teachers in performing their duties as teachers. Teachers are not limited only in the sense of conveying knowledge, but also as a learning designer, a learning manager, an assessor of learning outcomes, and as a study director.

As a learning designer, a teacher is expected to be able to design effective learning activities with a conducive atmosphere for students. Therefore, a teacher should have knowledge in designing learning activities, such as formulating learning objectives, choosing learning materials, learning methods, and evaluation methods.

As a learning manager, a teacher plays the role of managing the entire learning process by creating effective learning environments so that students can learn effectively and efficiently.

As an assessor of learning outcomes, a teacher is required to play a role in following the learning outcomes achieved by students continuously. Information

obtained through evaluation will be a benchmark for improving the next learning process. Thus, the learning process will always be improved continuously to obtain optimal results. As a director of learning, a teacher plays a role to always generate, nurture, and increase student motivation to learn.

RESEARCH METHOD

This research was conducted from April to October 2017. The subjects of the study were the 4th-semester students of Bachelor of Elementary School Teacher Education Program who chose to study a subject that is Mathematics Education at UPI Tasikmalaya Campus consisting of 35 people. The research approach used was a qualitative approach. Data were obtained through instruments and interviews conducted in April-May 2017. The data then were analyzed by mean frequency, then it was completed with interview analysis.

Data collection techniques were observation, closed questionnaire, and interview. The closed questionnaire consisted of indicators about students' ability to design mathematics learning.

The mechanism of this research began with students performed observations on mathematics learning in elementary school. Based on these observations, some mathematical materials were selected, including material of place value, an area of trapezoid, integers, Least Common Multiple, multiplication, comparing fractions, and Greatest Common Divisor.

The subsequent activity was to deliver orientation and lecture program based on the development of various media of mathematics learning in elementary school. Students were required to develop a mathematics learning design along with the media to be used in mathematics learning for selected materials. Each week students presented the design of elementary school mathematics learning. The research team assessed the design of mathematics learning and the design of mathematics learning media as well.

Descriptive analysis method was used to analyze the obtained data. The analysis included respondents' answers to the questionnaire items (X_i) and the percentage of students' ability to design mathematics learning. The formula used for the analysis is as follows:

$$\text{Persentase kemampuan mahasiswa} = \frac{\sum x_i}{f} \times 100\%$$

Keterangan:

$$\frac{\sum xi}{f} = \text{total indicator scor}$$

F = total ideal score

The criteria for the assessment of this study are as follows:

Very good	= 90% - 100%	
Good	= 75% - 89%	
Satisfactory	= 60% - 74%	
Unsatisfactory	= ≤ 59%	(Sudjana, 2006)

RESULTS

a. The Ability to Design the Implementation of Mathematics Learning

The competences of PGSD students in designing mathematics learning, which is in the form of lesson plan, are related to the eight aspects, namely, Core Competences, Basic Competences, indicators of competences achievement, formulation and setting of learning objectives, development of learning materials, determination of learning method, development of learning steps, tools, media, and learning resources, designing instructional media, and closing the lesson. The data obtained then was processed by descriptive analysis method.

Table 1. The Data on Student Ability to Design Mathematics Learning for Elementary School

No.	Indicator	Groups						
		1	2	3	4	5	6	7
1	Aspects of Core Competences, Basic Competences, and indicators of competences achievement	3,5	3,5	3,5	3,75	4	3,75	3,5
2	Formulation and determination of learning objectives	2,75	3,25	3,25	3	3,25	3,25	3,25
3	Development of learning materials	3,75	3	2,75	3,75	3,25	3	4
4	Determination of learning methods	3,5	3,25	3,25	3,75	3,5	3,25	3,75
5	Development of learning steps	3,5	3	3	4	3	3	3,5
6	Use of tools, media and learning resources	3,5	3	2,75	4	4	3,5	4

No.	Indicator	Groups						
		1	2	3	4	5	6	7
7	Designing learning media	2,75	3	3	3,5	3,25	3	2,75
8	Closing the lesson	3,75	3,25	3,5	3,75	3,75	3,75	3,75
Total		27	25,25	25	29,5	28	26,5	28,5
Average		3,38	3,16	3,13	3,69	3,50	3,31	3,56
Percentage		84,38%	78,91%	78,13%	92,19%	87,50%	82,81%	89,06%
Level		Good	Good	Good	Good	Good	Good	Good

According to table 1, it can be seen that the average of students' ability in planning learning is in good category with group 1 reached 84.38%, group 2 reached 78.91%, group 3 reached 78.13%, group 4 reached 92.19% , group 5 reached 87.50%, group 6 reached 82.81%, and group 7 reached 89.06%.

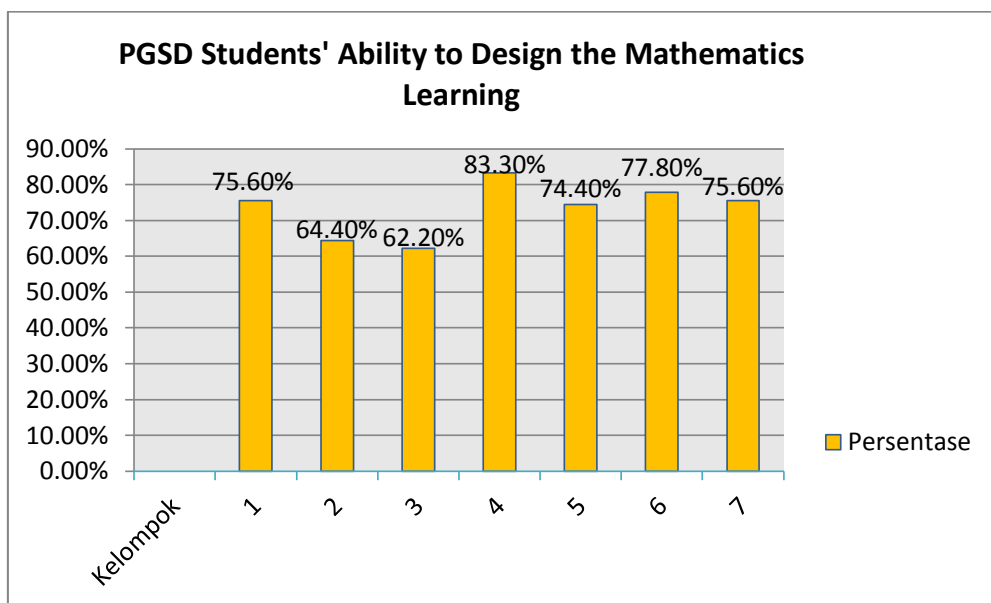


Figure 1. PGSD Students' Ability to Design Mathematics Learning

b. The Ability to Design Mathematics Learning Media

There were seven interesting and representative mathematics learning media designs. Presented below is the assessment data on the mathematics learning media created by the students.

Table 2. Data on Students' Ability to Design Mathematics Learning Media for Elementary School

ASPECTS	INDICATORS	GROUPS' SCORES						
		A	B	C	D	E	F	G
The physical form	Overall attractiveness	4	3	4	4	3	3	4
	The attractive colors selection	3	2	4	4	3	3	5
	Easy to manipulate	5	4	4	5	4	5	3
	Possible to be used for a relatively long period of time	4	4	3	3	4	4	3
	Visible to students sitting in the back row	2	4	3	3	2	3	3
	Novelty in the preparation of learning media	3	5	4	4	4	5	4
	Simple, systematic, and easy to understand by students	3	3	4	4	4	4	4
	Does not require special care	4	3	3	3	3	3	3
The benefits of the learning media	Helps students to understand the concept	3	2	2	5	5	4	3
	Encourages students to be more active in the learning process	4	3	3	4	4	3	4
	Easy and feasible to use	4	3	2	4	4	4	4
	Easy and feasible to store	4	3	3	4	4	4	4
	Helps teachers to convey concepts clearly	4	2	3	5	5	5	4
	Suitable with material submitted	5	3	3	5	4	4	5
	The accuracy of the selection of media forms	4	3	3	5	4	4	4
	In accordance with the development of elementary school children	5	4	3	4	4	4	4
	Able to save time in delivering material	3	3	2	4	3	3	3
	Able to be used repeatedly	4	4	3	5	3	5	4
Total		68	58	56	75	67	70	68
Average		3,78	3,22	3,11	4,17	3,72	3,89	3,78
Percentage		75,6	64,4	62,2	83,3	74,4	77,8	75,6

In general, it was found that group A reached 75.56%, group B reached 64.44%, group C reached 62.22%, group D reached 83.33%, group E reached 74.44%, group F reached 77.78%, and group G reached 75.56%

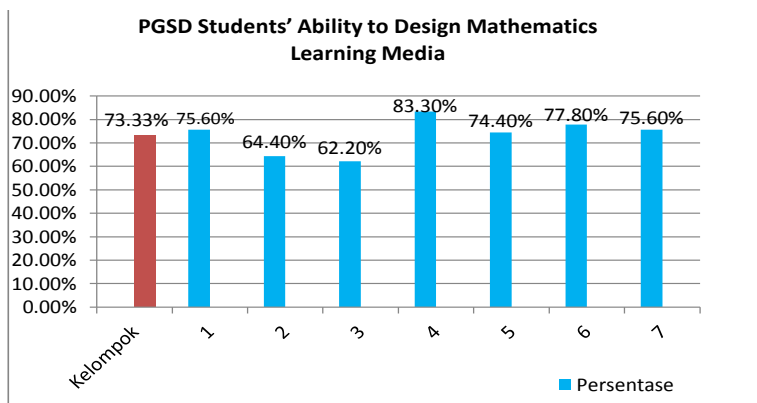


Figure 2. PGSD Students' Ability to Design Mathematics Learning Media

CONCLUSIONS

Based on the results of descriptive analysis and discussion, it can be concluded that:

- a. The ability of PGSD students to make a learning plan is in the good category with the score of 84.71%.
- b. The ability of the students to design learning media is in the satisfactory category with the score of 73.33%.

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THE ROLE OF PARENTS' MATH SELF-EFFICACY TOWARDS CHILDREN'S MATH ACHIEVEMENT

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Abstract

Math self-efficacy has been considered as the major variable determining achievement in mathematics. It has been observed that both parents and children math self-efficacy play an important role in children math achievement. There have been a number of studies revealing that family's involvement, particularly parents in their children's education is highly correlated with children's success at school. The purpose of this study was specifically to describe the role of parents in assisting their children's math achievement. This research was conducted to investigate how parent's perspective and self-efficacy about mathematics can help their children to shape their own idea about math and lead them to their own shape of math self-efficacy. It was a qualitative research which used case study research design in 2017. Total 40 students of the age ranging from 9 to 12 (4th to 6th grade) selected based on their mathematics test achievement and their parents participated in the study. Data were obtained through mathematics achievement results test, questionnaire, and interview. The data analysis and interpretation showed that parents' perspective and self-efficacy about mathematics significantly affected their children's math self-efficacy. Parents with better math self-efficacy performed better to assist their children's math achievement. Parents serve as consistent role models for their children as their self-efficacy is closely observed by their children. This math self-efficacy is shown to the children in the way the parents consider mathematics as a valuable and understandable subject. Students can get a better learning result if besides supported by teachers' quality of teaching, they also receive full attention from their parents' on what they are learning. The findings lead to the recommendation to design an activity to engage parents in the exploration of standards-based mathematics through the school-family partnership program.

Introduction

Children first education comes from family, especially from their parents. When they enter school, educational system, in this case, teachers join in the process of improving students' knowledge and attitude. Better learning result can be achieved by the students only if they are supported by the teachers and their parents'. Christopher (1996) reckons that education consists of one-third teacher, one-third parent, and one-third student. Furthermore, it was explained

that when all this part willingly join hand, the result is a stronger educational system and a successful child.

As a part of educational system, mathematics curriculum has been designed to become the key competence needed for employability in the modern society. There is a significant influence of parents on their children's academic skill, including mathematics skill, and it can be stronger than that of peers. Children's attitude towards mathematics is affected by their home environment (Jarsons, Adler and Kaczala, 1982). The home environment comprises of various motivational variables, but the most relevant one involves the parents (Eccles and Harold, 1993). Mathematics achievement is affected by children's attributes and behaviours, which is primarily influenced by parental involvement (Grolnick, Ryan and Deci, 1991).

Math self-efficacy has been considered as the major variable determining students' math achievement. There have been number of studies have shown that both parents and children math self-efficacy play an important role in students' math achievement. It has been observed that that family's involvement, particularly parents in their children's education is correlated significantly with their children success at school. The purpose of this study was specifically to describe the role of parents in assisting their children's math achievement. This research was conducted to investigate how parent's perspective and self-efficacy about mathematics can help their children to shape their own idea about math and lead them to their own shape of math self-efficacy.

Specifically, the following research questions were addressed: (1) was there a significant relationship between parents' math self-efficacy and mathematics achievement ; if yes, how large was the correlation coefficient?, (2) could mathematics achievement be significantly predicted by their parents' mathematics self-efficacy?

Math Self-Efficacy

Perceived self-efficacy is defined as people's beliefs in their capabilities to exercise control over their own functioning and over events that affect their lives (Bandura, 1994). People's personal efficacy affect how they choose something for their lives, self- motivation, quality of functioning, resistance to difficulty and

susceptibility to stress and depression. Bandura (1994) stated that people's beliefs in their efficacy are developed by four main sources of influence namely mastery experiences, seeing people similar to oneself manage task demands successfully, social persuasion that one has the capabilities to succeed in given activities, and inferences from somatic and emotional states indicative of personal strengths and vulnerabilities.

The first way of developing higher self-efficacy is by getting mastery experiences. Successes can build a strong belief in improving one's personal efficacy. Failures damage it, especially if it happened before their sense of self-efficacy is confidently established. But, be aware that it is not an easy success obtained since since an easy one tends to make people expect quick and good results s they are easily discouraged by failure.

The second way to create and reinforce self-efficacy is through the representative experience provided by the social model. Seeing people who are similar to themselves succeed in a sustainable effort, increasing the observer's beliefs that they also have the ability to master comparable activities for success.

The third way of developing higher self-efficacy is encouraging someone that he has capability to do something. People who are verbally convinced that they have the ability to master a given activity tend to mobilize more effort and defend it than if they have their own doubts and think about personal shortcomings when problems arise.

The last way to create and reinforce self-efficacy is by putting someone into a situation that brings success. Successful builders do more than pass on positive ratings. In addition to increasing people's confidence in their abilities, they structure the situation for them in a way that brings success and avoids putting people in an untimely situation where they tend to fail often. They measure success in terms of self-improvement and not with victory over others.

Parental math self-efficacy is defined parents' self-confidence about their ability to accomplish a math task and assist their children to complete the math task. Parents who are secure in their parenting efficacy sharper their children through the various phases of development without serious problem.

Method

This research was conducted by using quantitative research approach. Since the purpose of the study was to discover relationship between with parents' math self-efficacy and mathematics achievement then this research used correlation research design. Besides, this research aimed to examine whether parental math self efficacy do a good job in predicting an student's math achievement

Total 40 students of the age ranging from 9 to 12 (4th to 6th grade) selected based on their mathematics test achievement and their parents participated in the study. Data were obtained through mathematics achievement results test, questionnaire, and interview.

Measures

Math Self-Efficacy and Anxiety Questionnaire (MSEAQ)

The scale was adapted from Diana K. May questionnaire. This questionnaire, called the Mathematics Self-Efficacy and Anxiety Questionnaire (MSEAQ), was designed to asses each construct as a subscale of the questionnaire. The inventory consisted of 29 statements regarding students' perceptions about their own math ability, value, enjoyment and relevance of math in their everyday lives specifically to measure students, math self-efficacy and anxiety. Since the purpose of this research was to know specifically only about parental math self-efficacy, researcher adapted it. The modified questionnaire consisted of 11 statements is used to measure parental math self-efficacy only.

Math Achievement test result

Children's math score in school final examination was taken as math achievement test results.

Procedure

The researcher explained the purpose of the study to the students (Mathematics Department Students) who have siblings of the age ranging from 9 to 12 (4th to 6th grade) who then assisted in the process of data collection. Firstly, the student asked their parents to seek permission to allow not only themselves but also their children to be part of the study. After the informed was agreed by parents, they were provided with the questionnaire and their children math

test result was collected. The subjects were tested on these dimensions with the measures mentioned earlier. The scoring was carried out according to the standardized manuals of the respective tests. The data was analyzed using SPSS (20.0 version) and results were interpreted by researcher.

Result And Discussion

Result

Data analysis and interpretation showed that parents' perspective and self-efficacy about mathematics had a significant effect on their child's mathematical self-efficacy. Parents with better math self-efficacy perform better to help the mathematical achievement of their children. Parents play a consistent role model for their children because their self-efficacy is closely watched by their children. The effectiveness of mathematics is shown to children in the way parents consider mathematics to be a valuable and understandable topic. Students can get better learning outcomes if they are otherwise supported by the quality of teachers' teaching; They also get the full attention of their parents about what they learn.

From Tabel 1, R represents coefficient correlation: 0,503. It can be interpreted that there was a strong linear relationship between parental math self-efficacy and children math achievement. R Square (determination coefficient) shows how good regression model is. Since the determination coefficient is 25.3% we can conclude parental math self efficacy score has contribution 25.3% to children math achievement score.

Table 1. Coefficient Correlation

Model Summary				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.503 ^a	.253	.245	8.182

a. Predictors: (Constant), TotalSkor

Table 2. ANOVA Result

ANOVA ^b						
Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	1998.097	1	1998.097	29.847	.000 ^a
	Residual	5891.059	88	66.944		
	Total	7889.156	89			

a. Predictors: (Constant), TotalSkor

b. Dependent Variable: NilaiRaport

The data analysis and interpretation based on Table 3 showed that parents' self-efficacy about mathematics significantly affected their children's math achievement ($R = 0,503$). Parents with better math self-efficacy performed better to assist their children's math achievement and it can be predicted by using X.

Table 3. Regression Model

Coefficients^a

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	26.840	8.562		3.135	.002
	TotalSkor	1.092	.200	.503	5.463	.000

a. Dependent Variable: NilaiRapot

Those parents, who have a high sense of efficacy, visualize success scenarios that provide positive guides and supports for performance of their children. Those who doubt their efficacy visualize failure scenarios and dwell on the many things that can go wrong. It is difficult to achieve much while fighting self-doubt.

Discussion

The primary purpose of the present study was to investigate whether there was a significant relationship between parents' math self-efficacy and mathematics achievement and how large the correlation coefficient and whether mathematics achievement can be significantly predicted by their parents' mathematics self-efficacy. Our results show the pathway of parental math self-efficacy to their child's mathematical achievement. Parents play as an important role model in order to shape their children math self efficacy since their children closely observed their attitude, in this case, math self-efficacy everyday. The effectiveness of mathematics is shown to children in the way parents consider mathematics to be a valuable and understandable topic. This is consistent with the theory that one tends to think of himself as capable of accomplishing something when people who are deemed to have the same background are able to solve it. Children tend to think that they are able to imitate what their parents do. Students can get better learning outcomes if they are otherwise supported by the quality of teachers' teaching, they also get the full attention of their parents about what they learn.

Parents' opinions about the mathematical abilities of children will greatly affect the children's own perceptions of their abilities even though past achievements also have influenced their later mathematical accomplishments. Parents have a tremendous influence on their children in the areas of academic achievement and career orientation. This study shows, self-efficacy parents contribute 25% on the mathematical achievement of their children. Based on research, it can be said that the academic achievement of children is the result of parental involvement.

Conclusion

The results drawn from this study have significant implications in which parents play a major role in their child's academic achievement. Parents need to understand the emotional state and attitudes of their children to be able to overcome their academic problems. The interaction between parents and their children greatly affects the academic performance of their children. Parents play a very important role in shaping the personality and development of the child as a whole. With the help of parents, teachers can find out the factors that improve self efficacy and academic achievement of student mathematics, educators can help students succeed in mathematics.

The findings lead to the recommendation to design an activity to engage parents in the exploration of standard-based mathematics through school-family partnership program. Parental involvement, through encouragement and monitoring of educational and behavioral activities conducive to successful educational outcomes, is considered to be critical factors in academic success (Flouri, 2006; Markose, 2008). For this reason, educators need to be aware of possible parental influences and should promote and recommend the involvement of parental attention in education. Eventually, parents should do their best to optimize positive attitudes towards school and learning and the academic intrinsic motivation in students.

It is generally concluded that students' self-efficacy gives a big influence on student achievement in learning. It is suggested that parents should pay attention to the way whatever is needed to bring up and improve student self-efficacy. Furthermore, in school a teacher is advised to create a learning process that is able to generate and improve student math self-efficacy.

Acknowledgement

Thanks to all parents who have become participants in this research.

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CONCEPTUAL MODELS DESIGN OF CHARACTER EDUCATION FOR STUDENTS USING THE REFLECTION APPROACH

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Abstract

This study is designed to develop the suitable conceptual model for the needs of the character education. A conceptual model is a representation of a system, made of the composition of concepts which are used to help people know, understand, or simulate a subject the model represents. A conceptual model's primary objective is to convey the fundamental principles and basic functionality of the system which it represents. Also, a conceptual model must be developed in such a way as to provide an easily understood system interpretation for the models users. Character education is a important part of conceptual models in teaching and learning. Character education is a conceptual model, because it consist of a general, verbal description, a product of a particular view of reality, synthesizing related research. Character concept as a conceptual model must be implied through some examples and approaches. Reflection approach is a way for implementing conceptual model of character education for students in school. There are six stages in the cycle: (1). Description. (2). Feelings. (3). Analysis (4).Evaluation. (5). Conclusions. (6). Action. The outcomes of this study leads to get A holistic approach to deeply redesigning the curriculum of character education as a conceptual model, by offering a complete framework across The four dimensions of an education: knowledge, skills, character, and metacognition. Finally, conceptual models of character education can be implied by reflection approach.

Introduction

Schools today face enormous challenges in educating all of the young people in their charge. In addition to providing youth with basic academic knowledge and skills, and promoting their character development, schools have increasingly been called upon to play a primary role in helping to solve a variety of social problems among youth. Although, historically, schools have always had responsibility for both academic and character development, the sheer number of areas to be addressed in the curriculum today may seem overwhelming. high

quality character education, as defined below, is not only effective at promoting the development of good character, but is a promising approach to the prevention of a wide range of contemporary problems. These include aggressive and antisocial behaviors, drug use, precocious sexual activity, criminal activities, academic under-achievement, and school failure. Each of these problems, individually, has been addressed through a variety of approaches, and some of these approaches have been found to be reasonably effective, although many have not. However, there is increasing evidence that character education programs focused on the broader goal of promoting the overall positive development of youth are at least as effective as more specific programs aimed at preventing particular negative behaviors.

In addition to reducing the risk of involvement in negative behaviors, character education has the important additional benefits of helping youth to develop positive personal and social attitudes and skills that will help them to lead satisfying and productive lives, and to become active and effective citizens in our democratic society. From a policy perspective, this suggests that an effective character education program may be a more cost-effective approach to increasing learning, fostering pro-social behaviors, and preventing a variety of social problems than the implementation of multiple, more specific school-based programs aimed at influencing particular behavioral outcomes.

Although the concept of prevention is readily understood, the term character education means quite different things to different people. Before addressing how character education helps to prevent social problems, it is important to define what we mean by character and what we mean by character education. So, that it is important to redesign conceptual model of character education. There are two matters to be discussed, (1) conceptual model design of character education models for students, (2) application of conceptual model of character education for students.

Objectives

The purpose of this multiple-case study was to (1) determine ways to design conceptual model of character education for students and to (2) seek ways to apply conceptual model of character education for students

Methods

This research use the qualitative approach by descriptive analysis method and case study. This was a case study of how conceptual model design of character education models for students? Case study research, according to Yin (Yin, 1994), is characterized by three conditions: the type of research questions posed, the extent of control and access to behavioral events, and the degree of focus on contemporary as opposed to historical events. Yin argued that “how” and “why” questions are explanatory in nature and typically lead to the use of case studies, histories, and experiments. This study dealt with “how” conceptual model design of character education models for students and therefore meets the first condition. This researcher described how design conceptual models of character education and how they perceived the influence of the character education for students by using reflection approach. Case study research is similar to historical research except that it can include direct observations and systematic interviews that are usually not available in historical research. This research included both. In summary, this research attempted to describe how to design conceptual model of character education for students; and the focus was on contemporary rather than historical events.

The data were collected through observations, interviews, and the review of archival and documentary evidence as recommended by Yin (1994). The researcher collected all data personally.

The data collected were analyzed on a continuing basis by the researcher. The researcher attempted to identify constructs, themes, and patterns through reflective analysis, as described by Gall et al. The information collected was triangulated from the three sources of data and further substantiated by a review of records. Patterns or themes identified during interviews with teachers were validated by attempting to corroborate the information with patterns and themes identified from analysis of interviews with the students and the parents, as well as reviewing the disciplinary records.

Literature Views

Concept of Conceptual Models

The words models and modeling can have a special appeal for those who work in areas related to science. Are not scientific theories ‘represented’ by

models for a given number of phenomena? Don't we use models to teach our students more efficiently? And, finally, don't we consider modeling - understood here as the establishment of semantic relations between theory and phenomena or objects - as the fundamental activity in the sciences, especially in physics? However, the assumption that conceptual models - because they are logically clear and often specially designed to facilitate both comprehension and learning - should be learned by students, who, besides representing reproductions of those models in their heads, should be able to use them to establish relations between the theory presented and the phenomena, is not necessarily true.

The quest for models is a recurrent theme in research and it has become very fashionable in geographic research (Harvey, D, 1969). In general, model building is concerned with simplification, reduction, concretization, action, extension, globalization, theory formulation, theory testing, explanation, etc. The models link generalizations with theories.

The term model is conventionally used in a number of different ways. In its simplest form a 'model' is the representation of reality in an idealized form. The process of model building is actually a process of idealization (Rana, L, 2007). Models can be thought of as selective pictures and a direct description of the logical characteristics of our knowledge of the external world.

A model is thus a simplified structuring of reality that presents supposedly significant features of relationships in a generalized form. The most successful models possess a high probability of application and a wide range of conditions in which they seem appropriate. Indeed, the value of a model is often directly related to its level of abstraction. However, all models are constantly in need of improvement as new information or vistas of reality appear, and the more successfully the model was originally structured the more likely it seems that such improvements must involve the construction of a different model (Chorley, and P. Hagget, 1967). Scientific models are utilized to accommodate and relate the knowledge we have about different aspects of reality. They are used to reveal reality and more than this to serve as instruments for explaining the past and present, and for predicting and controlling the future.

Generally, a conceptual model is an external representation created by researchers, teachers, engineers, etc., that facilitates the comprehension or the teaching of systems or states of affairs in the world. According to Norman

(Moreira 1997), conceptual models are precise and complete representations that are coherent with scientifically accepted knowledge. Conceptual models are simplified representations of real objects, phenomena, or situations.

There are two kinds of models: micro morphs and paramorphs (Hare, 1960): (1) Micromorphs are physical, visual replicas, such as a computer simulation or a scale model of a large object. (2) Paramorphs, on the other hand, are symbolic models, typically using verbal descriptions. Paramorphs can be categorized as either: Conceptual models; Procedural models; or Mathematical models. The more common paramorphs can be categorized as either: Conceptual model is the type most likely to be confused with theory, (a general, verbal description of more abstract than theories, a product of a particular view of reality, synthesizing related research, supported by experience or only limited amounts of data). Procedurals models (how to perform a task step – by - step). Mathematical models (equations wich describe the relationship between various components of a situation).

What is a Conceptual Model? where is the model? Figure 1 illustrates three possible locations for the model: in the mind of the modeler, in the documentation for the model, and on the computer. The modeler generates the concept for the model, which is either documented and transferred to a computer, or it is directly transferred to the computer. My perspective is that the model exists within the mind of the modeler and that the documentation (should it exist) and the computer model are simply explicit representations of that model. Hence, modeling is a cognitive process; documenting and coding are ways of making that process explicit. In this respect, conceptual modeling is the cognitive process of conceiving the model.

Conceptual modeling is the activity of deciding what to model and what not to model – ‘model abstraction’. A conceptual model is ‘a non-software specific description of the computer simulation model (that will be, is or has been developed), describing the objectives, inputs, outputs, content, *assumptions and simplifications of the model*’. (Robinson, 2008). This definition establishes four facets of a conceptual model, as follows.

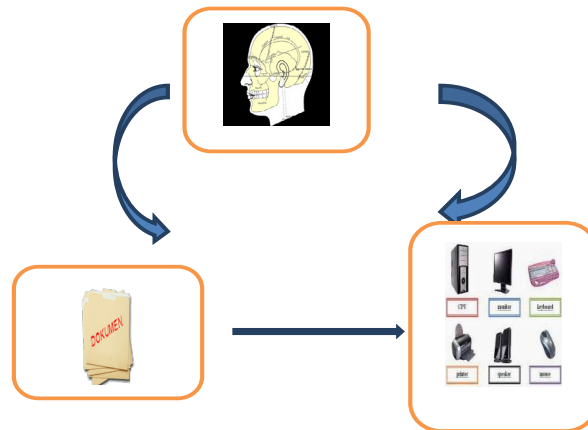


Figure 1: Where is the model?

Facet 1: the conceptual model is non-software specific. Considerations about what to model and what not to model should not be directed by the software that is used for developing the model code. Indeed, the conceptual model should direct the choice of software.

Facet 2: the conceptual model describes the computer simulation model. The conceptual model should describe how we conceive the model, and it should not describe the real system. In other words, the conceptual model describes how we have abstracted the model away from our understanding of the real world. When the conceptual model entails a significant level of abstraction (i.e., many simplifications) it can be very distinct (and 'far') from our description of the real world.

Facet 3: the conceptual model is a persistent artifact. The conceptual model describes the computer simulation model that will be, is or has been developed. This statement identifies the conceptual model as a 'persistent artifact'. From the inception of the simulation study the modeler starts to form a conceptual model; identifying how the real system might be modeled. As the simulation study progresses and the modeler learns more about the real system and the requirements of the clients, the conceptual model is very likely to change. Eventually the conceptual model is embedded within the code of the computer model which is subsequently validated and used. The conceptual model still exists, at least in the mind of the modeler, throughout this life-cycle and even beyond the use of the model. The modeler may even revise the conceptual model,

that is, his/her understanding of the best way to model the problem, after the model is in use or has become obsolete.

Facet 4: the components of the conceptual model. The conceptual model consists of a set of components: the objectives, inputs, outputs, content, assumptions and simplifications of the model. The modeling objectives describe the purpose of the model and simulation project. The inputs (or experimental factors) are those elements of the model that can be altered to effect an improvement in, or better understanding of, the problem situation in order to meet the modeling objectives. The outputs (or responses) report the results from a run of the simulation model. These have two purposes: first, to determine whether the modeling objectives have been achieved; second, to point to reasons why the objectives are not being achieved, if they are not. The model content consists of the components that are represented in the model and their interconnections. Assumptions and simplifications are conceptually different. Assumptions are made either when there are uncertainties or beliefs about the real world being modeled. Simplifications are incorporated in the model to enable more rapid model development and use, and to improve the transparency of the model.

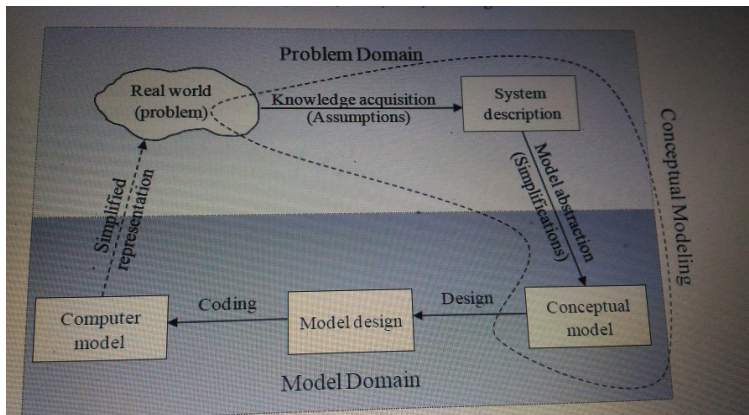


Figure 2: Artifacts of conceptual modeling (Robinson, 2010, 2013, 2014).

Figure 2 describes how conceptual modeling fits within the wider context of the modeling process for simulation by showing the key artifacts of conceptual modeling. The 'cloud' represents the real world (current or future) within which the problem situation resides; this is the problem that is the basis for the simulation study. The four rectangles represent specific artifacts of the (conceptual) modeling process.

These artifacts, which are quite separate, are as follows: (Fishwick, P.A. 1995)

System description: a description of the problem situation and those elements of the real world that relate to the problem.

1. Conceptual model: as defined above.
2. Model design: the design of the constructs for the computer model (data, components, model execution, etc.)
3. Computer model: a software specific representation of the conceptual model.

Conceptual Model in Education System

A model for an education system is essentially a “systems” model rather than a “process” model. It shows in a generalized form the parts of a system and the organizational and administrative relationships that bind them together into a working unity. It is not a model of the educational process itself, but of the parts of a system designed to facilitate this process. Furthermore, a conceptual model is not a detailed set of specifications that can be applied directly, with little modification, to a particular country. It is an abstraction, an ideal whole, the specific parts of which must be built in each country in accordance with the concrete social and economic conditions of that country. In a conceptual model, the general nature of the essential parts and their relationships can be outlined, but the concrete embodiment of the ideal form will inevitably be brought to realization in different ways in different countries (George W. Parkyn, 1973)

The value of a conceptual model lies in the way it can be used as a guide in the drawing up of detailed specifications for a particular country. It is not a blueprint, but can be of value to those charged with the drawing of blueprints. A generalized model is possible because all countries share to some degree the same general needs for educational provision.

At the present time the need for a new conceptual model is urgent, and especially so for the developing countries. Most of these have been trying to establish or expand education systems modeled essentially on those that were established for the children of the industrializing countries of nineteenth-century Europe. The inadequacies of such models have already been pointed out. Clearly the time has come for the developing countries to reshape their systems, rather than simply to struggle on by linear expansion to universalize among the children

an inadequate model, leaving the most urgent needs of the adults relatively neglected. A new model, based on the concept of life-long education, will place emphasis on the neglected area of adult education, which is destined to occupy an increasingly important part of people's lives in the future.

The question may arise at this point, why is a new model necessary. Why could not the older models of childhood and adolescent education be retained, supplemented by new models for adult education? The answer, briefly, is this. In the first place, the same conditions which call for life-long education have brought about a demand for radical changes in the education of children and adolescents. Secondly, in the perspective of adult education throughout Furthermore, with a generalized model of a life, both the content and the methods of education system of life-long education as a guide, it will be for children and adolescents need radical rethink- possible to develop a strategy for reordering priing.

The present conception of the relationship be- orities, for immediately attending to those parts teen the formal schools and the non-formal com- of the system most needing reform or expansion, munity agencies and media of education itself must without losing sight of the integral nature of the change, and this in effect means that a new concept- whole system.

Character Education¹

Character education has continued to evolve and develop since the establishment of the formal education system in America. Today, there are numerous working definitions of character education. One of the most used is from the Character Education Partnership (CEP):

Character education is the intentional, proactive effort by schools, districts, and states to instill in their students important core, ethical values such as caring, honesty, fairness, responsibility, and respect for self and others.

Other sources also include that character education must be a deliberate approach:

Character education is any deliberate approach by which school personnel, often in conjunction with parents and community members, help children and

¹ All definition ns taken from the following source: http://www.rucharacter.org/file/practitioners_518.pdf

youth become caring, principled, and responsible (ASCD formerly Association for Supervision and Curriculum Development)

The ,now defunct , National Commission on Character Education expands its definition to include partnerships with community members:

Character education is any deliberate approach by which school personnel, often in conjunction with parents and community members, help children and youth become caring, principled, and responsible.

While these definitions discuss institutional responsibility for character education, other sources focus on a boarder definition: Character education is the deliberate effort to develop good character based on core virtues that are good for the individual and good for society (Thomas Lickona)

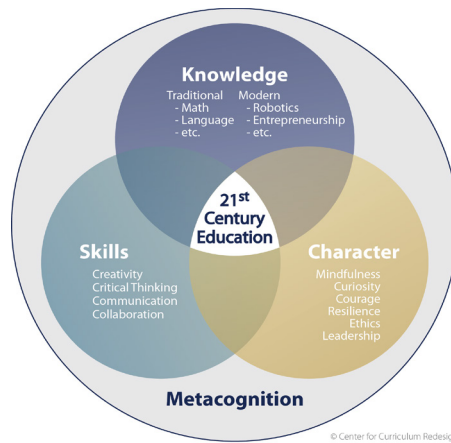
Discussion

Conceptual Model Design of Character Education

Since ancient times, the goal of education has been to cultivate confident and compassionate students who become successful learners, contribute to their communities, and serve society as ethical citizens. Character education is about the acquisition and strengthening of virtues (qualities), values (ideals and concepts), and the capacity to make wise choices for a well--rounded life and a thriving society. Facing the challenges of the 21st century requires a deliberate effort to cultivate in students personal growth and the ability to fulfill social and community responsibilities as global citizens.

Knowledge, Skills, Character, and Metacognition

CCR (Center for Curriculum Redesign, 2015) seeks a holistic approach to deeply redesigning the curriculum, by offering a complete framework across The four dimensions of an education: knowledge, skills, character, and metacognition. Knowledge must strike a better balance between traditional and modern subjects, as well as interdisciplinarity. Skills relate to the use of knowledge, and engage in a feedback loop with knowledge. Character qualities describe how one engages with, and behaves in, the world. Metacognition fosters the process of self-- reflection and learning how to learn, as well as the building of the Other three dimensions.



Redesign Character education in instructional system is built based on factors of mindfulness, curiosity, courage, resilience, ethics, leadership. The table below identifies the six essential qualities that emerged from the Center for Curriculum Redesign, as well as a host of associated traits and concepts.

Mindfulness	Wisdom, self---awareness, self---management self---actualization, observation, reflection, consciousness, compassion, gratitude, empathy, caring, growth, vision, insight, equanimity, happiness, presence, authenticity, listening, sharing, interconnectedness, interdependence, oneness, acceptance, beauty, sensibility, patience, tranquility, balance, spirituality, existentiality, social awareness, cross---cultural awareness, etc.
Curiosity	Open---mindedness, exploration, passion, self---direction, motivation, initiative, innovation, enthusiasm, wonder, appreciation, spontaneity etc.
Courage	Bravery, determination, fortitude, confidence, risk taking, persistence, toughness, zest, optimism, inspiration, energy, vigor, zeal, cheerfulness, humor etc.
Resilience	Perseverance, grit, tenacity, resourcefulness, spunk, self---discipline, effort, diligence, commitment, self---control, self---esteem, confidence, stability, adaptability, dealing with ambiguity, flexibility, feedback, etc.
Ethics	Benevolence, humaneness, integrity, respect, justice, equity, fairness, kindness, altruism, inclusiveness, tolerance, acceptance, loyalty, honesty, truthfulness, authenticity, genuineness, trustworthiness, decency, consideration, forgiveness, virtue, love, helpfulness, generosity, charity, devotion, belonging, civic---mindedness, citizenship, equality, etc.

Leadership	Responsibility, abnegation, accountability, dependability, reliability, conscientiousness, selflessness, humbleness, modesty, relationship skills, self--reflection, inspiration, organization, delegation, mentorship, commitment, heroism, charisma, followership, engagement, leading by example, goal--orientation, focus, results orientation, precision, execution, efficiency, negotiation, consistency, socialization, social intelligence, diversity, decorum, etc.
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Top Qualities Associated Qualities and Concepts (non-exhaustive)

In the following sections, we will describe each one of the six Character Qualities, and briefly summarize how They can be learned.

a. Mindfulness

Mindfulness can be defined as “the awareness that emerges through paying attention on purpose, in the present moment, and non---judgmentally to the unfolding of experiences moment by moment” (Kabat-Zinn, J. (1990). Although it is common to practice mindfulness through meditation, the two should not be confused, as mindfulness can be practiced through any daily experience such as eating, walking, driving, etc. We live in, mindfulness education is far more effective. Research suggests that mindfulness training can enhance attention and focus, and improve memory, self ---acceptance, self---management skills, and self---understanding, although the size of the effect is debated.

It is very important that the person who is teaching mindfulness also practices it in his or her own life, otherwise the authenticity and effectiveness is likely be lost. Some children may experience anxiety from practicing mindfulness, and teachers should be careful to gently encourage these students only in the ways that are appropriate for them. Many successful mindfulness curricula for children begin with exercises emphasizing awareness of the environment, such as writing in a journal about their daily routine in increasing detail, or drawing a picture of an object with increasing levels of detail. Slightly more advanced exercises focus on awareness of the body’s movement, or on the senses.

b. Curiosity

Early discussions of curiosity as a character quality date back to Cicero, who described it as “an innate love of learning and of knowledge, without the lure of any profit”; and Aristotle, who saw it as an intrinsic desire for information, a view that is still widely recognized as important. Curiosity can be conceived of as a drive (comparable to thirst or hunger) due to organisms trying to minimize the unpleasantness of uncertainty.

One thing that is clear from research into curiosity is that simply “giving” students information is not as effective as first piquing their curiosity. This can be done in a variety of ways that challenge their existing mental models and orient them toward a gap in their knowledge such as presenting a contradiction, or through inquiry---based learning and problem---based learning.

c. Courage

Courage can be thought of as an ability to act despite fear or uncertainty, in risky situations or when we are feeling vulnerable. Courage can be considered a subjective experience, where an individual overcomes fear and chooses to take action in the face of uncertainty. In the courageous mindset there are three intrapersonal positive traits that one must develop in order to “loosen the hold that a negative emotion has gained on that person’s mind and body by dismantling or undoing preparation for specific action,” and contribute to one’s courageous mindset. These traits include openness to experience, conscientiousness, and self---evaluation traits such as self---efficacy. (Hannah, S., Sweeney, P., & Lester, P. 2007).

In School

Courage is needed in the classroom for both teachers and students to overcome fears, challenge one another’s biases, and learn new concepts and skills. In order to encourage risk taking, and therefore develop courage, a teacher can use four tactics: (1) serve as role models of risk takers themselves, (2) celebrate mistakes as opportunities to learn, (3) structure grading policies that forgive mistakes and encourage revision, and (4) discuss narratives about mistakes that resulted in successful outcomes.

Outside of School

Specific types of courage, such as physical, expressive, and moral courage, can be taught through informal learning frameworks that include structured time for relationship building, physical challenges and skill acquisition. These qualities of an informal learning experience, blended with a supportive social environment that includes culturally competent role models, can foster courage by ensuring that learners are “seen, heard and valued.” Such programs increase self---efficacy, and encourage learners to make healthy choices despite possible social scrutiny or intrapersonal fearful emotions. (Whittington, A. & Mack, E. 2010).

d. Resilience

As resilience is primarily concerned with overcoming adverse conditions when others might not, much of the early research on resilience focuses on sample groups from “high---risk” communities and school systems. This research did much to identify resilience as a key factor in whether or not a student was likely to succeed in a high---risk setting. The identification of resilience as a positive quality led many to question the validity of certain “at---risk” models for reform.

Outside of the school and classroom environment, family life and community involvement have been identified as two other environmental factors that affect a child’s resilience. While more research needs to be done into how all three of these factors interact, it has been demonstrated that the more of these protective factors a child has access to, the more likely they are to succeed when faced with challenges in one of these spheres.

e. Ethics

Ethics as a teachable character quality is informed in a large part by the literature on moral development, pioneered by Jean Piaget and John Dewey, and expanded by Lawrence Kohlberg and Carol Gilligan. The main idea is that children naturally progress through stages of moral reasoning, from pre---conventional (obedience and punishment, self---interest orientations) through conventional (interpersonal accord and conformity, authority and social---order maintaining orientation) to post---conventional (social contract orientation, universal ethical principles). (Kohlberg, L. 1981)

In School

Ethics is often taught through a particular lens of one’s specialization in post---secondary education such as business, medicine, law, or public administration. But there are also ways to teach and practice ethics across the curriculum, and adolescence in particular has been identified as an important time of transformation in this regard. (Kohlberg, L. & Gilligan, C. 1971). Research shows that behaviorist “drill” methods are only effective on a superficial level, and that methods engaging students’ autonomy are much more deeply effective.

There are also ways to integrate ethics into the curriculum without restructuring the school. Just as post secondary ethical education often takes place with small groups working through a series of case studies. Of ethical dilemmas, Philosophy for Children programs use children’s stories to teach children to think through ethical questions.

According to Kohlberg, for discussions to be effective, the necessary conditions are 1) exposure to the next level of reasoning and 2) confrontation with challenges to the learner's current Moral structure. Classroom studies have shown successful moral development when the teacher carefully supported and clarified students' arguments, and continuously pushed the students to think one step beyond their current understanding.

Outside of School

As Kohlberg points out, the moral atmosphere of the home, the school, and the larger environment are extremely important contributors to moral development. In particular, two dimensions are crucial: the role---Taking and empathy opportunities that the environment provides for the learner, and the level of justice in the institution. As an example, Kohlberg compares various prisons; those in the pre---conventional stage of development rely on obedience to arbitrary command by power and punishment for disobedience, while those in the conventional stage implement a system of points as reward for conformity. This further speaks to the importance of autonomy in education, not just in the curriculum but in every aspect of the educational experience.

g. Leadership

The traditional views can be described as falling into a "systems control" framework, with leaders conceived of as extraordinary, charismatic, almost superhero individuals who work in an isolated way to inspire followers to act in the good of a unitary and fixed organization. This is in line with a general mechanistic view of organizations with subordinates viewed as followers and leaders viewed as experts who attempt to maximize their control and motivate subordinates to act in certain ways toward the organization's goals. (Hay, A., & Hodgkinson, M. 2006).

However, this view suggests that leadership is reserved for special individuals (out of the reach of the majority of people) and to a great extent innate and un-teachable. It is also at odds with studies that have discussed the importance of "quiet leadership," and that successful leaders often do not fit the traditional description; rather they can be "shy, unpretentious, awkward and modest but at the same time [have] an enormous amount of ambition not for themselves but the organization."

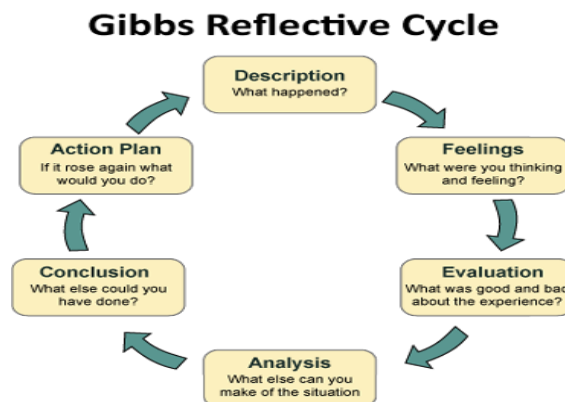
There are also opportunities outside of school for students to take positions of leadership within the community. Students should be encouraged to take

leadership roles and be metacognitive about their Experiences working with groups. Subjects such as music may be particularly useful in this sense (discussed below).

Additionally, teachers should be careful of the messages they are sending to students implicitly about responsibility and autonomy; a study comparing 1st grade classrooms in traditional schools and progressive Schools found that despite some expected differences, in both settings responsibility was usually conveyed in A negative light (when students failed to do something) and focus in all classrooms was on procedural knowledge, followed by conceptual understanding, and only then character qualities.

Application for Conceptual Model of Character Education by Reflection Model for Students

Gibbs’ reflective cycle is a popular model for reflection. The model includes 6 stages of reflection and is presented below. Conceptual model of character education can gain real dimension on stags of Gibbs reflection.



To structure a coaching session of character education as conceptual model using Gibbs’ Cycle, choose a situation to analyze and then work through the steps below:

Description

In this section, you need to explain what you are reflecting on to your reader. Perhaps include background information, such as what it is you’re reflecting on and tell the reader who was involved. It’s important to remember to keep the information provided relevant and to – the - point. Don’t waffle on about details

that aren't required – if you do this, you're just using up valuable words that you'll get minimal marks for.

First, ask the person you're coaching to describe the situation in detail. At this stage, you simply want to know what happened – you'll draw conclusions later. Consider asking questions like these to help them describe the situation:

When and where did this happen? Why were you there? Who else was there? What happened? What did you do? What did other people do? What was the result of this situation?

Feelings

Discuss your feelings and thoughts about the experience. Consider questions such as: How did you feel at the time? What did you think at the time? What did you think about the incident afterwards? You can discuss your emotions honestly, but make sure to remember at all times that this is an academic piece of writing, so avoid 'chatty' text. Next, encourage them to talk about what he thought and felt during the experience. At this stage, avoid commenting on their emotions. Use questions like these to guide the discussion:

What did you feel before this situation took place? What did you feel while this situation took place? What do you think other people felt during this situation? What did you feel after the situation? What do you think about the situation now? What do you think other people feel about the situation now?

Evaluation

For your evaluation, discuss how well you think things went. Perhaps think about: How did you react to the situation, and how did other people react? What was good and what was bad about the experience? If you are writing about a difficult incident, did you feel that the situation was resolved afterwards? Why/why not? This section is a good place to include the theory and the work of other authors – remember it is important to include references in reflective writing.

Now you need to encourage the person you're coaching to look objectively at what approaches worked, and which ones didn't. Ask them: *What was positive about this situation? What was negative? What went well? What didn't go so well? What did you and other people do to contribute to the situation (either positively or negatively)?*

Analysis

In your analysis, consider what might have helped or hindered the event. You also have the opportunity here to compare your experience with the literature you have read. This section is very important, particularly for higher level writing. Many students receive poor marks for reflective assignments for not bringing the theory and experience together.

Conclusion

In your conclusion, it is important to acknowledge: whether you could have done anything else; what you have learned from the experience; consider whether you could you have responded in a different way. If you are talking about a positive experience...discuss whether you would do the same again to ensure a positive outcome. Also consider if there is anything you could change to improve things even further. If the incident was negative...tell your reader how you could have avoided it happening and also how you could make sure it doesn't happen again.

Action plan

Action plans sum up anything you need to know and do to improve for next time. Perhaps you feel that you need to learn about something or attend some training. Could you ask your tutor or placement supervisor for some advice? What can you do which means you will be better equipped to cope with a similar event? Once you've evaluated the situation, you can help the person draw conclusions about what happened. Encourage them to think about the situation again, using the information that you've collected so far. Then ask questions like these:

How could this have been a more positive experience for everyone involved?

If you were faced with the same situation again, what would you do differently?

What skills do you need to develop, so that you can handle this type of situation better?

Conclusion

A holistic approach to deeply redesigning the curriculum of character education as a conceptual model, by offering a complete framework across The four dimensions of an education: knowledge, skills, character, and metacognition. Knowledge must strike

a better balance between traditional and modern subjects, as well as inter-disciplinarily. Skills relate to the use of knowledge, and engage in a feedback loop with knowledge. Character qualities describe how one engages with, and behaves in, the world. Metacognition fosters the process of self-- reflection and learning how to learn, as well as the building of the Other three dimensions.

Application of conceptual model in character education using Gibbs' reflection. Gibbs' reflective cycle encourages us to think systematically about the phases of an experience or activity, and we should use all the headings to structure our reflection about character education in school. There are six stages in the cycle: (1). Description. (2). Feelings. (3). Analysis (4).Evaluation. (5). Conclusions. (6). Action. We can use it to help our team members in school think about how we deal with situations, so that we can understand what we did well, and so that we know where we need to improve about redesign curriculum of character education.

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BUILDING STUDENTS' CHARACTER THROUGH CULTURAL LITERACY

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Abstract

Youth in the context of literacy is now already in the red zone. It is characterized by the lack of students study time in daily activities. This study aimed to describe the urgency of literacy culture in the field and reinforce the importance of literacy culture to students in college. The research subjects of the present study were the students at the Indonesian Language Education Study Program of STKIP St. Paulus Ruteng. This study applied library study method. It is a process of discovering the relevant references or theories in order to interpret the problems being studied in the field. Meanwhile, the research procedure was undertaken through three stages namely; data collection, data analysis, and conclusions. The results of this study showed that the culture of literacy was able to form the ideal and firm character of students.

Introduction

The literacy culture is one of the movements that the government is currently focusing on. Literacy is the most intense issue discussed today. It is intensely discussed in relation to various things, such as reading, writing, science, culture, politics, religion, etc. Moreover, Indonesia is currently facing the syndrome of reading and writing that often hampers the process of receiving and getting the messages from the passage.

This problem can be a hindrance to the national education progress. Henceforth, it requires various strategies and alternatives from educational practitioners to reinforce the improvement on the quality of human resources in Indonesia since they are direct agents of literacy programs, particularly in the application of literacy-based teaching. The application of culture-based literacy teaching is useful for educational institutions from the lowest level up to the highest level of education. As a matter of fact, literacy culture is always interpreted independently. Literacy only revolves around the well-veiled theories during

the teaching and learning process in the classroom. Meanwhile, the application outside of the classroom context either in the family or in the society, learners dismantle literacy attributes from their life.

Since 2016 the researcher has observed the literacy pattern of students at Indonesian Language Education Study Program, STKIP Santu Paulus Ruteng, wherein none of the students have more than 10-15 books. In fact, ironically many students do not have reading books that can assist them in finishing their assignments. In other words, having no books for reading means the Indonesian Language Education Study Program students do not possess the interest and culture of literacy. The researcher also found other obstacles during teaching and learning process for Appreciation Literature subject. The researcher tried to brainstorm the the student's knowledge about the biography of writers and his works. However, none of them answered the question posed by the researcher. It is an unconceivable reality where a literature teacher does not know and master the literature standard as the main grip of learning.

