

HARMONI SOSIAL

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Domestic violence: The day-to-day life of Peruvian women experiencing depressive disorders

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ABSTRACT

Violence against women in Peru is on the rise, with 138% of femicides recorded by women's emergency centers by 2018. Mental health with depressive disorders is the leading cause of health problems worldwide, according to the World Health Organization (WHO). The objective was to determine the prevalence of domestic violence and depressive disorders among women in three departments of Peru. The methodology was applied, with a quantitative approach, of non-experimental design, of a cross-sectional nature. The population consisted of 384 women over 18 years of age, distributed in Lima 250, La Libertad 80, and Amazonas 54, where they reported mistreatment and depressive disorders, information recorded in the Women's Emergency Centres, the police stations, the Vaso de Leche social programs, the canteens and the Office of the Ombudsman for Women, Children, and Adolescents. The data collection technique was a survey, the instruments applied were two questionnaires, one measuring the prevalence of domestic violence (VIF J4), and the Hamilton Scale for depressive disorder, which suggests the following cut-off points: not depressed, mild/minor depression, moderate depression, severe depression, and very severe depression. Among the relevant results, it was found that of the 100% of women who suffer from domestic violence, these are subdivided into physical violence 16%, psychological violence 20%, sexual violence 26%, social violence 16%, patrimonial violence 11% and gender violence 13%. For the depressive disorder, it was found that 100 percent of women who suffer from domestic violence have depressive disorders divided into intermediate insomnia 4%, early insomnia 7%, late insomnia 7%, women who suffer in the development of their activities and work 8%, depressive mood 14%, thoughts about suicide (15/100), psychomotor inhibition 15%, and psychomotor agitation 15% that concluding that domestic violence associated with depressive disorders leads to suicide.



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INTRODUCTION

In countries of the Americas, violence against women has recently increased, with 60% of women suffering abuse or some violence. One study has reported the prevalence of physical and sexual violence inflicted by a partner at some point in their lives (Pan American Health Organization, November 29, 2018). The most dangerous place for a woman is her home. Their partners murdered most female homicide victims. Some countries are establishing new legal strategies and social

programs that have not made progress to date. According to Zraick (2018), likewise, the European Union and the United Nations took action to combat femicide in Latin America. Still, it finds that, to date, there is no standardized definition, and there is a difference in the execution of the legal part.

Currently, the rates of violence against women have increased over previous years, as 14 cases have registered, representing a 40 percent increase to January 2018. All countries except Mexico budget funds to tackle violence against women. Thus, it cannot say that violence against women is being combated (United Nations Economic Commission for Latin America and the Caribbean, 2019). On the other hand, the domestic violence environments that women suffer have produced mental health problems such as depressive disorders. Depression is conceptualized as a frequent mental disorder characterized by the presence of sadness, feelings of guilt, lack of concentration, among others, reaching extreme states such as suicide (World Health Organization, 2018).

Statistical reports produced by women's emergency centers show that 379 women were murdered in Lima and 55 in La Libertad in 2009-2019, and 13 in Amazonas. Most of the women who suffer violence are adults, 83% of whom are between 18 and 24 years old. The victim of femicide is 59 years old and has one to three children. Most cases involve stabbing and asphyxiation, depending on the relationship between the couple and the place where the events occurred, including the victim's home (Programa Nacional Contra la Violencia Familiar y Sexual, 2019). In the Peruvian context, an investigation into violence against women conducted by Torres (2017) concluded that femicide cases are more frequent in Lima with 452 (35.65%), followed by Arequipa with 86 (6.78%), Moquegua with four cases (0.32%) and Tumbes with eight (0.63%). However, another study on emotional dependence in women victims of domestic violence concluded a significant relationship between psychological support and domestic violence in a sample of women who use a national health facility (Aiquipa Tello, 2015).

Likewise, research on depression and anxiety in abused women in the couple's relationship according to the type of cohabitation, in urban-marginal areas of the city of Lima, whose objective was to analyze the relationship between depression and anxiety according to the kind of cohabitation in women with and without abuse in the couple's relationship. The sample applies to 428 women. The design was correlational, transversal, and concluded a significant correlation between anxiety-state and depression and significant between depression and anxiety-trait, regardless of the type of relationship (Rosales, Bedón, Díaz, Brioso, & Pacheco, 2014). Some authors argue that depression in women ranges from 35 to 50 years of age. Even among their results, they allow the analysis and creation of a particular plan to reduce suicide rates because most women are the family's fundamental pillar (Guerrero, 2014). However, other research considers it relevant to highlight that domestic violence is associated with depressive disorder (Moreno, 2014).

There is a relationship between women, men, victims, and behaviors from a cultural standpoint in the male patriarchy's cultural system that will be more vulnerable to perpetrators. In contrast, women are more susceptible to victims. This culture is a representation of past values that regard women only as male companions. In this situation, because justice and gender equality can not be realized only by involving women alone or otherwise. In the modern era, although there are already views for the equation of degrees, there is still a woman's view that is considered weak than men. Victims and perpetrators of violence are potentially performed by both men and women (Rifa'at & Farid, 2019). Domestic violence includes all physical, sexual, or psychological violence that endangers the safety or wellbeing of a person in the family group; the behavior of people who use both physical force and emotional blackmail; and the threats that lead to the use of physical force, including sexual violence, both in the family and in the home (Ruiz, 2016).

Another definition includes possible manifestations of violence as an imbalance between people in the same family with different types of behavior, from physical to economic abuse (Sheehan, 1997). Violent acts within the family context; it should note that the definition of violence can be physical, sexual, psychological, or based on deprivation or even abandonment (World Health Organization, 2012). Defining physical violence emphasizes that it is any conduct that involves the intentional use of any instrument or procedure to affect another person's body in a way that places the person at risk of physical injury, disease, harm, or pain, regardless of the results of that conduct. According to the Ministry of women and vulnerable population of Peru (2009), the following should

be considered active: slapping, pushing, hitting, punching, kicking, choking, using objects, weapons, or chemical substances to cause an injury, and passive: deprivation of medical care during an illness or damage (including injuries caused by maltreatment), or intentional failure to warn of clearly physically dangerous situations (loss of car brakes, gas leakage, etc.)

Verbal violence is a form of aggression that often goes unnoticed. It leaves no trace insight; however, injuries caused by this type of abuse are as painful as those issued by physical violence, sometimes even more challenging to heal. It is also necessary to mention that to spill with rude and offensive words is the most obvious form of verbal violence, but not the only manifestation of it. Preferably the verbal abuse includes denigrating names directed towards the other person, which influences the self-esteem and generates double damage: the personal loss on the part of the one who receives it and damage to the relationship between both. The abuser usually denies his behavior, and often this abuse takes place behind closed doors, in a clandestine manner, when the abuser is alone with his victim (Pardilla, 2018).

Psychological violence is considered to be any act performed by a member of the household that distorts a person's affection for him or herself, that harms emotional development, due to repeated insults, humiliation, contempt, lack of motivation, blackmail, isolation from people close to him or her, ridicule, rejection, throwing away objects of value to a person, manipulation, comparisons, or extortion (Ministry of women and vulnerable populations of Peru, 2016). Sexual abuse is understood as any forced sexual intimidation by a partner, whether through threats, intimidation, coercion, or being carried out in a state of unconsciousness or defenselessness (Pardilla, 2018). It includes all types of sexual nature behavior, not limited to vaginal or anal penetration (Ministry of women and vulnerable populations of Peru, 2016). Violence against women or gender-based violence, especially within the family, has a series of implications, the most visible of physical violence. This type of power, as well as any action or inaction that directly or indirectly causes harm or suffering at all levels, mainly in the physical aspect of women, can be external or internal injuries, wounds, bruises, burns, pushing or any other abuse that affects their physical integrity (Zavala & González, 2018).

Depression, from the Latin, *depresses*, meaning down, knocked down, is an emotional disorder that, in colloquial terms, presents itself as a state of despair and unhappiness that can be either transitory or permanent (Palacios, 2013); that is why depression is said to be much more than just low spirits. Although most experience sadness from time to time, in some people, these feelings do not go away and are accompanied by other symptoms that cause discomfort or difficulties in carrying out their daily lives. These people may have a disorder called depression. What are its symptoms? The symptoms of depression can vary from person to person. Observable symptoms are low mood, sadness or feelings of hopelessness, or loss of interest in or pleasure from activities enjoyed most days during the past few weeks. Other possible symptoms that occur with some frequency are irritability, crying for no apparent reason. Loss of energy or tiredness, sleep problems, and appetite changes sometimes lead to variations in weight.

Pathological sadness or depression has particular importance in the feeling of impotence in the face of conflicts. The person who suffers from it is confident that whatever he does, he can't change the situation he finds himself so that all hope disappears. In other words, they feel afflicted, depressed, and discouraged, they are not interested in the activities of their environment; they are dull and show little capacity to be favorably moved, but instead tend to cry, to have a single theme and their worries without any way out or hope. According to the Mexican Social Security Institute (2015), discouragement, also known as decay, is a trap that our thoughts set for us when we permit self-pity and let fear cast shadows over everything. This can be overcome by eliminating self-pity, regrets, blaming others, and issuing positive phrases. Affective disorders are pathologies that affect the state of mind and appear at any stage of life or for family conflicts or various causes. These conditions range widely from mild to very severe, and the most common disorders are depression, dysthymia, bipolar disorder, and adjustment disorder, or life crisis (IMQ Amsa, 2018; Palacios, 2013).

In the mild stages, the symptoms are sometimes difficult to detect as they characterize fatigue, loss of appetite, pain in different parts of the body, sleep disturbances, and other symptoms that can be mistaken for a physical illness. In more severe cases, the person has feelings of guilt about

unimportant things to others, excessive hypochondria or apprehension, risky behaviors, and thoughts of suicide. The main symptoms of depression are intense sadness and lack of motivation for life, which implies a lack of enthusiasm for activities that used to be a source of wellbeing and difficulty in carrying out everyday actions..

METHOD

The study was of an applied type, with a quantitative approach and a non-experimental design (Hernández, Fernández, & Baptista, 2014). The population comprises women who suffer from domestic violence, which is infinite due to the lack of updated statistical information because it uses data in one country (Manzano, 1996).

The sample comprises of women over 18 years of age who have been abused and suffer from depressive disorders in three departments of Peru: Lima (30 km from the capital), Amazonas (Chachapoyas) (1123 km from the capital), and La Libertad (Huamachuco) (734 km from the capital). We located them at the Women's Emergency Centre, in the police stations, the social programs of Vaso de Leche, the canteens and the Office of the Ombudsman for Women, Children, and Adolescents, with a total of 384 women (according to non-probabilistic sample size), distributed as follows: in the province of Lima there were 250 women, La Libertad 80 and Amazonas 54. Researchers traveled to the cities by air and land, coordinating with the authorities in each region to facilitate project implementation. The sample was non-probabilistic for convenience (Otzen & Manterola, 2017). The sample was selected based on the fact that women over 18 years of age voluntarily participated in the study and were given informed consent, which detailed the objectives, ensuring maximum confidentiality and would only use for research purposes.

The data collection technique was the survey (López-Roldán & Fachelli, 2015), and the instruments applied were two questionnaires: the domestic violence prevalence scale (FIV J4), which was rated from 0 to 4, with a Likert frequency scale, and for depressive disorder, the Hamilton Scale, whose ratings fluctuated between 0 and 4 and suggested the following cut-off points: not depressed, mild/minor depression, moderate depression, severe depression, and very severe depression. The researchers for the execution process made the coordination with the institutions in the area for the respective permit. The time used for each research subject varied since it was possible to find illiterate women who were not in the exclusion criteria but were volunteers. Time ranged 10 to 15 minutes for each of the information was susceptible, and each question was a reminder of the tough moments they had lived through or were going through. This happened in all three departments for three months. The complexity lay in each answer given by the research subject, since taking the position of listening and not acting was not within the established.

It should be noted that action had to be taken in a severe case of physical, sexual, and psychological abuse of a woman who was immediately referred to the police station. Activities such as this did not deviate from the proposed objectives for data processing and analysis, version 26 of the SPSS program. The data collected from women who had suffered domestic violence were analyzed and then systematized; the first statistic to obtain was a descriptive analysis, variance, percentages, table of frequencies, and percentiles. Then a second analysis was inferential to verify the hypotheses raised.