In addition to the above phenomenon, the death of self-development activities against literacy culture at Indonesian Language Education Study Program becomes a terrible scourge for students. This study program has not guided and directed students in an effort to nurture literacy movement. By 2017, the study program has not had a literacy laboratory, library, and literacy community of its own. Despite there are some literacy activities being encouraged such as conducting competitions during *Bulan Bahasa*, but those are still seasonal. That is why whenever the *Bulan Bahasa* has been completed, then this literacy development activities will disappear as well.

The above phenomenon will be fatal if in the future the students will become teachers. One will wonder how the fate of learners taught by teachers who have no basic competence in teaching. This phenomenon go along with the government's efforts in promoting character-based education. Character-based education seeks to build and characterize the individual learners in Indonesia. Thus, the concepts of learning should be seen as the reflection of forming the skills of each individual as his peculiarities in everyday practice.

The main characteristics that must be owned by a student of Indonesian Language Study Program is to understand the theory and its application, such as mastering the practice of learning and doing various units of co-extracurricular

activities of literacy both in the field of linguistics and literature as a form of self-development. Self-development activities can increase students interest, raise awareness, know identity, develop talent, build resources, advance the quality of life and make a direct contribution to make the dreams come true.

Through the various problems raised above, the researcher has a moral awareness as literacy education activist to conduct this research. The research problem of the present study is formulated as follows; 1) How is the urgency of literacy culture in Indonesia ?; and 2) How is the formation of student character through student literacy culture at Indonesian Language Study Program?

Review of Literature

Cultural Literacy

The great nation is not solely built by abundant natural wealth, rich infrastructure, sophisticated state governance, and strong military defense. Rather, it originated from a tradition of literacy passed down and sustained from generation to generation as a reflection of sociocultural man. Good literacy mastery will provide pleasure and fulfillment of human resources.

Simply stated, literacy or literature another term for functional literacy is the ability of a person to read, write, count, and speak as well as the ability to identify, disentangle and understand a problem. In Dictionary of Indonesian Language (KBBI Daring), literacy can be interpreted as: 1) the ability to write and read; 2) knowledge or skills in a particular field or activity; and 3) the use of letters to represent sounds or words.

The word literacy comes from English Literacy which is defined as the ability to read and write. Furthermore, Kuder and Hasit (2002) asserted that definition of literacy develops which includes the process of reading, writing, speaking, listening, imagining, and seeing. The reading process is a complicated process which covers cognitive process, linguistic process, and social activities. The reader should actively involve prior experience, thought processes, attitudes, emotions and interest in order to understand the text.

The modern paradigm of thinking, literacy can also be interpreted as the ability of human reason to articulate all social phenomena with letters and writings. According to Dalman (2014: 91) literacy definition is seen as a visual

inscription that requires reading comprehension activities with the intent to understand the meaning contained in the text itself without seeing the meaning contained outside the text. So, this literal understanding can be said to be an explicit reading of the contents of the reading. Visual inscriptions here include the writing language mediated by alphabet and script. Learning from the history of great civilization, stimulating the culture of literacy can encourage the growth of new innovations in the development of science.

In the days of Ancient Greek staging civilizations, for example, students were introduced to the culture of reading, not the culture of listening. This proves that the culture of literacy for all elements of the nation is the most significant determinant of progress. Thus, many talented philosophers were born in this country such as Socrates, Aristotle, Levi-Strauss, Plato, Shopocles, etc. The beginning of their success on the literacy culture was by studying manuscripts /writing dramas and writings were the instruments against oppression, the instrument of conquering primitive minds.

While in Indonesia, a series of names such as Pramoedya, Hamka, Rendra, Ayip Rosidi, and Goenawan Mohammad are intellectuals who earmark their ideas with pens. In other words, they are intellectual figures who move the masses through a culture of literacy (language). Furthermore, Endraswara (2014: 33) describes the role of literacy in the cultivation of drama script. He argues that the text/literacy controls the drama. He tells his experience where the drama coach once reprimanded him on account of playing the role that was often out of the text. Thus, the study of manuscripts is the main guideline in the cultivation of text plays. Henceforth, the actor should appreciate the effort of the textual cultivation.

Literacy Education in 2013 Curriculum

The 2013 curriculum was developed on the basis of a theory of standards-based education that sets national standards as national citizen quality for an educational level, and competency-based curriculum theory. The standard of national competence is expressed as the standard of national passing standards.

The 2013 curriculum is developed based on a literacy model for teaching learners to improve self-development based on reading material where students learn to be literate in and outside the wall of the educational institution. The

presence of the 2013 curriculum changed the concept of erroneous learning. The previous curriculum (KTSP) focused on the results that were arised during the learning process only such as the characters that appeared during the process of discussion, performance, and portfolio. When the application of literacy stops in the classroom only, students would be active in the classroom only. It could not be imagined if some students who are known to be very diligent, hardworking, and smart at school turned out to different characteristic at home such as they became lazy, disobedient to their parents, stubborn and aloof. This story is perhaps the answer as to why the 2013 curriculum was developed. The direction of curriculum development must be aligned to the learning objectives, learning achievements and the realization of students' skills in the community environment.

Meanwhile, the Indonesian Language teaching curriculum enforces students' literacy skills. The literacy learning environment provides the psychological reinforcement that is stored in the learner's memory. A student will understand the theory of poetry declamation if students practice recitation of poetry itself. Students will understand the drama if they themselves become the drama actors. This literacy study has been widely practiced in other developed countries. In other countries, the government requires the students to have a literature books and this is a standard literacy school.

In a brief explanation of the revision of the 2013 curriculum of 2017 version, literacy is not merely reading and writing, but it includes thinking skills using printed, visual, digital and auditory sources of knowledge, which will be explained as basic literacy, library literacy, media literacy, technology literacy, visual literacy (in mbs.center.com). In other words, the attention of 2013 curriculum pays heavily on the student character formation which covers soft skills as the implementation of self identity whether inside or outside of the classroom. Consequently, the students are not merely competent of hard skill per se, but also master the skills to communicate, collaborate, solve problems, and become a creative and innovative students.

Therefore, the development of the 2013 curriculum requires the competence of literacy learners through *Bahasa Indonesia* subject. It is precisely due to the fact that Indonesian language is the base of basic science literacy and all forms of cognitive, psychomotor and affective abilities will be reflected by the students as the literacy agents of Indonesian Language and Literature.

Literatus as Character Education Capital

Education is often considered as determining factor of self quality of a person. Students who feel self-righteous and focus on becoming superior among other students in the classroom seem to depict today's education definition. Education seems to be self-identity arena. The education system seems to be a scrapper machine of students creativity. Thus, there are many ironic phenomena occurring due to the doactic education system implantation.

Indirectly, the education system provides a poor tolerance to character formation. Many students feel unsuccessful and their future is ruined because of losing in the competition of classroom contest. Consequently, many of them end up in depression and take a shortcut solution by committing suicide, dropping out from school, etc. Is the successfulness of scoring system equal to the number height? Or is education actually printing the robotic generation?

Therefore, literature education at all levels should pay great concern. Here, the teachers' role is important. They must assure that school is the place of ethical and moral formation. The root of all misconducts is the loss of character. Samani and Haryanto (2016: 41) stated that character is interpreted as a distinctive way of thinking and behavior of individual to live, be responsible to the decisions, has values associated with spirituality and body which are embodied in mind, speech and deed. Thus, the pursued value is not the value of "number" but the positive change of character generated from learning process and this positive change of character must be actualized in day to day bases.

Literacy as a Reference of Self-Development

Self-development is a proof of students' competence and skills. Wikipedia described that personal development includes all activities that increase awareness and identity, develop talent and potential and build human resources. Self-development can include the following activities: 1) increasing self-awareness; 2) improve self-knowledge; 3) improve and learn new skills; 4) build or renew an identity or self-esteem; 5) develop strength or talent; 6) improve welfare, lifestyle aspirations; 7) increase the potential of personality; and 8) build resource performance.

The real relationship of literacy and student self-development depends on how much and how often a person actualizes the value of textuality. Numerous

literacy sources are received during the learning process and must be applied in daily activities. Literature literacy must be observable through literary activities or practices such as creation, writing, reading, publication, to appreciation, performances, literary works, monologues, poetry musicals, etc.

Research Method

In this present study, the researcher applied library research as the type of the study. Library research deals with studying and reading the literature that has to do with the problem to be solved in the study. In other words, library research is the process of searching and digging information from various written and oral form of sources and references.

There are three reasons as to why several studies are restricted to library research only. First, the research problem can only be answered through library research. Second, it is needed for pilot study in order to understand the new phenomenon that occurs in society. Third: bibliographic data remains reliable to answer research questions. ([https; // april04thiem.wordpress.com tgl.13-11-2107](https://april04thiem.wordpress.com/tgl.13-11-2107)).

The researcher herself was the key instrument for gathering the data in this study. The study was conducted at PBI STKIP Santu Paulus Ruteng and the students of PBI study program were the participants of the study. Interview and observation methods were conducted by the researcher to gather the data. The source of data were gathered from documentation of observation and interview results. The research procedures used were as follows: 1) Data collection; 2) Data analysis; and 3) Decision making.

In analyzing the data the researcher applied the following procedures. 1) She determined the research subjects and the research site. 2) She collected the preliminary data for the assumptions reinforcement; 3) She analyzed the data: 4) She Investigated students' literacy interest; 5) She interviewed obstacles faced by the students and libraries; and 6) She processed the data and made the decisions.

Discussion

Cultural Literacy Urgency in Indonesia

Minister of Education and Culture, Muhadjir Efendi, said that Indonesian literacy culture is four years left behind comparing to developed countries. The

depiction of the students' reading ability of grade XII students is the same as the reading ability of grade VIII students in developed countries. In fact, he said that students in remote areas do not have the reading and comprehension ability. In addition, the disparities between regions in Indonesia is great. In order to support and accelerate the culture of literacy, the Ministry of Education and Culture will build a literacy culture from the periphery, enforce literacy and reading movements, distribute books to disadvantaged or outermost areas. Therefore, based on this literature search it can be concluded that students' reading ability is still very low.

Subekti Makdriani (TribunJateng.com), a librarian from National Library of Indonesia, stated the findings of study conducted by Most Littered Nation In the World 2016 in a seminary *Safari Gerakan Nasional Gemar Membaca di Propinsi dan Kabupaten/Kota* in 2017. The finding of the study revealed that reading interest in Indonesia is ranked 60 of 61 countries. Subekti stated that one of the factors that causes this low reading interest is the culture of Indonesian society is still dominated by speech culture. In addition, the influence of the internet also comes to play as the cause of it. According to National Library data, a total of 132.7 million people in Indonesia in 2016 recorded as internet users wherein 86.3 million people are in Java. The influence of the internet today is able to lead opinions and ways of thinking of children to live without limits and without protection. Furthermore, Subekti said that currently there are 12,834 titles with 12,5875 copies of e-pusnas application books that become collections of the National Library to date. The purpose of *Safari Gerakan Nasional Gemar Membaca di Propinsi dan Kabupaten/Kota* is to instill a sense of love to the library and reading culture. Henceforth, there must be some preventive actions taken into account in the family, educational institutions, community agencies, and government agencies.

President Joko Widodo (www.beritasatu.com) launched a national book day that falls on every May 17th. That day also coincides with the anniversary of the establishment of the National Library of Indonesia (NLI) in Jakarta on May 17, 1980. This program is expected to spur interest in reading among the public, as well as increase book sales. Currently, there are about 18 thousand titles printed each year in Indonesia. That number is far behind compared to other countries, such as Japan which reaches 40 thousand titles per year and China reaches 140 thousand titles per year. The lack of purchasing power on books is influenced by the Internet which also offers extensive and practical reading material.

In addition, reported about the data revealed by *Ikapi*. The report noted that Indonesians only buy 2 books per year (kumparan.com). It is certainly a very small number for a country of about 250 million people and has at least 56.3 percent of the population belong to the middle class category, which is about 140 million people. Based on the report, some of the issues that arise are due to the fact that big number of active publishers, 700 units, is still very centralized in Java. In addition, the book sales market is also very uneven. Then, an important question arises, what about the lagging regions in Indonesia, such as NTT?

Najwa Shihab, the National Reading Ambassador on her talk show about "Literacy for Diversity concerned on the literary as character formation of various regional characteristics but agreed-upon thinking. It was held at El Tari Hall, NTT Governor Office, on Friday 11th of August 2017. At the beginning of the show, Najwa presented the data about reading interest of Indonesian children which was fairly low. The local government in East Nusa Tenggara Province, as the outermost region in Indonesia, must pay more attention to consistently reinforce the literacy movements.

Urgency of Students Literacy Culture at PBI Study Program

There is a significant literacy imbalance between the availability of relevant textbooks to the number of students who need the course tasks fulfillment. The unavailability of relevant textbooks at the PBI Study program has a negative impact on the interest and motivation of students in sharpening their language and literacy skills. From the data obtained by the researcher, it is concluded that the quantity of book availability collection can influence the level of students visit to the library. It was discovered that only around 231 students who visited the library in 2017. In other words, the intensity of PBI students visit was about 33%. It shows that the students have low literacy culture.

The total number of book collections at the library of STKIP Santu Paulus Ruteng is as follows. There are 13,131 titles of books, and 34,621 books with various types of media collection / GMD. STKIP Santu Paulus Library uses Dewey system (Dewey decimal classification system). This system divides the library collection into 10 main groups and 1000 categories.

The total number of PBI students is 701 students. The availability of relevant textbooks recapitulation at Indonesian Language study Program is classified by

two categories namely, language (linguistic) category and Indonesian literature category. The language category consists of 203 number of book titles and 848 copies of the book. Whereas, the Indonesian literature category consists of 171 book titles and 216 copies of books. Thus, it is an imbalance between the number of books and the number of students.

In addition to the number of book collections, there has not been any creation space such as, language laboratory for the students to develop the character that represents their educational background. Students also expect to provide their own library in order not to be preoccupied by the constraints of the reading room narrowness in the library of STKIP Santu Paulus Ruteng. Consequently, they do not get the usefulness of library service. Furthermore, the results of observations and interviews on the number of books of learning resources and other references to support the learning in the classroom owned by students are very low. Even some students responded that they did not have reference books of the courses due to financial matters.

The result of interview to one of the lecturers of the PBI Study Program, Yuliana Jetia Moon, M. Hum., revealed that it is very difficult to relate linguistic learning materials to other learning resources because students do not have a lot of reading materials. Furthermore, she claimed that insufficiency of vocabulary knowledge or the vocabulary mastery of students would contribute to the inability of developing their speaking skills. In fact, many students still make mistakes with respect to punctuation due to lack of practicing reading and writing regularly.

Another result of interview to one of the lecturers of PBI Study Program, Stanislaus Hermaditoyo, M.Pd., showed that students literacy culture is very low. The knowledge of students about literature is very low and there are still many students who have not known poets and their works in the literary world.

Efforts to Form Students Character through Literacy Culture

Attempts to form students' character is an ongoing process to enhance the basic skills and values of one of distinguished character. Life skills in character education are characterized by religious values, caring, common sense, cooperation, courage, creativity, curiosity, effort, flexibility, friendship, initiative, integrity, organization, patience, persistence, endurance, pride, problem solving,

resourceful, responsible, and have a sense of humor (Samani and Haryanto 2016: 105-105).

The rise of suicide, physical and verbal abuse, bullying, sexual harassment, time laundering, drug abuse, and even HIV-AIDS within educational institutions, led many parties to open up common sense. Ironically, such an immoral problem occurs in educational institutions in Indonesia. Thus, it takes sustainable and gradual strategies in order to be able to build the ideal students character.

Guided, mandatory and routine Extracurricular Credit Activity System (SKE) strategy is badly needed. The weight of SKE is adjusted to the percentage of students' attendance. The self-development program of PBI is reflected in the optional activities chosen by the students according to their interests, talents, and abilities. These activities are spread in three areas: 1) Reasoning and Science; 2) the talent, interest and spirituality development; and 3) organizational and community service.

This formation effort is implemented in order to dismiss the false paradigm of literacy which is the core competence of the students of PBI Study Program. So, the researcher makes strategies to increase interest and motivation of students in literacy. The programs offered seek to adapt to the stage of development that can be predicated, balanced, integrated with the curriculum, providing free time, and useful communication. Organizing student reading parks, language month, world reading day, class library, and national literacy race program.

Students Literacy Community of PBI Study Program is established. This community is divided into several units and literacy activities are held regularly and integrated in community service activities. Attempts to foster self-development character are as follows. 1) Students wall magazine Unit; 2) Journalism and Publication Unit; 3) Reading and Musical Poetry Unit; 4) Student writer Unit (short story, novel and anthology (Poetry); Theater and Pantomime Unit; 4) Language Workshop Unit (Editor); 5) Presenter / MC and Comics Student Units; 6) Student Dance and Music unit (Modern and Local).

Interesting strategies that can be done by the parties at the library and campus of STKIP Santu Paulus Ruteng are creating an award program for the best reader of the year, storytelling librarian, best bookworm / book lovers, book review, national book day. Through these activities the students will feel the

need to go to the library. Once that practice becomes a habit, it turns out to be a life time culture and the students will feel proud of themselves for being able to see the world on account of literacy activities. Another strategy is PBI study program must be able to see itself as a literacy institution that thinks clearly about the surrounding phenomena. Meanwhile the family as the first environment of literacy should be able to create literate environment and creating a mini library at home or village library.

Conclusion

The low culture of literacy becomes a dangerous phenomenon for the Indonesian nation today. It is proven by the position of Indonesia as one of the countries that belongs to the red zone in reading culture. The data found that the lack of book collection, the absence of special library of Indonesian Language Study Program, students are less motivated and less aware of the importance of reading books in the library have contributed to the form of students' character. They are not ready to receive and absorb new knowledge during or after the teaching learning process.

It takes strategies that are nicely packaged in shaping the habit formation of all students' literacy activities. The following are some tips of those strategies. 1) Personal journal book; 2) spare 10 minutes a day for reading or writing; and 3) take an active role in the literacy community. Interesting strategies that can be done at the library and campus of STKIP Santu Paulus Ruteng are making a program of appreciation for the best reader of the year, storytelling librarian, the best bookworm / book lovers, book review, and national book day.

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ETNIC AND LANGUAGE DIVERSITY AND ITS INFLUENCE TO KINDEGANTEN EDUCATION IN TERNATE ISLAND

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Abstract

Since the early of independence, Ternate island has been one of job seekers from all parts of Indonesia. regional expansion in reformation increasingly opening up new jobs, among others recruitment for teachers. As the result, education in Ternate island was full of migrant working as teachers at various levels of education including at childhood education level. This artical intends to discuss the impact of multiethnic background toward children language culture at childhood education in Ternate island. Data obtained by observation, tapping, recording, taking notes, as well as interviewing for four months in four PAUD. The result of the research showed that the impact of categorizing high language (Indonesia and Ternate Malay) and low language (Ternate) by teachers indirectky marginalize children's local language, lack of intergenerational transmission because of the low value of the language. This reality shows both national identity strengthening and increasingly stretching the gap between local language and young generation.

Pendahuluan

Pulau Ternate adalah salah satu dari empat pulau yang dikenal sebagai *Moloku*, surga rempah di jalur *spice route* atau *silk roads* sejak kurang lebih abad ke-12. Tingginya nilai komoditas yang dimiliki alam Pulau Ternate telah menarik minat berbagai kelompok etnik. Pada awalnya, beragam kelompok etnik dan ras dari dalam kawasan Nusantara dan dari luar seperti Melayu, Bugis-Makassar, Minangkabau, Ambon, Jawa, Arab, Eropa dan Cina datang untuk berdagang. Tidak hanya pendatang dari luar, tetapi termasuk pula pendatang dari pulau-pulau terdekat seperti Tidore, Halmahera, Bacan, Makeang, Sanana, dan Kayoa juga turut meramaikan pulau kcil ini. Lama kelamaan, beberapa dari mereka

melakukan proses kawin mawin dan akhirnya menetap sebagai bagian dari penduduk pulau. Jejak sejarah kedatangan kelompok-kelompok etnik di awal pembentukan Pulau Ternate sebagai kota, masih dapat ditemukan di kawasan-kawasan tua Kota Ternate sekarang.

Keragaman etnik tidak saja memberikan nuansa pada ruang-ruang fisik di Kota Ternate, namun turut memberikan peluang tumbuhnya sebuah bahasa baru. Bahasa tersebut berfungsi sebagai pengantar percakapan bagi semua kelompok etnik yang tinggal dalam sebuah kawasan yang sama tetapi berbeda bahasa ibu. Bahasa Melayu Ternate (MT) awalnya muncul menjadi jembatan interaksi antarkelompok, lalu diikuti oleh bahasa Indonesia (BI) pada dekade berikutnya. Dalam masyarakat Ternate saat ini, BI menduduki posisi sebagai bahasa formal sedangkan bahasa MT sebagai pengantar komunikasi sehari-hari. Tiga kelompok penutur terbesar di pulau ini adalah penutur BI, penutur bahasa MT, dan penutur bahasa Ternate. Beberapa bahasa etnik lain turut menyumbangkan kosa katanya dalam penggunaan kedua bahasa tersebut, misalnya bahasa Tidore, Makeang, Tobelo, Melayu Madano, Melayu Jakarta, Jawa dan Bugis-Makassar.

Bahasa MT sebagai bahasa yang paling umum didengarkan dalam komunikasi masyarakat juga dianggap sebagai bahasa pasaran. Meskipun dikategorikan seperti itu, bahasa MT seringkali dipergunakan dalam lingkungan formal seperti sekolah dan perkantoran. Dalam ranah pendidikan, bahasa pasaran (MT) bertemu dengan penerapan kewajiban berbahasa resmi nasional yakni BI. Makalah ini memfokuskan perhatian kepada penggunaan bahasa di lingkungan pendidikan kanak-kanak, hubungan penggunaan bahasa dengan persepsi pendidik tentang bahasa, dan konsekuensi yang (dapat) ditimbulkan dari hubungan tersebut.

Metode Penelitian

Uraian dalam makalah ini disarikan dari data-data hasil penelitian tentang tindak tutur anak usia dini di Kota Ternate. Pengumpulan data dilakukan selama empat bulan di empat sekolah Pendidikan Anak Usia Dini. Metode yang digunakan untuk mengumpulkan data adalah melalui teknik simak, rekam, catat, dan wawancara. Data yang telah dikumpulkan telah diklasifikasikan menurut teori dan kategori tindak tutur dari Austin dan Searle.

Pembahasan

Sekilas tentang Dunia Pendidikan di Pulau Ternate

Melalui peran awalnya sebagai sumber komoditas perdagangan, Pulau Ternate secara berkelanjutan berubah menjadi salah satu pusat kota terbesar di kawasan Maluku. Para pendatang tidak lagi sekedar berprofesi sebagai pedagang, tetapi mulai merambah ke bidang lain, salah satunya di bidang pendidikan.

Kedudukannya sebagai pusat kota tidak saja menjadikan pulau dengan luasan 249,8 km² ini sebagai basis bagi kantor-kantor pemerintahan, namun juga menjadi sentra utama pertumbuhan pendidikan formal di Maluku Utara. Sebelum pemberlakuan kebijakan politik etis oleh kolonial Belanda, para bangsawan khususnya putra raja telah menempuh pendidikan di bawah sistem pendidikan keagamaan, baik dalam agama Islam maupun agama Nasrani. Para pencatat sejarah menyatakan bahwa sultan pertama Ternate telah belajar Islam di Jawa dan kembali dengan membawa pengaruh ajaran Islam yang dijadikannya landasan untuk mengubah kawasan ini berbentuk pemerintahan kesultanan. Meski telah bercorak Islam, catatan sejarah juga mengungkapkan bahwa hampir sebagian besar sultan-sultan Ternate berikutnya tumbuh dibawah bimbingan para rohaniawan Katolik Spanyol dan Portugis, bahkan beberapa dikenang melalui nama baptisnya. Dunia pendidikan di masa tersebut masih menjadi hal eksklusif para raja dan bangsawan.

Di akhir masa kekuasaan kolonial Belanda di Nusantara merupakan periode di mana akses pendidikan semakin melebar melintasi golongan raja. Pemberian akses pendidikan kepada bumiputera telah menjadi jalan bagi orang-orang kaya bukan bangsawan untuk memasuki dunia pendidikan yang kurang dimanfaatkan oleh para bangsawan. Para kaum terdidik awal inilah yang kemudian mengembangkan dunia pendidikan di Kota Ternate hingga memasuki masa kemerdekaan. Sekolah-sekolah yang didirikan setelah berlakunya politik etis masih berbasis agama. Sekolah-sekolah Kristen lebih banyak didirikan oleh orang Eropa. Penduduk yang beragama Islam mendapatkan jalur pendidikannya melalui kelompok *pangaji* yang diajarkan oleh para muballig Arab dan Melayu. Hingga pada masa pra kemerdekaan, kaum nasionalis mulai membuka sekolah-sekolah sebagai alat propaganda politik alternatif untuk menumbuhkan kesadaran nasionalisme dari penduduk Ternate. Hingga tahun 1900-an, kesadaran nasionalisme mulai muncul di kalangan masyarakat Ternate dengan

ditandai pendirian cabang-cabang organisasi nasionalisme yang terbentuk di Pulau Jawa. Budi Mulia menjadi organisasi yang pertama masuk ke Ternate pada tahun 1919. Partai Komunis Indonesia (PKI), Sarekat Islam (SI), Muhammadiyah, dan Partai Nasional Indonesia (PNI) menjadi organisasi berikutnya yang turut membuka cabang setelah Budi Mulia. Di daerah ini pula berkembang organisasi kepanduan Hizbul Wathan (Amal:2010 dalam Arlinah:2017).

Para aktivis pergerakan yang awalnya membentuk organisasi perlawanan kemudian mengalihkan program organisasinya pada bidang pendidikan dan ekonomi untuk mengatasi ketakutan masyarakat untuk terlibat langsung dalam pemberontakan terhadap pemerintah kolonial Belanda. Tokoh seperti Ahmad Syechan Bachmid mendirikan Al-Islamiah School pada tahun 1936, dan Madrasah Raudatul Adab, Haji Abdul Kadir Hoatseng mendirikan Persatuan Tionghoa Islam, Husen Al Ammarie dan Umar Assagaf mendirikan Persatuan Pedagang Arab Indonesia. Hingga memasuki kemerdekaan, organisasi nasionalisme dan lokal yang bercirikan perlawanan kepada pemerintah kolonial Belanda selalu terpusat di Ternate dan dipelopori oleh tokoh-tokoh orang Ternate. Melalui ruang pendidikan formal dan infomal, kesadaran kebangsaan dan wawasan penduduk Ternate meningkat secara umum. Karena Pulau Ternate menjadi pusat pendidikan, maka para penduduk dari pulau lain semakin memadati pulau ini untuk dapat mengakses pendidikan.

Pada masa kini, geliat dunia pendidikan semakin intensif seiring dengan maraknya pendirian sekolah dari tingkat kanak-kanak hingga perguruan tinggi. Kota Tidore, Kota Tobelo, Kabupaten Morotai, dan Kabupaten Bacan merupakan daerah yang sudah memiliki akses hingga perguruan tinggi. Meski demikian, pusat pendidikan masih tetap berada di Pulau Ternate. Semakin tingginya kesejahteraan penduduk, terbukanya akses pendidikan, dan meningkatnya kesadaran akan pentingnya pendidikan di masa depan, berkorelasi dengan semakin banyaknya orangtua yang sangat memperhatikan perkembangan pendidikan anak-anak mereka. Hal tersebut membuat kebutuhan akan tenaga pendidik juga semakin bertambah.

Jika di masa lalu, guru-guru didatangkan dari Ambon, Manado, dan Jawa, maka di masa kini, generasi pendidik dari penduduk tempatan telah hampir memenuhi semua kuota pengajar yang dibutuhkan di berbagai jenjang pendidikan. Dalam empat hingga lima dekade silam, sekolah-sekolah masih

mengandalkan guru dari luar Pulau Ternate. Setelah pembukaan perguruan tinggi di beberapa wilayah dalam Provinsi Maluku Utara, maka sekolah-sekolah telah mendapatkan banyak suplai tenaga sarjana pendidikan.

Bahasa dan Tuturan di Pulau Ternate

Sebagaimana diungkapkan sebelumnya, bahwa dunia pendidikan di Pulau Ternate telah diwarnai oleh beragam latar etnik. Mereka tidak hanya berposisi sebagai pengajar namun juga sebagai orang yang diajar (anak didik). Para guru di awal kebijakan politik etis telah mengajarkan kode bahasa kepada anak didiknya (*andik*) dengan bahasa Belanda, Jepang, Arab dan Melayu. Hal tersebut menjadikan *andik* generasi pertama itu memiliki kemampuan berbahasa dalam berbagai ragam bahasa. Banyak generasi yang lahir di tahun 1920-an hingga 40-an di Pulau Ternate mengakui, bahwa mereka bisa bertutur dalam bahasa Belanda, Jepang dan Arab karena didikan di sekolah. Bahasa MT hanya dipakai saat berada di luar sekolah. Ketika para pemuda mengikrarkan sumpah pemuda pada tahun 1928, BI lalu ditetapkan sebagai bahasa utama dalam pendidikan. Meski kemudian, masih banyak di antara *andik* generasi pertama tersebut yang memandang rendah pada BI, atau yang disebut oleh Koentjaraningrat sebagai *tuna bahasa*. Di Pulau Ternate, penggunaan BI masih lebih rendah dibandingkan bahasa MT.

Di era orde baru, BI semakin dimantapkan sebagai bahasa persatuan seluruh rakyat Indonesia. Pada masa ini pula, BI tidak hanya menerima kosa kata dalam bahasa Melayu, namun juga banyak kosa kata Jawa yang dimasukkan sebagai kosa kata baku BI. Sebagai bahasa resmi negara dan tergerusnya bahasa-bahasa daerah, BI semakin mempengaruhi dunia pendidikan dan kehidupan masyarakat di Pulau Ternate. Para guru diwajibkan untuk mengajarkan pengetahuan dengan menggunakan BI. Mereka mengajarkan pada *andik* bahwa bahasa daerah tidak lebih baik daripada BI, bahkan disarankan untuk tidak menggunakan bahasa MT. Karenanya, kemampuan berbahasa sebagian besar *andik* generasi kedua ini hanya pada BI, dengan pengecualian sebagian kecil yang tertarik mempelajari bahasa lain sebagai bahasa asing, baik untuk keperluan pengetahuan atau sekedar menaikkan gengsi sosial. BI pada generasi yang lahir pada tahun 1960-an hingga 1990-an juga telah dijadikan patokan baik tidaknya tuturan seseorang. Semakin sering seseorang bertutur dalam BI maka semakin dipandang modern dan berpendidikanlah orang tersebut. Bahkan di beberapa daerah luar Jawa,

seseorang yang bertutur BI dengan logat Melayu Jakarta akan dipandang lebih modern daripada hanya seorang yang bercakap dengan BI saja. Situasi ini terus berjalan hingga akhir orde baru ketika para cendekiawan mulai menyadari menghilangnya identitas lokal seiring menghilangnya kemampuan berbahasa daerah generasi muda. Di Pulau Ternate, para ahli bahasa memperoleh data yang mengejutkan bahwa hampir 80% generasi muda kelahiran tahun 1970-an hingga saat ini mengalami kemunduran dalam berbahasa daerah (FSB, 2009).

Era reformasi yang mengusung kembalinya kesadaran identitas lokal, menjadikan para ahli bahasa mulai menyadari lemahnya kemampuan bahasa lokal di kalangan *andik* di Indonesia. Mereka mulai membuat rekomendasi rancangan yang memasukkan muatan lokal dalam kurikulum pendidikan, termasuk kembali mengiatkan pengajaran bahasa daerah di sekolah. Di Pulau Ternate, bahasa daerah telah lama terpinggirkan. Bukan saja disebabkan hadirnya BI sebagai pengantar dalam dunia pendidikan, tetapi nilai kepraktisan bahasa MT dalam kehidupan sehari-hari telah membuat bahasa daerah hanya bersirkulasi dalam komunitas penuturnya masing-masing. Kondisi masyarakat yang multikultur telah menjadikan bahasa MT dianggap sebagai bahasa yang paling efektif dalam membangun kedekatan emosional antarkelompok. Alih-alih mempelajari bahasa Ternate, seorang Bugis-Makassar misalnya, meskipun telah hidup berpuluh tahun di Pulau Ternate akan lebih menyukai bertutur dalam bahasa MT dengan orang Ternate daripada menggunakan bahasa Indonesia atau berusaha mempelajari bahasa Ternate.

Dalam situasi pilihan bahasa tersebut, bahasa MT mendapatkan penambahan kosa kata dari berbagai bahasa daerah lain, selain bahasa Indonesia. Tingginya kata serapan dari BI ke bahasa MT mengakibatkan masyarakat terkadang mengalami kesulitan untuk menentukan apakah tuturan mereka termasuk BI atau bahasa MT. Pilihan bahasa tersebut tidak saja semakin memperkokoh bahasa MT dalam tuturan sehari-hari masyarakat di Pulau Ternate (Litamahuputty:2012, Maricar:2016). Pengaruh bahasa MT juga sangat kuat dalam lingkungan formal, seperti sekolah. Sebagian besar guru, walaupun memiliki kewajiban untuk menggunakan BI dalam pengajaran, masih sering menggunakan bahasa MT dalam bertutur. Intensitas bertutur BI *andik* akan semakin meningkat seiring tingginya jenjang pendidikan mereka.

Dunia Pendidikan Kanak-Kanak dalam Latar Multietnik Pulau Ternate

Pendidikan dan kemajuan sebuah masyarakat seringkali dihubungkan sebagai dua elemen yang tidak terpisahkan. Salah satu dampak dari hubungan keduanya adalah berkembangnya pengetahuan dan karakter dari anggota masyarakat. Pemerintah Indonesia telah mengeluarkan berbagai kebijakan di bidang pendidikan, tidak terkecuali bagi kalangan anak usia dini yaitu pendidikan kanak-kanak atau sekarang dikenal dengan sebutan Pendidikan Anak Usia Dini (PAUD). Tujuan pendidikan ini antara lain membentuk karakter yang baik pada anak-anak sejak usia dini. Karakter yang baik diharapkan dapat menjadi tahap pencegahan dini pengaruh buruk dari globalisasi terutama pada masa *golden age*. Para orang tua telah menyambut kehadiran institusi PAUD dengan memasukkan anak-anak mereka tidak hanya di tingkat kanak-kanak tetapi juga di tingkat kelompok bermain. Salah satu harapan besar para orang tua adalah adanya bentukan karakter yang baik terutama akhlak dan berkembangnya kognitif dan motorik anak-anak mereka.

PAUD adalah masa persiapan bagi anak untuk memasuki pendidikan dasar. Masa emas yang dimiliki oleh anak-anak PAUD merupakan momen penting bagi pembentukan karakter yang sesuai dengan nilai budaya, sebelum mereka melangkah ke jenjang yang lebih tinggi dan bertemu dengan dinamika sosial budaya yang lebih kompleks. Sosialisasi nilai budaya di masa *golden age* sangat menentukan apakah anak akan mampu bertahan dalam alam kebudayaannya sendiri ataukah beralih ke alam kebudayaan yang lain di masa mendatang.

Setiap perkembangan pembelajaran anak senantiasa didasari oleh konsep tertentu tentang anak. Dalam perspektif kebudayaan, anak merupakan generasi penerus sebuah nilai-nilai kebudayaan. Mereka mengambil bagian penting dalam proses reproduksi pengetahuan dan kebudayaan (Arlinah, 2017). Terdapat pertentangan pendapat ketika para ahli membahas tentang konsep anak. Anak dalam masa *golden age* telah dipandang oleh sebagian ahli (Krogh dan Slentz, 2001) serupa dengan kertas kosong yang harus diisi dengan pengetahuan, keterampilan dan nilai budaya yang dominan agar siap belajar dan bersekolah. Seefeldt (1999) dan Dahlberg, dkk (1999) menemukan bahwa anak tidak harus dibebani oleh citra apapun ketika dalam masa *golden age*, justru mereka harus berkembang sesuai sifat hukum universal dalam dunia anak-anak, karena menurut Philips (2001) dan Dunne (2005), seorang anak merupakan individu

yang memiliki hak, baik sebagai pembelajar maupun sebagai warga negara muda. Sebab itulah, Konvensi Perserikatan Bangsa-Bangsa merumuskan Pasal 29 dan 30 tentang Hak-hak Anak tahun 1989 yang memuat pernyataan bahwa rasa hormat dan pengakuan identitas budaya anak, nilai dan bahasa (serta bahasa orang lain) harus menjadi bagian dari pendidikannya.

Pemerintah Indonesia telah mengeluarkan berbagai kebijakan di bidang pendidikan, tidak terkecuali bagi kalangan anak usia dini yaitu Pendidikan Anak Usia Dini. Standar nasional PAUD dituangkan dalam peraturan nomor 137 tahun 2014 yang kemudian dijabarkan lagi dalam kurikulum 2013. Tujuan pendidikan PAUD antara lain membentuk karakter yang baik pada anak-anak sejak usia dini. Karakter yang baik diharapkan dapat menjadi tahap pencegahan dini pengaruh buruk dari globalisasi terutama pada masa *golden age*. Para orang tua telah menyambut kehadiran institusi PAUD dengan memasukkan anak-anak mereka tidak hanya di tingkat kanak-kanak tetapi juga di tingkat kelompok bermain. Salah satu harapan besar para orang tua adalah adanya bentukan karakter yang baik terutama akhlak dan berkembangnya kognitif dan motorik anak-anak mereka.

Kota Ternate sebagai pusat pendidikan di Provinsi Maluku Utara tercatat memiliki 227 unit sekolah PAUD yang tersebar di seluruh kecamatan dan 137 diantaranya berkategori pendidikan kanak-kanak. Sejak beberapa dekade terakhir, dunia pendidikan di Kota Ternate telah menarik minat para sarjana perguruan tinggi. Di lingkungan PAUD, hampir 60 persen tenaga pengajar berasal dari luar Pulau Ternate. Kondisi ini telah memberikan nuansa multikultural dalam konteks pendidikan PAUD Ternate. Dengan nuansa tersebut, dukungan terhadap proses internalisasi nilai budaya pada anak didik akan dipengaruhi secara langsung dan tidak langsung oleh para tenaga pengajar dari kelompok etnik yang berbeda dengan anak didik mereka.

Berdasarkan sampel data dari empat PAUD di Pulau Ternate, baik *andik* maupun pengajar masih mempraktikkan bahasa MT dalam lingkungan sekolah. Jika guru telah memiliki komitmen penggunaan BI yang kuat pada saat pembelajaran, tidak demikian halnya dengan *andik*. Sebagai individu muda yang masih terpengaruh oleh lingkungannya maka hampir 80% *andik* masih bertutur dalam bahasa MT saat di ruang kelas. Para guru berupaya memberikan penekanan terhadap penggunaan bahasa MT melalui koreksian langsung

terhadap kalimat yang diucapkan. Pengajar selalu mengarahkan *andik* untuk tetap menggunakan bahasa Indonesia dengan cara mempraktikkan tuturan BI ketika mereka bercakap-cakap.

Di beberapa sekolah, terdapat persepsi dari para pengajar bahwa bahasa MT akan memberikan pengaruh buruk dalam kemampuan berbahasa anak di masa mendatang. Pandangan ini pada akhirnya akan bermuara pada penilaian rendah terhadap bahasa lokal oleh para pengajar. Pengaruh persepsi negatif ini akan memberikan pesan negatif kepada anak didik secara tidak langsung. Anak dapat segera menanggapi bahwa bahasa daerah mereka lebih rendah daripada bahasa nasional.

Faktor lain yang mendukung praktik pengabaian penggunaan bahasa daerah oleh pengajar adalah adanya nuansa etnosentrisme dalam diri pengajar yang berasal dari luar Ternate, khususnya pengajar berlatar etnik Jawa. Dari sejumlah informan guru yang diwawancarai, 90% diantaranya menyatakan bahasa MT dianggap sebagai bahasa pasaran dan kasar sehingga penggunaannya akan memberikan efek buruk dalam kemampuan berbahasa anak didik. Stigma seperti ini tidak hanya menguatkan etnosentrisme dalam diri pengajar dihadapan anak didik mereka, tetapi menjadi penghambat bagi diri mereka sendiri untuk belajar memahami lingkungan budaya di mana mereka bekerja.

Tidak tersedianya materi muatan lokal di tingkat PAUD juga turut menjauhkan anak didik dari bahasa daerah mereka sendiri. Bahasa daerah yang dimaksud bukan sekedar penggunaan kosa kata akan tetapi pesan nilai dan moral kearifan budaya daerah yang terkandung dalam bahasa tersebut. Pesan yang terkandung inilah yang seharusnya sampai kepada anak didik. Contoh, tidak diperkenalkannya bentuk-bentuk sapaan halus dan kasar dalam tuturan anak. Sapaan 'ngoni' yang dianggap halus tidak dipraktikkan dan hanya menggunakan kata 'ngana'. Guru lebih memilih menggunakan kata 'iya' daripada kata 'saya' yang secara denotatif memiliki makna yang sama namun secara konotatif memiliki makna budaya yang berbeda (Arlinah, dkk: 2017).

Para guru di PAUD setidaknya memiliki peran yang lebih krusial dibandingkan guru di jenjang pendidikan yang lebih tinggi. Hal ini disebabkan *andik* di PAUD masih belum kuat memegang pendapat sendiri tentang sesuatu hal, termasuk pendapatnya tentang baik-buruk sebuah bahasa. *Andik* di tingkatan SD atau yang lebih tinggi telah dapat memilih bahasa ujaran yang akan

digunakannya, sedangkan andik di PAUD masih bergantung pada lingkungan sekolah yakni pada guru-guru dan temannya, serta lingkungan rumahnya. Oleh karenanya, pendapat dan pilihan guru serta orangtua akan memberikan pengaruh yang sangat penting dalam tahap perkembangan kebahasaan seorang anak. Andik yang tumbuh dalam persepsi yang memandang rendah pada bahasa daerahnya akan semakin menjauhi bahasa tersebut. Akan timbul rasa ketidakpercayaan diri saat berkomunikasi dengan penutur bahasa disebabkan dampak *tuna bahasa daerah* dari orang-orang dewasa disekitarnya. Pada akhirnya, pada diri andik dapat tumbuh rasa kegamangan terhadap identitas daerahnya. Oleh karenanya, andik sebagaimana warga negara dewasa yang memiliki hak, haruslah memperoleh pendidikan yang terbebas dari stigma negatif atas identitas budaya (dan bahasa) daerahnya.

Kesimpulan

Kehadiran ragam etnik di Pulau Ternate tidak saja memberikan nuansa pada wajah tata kota, namun juga pada hubungan-hubungan antar-kelompok. Hubungan tersebut setidaknya telah menciptakan sebuah pola bahasa penting yakni bahasa Melayu Ternate yang telah bertahan selama ratusan tahun. bahasa MT telah menjadi pilihan orang-orang dari beragam etnik tersebut untuk saling berkomunikasi. Mereka tidak hanya mencipta bahasa itu, tetapi juga memperkaya dengan kosa kata dari berbagai bahasa daerah, termasuk menyerap dari bahasa Indonesia. Alhasil, bahasa MT kadang dipersepsikan sebagai BI. Meski demikian, dunia keseharian berbeda dengan dunia pendidikan. Peranan bahasa MT ketika berada dalam dunia keseharian penduduk tergeser ketika berada dalam dunia pendidikan.

Di ranah pendidikan, BI telah ditetapkan sebagai bahasa resmi pembelajaran. Kewajiban ini telah mempengaruhi persepsi para guru terhadap bahasa MT yang dianggap sebagai bahasa pasaran dan kasar. Penggunaan bahasa MT oleh andik dianggap dapat menghambat perkembangan kemampuan berbahasa andik di masa mendatang. Masih munculnya sikap etnosentrisme di kalangan sebagian pengajar pendatang tidak saja membuat bahasa MT dan bahasa Ternate semakin terpinggirkan, namun juga menghambat mereka untuk mendalami nilai-nilai kearifan yang terkandung dalam kedua bahasa tersebut.

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ENGLISH-INDONESIAN GOOGLE TRANSLATION: THE STUDENTS' PERSPECTIVES AND LINGUISTIC PROBLEMS

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Abstract

Translation tools such as Google Translate have now been widely used by people around the world for the accomplishment of translation demand as this can provide the translation of more than 100 languages. However, it cannot be denied that the results of the translations are problematic in various aspects such as linguistic and socio-culture. Within this context, the researchers were triggered to investigate the English department students' perspectives on the Indonesian translation produced by the Google Translate tool and the problem they encountered in editing it in order to achieve the equivalent translation. The data was taken from the works of 20 students of English language department who are following Translation 1 course during two months. The result of investigation of the students' perspective showed that they found difficulties to understand the translation due to the technique used is mostly literal translation, the change of meaning, the form focused translation, and the ignorance of Indonesian sentence pattern. Surprisingly, in spite of their ability to evaluate the result of Google Translation, the problems on linguistic elements that include lexical, syntactical, and textual problems are still found in students' work when they are asked to edit the text. So, the translating practice is highly recommended to be improved. Finally, this findings suggested recommendation for further research on Indonesian text translation.

key words: Google Translate, perspective, linguistic problems

Introduction

The presence of foreign language in education field cannot be denied. Many printed books of knowledge are presented in various languages. It then gives impact to the students' ability in understanding written foreign language. If students are able to understand the written knowledge (which is presented in foreign language), they will get *the right* knowledge. Considering the fact of using foreign language in their activity, students of English Language Department of

Saint Paul Ruteng use the Google translation as medium to translate the foreign language into their language (Indonesia language).

They use it when composing an English text or understanding a written English text. Furthermore, in translation class they are asked to do more translations. This activity deals with two languages, Indonesian and English. They then become closer and familiar with the Google translation.

However, the result of their translation is not satisfactory themselves. They mention that they are confused with the result of translation. They feel strange with the grammatical form or even the word choice of Google translation. Realizing this fact, the researchers then conducted this research. In this research, the researchers asked the students to analyse an English-Indonesian text. The text is the result of Google translation from English into Indonesian language. Their analysis were focused on linguistic aspects of translation.

The focused was chosen based on the consideration that English and Indonesian have different construction in level of phonology, lexical and syntax. Those differences can cause difficulties in doing translation. Nevertheless, for the need of this study lexical and syntactical factors were the main concern as the analysing text is in written form.

Literature Review

The Nature of Translation

Translating is an activity which involves in global society right now. It is due to the forces of knowledge, business or even technology developments. People who want to deal with those developments should be able to understand the language of the source developments. For this reason, many people do translation from source language to the target language or vice versa. That's why translation becomes crucial for now.

Actually translation deals with rewrite of an original text activity. In rewriting the text, people reproduce the message of the text from source language to the target language. That's why it can be said that, the primary purpose of translating is reproducing message. Furthermore, there is point to be considered by people in achieving the main purpose of translation: make a good grammatical adjustment as well as lexical adjustment.

Moreover to be able to understand what is meant translation some definitions are presented here. Yet these definitions are different from each other. It depends on how the writers perceive language and translation. It is in line with Robinson idea (2003:6) who mentions that translation is different thing for different group of people. He said that for the translator, translation is an activity; however, for them who are not, it is just a text. It means that translation gives different impact for different group of people.

Baker (1991:3) explains that translation is an intercultural communication process which has a text which is capable for specific condition and context of use as the end product. It shows that in translation, there are languages which are in contact.

In translation there are linguistic factors which can influence someone's ability in doing it. It is in line with Wong and Shen's idea (1999) who mention that linguistic factors employ direct and crucial influence upon the process of translating. Those factors can interfere the translation. Those linguistic factors are described further as follows:

Phonological factor

At phonological point of view, there is no connection between English and Indonesian language. Take for example in English there are more than fifteen vowels, however Indonesian vowel are just five. Actually it is not about numbers but more than that it reflects the meaning of utterances being uttered.

Lexical factor

Lexicon is an important element of a translation. It connects to the word choice. Focusing on this linguistic factor, English and Indonesian have different word to express a thing. In English people may find more than one word to express a thing. Take for example is *home* and *house*. If those two words are translated into Indonesian, they mean to the same word *rumah*. However, those two words mean two different things. The meaning depends on the context how those words are used.

Syntactic factor

Both, Indonesia and English have different grammatical construction. English are constructed by tenses which give impact to the interpretation. On

the other hand Indonesian is not constructed by tenses. When doing translation, the translator may find difficulties in doing it. It is very possible for the translator to have a short or long sentence as the result grammatical construction in their translation. It is supported by Wong and Shen (1999: 84) who said that in translating between two languages, the translator is constantly adapting long and short sentences. This is actually not an easy task to do. Whatever the result of their sentence, it is short or long, the translator should be able to translate it into the same meaning.

Google Translation

Google translate refers to a free multilingual machine translation service developed by Google. It functions to translate a written text from one language to another language. It is supported by Boitet (in Li et al. 2014) who said that Google as an automatic machine-translation translates one written source language to another directly or with English as a medium.

Many languages were translated through this machine-translation. However the result of translation is varied in terms of accuracy. It is line with Li's idea (2014) who states that machine translation fails in the accuracy of grammar, semantic and pragmatic. For example, French to English (Shen in Li, 2014) and Italian to English (Pecorao in Li, 2014) as well Chinese to English. Furthermore Shen (in Li, 2014) mentions that the quality of Google English translation was better if the original Chinese texts were short and simple.

Methodology

Descriptive qualitative research approach was used to investigate students' perspective and problems in correcting Google translation from English into Indonesian text. The participants of this study were 20 students of the seventh semester who were major in English Language Education in STKIP Saint Paul Ruteng and were taking Translation 1 course in the period of two months.

In collecting the data, an English Indonesian translation of Google Translate were given to the participants. Firstly the students were asked to evaluate the translation by writing their comment on the paper in order to get their perspectives on the translation of Google Translate. In evaluating the text, the students were asked to base their perspectives on the theory of translation that they have learned during 2 months. Secondly, they were assigned to correct

the translation so a better translation could be produced. To analyze the data, the researcher classified the students' response based on the category of linguistic factors that causes problems in translating English-Indonesian text. The linguistic factor that we analyzed only focused on lexical and syntactical elements.

Findings and Discussions

This research seeks to answer the following research questions: firstly, how is the students' perspective on the Indonesian translation from Google Translation? Secondly, what are the students' problems in correcting the Indonesian translation of Google Translate Machine based on linguistic elements? The answer of these two research questions is elaborated in the following sections.

The Students' Perspective on Google Translation

Based on the students' evaluation on the Indonesian translation of the English text entitled *Brain and Age*, there are four problems on the translation, including the use of literal or word for word translation, the change of meaning in the result of translation by Google Translate, the form focused translation, and the ignorance of the target text sentence pattern. All of the above mentioned problems correlate to one another.

Firstly, the use of literal translation gives an impact on the meaning and grammar of the target text. That is why the first three problems will be explained as follows.

I think the translator translates the text into Indonesian language using word by word which makes reader confuse and cannot catch the meaning or message from the text. I need more time to understand the text. For example, the word *grow* which is translated as *bertumbuh* is not appropriate for this context. It must be *berkembang*.

The work of translation that is done under literal translation technique will fail to transfer the original meaning of text to target language. A text cannot be understood literally because there is the context that form the text. Transferring text from one language into another is not an easy task. It demands a translator's competency in many aspects such as linguistic competence of the source and target text. This aspect is absent in the machine translation which gives an impact on the result of the translation specifically on the grammatical accuracy (Li, 2014). Another student adds that

The translator does not consider about the vocabulary choice. The translator translates the text not closest equivalent with the original one and also not natural, not consider appropriate context and the nature of translation. This affects the meaning which is not appropriate with the writer's meaning. So, in understanding the text I have to check the original text. The translator does not consider the semantic aspect of the source text when translating to target text.

As stated above that the use of literal translation fails to retain the message of the original text. Moreover, the result of the translation sounds awkward and is demanding to be understood.

The last problem encountered by students is that the translation retains the form of original text. The sentences are translated into Indonesian without considering the Indonesian sentence pattern.

...the attention is on the form not on the message. This text is also translated without considering the correct [Indonesian] grammar.

A good translation must make any adjustment to reach a closest natural equivalent text. It does not only concern on the reproduction of the message/meaning to TL but also the language style used in the translation (Nida, 1964).

Students' Linguistic problems

After obtaining students' perspectives on the Indonesian text as the result of Google Translate machine, then they were assigned to revise it. The text that we chose in this study has rhetorical purpose to provide readers with the information of the correlation between age and brain. The level of text difficulty based on Readability Consensus Calculator is fairly difficult to read and this text is appropriate for the 10th graders. So, we think that for the university students, this text is easy.

In spite of knowing the problems occur in the translation, the result of data analysis on the students' revision shows that the linguistic problems were committed by the students, which were classified into lexical and syntactical problems.

Lexical problems

Lexical problems include the literal translation of individual words, parts of speech of word, and reference.

The first syntactical problems encountered in students' translation concerning on the transfer of individual words into target language. In this sense, the students tended to translate certain words literally without considering the contextual aspect of the text. Even though they commented on this in their perspectives, most of them still committed this in their translation. The following extract shows one of the students' translation.