FINDINGS AND DISCUSSIONS

Domestic violence in the three departments of Peru, where research focused on vulnerable women who came to the capital city center. Table 1 shows the percentage of domestic violence, highlighting sexual violence with 24.4% (Lima), 26% (La Libertad) and 25.1% (Amazonas), in second place psychological violence with 19.8% (Lima), 19% (La Libertad) and 19.9% (Amazonas), in third place social violence with 16.1% (Lima), 16.3 % (La Libertad) and 15.7% (Amazonas), in fourth place physical violence with 15.8% (Lima), 15.6% (La Libertad) and 16% (Amazonas), in fifth place gender violence with 12.3% (Lima), 13.8% (La Libertad) and 13.1% (Amazonas), and finally patrimonial violence with 11.6% (Lima), 9.2% (La Libertad) and 10.1 % (Amazonas).

In terms of prevalence, 16 out of every 100 suffer physical violence, 20 out of every 100 suffer psychological violence, 26 out of every 100 suffer sexual violence, 16 out of every 100 suffer social violence, 11 out of every 100 suffer patrimonial violence, and 13 out of every 100 suffer gender-based violence.

Table 1. Domestic Violence in three departments of Peru

Domestic Violence	Lima	La Libertad	Amazonas
Physical Violence	15.8	15.6	16.0
Psychological Violence	19.8	19.0	19.9
Sexual Violence	24.4	26.0	25.1
Social Violence	16.1	16.3	15.7
Patrimonial Violence	11.6	9.2	10.1
Gender-based Violence	12.3	13.8	13.1

Table 2. Depressive disorder in three departments of Peru

Depressive disorder	Lima	La Libertad	Amazonas
Intermediate Insomnia	4.7	3.9	4.3
Early Insomnia	7.4	7.8	7.7
Late Insomnia	7.5	7.3	7.7
Work and Activities	8.0	7.4	7.7
Depressive Humor	14.2	15.4	14.1
Feelings of Guilt	14.2	14.3	15.3
Suicide	14.6	14.7	15.1
Psychomotor Inhibition	14.7	14.7	13.7
Psychomotor Agitation	14.7	14.4	15.0

Table 2 shows the percentage of depressive disorder, highlighting psychomotor agitation with 14.7% (Lima), 14.4% (La Libertad), and 15% (Amazonas), in second place psychomotor inhibition with 14.7% (Lima), 14.7% (La Libertad) and 13.7% (Amazonas), in third place suicide with 14.6% (Lima), 14.7% (La Libertad) and 15.1% (Amazonas), in fourth place guilt feelings with 14.2% (Lima), 14.3% (La Libertad) and 15.3% (Amazonas), in fifth place depressive humor 14.2% (Lima), 15.4% (La Libertad) and 14.1% (Amazonas). In sixth place, they suffer in their activities and work 8% (Lima), 7.4% (La Libertad) and 7.7% (Amazonas), in seventh place, late insomnia 7.5% (Lima), 7.3% (La Libertad) and 7.7% (Amazonas), the eighth-place early insomnia 7.4% (Lima), 7.8% (La Libertad) and 7.7% (Amazonas), ninth place intermediate insomnia 4.7% (Lima), 3.9% (La Libertad) and 4.3% (Amazonas).

In terms of prevalence, it is described that 4 out of 100 suffer from intermediate insomnia, 7 out of 100 suffer from early insomnia, 7 out of 100 suffer from late insomnia, 8 out of 100 suffer in the development of their activities and work, 14 out of 100 suffer from depressive mood, 15 out of 100 have thoughts about suicide, 15 out of 100 suffer from psychomotor inhibition and 15 out of 100 suffer from psychomotor agitation. This is observed in the question about depression. At first, the women indicated that they do not suffer from violence, but since each one of them is detailed, and the description of depression is detailed, they chose to indicate that they feel guilty, that they want to cry, but they do not report the fact because they are afraid of abandonment (Zraick, 2018).

The sample of sites studied showed that 14.6% (Lima), 14.7% (La Libertad), and 15.1% (Amazonas) suffered from extreme suicide, which coincided with research on depressive disorders (World Health Organization, 2018). Most of the women studied are between 18 and 59 years of age and live together, consistent with national research on vulnerable populations (Programa Nacional Contra la Violencia Familiar y Sexual, 2019). This research used the Domestic Violence Measurement Scale (VIF J4), concluding that women suffer from domestic violence of all types: physical, psychological, sexual, social, patrimonial, and gender-based. This research coincides with the type and severity of domestic violence (Estévez & Guandinango, 2018). What can be affirmed is that domestic violence is associated with depressive disorder, which coincides with research on the depressive disorder in women who attend a comprehensive support center (Moreno, 2014). Domestic

violence is associated with depressive disorder, actions that lead to suicide, according to the report of the people surveyed. This is observed through the results that indicate that they suffer from insomnia in its various stages.

Among the relevant results, it was found that of the 100% of women who suffer from domestic violence, these are subdivided into physical violence (16/100), psychological violence (20/100), sexual violence (26/100), social violence (16/100), patrimonial violence (11/100) and gender violence (13/100). For the depressive disorder, it was found that 100 percent of women who suffer from domestic violence have depressive disorders divided into intermediate insomnia (4/100), early insomnia (7/100), late insomnia (7/100), women who suffer in the development of their activities and work (8/100), depressive mood (14/100), thoughts about suicide (15/100), psychomotor inhibition (15/100) and psychomotor agitation (15/100), concluding that domestic violence associated with depressive disorders leads to suicide.

CONCLUSION

Among the relevant results, it was found that of the 100% of women who suffer from domestic violence, these are subdivided into physical violence (16/100), psychological violence (20/100), sexual violence (26/100), social violence (16/100), patrimonial violence (11/100) and gender violence (13/100). For the depressive disorder, it was found that 100 per cent of women who suffer from domestic violence have depressive disorders divided into intermediate insomnia (4/100), early insomnia (7/100), late insomnia (7/100), women who suffer in the development of their activities and work (8/100), depressive mood (14/100), thoughts about suicide (15/100), psychomotor inhibition (15/100) and psychomotor agitation (15/100), concluding that domestic violence associated with depressive disorders leads to suicide

What can be affirmed is that domestic violence is associated with depressive disorder, which coincides with research on depressive disorder in women who attend a comprehensive support center. Domestic violence is associated with depressive disorder, actions that lead to suicide, according to the report of the people surveyed, this is observed through the results that indicate that they suffer from insomnia in its various stages. Domestic violence includes physical, psychological, sexual, social, patrimonial and gender violence, with a similar percentage in the departments under investigation, the characteristics are the same, so it can be concluded that it does not matter where they come from, nor the cultural level, less the age, is the education permeated through the generations. Depressive disorders lead to feelings of guilt and educate their generations in the same way, increasing suicide rates..

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Web-based mind mapping learning media to improve understanding of economic policy materials

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ABSTRACT

Against a background of students' lack of understanding of monetary and fiscal policy, the research conducted aims to develop learning media that is expected to be able to overcome these problems. Learning media developed using a mind mapping and web-based approach. This type of research used in this study is Research and Development with the 4D development model (Define, Design, Develop, & Disseminate). Product trials conducted limited to 20 students by analyzing the results of the pre-test and post-test, which were calculated using the gain score and t-test. The test results show that web-based mind mapping learning media can improve students' understanding. Because by using this learning media, the active mental processes of each student become aroused, the material provided so that it is easy to remember. However, this web-based mind mapping learning media is still being tested on a limited basis, so it needs to be trialed in the broader audience to get more productive advice.



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INTRODUCTION

Appropriate technology implementation can directly affect student achievement in the learning process. Educational technology is both an analysis and practice to support the learning process. Technology can improve performance by forming, utilizing, and managing technology's operations and sources accordingly (Richey, 2008). The application of learning technology currently includes the use of information and communication technology processes and products to overcome the problems of education and learning, and this effort has many benefits and advantages (Surjono, 2010). Technological innovation radically changes the way people interact, teaching methods are no exception, changing the way education and training programs are provided (Sinclair, Kable, Levett-Jones, & Booth, 2016). Along with the development of Information Technology Systems, the world of education is continuously moving forward actively, especially in building various learning media that are expected to be able to spread a positive impact on students. The media used in learning with the help of Information and Technology can utilize to make learning activities more enjoyable and spread positive impacts on academic performance in the form of student learning outcomes (Chuang, 2014).

The expansion of web-based learning is also supported by the technical evolution of mobile devices, giving life to the concept of mobile learning, which meets the demands of today, namely a society that continues to grow and be flexible (Clay, 2011). The most widely cited technical advantages of web-based learning include universal accessibility, the availability of regularly

updated content, and the possibility to connect with other topics (Daiute, 2013). Surjono (2013) argues that web-based learning media or commonly called e-learning are now increasingly popular because of their flexibility and effectiveness by presenting learning materials using the internet that can run anytime and anywhere. So the use of web-based learning media can be used many times as desired to increase student understanding. For this reason, media development is needed in the learning process that is suitable and able to meet the interests of students. In making learning media, there needs to be an element of creativity and innovation that is expected to help students in making it easier to understand the learning material presented by the teacher. Learning media is a tool that students can use to recognize and understand things easily (Rusman, 2013).

The learning of high school students in Indonesia, in general, is still merely gathering the knowledge conveyed by the teacher to students. This kind of learning is still far from the meaning of learning for life. In general, learning in schools based on learning in the classroom, which prioritizes learning from books and teachers, causes learning to be less dynamic, learning that is not directed by oneself (Prabowo, 2010). This kind of learning, in addition to less stimulating the growth of students' critical thinking, will also consume more learning time in class. The time that should be maximized for deeper learning becomes a less essential portion of knowledge. Most student learning in high school goes like this, and there have been no significant changes from year to year, including in SMA 1 Gedangan. In general, the learning activities of economic subjects in SMA 1 Gedangan still rely on face-to-face learning in the classroom with an allocation of 2 hours of study time each time face-to-face. This time allocation felt to be less effective so that students' understanding is not optimal. This matter indicated by only 9 of the 36 students whose grades reached the minimum learning completeness limit, or as many as 75% of students did not reach the minimum limit.

Based on these facts, the researcher tries to develop learning media that can be accessed inside and outside of teaching and learning activities in the classroom that are used as support in the learning process so that students can understand the material that has been delivered by educators. Following the cognitive theory, which explains that learning activities are organizing cognitive aspects as well as responses to produce understanding (Harmi, 2010). For this reason, economic subjects are suitable for use in developing mind mapping because the material presented is more concise and clear so that students are expected to experience an increase in understanding. Buzan (2013) revealed that the brain naturally prefers keywords that represent the big picture, and wordy sentences are the best way to save or remember verbal images and ideas. For that, we need a breakthrough that can provide solutions for students to master the material, namely, by using mind mapping. Mind Mapping illustrates one of the cooperative teaching frameworks that considered suitable for increasing student concentration and memory because mind mapping is mapping thoughts that contain the keywords of a topic (Rahayu, Santosa, & Endarto, 2015). Mind mapping is a learning method that is considered better for supporting the way of thinking of the brain coherently because it utilizes a graphical approach obtained from the human mind. That has the benefit of presenting concepts, in general, to be able to unlock the potential contents of the brain (Prayudi, 2008). Mind Mapping is useful to facilitate students' memory of a series of concepts (D'Antoni, 2009). Information and understanding created from Mind Mapping can stay longer in long term memory, this is because the brain of a person is more comfortable to remember the shape of symbols, sounds, feelings, and images (Shoimin, 2014).