If you hold a pen in your 'wrong' hand, writing becomes uncomfortable and difficult. But keep doing it and you will get better at it — you learn. This is because connections between **neurons** in your brain get stronger, and your brain grows. (SL)

Jika kita memegang pena menggunakan tangan yang *salah*, maka *tulisan* akan menjadi tidak nyaman dan susah. Tapi kita tetap melakukannya dan kita akan mendapatkan yang *terbaik dari yang kita pelajari*. Hal ini dikarenakan oleh *hubungan antara neuron di otak, maka otak kita akan tumbuh dan menjadi kuat*. (TL)

The italic words are the result of the participants' work that contains linguistic problems which then affects the meaning of the sentences. In translating the first sentence on the text students translate "wrong hand" literally into Indonesian as '*tangan yang salah*' without considering the context of the text. If in the original text the word is in quotation mark, which indicates that the word has special meaning, in their translation the students tend to ignore the punctuation. Only one of the students put the word in quotation mark and this help readers understand that the word cannot be understood literally. Furthermore, there are two students translate it as '*tangan kiri*'. The choice of '*tangan kiri*' here is based on their schemata that mostly people write with *tangan kanan* (right hand). Besides, one student translated this word as '*tangan yang tidak lazim kamu gunakan*'. The choice of this phrase indicates that she understood the sentence well which influence the choice of the correct phrase to express the meaning into target language.

In translating a text, a translator does not only know what word is fixed with the source text but how to express it appropriately. It demands a translator's background knowledge to produce a received translation. Another example of this problem is in translating the phrase *and now to coordinate movement* into *dan sekarang untuk mengkordinasi perpindahan*. In this context, movement must be translated as *gerakan* to make the sentence understandable and appropriate

with the preceding sentences that talk about the early year of people's brain development.

The second problem related to lexical element is altering part of speech of a word. From the above excerpt, the word *writing* is translated as *tulisan* (noun). In the original sentence, this is a gerund that indicates an activity of putting marks on paper. However, in the student's translation, the word is considered as a product. So, the appropriate Indonesian word is *menulis* which indicates *process*, not *tulisan* as product.

The third problem found on the participant's work is in translating the reference. The example can be seen in the following excerpt.

But keep doing *it* and *you* will get better at *it* — you learn. (SL)

Tapi kita tetap melakukannya dan kita *akan* mendapatkan yang terbaik dari yang kita pelajari. (TL)

In the source text above, there are three pronouns, *it*, *it*, and *you*. Both pronouns *it* refer to writing with 'wrong hand'. However, in the student's work the second *it* is translated as *dari yang kita pelajari*. This translation has an impact on the meaning of the text which are confusing. Moreover, this does not have any reference in the preceding sentence as there is no information about learning something. The result of this translation could be correlated to students' reading comprehension. This is in line with the result of the research conducted by Tavakoli, Hatam and Shafiei (2011) who investigated the correlation between students' translation tests and reading comprehension. Their findings reveal the high correlation between students' proficiency in reading comprehension and their proficiency in translation (p.208).

Syntactical Problem

The problems related to syntactical elements consist of the interference of sentence pattern of the source text, misinterpreting the meaning of certain punctuation, active passive voice, and conjunction.

The first problem in this element is the interference of English sentence patterns, which make the translation not sound natural. A good translation must not sound like a translation and to achieve a received translation, a translator must be knowledgeable of the sentence pattern of the target language. The following excerpt shows the students' translation.

Jika kamu memegang pena di tangan yang salah, maka menulis menjadi tidak nyaman dan susah.... Hal ini disebabkan karena hubungan antara neuron di otak kamu menjadi semakin kuat....

The above translation sounds stiff because this is the result of word for word translation. In this sense, the student retains the form of the original text. The above sentences can be translated freely. This means that the translator can reproduce the text by using any techniques of translation without changing the meaning of its original text. The alternative translation for the sentences is as the following excerpt.

Jika kamu menulis dengan tangan yang tidak lazim digunakan, maka saat menulis kamu akan merasa kesulitan dan tidak nyaman... hal ini terjadi karena hubungan antara sel-sel dalam otak anda semakin kuat dan otak anda berkembang.

The second problem occur in syntactical level is the use punctuation. The dash (-) in the following sentence is translated wrongly by the student. Dash in this sentence is an appositive/ extra information related to the preceding information.

But keep doing *it* and *you* will get better at *it* — you learn. (SL)

Tapi kita tetap melakukannya dan kita akan mendapatkan yang terbaik dari yang kita pelajari. (TL)

In others' work, dash (—) indicates cause effect relation that's why the student translate it as ... *karena anda belajar*. Both in English and Indonesian language, the punctuation is used to indicate extra information or *bersifat menerangkan*. However, the students fail to understand the correlation between these two sentences. Only if they had good reading comprehension, they would translate the sentences correctly.

The third syntactical problem is active and passive voice. In the excerpt below, the sentences in perfect tense is transferred with passive voice into Indonesian language. This might because we don't have tenses in our language.

By the time we are teenagers, each neuron in *our brain has connected* to tens of thousands of other neurons, and every time we have a new thought or memory, our brains make new connections. (SL)

lalu ketika kita menginjak **usia remaja**, otak kita dihubungkan lagi **dengan neuron lainnya**, sehingga setiap saat kita mampu melahirkan ide atau mengingat sesuatu, sebab otak kita telah membuat suatu koneksi yang baru. (TL)

Whereas, for the second sentence, the syntactical problem here is the use of dependent and independent clause in source language which are translated as reason-result relation. In fact, Indonesian language also has dependent and independent clause, which are called as anak kalimat dan induk kalimat. The result of the translation above is the effect of misunderstanding of the original text.

The use of conjunction is another linguistic problem committed by the students. The use of inappropriate conjunction ruptures the meaning of the original sentence as seen below.

When elderly people who do not have Alzheimer's disease suffer age-related losses of memory and motor skills, it is often not because of ageing, but because of inactivity and lack of mental stimulation.

Ketika lansia tidak menderita penyakit Alzheimer, ketika mereka sering lupa akan sesuatu (pikun) dan pergerakan terbatas (tidak aktif), hal ini bukan dikarenakan faktor umur....

The above sentence has two similar conjunctions (ketika). However, their presence puzzles readers. The first and the second clauses seem loosely related which makes them incoherent (this leads to textual problem).

Both elements of linguistic problems we have discussed above results in the textual problems. This closely related to the cohesiveness and coherence of the text. Study the following excerpt taken from student's translation that has textual problem.

Jika kita memegang pena menggunakan tangan yang salah, maka tulisan akan menjadi tidak nyaman dan susah. Tapi kita tetap melakukannya dan kita akan mendapatkan yang terbaik dari yang kita pelajari. Hal ini dikarenakan oleh hubungan antara neuron dan otak, maka otak kita akan tumbuh dan menjadi lebih kuat.

The student misunderstood the original text which makes the meaning of the original text changes. The use of transitional markers *and* as one of cohesive devices in the last sentence fails to retain the meaning of its original text. In

written language, connectors are used in sentences to indicate clear connection between ideas, however when the connectors are placed inappropriately, the message that the writer intends to convey will not be reproduced accurately.

Another translation from the student that has coherence problems is displayed in the following.

...maka sebuah kesalahan bahwa usia tua otomatis sama dengan penurunan mental. Ketika orang tua tidak memiliki penyakit ini, maka bukan karena penuaan.

The idea of the last sentence loosely connected with the preceding sentence. The significant information is missing there so that the translation does not make sense.

...dan otak kita akan berkembang ketika ada rangsangan. Tanpa stimulasipun akan dilakukan secara perlahan.

This last sentence loses the connection with the preceding one. The two sentences show contradicts idea. This could be due to the student's does not have well understanding on the original text, which results in the inaccurate reproduction of the message.

Jika anda memegang pena pada tangan yang salah... *dan* jika kamu belajar menggunakan *pena pada tangan yang benar*, anda akan menjadi lebih baik. *Karena hal ini berkaitan dengan neuron di otak anda lebih kuat dan otak anda akan bertumbuh*

The intention of original writer in writing this text is missing when the student transfers the message in Indonesian as in the above excerpt. The worst thing is that the paragraph becomes meaningless due to the student's misunderstanding of the original text.

Conclusion

The main concern of the study is to investigate the students' perspective on the Indonesian translation from Google Translate machine and their linguistic problems. The result of investigation of students' perspective shows that they find difficulties to understand the translation due to the technique used which is mostly literal. In addition, there is also the change of meaning in the translation as the effect of the form focused translation and the ignorance of Indonesian

sentence pattern. However, in spite of the perspectives, when the students were asked to revise the result of the Google Translation, the problems on linguistic elements that include lexical and syntactical problems were still found. This could be related to their low proficiency in reading comprehension. So, the translating practice is highly recommended to be improved and the teaching of reading comprehension is better to be correlated to the students' proficiency in translating the text.

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FLIPPED MODEL, ATTITUDES, AND ABILITY TO SPEAK OF PRIMARY SCHOOL STUDENTS IN CENTRAL JAVA

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Abstract

This study aims to reveal the influence of flipped classroom model on the attitudes and ability to speak primary school students in Semarang regency. The influence of the students' attitudes and the relationship between the model and the students' attitudes toward speech. The research design used was quasi experiment. The sample consisted of 64 students in grade 4 at SDN 03 and SDN 01 Bergas sub-district Semarang by using purposive sampling technique. Data collection through questionnaires and test results of learning. Data analysis used descriptive analysis and inductive ANOVA two-way analysis. The results showed that students taught by applying flipped classrooms models for speaking ability is significantly improved compared to students using conventional models. Students who have a positive attitude have better speech skills than apathetic students and there is no influence between the use of the model and the students' attitudes toward for speaking ability. The implication of this flipped classroom models is expected to assist the intelligibility of the concept, strategy, method and media, which are suitable to motivate students' attitude in developing speech skill.

Introduction

Speaking is the most unique the oldest and very important communication among the persona in the life of the community (Sujanto, 1988). The key to successful communication is to speak effectively, efficiently, and articulate effectively. Related to the relationship between the ability to speak and social survival, communication has a very important position both individually and socially. Appropriate opinion Ulas (2008): "speaking is the most common and important means of providing communication between human beings. The key to successful communication is speaking nicely. Efficiently and articulately, as well as effective voice projection. Furthermore, speaking is linked to success in life, as it occupies an important position both individually and socially".

Communication works best when the speaker is in charge of the content of the conversation and how to address it. The mastery of the content of the conversation involves understanding the message to be conveyed. The speaker must prepare and organize the message content carefully. The problem is how to do it relating to the language use and attitude of the speaker's behavior. The speaker should speak effectively, courageously, passionately, and be polite (Prihadi, 1994).

Attitudes toward language can be seen from 2 aspects ie positive and negative. Positive attitudes language are seen more in the implementation of language in everyday life by language users. Positive attitudes to language can be seen from the following characteristics: (a) always use caution in language; (b) do not feel happy to see people who use language haphazardly; (c) warn the language user if he makes a mistake; (d) are interested in the attention when one explains language-related matters; (e) may correct other people's language usage; And (f) seek to increase knowledge of the language (Pateda, 1987).

This attitude and speaking ability can be used by elementary school students as a basis for developing higher interests and skills. For teachers attitudes and speech skills can be used to measure success in teaching and assess the weaknesses of an approach, strategy, methods, models, and techniques used in the learning process. Therefore, the synergy between schools, parents, communities, and governments is essential to improve quality in this modern era.

One alternative to improve the quality of learning is the application of learning models that provide enough space for students to develop the potential and skills possessed. One model that is able to influence attitude and ability to speak is a flipped classroom model (FC). FC model is a model that prioritizes learning interaction between student and teacher in active learning process. Flipped classroom is a learning model that prioritizes learning through discussion activities, exercises, and scientific work. In other words this instructional model is given by educators by minimizing a number of direct instruction in teaching practice while maximizing interaction with each other. This can be done through classroom activities such as discussion, problem solving, and group work. Activity activities can be obtained through videos, articles, books, power points, handouts, or even combine with each other. Flipped classroom can provide

increased opportunities for interactive discussions and activities between students and student and teacher. These enhanced opportunities for communication are important in instruction as evidenced in the research of Yee and Hargies (2009) and Dunlap and Lowenthal (2009) who consider communication between students and faculty in and out of the classroom to be critical to ensure strong student motivation and involvement.

In addition to the learning model which is one component that can affect the learning outcomes from external factors. Then other components that can also affect the learning outcomes of internal factors, one of which is the attitude of students to learning outcomes, especially speaking skills. According to Smith's (1971) an attitude is a relatively enduring organization of beliefs around an object or a situation, predisposing one to respond in some preferential manner. Azwar (2011) says that "attitude is an evaluation response that can take the form of positive and negative". Meanwhile, according to Winkel (2014) "attitude is an internal ability that plays a role in taking action, especially when open the possibilities for action". Based on the opinions of the experts above, it is concluded that attitudes have an important role and can influence how a student behaves toward the object coming / given to him. The attitude of students in responding to objects that come to him, in this case the students' understanding of the model can be positive and can also negative.

The use of the FC model is expected to influence students' attitudes in the learning process and the importance of developing speaking skills. Based on the formulation of the problem, this study aims to reveal the influence of flipped classroom model on attitude and ability to speak of primary school students in Semarang regency central java.

Methods

The place of research was conducted at state elementary school in Semarang regency. Time of study conducted even semester Year lesson 2015/2016. The method used in this research is quasi experimental method. The population in this study are all primary school students in Semarang regency in grade 4 odd semester. The sampling technique was done by random sampling. The random sampling technique is used to randomly select the school that will be the subject of research. Samples are divided into two groups the experimental class and

the control class. The experimental class is treated by applying the flipped classroom learning model while the control class uses the conventional learning model. The design in this study using randomized control group posttest only design (Sugiyono). Technique of taking data in this research using test method and questionnaire method. Test methods are used to collect data on speech and questionnaire methods used to collect student attitudinal data on the flipped classroom model. Speech skills tests were conducted on both sample classes. Before the test is given then tested to students to determine the level of validity, reliability, difficulty level and different test questions. The steps of preparing the test instrument are as follows: 1) make the grid problem, 2) prepare the test questions according to the test grille and the final test trials. The research analysis used descriptive and inductive analysis with two way ANOVA.

Results and Discussion

Based on the result of the processing of the frequency distribution of the students' attitude about the flipped classroom model obtained the respondents' response level (TCR) from the two classes, the experimental class (SDN 03) and control class (SDN 01) Bergas sub district Semarang regency. Results of data processing in detail can be seen in table 1 as follows.

Table 1 Attitudes and Student Speaking Ability of FC Model

Aspects	Class		of TCR	
	Experiment	Control	Experiment	Control
Cognition	Very Good	Good	85	80
Affection	Good	Enough	78	71
Conation	Good	Enough	82	76
SD			6,82	8,98
Mean			79,43	74,41
Median			78,50	75
Max value			93	90
Min value			71	60

Based on the results of distribution in table 1 can be explained that students' attitudes about the influence of FC models in experimental class is better than the attitude of students in the control class. Based on the final test result, the standard deviation (SD) and Mean for the students' speaking ability in the two sample classes were obtained. The experimental grade of SD score is 6.82 with the average of 74,38.

In the experimental class the standard deviation value is 6.82 with the mean 79.43. In the control class, the standard deviation value is 8.98 with the mean of 74.41. From this data, it can be seen that the average of experiment class is higher than the average control class grade with the difference of 5 points average. Where the experimental class mean is 79.43 while the control class mean 74.41. The median or median grade in the experimental class is 78.50, meaning that 50% of the students are at the experimental class has the value of attitude and ability to speak. Students' attitudes and speaking abilities 50% are above 78.50 and 50% are below 78.50. While the mean or median value in the control class is 75. The frequent value (mode) in the experimental class is 73, whereas in the control mode class or the value that often arises is 80, the standard deviation in the experimental class is 6.82. In the standard control class deviation of 8.98. The minimum value in the experimental class is 71, while the minimum value in the control class is 60. The maximum value in the experimental class is 93 and the maximum value in the control class is 90. The range in the control class is 30.

From the result of questionnaire spreading attitude and speech ability, the researcher divides the students from the experimental class and control class into the student group with positive attitude and negative attitude based on the respondents' attitudes score. 1) positive attitude group students about attitude and ability to speak, grouping is determined by comparing the T score of each respondent with t mean . Average positive attitude of students about the ability to speak in the experimental class of 128.58 with average learning outcomes 84.08 . While in control class 131,5 with average result of learning 80,92. In conclusion the group of students who have a positive attitude about attitude and ability to speak and then taught using the learning model flipped classroom learning outcomes greater than the learning outcomes of groups of students who have a positive attitude about attitude and ability to speak but taught using conventional learning model. 2) negative attitude students about attitude and ability to speak the average value obtained in the experimental class 118.25 with average learning outcomes 75.94. While in the control class the average score of students' negative attitude is 116.46 with the average of learning outcome 67,31.

In conclusion a group of students who have negative attitudes about the ability to speak and then taught using the flipped classroom learning model results. The learning is greater, compared to the students' learning outcomes which have negative attitudes about speaking ability but are taught using

conventional learning models. According to Strayer (2007) The results of the study showed that students in the flipped classroom “preferred and experienced a higher level of innovation and cooperation in their classroom”. The analysis showed that the variety of learning activities in the flipped classroom contributed to an unsettledness among students (a feeling of being “lost”) that students in the traditional classroom did not experience” Strayer (2007)

Table 2 Summary Test Result Normality

Variable	L_{hitung}	L_{tabel}	Conclusion
Experiment class	0,793	0,05	Normal
Control class	0,507	0,05	Normal

Normality test results, obtained for students’ attitude instruments on speaking skills on the Sig experimental class. = 0.793 greater than a = 0.05 (Sig> a) and in the control class sig 0.507 greater than a = 0.05 (Sig> a). While for data of learning ability of speaking ability on experimental class sig 0,389 bigger than a = 0,05 (Sig.> A) and control class sig 0,962 bigger than a = 0,05 (Sig.> A). So it can be concluded that the students’ attitude instrument data about the ability to speak in the experimental class and control classes are normally distributed. Similarly, the learning results of speech learning in the experimental class and control classes are normally distributed.

Table 3. Summary Test Result Homogeneous

Variable	χ^2_{hitung}	χ^2_{tabel}	Conclusion
Attitude	2,859	4,01	Homogeneous
Speaking ability	0,565	4,01	Homogeneous

Homogeneity Test Result, the result of questionnaire distribution about students’ attitude about speaking ability in experiment class and control class obtained F arithmetic 2,859, smaller compared to F table 4.01, (F arithmetic <F table). While the result of learning ability of students’ speaking ability in experiment class and control class obtained F arithmetic 0,565, smaller when compared with F table 4.01, (F count <F table). So it can be concluded that the data for students ‘attitudes about the ability to speak and the results of learning students’ speaking ability on the experimental class and homogeneous control class.

Hypothesis testing result, with two way ANOVA obtained Sig value. 0,000. This means that the Sig value is less than α (Sig $< \alpha$, $\alpha = 0.05$). Thus it means H_1 is rejected and H_0 received. So it can be concluded that from the results of this calculation can be, It was concluded that the students taught by flipped classroom model in the experimental class at SDN 03 Bergaskidul significantly had higher learning outcomes than the control class students' learning outcomes at SDN 01 Bergas, Kidul.

Results of two-way ANOVA calculation obtained the value of Sig level. = 0,000. This means that the Sig value is smaller than the value $\alpha = 0.05$. (Sig $< \alpha$), then H_0 is rejected and H received. The conclusion of this second hypothesis is that students who have positive attitudes about speech ability significantly have learning outcomes higher speaking ability compared with students' learning ability who have negative attitude about speaking ability. Two-track ANOVA calculation results for testing the third hypothesis that Sig = 0.251. This means the value of Sig. Greater than $\alpha = 0.05$. Thus H_0 is accepted and H_1 is rejected. So it can be concluded that there is no interaction between the use of learning model flipped classroom with the attitude of students about the ability to speak to student learning outcomes.

There are significant differences of learning outcomes between the two classes that apply different models is caused in the experimental class used flipped classroom model while in the conventional class / control class used inquiry model. Although the two models are almost identical, they use the same method of discussion in the learning process but in the experimental class is preferred by the students because, in class experiments using the internet in learning. Students can study in school prior to face-to-face lessons in the classroom. The teacher gives the material learning that will be studied in the class in the form of power point, video in the form of educational tv and news related to the material. The results of this study are in accordance with Herreid and Schiller (2014) with the title "case studies and the flipped classroom". This study proves that there is a positive effect of flipped classroom model on student learning outcomes. Of the 200 teachers who have used this learning model stated that: a) there is more interaction time with students, b) students are more active in the learning process in the classroom, and c) students like the flipped classroom learning model.

While from the description of data, it can be seen that the average of learning result the ability to speak experimental class is 79.41 while the average learning outcomes and the control class is 74.41. There is a range between the mean value of the experimental class and the average value of the control class grade of 5 points. Thus, there is a difference in the average of learning outcomes between the two sample classes. From the above description it can be concluded that students who are taught by flipped classroom learning model in experiment class have significantly higher learning outcomes compared to students taught by conventional learning model.

The results of this study reinforce the importance of students' positive attitudes about the ability to speak to students. Because with students have a positive attitude about the ability to speak so students will be more easily given the motivation and students who have good motivation to learn will achieve good learning results as well. This is in line with Oroujlou's and Vahedi's opinion (2011) says "develop a friendly climate in which all student feel recognized and valued. Creating a safe and comfortable environment where everyone feels like a part of the whole is one of the most significant factors in encouraging motivation and attitude. Based on Oroujlou's opinion above, motivation , attitude and set of beliefs about learning the language are among the determining factors that can influence efficiency of the the student in language classes . According to Azwar's view (2011) "if one of the three components is inconsistent then there will be unconformity resulting in a mechanism of attitude change in such a way". It can be concluded that students' attitudes toward a common object will be consistent and aligned.

An interaction occurs when one factor effect affects another in influencing something. Results of data analysis with two-way Anova show not the interaction between the use of the learning model flipped classroom with students' attitudes about the ability to speak to learning outcomes. Differences in learning outcomes occur when based on students' attitudes about speech, where students who have a positive attitude about speaking ability have higher learning outcomes than students who have negative attitudes about speaking ability.

Moving from these findings, then two things that affect learning outcomes the ability to speak, the model of learning flipped classroom and students' attitudes about the ability to speak was not interacting with each other. So the

effect on learning outcomes is contributed by the flipped classroom model and the students' attitudes about the ability to speak separately. There is the student's attitude about speech affects the learning achievement of speech ability and there are times when the flipped classroom learning model influences the learning outcomes of speech. According to Toto and Nguyen (2009) flipped classroom was an effective teaching strategy that could be effectively implemented at least 25% of the time. In the flipped classroom students have increased flexibility to pace the sequencing and delivery of their lessons. Students can pause, rewind, replay, and even fast forward their video lessons provided in the course.

With the meaning of the word that flipped classroom learning model has its own position in influencing the learning achievement of speech and attitude of students about the ability to speak also has its own position in influencing learning outcomes ability to speak. Learning outcomes can be influenced by many factors both from students themselves and their environment, as Marlowe (2012) his research showed that the flipped classroom method showed a positive response on students in building enjoyable learning because students can explore the concept of learning that they like so as to increase students' learning desire. Meanwhile, according to Oroujlous's (2011) motivational teaching strategies such as these can easily increase positive attitude and language learners motivation levels. Meanwhile, according to Dimyanti and Mudjiono (2009) learning outcomes are influenced by two factors, namely from within the self (attitudes toward learning, attitudes about the ability to speak, concentration, process learning materials, store in a short time, dig things stored, achievement and performance Learning outcomes) and from outside the self (teachers as coaches in learning, learning facilities and infrastructure, assessment habits, student social environment at school and school curriculum).

The absence of interaction between learning models and students' attitudes about speech skills in this study is likely to be due to factors that many students still have a negative attitude about the ability to speak, so that students are less motivated in learning and less motivated to improve and develop the ability to speak. Lesson time is 1x a week with 4 hours of successive lessons also become a factor of students saturated learning ability to speak. The termination of learning hours due to time rest and prayer time also causes much time wasted, because students are still there who arrive late, so the time to learn is reduced.

Conclusion

Based on the results of research and discussion can be concluded as follows: (1) students' speaking ability using model of flipped classroom is higher than students using conventional learning model, (2) students' speaking ability having positive attitude about flipped classroom model higher than students which have negative attitudes toward the flipped classroom model, (3) the use of learning model is related to the students' attitude in influencing the students' speaking ability in fourth grade at SDN sub-district Bergas.

Based on the results of research and discussion, the researchers gave some suggestions as follows.

1. Teachers should choose the right model to apply in the learning process.
2. Application of the flipped classroom model should consider the time so that students can understand the material and learning steps to obtain maximum results.
3. Flipped classroom learning model as an alternative model applied can influence attitude and can develop students' speaking ability.
4. Institutions / schools, especially principals, give freedom of space and time to classroom teachers to explore and apply innovative models so as to satisfy students' attitudes and speaking abilities.

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THE VIEW OF MARRIED COUPLE IN RUTENG ABOUT WAGAL AS A TRADITIONAL WEDDING CEREMONY IN MANGGARAI, FLORES, EAST NUSA TENGGARA

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Abstract

To Manggaraians, *wagal* is not merely a wedding ceremony where a man takes a woman as his wife, but it is most importantly a procedure that binds and unifies the tie of kinship between two families – the groom's and the bride's family. This study aims to explore how far the values of *wagal* are understood and embodied by young couple of 0-15 years of marriage. Through questionnaires asking about the view and the experience of respondents with *wagal*, this study argues that there is a shift in the value of *wagal*. The data show that majority of the respondents viewed *wagal* more as a procedure of bride-wealth than a ceremony that legalizes the wedding of a man and a woman. This study concludes that the shift in the value of *wagal* suggests a shift in the value of Manggaraians as well. There is a shift of priority from the kinship to economic and materialistic values.

Introduction

Marriage is an integral part of life be it for an individual or a society as it is related to the nature of human being as a social creature. By nature, every person has a motivation to have an intimate relationship with the opposite sex, be it in a sexual way or in a psychological-spiritual way. According to Sproul (1975: 113-114) and Stott (1984: 368), marriage is not just a sign of human civilization. Marriage is not a creation or an invention of men, but it is the creation and the plan of God; marriage has been set by God since the creation of men (Genesis 1:26, 28). Marriage is a vessel and a means to ensure the wellbeing of men.

In the Manggaraian culture, marriage as a means of wellbeing is suggested in phrases such as *temek koé wa* (symbol of fertility), *mbaun koé éta* (symbol of comfort), *jéngok koé lé ulu*, *wiko lau wa'i* (symbol of wealth). These phrases are typically expressed in prayers during a traditional wedding ceremony, especially in *wagal*. In the past before the Catholic Church entered this region, *wagal* was

seen as a ceremony that validates marriage. As people in Manggarai started to adopt the Catholic religion, wedding mass in Church has become the validator of marriage. Even so, *wagal* is still celebrated today before a wedding mass in the Church.

For young men and women of Manggarai, getting married is not simply a personal right like that in the West. Article 28B (1) of the 1945 Indonesia Constitution and Article 10 of the 1999 Indonesia Law Number 39 regarding human rights indeed explicitly acknowledge and emphasize the right of every individual to start a family and procreate through a valid marriage. However, a valid marriage is a marriage according to the law and religious teachings (Article 28B (1) of the 1945 Constitution; Article 2 (1) of the 1974 Indonesia Law Number 1 regarding Marriage). Consequently, marriage in Indonesia is a matter of concern to the state and religious bodies. Article 37 of the Indonesian Law Number 1 Year 1974 regarding marriage also notes the use of the customary law in the matter of divorce and property division after divorce. In the context of Manggarai, besides religious and state law, customary law also plays a role that binds the people and provide basis for ethics in a life as a community including in marriage. According to Hilman Hadikusumo (2007: 82), customary law contributes positively to the development of the state law. Customary law is not a written law; it encompasses regulations adhered by the people of a community (Soepomo, 1986), carries social sanctions (Van Vollenhoven in Soekanto, 1981: 14-16), and comes from the desire for justice within the community itself (Wignyodipuro, 1984).

This paper would like to focus on marriage in Manggarai, especially on *wagal* as wedding ceremony in Manggarai, West Flores. In the past, *wagal* serves as a ceremony that validates marriage for the people in Manggarai; however, due to the Catholic influence, validation of marriage today is done through wedding mass in Church and *wagal* is celebrated before the Church wedding ceremony. This shift generates some questions, including: How far does this change suggest the view of the Manggaraians about *wagal* itself? How does this change affect the future of marriage in Manggarai? How far is *wagal* respected and embodied by the people in Manggarai?

To answer these questions, a survey was conducted on the view and experience of young Catholic couple in Langke Rembong District in October 2017. In this survey, questionnaires were distributed to Catholic spouses who

have been married for 0-15 years. Respondents were randomly selected, which comprised of 60 men and 63 women. Looking at their education background, 29 people completed elementary school or lower, 18 completed junior high school, 44 graduated senior high school, and 32 completed university or higher. The respondents were asked three questions: a) their view and attitude about *wagal* as a Manggarai culture; b) their experience about *wagal*; c) their view and attitude about *wagal* in relation to a Catholic marriage. Observation on *wagal* ceremony was done at two occasions: once on June 24, 2017 in Lawir, Langke Rembong District and another on September 23, 2017 in Pela, WaeRii District. Interviews were done to *tu'a golo tu'a golo* (Blasius Jehadu and Markus Genggor), *tu'a panga* (Lipus Sudi and Gaspar Wuar), *tu'a kilo* (Stanis Tatul) as main informants about *wagal*.¹

Marriage in Manggarai

Manggaraians use several terms to refer to marriage. One of the common terms is the word *kawing* which means marriage in a Christian way (Verheijen, 1967:197). According to Verheijen, the word *kawing* originates from the Indonesian word "kawin" which means creating a family (Kamus Besar Bahasa Indonesia, online version). In the context of marriage in Manggarai, the term *kawing* suggests a wedding ceremony in the Church in front of a priest. In the daily life, the word *kawing* is typically linked to Church reflected in the phrase *kawing gereja* (*gereja* means Church).

Another term likely to be more original than the word *kawing* is the phrase *na'a wina* which literally means taking a wife (Verheijen, 1967: 197) or the word *laki* which also means to take a wife (Verheijen, 1967: 245). From these terms, come the phrase *ngo na wina* or *ngo laki* (going to take a wife). These phrases suggest that marriage in Manggarai is a process of taking and having a wife. Therefore, marriage encompasses a series of ceremonies in order to make a woman a man's wife. In the past, the peak of the ceremonies was during the ceremony of *wagal/nempung* or *umber*; today, the peak of the wedding ceremonies is during *kawing gereja* (wedding mass in Church).

There are also other terms that describe marriage in Manggarai including *lili*, *tungku*, and *cangkang*. *Lili* refers to marrying a widow from a brother

¹ *Tu'a golo* means the head of a village; *tu'a panga* is the head of clan or subclan; *tu'a kilo* is the head of a family.

(Verheijen, 1967: 282). The term *lili* is used to describe a levirate marriage where a woman marries the brother of her late husband. In Congkar, East Manggarai, it is also referred to as *tongkéng*. For this type of marriage, there is a proverb that goes *manga ata laga cicing agu ciwal uma*, which literally means somebody is there to build a fence around the field and clear the land (for farming). This bears a meaning that after a man dies, his brother will marry his wife and provides income for the family. Conversely, when a woman dies, and the widower marries her sister, this is termed *tinu lalo* (sororate marriage). The word *tinu* itself means care for, and *lalo* means orphan. The concept of *tinu lalo* emerges from the patriarchal background where a man is deemed responsible for the wellbeing of his wife and children. Thus, when a man dies, his wife and children lose their life support. *Tinu lalo* marriage aims to ensure the future of the children who have are a part of their father's clan. This marriage is sometimes also termed *ganti tikar* (Roosmalen, 1989: 4), meaning change a wife.

Tungku is one of the most common types of marriage in Manggarai. In a research by Gordon, 15% of marriages in Manggarai are of *tungku* type; whereby 25% of that is of *tungku cu* type (Gordon, 1975). The word *tungku* means to connect; in the context of marriage, *tungku* is a marriage that connects the family of brother and the family of sister. This concept emerges from the understanding in Manggarai that when a woman (sister) marries, she joins her husband's family (sociological family) and she is no longer a part of her brother's family (biological family). Through *tungku*, the tie with the biological family remains. In Manggarai, there are a few types of *tungku*: *tungku cu* is when a man marries the daughter of his mother's biological brother (cross cousin marriage); *tungku canggot* is when a man marries the daughter of his mother's brother from another sub-clan (*panga*); *tungku sa'i* is when a man marries a woman from the same clan (*wa'u*) (Verheijen, 1967: 663).

Cako is a type of endogamy marriage between children of the siblings of the same gender (e.g. children of two brothers, or children of two sisters). This type is also referred to as parallel cousin marriage. There are a few types of *cako*; the first type is *cako cama asé kaé* is a marriage between children of two brothers, which is suggested in the saying *wangka rao ajo, coléng joéng* (meaning the marriage strengthens the existing tie of kinship). This marriage is also called *cako cama oné* or *cako cama wa'u* (Nggoro, 2006: 103) because this marriage occurs within the same sub-clan. The second type is *cako cama salang* which is a marriage between

children of two sisters (Verheijen, 1967: 671). This type of *cako* is also called *cako cama péang* or *cako cama anak wina* (Nggoro, 2006: 104) because the marriage is between the children of two sisters who have joined their husbands' clan.

In Manggarai, exogamy marriage also exists as reported by Coolhaas (1942: 374). Exogamy marriage is a term used to describe a marriage with someone of a different ethnicity, sub-clan, or clan. This type of marriage is also called *kawing cangkang* or *laki/wai péang*. This type of marriage forms a new kinship tie between the wife giver (*anak rona*) and the wife receiver (*anak wina*). This relation is also referred to as *woé nelu*. The role of *anakrona* and *anakwina* is permanent and not interchangeable.

Procedure of Traditional Wedding Ceremony in Manggarai

To Manggaraians, wedding is a ceremony of a man taking a woman as his wife which involves both the extended families of the man and the woman. The procedure of wedding must involve both the families (*woé nelu*). There are at least three procedures in the traditional wedding, as follows:

1. *Tuké mbaru weda rewa*. This is the step whereby a man and his family come to the woman's house. The phrase *tuké mbaru weda rewa* literally means to step on the yard and to climb the house. To Manggaraians, wedding is the business of the extended family instead of the individual. This is why the man's family must formally meet the woman's family. This act shows the sign of respect from the man's family to the woman's family. Within this procedure there are a few steps:
 - a. The man's family voices the man's intention to propose to the woman and to take her as his wife. This is expressed in the saying *ita kala lé pa'ang, tuluk pu'u mbaru watu* (we saw a betel leaf on the gate of the village, so we are looking for the tree in this house). In Manggarai, betel leaf is a symbol for woman. In *tungku* marriage, the expression is instead *inang olo-woté musi* or *alo dalo-pulu wungkut* (the aunt started, so the daughter-in-law must follow). This means that the proposal is not to create a new kinship tie but merely to continue the existing tie set by the man's mother and the woman's father. Sometimes it is also expressed in the saying *baro de inang, api toé caing-waé toé haéng* (your aunt would like to say that she no longer has the energy to cook and to fetch water).

- b. Once the woman's family accepts the proposal, the next step is *paca* where the families talk about bridewealth. This is the step where the speaker (*tongka*) from each family negotiates the amount of money and cattle for bridewealth. This negotiation usually takes a lot of time and can sometimes turn into an argument. Once an agreement is reached, the *tongka* from each family moves on to talk about the wedding ceremony. If the *tongka anak wina* (the speaker from the man's family) says *mai dami oné pa'ang lé mai, bombong iko, jenggu tungga* (we come through the gate of the village with dignity), then the wedding ceremony will be in the form of *wagal*. If he says *mai dami oné radi ngaung, cihir ri'i, wuka wancang* (we come from under the house, through the holes in the ceiling and through the cracks on the wall), then the wedding ceremony will be in the form of *umber*. However, if he says *mai tutung sulu, mai ngguang wai* (we come to serve or worship), then the wedding ceremony will be up to the family of *anakrona* (the woman's family) (Bagul, 1996: 47).
 - c. The next step is *tukar kila* (the exchange of rings) and the sacrifice of *ela mbukut* (pig). This is a symbol of agreement and unification of the two extended families (*pongo*). In this ceremony, the two parties are reminded of the existence of customary sanctions for the party that breach the agreement. If the woman refuses to marry the man, then the bridewealth shall be returned in addition to a pig (*ela podo wa'u*) to send the man to his family. On the other hand, if the man refuses to marry, the bridewealth is not returned but instead, the man's family shall present a horse or a buffalo (*jarang ko kaba cému ritak*) to compensate the embarrassment of the woman's family.
2. *Wagal* or *umber* as a wedding ceremony. In this ceremony, two families agree to make a man and a woman husband and wife. At the same time, the two families agree to become one big family through the marriage. With this ceremony, a man and a woman can legally live together through the ritual of *karong lo'ang* where the woman's parents take the couple into a bedroom (Sudi, July 2017; Basilius, July 2017; Tatul, September 2017).
3. *Podo wina* or *karong wina*. This is a ceremony where the wife is delivered to her husband's house or village. This ceremony is divided into a few steps:

- a. Farewell in the house of the *anak rona*. Before the wife leaves her parents' house, two rituals are carried out: *widang* (gift giving) and *pampang* (prevent/forbid to leave). The wife's family (*anak rona*) typically give jewellery and household equipment as a gift (*widang*) to the new family (*anak wina*). Then, the family of *anak rona* would not allow their daughter to leave the house (*pampang*). The man's family ought to present some money to the woman's family so that she will be allowed to leave the house. The man's family typically says: *Émé lako anak dité, néka rétang, néka nggao agu nggépo, néka pampang* (when your child walks, do not cry, do not hug, and do not interfere).
- b. On the way to the husband's house, the wife must ride on a horse and must never touch the ground. As the entourage approaches the husband's village, a group of people on horses would be ready to pick them up. This ritual is called *curu wina*. The wife will be given a special attire to wear by the *anak wina*. Then she will be carried and seated on top of a rock as she must not touch the ground, all while celebratory songs are sung. Typically, the horse guide will purposely walk toward the wrong way and when this happens, the *anak wina* must persuade the *anak rona* to walk the right way by presenting some amount of money. At other times, the horse guide will purposely enter the wrong house and again, they must be presented with money from the *anak wina* to enter the correct house.
- c. Welcome ceremony in the house of the *anak wina*. The woman is carried and let down in front of the man's house while she steps on a raw egg, which symbolizes a new life. At the same time, a *péntang pitak* (literally means to clean the dust) ceremony is carried out to symbolize the woman leaving her parents' traditions behind and from then on, she must follow her in-law's traditions (*ceki*).

Traditional Wedding Ceremony (Wagal)

Wagal ceremony is divided into four parts: opening, discussion, validation of marriage (*wagal*), and closing. The opening ceremony starts by welcoming *anak wina* at the gate of the village (*tuak curu lé pa'ang*). If the *anak wina* receives the *tuak curu* (*tuak* of welcome), it symbolizes their agreement of having a wedding ceremony in the form of *wagal*. If they refuse, they will say, *toé oné pa'ang ami lé mai, landing lut para musi* (we did not come from the front door, but from the

back door); this saying symbolizes their wish to have the wedding ceremony not in the form of *wagal*. After that, the *anak wina* will be served with food in a special house or tent where two rituals are performed: *rongkas kintal agu wodar natas* (destroy the fence and step on the yard) and *pa'u lu'u latang ata mata* (pay respect to the dead). In the first ritual, the *anak wina* expresses their apology by presenting some amount of money, for their presence has disrupted the village's harmony. In the second ritual, the *-anak rona* asks for blessings from the ancestors and the dead so that their presence does not surprise or anger them (Sudi, July 2017; Basilius, July 2017; Tatul, September 2017). Then the entourage of *anak wina* are offered drinks and snacks and are given a place to rest for the night (*téing locé* ceremony). The offering is expressed in the following way:

Ai poli de bantang cama réjé lélé, nai ca anggít tuka ca léléng dité olo reké wíé agu leson, wulang agu tanggal kudut ngasang cikat kina wagak kaba, héla lésak penong pa'ang paténg wa waé worok éta golo bantang woé nelu dité, hoo kali cai dité, toé manga banan dami ris agu kapu ité, toé reweng kanang hoo tuak dami, te toi locé caca kopé dité.

(We have agreed with one heart and one mind about the wedding ceremony, and now is the time. We have nothing to say except to welcome and serve you with all our hearts. This is the place for you to stay.)

After about an hour, discussion about bride-wealth to be presented by the *anak wina* will commence. The discussion is typically started by the speaker (*tongka*) from the side of *anak rona*, who will state that it is the time for the *anak wina* to present the bridewealth as agreed in the *pongo* ceremony. He will say: *io, ai ho'o dé leson remong cemol latang te sanggéd bantang dité sio olo; reweng dami késa, kudut tala lite* (yes, as this is the day that we had agreed on, we ask you to please present it). It is common for the *tongka anak wina* to reply that they have worked hard day and night, but they cannot bring the amount as agreed (*karwé toé haéng, hoo kanang ata dumpu*). The discussion then progresses dynamically until an agreement can be reached. Both of the parties understand that the matter of bridewealth is not merely a matter of the present (*toé salang tuak*) but it is a matter that would concern many generations in the future (*salang waé téku tédéng*). In the past, the ceremony could immediately proceed to the next step – which is *wagal*– if the *anak wina* had brought at least 50% the amount as agreed. However, the practice today is varied and in some cases, the ceremony cannot proceed to *wagal* because agreement cannot be reached. The *anak rona* always tries to acquire as much money from the *anak wina*, while on the other hand, the *anak wina* tries

to give as least as possible by asking for the generosity of the *anak rona* (*lembak nai*). Sometimes, the discussion of bridewealth takes a turn into a heated debate with seemingly no solution. This is often the case when the *anak rona* asks for money for things that the *anak wina* cannot fulfill. Once there is an agreement about bridewealth, *tongka anak rona* usually reminds the *anak wina* to pay for several other wishes (*raja*) for the next parts of the ceremony. Once agreed, then the bridewealth is presented in the ritual called *coga séng agu paca* (Sudi, July 2017; Basilius, July 2017; Tatul, September 2017).

The peak of the ceremony of *wagal* starts with the ritual of *toto* or *wéla héndéng*, where the bride is presented to the groom. It is a rather dramatic presentation where a false bride is included, while a celebratory song is sung (the song of *surunggé* or *mai ramé*) and a gong is hit. The false bride is presented by her aunt and seated in front of the groom. Once she is seated in front of the groom, the *tongka anak rona* will make a statement to the groom saying: This is your love (*Ai hoo belut nai dité olo*). The groom will reply by saying: She is indeed beautiful, but she is not my rib (*Bo molas ité, landing toé hoo toko racap daku*). The *tongka anak rona* will then ask the groom to present some money to the false bride so she can go back. Sometimes, the second false bride is presented before the real one is brought out. The real bride will be presented in front of the groom accompanied by some of her bridesmaids. She will be seated beside the groom on top of a pillow facing the front door. The company (the women and gong hitter) will typically refuse to return unless some amount of money is given to them by the groom (Sudi, July 2017; Basilius, July 2017; Tatul, September 2017).

The next part of the ceremony is *tudak ela wagal* (traditional prayer) or the sacrifice of animal such as pig or buffalo (*wagak sai ela, sikat sai kina* or *cikat kina wagak/wagal kaba, Ela lé, lancéng sili*.) The prayer² involves: a) asking for the

² Example of the traditional prayer: *Dengé le méu empo, hoo ami neki weki manga ranga, nai ca anggit tuka ca léléng lonto léok woénelu, ho kudu adakn ga, te cikat sai kina wagak kaba te nipu sanggéd tombo. Tegi dami, wa koé étan tu'a, kudut ité kéta te kolon ngaji kamping Mori Jari, sémbén Mori dédék, tombo agu Mori Wowo. Latang hi enu anak dami, kudut néka lérong kolé ceki de endé ema landing lut ruku weru hitu kali ga, hau enu paka lorong wa'u de ronam ga. Ného taé kali ga porong ka'éng jari, cébo léwé mosé ka'éng golo, beka agu buar tai anak lanar, wing do ného taé kali ga, raés bali recap rés baling lélé agu borék oné bocél. Tesuan kolé, aram manga nggaut agu nggut de asé kaé latang te pandé cuar wina rona disé cua, oléé..., tadang koés situ ta, poro te méu empo sua, paka jaga agu sémbéng kid lité. Néka koé cumang dungka agu pala cala one ka'éng kilo koéd.* (Listen, our ancestors, today we gather with one heart and one voice as a big family for this ceremony where we sacrifice this animal to tie our agreement. Our daughter, the bride, you will leave your parents' custom and follow your husband's custom. We pray that your family will be successful, be blessed with long life, children, and wealth. May all the anger and jealousy that can threaten your family be gone and far away. Ancestors, we pray that you be their guardian and protector of this family. May they never face challenges and difficulties in their married life) (taken from Regus and Deki, 2011: 107)

ancestors' blessings and asking them to be the bridge (mediator) in asking for God's blessings; b) stating that the two families have agreed, together with the villagers, to witness and support the marriage of the man and the wife; c) asking for blessings upon the new family to be wealthy, healthy, to be blessed with children, and to have a permanent marriage until death does them apart³; d) stating that the woman has to leave her clan and all her habits there and to join her husband's clan (*néka wedis ceki, néka lagé saké*). When the prayer is said, a spear (*korung*) that symbolizes the man will be stabbed onto a small board (*haju letang*) that symbolizes the bride. The prayer is closed by looking at the heart of a pig and the ceremony of *wali urat dia* by the *anak wina* (the groom's family expressing their gratitude for the success of the prayer by giving money to the bride's family) (Sudi, July 2017; Basilius, July 2017; Tatul, September 2017).

During the closing part of the *wagal*, both parties would typically discuss the plan of wedding mass in the Church. The *anak rona* usually asks for the *anak wina* for money (*raja*) to prepare for wedding mass in the Church (*kawing geréja*) including for the wedding dress (*rédiung kawing*) and for the wedding night ceremony (*karong loang*). Then, the *anak rona* presents a sarong (*towé lecak*) as a symbol of the protection from the *anak rona* to the new family from sickness and the cold (*lecak boto ringing tis pedeng menes*). This gift is of course, repaid by the *anak wina* with a price higher than the market price (in the past the repayment is in the form of a horse); however, if they do not have the money to pay, the *anak wina* would present a money while saying: *kesep lebo kala poong, ho lapéng* (while waiting for our family to be richer, this is some money). Moreover, the speaker (*tongka*) also offers the *anak wina* a sarong (*lipa paténg*). Even if the *anak wina* refuses the gift, it has to be returned with money.

The View of Catholic Spouses about *Wagal*

In this study, there are three types of questions presented to the respondents. In the question regarding their view about *wagal*, 86.99% of the respondents viewed *wagal* as a form of traditional wedding ceremony in Manggarai while 93.49% of the respondents saw it as a ceremony of bridewealth presentation from the *anak wina* to the *anak rona*. Only 75.60% viewed *wagal* as a ceremony of

³ *Ného taé kali ga, porong kaéng, cébo léwé mosé kaéng golo; beka agu buar tai anak banar; wing do ného taé kali garas baling racap, rés baling lélé agu borék oné bocél. Tesuan kolé, aram manga ngga'ut agu nggut de asé kaé latang te pandé cuar wina rona disé, oléé... tang koé situ ta; poro le méu empo sua, paka jaga agu sémbéng kid lité. Néka cumang dungka agu pala cala oné kaéng kilo koéd.*

unification of two families (*woé nelu*). Only 52.03% respondents viewed *wagal* as a ceremony that legitimates a man and a woman to live as husband and wife.

Regarding their experience about *wagal*, this study found the following interesting results. Only 54.47% of the respondents had had *wagal* before their wedding mass in the Church and 73% of those agreed that *wagal* was overall a good experience. 94.30% of the respondents stated that during the ceremony of *tudak wagal*, both of the couple sat next to each other; 73.17% respondents recalled the presence of a false bride in their *wagal* ceremony; and 69.10% of the respondents recalled that the man was asked to point out the real bride. Regarding the relation of *wagal* with the wedding mass, 88.61% of the respondents believed that the wedding of a Manggaraian Catholic in the Church remained valid even without *wagal*. Only 57.72% of the respondents believed that *wagal* contributed to the celebratory mood during the wedding mass. However, 86.99% respondents agreed that *wagal* marked the support of their extended families for their married life.

These data show the phenomenon of the alteration in the values of *wagal* amongst the Manggaraians. Firstly, the role of *wagal* as the peak ceremony of wedding in Manggarai has been replaced by the wedding mass in the Church. This change suggests the dominance of the Church in Manggarai, especially since the Church imposes a sanction for those who refuse to get married in the Church. This change is also due to the requirement of article 1 of the 1974 Indonesia Law Number 1 regarding Marriage which states that a valid marriage is a marriage validated by religious bodies. Consequently, for Manggaraians to have a legal wedding, they will have to go through a Catholic wedding.

Secondly, *wagal* tends to be perceived as a moment of bridewealth presentation rather than a ceremony that legitimates a wedding or even a wedding ceremony. Once *wagal* is perceived merely as a moment when bridewealth is presented, it will also be viewed as economic burden to the groom's family and an economic opportunity to the bride's family. Consequently, the discussion about bridewealth is motivated more by economy rather than kinship. This conflicts the principle of *toé salang tuak landing salang waé* (not the road of *tuak* but the road of water) which prioritizes kinship. This is one of the reasons why the discussion of the bridewealth can often end in conflict. In the research by Lon and Widyawati (2017) it is found that the discussion about bridewealth during *wagal* tends to leave the bride in distress on her wedding day. This usually happens because of the conflict risen from the discussion of the bridewealth. This study also shows

only 73% were content with their *wagal* ceremony. It is not impossible that the less number of couples who have *wagal* before their Church wedding (54.47%) is due to the economic reason. This can also be seen from the high and burdensome amount of bridewealth. In the study by Lon and Widyawati (2017), it is found that the amount of bridewealth can be as high as 500 million Rupiahs. One can imagine how tough it is for an average Manggaraian to acquire such amount of money with their average income of less than 10 million Rupiahs permonth.

This change in the value of *wagal* can be understood as it is only natural (Salim, 2002: 10). Samuel Koenig (1970) views such change as a form of modification in human life. This can occur due to the change in the culture of materials and bridewealth, the increase in the population, and the presence of new inventions (Gillin and Gillin, 1942). As such, this change suggests a shift of focus in *wagal* from kinship to materials. This change is due to the change of production pattern from agrarian to industrial and service (Marx in Smelser, 1973).

Conclusion

Marriage in Manggarai is a process whereby a man takes a woman as his wife through a series of traditional ceremonies. In the past, the peak of the ceremonies was the *wagal* ceremony. Through *wagal*, the couple was validated as husband and wife and the two families became related as *woé nelu* (*anak rona* and *anak wina*). With the presence of the Catholic Church, there is a shift in the role of *wagal*. It is no longer the peak of the wedding procession, but is simply a step before the peak ceremony, which is the Church wedding. This shift in the role of *wagal* is likely due to the requirement of Chapter 1 of the State Decree Number 1 in 1974 that requires Manggaraians to marry in the Church.

Wagal is no longer seen as the ceremony that validates marriage, but merely as the moment of bridewealth presentation from *anak wina* to *anak rona*. With that, the kinship value which is supposed to be the substance of *wagal* is replaced by economic value. This shift has a big impact on the sacredness of *wagal* that unifies two families. If nothing is done, it is possible that *wagal* will only play a pragmatic and materialistic role (*salang tuak*) and will no longer plant the seed of everlasting kinship (*salang waé téku tédeng*). This change will sooner or later threaten the tie of kinship and camaraderie in this region. Once the kinship tie is strained, it is possible that Manggaraians will become more individualistic.

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Interview:

- Philipus Sudi, 77 years. *Tua Panga*. Perang, Satarmese Utara, July 2017;
- Basilus Jehalut. 68 years. *Tua Golo*. Perang Satarmese utara, July 2017;
- Stanislaus Tatul, 70 years. *Tongka*. Kumba Ruteng, September 2017;
- Markus Genggor, 71 years. *Tua Golo*. Lawir, Ruteng. June 2017;

CULTURAL GAPS IN THE INTER ETHNIC MARRIAGE: A CASE STUDY

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Abstract

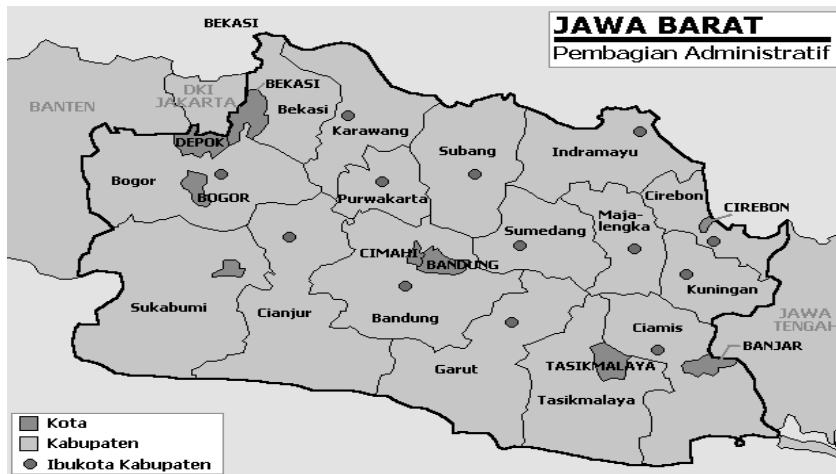
In globalization era, inter ethnic marriage is very common. The technology of communication makes people from one continent can communicate easily with people from other continent. The interaction of people from different ethnic is greater than before. The inter-ethnic marriage happened. The different culture makes the cultural gaps between the couple from different culture. The objectives of this research are to describe the cultural gaps in theinter-ethnic marriage and to describe the way the couple solve the cultural gaps. This research uses the theories from Samovar (2012) and Sumardjo (2010). The method of this research is qualitative-descriptive method. The data are taken by interviewing and observing theinter-ethnic couple.The focus of this research is to the man's culture who got married to a foreign woman, the Sundanese culture. The result is the culture where the location of the couple live is the dominant culture in their marriage.