Aulia (2014) revealed that among the benefits of mind mapping are: as a whole, it is easy to see a picture of the content of matter, makes it easier for the brain to manage, match, remember and form relationships, makes it easy to add new information, faster in reviewing, and thought maps are unique. The use of mind mapping is possible to support students, even with various backgrounds, interpreting their understanding of knowledge (Evrekli, Inel, & Balim, 2011). Research conducted by Sim and Pop (2012) obtained the results that with mind mapping, students not only took an active part in the teaching and learning process, but they also saw the results of their efforts and learning. Another study conducted by Darusman (2014) found that learning using mind mapping had better levels of thinking ability achievement. Specifically, in the study of monetary and fiscal policy, Biktimirov and Nilson (2006) recommend using mind mapping. The use of mind mapping will significantly assist students in learning about economics, especially at the introductory level. Compared with text, visual displays in mind mapping are far more effective at conveying knowledge

to students with various learning styles. However, it will be more effective if it is delivered interactively to avoid relational ambiguity. This problem often arises because of the different visual appearance of the cross-modal components (Yu, Zhang, Yang, Qin, & Hu, 2020). Mind mapping is also beneficial in facilitating students in cognitive processes and the retention of monetary and fiscal policy material. By using graphs as a learning aid for monetary and fiscal policy, students can avoid the difficulties of complicated and tedious understanding. The time used by the teacher will also be shorter because mind mapping will help students construct the material, and students themselves have done several stages of learning.

Cheng, Wang, and Mercer (2014) also conducted research that found that the concept of mind mapping enriched the representation of knowledge and communication, making it easier for students to clarify and explain their ideas. Furthermore, Fu, Lin, Hwang, and Zhang's research (2019) found that mind mapping can make students easily record their thoughts. Benefits students to more easily remember, evoke, and relate their past travel experiences, and finally to develop a big picture of learning material. Also, Otaduy and Diaz (2017) researched with the result that mind mapping facilitates students' understanding of using technology. Although mind mapping does not depend on modern technology, web-based technology with image and video components makes students more adaptable than text alone (Biktimirov & Nilson, 2006). Although digital technology is not always beneficial for every child, it is still important to consider. Research by Bergdahl, Nouri, Fors, and Knutsson (2020) proves that digital learning media can improve the learning performance of high-achieving students. They stated they could concentrate more when knowing to use digital technology. On the other hand, in low-achieving students, digital technology is used to escape when learning is boring.

Based on these results, the researchers developed a web-based mind mapping learning media on economic subjects, which aims as a learning medium to help improve student understanding. This media is expected to use in supporting the teaching and learning process that is carried out through face to face and distance. In this development, researchers measured the success of the media with practicality indicators that analyzed the results of students' responses to the media developed and the effectiveness obtained from increasing students' understanding.

METHOD

This type of research is included in the Research and Development category. Sugiyono (2016) revealed that Research and Development research is a research method used to create a particular product after it tests the product's success. The model is used in the development of a 4-D model. Thiagarajan's 4-D development model has four stages: Define, Design, Development, Disseminate (Trianto, 2014). The defining stage is used to determine and define the learning process requirements and gather various information related to the product to develop. After obtaining information about the problem from the defining stage, the design stage is then carried out. The design phase is carried out to design features that are useful in learning activities. The development phase aims to build media based on a predetermined design, then revised and validated based on expert input. After testing the media that has developed in a limited manner, and experts have revised the instrument, the next step is dissemination. The dissemination phase aims to disseminate the products that have developed. This study only reached the development stage and limited distribution for the benefit of this research on an online page.

In this study, researchers used a limited trial using the One Group Pretest-Posttest Design. According to Sugiyono (2016), One Group Pretest-Posttest Design is a product trial technique by giving pre-test before treatment and after treatment given a post-test to see changes in student learning outcomes between before and after treatment. This method is used to get a limited picture of the results of media development. It did not rule out the possibility for researchers and anyone to use this product in further research with broader subjects. The test subjects in this media's development were students of class XI IPS in SMA Negeri 1 Gedangan. This trial will be conducted on 20 students using monetary and fiscal policy material. According to Sadiman, Rahardjo, Haryono, & Harjito (2007) revealed that a media feasibility test could be conducted on 10-20 students to represent the target.

The assessment tools used in this study used a closed questionnaire and an open questionnaire. The open and closed questionnaire contents include suggestions and assessment scores that must be filled out by experts. The open questionnaire is a questionnaire where respondents can provide content or opinions according to circumstances. The closed questionnaire is a questionnaire outlined in a closed-form so that respondents can answer by choosing the answer that feels most appropriate (Riduwan, 2016). The open questionnaire includes 1.) Material expert review sheet, a worksheet filled out by experts who are lecturers and educators. The study sheet was used to obtain input and revisions related to learning media adjusted for core competencies and basic competencies; 2.) A media expert review sheet, a sheet filled by media experts to obtain advice as well as input related to learning media; and 3.) Evaluation expert review sheet, that is, the evaluation sheet given will be filled in by the evaluation expert to obtain advice and input related to the evaluation of items.

Meanwhile, closed questionnaires include 1.) Material expert validation sheet, which is a sheet filled out by two material experts after trying out the developed learning media. This validation sheet conducted to determine the level of eligibility of the material on the learning media created; 2.) The media expert validation sheet is the sheet filled out by the media expert after reviewing the researcher's learning media. This validation sheet used to determine the feasibility of learning media; 3.) The evaluation expert validation sheet is a sheet filled out by the evaluation expert after seeing the pre-test questions. This validation sheet was used to determine the feasibility of the evaluation problem; and 4.) Questionnaire responses of students is a questionnaire used to see students' responses from the learning media used during the trial. The eligibility criteria are presented in Table 1.

Table 1. Validation Criteria

Rating	Scale
0% - 20%	Very Ineligible
21% - 41%	Not Eligible
41% - 60%	Are Decent Enough
61% - 80 %	Eligible
81%- 100%	Very Worthy

Source: (Riduwan, 2016)

Analysis of the validity and reliability of the items used. This analysis to see the validity and reliability of the evaluation questions. Validity used as a measure to prove the validity and validity of the instrument (Arikunto, 2007). The instrument can say valid when it can measure what you want and provide data from variables precisely. The validity of item evaluation is processed using the biserial point correlation formula (Arikunto, 2007). Meanwhile, Ghozali (2009) argues that reliability represents a tool used to measure a questionnaire that includes indicators of variables or constructs. A questionnaire/test is relatively reliable or reliable when the answers obtained from the statement classified as consistent or stable from time to time. The item validity testing technique uses the Spearman Rank correlation coefficient between each item's scores and the total score of the indicators. The reliability of the item items tested using the internal consistency method (Karras, 1997). For the internal consistency method, the best-known technique is the Cronbach Alpha technique.