Introduction

The inter-ethnic marriage is a marriage between two people from different race or religion. Nowadays, it is easy for the people from all over the world, who hasdifferent culture, to meet each other in one area in the world. Yoon in Samovar (2012: 127) writes that globalization and migration have changed this landscape and we now live in a much smaller world, where affordable air travel and online dating have accelerated opportunities for people from different cultures to meet, interact, and establish relationships.

The meetings and the interactions of people lead to an intimacy between a man and a woman from two different cultures.The inter-ethnic couplecomes from two different continents. The man comes from one country in South-East Asia, namely Indonesia, and the female comes from a countryin West Europe, France.

The demography of those two countries is very difference. Indonesia is located in both sides of the equator. Indonesia is an archipelago, it consists 13,000 small and big islands. Indonesia has 34 provinces, the most populous province is West Java province. The population of West Java province is about 46,71 million in 2015. The capital city of West Java Province is the city of Bandung.



West Java Province

https://www.google.co.id/search?q=peta+jawa+barat&rlz=1C2GGRV_enID751ID751&authuser=1&dcr=0&tbm=isch&source=iu&pf=m&ictx=1&fir=J_b32N4

This research observes the inter-ethnic marriage between a Sundanese man and a French woman. The Sundanese man is brought up in the Sundanese culture. Sundanese is the ethnic in West Java Province. West Java is about 35 % of the Java island area. However, most of the Sundanese stay in Parahyangan region. The name of Parahyangan is taken from Sundanese language means the dwelling of the Gods. Parahyangan is a part of a former Sundanese Kingdom. The marriage is one of the important things in Sundanese life, therefore there is a proverb related to the marriage event, *"lamunnyiarjodo kudu sawajasabeusi"*. It means that when one's looking for his/her partner, the spouse that she or he looks for should be acceptable and appropriate. For the Sundanese, the nuclear-family, the parents and all their children, is the most precious in life.

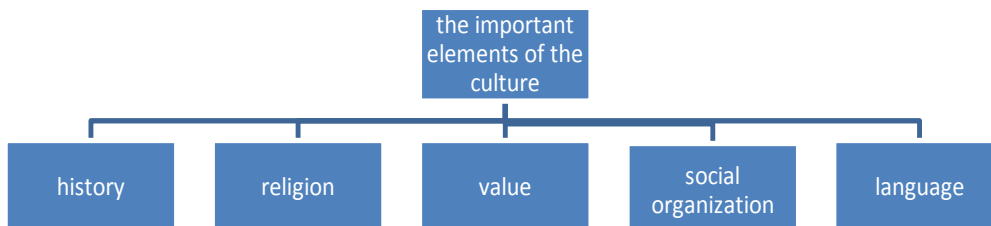
The head of the nuclear family in a Sundanese family is the father. A father is somebody who earns the living and someone who determines the family issue. A mother is someone who takes care of the children. However,

the Sundanese regard woman more respectful, it can be seen in the Sundanese culture that a mother is a highly respectful person in the nuclear-family, the respectful mother is called “*Indung*”, a Sundanese word for mother. Sundanese woman is known for her persistent, mentally powerful, and smart woman. In Sundanese language, the female gender is always the first word to be mentioned, such as *indung-bapa*, *ambu-abah*, *ema-bapa*, all of these means mother–father; *nini-aki* (grandmother-grandfather), *mojang-jajaka* (girl-boy). The Indonesian proverb says that “*Surgaberada di bawahtelapakkaki ibu*” , it means that the heaven is in the bottom part of a mother’s feet. The Sundanese language is the local language which is the second largest language spoken in Indonesia.

In the other hand, France is located in West Europe. The population of France is about 66,991 million people (January 2017). The area of France is extended from Mediterranean Sea to English Channel and the North Sea, and from the Rhine to the Atlantic Ocean. There are four seasons in the country, it is generally cold in winter and mild in Summer. France is a secular country. The French are having great pride of their nation and government and are typically offended by any negative comments about their country. French women are playing a greater role in family life and business. (www.livescience.com). As France becomes more modern and secular, many women prefer living together without formal marriage (Jessicasfranglais.com). However, the French woman who still attach to the traditional value still feels that a marriage is important for life. The country’s secular nature makes it is about half of children are born to unmarried couples.

The woman in the inter-ethnic marriage is brought up in the French culture, she goes to Bandung to do her research on puppet rods. The French woman is interested in observing the Sundanese puppet rods called *Wayang Golek*, *Wayang Golek* is made from wood, it can move expressively, because it relates to a rod below the puppet. The Puppeteer (dalang) operates the puppet from the rod. During the performance of the puppet, the traditional instrument that as the back-sound music of the *Wayang-Golek* called ‘gamelan’ . The French woman met her husband during her stay in Bandung when she did the research for her doctoral degree. Her husband is one of the men who plays the ‘gamelan’, a Sundanese traditional musical instrument. The cultural background of the inter-ethnic couple is in a great difference.

The Samovar states that cultures vary in their ways of thinking and ways of behaving.”(2012: 32). The ways of thinking and ways of behaving depends on these five important elements of the culture. The five important elements of the culture are history, religion, value, social organization, and language. These five important elements usually occur as the cultural gaps among the inter-ethnic marriage.



(Samovar, 2007: 25-26)

The objectives of this research are to describe the cultural gaps in the inter-ethnic marriage and to describe the way the couple solve the cultural gaps. This research uses the theories from Samovar (2012,2010) and Sumardjo (2010). The method of this research is qualitative-descriptive method. The data are taken by interviewing and observing the inter ethniccouple. The focus of this research is the cultural gaps in the inter-ethnic marriage, especially in the Sundanese culture. The result is the culture where the location of the couple live is the dominant culture in their marriage.

Discussion

The gaps in the inter ethnic-marriage is observe through the five important elements inthe culture. The first important element inthe culture is the history.A history is ones culture’s past life that can be transferred from one generation to generation. The Roman-orator’ Cicero’ in Samovar states that the history provides guidance in daily life. Therefore, all cultures believe in the idea that history is a set of conduction that offers direction about how to live in the present time.This history offers the members of the culture the identity of their culture. History focuses on the culture’sorigins, tells the members about the important and identifies the accomplishmentsof the culture, so that they can be proud of their culture. The Sundanese also plays an important role in the development of Indonesia. The name Sunda derives from the word Sunda which means ‘Goodness means having a good quality’.Sunda also means light, cleanness,

bright, and white (southofvoice.blogspot.co). The Sundanese are Austronesian origins. Before Islam came, the Sundanese belief is Sunda Wiwitan.

On the other hand, as France grows more as a developed country, it becomes a secular country. The French are having great pride of their nation and government. They will be offended by any negative comments about their country. French women have greater roles in family life and business. The French believe in *égalité*, which means equality, and is part of the country's motto: "*Liberté, Égalité, Fraternité*". The woman and man are equal, not only a French husband that earns the money for the family but also the French wife.

The next important element in the culture is Religion. Parkes, Laungani, and Young in Samovar state that All cultures possess "a dominant organized religion within which salient beliefs and activities (rites, rituals, taboos, and ceremonies). In the element of religion, almost all Sundanese are Moslem, only a few are not Moslem. The Sundanese are good devotees of Islam.

In France, it is about 88% of the people are catholic. French do not believe 'a marriage' is an important event in one's life. In inter-ethnic marriage, each spouse is obedient to his or her religious tenet. However, the husband's religion is a dominant religion in their small family. The husband's big family has affected the French woman life.

The next element of the culture is the value. According to Peoples and Bailey in Samovar, the values are critical to the maintenance of culture as a whole because they represent the qualities that people believe are essential to continuing their way of life. The value in every culture is different, for example, in the Sundanese culture the elderly are the most respectful generation, the younger people have to speak in a polite Sundanese language to the older people.

The other value of the Sundanese culture is that the Sundanese think highly of the social harmony. Smile is the most important thing for the Sundanese. They smile when they meet others, not only 'smiling' to their acquaintances but also to some people which are not of their friends. The Sundanese avoid direct confrontation. Therefore, indirectness is more common. They try hard to avoid uncomfortable situation, bad news or direct rejection. The Sundanese believe that a marriage is very important event in one's life. Marriage is a sacred event. The Sundanese man is allowed to choose his own bride. In Sundanese culture when a Sundanese gets married, it means the families of the bride and the bridegroom also become one big family.

The French are private people, they are individualism. The French are polite, but only to their family and their acquaintances and not to the stranger. In inter-ethnic marriage, the French woman respects to her Sundanese husband. She tries to behave just like a Sundanese woman, she takes care for her husband's food and clothing. She loves her son and takes care of him well. French put they personal enjoyment above their professional duty. It means one will close her shop to go for a holiday although there are a lot of customers waiting for her. In Sundanese culture, the owner of the shop will not go for a holiday if there are many customers in her shop.

The next element is social organizations, according to Samovar, the organizations (sometimes referred to as social systems or social structures) represent the various social units contained within the culture. Like most Indonesians, Sundanese are family and community oriented. The Sundanese have very tight relations either with the member of the relatives or the member of the community around his or her place. Sundanese is a collectivistic culture, Anderson in Samovar describe collectivistic cultures focus on community, collaboration, shared interest, harmony, tradition, the public good, and maintaining face. Sundanese highly respect the tradition, for example Sundanese choose their lucky day for the wedding. They have the formula to be counted to choose for the best day for one's wedding day.

On the contrary, the French is an individualistic culture, Samovar writes Individualistic cultures emphasize on personal rights and responsibilities, privacy, voicing one's own opinion, freedom, innovation, and self-expression (2007: 98). The French greater emphasis is on themselves rather than in-group (relatives and friends). The French consider the family is tightly related to the country. Each member of the family has certain duties and responsibilities. Essentially, etiquette plays a strong part in French culture. The French man tries to be nice and respectful to woman, he holds the door for woman to get off the car, helps woman to put on her coat or serve woman wine. The French think it is important to protect the weakest than encourage the strong, the results here are many social programs and benefits paid by the companies in France.

The last important element in the culture is the language. Samovar writes that without the capacity for complex language, human culture could not exist. Language expresses their feelings and ideas to the members of the same culture. Most Sundanese are bilingual. They speak and write both languages, their native language (Sundanese language) and their official language (the

Indonesian language). Sundanese language usually is spoken among family members and friends, while in the public place, the Indonesian language is used to communicate. Both languages are part of the Austronesian language.

For the wife in this inter-ethnic marriage, French is her native language. It is important for the French to use '*vous*' (very polite word for the pronoun 'you') and '*tu*' (the pronoun 'you' to the children or best friend). In this inter-ethnic marriage, the French woman is able to speak her husband's native languages, Sundanese and Indonesian language. She speaks both languages to her acquaintances around her house in Bandung,, such as friends, neighbors, husbands' relatives, and so on. Besides Sundanese and Indonesian language, the French woman speaks her native language, French language, to her 4 years- old-son. However, her husband, the Sundanese man, speaks Sundanese to their son. Her husband only knows a little of French language.

To avoid the cultural gaps in the inter-ethnic marriage, the spouses should respect to their cultural differences. They have to understand their spouse's culture. They should immerse to their spouse culture.

Conclusion

Cultural gaps in the inter-ethnic marriage can be seen through the important elements of the culture, History, Religion, Value, Social organization, and Language. In the history, Sundanese origin is Austronesian, and French is Gaul and Roman. About the religion, Sundanese are mostly Islam and the French are Catholic. The next element in the culture is the value, the Sundanese think highly of the social harmony. In French culture, etiquette plays a strong part in their life. In social organization, Sundanese have very tight relations either with the member of the relatives or the member of the community around his or her place. The French are having great pride of their nation and government. The French woman in this inter-ethnic marriage native language is French, however she can speak Sundanese and Indonesian, well. She can also behave just like the Sundanese woman. Actually, French is individualistic culture, however she is not individualistic because she can get along very well with her husband's big family and relatives. The French woman appreciates her husband very well. The Sundanese husband speaks French just a little, he has visited his wife family in Paris, but maybe it is difficult for him to learn and immerse to his wife culture.

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A STRONG ANTIQUITY STRING THAT BELIEVED BY THE WIVES TO MAINTAIN THE FAMILY IN WALI DISTRICT, WAKATOBI, SOUTHEAST SULAWESI

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Abstract

Away from home, in months or most in years is becoming something usual for the people of Wali District, Binongko Island, Wakatobi Regency, in Southeast Sulawesi Province. This 'away from home' thing starts from their grand grandfathers who sailed to reach another better islands or regencies, and sometimes nations to fill their needs. While the grandfathers sailed to fill the family's needs around 1950s, the sons also sailed, most to Java Island, to pursue a better understanding about religion. Away from home means away from wives and children, and it never be seen as problems for the wives. The complaint which is never being heard experienced by the wives could be caused by the strong marriage string attached, shame, afraid, or the culture norms. This study aims to see what is behind the mentally strong wives in Wali, to maintain their family, house and livelihood, and how it affects the kids. The method used in this study is a transcription of oral or spoken narratives that is collected by the spontaneous talk between the researcher and the teller. The result from four tellers is various related the reason behind the mentally strong wives in Wali. The wives are strong because they are, there is also a statement said that it is because of the traditional oath of women and some said it is because the society shaped that.

Introduction

Binongko Island is the remote island from Wakatobi cluster region in Southeast Sulawesi. Being the remote island makes Binongko as the wealthy island with its heritage, norm and local tradition. Binongko itself in 2017 divided into two districts; Togo Binongko and Binongko. From the two districts inside the island, Wali Sub-district is the main region of local tradition in Binongko. Wali is the place of the Kings, scholars, and priests or imam (the leader of communal prayer in Islam). One of the various local traditions exist in Binongko is working overseas. They call it 'away from home'. Away from home, in months or most in years is becoming something usual for the people of Wali Sub-District, Binongko

Island, Wakatobi Regency, in Southeast Sulawesi Province. This 'away from home' thing starts from their grand grandfathers who sailed to reach another better islands or regencies, and sometimes nations to fill their needs. While the grandfathers sailed to fill the family's needs around 1950s, the sons also sailed, most to Java Island, to pursue a better understanding about religion, Muslim. Nowadays, the men; husbands or sons in Wali keep the custom of what their grandfathers did, but with modern method. They practice the 'away from home' things in organized, formal, and legal way according to the government's instructions. They become the workers, immigrants in various country such Malaysia, Singapore, and China, yet still to fulfill the family's needs. Away from home means away from wives and children, and it never be seen as problems for the wives. There is no such waiting wives who giving up their marriage or a little whispered complaint just because their 'away from home's husbands' even if it is in years are sending no text, no call, no news, and no money transferred to feed the kids, in few families cases. The complaint which is never being heard experienced by the wives could be caused by the strong marriage string attached, shame, afraid, or the culture norms.

This study aims to find what is behind the mentally strong wives in Wali, to maintain their family, house and livelihood, and how it affects the kids, based on surrounding's tale. Does not straight to analyze the wives attached by, this study prefers to use the surrounding's tale in here means people of Wali related to how they observe and respond this matter spontaneously through long narratives.

This is a narrative study where the method is not a direct interview. The researcher tended to make a note from the natural discourse of people in Wali District when it comes to the talk about the wives condition and how they cope with their 'away from home' husbands. The data may looks messy because there is no such strict questioner or written material related what they said in field. The researcher wants the natural discourse and spontaneous talk from people in Wali in order to prevent the canalization of people's thought. Furthermore, people tend to talk not freely about what is really in their mind when researcher gives a questioner or note while interviewing the respondents. Dijk (1984:4) clearly stated about the data of discourse experiment that,

It is our contention that this kind of natural data provides insights into the contents and structures ... which cannot possibly be revealed through experimental laboratory work. Of course, such

data also exhibit the kind of 'messiness' that controlled laboratory experiments do not have. Talk is just very much more complex than responses on scales, choosing between a few options, or even writing 'free responses' in a laboratory task, and this complexity is also transferred, as a matter of course, to the analysis of the data.

This method might give a messy data collection but for sure gives richness for natural discourse data. At the discourse level, the oral narrative is easily differentiated from the written one by speakers' active involvement with the potential audience, and by their empathy with the main character of the story. The written narrative at this level is more compact, less redundant, and flows more smoothly for its lack of repetition, repair and excessive use of certain conjunctions ... While speakers keep their narration short and simple by coding events mainly into single-proposition clauses, writers select and integrate events into multi-propositional utterances and keep redundancy and wordiness to a minimum. Moreover at the word-level the oral narrative is frequented by hedges or hedge-like expressions, and characterized by a colloquial and colorful component of vocabulary, contractions, and clippings; the written one is better planned and executed with more precise diction and little colloquialism (Ming Pu, 2006:23).

When it comes to the types of oral or spoken narratives, Fludernik in her discussion page in Hamburg University Press website clearly explains that: "Oral narrative" is a term that covers a number of different types of storytelling: spontaneous conversational narrative ("natural narrative"); institutionalized oral narrative in an oral culture context; oral bardic poetry; simulations of orality in written texts (Fludernik, 2013).

In this study, the researcher uses the spontaneous conversational narratives in pursuing the data that will be analyzed. In order to have a pure opinion related the issue, the field study does not use the institutional narrative in cultural context for it seems to be more canalized and planned than the spontaneous conversation by individuals. Narrative focuses our attention on to a story, a sequence of events, through the direct of a 'telling' which we both stare at and through, which is at once central and peripheral to the experience of the story, both absent and present in the consciousness of those being told the story. Like the two young boys we stare at the 'telling' while our minds are fixed upon what the telling points towards. We look at the pointing arm but our minds are fixed

upon what is pointed at. (Hawthorne in Toolan, 2001:3) Surrounding here stands as the teller, where teller itself can be surprisingly present and perceptible even as they unfold a tale that ostensibly draws all our attention, as readers or listener to other individual who are within the tale. As a result we may feel that we are dividing our attention between two objects interests: the individuals and events in the story itself, and the individual telling us about these (Toolan, 2001:1).

Study using oral or spoken narrative approach is already spread in language and communication scholars around the world. There is Bradford J Hall (2010) with his narrative of prejudice study which exploring how prejudice is understood and dealt with in everyday life and examining how people come to terms with the manifestation of a socially recognized wrong within their own selves. There also McCormack (2012) with her narrative approach to in-depth interview conversation which examining the way to represent the interview conversation into a transcription by reducing a long stretches of text to codes and recombining the codes to the theme or the issue that analyzed by.

In this article, the researcher focuses the study to the oral or spoken narrative transcriptions which observe the live of the wives with 'way from home' husbands in Wali related the reason behind the strong wives in maintaining the family, house, children and their livelihood.

Discussion

In line with the focus of the study, the researcher starts with the elaboration of the transcription of the spoken narratives. For this study, there are four surrounding's tales who stand as the people of Wali sub-district which means that there will be four transcription analysis to be discussed.

First transcription is from Titin, the daughter of one of the wives with 'away from home' husband. Titin herself is a Senior High School student in Wali. She saw her father for the last time in November 2015, when she insisted her father to back home in order to perform the traditional ceremony called Karia. When it came to the talk about her father in Malaysia and how she reckoned her mother's condition, she came up with a smile and said 'sudah seperti itu mi memang kak' – this is the way it used to be.

From the other's tale, the story from Titin could be placed as the closer observation. She attached directly with the wife as her mother, she observed her own condition to see how far her mother coped with their livelihood and maintained the family. She also observed more and tried to find the things that shaped her mother as a strong wife.

When asked about her father who is working overseas, Titin looks casual like there is nothing wrong with that. She said that 'bapaku kerja di Malaysia, sudah sekitar dua tahun ndak pulang. Terakhir waktu saya Karia' – my father is already working overseas in Malaysia for around two years and never going home since my Karia. When asked how about that, she answered with 'maksudnya? Ndak kenapa-kenapa ji' – what is the point? It is alright.

When asked about her mother's condition with her father working overseas, she seemed like having a shifting expression while explaining that her mother is a hard working woman and that she helped her by taking care of her little brother. She explained that her mother fulfill their main need in home by helping the neighbor and also planting the cassava and papaya in their small garden beside their house. Her tuition sometimes came from the family and the saving of her mother from her random job. It looked like there were never be a private deep talk between Titin and her mother related her 'way from home' father, so she accepted it all as a normal part of life and looked her mother as a strong mother without any reason beyond why. Her mother is strong and hardworking woman and mother at the same time, because she is.

Zaenuddin explained that there were about nineteen 'way from home' husbands in Wali. As long as he lives, he never succeeds to remember that there was a wife asked to divorce her husband just because of her husband works overseas and never send a penny to support the livelihood of the family in Wali. He thought that it all because of the strong bound of tradition in Wali. There is an oath, traditional oath related what women can do and what should not, where asking for divorce is one of the forbidden things for women to do. There is no further talk about the traditional oath itself that knots the women especially wives in Wali, but Zaenuddin ensures that if it ever happens, something really bad comes back around for sure and it is not just for an individual attached to the matter of problem, but it could attached another family member, or even the entire of it. Talking about the traditional norms and oath include one of, it is a

rule that everyone would obey, and most of them never try to asking why. The rule, oath and norm are embodied inside their blood and it is binding wherever they are. Hence, there is no surprise that the villagers are more afraid to the local or traditional rule than the positive rule applied by the nation.

To support the family, the wives are planting the cassava that could stands as the main menu of everyday meal. Furthermore, to support the family's secondary needs the wives work as free laborer – lifting the stones from one place to another, then pay per bucket. For villagers in Wali, wives plant cassava to serve their dining table is a common thing. Almost every wife – whether her husband works overseas or not – has a small garden or field functioned to plant cassava or papaya. Basically, villagers in Wali have no fear related their meal as they could plant the cassava and fishing to fill their everyday meal. Work as a free laborer is usually to pay their children's tuition in school.

As what eyes and ears could reach, the wives never talk about their 'way from home' husband to their children, especially about their restless feeling of it. They seem are trying to make the condition as regular, normal, as the others. They are trying to say that 'your father is working overseas and it is normal and alright that you have no reason to worry about because we are here, we are okay, we are not the only one, and still alive like the others' to their children so that the children would not feel different from the others.

From another point of view, Mudhirun further sees the divorce is a kind or act that could totally damage the name of the family itself. There is also no further explanation is the damage of the family's name is one kind of the oath's effect or not. But on the other side, separate from its superstition things – in society, the damage of the family's name is fatal for it attaches not only one person, but also the whole member of the family – include the unborn member of it. Prejudice towards the member of the family would last and remembered. There will be such abandon to the entire family members to do what they want and there will be a difference treatment in society as long as they live in.

For any wife who ever, even once, thought about divorce from her husband must have very complicated things to consider since it is not only about her and her restless feeling. They are taking for granted what they are facing upon. A 'way from home' husband, no penny send back to fill the livelihood of the family, and

even the no text about his condition overseas is not something to mourn for, as the wife knows for sure that she has life in front of her that should be take care of.

Wa Meysin, another teller, reckoned this condition as a pathetic one. As a woman who plans to marry a man from outside Wali, she finds is as an inequality to wife. She witnessed her aunt who worked as a laborer, lifting the buckets filled by the stones and paid for sum of money that will surely run out to buy the rice for one day meals with her children. Yet, she never remember heard her aunt complaining her life working as a laborer. She remember her aunt said that '*pasti akan selalu ada cara untuk makan. Ndak usah takut. Pasti juga akan selalu ada cara untuk kanak-anak bisa sekolah. Jangan takut. Tuhan sudah atur rejeki anak sekolah*' – there will always be a way to have a meal for every day. We do not need to worry. There also will always be a way for children to get to school. Do not be afraid. God already take care of children's good luck to get school.

From what her aunt stated about how they should face the uncertain life, Meysin stood with her own point of view who reckoned this as an inequality which matter of fact, no one is brave enough to raise a voice related this issue, even herself alone. She questioned this many times to many people, such her parents and family. But she always comes back the negativity and a command to stop asking such question. She puts the opinions that it might be already a social plan that shape such a mentally strong women to, just in case, prepare themselves to be upon a bad luck condition – where having a husband working overseas is one of the things.

She pulls back her memory about how has she been treating this long by her family and she comes up with such an awareness that that it is, she also been shaped to be such a mentally strong woman. She commanded by her parents to take care of her little brothers and sisters and as could as she can, not asking for a helping hand from the other. Her little brothers and sisters becomes her responsibility when it comes to bathing, eating, playing, studying, and sleeping. She needs to take care of her own time schedule about what to put first, and what to do later. There is an untold state that said she forbids being a spoiled daughter.

Furthermore, she also has to know how to take care of the house, make the meal for breakfast, lunch and dinner, plant the cassava and papaya, how to harvest those plants, and as could as she can, do not complain. In short, she shaped to be a mentally strong woman with skilled multitalented hands.

In relation with the men, she told to take care of them and respect them. It would be a mistaken if a daughter speaks against her father for the man placed to be respected of. Hence, no wonder why when a wife is left by her husband for working overseas, she could not deliver the disagreement about that for it would be considered as an impolite and disrespectful behavior.

Conclusion

This study aims to see how people in Wali reckon about the wives of 'way from home' husband and what is behind the mentally strong wives in taking care their family, their children and their livelihood. From its causes, the husband who is working overseas is to fulfill the need of the family back in home in Wali, but it changes then to become no penny comes home in Wali, no text and not going home for years without any reason why. All the various tellers whose stand as the people of Wali expressed their opinion and point of view what is behind the strong wives and how they take care of their family, children and livelihood to keep alive. This study shows that there are various reasons behind the strong wives with 'way from home' husband in Wali. The daughter of one wife said that it is because the wife is actually a strong woman basically. There is also one opinion said that the reason they have to be strong because of the traditional oath form women in Wali that if they break the traditional oath, there must be something very bad happens to them and their family. While, from another point of view, the wives needed to be strong to take care of their family without any complain is because it will, for sure, damage the family's name. If it ever happens, the effect of the damage of the family's name is fatal and would last and remembered by the villagers in Wali. From the last teller, it said that the strong women in Wali is not only the wives but also almost every woman exists. It is because the society shaped that kind of woman by treating them to be a strong one since they are kid. So when the life gets hard, they would not panic in facing such unwanted condition of life. In general, the four reasons behind the mentally strong wives that stated in this study collide and intertwine each other to be a strong string that shapes the mentally strong wives in Wali.

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JAMU PEJJE' AND PINANG MUDA: ETHNOMEDICINE JAMU SPECIAL WOMEN CARE IN MADURA SOCIETY

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Abstract

Herbal medicine is one of the health care options. In Indonesia, society, herbal medicine is chosen because it is made from natural, cheap, easy in can and efficacious. The Madurese have the beliefs and traditions of drinking herbs passed down from generation to generation. In the care of women in Madura, the herbal medicine that is always drunk is Jamu Pejje 'as a herbal medicine for the care of women. Mixed ingredients that must also be used are Pinang Muda. This article uses a phenomenological approach with descriptive qualitative method whose data obtained through observation and interviews on the herbal medicine users in Bangkalan Madura District. The Madura community's belief in Jamu Pejje 'and Pinang Muda is not limited to maintaining good health, strengthening and obeying tradition for women but also providing comfort in personal, household and social life.

Pendahuluan

Minum jamu merupakan tradisi turun temurun pengobatan tradisional masyarakat di Indonesia. Salah salah satunya masyarakat yang masih melakukan tradisi minum jamu terutama pada para wanita adalah masyarakat Madura. Tradisi pengobatan tradisional dalam masyarakat merupakan sarana untuk merumuskan, menanggapi dan menyelesaikan persoalan kesehatan yang dialaminya sehari-hari. Mengolah dan minum jamu telah menjadi bagian budaya yang disepakati dalam masyarakat Madura, terutama para wanita. Pada masa kini, tradisi mengolah dan minum jamu mengalami perubahan pemaknaan dalam tatacara pelaksanaan. Perubahan makna pelaksanaan tradisi menjadi pengolahan jamu terbagi menjadi dua yakni mengolah bahan jamu sesuai resep tradisional dan campuran.

Para Wanita Madura mengolah ramuan jamu dengan menggunakan pedoman resep tradisional. Pada resep tradisional jamu Madura khusus wanita

memiliki kekhasan lokal yakni jumlah bahan ramuan yang banyak, berbau harum menyengat dan jika dicairkan sangat pekat/kental. Ciri khas jamu Wanita Madura ini dipercaya memiliki khasiat untuk menyeimbangkan kesehatan badan dan batin. Kesehatan badan dipercaya mampu meningkatkan kualitas daya tahan badan untuk bekerja dan bereproduksi, sedangkan kesehatan batin dipercaya mampu memberikan kenyamanan mental secara pribadi dan sosial.

Artikel ini merupakan bagian kecil dari hasil penelitian disertasi penulis tentang kajian etnomedisin Jamu Madura. Hasil disertasi menemukan hal baru yakni terdapat pandangan *Manyamanagih* (kenyamanan) pada masyarakat Madura dalam memaknai Jamu Madura. Konsep sehat dan sakit dalam pemaknaan tradisi jamu tidak cukup dibutuhkan konsep kenyamanan berupa kesehatan batin. Kenyamanan dirasakan oleh diri sendiri, keluarga dan lingkungan sosialnya sehingga khasiat jamu dapat menjaga kesehatan dan mengobati sakit badan secara maksimal.

Salah satu jamu yang dipercaya para wanita baik peramu maupun pengguna jamu di Madura adalah jamu *pejje'*. Pada beberapa peramu jamu, jamu *pejje'* dipercaya apabila menggunakan resep tradisional yang turun temurun. Namun pada pengguna jamu terdapat modifikasi resep dengan memberi campuran pinang muda. Perbedaan pengolahan ramuan antara peramu dengan pengguna jamu untuk Wanita Madura ini menarik untuk diteliti secara mendalam. Berdasarkan hal tersebut maka dirumuskan permasalahan sebagai berikut : Bagaimana pandangan wanita dan masyarakat Madura dalam memaknai jamu *pejje'* dan pinang muda sebagai tradisi mengolah dan minum jamu di Madura ? Tujuan artikel ini guna memahami pandangan wanita dan masyarakat Madura dalam memaknai jamu *pejje'* dan pinang muda sebagai tradisi perawatan dan pengobatan tradisional sebagai upaya pemertahanan tradisi mengolah dan minum jamu di Indonesia.

Penelitian disertasi yang salah satunya menghasilkan artikel ini telah dilakukan dalam rentang waktu yang panjang selama tiga tahun antara tahun 2013 sampai 2016. Tempat penelitian di Kabupaten Bangkalan Madura. Metode penelitian yang digunakan adalah kualitatif deskriptif. Tahapan penelitian dilakukan dengan studi pustaka, observasi, partisipasi terlibat dan wawancara dengan informan terpilih. Kabupaten Bangkalan terdiri atas 18 Kecamatan, yang dibagi lagi atas sejumlah desa dan kelurahan. Dua kecamatan yang dipilih

adalah kecamatan Kota Bangkalan dan kecamatan Tanah Merah. Pada kecamatan Kota, dipilih Kota Bangkalan dan pada kecamatan Tanah Merah dipilih desa Petrah. Kedua wilayah ini dipilih sebagai lokasi penelitian karena ada 3 alasan. Pertama, pada kedua lokasi memiliki penduduk dengan tingkat pendidikan yang bervariasi dan mudah berinteraksi. Kedua, seluruh sarana kesehatan baik modern maupun tradisional terdapat disana. Ketiga, sentra bahan herbal untuk pembuatan jamu dapat dibeli secara mudah di kedua wilayah tersebut.

Untuk mengetahui pandangan wanita dan masyarakat tentang makna jamu *pejje'* dan pinang muda maka dibuat pedoman awal guna mengukur pemahaman supaya maksimal. Langkah selanjutnya adalah membuat pedoman perilaku yang dikategorikan upaya mempertahankan tradisi minum jamu *pejje'* dan pinang muda sebagai identitas kenyamanan wanita dan masyarakat Madura. Pedoman pandangan dan perilaku berdasarkan : *pertama*, pemahaman turun temurun dan *kedua*, pengalaman pribadi. Data tentang pandangan mengolah ramuan dan minum jamu ditanyakan kepada 20 orang informan terpilih secara random acak dengan kategori umur dewasa dan telah menikah terdiri atas; 1) 10 orang wanita yang telah menikah dan melahirkan anak, 2) 10 wanita yang menikah dan belum melahirkan anak dan 3) 10 wanita belum menikah. 30 orang informan wanita merupakan penduduk Kabupaten Bangkalan asli Suku Madura dan mengabaikan tingkat pendidikan.

Pembahasan

Beragam kajian pustaka telah dilakukan untuk mengkaji tentang pengobatan lokal termasuk salah satunya jamu dari berbagai daerah di Indonesia. Kajian-kajian tersebut dilakukan oleh kalangan ilmuwan maupun kalangan praktisi. Rata-rata kajian tentang pengobatan lokal membahas mengenai resep jamu, tatacara pengobatan lokal, dan fungsi pengobatannya. Pada sekian banyak pustaka masih jarang yang membahas mengenai pandangan masyarakat pendukung budaya yang memberi makna tentang tradisi dan perilaku untuk mempertahankan tradisi. Berikut kajian pustaka yang memberikan kontribusi untuk memahami pandangan masyarakat tentang konsep pengobatan lokal dengan jamu sebagai salah satu kajian, khususnya di Pulau Madura.

Kajian yang pertama dilakukan oleh Ray Jordaan pada era tahun 1980-an. Tesisnya berjudul *Folk Medicine in Madura (Indonesia)*. Tesis ini mendeskripsikan

berbagai tradisi lisan mengenai pengobatan rakyat yang dilakukan oleh masyarakat di Kabupaten Sumenep (Leiden, 1985). Jordaan juga mengulas secara khusus dan detail mengenai pengobatan rakyat khususnya penyakit kulit dari pengetahuan lokal masyarakat di Sumenep dalam artikelnya berjudul *Tombuwan in the Dermatology of Madurese folk-medicine* (KITLV, 1982).

Kajian kedua dilakukan oleh Lestari Handayani. Bukunya berjudul *Membedah Rahasia Ramuan Madura* yang mengulas mengenai pandangan masyarakat di Sumenep mengenai ramuan, tradisi dan tatacara pembuatan ramuan dengan skala rumah tangga maupun industri (Agromedia Pustaka, 2003). Lestari bersama tim penelitiannya juga mendeskripsikan pemetaan jamu Madura yang digunakan untuk alat reproduksi pada wanita dalam laporan penelitian berjudul *Inventarisasi Jamu Madura yang dimanfaatkan untuk perawatan kesehatan dan pengobatan gejala penyakit yang berkaitan dengan fungsi reproduksi pada wanita* (LitBang DepKes, 1996/1997). Lestari juga mengkaji tradisi dan manfaat dua jenis jamu yakni jamu rapat dan keputihan yang dipercaya keampuhannya mengatasi masalah kesehatan wanita dalam masyarakat Madura dalam artikel prosiding seminar berjudul *Pemanfaatan Jamu Rapat dan Keputihan serta Tradisi yang menyertai pada masyarakat Madura* (Prosiding Seminar Nasional Etnobotani III, 1998).

Kajian ketiga dilakukan oleh Mangestuti. Hasil penelitiannya mengulas mengenai pemahaman konsep perawatan kecantikan secara tradisional pada wanita dengan menggunakan jamu dalam artikel jurnal internasional berjudul *Traditional medicine of Madura island in Indonesia* (Journal of traditional medicines, 2007). Riset penelitiannya dilakukan di Kabupaten Sumenep Madura. Berdasarkan ketiga kajian di atas, belum ada satu pun yang melakukan kajian tentang pandangan terhadap pemertahanan tradisi minum jamu. Dengan demikian, dibutuhkan suatu kajian yang meneliti dan mendeskripsikan tentang pandangan dan perilaku masyarakat dalam pemertahanan tradisi minum jamu. Pemertahanan tradisi jamu menunjukkan bahwa masyarakat pelaku tradisi memiliki identitas pengobatan lokal yang layak dijadikan karakter Bangsa Indonesia.

Berdasarkan landasan teori antropologi, artikel ini menggunakan pendekatan fenomenologi dengan fokus etnomedisin yakni pandangan masyarakat mengenai kesehatan, asal mula penyakit, dan metode pengobatannya

yang diyakini oleh masyarakat pemilik kebudayaan tersebut (Foster dan Anderson, 1986:61). Fenomena minum jamu *pejje'* dan pinang muda bagi Wanita Madura sebagai perawatan dan pengobatan badan serta batin dalam pandangan masyarakat Madura sebagai respon manusia yang berbudaya. Artikel ini berpijak pada pemikiran bahwa manusia sebagai makhluk hidup memiliki budaya berakal sehingga mampu mengatasi masalah dalam kehidupannya. Sudut pandang sebagai pemilik kebudayaan (*native*) membuat setiap manusia memiliki pendapat dan pandangan yang berbeda tentang satu hal. Hal tersebut menjadikan manusia sebagai individu khas dalam pandangan, nilai, norma dan perilakunya. Oleh sebab itu manusia dipandang sebagai *animal symbolicum* yakni binatang yang dapat menggunakan sekaligus mengembangkan simbol-simbol sebagai alat komunikasi. Berdasarkan perangkat simbol tersebut manusia memberikan pemaknaan pada lingkungan sekitarnya sehingga bermakna baginya (Cassirer, 1987 : 40).

Makna tersimpan dalam bahasa, sebab bahasa merupakan alat untuk menyusun dan menyampaikan realitas dalam komunikasi antar manusia. Pada bahasa yang berbeda, tercipta dan terekspresi realitas yang berbeda sehingga memberikan pengalaman yang berbeda pula (Spradley, 1997:23). Berdasarkan teori di atas maka artikel ini mendeskripsikan pandangan wanita dan masyarakat Madura sebagai obyek yang diteliti tentang pemertahanan tradisi minum *jamu pejje'* dan pinang muda. Pandangan tersebut memberikan peran penting untuk mengungkap definisi kebudayaan sebagai sistem pengetahuan atau sistem ide yang memberikan makna (Ahimsa-Putra, 1985 : 106-107). Pada tingkat teoritis etnomedisin, selain mengungkap makna kepercayaan-kepercayaan medis, diungkap pula pelaksanaannya (Foster dan Anderson, 1986:62). Pelaksanaan etnomedisin mengolah dan minum jamu *pejje'* dengan pinang muda berupa tindakan Wanita Madura sebagai upaya mempertahankan tradisi perawatan dan pengobatan kesehatan.

Artikel ini mendeskripsikan pemahaman wanita Madura yang tinggal di Kabupaten Bangkalan dalam mempertahankan tradisi minum jamu *pejje'* dengan pinang muda yang digali dari pandangannya. Berdasarkan pandangan para wanita yang menjadi peramu dan pengguna jamu *pejje'* dengan pinang muda, muncul makna realitas dan pengalaman yang berbeda pada masing-masing individu namun memiliki kesamaan definisi dalam memaknainya sebagai sarana kesehatan dan memberikan kenyamanan. Berdasarkan pandangan dan

makna tradisi minum jamu *pejje'* dan pinang muda ini, terjelaskan pula tindakan para Wanita Madura tetap mempertahankannya. Berikut makna dari pandangan para Wanita Madura dalam 1) Memaknai tata cara dan penggunaan ramuan jamu *pejje'* dengan pinang muda, serta 2) Upaya pemertahankannya

Tata Cara dan Penggunaan Ramuan Jamu *Pejje'* dengan Pinang Muda

Para Wanita Madura menyatakan bahwa jamu sehat badan adalah jamu yang digunakan untuk menjaga kesehatan dan kebugaran badan. Jamu sehat badan pada umumnya dibuat sendiri oleh ibu rumah tangga di keluarga masyarakat Madura. Bentuk jamu sehat badan berupa jamu rebusan dari bahan segar atau bahan kering yang mudah diperoleh dari pekarangan atau pasar. Jamu rebusan disaring dan airnya diminum untuk memenuhi khasiat yang diharapkan pengguna jamu.

Bahan-bahan yang digunakan untuk membuat ramuan biasanya berupa bahan herbal segar atau sudah dikeringkan didapat dari pekarangan atau pasar. Bahan berbentuk rimpang seperti temu kunci, kunci pepet, temulawak, kunyit, kencur, lengkuas, cengkih, adas, sirih dan lain-lain. Para wanita di Bangkalan mampu membuat ramuan jamu karena mencontoh atau mendapatkan resep ramuan dari orang tua, saudara, tetangga dan teman. Hasil wawancara menyatakan bahwa jamu sehat badan menurut pengguna dan peramu jamu di Bangkalan merupakan minuman sehari-hari untuk menjaga dan merawat badan. Jumlah penggunaan jamu sebanyak 2 sampai 3 gelas perhari. Apabila menginginkan khasiat yang lebih, pengguna jamu biasanya menggunakan bahan tambahan seperti pinang muda, telur, madu dan bahan lainnya yang diyakini mampu meningkatkan khasiat jamu.

Salah satu jamu yang diyakini para wanita Madura mampu mempertahankan kebugaran dan kesehatan badan adalah Jamu *Pejje'*. Penggunaan jamu *pejje'* pada masa lampau adalah digunakan untuk wanita yang baru melahirkan anak dan wanita yang memasuki masa non produktif diatas usia 50 tahun. Pada perkembangannya saat ini, Jamu *Pejje'* digunakan juga oleh Wanita Madura sebagai jamu meningkatkan stamina menjelang pernikahan maupun dalam kehidupan sehari-hari. Berikut ramuan beragam resep ramuan jamu *pejje'* yang berfungsi sebagai penguat stamina badan dengan tujuan menjaga kesehatan badan.

No	Nama Jamu	Bahan Jamu	Cara Pembuatan	Aturan Pemakaian
1.	<i>Jhâmo Pejje'</i> (1)	Daun Kemanggi, Daun Sirih, Temu Kunci	Semua bahan dicuci, dihaluskan, diberi garam sedikit direbus. Setelah dingin diambil airnya.	Diminum air rebusan sehari 2 gelas pagi dan sore untuk badan wangi dan mencegah keputihan.
2.	<i>Jhâmo Pejje'</i> (2)	Temulawak, daun Beluntas, daun Bawang, Asam, Garam dan Merica	Semua bahan dicuci bersih, dipotong-potong dan direbus. Jika dingin, disaring, diambil airnya.	Diminum air rebusan sehari 2 gelas pagi dan sore untuk menyegarkan badan dan melancarkan haid
3.	<i>Jhâmo Pejje'</i> (3)	Asam Kawak, Kunyit, Jahe, Gula Aren	Semua bahan dicuci bersih, diberi air dan direbus, disaring dan diambil airnya	Diminum air rebusan sehari 2 gelas pagi dan sore untuk melancarkan haid, menghilangkan nyeri haid
4.	<i>Jhâmo Pejje'</i> (4)	Daun Sirih, Kulit Buah Delima, Temu Kunci, Pinang Muda, Kulit Buah Manggis, Daun Pacar.	Semua bahan dicuci bersih, diberi air dan direbus, disaring dan diambil airnya	Air rebusan diminum 2 x sehari pagi dan sore untuk merapatkan vagina
5.	<i>Jhâmo Pejje'</i> (5)	Daun Sirih, Kunci Pepet, Kunyit, Ketumbar	Semua bahan dikupas dan cuci bersih, diberi air dan direbus, disaring dan diambil airnya	Air rebusan diminum 2 x sehari pagi dan sore untuk merapatkan vagina
6.	<i>Jhâmo Pejje'</i> (6)	Batang dan daun Sirih Muda, Kunyit	Semua bahan dicuci bersih, kunyit dikupas dan dipotong. Semua diberi air dan direbus, disaring dan diambil airnya.	Air rebusan diminum 2 x sehari pagi dan sore untuk menyuburkan kandungan
7.	<i>Jhâmo Pejje'</i> (7)	Akar Alang-alang, Daun Beluntas, Kunyit	Semua bahan dicuci bersih, kunyit dikupas dan dipotong. Semua diberi air dan direbus, disaring dan diambil airnya.	Air rebusan diminum 2 x sehari pagi dan sore untuk menyuburkan kandungan

No	Nama Jamu	Bahan Jamu	Cara Pembuatan	Aturan Pemakaian
8.	<i>Jhâmo Pejje'</i> (8)	Jahe, Bawang daun, Bawang Putih Lanang, Kencur, Air kapur sirih, Air jeruk nipis.	Semua bahan dicuci bersih, Jahe dan Kencur dikupas dan dipotong. Semua diberi air dan direbus, disaring dan diambil airnya.	Air rebusan diminum 2 x sehari pagi dan sore untuk melancarkan haid dan mencegah nyeri haid.
9.	<i>Jhâmo Pejje'</i> (10)	Daun Beluntas, Temulawak, Daun Bawang, Asam Kawak, Garam	Semua bahan dicuci bersih, dikupas, diberi air, direbus dan diambil airnya.	Air rebusan diminum 2 x sehari pagi dan sore, untuk melancarkan haid.

Ragam resep jamu *pejje'* diatas merupakan hasil wawancara dengan keseluruhan informan yakni Wanita Madura yang meramu dan menggunakan jamu *pejje'* sebagai sarana untuk mempertahankan stamina badan. Selain itu, para Wanita Madura juga menyatakan bahwa jamu *pejje'* juga diyakini mampu mengatasi persoalan terlambat haid, menyuburkan kandungan dan sebagai obat keluarga berencana tradisional.

Pada wanita di Kabupaten Bangkalan saat ini, penggunaan jamu *pejje'* juga diikuti dengan tambahan bahan yang diperoleh informasinya dari media massa atau informasi dari orang sekitar. Bahan jamu yang sering digunakan berdasarkan hasil wawancara mendalam para wanita informan adalah Pinang Muda. Bahan pinang muda ini dianggap sebagai simbol herbal yang mampu meningkatkan stamina guna menunjang aktivitas bekerja dan seksualitas. Pinang muda dipilih karena sudah banyak para wanita di Bangkalan yang merasakan manfaatnya sebagai campuran jamu *pejje'*.

Kondisi sehat dan terbebas dari gangguan sakit kewanitaan merupakan tujuan utama para Wanita Madura menggunakan Jamu *Pejje'* dan Pinang Muda dalam kehidupan sehari-hari. Namun selain sehat dan terbebas dari sakit secara badan, para Wanita Madura membutuhkan dukungan dari keluarga dan lingkungan sekitarnya guna memperoleh rasa sehat melalui batinnya. Kondisi sehat dan pengobatan sakit dibutuhkan untuk meningkatkan kesehatan badan dan batin. Kondisi batin didapatkan dari kenyamanan diri, kenyamanan keluarga dan kenyamanan lingkungan sosial. Kenyamanan diri didapatkan karena merasa nyaman diterima dan diakui telah menggunakan jamu sehingga

mendukung mental untuk tetap sehat dan mampu mengatasi sakit. Kenyamanan keluarga didapatkan pengakuan keluarga dalam merekomendasikan jenis jamu, mendukung untuk selalu menggunakan jamu dan membantu penyembuhan apabila sakit. Kenyamanan lingkungan sosial merupakan dukungan lingkungan sekitar seperti tetangga, kawan dan kolega yang hidup disekitar kita setiap hari. Kondisi ketiga kenyamanan diatas merupakan pendukung utama dalam penguatan badan serta batin.

Upaya Pemertahanan Tradisi Minum Jamu

Bangkalan merupakan salah satu kabupaten yang terdapat di Pulau Madura, Provinsi Jawa Timur. Wilayah Kabupaten Bangkalan terletak antara Bujur Timur 112: sampai 113: dan lintang selatan 6: sampai 7, berbatasan dengan Laut Jawa di utara, Kabupaten Sampang di timur, serta selat Madura di selatan dan barat. Kawasan ini mencakup luasan sebesar 1.268 Km², dengan jumlah penduduk 762.90, sehingga daerah ini memiliki kepadatan penduduk 605 per Km². Jumlah penduduk di pusat pemerintahan di kecamatan Bangkalan yang mempunyai luasan 35 Km² adalah 54847 jiwa, mempunyai kepadatan penduduk 1566 per Km². Mayoritas penduduknya beragama islam. Bangkalan merupakan salah satu kawasan perkembangan Surabaya, serta tercakup dalam lingkup Gerbangkertosusila (Bappeda Kabupaten Bangkalan, 2008).

Taat pada tradisi minum jamu yang telah diterapkan pada pola asuh dalam keluarga di masyarakat Madura. Ketaatan minum jamu sudah ditanamkan dari kecil sampai dewasa Hal ini tersirat dari data hasil wawancara dengan semua informan yang menyatakan bahwa telah minum jamu sejak kecil. Tradisi ini awalnya diterapkan dari usia kanak-kanak, namun makna dan khasiatnya tidak dijelaskan. Ketidaktahuan pemahaman makna jamu pada masa kanak-kanak dalam keluarga dianggap wajar oleh sebagian masyarakat Madura. Anak-anak adalah masa dimana orang tuanya yang mengatur segala keperluan dengan tujuan yang baik tapi tanpa menjelaskan maksud tujuannya dengan alasan anak tidak akan memahaminya. Setelah remaja, orang tua mulai sedikit demi sedikit menjelaskan maksud tujuan tradisi minum jamu. Beranjak dewasa, orang tua menjelaskan seluruh maksud tujuan tradisi sekaligus mewariskan tradisi minum dan pembuatan jamu. Proses pewarisan tradisi diharapkan juga akan diwariskan pada generasi berikutnya.

Pada tahap pewarisan tradisi, hanya tiga orang informan yang menerima pewarisan secara lengkap karena memiliki pemahaman kesehatan secara turun temurun. Pewarisan tersebut dikarenakan penerima warisan adalah keturunan langsung *dukon*, peramu jamu tradisional dan tukang pijet. Salah seorang informan wanita bernama Ibu N berpendapat bahwa selain minum jamu, mereka juga memiliki kewajiban meramu jamu. Ibu N merupakan anak tertua dari Ibu I yang berprofesi sebagai peramu jamu tradisional mengatakan bahwa jamu merupakan bagian utama dari kehidupan pribadi dan keluarganya. Jamu sebagai mata pencaharian sekaligus sarana untuk menjaga kesehatan badan. Ibu N meminum jamu secara rutin. Pada pagi hari Ibu N yang berdagang di pasar, secara rutin minum jamu *pejje'* dengan pinang muda seminggu tiga kali berfungsi untuk menghangatkan badan, menjaga kesehatan dan meningkatkan stamina bagi wanita. Pandangan Ibu N tentang jamu merupakan bagian utama dalam menjaga kesehatan badan untuk bekerja dan melakukan aktivitas seksual sehingga jamu wajib diminum secara rutin.

Hampir semua informan yang diwawancarai menyatakan bahwa kalau tidak minum jamu minimal dua kali dalam seminggu, badan menjadi tidak enak namun bukan berarti sakit. Salah seorang wanita bernama Ibu R menyatakan minum jamu ibaratnya seperti makan karena semakin rutin diminum, maka badan semakin sehat dan jarang sakit. Ia berpendapat bahwa lebih baik tidak makan daripada tidak minum jamu. Ibu R dibenarkan oleh semua informan lainnya yang diwawancarai. Pandangan keseluruhan informan diwawancarai menyatakan bahwa jamu adalah kebutuhan utama, bahkan bisa mengalahkan kebutuhan primer seperti makan dan minum. Alasan mengesampingkan makan dan mengutamakan jamu menunjukkan bahwa tradisi minum jamu telah mengakar sebagai kebudayaan yang berperan sebagai sarana untuk menjaga dan mengobati kesehatan pada Wanita Madura di Kota Bangkalan.

Berdasarkan upaya pemertahanan secara turun temurun maupun pengalaman semua informan melakukan tindakan pertama penyembuhan, pengobatan dan menjaga kesehatan dengan cara minum jamu. Tindakan kedua apabila minum jamu tidak menyembuhkan maka baru dilakukan tindakan pengobatan modern dengan paramedis seperti memeriksakan diri ke dokter, bidan, perawat atau berobat ke rumah sakit. Untuk tindakan mempertahankan tradisi dibutuhkan *Li'-bali' Nadâdâr* yakni kepasrahan yang optimis dengan ungkapan *manggu'ka karsana sè Kobâsa* yakni pasrah pada Tuhan Yang Maha Kuasa tetapi tetap berusaha agar keadaan menjadi baik (Rifai, 2007 : 101). Keseimbangan

kesehatan dengan pengobatan lokal perlu dijaga namun tidak hanya dengan minum jamu dan pasrah kepada Tuhan YME saja. Bentuk upaya lain dalam mempertahankan tradisi minum jamu juga diiringi dengan memperhatikan kebersihan lingkungan di sekitar rumah maupun tempat bekerja seperti kantor, sawah, kebun, pasar, musholla, mesjid, pantai dan laut.

Upaya lain yang mendukung tradisi minum jamu sebagai pengobatan lokal guna mencapai tingkat kesehatan yang diharapkan masyarakat adalah usaha mengolah raga. Tindakan yang dilakukan hampir keseluruhan informan yang diwawancari menyatakan bahwa dengan olah raga diharapkan seimbang antara sehat badan dan batin. Selain olah raga, aktivitas bekerja juga merupakan upaya menjaga kesehatan. Sehat tubuh saja belum cukup apabila belum sehat dan tenang batin. Ketenangan batin diidentikkan dengan kesejahteraan hidup dan kemakmuran sehingga bekerja tidak cukup hanya sekedarnya tetapi dengan sungguh-sungguh guna mencapai keseimbangan badan dan batin. Keseimbangan kesehatan yang diharapkan setiap orang dalam masyarakat dengan upaya pemertahanan tradisi pengobatan lokal minum jamu di Madura.

Simpulan

Pertama, pandangan dan perilaku Wanita Madura di Bangkalan dalam memaknai Jamu Pejje' dan Pinang Muda adalah sebagai sarana menjaga kesehatan badan, meningkatkan stamina badan, mengobati sakit dan memberikan kenyamanan. Adapun kenyamanan yang harus diraih adalah kenyamanan diri, kenyamanan keluarga dan kenyamanan lingkungan sosial.

Kedua, pemertahanan tradisi jamu adalah taat tradisi dan melakukan upaya pewarisan tradisi. Pandangan dan perilaku pemertahanan tradisi jamu didasarkan pewarisan turun temurun dan pengalaman pribadi.

Saran berkaitan dengan berbagai penelitian mengenai tradisi jamu pada masyarakat membutuhkan pendampingan penelitian lintas ilmu. Hal tersebut sebagai upaya untuk menggali dan menemukan kebaruaran dalam aspek penelitian lintas ilmu yang didasarkan pandangan suatu kelompok masyarakat tertentu. Harapannya dengan metode penelitian berbasis lintas ilmu pengetahuan akan didapatkan penelitian yang komprehensif. Hasil penelitian yang komprehensif dapat dijadikan pedoman dan pertimbangan dalam penentuan tindakan berbagai aspek kebijakan di Indonesia dengan berbasis lokalitas.

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THE MEANING, THE FUNCTION AND THE CHANGE OF TRADITIONAL VILLAGE IN MANGGARAI, WEST FLORES, INDONESIA

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Abstract

The main question of this article is what is the meaning, the function and the change of the traditional village in Manggarai, West Flores, Indonesia? To elaborate the answer to this question, we use the ethnographic method. Traditionally, in Manggaraian culture, a village becomes the main and formal living space that has its history, founder, name, rule, relation, structure, function and meaning. An autonomous Manggaraian village has a 'mbaru gendang', that is a main house where people save the traditionally musical instruments like drum, tambourine and gong. The structure of a village is, symbolically, linked to the structure of the main house, gardens, the human's body and the structure of social life. A traditional Manggaraian village has function and meaning, economically, socio-politically, pedagogically, ecologically / cosmically, culturally, ethically / morally and spiritually/religiously. Since, the presence of modernization (Dutch), Christianity and the modern national government of Indonesia, the village has changed in its structure, meaning and function. The question that always exists is how to reinterpret, re-actualize and revitalize the traditional village in Manggarai?

Introduction

This article is the result of a research supported by the LPPM of STKIP, and it was presented at international conference at STKIP, November the 19th 2017. I have been doing research in some villages in Manggarai since 2014 until 2017 (even before) until today. So, this article is temporary publication about the Manggaraian traditional village. I found some points or ideas concerning the Manggarain traditional village: the name and the founder of a village, its history, the conditions to build a village, the relation of a village with other villages, the structure of a village, the function of a village, the meaning of a village and the changes of traditional village in Manggarai, as well as how to make a re-actualization, reinterpretation and revitalization of traditional village. But the

focus (the problem) of this article is what is the meaning, the function and the change of traditional village in Manggarai, West Flores, Indonesia? To elaborate the answer to this question, this study used the ethnographic method (interview, observation, participation ; bdk. Sugiyono, 2013, 229).

A Village is one of the Important Places in Manggaraian Culture

The Manggaraians have ten important places that consist of two groups (Cfr. Yohanes Ubat, Interview, Octobre 2014): inside group (*wéngké/pali oné*) and outside group (*wéngké/pali pé'ang*). We can see these groups in table below.

Inside (Wéngké/pali oné)	Outside (Wéngké/pali pé'ang)
The main house (Mbaru Gendang)	Tomb/cemetery (Lepa/boa)
The village (Béo/golo)	Forest (Poco/puar)
The altar/yard (Compang/natas)	River/lake (Wae/ngalor/sano)
Garden (Uma/Lingko)	Field (Satar)
The source (Waé téku)	Sea (Tacik)

The Manggaraians called these ten places *likang lonto*, *sapo lako* (stone stove where people sit, fireplace where people walk) and consider them as the space of social, cultural, ecological and spiritual life (bdk. Abraham Lapa, Interview, 1993). I don't explain here about all of the places, I want only to underline that a village in Manggaraian culture is one of the important places.

Some Terms Concerning Village

In Manggaraian term, people call village with *béo* or *golo*. *Golo* means *hill*. The Manggaraians have two reasons why they make their village in the *hill*. Firstly, people believe that the hill is good for health, and secondly, it is very good for their security, because they can see easily their enemies. But there are two difficulties: (1) the wind is very strong in the hill, and (2) generally the source is very far from hill. Otherwise the word *béo* comes from word *béa* means *flat ground*. The other versions explain that the word *béo* is an abbreviation of two words (Yohanes Ubat, Interview, Octobre 2014): *béa* and other words like *lonto*: *béa lonto* (flat ground where people sit well), *béa (oné/pété) golo* (flat ground at the hill), *béa ongko* (flat ground where the people is gathered), *béa toso/karong* (designated flat land), *béa lor* (flat ground where the plant is well creeping/developped), etc .

Béo (village) or *golo* (hill) is the main and formal living space for one or some clans (*wa'u/uku*) or sub-clans (*panga*) and has its history, character, founder, name, rule, relation, structure, function and meaning.

An autonomous Manggaraiian village has a *mbaru gendang*, that is a main house where people save the traditionally musical instrument like drum (*gendang*), tambourine (*tambor*) and gong (*nggong*) (cfr. Petrus Janggur, 2010, 23; cfr. Adi Nggoro, 2006, 30). All of the three instruments are not just musical instruments, but they also become the symbols of the self-esteem, identity, soul, spirit and spiritual strength of a village. All of the three connect a village with a visible world (*tana / raja lesa*), with an invisible world (*tana / raja wié*) and the world of *Mori Keraéng* (Cfr. Inosensius Sutam, 1998, 83-84). That is why a *béo* (village) is called *gendang*. For example, *Béo/Golo Téré* (The Village Téré) is the same with *Gendang Téré*. Another type of village is *lumpung* or *tambor*. The main house is not *mbaru gendang* but *mbaru tambor*, because it has no *gendang* (drum), but only *tambor* (tambourine) and *nggong* (gong).

Nowdays we know many villages that have no *mbaru gendang* or *mbaru tambor* and none of the three musical instruments, and traditionally, those villages aren't considered as *béo* or *golo* in the real sense. Traditionally, they are called *mukang* and sometimes *béndar*. Culturally/symbolically, they are considered as *sékang lami uma/sékang tokong kaka* (the cottages to keep the gardens/fields) although the houses are more and better. But one time when they are given *gendang* (drum) or *tambor* (tambourine) and determine or build their main house (*mbaru gendang* or *mbaru tambor*) through a rite, then they will be called *béo/golo* or *lumpung/tambor*. So traditionally, in the first place, the concept of *béo/golo*, is not a collection of houses. Even once a *béo/lumpung* (village) could only consist of a house with some or many families in it (Isidorus Judat, Interview, June 2011).

The Relation of the Structure of A Village, The main House, The Garden, Human's Body and The Social Structure

The structure of a village (*béo*) is symbolically linked to the structure of the main house (*mbaru gendang*), gardens (*lingko*), the human's body and social structure (Cfr. Abraham Lapa, 1993; Cfr. Yohanes Ubat, Interview, November 2014). To understand this relation, we can see the table below. It's very difficult to translate all of the Manggaraians' words in English, so we can start on fourth and fifth columns.

The Structure of a village (Béo)	The structure of the main House (Mbaru Gendang)	The Structure of Garden/Field (Lingko/Uma)	The structure of human's body (Weki de Manusia)	The Social Structure or Function (Petok Likang, Ata Wintuk Laingn)
Pa'ang	Wuwung	Lodok/Teno	Head (Sa'i/ulu)	Leader (Tu'a/Teno/Sa'i)
Compang (Natas)	Ngando	Landér lékong	Shoulders (Lédar)	The main assistants of chairman (Lédar:Ata Pola/Sakong)
Rewa/Lawir	Lobo	Langang lékong	Chest (Brambang)	Military or security elements (Brambang)
Mbaru	Pété Ka'éng	Lé'as/weki	Waist, stomach (Lé'as, tuka)	People, society (Weki/lawa)
Ngaung	Ngaung	Cicing	Legs, foot (Wa'i)	Lower class society, people who can be ordered (Wa'i/limé)

So, a village is always in relations with others entity. It exists not only for itself but for others.

The Function and the Meaning of Village

I find that we cannot separate the function of village and its meaning. A village becomes the foremost pioneering edge, the outmost pole, the strongest point of a knot and the lowest basis for the concepts, structure, system and the praxis of the economics, social-political, pedagogical, ecological/cosmic, cultural, ethical/moral and religious lives.

A traditional Manggaraian village has function and meaning economically socio-politically, pedagogically, ecologically/cosmically, culturally, ethically/morally and spiritually/religiously.

Economically and socio-politically, we recognize an idiom *gendangn oné, lingkon pé'angn* (drum inside, *lingko*/garden outdoors). The drum (*gendang*) reflects the socio-politics power of a village, while garden (*lingko*) illustrates its economic powers. A social-political autonomy must always be supported by the economic power, and vice versa.

Pedagogically, a village is also a school where the education is realized (*téing, tatong, toing, titong, dan tatang/titing*). Ecologically/cosmically, a village becomes one of the microcosmic entities that becomes real representation of the macrocosm. A village is connected with garden (*uma/lingko*), wellspring (*waé téku*), cemetery (*lepa*), forest (*puar/poco*), field (*satar*), and sea (*tacik*). Culturally,

village becomes the center of cultural (*adak, wintuk, ruku*) development and the enculturation with norms and moral/ethical values. Historically, the village is an ancestral heritage of the past (*saké/mbaté disé amé, serong disé empo*), which is enlivened nowadays as a womb (*osang/likang/tiwu mosé*) and that will continuously be enlivened to the future (*wakak betong asa, manga waké nipu taé; lus gurung pu'u manga wungkut nipu curup*). Spiritually, a village is the center of the implementation of the religious rites.

The Change of Traditional Village

Since, the presence of modernization, Christianity and the modern national government of Indonesia, the village has changed in its structure, meaning and function.

The Change in the Physical Structure of A Village

The form of traditional village is round, but now a village may have another form (most of the village now are built along the main road). Most of the type/ the form of the houses of traditional village is storage places (*niang*), but now we can find various kinds of the forms of houses. The houses of traditional village are built with wood, bamboo, rope, fibers, reeds, etc, but now with cement, nails, ceramics, zinc, etc.

The Change in Social-political Structure of A Village

We can see also some changes of social-political structure of a village:

(1) The role of traditional village leaders and the role of *mbaru gendang* (the main house) is reduced. Because there are other leaders who represent government (*RT/village leader, Lurah/subdistrict leader, Kepala Desa/ chief of the subdistrict*) and the church (*Ketua Stasi/ chief of station, Ketua Wilayah/ chief of an area or Ketua Komunitas Basis Gerejani/ chief of the Church's Basic Community*). We can see the table below.

Before	Government (Now)	Church (Now)
<i>Adak/raja</i> is a king who governs around Manggarai	Regent (Bupati)	Uskup (bishop)
Dalu is little king (Manggarai consists of 38 kedaluan)	Camat is a sub district's head	Vikep (Vicars Episcopatism)

Before	Government (Now)	Church (Now)
<i>Gelarang</i> is a head for a or some village(s)	Kepala Desa/lurah (a head of a big village or some villages)	Pastor Paroki (Parish priest)
Tu'a golo (beo) is a leader of a village. He is helped by <i>tu'a teno</i> , <i>tu'a tembong</i> and <i>tu'a panga</i>	Kepala Dusun (RT)/ chief of one or two village(s)	Ketua Stasi/Wilayah (a head of a station /stationery, a territory in parish organization)
<i>Tu'a panga</i> is a leader of a clan or sub-clan	Ketua Rukun Tetangga is a leader of neighborhood association that consists of some families/houses	Ketua Komunitas Basis Ge-rejani (KBG/a leader of the ecclesial community base that consists of some/30 families).

The main and formal house (*mbaru gendang* or *mbaru tambor*) is not only one of the centers of life for people in a village. They have the other important places such as chapel, church, school, the government offices, etc. Even, now in some traditional villages, the main and formal houses (*mbaru gendang* or *mbaru tambor*) are not inhabited. The emergence and the development of the small towns (kota-kota kecamatan) and district towns (kota kabupaten), as well as the new villages in coastal areas as a result of local transmigration policies since 1950s led to the diminishing influence of the traditional village (*béo/golo*) (Cfr. Diskusi Budaya, Sok Rutung, December the 24th 2017).

(2) Traditional village is based on clandestinic (*wa'u/clan*) and marriage relationship (*anak rona-anak wina*), but now the social relation is based on job, friendship, and the various interests. We note especially, people who live in the *béo* (traditional villages) in city (Ruteng) come from outside, buy the land and live there.

(3) The modern spirits such as individualism, egoism, consumerism, hedonism, and materialism influence the traditional village life. The money plays a role important in social life (tourisme village) and influence their relation, their decision and their choice in many domains of life. For exemple, money can determine and change the political decision and choice.

The change in Economical Life of A Village

Traditionally, all of the people in Manggarai were farmers and in the same time breeders and hunters, and few of them became fishermen and little traders. As farmers, they plant and maintain short-lived crops that can be consumed directly such as rice, corn, beans, yams, and vegetables in dry field. But since the year 1930, they have made the rice field, and since the years 1960 they have planted the long age plants such as coffee, clove, coconut tree, candlenut tree, etc. (cfr. Yosef Sarong, Interview, June 2013). This change has an effect on the way land is distributed, land's occupation and land ownership. Besides, there are jobs that are not related to the land such as being a teacher, a lecturer, an employee, an entrepreneur, servants, builders, ect.

Conclusion

The traditional village (*béogolo*) is an autonomous community (like a womb) with its unique character, structure, function and meaning. In brief we can say that before the arrival of the Dutch and the church, and before the formation of modern Indonesian government after its independence, the traditional village (*béogolo*) has an important meaning and function for the Manggaraians in all domains of life: economy, socio-politic, culture, history, ecology/cosmology, and spirituality. But since the presence of Dutch government, the church and the modern Indonesia government, the traditional village has changed significantly in its structure, meaning and function. Then the change is added by modernity and globalization. The change is not always bad; it brings a number of advantages to the Manggaraians. That is the dynamic and the pilgrimage of Manggaraian society in the history of its life. What is important is how to discover, develop and pass on the true value of the function and the meaning of the traditional village, so that although its form changes, but its substance endures. Therefore, it is very important to create a retrospective, introspective and prospective/projective study and reflection of traditional village. On that basis, we can make reinterpretation, restructuring, re-actualization, transformation and revitalization of the traditional village (Cfr. Inosensius Sutam, 2014).

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HISTORICAL NARRATIVES IN MANGGARAI RAP SONG

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Abstract

Manggarai rap songs mostly describe the life of ordinary people. The songs tell about relations between the members of the community, the connection between them as mankind and nature as well as the historical background that binds them together. The point of interest in the stories the lyrics tell is the historical elements by which past events, historical figures, and retold histories are presented in the background of the narrations. In light of this observation, this research intend to explicate what stories they tell and what historical aspects they highlight as the frameworks of the stories. To achieve this objective, Kuntowijoyo's conception of historical forms in works of art is referred to. Moreover, the research also draws on framing principles posited by Shuker instead of chronological principles because it is more in line with the era and the social context reflected in the lyrics. The research has led to the findings that the historical narratives in Manggarai rap songs cannot be separated from the historical concepts held by Manggarai community. The concepts delineate the choice of stories in the texts of the lyrics and the historical context they are put into. From the observation on the writings of these lyrics, some conclusions can be drawn about how Manggarai rappers interpret the history of their ethnic region and define themselves as Manggarai people.

Introduction

Music has a significant influence in human life. In some societies, music not only functions as an entertainment but also be valued as a narrative for their daily lives. Music has long been an integral part of their oral tradition. One of the means through which Manggarai people recognizes the narrative of life is their music in what they call *dere*, a form of Manggarai traditional songs that were originally disseminated as part of Manggarai cultural heritage that bears traditional values, norms, and philosophy being preserved from generation to generation.

One of the subjects outlined in Manggarai song lyric is historical narrative. Historical conception in Manggarai society can be seen in *tombo nunduk*, an

element in Manggarai oral tradition containing historical accounts which are more or less accurate facts about Manggarai people's reality (Deki, 2011). *Tombo nunduk* is essential to the Manggarai because of its dual functions. First, it records their lineage and therefore preserves their genealogy. In this function, it serves as a form of archive that is referred to from time to time whenever a wedding is about to be held. Marriage in Manggarai tradition is adhered to rules that are based on the lineage that is meant to inform whether the couple wishing to be joined in holy matrimony are prohibited or allowed to be tied in wedlock. Second, *tombo nunduk* provides stories of origin of places. It is usually related to the naming of a place. Apart from *tombo nunduk*, Manggarai songwriters have also used historical perspective or concepts in other similar elements of oral tradition.

Rap is a popular genre in Manggarai region in the late 1990s and early 2000s (Yuliantari A. P., 2016). This popularity began since the broadcast of "Ruteng is da City," a song written by Lipooz, through various radio programmes in Ruteng (Allin, 2012, Yuliantari A. P., 2015). The popularity of rap in Manggarai is closely related to the popularity of rap songs in America and its worldwide distribution (Price III, 2006; Hess, 2010; Yuliantari A. P., 2016). Through Rap public Ruteng Clan (R.R.C) the genre is distributed to three districts: West Manggarai, Manggarai, and East Manggarai. This genre's popularity is marked by the emergence of various rap groups that produce rap songs through indie production.

Among the various themes that appear in the lyrics of Manggarai rap songs are the historical narratives telling about the origin of the singer, a local hero, and the birthplace or hometown of the songwriter. The historical narrative of a rapper has become an integral part of rap in which the rapper's past is part of his authenticity in the rap community (Foreman, 2000; Hess, 2005). Manggarai rappers also hold this view in writing their songs.

The songs that are chosen as the subjects of the study in this article are "I Wish" written by Lipooz, "*Ingin Kembali ke Kota Kecilku*" (Wishing to be back to my little hometown) written by Vian Mahon, and "*Manggarai Kotaku Tercinta*" (Manggarai My Beloved Town) written by Rifand To'oz. The selection of these three songs is based on the similarity of theme, that is, all three talks about the narrator's origin and hometown. A similar theme is also found in rap songs from other singers but those songs are not included in the analysis because their lyrics

don't have any specific verse that indicate the background of Manggarai region such as names of places, certain characteristics of an area, or other geographically related expressions.

To address the above phenomenon this research is intended to illuminate what stories they tell and what historical aspects they highlight as the frameworks of the stories. Both are significant critical approach to the understanding of the underpinning viewpoint that shapes the historical narratives conveyed by Manggarai rappers. Through the narratives they uphold historical values of their cultural origin and they ensure the preservation of the values by passing them down to younger generations with rap music as the medium.

Theory and Methodology

Historical narratives in songs or literary works are the subject that has been discussed by many researchers. Meller (2013) for example explains the historical themes in Iron Maiden's heavy metal lyrics. He maintains that Iron Maiden had brought up historical themes ranging from prehistoric times until World War II. In addition to the lyrics, Meller also analyses the musical elements that support the historical themes. Another article on historical narrative in music which was written by Valdés-Miyares (2014) presents a study of the incorporation of 1960s-rock and roll music into popular films and the use of longing-for-the past theme in the selected songs. One other article in this area of study closely examines The Beatles's work entitled "Strawberry Field." In this article, Daniels (2006) describes that the song presents a pastoral atmosphere in the 1960s. He infers that the view on the specified cultural geography in the song serves as a frame in narrating the life of the community in which the singers—John Lennon and Paul McCartney—were part of.

One feature that distinguishes literary narratives from historical narratives is the content of the text. White elaborates this notion as follows:

Obviously, the amount of narrative will be greatest in accounts designed to tell a story, least in those intended to provide an analysis of the events of which it treats... This means that what distinguishes "historical" from "fictional" stories is first and foremost their contents, rather than their form. The content of historical stories is real events, events that really happened, rather than imaginary events, events invented by the narrator. This implies that the form

in which historical events present themselves to a prospective narrator is found rather than constructed (White, 1984, p. 2)

Despite being narrative, historical narratives in songs or literary works are not based entirely on the author's imagination. Part of the story must present reality, resulting in a mixture of real-life stories and characters created through imagination:

Liken on fiction, a historical narrative describes people who actually lived and events that actually happened. However, a historical narrative also includes fictional people and details imagined by the writer (Center, 2017, p. 1)

Historical narratives can be stories about hometown, ordinary people in everyday life, heroes, and/or relatives of the songwriters. As a work of fiction, the historical content in Manggarai rap songs cannot be studied using solely historical methods that emphasize entirely on historical facts. Rather, it needs to be put in perspective with the reality of the rapper's life who writes the lyrics as a context.

The object of a literary work is reality as in whatever reality meant by the author (Kuntowijoyo, 2006). Building on this conception, the historical reality narrated in literary works is to be viewed in three respects. First, the narrative is an attempt to translate real events into imaginary events through literary language as a way of understanding certain historical events to the extent of the author's scope of knowledge in such phenomenon. Second, literary work can be the author's means of expressing his/her thoughts, feelings, and responses about a historical event. Third, like historical nonfictions, literary works are created along the lines of reconstruction of a historical event within the framework of the author's resources related to the event and his/her creative imagination.

Referring to this standpoint, the historical narratives in Manggarai rap songs can be regarded as the songwriters' attempt to translate the daily events in their experiences into a form of literary language or allusions in their lyrics within the scope of their creative capability. The fictional narratives are also their thoughts of and responses to the particular reality they have experienced as well as their way of reconstructing and renewing familiar historical events in their aesthetic capacity as musician, i.e. rappers. Performing a re-narrating of historical events for a rap musician in such a way that it represents his/her cultural background is a vital part in establishing his/her originality as the producer of rap songs owing

to the fact that this is one of the requirements in gaining acknowledgement in Manggarai rapper community.

Historical narrative is largely recognized in the chronology of an event and the overall meaning of that event is meant to be understood by reading it from the beginning to the end. However, this reading procedure cannot be conveniently applied to the examination of the texts (lyrics) of the songs studied in this research since most of the historical narratives in the lyrics are not organized in chronological plot. They are presented as fragments of events that have experienced by the writers. To deal with this formal disconformity, Shuker's framing principles are adopted in the process. By implementing these principles, the historical narratives in the lyrics are construed based on its content instead of its form (White 1984). This approach is considered more applicable for analysing the historical elements of the lyrics' narratives in these Manggarai rap songs which are framed in certain context of experience and time in the rappers' lives.

The data for this study were gathered from primary and secondary sources. The primary sources include the texts of the three Manggarai rap songs' lyrics entitled "I Wish," written by Lipooz; "*Ingin Kembali ke Kota Kecilku*" (Wishing to be back to my little hometown), written by Vian Mahon; and "*Manggarai Kotaku Tercinta*" (Manggarai My Beloved Hometown), written by Rifand To'oz. The secondary sources comprise journals, books, newspapers, and the Internet.

Data from the primary sources was obtained by transcribing the lyrics of the abovementioned Manggarai songs. The transcript of the lyrics was then categorized into the themes that were determined by the researcher beforehand. Afterwards, a catalogue was made based on the themes. In the data processing stage, the corresponding themes are connected and interpreted to answer the research questions formulated in this article. A similar process was also carried out on the secondary data as the main data support.

Analysis

Rhythms, familiar choruses, and song verses can unite people of various backgrounds with a sense of shared history and culture (Center, 2017). A song has long been used as a means of telling about the events that occur in one's life or about the history of a society. Country songs are close to the events experienced by their singers and the environment they belong to (Roy, 2010). American

singers such as Bob Dylan and Bruce Springsteen create songs that narrate the events that have been and are being experienced by the Americans over a period of time. Their songs are categorized as a protest song that seeks to articulate ideas and feelings concerning various phenomena in its immediate society and also to voice the minds of the marginalized people who have never been given a centre stage in the society.

A similar phase took place in the history of rap music genre. The youngsters coming from minority groups who did not have a voice in the white majority society used music as a tool to convey their thoughts and feelings and communicate their living conditions. Through rap, black youths living in the slum areas of the metropolitan Brooklyn and other major cities across the US could tell stories about their lives. Rap has also given them a chance to make known the history of their ancestors who came from Africa. By communicating the history of their origin they attempted to build Black Nationalism and rose up against white domination and the government that had been considered treating them oppressively.

Along with its spread throughout the world, American rap's values and philosophy spread influences to rappers around the world. They articulated the voices of the people around them especially the marginalized. Most of the rappers in European countries are immigrants, so they belong to the grassroots who have little access to decent facilities and experience much poorer living conditions than the native inhabitants of the countries (Elflein, 1998; Hellenon, 2006).

Unlike rappers from big cities around the world, Manggarai rappers fill their lyrics with stories of the lives of rural people from their perspectives as rappers who live outside their cultural territory (Yuliantari A. P., 2015; Yuliantari A. P., 2016). The narratives about the life in this small town in their memories are built through the expressions of their longing for their homes, friends, relatives, kinship ties; habits they've left behind; and their imagination of the warmth and happiness they feel for living in their region of their origin. This trait of their narratives in their songs is closely related to the fact that most of Manggarai rappers are away from their hometown when they are building their career as musicians. Thus it is understandable that the historical narratives they pour into their works contain stories of their origin, birthplace, and the experiences they

had before they left the place where they grew up. Few rappers include well-known Manggarai historical figures in their lyrics. Their historical viewpoint is based on the historical concept in Manggarai society that is represented in *tombo nunduk*.

In creating his songs, Springsteen characterizes the musician as the teller of stories that expresses aspirations, emotions, and values that make us human and help us understand our own experiences (Center, 2017). In this manner Springsteen incorporates the historical elements in his songs to articulate his thoughts and emotions on the events he has personally experienced as well as those experienced by American society in general that include social, economic and political issues. Manggarai rap songs talk about similar themes. In addition to these themes, they also bring up themes that are rarely found in American rap songs such as love, friendship, respect for parents, and the beauty of homeland.

In their lyrics, Manggarai rappers often organize their ideas into a main theme and some sub-themes that together build up the main theme. In Lipooz's "I Wish", the main theme is loneliness for being away from home in foreign land. This main theme is supported by a number of sub-themes namely friendship, a wish to see old friends, and an aspiration to achieve dreams together with them. The part of the lyric that represents the main theme is shown in the text below.

Everytime I feelin blue
(you're always here show me the truth)
Everytime I feelin happy
(I wish you here, to sing along)
Everytime I feelin down
(you turn it on, bring me the sound)
Everytime I sit alone. I wish you were here

Lipooz uses English in writing some of his songs. In fact, English is used by many rappers from various regions in Indonesia as well as in various countries. The use of foreign language in writing rap songs in Indonesia according to Bodden (2005) does not indicate the prevalence of western hegemony that affects the rappers but part of their effort to attain their goal, that is to go international with their works. Apart from that, the use of foreign (international) language could imply their social membership as a middle or higher class. It has been believed that only groups with relatively higher economic level can gain access to higher education where foreign language is taught.

Nevertheless the rappers are aware that not all of their fans are highly educated, and therefore some of the lyrics are written in Indonesian language. The next verse of Lipooz's lyrics shown below indicates this choice of language.

Dan tak sedikit rasa yang kurasakan cinta benci, pahit manis, kadang dipuja, kadang diludah, dikenang, bahkan slalu dilupakan	And indeed, so many things I feel inside love-hate, bitter-sweet, those times of being praised, of being spit on, of being remembered, or even of being long forgotten
walaupun yang lain datang dan pergi sesuka hati	though people come and go as they please
tapi satu hal yang kalian smua tau pasti cinta kalian membuatku tetap mampu berdiri dan tak berhenti	one thing you all know for sure your love keeps me going on
teman kuucapkan terimakasih	my friends, I thank you

It can be inferred that the text above presents a sub-theme to friendship that is related to the rapper's identity. Lipooz had built a strong bond with his friends in his hometown and their friendship has become invaluable source of strength for him to survive while he was away from his hometown. The text also shows the expressions of sadness and despair, and the feelings of failure and being treated with hostility in the society where they currently live in. For Lipooz, hometown is less about a beautiful image of particular place evoking a feeling of homesickness and more about memories of a homeland where he found lasting friendship that help him survive through tough times throughout his life and career in a faraway land.

Similar theme can also be found in the song entitled "*Manggarai Kotaku Tercinta*" (Manggarai My Beloved Hometown) written by Rifand To'oz, but unlike Lipooz's "I Wish", his memories of his birthplace do not involve sorrow and unhappiness. Instead, the hometown reminds him of friendship and fraternal warmth. He expresses his wish to be able to go home soon and see his family and relatives again and to spend his old years in his homeland.

Walaupun sekarang aku berada jauh
semua kenangan indah di masa lalu
kujadikan satu lewat sebuah lagu

rasa rinduku yang amat dalam akan kam-
pung halaman buatku selalu jatuh dalam
khayalan berharap bisa kembali secepat
mungkin berkumpul bersama berbagi
kisah dan cerita
tak ada kata untuk sebuah kisah derita
senyuman berharga selalu menghiasi setiap
kata
Itulah Manggarai-ku tercinta.

kini ku berada jauh dari kampung halaman
terbentang luas hamparan laut yang memi-
sahkan
sekarang hanya tinggal keriduan, yang
amat dalam akan kampung halaman
kenangan bersama orang tercinta, hanya
tinggal kenangan
manggarai kota kecilku yang menawan
akan jadi harapanku di masa depan.

Though now I am far away from home
I've gathered up all those good memories and
lives them on through the song I wrote
my yearning for my hometown has always
dragging me into a wistful thinking that I
wouldn't have to wait so long to go back
home, reuniting at last with my beloved ones
and sharing stories

no word spoilt for a story of sorrow
a precious smile would always light up every
word
That is my beloved Manggarai.

now I'm so far away from home
so great the distance the wide ocean has
separated me from you
nothing but the longing for my hometown
engulfing my heart now
memories with my loved ones remain mem-
ories
Manggarai my charming little town
thinking of you is thinking of my future

The expression of longing for hometown is also predominant in Vian Mahon's song, "*Ingin Kembali ke Kota Kecilku*" (Wishing to be back to my little hometown). The lyrics tell about the rapper's memorable experiences in his hometown before he left it to build his career far away from home. Those memories of his past make him feel lonely and it is hard for him to get them out of his mind.

Kubayang kampung Lando Terang
Di sana tempatku dilahirkan dengan penuh
kasih sayang
Oh, sungguh mulia karya agung Tuhan

Yang telah berikanku tempat yang indah di
bawah Golo Bui
Tempatku akan selalu indah
Pancarkan sinar mentari pagi yang begitu
indah

My memory's going back to Lando Terang,
my village
where I was born into a family full of
affection
Oh, what a magnificent masterpiece of God
who has given me this beautiful land under
Golo Bui
My homeland will always be this beautiful,
with the brilliant morning sunshine shining
down on its landscape

Di sana terukir beribu kisah yang indah
Berkumpul bercanda tawa dengan keluarga dan saudara
Pertigaan Lando tempat kami berbagi cerita bersama teman-teman sebaya
Canda tawa selalu menghiasi hari-hariku
Kenangan itu akan selalu ada dalam memori hidupku
Yang tak akan kulupakan sampai akhir hidupku
Lando Terang tempatku dibesarkan dibina untuk hadapi masa depan
Agar menjadi anak yang berguna bagi masyarakat dan orang tua

it's where thousands of sweet memories were painted through those times of getting together and sharing laughter with my family
I remember that crossroad of Lando where I used to hang out with you my friends and we would share stories
Laughter and good times were part of my old days
the memories that will always follow my steps to the end of my life
Lando Terang is where I grew up and nurtured to take on challenges of the future
to be a benevolent son for my parents and the community

Unlike the lyrics of “*Manggarai Kotaku Tercinta*”, that of “*Ingin Kembali Ke Kota Kecilku*” doesn't imply the songwriter's wish to return home. The rapper's expression of feeling is entirely on remembering his birthplace as a beautiful homeland that full of happy memories of good times he used to have with his loving family and strong bond of friendship with his best friends. He believes that these past experiences of his homeland will linger on in his memories forever.

In addition to the main themes of friendship and fraternity, Manggarai rappers usually feature the beauty of their homeland as a sub-theme in the narratives of their lyrics. The imaginations that illustrate the beauty and diversity of their native land while they write about it in the big city where they currently live are part of the “rural idyll”. Rural idyll is the imagination of rural area as a peaceful, quiet and simple place in contrast to the fast-paced and frenzied urban life (Wood in Yuliantari, AP, 2016). It corresponds with the function of song suggested by Eliot in Kruse as cited by Yuliantari, A. P (2016): “to imagine a different way of living, or at least to minimize the burdens and oppressions of everyday life” (p.156).

This notion can be seen reflected in the lyrics of “*Manggarai Kotaku Tercinta*” presented below.

Manggarai kota kecilku yang menawan
dipadu dengan situasi yang tenang dan nyaman
hari-hariku pun kujalani dengan senyuman
serasa aku terbang tinggi menembus awan

Manggarai, my charming little town
emanates a serene and cozy atmosphere
I lived my days with smiles
with that feeling of flying so high through the clouds

It can be inferred from the lyrics presented in the table above that the singer presents an image of “rural idyll” for which the rural life in the village is described as a peaceful and pleasant life as opposed to the city life which is identified with restless and chaotic life. The contrasting images between the turbulent urban life and the idyllic rural life which the Manggarai rapper calls home are the characteristic that makes Maggarai rap songs different from American rap songs in which the narratives of space and place predominantly draws attention to the struggle and violence the rappers have to experience in their hometown.

The song “*Ingin Kembali ke Kota Kecilku*” written by Vian Mahon also describes his home environment as a beautiful and charming place. One of the verses in the lyrics highlights these images of beauty and peace.

Kubayang kampung Lando Terang	My memory's going back to Lando Terang,
Di sana tempatku dilahirkan dengan penuh kasih sayang	my village
Oh, sungguh mulia karya agung Tuhan	where I was born into a family full of affection
Yang telah berikanku tempat yang indah di bawah Golo Bui	Oh, what a magnificent masterpiece of God who has given me this beautiful land under Golo Bui
Tempatku akan selalu indah	My homeland will always be this beautiful,
Pancarkan sinar mentari pagi yang begitu indah	with the brilliant morning sunshine shining down on its landscape

This excerpt implies that Vian Mahon represents his birthplace with a description created from his imagination of that place while he is away from it or not within its territory. However, as pointed out earlier, unlike in To'oz's lyrics, there is no expression of a wish to come back home in Mahon's lyrics. In this case, Mahon's lyrics and Lipooz's “I Wish” lyrics share the same tendency.

Unlike fiction, historical narrative requires historical facts to be the material of its writing as the representation of reality although, according to Kuntowijoyo (2006), the sense of reality in literary works, just as in rap lyrics, depends on the creator's imagination. One of the facts presented in the three songs analysed in this article is the region where the rapper was born and grew up. In “I Wish” lyrics, the area or region that is indicated as the rapper's birthplace is mentioned.

It's been six years and five months now
since the first time I throw my first song
you know what it is
Ruteng is da city where I come from

Ruteng as the name of an area is not specified in terms of its location in reality. The part of the lyrics that says “Ruteng is da city where I come from” signifies Ruteng as a place or area where the rapper was born, and therefore the friends and relatives he mentions in other parts of the lyrics refer to the inhabitants of Ruteng although if Ruteng in this line is understood based on reality, the line makes an inaccurate reference because Ruteng is more of town than city.

Mentioning hometown for a rapper is an essential element in building his identity in rap community by which he distinguishes himself from rappers from other backgrounds or origins. A rapper’s authenticity is confirmed by his presentation of where he/she comes from—his/her background. It serves as the corresponding “curriculum vitae” among rappers (Hess, 2005; Price III, 2006).

In To’oz’s “*Manggarai Kotaku Tercinta*,” the rapper’s birthplace or hometown becomes the focus of attention in all of the verses in the lyrics. Longing for his native region Manggarai is expressed repeatedly following its mention.

Manggarai kota kecilku selalu aku sebut ku berdoa pada yang kuasa	Manggarai my little town The one I always mention in my prayer to The Almighty
agar selalu memberikan rasa damai senantiasa berikan cinta kasih yang luar biasa agar kota kecilku selalu penuh damai	I pray for God’s blessing that brings everlasting peace and abundant compassion to my little hometown
Manggaraiiku tercinta takkan terganti selalu di hati	My beloved Manggarai Nothing could replace your place in my heart
hingga akhir nanti akan selalu ku kenang.....	You’ll always be in my memory till the end

In this song, Rifand To’oz does not specify an exact location although he mentions “Manggarai my little town.” Manggarai is in fact a large district consisting of several sub districts with Ruteng as the capital town. The rapper defines Manggarai as his little town to implicitly signify himself as a Manggaraian.

Thus, he indirectly makes a statement of his membership in Manggarai society as a whole, not in any particular society or community in one of areas in Manggarai territory such as Ruteng. This imprecise manner of mentioning his regional background is not to be considered as a sign of the rapper's lack of distinct identity in terms of socio-cultural background. The imprecision is mainly a result of the process of composing rhyme and selecting dictions in the rap songs' lyrics for aesthetic purpose (Yuliantari A. P., 2016).

The implicit intention of showing an attachment to home region through the mention of its name can also be identified in Mahon's "*Ingin Kembali ke Kotaku.*" The rapper's emphasis on his origin by repeatedly mentioning it and expressing his feeling about it in the refrain of the song shows that he draws his audience's attention to its importance and his identity as the member its society.

Kurindu ingin pulang ke sana	O how much I want to go back to my
Ke kampung halamanku	hometown
Lando Terang	Lando Terang
Kota kecilku	My little town

The verse informs that its writer, Vian Mahon, comes from Lando Terang, which is one of areas within the territory of West Manggarai region. Referring to this area in reality, defining Lando as a small town is inaccurate because it looks more like a hamlet than a small town. Moreover, Terang is in fact a village with several hamlets including Lando. As in the case of making reference to birthplace in the previous song written by To'oz, the inaccurate representation of reality is a compromise the rapper makes in favour of sound harmony in the rhymes.

The historical narration in Manggarai rap lyrics is adapted to the circumstances of the rappers' community. Through their lyrics, rappers coming from Manggarai but living outside its territory bring up their memories of their hometown and at the same time communicate their identity as Manggarian. In this way, they attempt to bridge the gap between them and their fans that mostly live in their hometown. The rappers, together with their fans, treat sounds, symbols, memorable events, and specific places as codes through which they share a great deal of understanding about what it means to be Manggarians. Although this article deals only with the textual elements of the songs, which means excluding the musical elements, the researcher hopes that it can shed light to certain extent on the significance of historical narratives as a means of articulating regional identity among the members of national rap communities.

Conclusion

Historical narratives have become a mode of aesthetic expression used by Manggarai rappers in communicating and establishing their cultural and personal identity in regional and national rap communities. The concept of historical narrative corresponds to the notion of rap musician as a storyteller for his/her listeners. It has become a motive for rappers to prove their originality through the narratives of their past and their origins.

Rappers of Manggarai act on the concept by presenting homesickness as their main theme in their works and building it around the wish for a never-ending bond with their hometown physically and emotionally. The exemplification of this tendency can be found in the three rap songs that have been studied in this article—"I Wish" written by Lipooz, "*Ingin Kembali ke Kota Kecilku*" (Wishing to be Back to My Little Hometown) written by Vian Mahon, and "*Manggarai Kotaku Tercinta*" (Manggarai My Beloved Town) written by Rifand To'oz. Each song characterizes different sides of Manggarai as the writers' origin. The memories they have about their birthplace are not always pleasant memories and do not always evoke their wish to return home but they remain a crucial part of the stories about the rappers' life journey.

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EXPLORING MODELS OF LEGAL PROTECTION FOR TRADITIONAL CULTURAL EXPRESSION

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Abstract

Traditional Cultural Expression (TCE) is a tradition of a group of society that is inherited through generation and is recognized as a common property. It lies in the interface between copyright law and cultural practice. Legal protections means broadly, both in preventive and repressive manner Preventive protections in TCE context means to take into custody and preserve TCE, and repressive means to guard TCE from appropriation and exploitation that is harmful for local society and the state. There is no international mandate for protection of TCEs, and there is great variation in the level of protection for indigenous and traditional works in national laws. However, there are some models implemented in international level: The Public Domain Model; Protection TCE through intellectual property right regime; Sui Generis Model; and Recognition and Enforcement of Judgements of Tribal Courts. Indonesia adheres the protection through copyright regime since 1982 Indonesia's Copyright Law had been passed. Which model is appropriate for Indonesia will be discussed in this article, while proposing a comprehensive regulation for cultural heritage.

Introduction

Traditional Cultural Expression (TCE) is a tradition of a group of society that is inherited through generation and is recognized as a common property. It lies in the interface between copyright law and cultural practice. The term of "protection" in this article refers to the Glossary of Key Terms¹, a document prepared by WIPO the Secretariat that refers to protection of traditional knowledge

¹ The work of the Intergovernmental Committee on Intellectual Property and Genetic Resources, Traditional Knowledge and Folklore (World Intellectual Property Organization **Intergovernmental Committee on Intellectual Property and Genetic Resources, Traditional Knowledge and Folklore, Twentieth Session, Geneva, February 14 to 22, 2012**, Glossary Of Key Terms Related To Intellectual Property And Genetic Resources, Traditional Knowledge And Traditional Cultural Expressions, *Document prepared by the Secretariat* GC has tended to refer to protection of traditional knowledge and traditional cultural expressions against some form of unauthorized use by third parties.

and traditional cultural expressions against some form of unauthorized use by third parties. There are two forms of protection that have been developed and applied. First, is positive protection. Two aspects of positive protection of traditional knowledge and traditional cultural expressions by intellectual property rights are explored, one concerned with preventing unauthorized use and the other concerned with active exploitation of the traditional knowledge and traditional cultural expressions by the originating community itself. Besides, the use of non-intellectual property approaches for the positive protection of traditional knowledge and traditional cultural expressions can be complementary and used in conjunction with intellectual property protection. For instance, positive protection of traditional knowledge and traditional cultural expressions may prevent others from gaining illegitimate access to traditional knowledge and traditional cultural expressions or using them for commercial gain without equitably sharing the benefits, but it may also be used by traditional knowledge and traditional cultural expressions holders to build up their own enterprises based on their traditional knowledge and traditional cultural expressions.

The second, is defensive protection. Defensive protection refers to a set of strategies to ensure that third parties do not gain illegitimate or unfounded intellectual property rights over traditional cultural expressions, traditional knowledge subject matter and related genetic resources. Defensive protection of traditional knowledge includes measures to preempt or to invalidate patents that illegitimately claim pre-existing traditional knowledge as inventions.

In international level, there is no international mandate for the protection of TCEs, and there is great variation in the level of protection for indigenous and traditional works in national laws. There is still a lack of international consensus about the type of protection that would best apply universally to traditional works. The issue has taken on new dimensions since the World Intellectual Property Organization (WIPO) established the Intergovernmental Committee on Intellectual Property and Genetic Resources, Traditional Knowledge and Folklore (IGC), that began working in 2001 for a definitive protection of TCE.² However, there are some models implemented in international level.

First, is The Public Domain Model. This model treats TCE of indigenous peoples as part of the public domain, so that anyone can make use of them,

² Janice T. Pilch (2009). "Traditional Cultural Expression, International Copyright", *Association of Research Libraries*, University of Illinois at Urbana-Champaign, September 1, p.1.

and they can continue to change and evolve. The origins of folk traditions lie far back in the mists of time, making it difficult to obtain copyright protection for traditional cultural expressions. As a result, traditions have normally been considered to be in the public domain. Today, as part of the efforts to protect traditional cultural expressions by indigenous peoples, there is a movement to provide protection for traditional knowledge that is in the public domain. Non-indigenous people is also allowed to commercialize aspects of traditional culture, because it contributes to the transmission and dissemination of culture. The supporter of this approach believes that the adoption of this approach will help protecting the public domain without resorting to a further expansion of intellectual property rights scope and will serve to protect the transmission of indigenous culture while giving the people opportunities to gain economic benefits from their traditional culture.³ Foreign companies using traditional art design and copyrighting them in their own countries adhere to this model. The advantage of this model is that it can promote knowledge-sharing, while reducing the risk that large corporations will use intellectual property rights as a means of exploiting indigenous peoples and stealing their knowledge.

Second, TCE protection through intellectual property right regime. Indonesia follows this model by including TCE in copyright law. Collins⁴ states that the protection of folklore through copyright obfuscates its status as a generative resource for derivative works in favour of its status as a carrier of national identity, over which the State can exercise property rights. It is a mistake to use copyright criteria for TCE because TCE is transmitted orally from generation to generation, and customary law contains a margin of error that makes it impossible to achieve the same level of clarity and precision frequently sought in the Western legal concept of copyright.⁵

Third, a Sui Generis model. This model will protect TCE through specific law. WIPO model (2002), Panama and Australia are some of the examples.

³ Yang Chih-Chieh (2010). "A Comparative Study of the Models Employed to Protect Indigenous Traditional Cultural Expressions", *Asian Pacific Law & Policy Journal*, 11 Asian-Pacific Law and Policy J. 49.

⁴ Stephen Collins (2015). "The Commoditisation of Culture: Folklore, Playwriting and Copyright in Ghana", *Thesis of Doctor of Philosophy*, School of Law, College of Social Sciences, University of Glasgow.

⁵ Manfred O. Hinz, (2011) Paul Kuruk (2002). "African Customary Law and The Protection of Folklore", *Copyright Bulletin*, Vol. XXXVI, No. 2, Also read: Manfred O. Hinz (2011). "The Swakopmund Protocol on the Protection of Traditional Knowledge and Expressions of Folklore", *Namibia Law Journal*, Volume 3 Issue 1, January.

Australia finally included TCE in a specific law, *Australian Heritage Protection Act*, which is more efficient and appropriate.⁶ Zhang⁷ in his research in China proposes a legal protection by modifying the present intellectual property system (including the copyright law) and make use of every opportunity of law revision to establish a *sui generis* law in the regime of intellectual property for TCEs protection. Malaysia also uses a *sui generis* model through *National Heritage Act 2005*. Tunisia uses this model by combining copyright law model without terms of protection. The success of this model depends on cooperation among local communities, benefit sharing mechanism, and to what extent indigenous community's interests are effectively represented in a national law.⁸

Fourth, Recognition and Enforcement of the Judgements of Tribal Courts: Decisions taken by indigenous "courts" on TCE-related cases should be recognized and enforceable within the country as well as abroad. Recognizing and enforcing such decisions would be the most appropriate way of effectuating the traditional legal handling of TCEs, i.e. the customary law, and thereby of protecting TCEs themselves.⁹ African nations tend to emphasize the communal aspect of this model.¹⁰ The protected TCE content refers only to the usual practices of that community. In Ghana, TCE is part of cultural heritage, preserved and developed by local ethnic communities, including *kente and adinkra* designs.¹¹ While Purwaningsih¹² shows that the TCE protection should be based on the needs of local community, through sustainable participation of local community.

There are two movements in who would be responsible in protecting TCE. A *common heritage movement* stresses on the task of international society to

⁶ Jake Philips (2009). "Australia's Heritage Protection of Act: An Alternative to Copyright in the Struggle to Protect Communal Interests in Authored Works of Folklore", *Pacific Rim Law and Policy Journal Association*, Aug. Vol. 18 Issue 3.

⁷ Lisa Zhang (2008). *Protecting Traditional Cultural Expressions From a Copyright Perspective*, Philips IP Academy - Fudan University Law School p.5.

⁸ Antons, Cristoph (2013). "Asian Borderlands and the Legal Protection of Traditional Knowledge and Traditional Cultural Expressions", *Modern Asian Studies* 47, 4.

⁹ Anna Friederike Busch (2015). *Protection of Traditional Cultural Expressions in Latin America: A Legal and Anthropological Study*, Berlin Heidelberg: Springer-Verlag, p. 422.

¹⁰ Adebambo Adewopo (2006). "Protection and Administration of Folklore in Nigeria", *SCRIPT-ed*, Volume 3, Issue 1, March, p.10.

¹¹ Stephen Collins, *Op.Cit.*

¹² Purwaningsih, Endang (2012). "Partisipasi Masyarakat Dalam Perlindungan Hukum Terhadap Kekayaan Intelektual Warisan Bangsa, Jurnal Masalah-Masalah Hukum FH UNDIP" Vol.41 No.1 Januari. (2012)

protect and preserve TCE.¹³ While a community level movement stresses the meaning of a specific culture in community level, in which every culture should be appreciated, treated as important, and enforced in the ways that are equal with those recognized by the society.¹⁴ It means that it is the perspective of local community with *business sharing model* would be an alternative scheme preserve their TCE.¹⁵

Copyright System and Its Weakness and Advantages in Protecting TCE

Although there is no universal law of copyright, in general copyright has some particular concept: moral right and economic right. The Anglo-American system of copyright law has tended to stress the economic aspects of copyright, whereas Continental, civil laws, stresses on “authors’ rights” (*droit d’auteur*) which have generally afforded greater protection to the artist/author, especially in the context of moral rights. However, from the nineteenth century onwards, there have been a series of attempts to protect works internationally, the most important being the Berne Convention for the Protection of Literary and Artistic Works which dates back to 1886. In recent years the European Commission has devoted considerable effort to harmonising and strengthening the law of copyright across the EU, and this has generated an increasing amount of legislation.

Although there is no practice found in protecting TCE through copyright law,¹⁶ the “advantages” of Copyright Law in protecting Traditional Cultural Expressions is that TCE is easily can be categorized as a “work”, a product of human’s mind, creativity, and it is an object of copyright system. This is an argument also while the writer conducted interviewed at Directorate General of Intellectual Property, Department of Law and Human Rights of Republic

¹³ R. Diah Imaningrum Susanti (2014), “The Problem of Copyright for Traditional Cultural Expression in Indonesia”, *Journal of Law, Policy, and Globalization*, Vol. 29/September; See also: Unesco (2011). “Berinvestasi dlm Keanekaragaman Budaya dan Dialog Antarbudaya”.

¹⁴ Paul Kuruk, *Op.Cit.* p. 5; Nurmansyah, Nurmansyah, Andhy, dkk., (2010). “Strategi Pelestarian Seni Tradisi; Studi Kasus Kelompok Kesenian Tradisional Lengger di Kabupaten Jember”, *Laporan Hasil Penelitian Stranas*.

¹⁵ Krishna Ravi Srinivas (2012), “Protecting Traditional Knowledge Holders’ Interests and Preventing Misappropriation—Traditional Knowledge Commons and Biocultural Protocols: Necessary but Not Sufficient?” *International Journal of Cultural Property* No. 19

¹⁶ Interview with Mrs. Nuryati, on June 15, 2017 at Sub-Direktorat Pelayanan Hukum, Direktorat Hak Cipta dan Desain Industri, Direktorat Jenderal Kekayaan Intelektual, Kementerian Hukum dan Hak Asasi Manusia R.I., Jl. H.R. Rasuna Said Kav 8-9, Kuningan, Jakarta Selatan.

Indonesia, Copyright law as a law that regulates science, art, and literature covers TCE which is one of the expressions of such art and literature. This argument is adhered formally in Indonesia since Indonesia has issued its own copyright act through Law Number 6 of 1982, and it is continuing through Law No. 7 of 1987, Law No 19 of 2002, and Law No. 28 of 2014, all of these are on Copyright.

The weakness of including TCE in Copyright Law here means the difficulties in covering TCE into this area of law. Theoretically-conceptually, moral right of the author cannot be transferred, sold, or separated from economic right. The right in this context is not *copyright*, but *author's right*. The problem dealing with moral right in the copyright law is very unique when implemented to TCE. Moral right deals with maternity right or originality which has to be the purpose of author's right. Original creative works – if they are profit-generating – are often caught up in elaborate industrial maneuvering and marketing packages, meaning that the efforts invested in the work comprise not only the author's labor and creativity but many other economic and aesthetic investments. While copyright, as discussed earlier, is designed to establish the legitimacy of an author, distributors create the “works made for hire” doctrine and different kinds of contractual agreements to allow an author to transfer all rights.¹⁷

The idea-expression dichotomy is the most difficult to substantiate in the area where culture meets the information sector. By closely observing the process of TCE-making, it can be concluded that such works are evolutionary, derivative, so that is difficult to prove that such works are original as aimed by copyright law. This dichotomy related to fixation requirement, that that copyright comes naturally to the author when the work is created. Theoretically speaking, there is no need to obtain approval, a prior art search, or registration by any agency to qualify for copyright protection. The Berne Convention generally assumes that copyright requires no prior form of registration, and it leaves the decision about whether to require fixation to each of the member countries; neither the WIPO nor TRIPs mentions fixation.¹⁸ This problem would be clearly recognized as TCE tends not to be fixed in a material form.