Meanwhile, Ghozali (2009) argues that reliability represents a tool used to measure a questionnaire that includes indicators of variables or constructs. A questionnaire/test is relatively reliable or reliable when the answers obtained from the statements are classified as consistent or stable from time to time. It recommended that a reliability coefficient between 0.70-0.80 is considered good enough for primary research purposes (Kaplan & Saccuzzo, 2001). The next step is data analysis, an activity carried out after all data has been collected. This research uses descriptive analysis techniques and inductive (correlational) statistics. Descriptive statistics are used in the analysis phase. This stage is carried out to determine the characteristics of student learning outcomes. Descriptions also made to make it easier to see the results of evaluations from experts. Inductive statistics are used to test the significance of increasing student learning outcomes after using the

developed learning media. Measurement of this learning improvement using the test instrument conducted before and after learning using learning media. Test results were analyzed using gain score analysis. Data normality test was performed to determine the use of the t-test or Wilcoxon.

The test instrument used first performed an analysis of the level of difficulty, different power, and distractor function. The level of difficulty of item items, according to Sukardi (2011), is a number that shows the proportion of students who answered correctly in one problem conducted using an objective test. According to Daryanto (2010), the right questions are questions that are not too easy or not too difficult. Daryanto (2010) explains that the power of distinguishing questions is the ability of something to differentiate between high-ability students and low-ability students. Knowing the distinguishing features of items is very important because it is one of the basic guidelines in compiling items of learning outcomes test items (Sudijono, 2009).

Every choice of the answer was also noted for the deception. According to Thoha (2001), the purpose of using a distractor is to outwit those who are less capable so that it can be distinguished from the able. Arikunto (2012) explains that a distractor can be said to function well if the distractor has excellent appeal for test-takers who lack understanding of the concept or lack of mastering the material. Distractors are declared to be able to carry out their functions correctly if the distractor has chosen by at least 5% of all test takers.

FINDINGS AND DISCUSSIONS

Learning media used to help teaching and learning activities. Development of learning media carried out following the applicable curriculum. At this time, the school was applying the revised edition 2013 curriculum in 2017. This curriculum emphasizes four aspects of assessment, namely the assessment of aspects of knowledge, skills, attitudes, and behavior. The expected benefit is that students become more active, creative, and innovative through a scientific approach when students are confronted with various problems seen from a scientific approach. They often have difficulty understanding what is intended, so they need to study hard.

In the implementation of learning conducted in SMA Negeri 1 Gedangan, students tend to be less active, have difficulty connecting with a problem, and then memorize it. In this case, the material monetary policy and fiscal policy is content that is quite important and heavy for students. The content is related to understanding concepts and memorizing many terms, making it difficult for students to determine and distinguish each concept and term in the material. Students seem less likely to prepare themselves for learning activities. This matter can be seen when the economics teacher enters the room to carry out learning. Many students are still cool with their businesses. For example, some are still playing games in their gadgets, textbooks have not been prepared, and there are still chatting with their classmates. When the teacher reviews the previously studied material, many students have forgotten, thus forcing the teacher to remind or provide a stimulus so that students can remember again.

At this stage of the analysis, students' understanding of each learning indicator is measured. The result found that some signs score lower in understanding compared to other indicators. These indicators include indicators of the purpose and role of monetary policy, monetary policy instruments, and fiscal policy instruments. Most students cannot answer the questions on these indicators. The complete data analysis results can be seen in Table 2. This indicator will be the main concern in developing the design of web-based mind mapping learning media development. Other indicators are also still considered, but with different proportions, because the level of error of students in answering questions is low.

Indicators that have low scores indicated that many submitters are difficult to understand and memorize. It becomes a significant problem in understanding the material of monetary policy and fiscal policy. This learning media will be created later with more branching mappings on indicators that are less understood. In the indicator that contained, there is also a sub-indicator. In the sub-indicator, a mapping branch will appear again, along with a description of the explanation that appears after completing the empty mapping branch. This explanation made so that students better understand the contents of mapping branching.

Table 2. Result of Analysis os Student Understanding

Indicators	Question Item	The number of students answered correctly	Percentage	Average Percentage
Indicator 1	Question 6	15	0.75	0.70
	Question 10	13	0.65	
Indicator 2	Question 3	13	0.65	0.55
	Question 7	10	0.50	
	Question 8	14	0.70	
Indicator 3	Question 20	7	0.35	0.49
	Question 1	7	0.35	
	Question 2	13	0.65	
	Question 4	8	0.40	
	Question 5	8	0.40	
	Question 13	9	0.45	
	Question 15	16	0.80	
Indicator 4	Question 16	8	0.40	0.70
	Question 17	14	0.70	
Indicator 5	Question 14	16	0.80	0.64
	Question 18	15	0.75	
	Question 22	7	0.35	
	Question 24	13	0.65	
Indicator 6	Question 9	14	0.70	0.69
	Question 11	14	0.70	
	Question 12	13	0.65	
	Question 19	14	0.70	
	Question 21	15	0.75	
	Question 23	14	0.70	
	Question 25	13	0.65	

This designed media is in the form of mind mapping that can currently be accessed on websites with the page address <https://moneterfiskalmls.com> or on <https://bit.ly/3eIXFtH> for its offline version that can run on Android. These media have chosen because, with the mind map, the performance of knowledge management can grow. The brain's work system optimally performs, connecting one idea with another so that more ideas and information can be presented. Besides that, it can spur creativity, simplify, and make it easier to remember words. The information presented using mind maps can last for a long time in long term memory. For this reason, researchers develop media that can help students facilitate them in learning material. There are videos, explanations, and mind mapping that are tailored to the learning style and the level of understanding and difficulty of students.

Media development uses a website platform because many students have used various types with various operating systems. Although most of them use Android, not a few are using iOS and Windows. When using a website platform, students can access it using devices with various operating systems and multiple devices. It's just that in using this media, students must be connected to the internet to run it. In this learning media, in addition to being presented with mind mapping material, the presentation is also interactive to provoke the user's active mental processes. Mind mapping charts that can later pair according to the correct answers. Also, there is an explanation of each mind map so that later, students can better understand each material's contents. To deepen the discussion and examples used multimedia. The practice exercises menu is also provided as a means of practice and repetition so that users do not get bored.