¹⁷ Lakwan Pang, (2006) *Cultural Control and Globalization in Asia: Copyright, Piracy, and Cinema*, New York: Routledge, 2006, p. 27.

¹⁸ Cohen *et al.* 2002: 65 in Pang, *Ibid.*, p. 29.

Case Studies from Three Foreign Countries

1. Australia

In Australia, the issue of the protection of traditional indigenous knowledge has attracted the attention of policy makers. The copyright law designed to provide such protection, however, has not been able to give an ideal protection. The main problem with Australian copyright law is that it cannot grasp the communal nature of traditional knowledge ownership, as well as failing to take account of the complex customary law regulations which manage the use of that traditional knowledge.¹⁹ Traditional indigenous knowledge in Australia is 'collectively owned, socially based and evolving continuously', which does not harmonize with copyright concept of authorship.

Moreover, this communal ownership of traditional knowledge may limit the enjoyment of copyright once established. A community that gives consent for the use of a copyrighted art form by people outside their community within a particular circumstance (e.g. art exhibition), might not be allowed to give similar consent for the use of the same art for another purpose (e.g. reproduction by the government), all due to limitations in the copyright terms.²⁰ An aboriginal artist in Australia, for example, may not become the 'author' of the paintings he creates, since the depicted sacred stories belong not to him but to the tribe or local community of which he is a member. He is merely entrusted to use the sacred symbols and stories for certain precisely defined applications, and this only after having passed through a process of initiation according to the rules of the tribe. Aboriginal law strictly prescribes the content as well as techniques of such paintings, and the community may perceive errors as violating their religious feelings.²¹

The limited scope of copyright protection may also allow judicial courts to supersede the rights of indigenous communities in their decisions. A court, for

¹⁹ Christoph Antons (2005). "Traditional Knowledge and Intellectual Property Rights in Australia and Southeast Asia", in C. Heath & A. Kamperman Sanders (Eds.), *New frontiers of intellectual property law: IP and cultural heritage - geographical indications - enforcement - overprotection* (pp. 37-51), Oxford: Hart Publishing; ALSO, WIPO document (May 2003), *Consolidated Analysis of the Legal Protection of Traditional Cultural Expressions/Expressions of Folklore*, pp. 36-37.

²⁰ Erin Mackay, (2009). "Indigenous Traditional Knowledge, Copyright and Art – Shortcomings in Protection and an Alternative Approach". *UNSW Law Journal*, Volume 32 (1).

²¹ Christoph Beat Graber (2006), *Traditional Cultural Expressions in a Matrix of Copyright, Cultural Diversity and Human Rights*, Paper presented at Workshop 'Copyright, Corporate Power and Human Rights', yang diorganisasikan oleh Birkbeck School of Law, University of London, January 2006.

example, could refuse to recognize the authority of Aboriginal customary law, or declare that communal ownership did not apply to copyrighted materials.²²

In short, while the copyright law may protect individual indigenous artists, it cannot give the same protection to the communities to which the artists belong. The question of an all-encompassing law that can give thorough protection to the traditional knowledge of indigenous communities, then, remains open and has invited discussions on the possibility of amendments or a *sui generis* system.²³

Since the Australia Copyright Act failed to protect TCE as the Act only protected the original works of an author who can be identified, Jake Philips, (2009),²⁴ states that the Australian Heritage Protection Act is more efficient and adequate to protect the unique communal interests of their cultural works. The protection and promotion of TCEs is a requirement induced by the need to respond to the challenges of a globally interconnected world.

On 3 April 2009, the Australian Government formally supported the United Nations Declaration on the Rights of Indigenous Peoples.²⁵ As an international instrument, the Declaration provides a blueprint for Indigenous peoples and governments around the world, based on the principles of self-determination and participation, to respect the rights and roles of Indigenous peoples within society. It is the instrument that contains the minimum standards for the survival, dignity and well-being of Indigenous peoples all over the world.

2. Tunisia

Tunisia has been praised for being the first country to introduce an Article dealing specifically with the protection of folklore in 1966 in its copyright law, which would be exercised by a 'competent authority' at national level.²⁶ One of the central concerns of Tunisia in relation to its folklore is the avoidance of its disappearance. The aim of the Law, as far as folklore is concerned, is therefore

²² Antons (2005), *Loc. Cit.*

²³ Natalie Stoianoff, and Roy Alpana (2015). "Indigenous Knowledge and Culture in Australia: The Case for Sui Generis Legislation". 41 *Monash University Law Review* 745.

²⁴ Jake Philips (2009), "Australia's Heritage Protection of Act: An Alternative to Copyright in the Struggle to Protect Communal Interests in Authored Works of Folklore", *Pacific Rim Law and Policy Journal Association* Vol. 18, No. 3.

²⁵ Terri Janke dan Peter Dawson (2012), *Indigenous Knowledge and Cultural Expression and the Australian Intellectual Property System*, Terri Janke & Company Pty Ltd 2012, p. 4

²⁶ Daphne Zografos, 'The Legal protection of Traditional Cultural Expressions, The Tunisian Example' (2004) 7 *The Journal of World Intellectual Property* 7, Issue 2.

to protect it. On the other hand, Tunisia also considers folklore to be a source of creativity and invention and believes that folklore has contributed to the country's social and economic development. Tunisia considers that there is a link between necessity to safeguard and protect folklore and encouraging its development by enriching it and exploiting it. As a consequence, the dual aim of the Law is to provide protection against illicit exploitation of folklore, but also to keep it alive and ongoing by encouraging its lawful and contemporary use.²⁷

3. China

China is an old and historical country with fifty-six nationalities. Different nationalities have their own traditional culture and habits. But how to protect these abundant, special, original, colorful, precious heritage and culture is a big question to modern society when facing the market economy and the invading of foreign culture.²⁸ Li Luo²⁹ provides an overview of the overall Chinese legal system with regard to the protection of folklore including public and private law sector, provides a new cultural perspective for the reader to consider an alternative approach to the IP protection of folklore, concerns both theoretical and empirical research which provides a vivid and real depiction of the current situation concerning the protection of folklore, the work reviews issues concerning the protection of folklore through the intellectual property legal system, then explores two main issues in the protection of Chinese folklore. The first issue is the influence of Chinese traditional culture on the Chinese intellectual property legal system and Chinese society. The second concerns the deficiencies of the Chinese intellectual property system with regard to folklore.

Many aspects need to be considered when designing a law for folklore in China, including balancing interests among existing rights holders (the authors) and new-setting rights holders (the holders of folklore and the recorders) and the public, the practical situation and cultural situation of a region to make a law operational, and adjust relationships between the current legal system and the new-setting law. This protection model shall mainly remedy deficiencies related to folklore in traditional IP laws. Meanwhile, revision of some parts of current IP laws would better interact with this protection model.³⁰

²⁷ *Ibid.*

²⁸ Lisa Zhang (2008), *Protecting Traditional Cultural Expressions From a Copyright Perspective*, Philips IP Academy - Fudan University Law School, p. 5

²⁹ Luo Li (2014), *Intellectual Property Protection of Traditional Cultural Expressions/Folklore in China* Springer, pp. 35-60.

³⁰ Luo Li, *Ibid.*

Weakness in Indonesia's Copyright Model

The protection of TCE in Indonesia has become problematic since Indonesian Government issued the Law on Copyright in 1982, as there are no implementation rules and there is no institution representing the State in the protection of TCE.³¹ The role of Indonesian government as copyright holder has been critiqued, as stated in Aragon's research³² on *intangible property nationalism*. Furthermore, three Indonesia Copyright Laws have been passed without academic text and it is difficult to find out the legislator's intention in including TCE in this copyright regime.³³

In fact, TCE in Indonesia does not enjoy proper protection: a *wayang* puppet show was forcefully shut down by a radical group in Solo, being accused of contradicting Islam.³⁴ Mahadewi³⁵ shows that the copyright law model adopted in Indonesia cannot be implemented in Bali, especially concerning traditional motifs, because the Balinese see work as part of their value system and livelihood. Likewise, many cultural heritage and other artifacts have been destroyed and stolen across Indonesia.³⁶ A statue of *Arjuna* in Purwakarta had been destroyed by another radical Islamist group.³⁷ In the case of intangible property, the findings of Kusumadara³⁸ and Mahadewi³⁹ confirm that many music, dance, and Balinese traditional silver craft had been appropriated and copyrighted by foreign

³¹ Rafles Junarto Poltak Manondang Banjar Nahor (2013), "Perlindungan Hukum Hak Cipta Folklor atas Tari-Tarian Rakyat Indonesia", *Tesis*, Program Pascasarjana Universitas Atma Jaya Yogyakarta

³² Lorraine V Aragon (2012). "Copyrighting Culture for the Nation? Intangible Property Nationalism and the Regional Arts of Indonesia", *International Journal of Cultural Property* No. 19, p. 269.

³³ R. Diah Imaningrum Susanti (2016) "Ekspresi Budaya Tradisional dalam Undang-Undang Hak Cipta Indonesia: Kajian Maksud Pembuat Undang-Undang dan Kajian Perbandingan Hukum". *Laporan Hasil Penelitian*, Malang: Universitas Katolik Widya Karya.

³⁴ Kompas (2010). "Menembus Brunei, Gamang di Negeri Sendiri", 22 Oktober.

³⁵ Kadek Julia Mahadewi (2015). Program Budaya Hukum dalam Keberlakuan Undang-Undang Nomor 28 tahun 2014 tentang Hak Cipta Pada Pengrajin Perak di Bali, *Thesis*, Program Pascasarjana Universitas Udayana Denpasar.

³⁶ Kompas (2009). "Seni Budaya, Tak Ada Perlindungan secara Internasional", 1 September.

³⁷ Mike Reyssent (2016). Patung Arjuna Dihancurkan, Mengapa Patung Polisi Dibiarkan? www.kompasiana.co 16 Februari.

³⁸ Afifah Kusumadara (2011). "Pemeliharaan dan Pelestarian Pengetahuan Tradisional dan Ekspresi Budaya Tradisional Indonesia: Perlindungan Hak Kekayaan Intelektual dan non-Hak Kekayaan Intelektual", *Jurnal Hukum* No. 1 Vol. 18 Januari .

³⁹ Kadek Julia Mahadewi (2015). Program Budaya Hukum dalam Keberlakuan Undang-Undang Nomor 28 tahun 2014 tentang Hak Cipta Pada Pengrajin Perak di Bali, *Thesis*, Program Pascasarjana Universitas Udayana Denpasar .

companies. A study by Sinaga (2014)⁴⁰ showed that some community members (e.g., small medium enterprises of Batik) cared little for TCE in the copyright model, because the model cannot accommodate the special circumstances of Indonesian batik, the administration system of the intellectual property right is unaccommodating, as well as weak enforcement. So far documentations of TCE conducted by the government are limited to those that have already globalized, such as shadow puppet, kris, and batik.⁴¹

Among Asian countries, Indonesia is very late in giving proper attention to the protection of its traditional knowledge and folklore. Indonesia's attention toward this issue has only been awakened in the past three years, following disputes with its neighbor, Malaysia, over some Indonesian traditional knowledge and folklore; for example, Malaysia claimed Indonesian art such as *Pendet* dance from Bali, *Reog* dance from Ponorogo (East Java), the song *Rasa Sayange* of Ambon, and Indonesian batik, to promote its tourism. There are also disputes over Japanese patents on some Indonesian traditional knowledge; for example, Shisheido, a Japanese cosmetic company, had patented Indonesia's traditional knowledge and 11 different compounds of Indonesian traditional medicinal plants (*Jamu*), although in 2002 they withdrew those patents from the European Patent Office amid strong protests by some Indonesian NGOs, such as BioTani PAN Indonesia.⁴² Most Indonesians see the misuse and misappropriation of Indonesian traditional knowledge and folklore as a very sensitive issue that insults the identity and pride of Indonesians. Therefore, the Indonesian government is forced to start considering protecting Indonesian traditional knowledge through an appropriate model of legal protection.

The legal and sociological problems are exacerbated by globalization which increases intercultural frictions that may create social tensions among communities and identity claims.⁴³ TCE consequently became the subject of

⁴⁰ Selvie Sinaga (2014). "Faktor-Faktor Rendahnya Penggunaan HAKI di kalangan UKM Batik", *Jurnal Hukum Ius Quia Iustum*, No.1. Vol. 21, Januari.

⁴¹ Kusumadara, Op. Cit.

⁴² Kusumadara, *Ibid*.

⁴³ Unesco, (2011). "Berinvestasi dlm Keanekaragaman Budaya dan Dialog Antarbudaya"; Antons, (2013). "Asian Borderlands and the Legal Protection of Traditional Knowledge and Traditional Cultural Expressions", *Modern Asian Studies* 47, 4, p.1403, Burri, Mira (2010). "Digital Technologies and Traditional Cultural Expressions: A Positive Look at a Difficult Relationship", *International Journal of Cultural Property*, Vol. 17, p. 33

predatory acquisition by trans-national entrepreneurs.⁴⁴ Technologies have often been seen as imperiling TCE and inhibiting their protection. The first reason for this concern is that new technologies are viewed as the very epitome of globalisation forces – both as driving and deepening the globalization processes itself and as a means of spreading its effects.⁴⁵ This needs a critical understanding on the meaning of “the State as copyright holder in TCE” as in the Indonesian copyright law and its juridical consequences.

The further difficulty is the legal enforcement of Article 44 of Law Number 28 of 2014.⁴⁶ If TCE – which contains ethical values, social customs, beliefs, or myths of which intangible heritage is the sign and expression - is covered and protected by the Copyright Law, which it is a big question about which is the substantial part and which part is not. It is the cultural community that owns the traditional cultural expressions, not the State that has the “moral right” nor “economic right” of TCE. The State is not the creator, even not the right holder of the creation, because the State is a political entity, not a cultural entity.⁴⁷

The most problematic regulation is that the State is the holder of copyright according to Law Number 28 of 2014 on Copyright. The State as the holder has actually never received the right from the Author as required in the Article 1 (4) of the Indonesia’s Copyright Law, that ‘*Copyright Holder shall mean the Author as the Owner of the Copyright, or any person who receives the right from the Author, or any other person who subsequently receives the right from the aforesaid person*’.

The State never owns moral rights on folklore because folklore is linked with the community bearing it. As a consequence, besides the “moral right”, the “economic right” is owned by the community itself. The community itself has to exploit the creation of a work to reach the largest possible market – most authors and artists have chosen to avail themselves of the possibilities created by

⁴⁴ Adebambo Adewopo (2006). “Protection and Administration of Folklore in Nigeria”, *SCRIPT-ed*, Volume 3, Issue 1, March, p.10.

⁴⁵ Christoph Beat Graber dan Mira Burri-Nenova (2008). *Intellectual Property and Traditional Cultural Expressions in a Digital Environment*, USA:Edward Elgar, p.205.

⁴⁶ This article deems the infringement of copyright as taking the most substantial part characteristic of the work without citing the source and done not for non-commercial activities or social activities, for advocacy within or outside the court, and for the sake of the blind.

⁴⁷ R. Diah Imaningrum Susanti (2014), The Problem of Copyright for Traditional Cultural Expression in Indonesia”, *Journal of Law, Policy, and Globalization*, Vol. 29/September.

industrialization.⁴⁸ The role of the State is just to protect and foster the folklore to exist and develop, as stated in the Indonesia's Constitution of 1945, including facilitating the 'economic aspect' of the folklore without holding the copyright.

Although Indonesia is very rich in cultural diversity and folklore and has had several Acts through Copyright Acts since 1982, the Indonesia government is still passing an implementation of article 44 of Copyright Law in the form of a Government Regulation. This regulation is called "Government Regulation on the Copyright hold by the State on Traditional Cultural Expression" (*Hak Cipta yang Dipegang oleh Negara atas Ekspresi Budaya Tradisional*). This bill defines TCE as tangible and intangible works as the object of protection, which indicate the existence of traditional culture which is held communally, passing through generations, including TCE dealing with genetic resources. This Bill has not been passed until now. However, theoretically and practically, the provision that the State is copyright holder of TCE is meaningless since TCE is not copyright, and the State is not the copyright holder.

WIPO Models of TCE Protection

WIPO has presented a number of national laws for the protection of traditional knowledge. These include: Tunis Model Law on Copyright (1976), WIPO-UNESCO Model Provisions (1982), Bangui Agreement of OAPI (as revised in 1999), Panama Law No. 20 (2000) and the related Executive Decree No. 12 (2001), South Pacific Model Law for National Laws (2002), and U.S.A. Indian Arts and Crafts Act (1990) and the related Enforcement Act (2000). These laws were compiled as an information resource for countries looking for model laws on which they might create their own laws for the protection of their traditional knowledge.⁴⁹

On the communal or group rights over traditional knowledge:

- a. The 1982 Model Provisions recognize the possibility of collective or community rights. Being a *sui generis* system and not a copyright system,

⁴⁸ Margaret Ann Wilkinson and Natasha Gerolami, (2009) 'The Author as Agent of Information Policy: The Relationship between Economic and Moral Rights in Copyright', 26 *Government Information Quarterly* 324.

⁴⁹ WIPO document. May 2003. Consolidated Analysis of the Legal Protection of Traditional Cultural Expressions/Expressions of Folklore.

- they do not refer to 'authors' of expressions of folklore. They do not even refer directly to the 'owners' of expressions of folklore. Rather, they state that authorizations for using expressions of folklore should be obtained either from an entity (a 'competent authority') established by the State (this option creates a fiction that the State is the 'author' and/or the 'owner' of the rights in the expressions) or from the 'community concerned' (Section 10);
- b. Similarly, the Tunis Model Law on Copyright, in so far as it addresses works of national folklore (as opposed to works derived from folklore), states that the rights granted by it in folklore shall be exercised by a Government appointed authority (section 6);
 - c. The Panama law provides for the protection of the "collective rights of the indigenous communities", and applications for registration of these rights shall be made by "the respective general congresses or indigenous traditional authorities";
 - d. The South Pacific Model Law vests 'traditional cultural rights' in 'traditional owners', defined as the group, clan or community of people, or an individual who is recognized by a group, clan or community of people as the individual, in whom the custody or protection of the expressions of culture are entrusted in accordance with the customary law and practices of that group, clan or community. These rights are in addition to and do not affect any IP that may subsist in TCEs.

Quo Vadis Indonesia?

Indonesia needs to modify the present legal protection for traditional cultural expressions to meet the objectives by making use of every opportunity of law revision. It is better to establish the *sui generis* law in TCEs protection when conditions are fulfilled. Some specific methods we propose: 1) identify laws and regulations that are intersect each other dealing with cultural property; 2) Listing tangible and intangible cultural property and analyze whether it is meaningful to differentiate then into the different laws; (3) Draw up the local statutes and regulations through the local people's congresses at various levels for there is no unified law to protect TCEs in Indonesia; 4) Utilize proper administrative measures to support and supervise the protection of TCE.

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ENTHRALLING WORLD TOURISTS WITH CARNIVAL: THE DYNAMICS OF TOURISM DEVELOPMENT IN JEMBER

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Abstract

The Indonesian Government, through the Ministry of Tourism, in July 2017 declared Jember as a world carnival city. Thanks to Jember Fashion Carnaval (JFC), which is consistently for 16 consecutive years, so that now more and more foreign tourists come to Jember. The resulting impacts are the positive economic movement of society and the strengthening of people's confidence. So far, by various parties, the annual carnival activity in Jember is only considered as part of tourism activity, and it has never been observed or studied through cultural perspective. In fact, JFC is a special product of Pandalungan society in articulating its cultural identity, built on the cultural foundations of multicultural society of Pandalungan. The purpose of this study is to reveal the creative process of JFC in relation to the definition, and redefinition, cultural identity of Jember communities, and how people respond to these activities. This study used ethnographic method to obtain information from some JFC managers and a number of community members. Observations, documentation, and interviews were conducted in order to collect research data. The results show that JFC can survive and even strengthen because (1) it is managed professionally, (2) it gets considerable support from the society, and (3) it is able to meet the interests of the society, local government, and central government. Other than that, although JFC is actively following the fashion trends of the world, and underlies its activities with global tastes, JFC substantially does not leave the local cultural repertoire.

Introduction

Tourism is one of the astonishing phenomena of the modern world. From year to year, the number of international tourists is growing rapidly. Data from UNWTO Tourism Highlights 2014 and UNWTO World Tourism Barometer, January 2015, show this fantastic number; from 25 million people in 1950 to 278 million in 1980, then 528 million people in 1995, and 1.1 billion people by 2014. The tourism sector provides 1 out of 11 jobs that the community can absorb. Of course this is not a workplace that can be underestimated. Therefore it is not surprising that many countries choose tourism as a leading sector.

In line with the world tourism situation, Indonesian tourism is experiencing an upward trend from time to time. In the latest condition, tourism is ranked third largest contributor to the performance of the national economy. In 2014, the tourism industry contributes 9% to Indonesia's GDP achievement with a contribution of Rp140 trillion. The sector also provides jobs for about 11 million people. By the visit of 9 million foreign tourists to Indonesia in 2014, the tourism industry in 2019 is targeted to contribute 15% to GDP, or Rp 280 trillion, and absorb 13 million workers through 20 million foreign tourists visit. Indonesia's tourism portfolio consists of: cultural tourism (60%), nature tourism (35%) and artificial tourism (5%) (Ratman, 2016).

Based on the above data, it would be no exaggeration if the tourism sector is currently a government priority and already listed in RPJMN (National Medium Term Development Plan) 2015-2019. Even President Joko Widodo has instructed to add tourism marketing budget of 4 to 5 times more than before. By 2015, tourism budget in APBN is recorded at Rp 2.4 trillion, and in 2016 it increased drastically to Rp 5.4 trillion. The budget for marketing that originally amounted to Rp 300 billion in 2015, increased to Rp 1 trillion in 2016. In 2017 the budget for marketing will be raised 100% to become Rp 2 trillion. The amount of funds is certainly sufficient to finance the circulation of Indonesian tourism advertising worldwide.

So far Indonesia has only dared to target the visit of 20 million foreign tourists by 2019, whereas in 2014 Malaysia has been able to bring in 27.4 million foreign tourists and Thailand 24.8 million foreign tourists. According to the World Economic Forum (WEF), Indonesia's position on Travel & Tourism Competitiveness Index 2015 is ranked 50th in the world, rising quite sharply from the previous year which was ranked at 70. Indonesia's flagship tourism destinations currently occupied by Bali accounted for 40% Jakarta 30%, and Riau Islands 20%.

In the last few decades, in Indonesia, more and more areas have successfully made tourism as a brand image. The success of several regions in developing tourism is usually directly related to the desire of local governments to make tourism as a leading sector in an effort to increase local revenue as well as improving the economy of the community. That is, tourism is really a priority, not handled casually.

In Jember, in recent years the tourism sector has been pushed forward, with the emphasis on Fashion Carnival (JFC) as the main attraction.

Pendalungan People

The people in Jember are called Pendalungan. Conceptually, Pendalungan community is closer to urban culture than traditional culture, and until now JFC is the best representation of urban culture of Pendalungan society.

In fact there are no official and permanent boundaries that mark the spread of Pendalungan society in eastern part of East Java, often referred to as the Tapal Kuda (Horseshoe). During the Dutch Colonial period, this eastern tip of Java is also called *Oosthoek*. By the territorial division of Mataram this area is called *Bang Wetan*, which refers to the eastern region of Surabaya. The territories are then categorized as Pesisir Wetan (East Coastal), a region whose rulers are required to pay tribute and perform compulsory labor for the Mataram kingdom (Winarni, 2012).

Pendalungan area is an agricultural area dominated by perennials, such as cocoa, coffee, tea and sugar cane. Not all of the land in this region is fertile land as it is in Mataraman and Arek. Although some rivers flow through this area, the climate in Pendalungan is so dry that access to the amount of water that can be obtained is not as much as in Mataraman and Arek. The northern part of Pendalungan region is drier than the one in the south. Compared with other cultural areas in East Java, there are more poor families (Purwandaya, 2011).

The intense and long-lasting interaction between the people of Java and Madura is the main cause of the development of Pendalungan culture. Therefore, it can be traced back the origin of the formation of Pendalungan society based on the process of interaction of the two ethnic groups. I estimate that Pendalungan name (or originally *Mendalungan*) for the people in Tapal Kuda area was given by the Javanese (Demak and Mataram people), who in everyday life used to use the term, in the 16th century when they began to intensively invasion towards Blambangan. Thus, it was not at the end of the 19th century until the beginning of the 20th century as some researchers suspected.

After the Majapahit glory era ended, the area in eastern East Java, namely Blambangan, became an independent kingdom and became the target of

many parties. Within two centuries (1546-1764) Blambangan became a bone of contention between Demak and Mataram kingdoms in Central Java and other kingdoms in Bali. The politically different parties, the Islamic kingdoms at the west, and at the east of some Balinese kingdoms (Gelgel, Buleleng and Mengwi) simultaneously compete for Blambangan territory to support their own political and religious ambitions. Demak sent an expedition to Blambangan in 1546. Sultan Demak's expedition to Blambangan in cooperation with Pasuruan successfully surrounded Panarukan, so Blambangan fell in 1546. In 1639 Sultan Agung attacked Blambangan with a large army and defeated it. The Mataram military expedition to Blambangan was conducted in 1648 and 1665, forcing Blambangan to move its capital city successively to Bayu and then to Macanputih (Sudjana, 2001; Margana, 2007; Winarni, 2012).

In general, the character of Pandalungan people is open and willing to accept differences, religious, democratic, egalitarian, and likes to work hard. In addition they have high solidarity, although the solidarity that is developed in the daily life of Pandalungan people is more pragmatic than culturally oriented. The positive traits mentioned earlier if not properly guided and directed will also no longer be able to operate effectively in carrying Pandalungan cultural consensus.

Due to the rapid development of communication technology, with such a basic reach for all the life of the community, the cultural entity that grows in Pandalungan region is no longer only colored by Javanese, Madurese, and other ethnic minorities, but has entered into it national and international values. These values mainly enter through the mass media with an almost immeasurable intensity.

Compared with the people of Mataraman, Madura, and Using which have deeper rooted cultural treasures, at least historical root, Pandalungan society has a thinner collective memory. To have a strong and deep rooted collective memory, a society must build it for a long time, sometimes taking generations. Pandalungan society still seems to have no interest in such a strong collective memory in their socio-cultural society. As a result, in Pandalungan society it is more difficult to build a common belief in values that must be upheld, respected, and obeyed together. Pandalungan community also has a simpler view of tradition, that is, as something that is not important, does not need to get high priority, and even

considered old fashioned. Indeed this is among others the weakness of mixed society in general. But in fact it can also be regarded as an advantage, that is, Pentalungan society has no heavy cultural burden like its neighbors.

Pentalungan as a Tourism Zone

Is it possible to make Pentalungan area a tourism zone? For a visionary regional leader like the head of Banyuwangi district, Abdullah Azwar Anas, it is not an impossible thing. In a relatively short time, he has managed to make Banyuwangi a national tourism zone to be reckoned with. There are not many visionary regional heads like him. Although many regions have realized the enormous benefits that can be gained from the tourism sector, but very few are serious in handling and developing tourism.

Banyuwangi district seems to be very aware of the selling power of the natural environment and the culture of its people, so that the tourism sector gets considerable attention. Indeed, it has been proven that tourism is one of a kind of new industries that can drive rapid economic growth, able to provide jobs, increase income and living standards of society, and stimulate the growth of other productive sectors. In other words, tourism is now a potential sector for the empowerment of populist economy and has a long-lasting chain effect. Many business sectors in the tourism sector directly related to the economic life of the community.

As noted by Pedit (1990), the tourism sector is capable of generating economic growth because it can provide employment, stimulate the various sectors of production, and contribute directly to advances in the efforts to manufacture and repair ports, roads, and transportation. Tourism also encourages the implementation of hygiene and health programs, cultural center projects, environmental preservation and so on, all of which can provide benefits and fun both to the local community and to tourists.

In Banyuwangi, it seems that the development of cultural tourism has consequences in which the people who become the object of tourism should assess the existence of oneself and compare them with others. The District Government, through Government Tourism Office, seems to be quite successful in fostering the community. They should also be good at responding to national

development programs on the one hand, and the establishment and preservation of cultural identities on the other. Both should not collide, but must complement and strengthen each other.

The tourism sector is a supply and demand industry, born from the constant interaction between demand, supply, and strategic policy. Therefore it is necessary to note the various facilities and infrastructure that can directly or indirectly affect tourism. For example religious tourism-related planning in Lumajang. Although the majority of Lumajang people are moslems, and only a few are Hindu, Lumajang has big potential to develop Hindu religious tourism. In Lumajang there is Pura Mandara Giri Semeru Agung, a place of worship for Hindus. Hindu communities, both from Bali and from other regions, will be increasingly visiting Lumajang. In Jember, a number of tourism entrepreneurs have created a dynamic tourism chain and are aware of potentials previously unappreciated. They formed an organization, DWJ (Jember Tourist Destination), utilize existing tourism assets with a focus on relationships and mutual satisfaction among them, so as to create an environment that is expected to bring investment for tourism development and its supporting products.

Tourism and Cultural Identity

Globally, tourism has been patterned as a market-driven industry. That is, the market that determines whether a tourist destination is worth buying or not. Therefore, selling tourism products cannot be done in a normal way, as do agricultural products or other conventional merchandise products. According to Spillane (1994), tourism is a commodity within the scope of global economic and market politics. Therefore, tourism in Indonesia needs to be taken more seriously. How to formulate the development of tourism sector in Indonesia, so that national tourism development strategy can be realized? Three key elements that are integratedly necessary for the successful engineering of the tourism industry: tourists, hosts or providers of tourist facilities, and promoters or intermediaries of tourism businesses.

Is massive tourism development capable of influencing ethnic identity and its representation? The anthropological studies of McKean (1977) and Crystal (1977) on early development of tourism in Indonesia show interesting things, especially regarding the effects of tourism on local cultures and identities.

McKean captured a sense of pessimism in the early days of Indonesia's tourism development, which assumed that massive tourism would destroy traditional culture. McKean disagrees with the statement that cultural performances and souvenirs produced for the tourism market have lost their essence. He even stated that the reality of tourism in Bali is far from the impression of degrading Balinese culture and instead leading to revitalization. He showed that the Balinese were separating between the original cultural products and for tourism. McKean also shows that tourism has contributed high incomes to Balinese people, and the income is used to fund the training of music, dance and handicrafts. The tourist interest in Balinese culture has grown a sense of pride in artists and encourages people to strengthen their cultural identity.

Meanwhile, Crystal describes the positive effects of Tana Toraja tourism development in central Sulawesi, which contributes the community to maintain and revitalize their rituals and traditions. Toraja people are encouraged to show the identity and attributes of their Toraja ethnicity. Crystal reveals how in the early 1970s the Indonesian government began exploring the possibility of attracting tourists to Toraja and making it another Bali; the Aluk To Dolo ceremony, or a funeral ceremony, was considered a potential major attraction. Various tourism supporting facilities, such as transportation, hotels and homestays, were built. Within a short time the visit to Toraja increased rapidly and impressively. During the 1980s, Toraja tourism has become an international agenda.

Picard (1996) shows how the Balinese people dynamically change their cultural identity in the context of tourism development. Indeed there are people who believe that tourism is demeaning and destructive of culture, but Pickard argues that Balinese can establish a boundary between the sacred culture and when one is destined for tourism. According to Picard, the essential is not a question of "whether Balinese culture can survive the influx of tourism," but how Balinese culture has been shaped and transformed from within by tourism. For Picard, 'touristic culture' is not an outside forces that come to change Balinese culture, but a process of changing Balinese society from within where Balinese have been actively involved in changing their own culture and ethnic awareness in response to tourism opportunities.

New Paradigm: Community Based Tourism

Tourism development strategy is any effort mobilized to promote, improve, and improve the condition of a tourist attraction to be better. In this way, the tourist destination will be visited by more tourists and able to provide benefits for the community around and provide income for the government. There are four approaches in the development of tourism proposed by Getz (1987).

1. **Booosterm Approach.** An approach that sees tourism as a positive attribute to a place; local communities are excluded from the planning process and the carrying capacity of the region is not adequately considered.
2. **The Economic-indusry Approach.** An approach that prioritizes economic goals over social and environmental objectives, that is, the experience and level of visitor satisfaction becomes a primary target.
3. **The Physical-spatial Approach.** An approach based on a geographical “land use” tradition. Tourism development strategy based on different planning through spatial principles is used here, for example grouping of visitors in a region, as well as segregation to avoid possible conflicts. This approach does not consider the social and cultural impact of tourism development.
4. **The Comunity Approah.** An approach that emphasizes the importance of local community involvement in the development process. This approach considers the importance of socially acceptable development guidelines.

The global trend of the world in the implementation of development at this time is to run a strategy that opens access and opportunities for the wider community to participate. This also happens in the world of tourism. Community Based Tourism (CBT) has been standardized as a tourism development strategy. Conceptually the basic principle of CBT is to place the community as the main actor, through empowerment, in various tourism activities, so that the local people can get the most benefit from the tourism industry. The concept of CBT is implemented as a strategy to mobilize local people to participate actively in the process of tourism development, with the aim of empowering socio-economic community.

Murphy (1985) was the first to popularize the concept of CBT. According to him, tourism products are locally articulated and consumed, and tourism

products and consumers must be visible to local residents. Tourism should involve local people in the decision-making process, because local communities must bear the cumulative impact of tourism development.

Community-based tourism is tourism that is populist. Its strategic concept emphasizes community empowerment to better understand the values and assets they have, such as art, customs, cuisine, buildings, and others. Every individual in the community is geared toward becoming a part of the economic chain of tourism. This approach is quite different from the approach of tourism development in general. Here the main carrying capacity of tourism development is derived from local communities, with the ultimate goal of improving their standard of living. Therefore, the focus of tourism development is not only the construction of physical facilities and physical infrastructure. The key word is the empowerment of local communities in the process of building tourist objects and attractions. The development of community-based tourism requires coordination and cooperation as well as a balanced role between various stakeholder elements, including government, private, and the community. In the CBT approach, what is not negotiable is the involvement of local communities since the process of planning tourism programs to implementation and monitoring.

Viewed from its reach and impact, CBT concept is suitable to be applied in the implementation of nature tourism, culinary tours, cultural tourism, and the environment that helps the process of conserving local resources both natural and cultural resources. There is a tendency of foreign tourists today to travel in traditional dimensions, such as visiting the villages that have uniqueness. This tendency should be best utilized by the Local Governments in Tapal Kuda which still have many traditional villages.

One example of successful CBT implementation is the management of Teluk Cinta, a nature tourism in Jember. Suto Wijoyo, assisted by his family, relatives, and a number of Payangan villagers, initiated the development of Teluk Cinta independently, and achieved significant success in just a few years. Compare with Watu Ulo, a tourist destination located next to Teluk Cinta, which has been decades managed by Jember regency. No progress can be achieved, but the longer it gets worse.

In Lumajang there is Tempoeran Tubing Adventure, a water sport managed by Tempoeran Community since 2014. At the age of 3, the popularity

of this tourist attraction developed quite well among young people in East Java. This adventure tour along the river flow through 4 villages with the distance of approximately 4 kilometers with a time of about 1.5 hours to 2 hours. The community gains direct economic benefits from the community-run tourism activities independently, while Lumajang regency also receives income through retribution.

City Tourism

In the last few decades, there is a worldwide trend that tourists not only want to relax while enjoying the sea, sand, and sun. The pattern of consumption of tourists is definitely starting to lead to the type of tourist with increased appetite, which is to enjoy the product or cultural creations and historical heritage. The city developed on a cultural basis proved to be a major tourist destination everywhere in the world.

The city tourism trend suggests that the function of a city has shifted from the goods industry into service, entertainment and information industries. The factories shifted their location to the suburbs, and then the city became the center of consumption, becoming a new tourist destination. Yogyakarta and Bandung are the best examples for this case.

Tourism-based urban development approach is not very popular in Tapal Kuda area. The reason is that by some people the tourism sector is still considered identical, or at least coincident, with disobedience and other negative things like gambling and prostitution. This does not really need to happen if the Regional Government can persuade the various parties who refuse. This does not really need to happen if the Regional Government can persuade the various parties who refuse it. The community needs to be informed that tourism-based urban development is how to transform the routine and temporary activities of urban communities in the form of tourism, planned and scheduled throughout the year. In addition, the entire starting point of regional tourism development should start from the city, then form a network to the points of other destinations.

Jember, as a small and relatively lagging town, needs a variety of special touches to be considered as a city that is ready to run the city tourism program. When JFC event was held, for example, one of the obstacles that arose was the

tourists are not accommodated entirely in hotels in Jember, so they looked for hotels in Bondowoso and Banyuwangi. To overcome this problem, government tourism office should be able to promote the assets of accommodation already owned by the community, such as homestay. Tourism Office should popularize and control the existence of homestay through introduction and certification procedures so that it feels comfortable when promoting the readiness of Jember city to the prospective tourist. In addition, all tourism products should reflect local identity. Regarding this matter there appears to have been efforts of various regions in Tapal Kuda to seek competitive advantages of each region.

Historical Reference of JFC

JFC is a fashion carnival that is held annually in Jember. This event is held regularly every August, since 2002. JFC performance involves no less than a thousand people, paraded on the street along the 3.6 kilometers, ranging from city square to GOR Kaliwates. Participants showcased their own design outfit. Themes that are promoted each year are always different, tailored to the global trends or issues that occurred that year. For example, when Aceh was hit by a tsunami disaster, JFC raised tsunami as the theme of the year. Also when the football World Cup was held four years ago, in the parade there was a defile featuring the theme of the football world. In each of his annual performances. JFC was watched by more than 100,000 people.

We should view the JFC as part of the cultural industry; and in the last decade the whole world is moving in that direction. The industry of culture encompasses everything that produces a product of cultural message and serves as a means of delivering message and can influence the views of life, thoughts, attitudes, behaviors, and tastes of people who consume them (Arybowo, 2010). By putting JFC as part of the industry of culture, we now no longer need to quarrel over "is JFC an art creation?" or "is JFC a representation of Jember (religious) people?" or "whether JFC is eligible to be supported."

It is difficult to say that JFC is a cultural product that in its production process takes place with no historical referents. Although it looks expensive, glamorous, modern, and foreign, but the spirit of JFC is local-traditional. JFC is a localized global spirit for discovering field that has a carnival tradition. If the staging of fashion initiated by Dynand Faris was held on a regular catwalk,

then for the majority of Pandalungan people JFC will be a strange show that is difficult to ground. Here, and even throughout Indonesia, there is no catwalk tradition. However, because the fashion show is held on the street, with the headline 'carnival', then it is easily localized. Have you ever seen a carnival before JFC appeared? Have you ever heard the word carnival before JFC appeared? Of course you've been watching and familiar with the word carnival. There are carnival traditions here. From town to town, village to village, once a year we can find carnival events in order to commemorate the anniversary of Indonesia's independence day. We often get stuck in traffic jams in August because everywhere there are carnival activities. We can also find quite easily the typical carnival event in the ritual, which in Java is called *kirab*. The difference is, if *kirab* is described as a mystical-traditional activity, carnival is considered to be very profane-modern.

Catwalk is a Western tradition, while carnival is a tradition of Indonesian society. Thus there has been an intense cultural acculturation in the creative process of JFC. What is meant by acculturation, according to Koentjaraningrat (1996), is a social process that arises when a group of people with a particular culture is exposed to elements of a foreign culture in such a way that the elements of foreign culture are gradually accepted and processed into its own culture without causing the loss of the cultural personality. So we are in a social process called acculturation when our culture confronts other cultures, then other cultures that we accept and we absorb into our culture comfortably without causing the loss of our cultural elements. Or in other words, we combine our culture with other cultures to produce a new cultural product.

Fashion is an unfamiliar tradition, but what has been done by JFC is not merely transferring something unfamiliar to Jember. JFC is not Mardi Gras (America) which is moved to Jember. Nor does it move the location of Rio Carnival (Brazil) or Notting Hill Carnival (UK) to Jember. JFC puts itself as a creator with a cultural acculturation base. Therefore, in the works of JFC, in addition to visible elements of art from around the world, we can easily find elements of Java, Madura, Borneo, Papua, Sumatra, as well as various other local designs that illustrate the peculiarities of Indonesia. And never forget, carnival is not an unfamiliar tradition for us. There are carnivals of independence day everywhere in the country, as well as traditional *kirab* in various cultural spaces. In those local design and tradition the historical roots of JFC are located.

JFC, from Personal to Communal

JFC, initiated by Dynand Fariz, is an example of a creation that was born from a cultural hybridization process. Dynand Fariz, as a person, occupied a central position. But in its development, JFC can no longer be categorized as personal work. It has grown in such a way so that it becomes a communal creativity. It happens because (1) the concept of JFC is a mass performance, and (2) JFC is accepted by the public as their work.

JFC is not an ordinary fashion show. It is a genre of performing art that combines fashion show and carnival. Moreover, the fashion that is exhibited is the creativity of the participants. That is, the participants must be the designer--they designed their own costumes, then put on their own designs, including handling their own facial and body painting. Participants in demonstrating their creations not only walk like the models on the catwalk, but enrich their performance with the elements of dance and theatrical movements. JFC participants are prepared through in-house training, given insights on designing clothing, makeup, fashion run way, and so on. Such things make JFC a category of communal work.

In addition to successfully creating young creators in the field of fashion, giving fresh entertainment to the public, JFC also impacts economically for Jember, at least as a motor that helps the movement of economic growth. According to Jember Tourism Office, every year visitors who come from outside Jember are about 50,000 people. In fact, many of them come from abroad. They have an interest in JFC, among others as photographers or journalists. JFC has also inspired six provinces to hold similar activities, namely Central Java, DKI Jakarta, Bangka Belitung Islands, Riau Islands, East Kalimantan, and Bali. The six provinces work together with JFC to hold the carnivals, and in order to have the standardization of carnival, both nationally and internationally, the Indonesian Carnival Association (Akari) is formed. Dynand Fariz, President of JFC, was appointed chairman.

JFC and the World of Tourism

How is the position of JFC in the midst of Jember people who are in the process of developing their culture?

Jember people, like other Pandalungan communities, consists of free people who are not imprisoned in their own cultural history cage. They have no heavy

cultural burdens, which require them to obey the noble tradition of the ancestral heritage. This is the main reason why Pandalungan society is easy to absorb the “unfamiliar” cultural products, then ground them so that they become the traditions that characterize people’s lives.

The result? JFC can be the most obvious example.

In the early years of the presence of JFC, people were not ready to receive it culturally. JFC presents to the public a sudden and untimely cultural leap that puts a heavy cultural burden on society. Jember people, as the host of JFC event, took about five to eight years to pass the transition period, from refusing to accept JFC. The question is, after going through the transition period, whether the community can already accept other cultural products that are equivalent to JFC? It seems that some of Indonesia people have been able to accept it. One of the indicators, some Indonesians want and have reproduced the success of JFC in various forms and versions.

Meanwhile, at present some other people in Indonesian are still in the extended transition phase, which takes a longer time to morally, mentally, and culturally, accept such inventive works such as JFC or the like. But it does not mean they are outdated. Maybe they have other standards of taste and JFC cannot be set as an indicator.

At present JFC is only 15 years old, not two or three generations as usually required on something to deserve to be regarded as a tradition. I do not fully agree on such an assumption. We have to see the case. I think the 15 years that have been passed with a wakefulness of the awareness, as well as the devastating impact of it, JFC deserve to be called as a traditional cultural product of Pandalungan society. Even Banyuwangi and Solo, which are known as rich areas in terms of traditional cultural products, are unable to do so. Thus, tradition also includes various activities that are not carried out for generations, but have a sufficient level of continuity, and have a significant impact on those who implement them.

In assessing JFC, we cannot only based on the grand show that is displayed for several hours on a stretch of catwalk street along the 3.6 km. There is a long process that has been passed before the carnival fashion was held. For months the participants were educated and trained in classrooms, both theoretically and practically, how to be a creator. So, someone who will appear on the street catwalk is not just a model but also a creator.

In Pandalungan area, whose people are culturally perceived as “possessed of nothing,” artists have a greater advantage than those in established areas such as Banyuwangi, Ponorogo, Solo, and so on. The artists do not have to bother looking for complex philosophical roots in producing their art works, so that they can work more freely. It is not surprising that in the end there emerging new cultural products that are rebellious, not mainstream, such as JFC.

JFC activities are getting stronger support from year to year. The Ministry of Tourism of the Republic of Indonesia awarded Jember a prestigious title “The City of Carnival”. JFC’s consistency for 16 consecutive years held fashion shows in combination with the carnivals is considered to have inspired similar events in other cities in Indonesia. This is one of the reasons for the award. Arief Yahya, Minister of Tourism, says the carnival has indirectly improved MICE (Meetings, Incentives, Conventions and Exhibitions) tourism in Jember.

The number of tourists, both domestic and foreign tourists, who visited Jember continue to increase from year to year. In 2012: 742,297 people, 2013: 830,237 people, 2014: 920,200 people, 2015: 1,055,794 people, 2016: 1,302,233 people. Of these, foreign tourists were 1,682 people in 2012, 1,869 in 2013, 2,672 in 2014, 3,017 in 2015 and 2,751 in 2016.

Closing Remarks

When Jember decided to set JFC as the icon of regional cultural tourism, it was a strategic decision. The birth of cultural products that received wide acclaim nationally and internationally such as JFC is not only deserves to be grateful, because it has brought a significant impact for Jember people in particular, and Indonesia in general, but we must respond it rationally. That is, all parties not only gain the maximum economic benefits over the implementation of JFC, but also must take care not to drag people to a new lifestyle that only highlight the entertainment and business. Its presence should not alienate society from its own cultural pride.

Compared to the number of tourists coming to Bali, the number of tourists who come to Jember is very small. But for a tourism development effort, the work that has been achieved by Jember should be appreciated.

Intellectuals in universities should help stimulating the growth of the cultural industry into something useful, which is able to broaden the horizon of science. Without cultural and philosophical insights, the cultural industry will lead to the birth of a single-dimensional human being. Herbert Marcuse (1964)

has criticized societies in developed countries, such as those in Germany, who experience shock and alienation with their world as it has been transformed into a single-dimensional human being. Whereas in fact human beings are multidimensional.

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REVITALIZAZION OF APARAJA: LIO ORAL TRADITION

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Abstract

Pudentia (20017: 27) says the oral tradition as a discourse spoken or passed down through generations includes the oral and the written, all of which are spoken orally. Aparaja is a form of oral tradition of Lio ethnic community that needs to be revitalized. Aparaja is part of the oral folklore in the form of a traditional puzzle question. According to Georges and Dundes (1963 in Danandjaja, 2002), the puzzle is a traditional oral expression containing one or more descriptive elements, a pair of which can be contradictory and the answer must be guessed. Currently the puzzle in Lio language has never been spoken by the ethnic community of Lio both parents and children. This is evident when people are asked questions about Aparaja in general no one knows, only some parents who say never heard but cannot speak it properly. This paper aims to describe the form and function of Aparaja as the cultural wealth of ethnic Lio community residing in two villages namely Wolotopo and Ngalupolo Village located on the south coast of Ende Regency. The approach used is qualitative approach. The theory used is the theory of oral literature (folklore) and reception theory.

Pendahuluan

Sastra lisan adalah karya sastra yang diwariskan turun-temurun secara lisan, salah satunya adalah cerita rakyat atau folklore. Folklore digolongkan ke dalam tiga kelompok besar berdasarkan tipenya : (1) folklore lisan (*verbal folklore*), (2) folklore sebagian lisan (*partly verbal folklore*), dan folklore bukan lisan (*non verbal folklore*). (Brunvand, 1968:2-3) dalam Danandjaja, 1984: 21). Revitalisasi atau menghidupkan kembali merupakan proses yang ditempuh untuk menyelamatkan sesuatu dari kepunahan, salah satunya adalah sastra lisan.

Folklor lisan adalah folklore yang bentuknya memang murni lisan. Bentuk-bentuk (genre) folklore yang termasuk ke dalam kelompok besar ini antara lain (a) bahasa rakyat (*folk speech*) seperti logat, julukan, pangkat tradisional, dan title kebangsawanan, (b) ungkapan tradisional, seperti peribahasa, pepatah, dan pemeo, (c) pertanyaan tradisional, seperti teka-teki, (d) puisi rakyat, seperti pantun, gurindam, dan syair, (e) cerita prosa rakyat, seperti mite, legenda, dan dongeng, dan nyanyian rakyat. Berkaitan dengan pertanyaan tradisional yakni teka teki juga terdapat di pada masyarakat etnik Lio yang ada di Kabupaten Ende. Teka-teki pada masyarakat etnik Lio disebut *aparaja* yang terdiri atas dua kata yakni *apa* 'apa' dan *raja* 'raja' yang artinya apa jawabannya atau rajanya dari pertanyaan yang diberikan. Tradisi lisan *aparaja* yang ada masyarakat etnik Lio sudah jarang ditemukan karena pengaruh modernisasi serta tidak adanya pewarisan dari orangtua kepada anak-anaknya sehingga anak-anak bahkan ada juga orangtua yang tidak tahu tentang teka-teki dalam bahasa Lio. Pada zaman dahulu pertanyaan tradisional ini biasanya dilakukan saat ada upacara adat, saat ada upacara kematian, saat upacara peminangan, dan pada saat santai ketika malam hari saat bulan purnama.

Pudentia (2017:27) mengatakan tradisi lisan sebagai wacana yang diucapkan atau disampaikan secara turun temurun meliputi yang lisan dan yang beraksara, yang kesemuanya disampaikan secara lisan. *Aparaja* merupakan salah bentuk tradisi lisan masyarakat etnik Lio yang perlu direvitalisasi. *Aparaja* adalah bagian dari folklor lisan yang berbentuk pertanyaan tradisional berupa teka teki. Rusyana (1995) mengemukakan bahwa penelitian terhadap tradisi lisan Nusantara hingga saat ini baru menghasilkan kumpulan cerita, penerjemahan cerita, dan struktur cerita. Walaupun demikian, penelitian tradisi lisan saat ini sudah banyak diminati oleh banyak kalangan, salah satunya yang peduli dengan tradisi lisan adalah Asosiasi Tradisi Lisan (ATL).

Menurut Georges dan Dundes (1963), teka-teki adalah ungkapan lisan tradisional yang mengandung satu atau lebih unsur pelukisan (*descriptive*), sepasang dari padanya dapat saling bertentangan dan jawabnya (*referent*) harus diterka (Dalam Danandjaja, 2002). Teka-teki juga diklasifikasikan ke dalam kategori-kategori tertentu (Taylor, 1951). Dalam perkembangannya, teka-teki digunakan di dunia pendidikan untuk membangun metalinguistik pada anak-anak. Bahkan, teka-teki dianggap sebagai media belajar yang paling sempurna. Menurut Zipke, teka-teki adalah media pembelajaran yang sempurna untuk

menggunakan bahasa dengan alasan bahwa teka-teki membangun familiaritas terhadap bahasa dan memotivasi siswa untuk membaca bahasa itu (Zipke, 2008). *Aparaja* merupakan istilah yang digunakan oleh masyarakat etnik Lio Desa Wolotopo dan Ngalupolo sejak jaman dahulu sebab bagi masyarakat tradisional raja adalah orang yang paling benar yang paling tepat dalam mengambil putusan, sehingga digunakanlah kata apa dan raja tersebut yang artinya apa rajanya atau jawabannya yang paling benar dari pertanyaan yang diberikan.

Oleh karena itu, makalah ini sebagai wujud kepedulian terhadap tradisi lisan bertujuan mendeskripsikan bentuk dan fungsi *aparaja* pada masyarakat etnik Lio. Pendekatan yang digunakan adalah pendekatan kualitatif. Teknik pengumpulan data terdiri atas teknik wawancara, teknik rekam, teknik simak libat cakap, dan teknik catat.

Teori

Teori yang digunakan adalah teori tentang sastra lisan (folklor) dan teori resepsi. Kata folklore merupakan pengindonesiaan dari bahasa Inggris folklore, berasal dari dua kata *folk* dan *lore*. Kata *folk* berarti sekelompok orang yang memiliki ciri pengenal fisik, sosial dan kebudayaan sehingga dapat dibedakan dari kelompok-kelompok sosial lainnya. Ciri pengenal itu antara lain: warna kulit, bentuk rambut, mata pencaharian, dsb. Kata *lore* merupakan tradisi dari folk, yaitu sebagian kebudayaan yang diwariskan secara lisan atau melalui salah satu contoh yang disertai dengan gerak isyarat atau alat bantu pengingat.

Folklore adalah bagian dari kebudayaan yang disebarkan atau diwariskan secara tradisional baik dalam bentuk lisan maupun contoh yang disertai isyarat atau alat bantu pengingat, sedangkan menurut Kamus Besar Bahasa Indonesia, folklor adalah adat istiadat tradisional dan cerita rakyat yang diwariskan secara turun temurun, tetapi tidak dibukukan. Adapun ciri-ciri folklor adalah sebagai berikut.

1. Penyebaran dan pewarisannya ditulis secara lisan
2. Bersifat Tradisional
3. Bersifat Anonim
4. Memiliki fungsi penting dalam kehidupan masyarakat. Selain sebagai hiburan, pendidikan nilai, menyampaikan proses sosial dan untuk menyampaikan keinginan yang terpendam/wasiat.