This media's initial design was outlined in a sketch using HVS paper with black and red ballpoints as an example of the main menu design in Figure 1, and the material choice menu designs in Figure 2. The use of color themes will later be adjusted to the preferences of students according to the color theme they choose. The voice of students' most choices is to replace the blue color with the theme of sky and clouds. These colors and themes are following the character of students in general. The blue color philosophy represents strength, hope, determination, conscience, confidence, nature, heaven, and intelligence. When viewed from a psychological point of view, blue gives a meaning

that can be trusted and responsible so that the blue color is considered to have a positive effect on the mind and body-implementation of the main menu design with shades of blue as shown in figure 3.

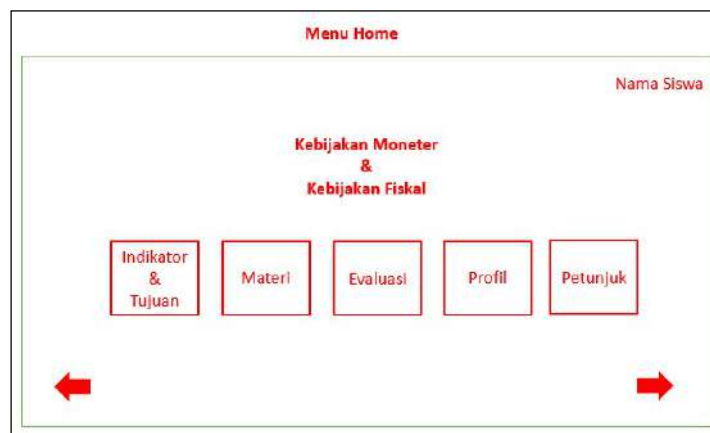


Figure 1. Sketch of the Main Menu

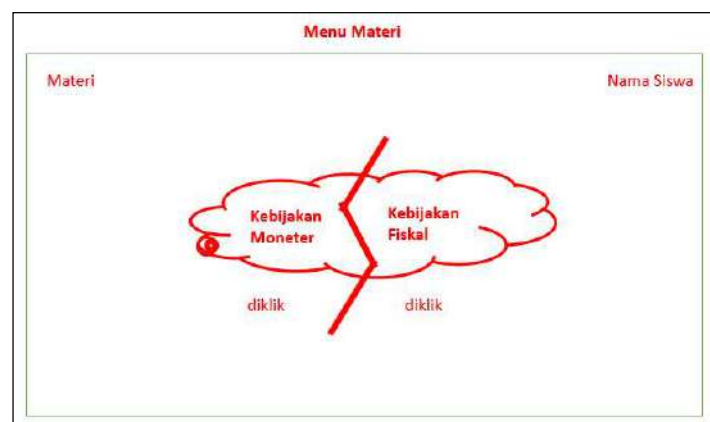


Figure 2. Sketch of the Material Menu



Figure 3. Main Menu

Mind mapping learning media that will develop have features tailored to the needs so that students can use them appropriately. The features are in the form of a front view (home) where later, when students access the mind mapping website, they fill in their data to find out the user's identity.

Also, there are pages of material that students can use to learn and understand the contents of the material. Students can choose or determine their sub-material in this material page that they do not understand to be studied again. It also provided an evaluation page or questions that can use to review the knowledge and understanding of the material monetary policy and fiscal policy. In this evaluation page, the items provided for students are not the same as other students. So they work on different questions.

The presentation of material designed based on mind mapping made interactive to stimulate students' active mental processes. For example, in monetary policy material in Figure 4. Before students can read the content provided, they asked intuitively to put the branch choices in the right box. After everything is put in place, then they can only read the explanation in each material.



Figure 4. Map of Material

Evaluation features provided to measure the extent to which they have learned. Evaluation pages or practice questions can also be used to review knowledge and understanding of monetary policy and fiscal policy material. In this feature, 50 questions will appear randomly, 15 questions with 5 minutes of processing time. Students with one another will work on different questions. Similarly, if a student repeats the learning session later, he will face a different problem. This matter is intended to reduce the level of the boredom of students in repeating their learning. Examples of displays exercise this problem, as in Figure 5.



Figure 5. Example Display of Evaluation Features

Limited trials were conducted to measure the ability of this learning media to improve students' understanding of economic policy material. The experiment was conducted on 20 students. The effect of media use was measured through pre-test and post-test.

Table 3. Item Validity

Criteria	Item Number	Amount	Percentages
Valid	3,4,5,8,10,11,12,13,15,16,7,18,19,21,23,24,25,26,27,29,30,31,33,34,35.	25	71,4 %
Invalid	1,2,6,7,9,14,20,22,28,32	10	28,6 %

Before the pre-test and post-test instrument, the questions that will use first tested for their validity and reliability. This test aims to make the items used valid and reliable. The tests carried out included indicators of the understanding of monetary policy, the objectives & role of monetary policy, monetary policy instruments, the understanding of fiscal policy, the purpose & function of fiscal policy, and fiscal policy instruments. Table 3 informs the results of the validity of the pre-test and post-test items that get the results of the 35 questions that were made. Only 25 questions are declared valid. Next in Table 4. informs the results of the reliability of the items where the value of Cronbach's Alpha is 0.833. This value is more significant than 0.6 so that the item items used have reliable criteria.

Table 4. Items Reliability

Reliability Statistics	
Cronbach's Alpha	N of Items
0.833	35

The prototype of learning media that has developed is then reviewed and validated by experts. This validation is carried out by material experts, media experts, and evaluation experts by providing assessments in the form of quantitative scores and input for improvement. Experts carry out this assessment through product validation sheets by giving value with a scale of 1,2,3,4 and 5 with a maximum amount of 5. This assessment will be used to determine the feasibility of this learning media. Suggestions received are then considered for revision material. Revisions made include improvements to color contrast, writing format, and fonts that are too small. In table 5, the results of the validation of the material obtained a percentage of eligibility of 92.9%, so that in terms of content declared eligible for use learning.