5. Merupakan milik bersama masyarakat pendukungnya

Menurut Jan Harold Brunvard, ahli folklor dari Amerika Serikat, folklor dapat digolongkan ke dalam tiga kelompok besar berdasarkan tipenya, yaitu:

1. Folklor Lisan

Merupakan folklor yang bentuknya murni lisan, yaitu diciptakan, disebarluaskan, dan diwariskan secara lisan. Folklor jenis ini terlihat pada:

- a. Bahasa rakyat adalah bahasa yang dijadikan sebagai alat komunikasi diantara rakyat dalam suatu masyarakat atau bahasa yang dijadikan sebagai sarana pergaulan dalam hidup sehari-hari. Seperti: logat, dialek, kosa kata bahasanya, julukan.
- b. Ungkapan tradisional adalah kalimat pendek yang disarikan dari pengalaman yang panjang. Peribahasa biasanya mengandung kebenaran dan kebijaksanaan. Seperti, peribahasa, pepatah.
- c. Pertanyaan tradisional (teka-teki)
Menurut Alan Dundes, teka-teki adalah ungkapan lisan tradisional yang mengandung satu atau lebih unsur pelukisan, dan jawabannya harus diterka.
- d. Puisi rakyat adalah kesusastraan rakyat yang sudah memiliki bentuk tertentu. Fungsinya sebagai alat kendali sosial, untuk hiburan, untuk memulai suatu permainan, mengganggu orang lain. Seperti: pantun, syair, sajak.
- e. Cerita prosa rakyat, merupakan suatu cerita yang disampaikan secara turun temurun (dari mulut ke mulut) di dalam masyarakat. Seperti: mite, legenda, dongeng.
- f. Nyanyian rakyat, adalah sebuah tradisi lisan dari suatu masyarakat yang diungkapkan melalui nyanyian atau tembang-tembang tradisional. Berfungsi rekreatif, yaitu mengusir kebosanan hidup sehari-hari maupun untuk menghindari dari kesukaran hidup sehingga dapat menjadi semacam pelipur lara. Seperti: lagu-lagu dari berbagai daerah.

2. Folklor Sebagian Lisan

Merupakan folklor yang bentuknya merupakan campuran unsur lisan dan bukan lisan. Folklor ini dikenal juga sebagai fakta sosial. Yang termasuk dalam folklor sebagian lisan, adalah:

- a. Kepercayaan rakyat (takhyul), kepercayaan ini sering dianggap tidak berdasarkan logika karena tidak bisa dipertanggungjawabkan secara ilmiah, menyangkut kepercayaan dan praktek (kebiasaan). Diwariskan melalui media tutur kata.
- b. Permainan rakyat, disebarakan melalui tradisi lisan dan banyak disebarakan tanpa bantuan orang dewasa. Contoh: congkak, teplak, galasin, bekel, main tali, dsb.
- c. Teater rakyat
- d. Tari Rakyat
- e. Pesta Rakyat
- f. Upacara Adat yang berkembang di masyarakat didasarkan oleh adanya keyakinan agama ataupun kepercayaan masyarakat setempat. Upacara adat biasanya dilakukan sebagai ungkapan rasa terima kasih pada kekuatan-kekuatan yang dianggap memberikan perlindungan dan kesejahteraan kepada mereka.

3. Folklor Bukan Lisan

Merupakan folklor yang bentuknya bukan lisan tetapi cara pembuatannya diajarkan secara lisan. Biasanya meninggalkan bentuk materil (artefak). Yang termasuk dalam folklor bukan lisan:

- a. Arsitektur rakyat (prasasti, bangunan-bangunan suci)
Arsitektur merupakan sebuah seni atau ilmu merancang bangunan.
- b. Kerajinan tangan rakyat
Awalnya dibuat hanya sekedar untuk mengisi waktu senggang dan untuk kebutuhan rumah tangga.
- c. Pakaian/perhiasan tradisional yang khas dari masing-masing daerah
- d. Obat-obatan tradisional (kunyit dan jahe sebagai obat masuk angin)
- e. Masakan dan minuman tradisional

Pembahasan

Lokasi pengumpulan data tentang aparaja ini difokuskan pada dua desa yang terletak di pantai selatan Kabupaten Ende yakni Desa Wolotopo dan Desa Ngalupolo. Ada pun informan yang dijadikan sumber data adalah anak-anak muda dan orangtua yang mendiami dua desa tersebut. Berdasarkan hasil

wawancara *Aparaja* yang terdapat pada masyarakat etnik Lio sangat bervariasi. Ada pun bentuk *aparaja* tersebut berupa kalimat-kalimat tanya atau pertanyaan. *Aparaja* pada masyarakat etnik Lio terdiri atas:

a. *Aparaja* yang berhubungan dengan tumbuhan

Contoh:

Aparaja: sa'o semboko leke setoko 'teka-teki rumah satu tiang satu' (jamur)

b. *Aparaja* yang berhubungan dengan anggota tubuh

Aparaja: uta ki'i tembu leka biri 'teka-teki sayur daun tumbuh di tebing' (telinga)

Aparaja: te'e ria weka leka lia 'teka-teki tikar besar bentang di gua' (lidah)

Aparaja: po'o pe'i ke biri 'teka-teki babu sandar di tebing' (hidung)

c. *Aparaja* yang berhubungan dengan buah-buahan

Aparaja: semboko bole nggo 'teka-teki satu kayu lonceng' (nenas)

d. *Aparaja* yang berhubungan dengan peralatan

Aparaja: jara rako kuru bara 'tek-teki kuda makan rumput putih' (kukur kelapa)

Aparaja: ine kuni ana mbana 'teka-teki ibu suruh anak jalan' (busur dan anak panah)

Aparaja: ka ke ka ke 'teka-teki makan menangis makan menangis' (alat pintal kapas)

Aparaja: maso no wau leka lia sama 'teka-teki masuk keluar di lubang yang sama' (senter)

Aparaja: rio leka wolo watu, eru leka one lia 'teka-teki mandi di atas batu, tidur di dalam lubang' (parang)

Aparaja: foo fai imu telu, turu tena no nelu-nelu 'teka-teki gadis tiga orang, terima beban terus menerus' (tungku api)

Aparaja: ine ke mulu ana ke ndu 'teka-teki ibunya duluan anaknya ikut' (jarum dan benang)

e. *Aparaja* yang berhubungan dengan perbuatan atau tindakan

Aparaja: rusa me ghele wolo, ae bubu ghawa lowo 'teka-teki rusa berteriak di atas bukit, air mengalir ke bawah kali' (menangis)

f. *Aparaja* yang berhubungan dengan binatang

Aparaja: ine kai tuli ana kai baca 'teka-teki ibunya tulis anaknya baca' (induk ayam sedang mengais tanah dan anak ayam makan)

Aparaja: bote ata kowe teo tuku tobhe 'teka-teki tergantung tidak bergerak' (lebah)

Aparaja: wawi baa leka laje hinga 'teka-teki babi terlentang di atas telinga' (rokok diselipkan di telinga)

George dan Dundes (1963), teka-teki adalah ungkapan lisan tradisional yang mengandung satu atau lebih unsur pelukisan (*descriptive*), sepasang dari padanya dapat saling bertentangan dan jawabnya (*referent*) harus diterka. Hal ini terlihat pada *aparaja* masyarakat etnik Lio tersebut. Apa yang diungkapkan terkadang tidak masuk akal dan lucu tetapi jika dipikirkan dengan baik ternyata jawabannya sesuai.

Pembagian *aparaja* di atas dibuat oleh peneliti berdasarkan data hasil wawancara dengan informan yang terdiri atas mosalaki (tua adat), pemerhati budaya, anak muda, dan orangtua yang berusia 50 tahun ke atas. Penggolongan yang dibuat pun tidak berdasarkan acuan yang pasti, akan tetapi peneliti berusaha mengelompokkannya berdasarkan bagian-bagiannya. *Aparaja* yang diingat oleh para informan berhubungan dengan beberapa hal seperti perbuatan, binatang, tumbuhan-makanan, peralatan, buah-buahan, dan anggota tubuh. Dari hasil wawancara pun diperoleh informasi bahwa masih banyak *aparaja* yang pernah dimainkan akan tetapi para informan tidak mampu mengingatnya dengan baik, dibutuhkan beberapa menit untuk mengingat kembali *aparaja* yang dulu pernah dimainkan.

Eksistensi *aparaja* saat ini dapat dikatakan diambang kepunahan karena selama melakukan penelitian kecil ini banyak informan yang berusaha mengingat kembali apa yang pernah mereka ketahui, baik yang didengar dari orangtua maupun yang dialami sendiri. Akan tetapi sebagian besar informan hanya mengingat sedikit tentang *aparaja* tersebut. Bagi sebagian informan penelitian ini dirasakan sebagai suatu hal yang baik karena mereka diajak kembali untuk membuka memori tentang kehidupan mereka pada masa lalu saat bermain *aparaja*, karena *aparaja* tersebut sangat menarik jika dimainkan.

Kurangnya informasi tentang *aparaja* tersebut disebabkan oleh beberapa hal antara lain pengaruh globalisasi sehingga generasi muda tidak tahu dan bahkan tidak bisa menggunakan bahasa Lio juga tidak pernah mencari tahu tentang tradisi lisan mereka, tidak adanya pewarisan dari orangtua kepada anak-anak, dan pengaruh urbanisasi yang mengakibatkan masyarakat meninggalkan budayanya, serta adanya anggapan generasi yang terkadang menganggap tabu jika berkomunikasi menggunakan bahasa Lio.

Fungsi *aparaja* masyarakat etnik Lio antara lain untuk mengasah otak karena dengan mengajukan pertanyaan seseorang akan dipaksa untuk mencari jawabannya atau apa rajanya dari pertanyaan yang diberikan dengan cara mengaitkan kata-kata tersebut dengan sesuatu yang tepat, selain itu *aparaja* juga berfungsi untuk menghibur karena pada saat penelitian diperoleh informasi *aparaja* tidak hanya dimainkan saat suasana hati sedang senang misalnya saat sedang menikmati indahnya malam bulan purnama, atau ketika selesai makan malam, ketika sedang bergotong royong di kebun, saat pelaksanaan ritual adat, *aparaja* juga dimainkan saat kedukaan atau kematian sebab saat itu para tetangga akan datang menghibur keluarga yang berduka pada malam hari sambil meniti jagung muda mudi bahkan orangtua akan saling melontarkan pertanyaan atau bermain *aparaja* tersebut. Fungsi lain dari *aparaja* adalah untuk melakukan kompetisi, pada masa lalu muda mudi atau anak-anak melakukan kompetisi *aparaja* saat sedang bermain bersama, selain itu *aparaja* berfungsi mempererat tali persaudaraan antara masyarakat pemiliknya dengan bermain *aparaja* suasana akan menjadi sangat menyenangkan dan akan tercipta kedekatan antara satu dengan yang lain.

Sastralisan seperti *aparaja* akan tetapeksis dalam kebudayaan masyarakatnya jika masyarakat tetap mempertahankan kelestariannya (mengapresiasi) sebab tanpa masyarakat pemiliknya *aparaja* tersebut tidak akan memiliki fungsi dan makna apapun.

Penutup

Berdasarkan uraian di atas dapat disimpulkan bahwa *aparaja* pada masyarakat etnik Lio berbentuk kalimat tanya yang berfungsi untuk mengasah otak, menghibur, melakukan kompetisi, dan mempererat persaudaraan. Keberadaan *aparaja* yang perlahan hilang di tengah maraknya modernisasi

perlu mendapat perhatian khusus agar *aparaja* tidak mengalami kepunahan. Revitalisasi *aparaja* dapat dilakukan dengan beberapa cara antara lain dengan menjadikannya sebagai media pembelajaran di sekolah, mengupayakan agar penelitian-penelitian tentang tradisi lisan terus dilakukan agar tradisi lisan tersebut tetap terjaga.

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THE CONCEPT OF AGRO-ECOTOURISM IN COMMUNITY EMPOWERMENT

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Abstract

Flores is one of the tourism destinations that have tourism potential that is not less interesting with a variety of tourist assets in this archipelago. Natural beauty, cultural and ethnic variations, the availability of highly challenging infrastructure due to its steep topography, as well as the beautifully spread agricultural resources in some places. Even today the visit of tourists is increasing from time to time including a visit at a tourist attraction or agro tourism. Currently Flores has become one of the tourist destination. Most of the tourist attractions of Flores are still in their original form, as well as agricultural tourist attractions such as Lembor West Mangarai rice field, coffee plantation in East Mangarai, Wae Reka Rice Field, Rana Loba, rice field at Mbai, Ngada Coffee Farm, Rice Ekoleta, Wewaria, and Maurole , as well as the palm forest in Maurole. Rice fields in Moni Kelimutu is said to be the icon of the embryo of the formation of rice fields throughout Flores. The reality indicates Flores has great potential in the development of agro-ecotourism. This paper aims to describe the concept of agro-ecotourism, and identify the requirements, bases, and impacts and constraints on agro-tourism development in Flores. Secondary data is information obtained from various sources through literature study used to analyze and discuss problems on the development of tourist attractions in Ende District Agro-ecotourism is one of the community empowerment efforts, especially the farmers. Agro-ecotourism activities are focused on stimulating the interest of tourists to enjoy and participate in various tourist attraction activities that contribute to the improvement of economic enterprises, and to increase the income of farmers and the community. In addition, structuring of adequate infrastructure and primary facilities, accessible locations, and beautiful landscapes, which contribute to social, economic, and environmental existence. For the sake of realization of indigents, modernity and sustainable agro-ecotourism in Flores, it is suggested to all stakeholders to support and facilitate its development as a community-based empowerment effort in an integrated concept.

Introduction

Indonesia is very popular as an agrarian country that is fertile and has abundant natural wealth both amount and diversity. This is in line with Tambunan's (2006) opinion that Indonesia has been a model of sustainable economic development especially for developing countries with good economic

growth. However, it is very ironic, at this time the Indonesian people are still importing many food sources from other countries. According to BPS data, from January to November 2016, rice import volume reached 1.2 million tons with a value of US \$ 495.12 million. This figure increased 110.66% from the same period in 2015, which amounted to 569,620 tons.

This fact indicates that Indonesia's agriculture is problematic, including land and crop productivity is low, and has low income and farmers losses. At the same time, the middlemen also act to play a price that causes the price of agricultural products to plummet. The empowerment of farmers in providing food is triggered by critical land conditions and poor soil nutrients, fertilizer problems, crops seed problems, and agricultural marketing issues. Farming in Flores cannot be separated from the same problem. The peasants with all their might have tried to free themselves from the helplessness. Based on the research of Fatima (2015), agricultural business in District of Maurole and Kecamatan Kelimutu of Ende Regency has a number of potential and obstacles in local economic development of the region. One of the obstacles is the lack of knowledge and understanding of farmers, governments, and communities to innovate in the development of tourist attractions in agriculture such as agro-tourism and agro-tourism.

In terms of their natural conditions, agricultural activities in Ende District have opportunities in marketing access because they are located in strategic locations near quiet and beautiful beaches and easily accessible by sea, air and land. Based on these considerations, the beach district of Maurole is designated as one of the scenic tourist stop destination followed by several countries. Similarly, the District of Kelimutu especially Waturaka Village and Pemo which is located at the entrance of Kelimutu area and very crowded by tourists.

Scenery tourism activities, indirectly has encouraged the development of agricultural tourism attractions in other areas in Ende District including Kelimutu District. But since the inclusion of sailing tours in Ende District in 2007, the available tourist attractions have not shown significant changes in the welfare of the community, especially farmers. In relation to that potential, travelers' preferences and motivations develop dynamically. The tendency to fulfill needs in the form of enjoying specific objects such as fresh air, beautiful scenery, traditional product processing, as well as modern and specific agricultural products show a rapid increase. The increasing trend of visits is shown in Table 01 below.

Table 01 shows Tourist data 2013-2016

Years	2013	2014	2015	2016	Visitation trend
Total Visit	26.396	54.701	62.957	81.322	(%)
Percentage visit	0.12	0.24	0.28	0.36	0.25

Source: Documentation at BTNK (2017)

Increased traffic is a marker of high demand for agricultural and environmental tourism or agro-tourism, as well as opening up opportunities for the development of agribusiness products either in the form of regions or products that have specific appeal (Deptan, 2011).

One of the business enterprises in the field of agriculture that emphasizes the sale of services to consumers is agro-tourism. Forms of services can be a beauty, comfort, serenity, and education. The development of agro-tourism business requires excellent management among subsystems, namely between the availability of tourism facilities and infrastructure, the objects that are sold for promotion and service (Deptan, 2011)

The object of agro-tourism is not just limited to objects with a large expanse scale as contained in plantation areas, but also on a small scale because its uniqueness can be an attractive tourist attraction. With the tourists coming to the tourist attraction has opened up market opportunities not only for products and objects *agro-ekowisata*, but also the market and all the necessary needs of society.

Agro-ecotourism was attempted to be developed in Ende District facilitated by Kelimutu National Park Office with the University of Flores, but not well developed, so the benefits have not been seen in most of the community. Based on these problems, then the study and the results showed that one of the causes is understanding the concept of agro-tourism has not been popular among the community, the policy makers both government and indigenous peoples, and other stakeholders.

Research Methods

This study is the result of descriptive qualitative research. The goal is to describe the concept of agro-tourism, and identify the requirements, bases, and impacts and constraints on agro-tourism development in Flores. Secondary data

is information obtained from various sources through literature study that is used to analyze and discuss problems on the development of tourist attractions in Ende District. Arikunto (2010) states that, descriptive research is not intended to test a particular hypothesis, but only describes what it is about variables, symptoms or circumstances and does not require administration or control of any treatment. In accordance with the context of this study, the description only relates to the understanding and implementation of the concept of agro-tourism development in community empowerment. Data were collected by observation method, documentation, interview, and questionnaire. Respondents were determined by purposive sampling or intentionally covering farmer group members, and interviews used were unstructured interviews, addressed to village heads, community leaders, traditional leaders, religious leaders, heads of Watukamba Village Farmer Group in Maurole and Waturaka Village, Pemo in Kelimutu, Dinas Pertanian, Badan Perencana Daerah (BAPEDA Kabupaten Ende, and BTNK) The study areas include Maurole and Kelimutu sub-districts, considering that both have become tourist attractions and become an icon of agricultural tourism.

Although this research is a form of qualitative research, the support of quantitative data is also an important component. Detailed and accurate data from existing social groups become the object of study, to examine the problem and provide solutions with a “participant observation” approach. This approach is the first step to understand the condition of farmers and the community in understanding the concept and implementation of agro-tourism for community empowerment. The analysis is done by Parth Least Square (PLS) method to find out the relationship between knowledge and understanding in agro-tourism.

Results and Discussion

General Description

Potential of Natural and Human Resources in Developing Tourist Attraction

Potential Natural Resources

Maurole possesses natural water resources, one of which includes the presence of beaches as suggested by Fennel (1999). He said water play a very important role in determining the type and level of participation of outdoor recreation in the sea and marine environments. Pitana and Diarta (2009) asserted that water resources can be developed, for example, into coastal / marine tourism

such as sailing, cruises, fishing, snorkeling. Coastal / marine tourism in Maurole is Mausambi beach, Nanganio beach, white sand beach Enabara, and white sand beach at Aewora. Mausambi Beach and Nanganio beach are the two locations that serve as the point of the tour boat (yacht) that visited Maurole through Sail Indonesia activities since 2007. Enabara beach and white sand beach in Aewora are two locations that become public recreation place especially on holiday and weekend.

Other natural resources that are potentially developed for the purpose of tourism activities in Maurole are vegetation. According to Fennel (1999: 68) vegetation refers to the overall life of plants or plants that cover a particular area. Potential vegetation resources in Maurole include potential crops (rice paddy, maize, cassava, sweet potato, peanut and soybean) and plantations (coconut, arabica coffee, cloves, cocoa, cashew nut, kapok, pinang, and vanilla). The existence of this resource component is potentially developed for tourism activities. Travel activities made for tourists visiting Maurole also include visits to places where information about the plants in Maurole can be found. For example information about cocoa, cashew, and candlenut. The activity of giving information about certain plants by looking directly at the plants became one of the tourist attraction in Maurole. This attraction has the potential to be further developed as a unique form of tourism product. The potential of natural attractions in Maurole sub-district related to Sail Indonesia activities will be described next.

Human Resources

In the context of the presence of tourist boats in Maurole through the activities of Sail Indonesia, the existence of human resources can be seen from the presence of people involved in the management of Sail Indonesia both in the area of the point of labuh, as well as in the villages visited by tourists during the activity took place. Since the beginning of Sail Indonesia activities, the community in Maurole participated in various forms of activities in accordance with the event held. In general, communities are involved in the management of the inflatable point, the management of the villages visited in tourist travel, and the management of cultural arts attractions.

This fact reveals the existence of Maurole as a Sail Indonesia transit destination is largely determined by its human resources. In addition, the presence of tourists in transit destinations encourages the development of human resource potential to meet the needs of tourists in transit destinations. This is in line with the point delivered by Pitana and Diarta (2009) that human resources are very determining the existence of tourism. Human resources is a driving force in development, including in packing tourism attractions into agro-tourism. If viewed from the data in the study found that knowledge and understanding of tourism actors are classified is still low.

The fact that the perpetrators of Ende tourism attractions studied have the highest education level is primary school education 62%, First High School as much as 14%, High School 12%, High Education 8%, and 4% illiteracy (Fatima, 2015). This shows that the education of tourism actors are mostly still elementary school, consequently understanding the concept of agro-tourism innovation is very difficult to understand because of the ability of low absorption.

Potential Agricultural Attractions that Can Be Developed into Agro-tourism

Table 02: Places and Tourist Attraction Farming in Ende

No	Tourist Place Names	Tourist Attractions
1	Celimutu Lake	Three color lake view, and agricultural tourism activities
2	Detusoko Rice Fields	Natural attractions of rice fields with beautiful arrangement and cool air
3	Waturaka: horticultura agro-tourism, and local music	The tourist village with an agrotourism activities of horticultural crops, music, and local dances
4	Rice Fields of Maurole, and Wewaria Districts	Natural attractions of rice fields irrigation, decorative plants, cocoa and coffee plantation garden organic based, and irrigation rice field attractions
	Paga Village of Kotabaru Districts	Cashew plantation garden
5	Detubela Village of Maurole Districts	Palm sugar household industry
6	Mbomba Village of Ende Districts	Cocoa plantation garden

Source: Survey data, 2015

The data show that of the 36 existing tourist attractions, most of the potential of natural resources, customs and culture. While the potential tourist attractions of agriculture there are only a few attractions. Innovation of agriculture tourism

development in the form of agro tourism, ecotourism, and agro-ecotourism has not been understood by some people, even the government of East Nusa Tenggara Regency and Province in its work program focus more on the development of cultural tourism attraction, and nature.

Innovation of agricultural tourism attraction development is currently important and the goal should be to provide a balanced contribution between tourists and local people, especially managers of tourist attractions. On the other hand, development should be directed to empowering local communities, and based on integrated conservation of the environment. It is not surprising that the concept of agricultural tourism attraction to atgoekowisata as an effort to empower the community has not been popular, because this concept is an innovation coming from other countries such as Maharashtra in India as one of the main tourist centers and has great potential to develop agro tourism (Friday, 30 September 2016) By: Aum Consultant, Mumbai).

Additional Services at Tourist Attraction Activities in Ende District

Every tourist attraction activity needs additional support services, which can be explained in table 03 below.

Table 03: Ancillary Services Elements in Maurole and Kelimutu as a Stopover Destination

No	Ancillary Services	Information
1	District government	Department of Culture and Tourism and Work Unit of Related Area
2	The organizer /operator	Cinta Bahari Antar Nusa Tenggara
3	Guides Assosiation	DPC HPI Districts of Ende
4	Indigenous communities	Each village
5	Cultural and artistic groups	Each village
6	Group traders	In Maurole and Moni Markets
7	Farmer group of rice field, coconut, horticulture	In Maurole and Kelimutu
8	Palm sugar industry group	In Nuabela Maurole village

Source: Research, 2015

Ancillary service is an institution and called additional services to meet the satisfaction of tourists in enjoying the tourist attractions. These services provide security protection (protection of tourism) for tourists during the tour.

Observing Table 03 above, travel agency agencies are not yet available in Ende District. Visits during this tour occurred because of the tour package through a travel agency from outside Flores at Bali and Java. This condition is a problem in getting information to set travel plans and the length of the trip in Flores. Nevertheless, from the results of the study it was found that (1) Maurole's stopover destination was internationally known, since the turning point for yacht sailing vessels in 2007 and the entrance to the northern coastal waters for tourists to Ende District; (2) Maurole sub district as a tourist destination for tourism screen is known by various parties through promotion, including promotion by the Government in the form of leaflet, Sail Indonesia Operator with internet facility, and tourist display (yachters) introducing Ende tourism attraction through word of mouth, and through his personal internet site; and (3) Involvement of local communities from the start of the design, and the management of Maurole's transit destinations. Empowerment is done, encourage the community to participate to meet the needs of tourists.

Correspondingly, the results of the study found that according to the tourist life cycle theory, Maurole's stopover destination was at the involvement stage. Butler (1996), in his theory of Tourism Area Life Cycle, outlines the involvement stage characterized by the emergence of control by local communities. This means there is an initiative from the community to provide the primary needs of tourists. In addition, there has been an indirect promotion through word of mouth (WOM) stories about the attractiveness of screen-sighted tourist destination and other tourist attractions during the visit to the destination. WOM information is mainly done by yachters who visit Maurole, and other tourist attractions in the vicinity. (Mesima, 2013, and Fatima, 2015).

Understanding the Concept of Agro-ecotourism

The research that has been conducted in Ende Regency about the knowledge and understanding of the tourism actors in developing the concept of agro-ecotourism is still classified as low. Data analysis in the study comparing knowledge and understanding of agro-ecotourism concept before socialization reached 0.37% and after socialization of 0.62% (Fatima, 2015). In addition, the

concept of tourism attraction development by the government, has not led to many innovations of agricultural tourism attractions. Table 03 shows that tourist attractions developed in Ende District are only 1.36% of the 36 attractions identified as agricultural tourism attractions.

However, to realize these goals, the concept of innovation development of agricultural tourism attractions in the form of agro-ecotourism needs to be understood by all stakeholders involved. Furthermore, the following will be presented the concept of agro-ecotourism. Previously, it needs to be described agro-tourism, and ecotourism. It is considered that agro-tourism is a combination or combination of agro-tourism and ecotourism.

Agro-tourism Concept

The concept of agricultural tourist attraction is one of the new concepts in the field of agricultural tourism called agro-tourism. The concept of agro-tourism is a farm-based enterprise that is open to the public. This means that agro-tourism is developed to be enjoyed by both tourists and the community in a sustainable manner. Agro-tourism can also be said to be a special tour aimed at serving the various things that can be seen, done, and services purchased, and open to the public.

Agro-tourism is also said to be an agribusiness activity, due to the activities of farmers or local people who offer tours on agricultural tourism attractions that are developed, and allow tourists to see, do and enjoy the attractions of agriculture by participating in planting, harvesting and processing local foods such as coconut, pineapple, palm sugar, corn, or agriculture and the results not found in the place or area of origin of the tourist. On the other hand, the farmers give the opportunity to stay and study at home. Agro-tourism and Ecotourism have a close relationship with each other in their activities.

Eco-tourism is provided by tour companies, and on agro tourism growers offer tours to their farm farms and provide entertainment, education and fun experiences for urban communities. Agro-tourism is a way of developing sustainable tourism and multi-activity in rural areas through - where visitors have the opportunity to know agricultural areas, farm work, local products, traditional food and daily life of society rural as well as elements of culture and tradition. Moreover, this activity brings visitors closer to nature and rural activities where they can participate and feel the pleasure of touring.

The Concept of Agro-Tourism and Sustainable Agriculture

According to Nasution (1995) sustainable agriculture is an agricultural activity that maximizes the social benefits and management of biological resources provided that maintaining productivity and efficiency of agricultural commodity production, maintaining environmental quality, and resource productivity over time. In line with Nasution's opinion, Reintjes (1999) argued that sustainable agriculture is the management of agricultural resources to meet the changing needs of humans while maintaining or improving the quality of the environment and conserving natural resources.

Based on a joint Decree (SK) between the Minister of Tourism, Post and Telecommunication and Minister of Agriculture No.KM.47 / PW.DOW / MPPT-89 and No. 204 / KPTS / HK / 050/4/1989 agro tourism as part of tourism object, defined as a form of activities that utilize agro business as a tourist object with the aim to expand knowledge, recreation experience and business relationship in agriculture. Agro tourism is constrained as a tourist that utilizes agricultural objects (Tirtawinata and Fachruddin, 1996 in Windia *et al.*, 2008).

Sustainable development (such as in agriculture, forestry, and fisheries) maintains land, water and genetic resources of plants and animals that are not environmentally harmful, technically suitable and economically profitable, socially acceptable (FAO [Kwaschick *et al.*, 1996]) which was rewritten by Budiasa (2011). Furthermore, Widodo (1998) proposed by Budiasa (2011), sustainable agriculture in farming system has three conditions, namely: crop and animal productivity, socio-economic feasibility, and maintenance of natural resources in the long term.

Economic feasibility means that the farmer has a positive income as a wage from the labor he has poured and as a cost to ensure the wellbeing of the farm family. Most agricultural systems do not provide the primary needs for farming families. In the context of the development of agro-tourism of paddy fields in Maurole sub-district, almost all elements of production factors need to be controlled in order to retain authenticity, unique attraction and condition of a conducive and environmentally friendly nature. Example of naturally plowing with permanent plowing using a buffalo that can save the cost of fertilization because the buffalo produces residual feed, urine, and impurities that serve as fertilizer. In addition, the use of local rice seeds that are resistant to pests and

diseases, will save the cost of medicines, the use of *ani-ani* when harvesting, expel sparrows using local media, pound wearing dimples and cooks using earthenware and bamboo or bamboo steamer or from rattan. This kind of attraction will provide a plus for farmers as well as tourists do not feel the loss of cost to get the satisfaction of attractions that have been enjoyed.

Eco-friendly agricultural systems are integrated for a broader ecological system focused on the maintenance of natural resources and biodiversity and avoiding activities that cause negative environmental impacts. Environmental management, especially for farmers community, one of them is through the re-implementation of ecological farming system. The dependence of farmers on the existence of seeds, organic or biological fertilizers and chemical pesticides causes the lives of farmers as the main producers of staple food has never improved.

One effort to meet a friendly environment is a rotation system of rice crops with pulses, integration systems or PATI technology (Rice, Azolla, Tiktok and Fish). This technology in addition to environmentally friendly also provides economic benefits for rice farmers and can be applied in Maurole because the water in the field of persawahaan available quite a lot.

Socially acceptable farming systems respect the dignity and rights of individuals and groups and treat them fairly, open access to information, markets and other related agricultural resources, especially land. The same access is also provided for all sexes, social institutions, religions, tribes and justice for present and future generations. In sustainable agricultural land, the distribution of labor is minimally distributed over time or throughout the ages. Justice distribution of labor among family members is an indicator of human productivity in agricultural land. Very good if all members of the family productive. Each technology to be implemented needs to be coordinated to the agro-tourism actors, both farmers and government, customary leaders and other competent parties to be socialized especially to farmers who became the main target of agro-tourism development.

Utama (2011) explains Akpinar (2003), agro-tourism is basically a form of tourism in agriculture that offers all forms of activities in the agricultural sector, such as hoeing and plowing rice fields and promoting community involvement as a tourism service provider. Agro tourism is one form of tourism that relies on the agricultural sector or where tourists can study life in an agricultural area.

With regard to the concept of sustainable agriculture, agro tourism is one of the relevant types of agricultural tourism that aims to realize the welfare of farmers and the visitors or tourists. Utama (2011), wrote the opinion of Reynolds (2005), that agro-tourism is a business conducted by farmers working in the agricultural sector for the pleasure and education of the visitors. Agro tourism presents potential sources of income and increase public benefit. Visitors to agro-tourism can deal directly with farmers and support the improvement of agricultural products indirectly.

One of the principles of sustainable agro-tourism development is community participation in planning. Local people, especially indigenous people who live in tourist areas, become one of the key players in agro-tourism, because it is the peasant society that will provide most of the attractions while determining the quality of tourism products (Damanik and Weber, 2006). This community participation becomes an important thing in the effort to maintain the integrity of nature and as an alternative in responding to the demands and urgency of sustainable agro-tourism development. One approach to agronomic development based on sustainable agriculture is the development of a pure and unique agricultural sector that leads to the presentation of tourism activities in the agricultural sector.

Factors Related to Agro-tourism Development

The development of agro-tourism should start with a plan that outlines aspects of human resource development, natural resources, promotion, support of facilities and institutions (Deptan.2005). In detail can be described as follows:

Development of human resources agro-tourism can involve resources from outside or from within the agro-tourism community that acts as a manager as well as implementing agro-tourism operations. The ability of agro-tourism managers in setting target targets and providing, packing, presenting tour packages as well as continuous promotion in accordance with the potential that is owned determine the success in bringing tourists. On the other hand the role of tour guide is considered very important. The ability of tour guides who have knowledge of science and skills to sell tourist products is very decisive. Knowledge of tour guides is often not limited only to products from tourist attractions that are sold but also general knowledge, especially the more in-depth matters relating to the tourism product. Tour guides can also provide information to the executor of

tourist attractions to prepare attractions according to the needs of tourists. The tour guide should be the person who comes from the agro-tourism community.

The empowerment of human resources in agro-tourism activities that have been implemented because of the initiative of the community such as the activity of agricultural tourism attraction in paddy field area needs to be identified its ability to manage agro-tourism especially its understanding of agro-tourism development with sustainable agriculture concept. However, given the difficult human resources that have competence in agrotourism, alternative solutions can be done by preparing personnel through formal education for school-aged people, non-formal education for technical farmers, and informal education for farmers with farmers, sustainable agriculture and agro-tourism or relevant parties with the objectives of agro-tourism activities such as visits to agro-tourism areas that are identical to those developed, internships and others.

The development of natural resources and environment in agro business is very urgent to be considered. These natural resources and the environment include the resources of the tourist attraction and the surrounding environment including the community. Therefore, efforts to maintain the preservation and beauty of natural resources and the environment that are sold determine the sustainability of agro-tourism. Environmental condition of the surrounding community is very determining the interest of tourists to visit. The impression of the first time tourists visit is crucial to visit again or inform the other party to visit. Agro tourism with the conservation of natural resources and environment there is a mutual reciprocal relationship. Sustainable agriculture requires the existence of sustainable natural and environmental resources, on the contrary from the business it produces, it can create sustainable natural resources and environment. Sustainable agro-tourism efforts can be realized in the long run. Therefore a negative impression of the developed agricultural tourist attraction can be a reason and long-term impact to restore it to positive perceptions.

Promotion of agricultural tourism attraction is the activity of introducing tourist attraction developed to the tourists. Media is now available to facilitate access to local, regional, national and international promotions through cyberspace or through leaflets, booklets, exhibits, souvenirs, mass media (in the form of advertisements or audiovisual media), as well as the provision of information in public places such as hotels, restaurants, airports and more. In

this connection, the cooperation between Agro-tourism object with the Travel Bureau, Hospitality and Transport Service is very important. One method of promotion that is considered effective in promoting the object of Agro tourism is the “testing” method, which is to give the prospective consumers / tourists the opportunity to come and determine the choice of consumption and enjoy the product without excessive supervision so that tourists feel at home. The first impression can make the tourists fall in love and come back to enjoy it.

Development of facilities and infrastructure is one of the important aspects to be considered in agro-tourism development. This is closely related to the presence of tourists determined by the good ease, the ease of accommodation and transportation as well as the awareness of the surrounding community to create conditions that are conducive and natural and unique, clean, safe and comfortable are priorities that need to be created.

Institutional aspects are an important consideration in the sustainability of agro-tourism activities. Moreover, agro-tourism in rural areas such as District of Maurole whose resource availability is still very limited. The activity of the attractions they provide is an activity due to routine and not agro-based agro-tourism oriented sustainable. Thus, for agro-tourism activities can be realized need the support of all parties of government, private entrepreneur agro business both in managerial and technical aspects of paddy farming, related institutions such as travel, hospitality and others, colleges and communities. The Government acts as a facilitator to support the development of agro-tourism related to licensing administration services and other matters related to agronomic development based on sustainable agriculture.

Ecotourism Concept

The Office of the State Minister of the Environment of the Republic of Indonesia in Sembiring et al. (2004) defines ecotourism as a tourist in the form of travel to places in the open nature that are relatively untouched or polluted with the specific purpose of studying, admiring and enjoying the scenery with plants wildlife, including the potential of the region in the form of ecosystems, climatic conditions, natural phenomena, distinctiveness of species of plants and wildlife, as well as all cultural manifestations that exist, including the social and cultural environment, both from the past and present in these places with the aim to preserve environment and improve the welfare of the local community.

Ecotourism defined by The Ecotourism Society (2002) in Dirawan (2003) as a form of responsible travel to a natural area undertaken with the aim of conserving the environment and preserving the lives and welfare of local people who demonstrate conceptual unity of concept which is about the balance between enjoy the beauty of nature and the effort to defend it. Based on that understanding, ecotourism can be regarded as an innovation concept of community empowerment through its participation to carry out efforts to develop and conserve the environment. Participation is the active participation of tourists deliberately planned before traveling to act in various activities with farmers and communities.

The purpose of ecotourism development concept is to conserve the environment, to educate the community to love and preserve the environment, to suppress the occurrence of urbanization and migration that causes the loss of young workers as a true farmer, to improve the welfare of farmers and the community, and meet the satisfaction of tourists in the long term.

Ecotourism is one form of special tourism activities that distinguishes it from mass tourism. Damanik and Weber (2006) emphasize the difference of mass tourism is located on the characteristics of products and markets. Fandeli and Mukhlison (2000) mentioned that ecotourism is a form of tourism that is responsible for the sustainability of natural areas providing economic benefits and maintaining the cultural integrity of local communities. Ecotourism Society (1990) in Fandeli (2002) states that ecotourism is a form of tourism experience to a natural area undertaken with the aim of conserving the environment and preserving the lives and welfare of the local population.

Australian Department of Tourism (Black, 1999) in Fandeli and Mukhlison, (2000) mentions ecotourism is a nature-based tourism by following aspects of education and interpretation of natural environments and community cultures with ecological sustainability management. Ecotourism or ecological-tourism called ecological tourism or ecotourism, complete ecological tourism, means actively and planning to be responsible for the tour to be with the community and other tourism actors trying to maintain and preserve the environment and natural surroundings continuously and sustainably.

Ecotourism includes three perspectives, namely: ecotourism as a product means ecotourism is all attractions based on natural resources; ecotourism

as a market means ecotourism is a journey directed towards environmental conservation efforts; Ecotourism as a development approach means ecotourism is a method of utilization and management of tourism resources in an environmentally friendly and sustainable (Sumiyati, 2011).

Ecotourism deals with conservation, community, and sustainable travel. Therefore, participation in responsible tourism activities must adhere to the principles of ecotourism that is to suppress the negative impact of tourism activities, consider environmentally conservation and friendly farming culture, educate visitors and local communities to maintain and utilize the environment equitably, to meet the financial and economic goals, benefits, and empowerment of local communities and improve the quality of the environment in a sustainable way. This is in line with the opinion of Drumm (2002) in Subadra (2007) states that there are six advantages in the implementation of ecotourism activities, namely: (i) providing economic value in ecosystem activities within the environment used as a tourist attraction; (ii) generate direct benefits for environmental conservation; (iii) provide direct and indirect benefits to stakeholders; (iv) building constituencies for conservation locally, nationally and internationally; (v) promote the sustainable use of natural resources; and (vi) reduce threats to the biodiversity present in the tourism object.

There are seven important things that ecotourism operators should do in order to achieve sustainable ecotourism as mentioned by The Eco-travel Center (2002) in Subadra (2007); (i) increasing the contribution to development around ecotourism objects and supporting sustainable development programs; (ii) reducing consumption of non-renewable resources; (iii) preserving wisdoms locally owned by local communities, (iv) prioritizing local ecotourism support activities, (v) supporting environmental conservation efforts, and (vi) contributing to the preservation of biodiversity in the environment used as objects ecotourism.

Further, Drumm (2002) in Subadra (2007) states that in ecotourism development must: (i) have a low impact on the natural resources being used as tourism objects; (ii) engaging stakeholders such as individuals, communities, eco-tourists, tour operators and government and non-government institutions in the planning, development, implementation and supervision stages; (iii) respect local cultures and traditions; (iv) generate viable and sustainable incomes for

local communities, stakeholders and local tour operators; (v) generate revenues for conservation of nature that serve as a tourist attraction; (vi) and educate stakeholders on its role in nature conservation.

The principle of ecotourism according to Anonymous (2008) includes the following matters: 1) reducing the negative impact of damage or pollution of the environment and local culture due to tourism activities; 2) building awareness and respect for the environment and culture, both in tourists, local communities and other tourism actors; 3) offer positive experiences for tourists and local communities through more intensive cultural contacts and cooperation in the maintenance or conservation of tourist objects and attractions; 4) provide direct financial benefits for conservation purposes through extra tourist contributions or expenditures; 5) provide financial benefits and empowerment for local communities by creating tourism products that promote local values; 6) increasing sensitivity to social, environmental and political situation in tourist destination areas; and 7) respect human rights and employment agreements, in the sense of giving freedom to tourists and the people to enjoy tourist attractions.

Ecotourism characteristics include the following: (1) tourism activities mainly related to environmental conservation; (2) tourism providers not only prepare attractions to attract guests, but also offer an opportunity for them to respect the environment more; (3) nature-based tourism activities; (4) a travel organization indicates financial responsibility for the preservation of the environment. (5) tourism activities shall be not only for the purpose of enjoying the beauty and natural wealth of their own; (6) travel using local transportation and accommodation; (7) tourism revenues are used not only to support local conservation activities but also to assist the sustainable development of local communities; (8) travel using simple technology available in tourist destinations, especially those that conserve energy, use local resources, including involving local communities in their manufacture; (9) small-scale tourism activities, both in terms of the number of tourists and businesses managed; and (10) eco-tourists are tourists who value nature, local culture and travel responsibly.

Based on a study conducted by Sumiyati (2011) the type of ecotourism is as follows: (1) have higher education; (2) middle age, between 25 to 55 years old; (3) interested in outdoor activities (tracking, hiking, rafting, sailing, etc.); (4) are interested to know and get to know the local nature and culture.

The issue of eco-tourism is based on a definition of definition (Boo 1991) in Dawi (2006) which states that ecotourism is a journey to a relatively natural and uncontaminated area with the special purpose of studying, admiring, enjoying, plants, animals, and manifest the present culture as well as the ancient relics that can be found in the area. Ecotourism does not exploit nature, but only uses the services of nature and society to meet the knowledge, physical and / or psychological needs of tourists. Ecotourism is not selling destinations but selling philosophy (Fandeli, 2007). In the utilization of natural areas for ecotourism using conservation and utilization approaches and more emphasis on conservation rather than utilization.

Agro-ecotourism Concept

Agro-ecotourism is a tour in the form of a trip to a special place that utilizes agro business as a tourism object for recreation or other leisure time in order to enjoy, admire, appreciate, and study nature, environment, and agricultural culture in an agricultural area / conserve / conserve the environment and improve the welfare of local communities. Based on the above description, agro-ecotourism is intended as a form of tourism activity whose object is farming with related activities, and in its implementation still pay attention to environmental preservation in order to reduce negative impact of damage or pollution of environment and local culture due to tourism activities. In addition, it also provides financial benefits and empowerment for local communities by creating tourism products that promote local values.

Agro-ecotourism Concept in Community Empowerment

Based on the concept of agro-tourism and ecotourism that has been proposed, the concept of agro-tourism can be formulated as follows. (1) Eco-friendly agricultural and nature-friendly tourist attraction; (2) Active participation of farmers to prepare agricultural land and tourists to prepare products for conservation; (3) Travel service providers not only prepare attractions to attract guests, but also offer opportunities for tourists to better appreciate the environment; (4) Agriculture and nature-based tourism activities with local community empowerment; (5) Tourism attractiveness served to tourists as a connoisseur and also as a participant (6) The goal is to serve things that can be seen, done, bought, and conserved or planted. Besides, agro-ecotourism aims to inhibit the occurrence of land degradation, agricultural conversion in non-

agricultural enterprises, urbanization and migration, the welfare of farmers and tourists increases, and farmers and young people love agriculture and nature; (7) Providers of tourist attractions setting up or offering services that are required by travelers and travel organizations indicate financial responsibility in conservation of the environment visited by conservation activities; (8) Providers of tourist attractions offer tours to every farmland and its activities not only to enjoy the beauty of its attractions and nature, but specifically to raise funds used for the preservation of objects and power; (9) Revenue from tourist attractions not only to support local conservation activities but also to assist the sustainable development of local communities; (10) Traveling uses simple technology available in tourist destinations, especially those that conserve energy, use local resources, including involving local communities in their making; (11) This activity brings visitors closer to nature and rural activities where they can participate, entertain and feel the pleasure of touring; (12) Ecotourism is a tourist who appreciates nature, local culture and travel responsibly; (13) Farmers provide living and study opportunities at home and travel using local transportation and accommodation; (14) Agro ecotourism is developed to be enjoyed both by tourists and by people and tourists alike responsible for creating sustainable agriculture and nature tourism through planned conservation; (15) Tourism activities can be cultivated on a small scale, both in terms of the number of tourists and businesses that are managed, but have an attraction.

Conclusions and Suggestions

Conclusion

The conclusion of this research is. (1) Agro ecotourism is a tourist attraction based on agriculture and nature that is environmentally friendly and the main needs in its development are agricultural land, and an interesting nature; (2) Providers of tourist attractions and tourists are jointly responsible for the sights visited to stay in a sustainable manner; (3) Tourists and tourists act as producers and as consumers of mutualism; (4) Orientation Tourists travel not to damage the environment and are willing to conserve with the cost prepared by the tour company; (5) Agro-ecotourism is a well-planned and responsible agricultural and natural tourist attraction to realize its sustainability and sustainability by attraction and tourist providers; (6) Agro-ecotourism is one of farmer empowerment innovation to increase income through environmentally friendly and sustainable agriculture attraction.

Suggestion

The suggestion of this research are: 1) Agro ecotourism is a concept of agricultural innovation for community empowerment, therefore governments need to facilitate the formation of the mindset to develop it even though the land owned by each farmer is limited; 2) Socialization needs to be done mainly to the community and promotion to tour packages that visit to Flores; 3) It is necessary to set up a tour agency in Ende District that is professional and has the concept of agricultural tourism and environmentally friendly

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THE STRATEGY OF LOCAL-CULTURE PRESERVATION IN ECO-TOURISM

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Abstract

Local-culture preservation is important because local-culture keeps the national identity. One way to preserve the local culture is through the new form of tourism, eco-tourism. In this globalization era, eco-tourism is developed by many countries. Eco-tourism is also developed in West Java Province, Indonesia. In eco-tourism, the tourism areas are focused on nature and local culture. West Bandung Regency is located in Bandung, the capital -city of West Java Province, the Sundanese is the ethnic in West Java Province. The goal of this research is to describe the elements of culture that can be performed in the eco-tourism areas, and to describe the strategy in preserving the local culture in the eco-tourism area. The theories are from Avenzora (2014) and Nugroho (2014). The method of this research is a qualitative-descriptive method. The data are taken from one eco-tourism place in West Bandung Regency through interviewing and observation. The results are the performance of food, language, building, musical instruments, of the local culture are performed in the eco-tourism areas. The strategy to preserve the local culture is to invite the people of the local culture to support the activities in the eco-tourism place. Theoretically, this research is beneficial for the researcher, lecturer, and people whose work related to the local culture. Practically, this research is useful to develop the eco-tourism, especially in the field of the local culture.

Introduction

In this globalization era, there is an alternative type of tourism, it is called eco-tourism. Why do many tourists behavior change in determining their choice of destination? The possible reason is the impact of the global warming, the global warming makes people needs to have more fresh air, and close to nature-based environment. Ecotourism is a microcosm of all issues of sustainable tourism, but focuses in a more concentrated way on specific ecosystems and traditional cultures (Teguh & Avenzora,2013:5).

Indonesia starts to follow the new form of tourism in the beginning of 21st century. The eco-tourism in Indonesia based on the concept of environmental and cultural tourism. There are four pillars of eco-tourism, those are:

1) Environmental responsibility, means to protect and preserve natural resources for a long term, 2) Local economy, means to encourage the local economy to grow much better than before, 3) Cultural sensitivity, means to encourage the people to appreciate more of the customs and the local culture, 4) Experience Richness, means creation, performance, attraction and entertainment which can be joint by the tourism.

Eco-tourism focuses on the natural conservation and also preserving the local culture. Teguh & Avenzora (2013:21) states that Eco-tourism has more advantages than conventional tourism, the advantages are : a) The preservation of natural and cultural sources is intended for an ecologically sustainable environment and conservation of local culture, b) The activities in eco-tourism makes the smallest negative impact to the environment, c) The participation of the local people makes their income better, and d) Showing the local culture's way of life and the traditional attraction are the combination of learning and recreation.



Maribaya Waterfalls

<http://www.klikhotel.com/blog/wisata-maribaya-natural-hot-spring-resort/>

This research is about the eco-tourism destination in West Bandung Regency, especially in the district of Lembang. Lembang is known as a tourist destination since the colonial times. The small town is in the foot of Mt. Tangkuban Perahu, its temperature is about 17 to 27 degree. Maribaya is one of the area in Lembang. There are many eco-tourism places around Maribaya. The characteristic vegetation around Maribaya is pine trees, garden plants, vegetables and grass lands for the cattle. The ecotourism destination in Maribaya is *Maribaya Natural Hot-spring Resort and Waterfall*.

The principles of ecotourism development (2013:25) is concordant with the ecotourism destination of *Maribaya Natural Hot-spring Resort and Waterfall* in Lembang, West Bandung Regency. The principles state:

- a) The appropriateness between kind of ecotourism and its characteristics;
The ecotourism destination of *Maribaya Natural Hot-spring Resort and Waterfall* is a nature-based ecotourism, where the tourist can enjoy the hot-spring water and waterfalls. The tourists are also able to walk through many kinds of vegetation, especially walk under the pine trees.
- b) Conservation, to protect, preserve, and utilize the natural resources used for ecotourism;
Maribaya Natural Hot-spring Resort and Waterfall is a place to preserve and protect many kinds of bushes, flowers and trees. The ecotourism place uses the river to water all the plants. Besides the rivers, there is also hot-spring water for the tourists to swim.
- c) Economic, to give benefit to the local people, to trigger the economic education in the areas and to ensure a sustainable ecotourism business.
Maribaya Natural Hot-spring Resort and Waterfall gives several benefits to the local people. They can join it by becoming the employees or the managers, too. They learn how to manage many variety of the field work. The children of the local people can become the dancer or any other performances. The local people can also provide some rooms for staying a night, therefore the tourists can feel the real local people life.
- d) Education, to change people's perception so they will care, be responsible, and be committed to the environment and culture preservation:
There are many plants grow in *Maribaya Natural Hot-spring Resort and Waterfall*. The plants are taken care by several gardeners. The gardener give water and

manure so that the plants will grow healthier. The gardener will teach the tourists how to grow the beautiful plants, such as roses and other flower plants, cactus, orchids, etc. Therefore *Maribaya Natural Hot-spring Resort and Waterfall* gives the education to both the employees and the tourists.

- e) Making the visitors satisfied and giving them valuable experiences;

The visitors or the tourists will be satisfied if the *Maribaya Natural Hot-spring Resort and Waterfall* be given good services. Walking around the forest or near the waterfalls, and swimming in the hot-spring water will give the tourists the new experiences. Moreover, they are given the local culture attraction, Sundanese traditional dances and Sundanese culinary, those are also the new experiences for the tourists.

- d) Local people participation, in planning, utilizing, and controlling ecotourism based on social-cultural and religion values of the local people;

The social-cultural and religion values are used for sustainable ecotourism. In *Maribaya Natural Hot-spring Resort and Waterfall*. The resort organizes the ecotourism place professionally in giving all kinds of attraction, culinary and enjoyment. The employees are friendly and polite.

- e) Accomodating local wisdom.

The local wisdom is appreciated in '*Maribaya Natural Hot-spring Resor and Waterfall*' They study about the local wisdom, they learn that the Sundanese people give more attention to the family and also have a strong devotion to Islam. The Sundanese people has the concept of characters that are the best way of life. These characters are *cageur* (healthy), *bageur* (good), *bener* (right), *singer* (introspective) and *pinter* (intelligent). The The tourists will be given the study of Sundanese culture.

The local culture in *Maribaya Natural Hot-spring Resort and Water* is interested to be observed. The data source are taken from '*Maribaya Natural Hot-spring Resort and Waterfall*'. The method of this research is qualitative-descriptive method. This research uses Avenzora (2014), and Nugroho (2014) theory. The data are taken through interviewing and observation. Theoretically, this research is useful for the researcher, lecturer, and people whose work related to the local culture of Sundanese culture. Practically, this research is useful to develop the eco-tourism destination, especially in the field of the local culture.

Culture means “Culture refers to the following ways of life, including but not limited to language, arts and sciences, thought, spirituality, social activity, and interaction. (cdn.intechopen.com/pdfs/35715.pdf). The research observes how the local culture should attract the tourist, especially the local culture relates to the way of life, such as traditional costumes, traditional cuisines, traditional dances and the musical instruments, and the language.

The Sundanese is the local tribe who lives in West Java Province, especially in the region of Priangan. West Bandung Regency is in the region of Priangan, therefore the local culture in Maribaya is the Sundanese culture. The Sundanese is famous for his friendliness and openness.

The *‘Maribaya Natural Hot-spring Resort and Waterfall’* is one of the eco-tourism destination in Maribaya, Lembang. This eco-tourism destination has many kinds of nature-based environment, such as some waterfalls, hot-spring water, rivers and pine-trees forest. There are two rivers flow through *Maribaya Waterfalls and Hot-spring Resort*, those are Cikawari river and Cigulung river. The two rivers create three waterfalls, *Curug Cikawari*, *Curug Cigulung*, and *Curug Cikoleang*. The word *Curug* is the Sundanese language means waterfall.

Discussion

Arriving in the resort, the tourist will be guided to take a walk in the pine trees forest, there are many kinds of plants and flowers around the resort, there also a playground for children where there is small zoo and several *Hobbit Houses*. Then the tourists can go swimming in a hot-spring water pool. The tourists can also walk to see the beautiful waterfalls. After walking in the eco-tourism area, the tourists are prepared to have lunch and the local culture attraction.

The local culture plays a significant role in eco-tourism. The first strategy to preserve the local culture is through ‘the employees’ costumes’. The employees in *‘Maribaya Natural Hot-spring Resort and Waterfall’* wear the Sundanese traditional costumes when they are working. The traditional costumes for Sundanese male called *‘Baju Pangsi’*. *Baju Pangsi* consists of a black shirt and a black pants. The black shirt is loosely worn, the sleeves are three-quartered long and there are two big pockets at the bottom of the shirt. The pants are also three-quartered in length and very loosely worn. On the men heads, there are head-covers made of

batik, the head-covers called 'iket' or 'totopong'. The female employees who work inside the building also wear Sundanese traditional costumes for women. The Sundanese traditional costumes called *kabaya* and the a skirt called *sinjang* (batik material made of cotton). The *kabaya* is a long sleeves, fitted cotton blouse. The *sinjang* is a length of batik-cloth that is wrapped around the waist.

The next strategy is the uses of 'the Sundanese language', the waiter and waitress use Sundanese language to greet the tourists. The Sundanese greeting-phrases are :

Wilujeng Sumping means Welcome.

Wilujeng Enjing means Good morning.

Wilujeng Siang means Good Afternoon.

Wilujeng Wengi means Good Evening.

Wilujeng Tuang means Enjoy your Meal.

They also ask the tourists politely 'how are you' in Sundane;

Kumaha damang ? means How are you?

Pangestu / Sae, means fine.

Hatur nuhun means thank you very much.

The menus are also written in Sundanese language. To make it clear, therefore, Sundanese menu is written in three languages, Sundanese, Indonesia and English. The example of the men: *Sangu bodas / nasi putih* /white rice, *Sangu Beureum/ nasi merah*/red rice, *Hayam Goreng/ayam goreng*/fried Chicken, *Hayam Bakar/ ayam bakar*/grill chicken, *Goreng Lauk/ ikan goreng*/fried fish, *Pais Lauk/ pepes ikan*/steamed fish, *Angeun Haseum/Sayur asam*/ sour and vegetale soup, and *Angeung Kacang beureum/ sayur kacang merah*/ kidney beans soup.

The next strategy to present the local culture guides the tourists into the Sundanese restaurant that serves the Sundanese cuisine. In the restaurant, the waiter starts with the Sundanese beverage and snack. The famous Sundanese beverage are *bajigur* and *bandrek*. *Bajigur* is a traditional hot drink made from coconut milk, spices, pandan leaf and coconut sugar. *Bandrek* is also a hot drinks made from ginger juice and coconut milk and coconut sugar. The traditional cold drink is called *es goyobod (goyobod ice)*. *Goyobod Ice* is the combination of ice, some slices of avocado, young coconut, fermented cassava (*tape*) and sugar palm fruit (*kolang-kaling*).



<http://www.resepnasional.com/cara-membuat-minuman-segar-es-goyobod-khas-sunda/>

Bala-bala (bakwan) is a traditional Sundanese snack , it is fried dough snack made from chopped carrot, chopped cabbage, and bean sprouts. *Combro* and *cimol* are also served in the restaurant, *combro* is fried dough made of shredded cassava with hot spicy inside and *cimol* is sago balls snack.

The next strategy is while the tourists try the snack and drink the Sundanese beverage, the tourists are given the performance of Sundanese traditional dances. One of the Sundanese dance is done by a group of children, both group are the girls group and the boys group. The name of the dance is *Ketuk Tilu* (three gongs) dance, the root of *ketuk tilu* dance is originated from Hindu traditional dance which is performed in the fertility ceremonies. The phrase *Ketuk Tilu* comes from the sounds of the instrument that accompanies the dance. Now *Ketuk Tilu* as a social dance at almost every festive occasion.(www.hasanarik.com)



Sisingaan dance

<file:///D:/ARTIKEL%20DUA/Maribaya%20Resort%20Lembang%20%E2%80%93%20Wisata%20Air%20Terjun,%20Playground,%20hingga%20Rumah%20Hobbit.html>

Other dance is performed by adult, it is called Jaipongan Dance. Jaipongan dance is created by a Sundanese Choreographer Gugum Gumbira. The dance is the combination of Ketuk Tilu Dance and *Pencak Silat* (Sundanese Martial Arts). Jaipongan is danced by two or more females to welcome the tourists.



Jaipongan Dance

<http://www.asliindonesia.net/2015/04/tarian-indonesia-yang-mendunia.html>

After having the snack and beverage, the tourists are served the main course. For the Sundanese and all of the Indonesia, the rice is the main course for breakfast, lunch and dinner. At lunch, the tourist are given *nasi timbel*, *nasi timbel* is steamed rice wrapped by the banana leaves. *Nasi timbel* provides with fried chicken, fried tofu and fresh vegetable which called *lalap*. The Sundanese is fond of *lalap*, those are fresh vegetable, such as cucumber, tomato, cabbage which are eaten with *sambal* (condiment).

While having lunch, the tourists are entertain the by traditional musical instrument. The traditional musical instrument is called *kacapi suling*. *Kacapi* is a zither like musical instrument. This musical instrument made of woods from *sentul* tree. The *kacapi* siter is plan-parallel resonance box. Its hole is located at the bottom. Each string is affixed to a small screw. The *kacapi* is traditionally played by sitting cross-legged on the floor (source Wikipedia) *Suling* is the flute made of bamboo. The combination of this two musical instruments make the sound in harmony, the listeners feel so relaxing when listening to the sound of these two instruments.

Conclusion

Many people choose eco-tourism as their tourism destination. In eco-tourism, besides the nature, the local culture is preserved. The strategy of preserving the local culture in 'Maribaya Natural Hot-spring Resort and Waterfall' is, the tourists are given the local wisdom of the Sundanese culture. Next strategy is all the employees wear the traditional costumes, the Sundanese male wear *baju pangsi* and the female wear *Kebaya* and *sinjang*. The other strategy is the Sundanese culinary is given to the tourist, the Sundanese beverage (*bandrek*), Sundanese snack (*pisang goreng*), and Sundanese main course (*nasi timbel*). The next strategy is using the Sundanese language in greetings and in the menus. The presenting the Sundanese dances and the Sundane musical instrument are the last strategies to preserve the Sundanese culture.

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THE ABILITY OF HOUSEWIVES IN WALI VILLAGE OF MANGGARAI REGENCY IN UNDERSTANDING TERMINOLOGIES WRITTEN ON SNACK PACKAGING

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Abstract

Terminologies written on snack packaging are various. They are specific and not familiar for the society. They are written for the consumers but they do not understand them. The function of language as a means of information does not reach its goal. The disability of consumers especially housewives in understanding those terms gives impact to the consumption habit. That's why through this researcher, the researcher wants to describe the housewives' ability in understanding terms used in snack packaging and its impact to the consumptive habit. This research is a descriptive research which used quantitative and qualitative approaches. The subjects of this research were fifty housewives of Wali Village, Manggarai Regency. In collecting the data, the researcher used test, questionnaire and interview. The result shows that the ability of housewives in understanding terms written on snack packaging is very low. It can be seen from their attitude and knowledge. When they do not have enough knowledge about the terms, they will consume and not consume the snacks. However when they have enough knowledge about the terms, they will (1) not consume the snacks, (2) will consider the consequence of consuming it and (3) still consume the snack. The fact shows that consumer habit in doing consumption habit can be influenced by their knowledge about the written terms on snack packaging. It is also influenced by another factor such as the need of children in consuming the product.

Introduction

Manggaraian society is undergoing of transition. The traditional lifestyle of Manggaraian society changes into modern lifestyle. One of those changing is in consumption habit. Raho (2003:51) mentions that society is feeling the process of transition from simple society to plural society, from rural society to urban society, from agrarian society to industry society. In economic field, for example the center of economic activities is not in families again but in factories.

Economic activities of Manggarain society which connect to consumptive habit show siftings. Society prefers to choose instant food rather than household food. Based on the interview result of ten housewives in Wali Village, Langke Rembong subdistrict, it can be concluded that the housewives prefer to fulfill their need of snacks by buying them at kiosks than make it by themselves. They do that because it is efficient in side of time, energy, and cost. Beside that children are prefer to eat those instant food rather than household food.

Based on the preliminary research, it was found that there is a strong social symptom in Wali Village society, Manggarai Regency, namely eating snacks without considering the quantity and quality of the snacks. In some formal institutions (like kindergarten and elementary school) and some informal associations (*arisan*, worship place, meeting) parents always calm down their children by giving snacks. There are also parents who give money to their children and ask them to choose the snacks they like to consume. Generally, it can be observed, parents introduce snacks to children since they are able to eat hard-texture food or when they have teeth. However Herbold and Edelstein (2007:298) said that to keep children nutrition do not give them high fat food like biscuit which contain sugar, cake, candy, muffin, cereal, etc.

Those things happened based on some reasons which are needed to be observed. One of them is the writing terminologies written on the snacks packaging. On some snacks packaging, there are some unfamiliar terms in daily communication. Those terms are sometimes giving questions to the consumers. Shimp (2003:167) mentioned that factory always communicates their products using terms which are just familiar for themselves, not for their customers. Here are the examples:

<p>Makanan Ringan <i>Ekstrudat</i> Rasa Jagung Bakar Pedas (Twist Elit, Produksi CV Sumber Sari Pangan) Komposisi: singkong, minyak kelapa sawit (mengandung <i>antioksidan TBHQ</i>), bumbu rasa asli (mengandung penguat rasa <i>mononatrium glutamat</i>), <i>ammonium bikarbonat</i>, <i>dinatrium inosinate</i>, <i>dinatrium gualinat</i>. (Qtela, diproduksi oleh Indofood CBP) Kandungan bumbu rasa sapi pangang, ekstrak daging sapi, penguat rasa <i>mononatrium glutamat</i>, <i>dinatrium inosinate</i>, <i>dinatrium gualinat</i>. (Chitato Potato Chips, diproduksi oleh Indofood)</p>
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In communicating snacks, there are also producers who try to communicate them in detail, like in snack packaging produced by PT. Garuda Food Putra Putri Jaya, like *pilus*, *kacang garuda*, *kacang telur garuda*, etc. The packaging is clearly written, *'Mengandung gula dan pemanis buatan. Mengandung fenilalanin tidak cocok untuk penderita feniketonurik. Mengandung pemanis buatan, disarankan tidak dikonsumsi oleh anak-anak di bawah 5 (lima) tahun, ibu hamil, dan ibu menyusui.'* Sweetener in its composition is using the terms *aspartam* and *asesulfam-K*. The producer clarifies the terms *aspartam* and *asesulfam-K* as sweetener by giving warning.

Even though the producers have communicated those things in detail, not a few people are still interested in the snack. Based on the result of interview with some owner of kiosk in Wali Village, there is obtained information that snacks produced by PT. Garuda Food Putra Putri Jaya is one of the most favorite snacks of children and moms.

Based on this phenomenon, there is a question: is society's unresponsiveness due to the difficulty of understanding the meaning of written terms? Or do people do not read the information on packaging?

Society is actually protected by the government through Undang-Undang Republik Indonesia No 8 Tahun 1999 about consumer protection. In UU article 44 paragraphs 3 have been stated *that hak konsumen adalah hak atas informasi yang benar, jelas, dan jujur mengenai kondisi dan jaminan barang dan/atau jasa*. However in article 5 paragraphs a have been stated *that konsumen berkewajiban untuk membaca atau mengikuti petunjuk informasi dan prosedur pemakaian atau pemanfaatan barang dan/atau jasa, demi keamanan dan keselamatan*. Based on those laws, there is a gap between the governments' expectation and what consumers show. The government expects that consumers protect themselves by not ignoring the content of message sending by the producers. On the other side, consumers show the opposite attitude. The attitude shown by the consumers can be caused by the content of message which is difficult to be understood. The difficulties experienced by the consumers cause unresponsiveness.

In this research, there is an assumption that housewives in Wali Village, Langke Rembong Subdistrict, Manggarai Regency are not able to understand terms written on snack packaging. This assumption is built on the basis that terms written on snacks packaging are not popular. Terms in this research refer

to words that are not commonly used by people. Sumarsono (2014:32) explained that ordinary people who do not understand the ins and out of the language obviously do not know much about the language or standard variety, especially for them who do not read much or illiterate. They walk on their own accord. Chaer (2007:88) underlined the same thing that terms are not the vocabulary of common people or common language.

The problem of this research is: “how is the ability of housewives to interpret/understand/define the terms printed in snack packaging?” Beside that the researcher also wants to know whether the ability of the housewives in understanding the printed terms have impact to their consumption habit or not. Those housewives are them who are wife and having children. Housewives are chosen as the subjects of research because they have important role in keeping consumption activities in the household. Raho (2003:34) explained that in society there are households who have power and authority to arrange household in the same degree of pattern/ The same degree of pattern is the same pattern of sharing power. Husband is still the leader but wife has also high position as household financial regulator and household affairs manager.

This research was descriptive method which used qualitative and quantitative approaches. Qualitative approach refers to capturing the data of housewives ability in understanding the terms on snack packaging. While the quantitative data deal with data of consumption action done by the housewives. This research was done in Wali Village, Manggarai Regency. Numbers of respondents were fifty housewives.

Literature Review

The Nature of Term

Terms in this research are unusual terms used by society or unfamiliar words. In *Kamus Besar Bahasa Indonesia* (2013:376) it is word or compound words that carefully express the meaning of concepts, processes, circumstances, or specific attitudes in a particular field; words or phrases. It is supported by Chaer (2007:88) who mentioned that terms are words or compound words whose meaning are fixed; and only used in the field of science or certain activities. Furthermore, it is explained that term is different from word. Word does not have fixed meaning like term because word depends on the context of its sentence or context of situation.

Words that used in certain fields of scientific nature are very special and unpopular. Why are terms not popular in society? Term was created with the aim of not containing bias meaning. Parera (2004:172) explains that one of the demands of language is the singularity of meaning. Furthermore Chaer (2007:89) explains that term is created to avoid misunderstanding in a particular field. The term must be consciously formed by the experts in their field. The reason is those experts understand the scientific concepts that exist in their field.

Terms on snack packaging

Terms on snacks packaging come from various disciplines. Those words are very specific and sometimes cannot be found on general dictionary but on special dictionaries related to the field of discipline. Those dictionaries are known as terminologies dictionary. Words on snack packaging generally come from health, chemical and economic fields. Those words are related to the composition on snack, nutrition information and warnings. Here are the examples of words written on snack packaging.

<i>Antioksidan TBHQ</i>
<i>BBQ</i>
Mononatrium glutamate
Aspartam
Feniketonurik
<i>Ekstrudat</i>
Ammonium bikarbonat
Sodium bicarbonate
Dinatrium inosinate
Dinatrium gualinat.
Perisa Identik (Pilus,
Lemak Jenuh/Saturatet Fat
Lemak Trans/Trans Fat
Natrius
Sodium
Lesitin kedelai
Expire date
Best before

Understanding Terminologies becomes Problem for Consumers

In Indonesian language there was a history of terminologies formation. The terms are made on the basis of various rules established by experts by involving experts in their each field. Term becomes an exclusive thing because it is not known by the public. Chaer (2007:91) mentions that in the history of term formation in Indonesia, the committee consisting of various expertise formed by government in 1950 to do preparation of the Indonesian term, but this committee failed to communicate the result of its work to the public because it does not publish it in form of a book.

Term is not word used by public. The unfamiliar of term causes it just belongs to certain group of people who are expert in that field or people who always read. However the Indonesian public who do not like reading will not have knowledge on it. Sumarsono (2014:32) explains that the ordinary people who do not understand the in and out of language of course do not know much about language or standard variety. Especially regarding the variety of written languages, a lot of member of society who do not read much, even there are some who illiterate. They walk on their own accord.

The society does not have willingness to know because it is not contextual to their life. When lot of society does not know about the language used, the process of communication becomes hampered. That's why, the nature of language which is useful as a means of communication cannot get its function/goal. Rahardi (2006:35) explains the inappropriateness of unpopular foreign terminologies.

Idealnya serapan asing itu disampaikan secara jelas dengan menggunakan kata-kata Indonesia. Tetapi, karena yang jelas sering menjadi tidak ekonomis, bentuk-bentuk itu tidak disukai oleh masyarakat pemakainya. Bahkan, masyarakat pengguna bahasa juga tidak banyak mengenalnya, dan praktis yang mengenalnya hanya para pakar penciptanya. Dengan fakta kebahasaan yang demikian itu, nilai kebermanfaatannya bagi masyarakat juga pasti menjadi rendah.

Even some of snacks of domestic production writes its packaging in a mixture codes which dominated by foreign language, for example, *nutrition facts: energy, protein, fat, saturated fat, trans fat, carbohydrate, sugar, dietary fiber less, sodium*. This snack is priced at two thousand rupiahs with net 55 grams. Off course this food is preferred in terms of taste, content and price. But many people consume it without knowing its composition.

A special term is expected to be clarified with a popular equivalent word or clarify it with a sentence, for example on pilus snack packaging produced by PT. Garuda Food, 'Mengandung fenilalanin tidak cocok untuk penderita feniketonurik.' Even though people who reads it does not know the word fenilalanin but he/she understands that the sentence is a warning, it means that *fenilalanin* is dangerous for some people. In line with that Djajasudarma (2009:49) said that a term is particular name of a specific nature or a name that contains *acmeticulous* word or composite, expressing meaning, concept, process, state or specific characteristic of certain field. Terms will be clear if there is a given definition.

Research Method

1. Research design

This research used descriptive method. It used quantitative and qualitative approaches. Quantitative approach was used to assess the housewives understanding in understanding the terms written on snack packaging. However, the qualitative approach was used to see the behavior of mothers in deciding the action to consume and translate the numbers in the form of description.

2. Research procedures

There are some research procedures.

- a. The researcher determines the subject and subject location
- b. The researcher collect preliminary data to strengthen the assumption
- c. Designing quantitative and qualitative instruments
- d. Measuring the comprehension ability of terms on packaging.
- e. Interviewing the taken consumptive action.
- f. Process the data and write the report

3. Research Location

The location of this research is in Wali Village, Langke Rembong Subdistrict, Manggarai regency, NTT Province.

4. Research Subject and Object

The subjects of this research were 50 housewives live in Wali Village, Langke Rembong Subdistrict, Manggarai Regency of NTT Province. The object of this research was terms written on snack packaging and consumers attitude in deciding consumptive action related to their knowledge on these terms.

5. Technique of data collection

a. Test

The test was done in multiple choice. The material is the meaning of terms written on packaging.

b. Questionnaire

The questionnaire was given to 50 of housewives who follow the test. The questionnaire was made to know the attitude of mothers or other family members (from the perspective of mothers) in deciding the consumptive action related to their knowledge with the terms.

c. Interview

The interview was done structurally. The questions aimed at exploring things that were not captured by test and questionnaire instruments.

6. Technique of data analysis

Here are some techniques of data analysis done by the researcher to get the answer of research question.

a. Measuring quantitatively in form of test.

b. The result of test was analyzed based on the following scoring guide

Table 1. Scoring guide

Score	Capability category
0-49	Very Low
50-59	Low
60-69	Enough
70-79	Good enough
80-89	Good
90-100	Very good

c. After getting the final result of test, the researcher analyzed consumers attitude in deciding consumptive action related to their knowledge of terms from the questionnaire.

d. The answer of questionnaire will be strengthened by the result of interview.

e. The researcher draws conclusion.

7. Research Instrument

In this research, the test was made to capture data of housewives ability in understanding terms. Questionnaire was designed with a closed answer to encompass data of consumptive attitude. The interview was designed with structured question, used to complete the two previous instruments.

Discussion

This research took some respondents as the representative of the population. The numbers of respondents were fifty. Most of them do not have formal education background and working outdoors. The following is the general description of the respondent's background.

Table 2. General description of respondent's background

Characteristic		Quantity	%
Education			
	No school	15	30
	Elementary-Junior High School	15	30
	Senior High School	10	20
	Sarjana	10	20
Total		50	100
Job			
	Does not working	25	50
	laborers/employees	10	20
	entrepreneur	10	20
	Profession	5	10
Total		50	100

After doing the test of the ability in understanding terms on snack packaging, it can be concluded that housewives in Wali Village have low ability in defining terms on packaging. The following is the result of the test.

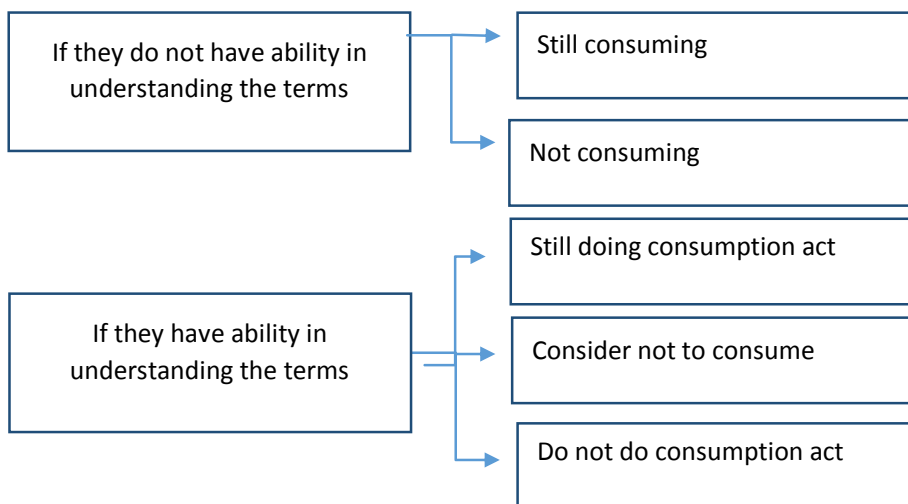
Table 3. The ability in defining terms on snack packaging

Score	Quantity	Total
0	5	
10	16	
20	22	

Score	Quantity	Total
30	6	
4	1	
Number of Responden	50	
Total score		820
Average		16,8

The first problem of this research has gotten its answer. The answer is the respondents have very low ability in understanding the written terms on snack packaging. Based on that, the researcher explores and analyzes consumption action with two fundamental questions: what will they do if they really do not have enough knowledge about the written terms? And what will they do if they have enough knowledge about the written terms?

Based on the result of questionnaire and interview, there are three things done by the respondents. Those are (1) they will consume the snack, (2) they still consume the snack and (3) they will be apathetic. Here is the figure which can figure out the respondent's acts due to their ability in understanding terms on snack packaging.



Based on the respondents' ability in understanding terms on snack packaging, the consumption action can be explained as follows:

The respondents do not have ability in understanding terms on snack packaging

a. the respondents still consume the snack (*Responden tetap mengkonsumsi*)

One thing that the respondents do when they do not have ability in understanding terms on snack packaging, they still consume the snacks. It can be proved through the answers of the following questions.

“Apakah Anda paham dengan istilah-istilah yang digunakan pada kemasan tersebut?” 86% of respondents say they do not understand. However, when they were asked about: *“Apakah menurut Anda mengkonsumsi makanan ringan itu berbahaya bagi kesehatan?”* 72% of respondents mention that it is dangerous.

Even if the respondents do not understand those terms, they generally still understand that consuming too much snacks will be dangerous. Nevertheless, consuming snacks is still done. It can be seen from the following answers.

“Apakah Anda paham dengan istilah-istilah yang digunakan pada kemasan tersebut?” 86% of respondents say they do not understand. However, when they were asked about: *“Apakah menurut Anda mengkonsumsi makanan ringan itu berbahaya bagi kesehatan?”* 72% of respondents mention that it is dangerous.

The respondents habit in consuming snack is influenced by their habit. If the respondents always consume *vetsin* in their daily life, they will turn to consume snacks permanently.

b. the respondents do not consume snacks

Other respondents will consider the consequence of consuming the snacks when they do not have enough knowledge about the written terms on the snack packaging. It will make the consumers do not consume the product. It can be seen through the following data.

“Saat Anda tidak tahu arti dari istilah-istilah (yang mungkin asing) pada sebuah kemasan makanan ringan, apakah yang Anda pikirkan atau rasakan?” 56% of respondents become aware. 14% of them mention children seldom consume the snack.

The respondents argued that the unfamiliar terms may mean a warning. 14% of respondents who seldom to consume snacks mentioned that even they do not understand the written terms, the prefer to refuse the snacks because it may be risky.

If the consumers have ability in understanding terms on snack packaging

- a. The respondents still do consumption act Responden tetap melakukan tindakan konsumsi

One of the delivered questions was how the respondents response when they understand the meaning of terms written on snack packaging. The respondents will show the consistency. It can be seen from the following data.

“Apakah menurut Anda mengkonsumsi makanan ringan itu merugikan kesehatan?” 72% of respondents say “Yes.” “Apakah menurut Anda pemanis buatan, pewarna, dan pengawet berbahaya bagi anak-anak?” 100% of respondents say “Yes.” However when they were asked about “Sejak kapan Anak Anda diperkenalkan dengan makanan ringan?” 74% of respondents say they introduce snack for children starting when the children have teeth and are able to eat.

In certain packaging, sweetener, preservative, food coloring, are using popular name. the respondents then realize that substances in the food are dangerous but they still consume the food. This consumption act has done since their children having teeth. Based on that fact, it can be concluded that even the consumers understand much about the terms, they still do consumption act. Generally, they argue that their children are difficult to be coped.

- b. They consider not to consume

Some of the respondents will consider to not consuming the snacks. It can be seen in this following data.

“Apakah di rumah Anda menggunakan Vetsin atau penyedap rasa lainnya?” For this, 14% of respondents say “No”.

Generally the respondents are able to mention the meaning of *expire date*. They said they always read the term because they understand the meaning. Some of them always try to see the word POM, Halal and PIRT. For them if there is a security logo and not expired yet, they will consume it. The same thing will happen, if they understand the written terms in composition, nutrition information, etc.

- c. The respondent will not do consumption act

The respondents who do not consume the snacks are them who consistently do not consume vetsin in their daily life. They mention that consuming snacks

will be dangerous for health. They also said that sweetener, food coloring are not safe for children.

“Apakah di rumah Anda menggunakan Vetcin atau penyedap rasa lainnya?”
There are 4% respondent said “No”.

The respondents mention that they do not consume *vetcin* in their daily food. However, they said that they do not know the using terms like *mononatrium glutamate*, *dinatrium inosinate* and *dinatrium guanilat* refer to flavor.

Another response also given when they are asked about, *“Apakah menurut Anda pemanis buatan, pewarna, dan pengawet berbahaya bagi anak-anak?”* 100% respondents said “Yes; and 98% of respondents do not know that aspartame, *fenilalanin*, and *antioxidant* TBHQ are the others name of dangerous substances.

Based on the consumers act, it can be concluded that there are some factors causing the consumption habit. The consumption act done by the consumers could have or could not have correlation with the written terms on packaging.

The consumptive habit in relation to the respondents’ knowledge about consumption act

1. Do not understand the terms

The result of the test shows that the ability of respondents in understanding the terms is in low level. Most of them said they do not know the meaning of the using terms.

2. Limited information

Some respondents mention that they really care with every single word written on snack packaging before let their children consume it. For example 100% of respondents will check the expire date, 14% of respondents do not let their children choose the snack by themselves, 100% of respondents said sweetener, food coloring, etc are dangerous for children” 48% of respondents state they do have willingness to know and read the meaning of those terms but they cannot do that because of the limitation of information.

3. The use of unpopular word

The unpopular terms will influence the willingness of consumers to read. Rahardi (2006:35) explain that terms are not useful for society because they are not popular. *Apakah menurut Anda ada pengaruh ketidakpahaman Anda terhadap istilah-istilah yang ditulis pada kemasan dengan tindakan konsumtif Anda sekeluarga?* There are 80% of respondents say “Yes”.

4. The low culture of reading/low reading culture

Sumarsono (2014:32) explained that there are lot of society members who do not read much even some of them are illiterate. It is in line with the respondents answer when they were asked about: "*Apakah mereka membaca tulisan yang terdapat pada kemasan makanan ringan?*" 44% answer no, not at all, 28% say no because they do not care, 36% of them do not have willingness to find out the meaning.

Consumptive act which does not correlate with their knowledge toward consumption act.

1. Children needs

Generally the respondents realize that snacks are dangerous for children. However, most of them always let their children to consume it. Based on the result of interview, the respondents say that children can be persuaded if there are given snacks. It means that their way of responding their children need is the main factor of the problem not the terms.

2. Habit

The respondents say that they always let their children to consume the snacks. It then becomes their habit and is difficult to change.

3. Apathetic

Apathetic means do not want to know about the substance contained in food. It does not have correlation with their knowledge about terms when they are asked about: "*Apakah Anda membaca istilah yang terdapat pada kemasan makanan ringan?*" 44% do not answer the question, 28% say they do not read because it is not important. Their apathetic is also proved by 86% respondents who always give freedom to their children to choose the snacks.

4. Laziness

Laziness in this context refers to the respondents reason which always let their children consume the snacks freely even 100% of them realize substances in snacks are not safe. They also mention letting children consume snacks will help them serve their children need, and it is efficient in terms of time, cost and energy.

5. Illiterate

Some of the respondents are illiterate. If the respondents are illiterate, they are not able to understand the written terms. So, it does not have correlation with the having knowledge.

Conclusion

Housewives ability in understanding terminologies written on snack packaging is very low. Based on their knowledge about those terminologies, the consumption act can be categorized into five categories, namely by not having ability in understanding the terminologies the respondents will have two acts: they will still consume the snacks or not consume the snack.

The result shows that the ability of housewives in understanding terms written on snack packaging is very low. It can be seen from their attitude and knowledge. When they do not have enough knowledge about the terms, they will consume and not consume the snacks. However when they have enough knowledge about the terms, they will (1) not consume the snacks, (2) will consider the consequence of consuming it and (3) still consume the snack. The fact shows that consumer habit in doing consumption habit can be influenced by their knowledge about the written terms on snack packaging. It is also influenced by another factor such as the need of children in consuming the product.

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THE RIGHTS OF PERSONS WITH DISABILITIES IN PUBLIC AREA (STUDY ON THE NORMATIVE POLICY OF LOCAL GOVERNMENT OF MALANG CITY, MALANG REGENCY, AND BATU CITY IN FULFILLING THE RIGHTS OF PERSON WITH DISABILITIES)

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Abstract

Law Number 19 of 2011 on Ratification of Convention on the Rights of Persons with Disabilities which is signed by Indonesian Government in March 30, 2007 and Law Number 4 of 1997 on Disabled People which was amended by Law Number 8 of 2016 on Disabled People states that persons with disabilities have the rights to physical and non-physical accessibility. The question is, whether the policy makers in Government of Malang City, Malang Regency, and Batu City understand the message of that Law and how their comprehension on the rights of accessibility of those persons is, and how the three government fulfill their rights of accessibility through their policy. By tracing legal materials and questionnaires to the Social Authority and Legal Office at the three government, the results are: 1) The Local Governments have not yet fully understand the rights of physical and non-physical accessibility of the persons with disabilities due to their different interpretations; 2) The Governments' understanding on the rights of those persons are still partial as they see those persons' rights as right to economic assistance, health, and life; 3) There is no policy which is disabled-friendly; 4) the Policy of Local Governments is still partial and charitable, stressing on fulfilling certain needs such as chair-wheels, walking-aids, hearing-aids, guidance and training, empowerment, and motivation; 5) The normative policy of Local Governments has not accommodate the mandate of Law and Convention on the Rights of Persons with Disabilities. It is needed that the Local Government formulate a normative policy to protect and implement the rights of physical and non-physical accessibility of the persons with disabilities pursuant to the Convention and the Law.

Introduction

Many people describe *disability* as a condition of the inability to do something. So it is easy to define "disability" as "the state of not being able to do something" (see: Hornby, A.S, et al., 1948: 330). This definition creates problems because it confuses the concept of incompetence and limitations. WHO (2002)

uses the category of terms Impairment, Disability, A handicap to explain what is then called disability.

Indonesia itself originally used the term “disabled” (see: Law No. 4 of 1997 on People with Disabilities), and some use the term “disabled”. The term “disability” is formally recognized as a term that supersedes the term “disabled” by the adoption of the Convention On The Rights of Persons with Disabilities into Law No. 19 of 2011 on the Ratification of Convention on the Rights of Persons With Disabilities (PwDs).

Ultimately, Law of the Republic of Indonesia Number 8 Year 2016 on Persons with Disabilities without Persons with Disabilities as any person with long-term physical, intellectual, mental, and / or sensory limitations which in interaction with the environment may have barriers and difficulties to participate fully and effectively with other citizens on the basis of equal rights

Attention to the existence of PwDs for the Republic of Indonesia is not something new. Since Indonesia became independent, the State has proclaimed a preference for human rights. The Indonesian State based on Pancasila and the 1945 Constitution of the State of the Republic of Indonesia respects and upholds human dignity. Human Rights as a fundamental right which is naturally inherent in human beings, universal and lasting, protected, respected and decided by the State of the Republic of Indonesia. Therefore, the protection and promotion of human rights including vulnerable groups, especially persons with disabilities, get the attention of the state / government.

In an effort to protect, respect, promote and fulfill the rights of persons with disabilities, the Government of Indonesia has established various laws and regulations, including ratifying the Convention on the Rights of Persons with Disabilities on March 30, 2007 in New York.

As it is known, the Convention on the Rights of Persons with Disabilities obliges States Parties to the Convention, including Indonesia to respect and uphold the principles of Equality and Non-discrimination. The key issues underlying the Convention are as follows:

- 1) States Parties recognize that all human beings are equal before and under the law and shall have the right, without discrimination, to obtain equal

protection and legal benefit (States Parties recognize that all persons are equal before and under the law and are entitled without any discrimination to the equal protection and equal benefits of the law).

- 2) States Parties shall prohibit all discrimination based on disability and ensure equal and effective legal protection for persons with disabilities against any discrimination based on any ground (States Parties shall prohibit all discrimination on the basis of disability and guarantee to persons with disabilities equal and effective legal protection against discrimination on all grounds).
- 3) In order to promote equality and eliminate discrimination, States Parties shall take all appropriate measures to ensure the availability of rational accommodation (In order to promote equality and eliminate discrimination, States Parties shall take all appropriate steps to ensure that reasonable accommodation is provided) (see: Article 5).

According to Article 5 paragraph (1) letter “m” of the Law of the Republic of Indonesia Number 8 Year 2016 on Persons with Disabilities, Persons with Disabilities have Accessibility rights. Accessibility includes accessibility rights to Infrastructure: a). building; b). Street; c) settlement; and d). gardening and cemetery. In addition, the accessibility right of Communication and Information.

The problem is how far the Government of Malang City, Malang Regency and Batu City understand the provisions of the Convention and the legislation and how the local government responds to the mandate of the Convention and the Law in respect of and protection and empowerment of persons with disabilities, the right of accessibility through the establishment of a normative Policy, e.g. the Regional Regulation.

Disability and Persons With Disabilities (PwDs) Concepts.

Disability is “the state of not being able to do something” (see: Hornby, A.S, et al., Ibid.). WHO (2002) categorizes persons with disabilities as follows:

- a. Impairment.

Impairment is “any loss of abnormality of psychological, physiological, or anatomical structure of function.”

b. Disability

Disability is a “restriction or lack (of an impairment) of the ability to perform an activity in the manner or within the range considered normal for human being.”

c. A handicap

Handicap is a “disadvantage for a given individual, resulting from an impairment or disability, that limits or prevents the fulfillment of a role that is normal (for instance, on individual, sex and social factors). (<http://www.ilo.org/public/english/region>).

The difference between ‘impairment’ and ‘disability’ is outlined by Robyn Edwards and Karen Fisher (see: Disability Policy - Sources for Evidence, 2008: 2). It is said, “Impairment refers to the physical, sensory, psychiatric, intellectual or behavioral conditions of experience” (“Impairment” refers to the physical, sensory, psychiatric, intellectual or behavioral conditions experienced by a person). It may be present at birth or acquired at any time; they may be defended or discontinuous; and may or may not be the same as the condition of being diagnosed medically. Disability refers to the social experience of people as a result of their impairments (Disability refers to the social experience of people as a result of ‘impairment’).

On the basis of the above categories, the World Health Organization (WHO) defines, persons with disabilities as any person with physical and / or mental disabilities, who may interfere with or constitute obstacles and barriers for them to do accordingly. Persons with Disabilities, consisting of:

- a. Persons with physical disabilities;
- b. Persons with mental disabilities;
- c. Persons with physical and mental disabilities.

Before the use of the term disability - in formal and informal conversations in Indonesia - individuals with certain limitations are known as persons with disabilities. Law of the Republic of Indonesia No. 4 of 1997 concerning Persons with Disabilities states that what is meant by persons with disabilities is anyone with physical and / or mental disabilities who may interfere with or constitute obstacles and obstacles for him to do accordingly, consisting of: physical disability; mentally disabled and physically and mentally disabled persons.

On that basis, Law no. 4 of 1997 classifies Disabled Persons (then called Disabilities), as follows:

Classification

Type	Name	- Type Disability	- Understanding
A:	blind	- physical disability	- can not see; blind
B:	Deaf	- physical disability	- can not hear; deaf
C:	tunawicara	- physical disability	- can not speak; mute
D:	tunadaksa	- physical disability	- physical defect
E1:	tunalaras	- physical disability	- voice and tone defects
E2:	tunalaras	- mental disability	- difficult to control emotionally and socially
F:	tunagrahita	- mental disability	- mind defect; weak capture; idiot
G:	tunaganda	-----	- double disability with more than one disability (i.e physical and mental disability).

The term disabled person is transformed into a person with a disability (see: Maria Wirastari in <http://www.kartunet.com/definisi-disabilitas-668/13-1-12>). The term change took place when the United Nations General Assembly passed resolution No. A / 61/106 on the Convention on the Rights of Persons with Disabilities on 13 December 2006, signed by the Government of the Republic Indonesia on March 30, 2007 in New York, USA. Three years later, after the signing, from 29 March to 1 April 2010, the social ministry convened a meeting to draft the ratification of the international convention on the rights of persons with disabilities.

The change of this term occurs based on a text of agreement signed by 30 representatives from various institutions and organizations (Ministry of Social Affairs, Ministry of Manpower, KomNasHam, Disabled Organizations, NGOs, etc.) at a meeting in Bandung on March 31, 2010 (ibid.). This change is based on rational considerations, that the use of the word "flaw" connotes a negative connotation: incompetence, imperfection, and defect that seems incapable of doing anything. Whereas in fact people with disabilities only have limitations in certain aspects, not inadequate. Thus, people with disabilities are individuals who are experiencing limitations that can impede or limit their life activities. So,

not in the sense of not being able. For in certain things they are still able to do something in its limitations.

Arie Purnomosidi from the Faculty of Law of the University of Surakarta (see: JOURNAL REFLECTION LAW VOL 1 NO 2:162) puts the reason for the use of the term PwDs because “the term disabled is used to describe the figure of the descendants of Adam who suffered physical and / or mental disorders. So that the term of the disabled is judged not in line with the principle of human rights and degrading human dignity “.

Whereas the Law of the Republic of Indonesia Number 8 Year 2016 on Persons with Disabilities, in Article 4 paragraph (1) describes the Variables of Persons with Disabilities include:

- a. Persons with physical disability;
- b. Persons with intellectual disabilities;
- c. Persons with mental disabilities; and / or
- d. Persons with Sensory Disabilities.

Accessibility Rights of Persons with Disabilities

Persons with Disabilities as human beings have the same rights as other human beings. This recognition, internationally, among other things is set forth in the Convention On The Rights of Persons With Disabilities (Convention on the Rights of Persons with Disabilities).

Article 9 regulates Accessibility.

... States Parties shall take appropriate access to the physical environment, to transportation, to information and communications, including information and communications technologies and systems, and to other facilities and (... States Parties shall take appropriate measures to ensure access by persons with disabilities, on an equal basis with others, to the physical environment, to transportation, to information and to communications, including information and communications technologies and systems, and other facilities and services open or made publicly available, both in urban and rural areas).

These measures, which shall include the identification and elimination of obstacles and barriers to accessibility, shall apply to, inter alia:

- (a) Buildings, roads, transportation and other indoor and outdoor facilities, including schools, housing, medical facilities and workplaces;
- (b) Information, communications and other services, including electronic services and emergency services).

In addition, the United Nations Convention on the Rights of Persons with Disabilities signed by Indonesia on 30 March 2007, among others, states that persons with disabilities have an Accessibility right.

Article 27 of the UN Convention on the Rights of Persons with Disabilities, among others, states that (d) Enable persons with disabilities to have effective access to general technical and vocational guidelines, placement services and vocational and continuing training (“enable persons with disabilities to have effective access on a program of general technical skills and skills guidance, placement and expertise services, as well as skills and ongoing training”).

Article 28 of the Convention provides for the Eligible Life Standard and Social Protection for Persons with Disabilities, inter alia,

- a. “Ensuring equal access for persons with disabilities to clean water services and to ensure access to services, equipment and other assistance related to appropriate and affordable disabilities”.
- b. Ensure access for PwDs, especially PwDs, girls, and elderly to social protection programs and poverty alleviation programs.
- c. Ensure access for PwDs and their families living in poverty to obtain assistance from the State through disability-related expenditures, including training, guidance, financial assistance and temporary care;
- d. Ensuring access for persons with disabilities to the public housing program;
- e. Ensure equal access for persons with disabilities to benefits and pension plans.

In Article 11 paragraph (1) and paragraph (2) of Law no. Law No. 4 of 1997 on Persons with Disabilities - subsequently amended by Law of the Republic of Indonesia Number 8 Year 2016 on Persons with Disabilities - expressly states that the provision of accessibility in the form of physical exercise carried out on public facilities and infrastructure includes: (a) accessibility to public buildings;

(b) accessibility on public roads; (c) accessibility to landscaping and public cemeteries; and (d) accessibility to public transport.

Furthermore, Article 11 paragraph (2) states that the provision of accessibility in the form of non-physical, including: (a) information services; and (b) special services.

Article 5 paragraph (1) letter “m” states that persons with Disabilities have Accessibility rights. Whereas Article 18 regulates the scope of Accessibility Rights, which includes the right:

- a. Accessibility to utilize public facilities; and
- b. get a Decent Accommodations as a form of Accessibility for individuals.

Article 19 provides for the right of Public Service for Persons with Disabilities which includes the right:

- a. obtaining Appropriate Accommodation in Public Service optimally, reasonable, dignified without discrimination;
- b. mentoring, translation and provision of easily accessible facilities at public service venues at no additional cost.

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- c. occupancy;
- d. religious;
- e. business;
- f. social and cultural rights;
- g. Sports; and
- h. special.

Buildings that are easily accessible to Persons with Disabilities should be equipped with facilities and Accessibility taking into account the needs, functions, extent and altitude of buildings in accordance with the provisions of legislation.

Local Government Response

In addition to the mandate of the United Nations Convention which has been ratified by the Government of Indonesia, Law of the Republic of Indonesia Number 8 Year 2016 concerning Disable People has expressly obliged the Regional Government to, (1). include availability of facilities accessible to persons with disabilities as one of the requirements for building permit applications, (2). audit the availability of accessibility facilities for persons with disabilities in every building (Article 99).

The mandate of the same Law requires the Local Government to, (1). providing pedestrian facilities accessible to persons with disabilities (Article 101). Article 102 requires the Local Government to, (1). Provide pedestrian crossings that are easily accessible to Persons with Disabilities. Article 103 requires the Regional Government to, (1). The Local Government provides public facilities for public parks and public cemeteries accessible to persons with disabilities, (2). The accessible parks and cemeteries referred to in paragraph (1) are equipped with facilities and Accessibility for Persons with Disabilities.

Local Government is also obliged to provide non-physical accessibility in the form of Communication and information. Article 122 requires the Local Government to, (1). acknowledge, accept, and facilitate the communication of Persons with Disabilities by a particular means, (2). Communication by a certain way is done by means, tools, and other forms that can be reached according to the choice of Persons with disabilities in interacting.

The Local Government is also obliged to provide accessibility to Information for Persons with Disabilities. Article 123 requires the Regional Government to, (1). ensure access to information for PwDs, (2). Access to information for Persons with Disabilities is provided in audio and visual form.

The responses of Malang City Government, Malang Regency, and Batu City to the mandate of the Convention and the Law above vary widely. By using two perspectives, namely the perspective of understanding, and the perspective of Government Policy, the results of this study show, the following facts.

Malang City Government Response

Malang City Government through Social Service has conducted data of Population of PwDs. The result, recorded Population amounted to 340 people (in Panti 340, outside Panti: 600 in Bakti Luhur, YPAC 50). What actions or Policies the city government does in respecting the Accessibility Rights of PwDs are heavily dependent on the government's understanding of the Accessibility Rights of PwDs.

Understanding Side

The result of the research shows the correlation between the level of understanding about the right of people with disability to the policies pursued by the city government. The understanding of bureaucratic apparatus about Physical accessibility, whether stated in the Convention or in Law, is less comprehensive. Such understanding results in the attitude and choice of government normative actions or policies towards PwDs.

The Policy Side

Malang City Government actually has a Regional Regulation of Malang City No. 2 Year 2014 About Protection And Empowerment PwDs. However, the content of this Regulation of the Rights of Accessibility of persons with

disabilities is very broad, not specifically regulating the Accessibility Rights of PwDs. Moreover, this Regional Regulation has not been regulated further with the establishment of its implementation regulation. So the actions / policies taken by the city government is very limited, as follows, namely: a). Availability of infrastructure accessibility already exists but very limited and not maximal, b). Accessibility of road crossing infrastructure, sidewalks, already exist only at certain points, not all of them, c). Access to the park already exists, though not completely; while access at the cemetery has not been prepared.

Research conducted by Slamet Thohari, from Department of Sociology, Universitas Brawijaya, Malang, Indonesia (Indonesian Journal of Disability Studies, 2014: 29) showed in Malang city, many public facilities that have not accessible for PwDs. By using standardization on the rules that have been treated by the government especially Regulation of the Minister of Public Works No. 30 / PRT / M / 2006 Year 2006 on Technical Guidance of Facilities and Accessibility on Building and Environment Building shows that there is no public facility in Malang accessible in accordance with the standards applied by the government.

Therefore, the normative policy, namely the Malang City Local Regulation No. 2 of 2014 on Protection and Empowerment of Persons with Disabilities must be revised, required Normative policies that are compatible with Conventions and Laws relating to physical and non-physical accessibility of persons with disabilities.

Likewise the city government has not fully understood Non-Physical accessibility rights. Thus, normative policy cannot be implemented optimally. Policies relating to physical and non-physical accessibility of persons with disabilities, regardless of their form, are still partial and on the basis of merely charity attitudes, and have not been able to protect and implement the physical and non-physical accessibility of persons with disabilities.

Response Government of Malang Regency.

Malang Regency Government through Social Service has conducted data of Population of Disabled Person. The result, recorded Population Disabled numbered 11.997 people.

Understanding Side

The results of this study show the correlation between the level of understanding about the accessibility rights of PwDs with the policies adopted by the district government. The understanding of the bureaucratic apparatus on Physical and Non-Physical accessibility, whether stated in the Convention or in the Law, is less comprehensive. Such understanding results in the attitude and choice of government normative actions or policies towards PwDs.

The following facts show the level of understanding of government officials on Physical and Non-Physical accessibility. The facts show that although the local government understands the accessibility of persons with disabilities, they have not been able to prepare physical, non-physical accessibility such as transportation, mobility, facilities at public facilities sites because the normative basis of policy has not been prepared. Even the understanding of accessibility rights is identified with the right to physical access such as the provision of mobility aids, wheelchairs, walkers, hearing aids, and skills training and guidance.

The Policy Side

The Government of Malang Regency has Regional Regulation Number 11 Year 2013 on the Implementation of the Fulfillment of the Rights of the Child. The basic orientation of this Regional Regulation is on the Fulfillment of the Rights of the Child, and not related to the accessibility rights of PwDs.

It is seen that Malang Regency Government policy is very partial. Accessibility of infrastructure, such as crossings, sidewalks, already exists but not all of them have not been based on Normative Policies such as Local Regulations or Bupati Regulations. Access in the park, and in the cemetery also has not been prepared. Likewise Non-physical accessibility has not been prepared, such as hearing aids, and information aid.

Policy Partiality also appears in the case of the limited scope of the policy concerning physical and non-physical accessibility of persons with disabilities, ie only wheelchairs, walkers, and hearing aids. Also only in the form of guidance and skills training for potential people with disabilities, both in orphanages and outside the home. All activities are charitable, and not on the basis of a

comprehensive normative policy, and are not yet obligatory to accommodate legislation and conventions on the Accessibility Rights of Persons with Disabilities.

Thus, the District Government requires a Normative Policy in the form of a Disability-Friendly Local Regulation specifically in the context of providing physical and non-physical accessibility to persons with disabilities.

Response Batu City Government

Batu City Government through Social Service has conducted data of Population of Disabled Person. The result, recorded Population Disabled: adult 471, children 207.

Understanding Side

The result of the research shows the correlation between the level of understanding about the right of people with disability to the policies pursued by the city government. The understanding of the bureaucratic apparatus on Physical and Non-Physical accessibility, whether stated in the Convention or in the Law, is less comprehensive. Such understanding results in the attitude and choice of actions or policies of urban government normative to persons with disabilities.

Understanding government officials on Physical and Non-Physical accessibility. In general, the bureaucratic apparatus (the Social Service, and the Legal Department) understands the accessibility, whether set out in the Convention, or in the Act, but is very limited. It cannot even distinguish between economic, social rights and physical and non-physical accessibility rights. This form of understanding is apparent, for example the granting of a new building permit, not accompanied with proper conditions for persons with disabilities, has not paid attention to the availability of physical facilities in all public facilities, physical access facilities for persons with disabilities, still limited, such as special toilets only in Among City Hall Farmer. Limited understanding as mentioned above resulted in policies adopted by Batu city government.

The Policy Side

Batu City Government is basically based on the Minister of Social Affairs Regulation no. 8 of 2012 on Guidelines for Data Collection and Management

of People with Social Problems, Minister of Social Affairs Regulation no. 129 / HUK / 2008 on Minimum Service Standards for Social Affairs of Provinces and Regencies / Municipalities, and Mayor Regulation of Batu No. 24 of 2018 on the Implementation of Inclusive Education.

All of the above rules have nothing to do with Physical and Non-Physical accessibility for persons with disabilities. It does not appear to accommodate the legislation and conventions on the Rights of Persons with Disabilities, especially with respect to the right to accessibility. Improper understanding of the right to accessibility causes the Policy to deal with the physical and non-physical rights of persons with disabilities inappropriately. For example, the provision of social assistance, skills, empowerment, motivation are perceived as non-physical accessibility rights.

Furthermore, the absence of a local regulation on accessibility rights also resulted in the City Government policy on physical access for people with disabilities not significant and not yet integrated. Likewise, accessibility of road crossing infrastructure, sidewalks, has not been prepared, including access in the park, as well as in the cemetery has not been prepared.

The current Batu City government policy is not only inadequate, but has not paid attention to the accessibility rights of PwDs, whether physical or non-physical. So it can be said, the policy of the City government has not been entirely friendly to people with disabilities, especially in the fulfillment of the right of accessibility.

Conclusion

Factual overview of the normative understanding and policy of the government in the three governments above, as follows:

Understanding Side

In general, there appears to be differences in understanding and lack of a proper understanding of the Physical and Non-Physical Accessibility of Persons with Disabilities. The understanding of government apparatus is more on economic rights, the right to health, the right to survival, and social rights. In addition, understanding is still partial, and better understood as an economic, health and survival right.

The Policy Side

In general, LG (Local Government) policy is still a). partial and charitable (on the basis of mercy). b). more emphasis on the fulfillment of certain needs such as the needs of wheelchairs, walkers, hearing aids that are not designed through a comprehensive normative policy on the basis of the Act, c). guidance and skills training policies for people with disabilities, social assistance, skills and empowerment, and motivation are considered to be the fulfillment of accessibility rights, whereas in fact they are not. d). The Normative Local Government's policies in the context of physical and non-physical accessibility have not yet appeared to accommodate legislative and convention orders on the Rights of Persons with Disabilities, particularly with respect to the right to accessibility, e). There has not been a friendly policy towards PwDs in terms of fulfilling accessibility rights, e). The Needs of the Local Government's Normative Policy to protect and implement the physical and non-physical accessibility of persons with disabilities in accordance with the Convention and the Law.

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