Table 5. Material Expert Validation

Validation Aspects	Score		Σ Score	Percentage
	V1	V2		
Average of Content Quality and Objectives	36	38	74	92.5%
Average of Instructional Quality	19	18	37	92.5%
Average of Technical Quality	24	23	47	94%
Average of Validation Results	79	79	158	92.9%

Table 6 informs the results of media validation, which obtained a percentage of overall scores of 88.2% so that in terms of media, it is appropriate to be used by students. From this information, web-based mind-mapping media can be used as learning media that can help students' learning activities. Furthermore, Table 7 informs that for evaluation validation, the percentage of overall results is 90.9%. Thus the evaluation questions used in the learning media developed are appropriate to be used as an evaluation tool for students' understanding.

This result shows that the mind-mapping based thematic media can accept in either category. Also, Walker and Hess (in Arsyad, 2011) stated that the criteria for media eligibility include completeness of content and objectives, instructional completeness, and technical completeness. Thus, technically and materially, the mind mapping learning media is appropriate to be used by students to support learning activities.

Table 6. Validation of Learning Media Experts

Validation Aspects	Total Score	Percentage
Average of Content Quality and Objectives	22	88%
Average of Instructional Quality	20	100%
Average of Technical Quality	33	82.5%
Average of Validation Results	75	88.2%

Table 7. Validation of Evaluation Experts

Validation Aspects	Total Score	Percentage
Material	18	90%
Construction	22	88%
Language	10	100%
Average of Validation Results	50	90,9%

After completing the review and validation process, a revision of the prototype was then carried out. Learning media that have been revised then tested on students. The trial carried out aimed at obtaining practicality values which were assessed based on students' responses and responses to the web-based mind mapping learning media. Learning outcomes after using this learning media are also analyzed. Product trials in research using the One Group Pretest-Posttest Design trial design. In this activity, students asked to fill out a post-test evaluation sheet and response questionnaire. Before the questions used in this trial, the distinguishing power, difficulty level, and distraction effectiveness were analyzed first.

Based on the results of the analysis conducted by researchers on 25 multiple choice questions, it can obtain the results that 11 items that have been done are included in either category. Meanwhile, as many as 14 items were included in the bad category. For the distribution of questions based on the distinguishing power, the group can see in Table 8

Table 8. Classification of item items based on distinguishing features

Classification	Question Number	Total
Good	13	1
Sufficient	2,3,4, 6,7,9, 16,20,21,22,	10
Ineffective	1,5,8,10,11,12,14,15,17,18,19,23,24,25	14

Analysis of the level of difficulty item items obtained 20 items included in the medium category, another five items included in the natural grade. The results of the analysis of the effectiveness of distraction can be said to have been quite useful. This matter can see from the data display in Table 9, which is only a small portion of alternative answers that students did not choose at all. From the product trials that have been conducted, the results of the responses of students get a percentage of 95.9% so that it can be applied to support the teaching and learning process. This result is also almost the same as the research conducted by Buran and Filyukov (2015). The results of our study found that about 90% of students have improved their skills in problem-solving. 98% of respondents prefer to use mind mapping to capture information rather than just reading boring text.

The use of mind mapping techniques was found to be significant in providing different opportunities for students. The research conducted by Kiong, Yunos, Mohammad, Othman, Heong, & Mohamad (2012) obtained results of more than 89.5% of the sample giving positive feedback on the aspect of the format, and more than 86.3% of the sample giving positive feedback on all items for the content aspect of the development mind mapping module. To find out the results of students' level of understanding, they conducted a test analysis of student learning outcomes data using gain score analysis and t-test.

By calculating the value of the gain score, it is known that an increase in understanding of the material. That is seen from an improvement in student learning outcomes. This conclusion can be seen from the criteria of students' overall average value with a gain score of > 0.3 . The results of calculating the gain score can be seen in Table 10.

Table 9. Classification of item items based on distinguishing features

Question Number	A	B	C	D	E	Answer key	Effectiveness of distraction
1	20%	20%	10%	35%	10%	D	Effective
2	20%	5%	60%	10%	0%	C	E. Not Effective
3	65%	5%	10%	10%	0%	A	E. Not Effective
4	30%	5%	20%	10%	30%	E	Effective
5	40%	15%	20%	10%	10%	A	Effective
6	15%	0%	70%	5%	5%	C	B. Not Effective
7	20%	10%	45%	10%	10%	C	Effective
8	10%	5%	60%	5%	10%	C	Effective
9	70%	5%	5%	0%	10%	A	D. Not Effective
10	10%	60%	10%	10%	5%	B	Effective
11	5%	5%	65%	5%	5%	C	Effective
12	10%	15%	55%	0%	10%	C	D. Not Effective
13	45%	10%	20%	10%	5%	A	Effective
14	5%	5%	70%	0%	10%	C	D. Not Effective
15	10%	75%	5%	0%	0%	B	D. Not Effective
16	15%	5%	35%	20%	10%	C	Effective
17	10%	5%	65%	5%	5%	C	Effective
18	20%	0%	65%	5%	0%	C	B. Not Effective
18	10%	10%	65%	0%	5%	C	D. Not Effective
20	15%	35%	25%	10%	5%	B	Effective
21	15%	5%	70%	0%	5%	C	D. Not Effective
22	20%	10%	25%	30%	5%	D	Effective
23	70%	10%	5%	10%	0%	A	E. Not Effective
24	15%	0%	10%	55%	5%	D	B. Not Effective
25	10%	60%	15%	10%	0%	B	E. Not Effective

Table 10. Classification of item items based on distinguishing features

	<i>Pre-Test</i>	<i>Post-Test</i>	<i>Gain Score</i>
Total	1.212	1.712	11.5
Average	60.6	85.6	0.57
Percentage of completeness	20%	90%	

Based on the information in Table 10, the average learning outcomes obtained through the pre-test are 60.6. Then, after getting treated using web-based mind mapping learning media, the average student learning outcomes have increased to 85.6. From the analysis of the pre-test and post-test results using the gain score value that is equal to 0.57, which has moderate criteria. Thus it can be concluded that an increase in students' understanding and learning media can be declared effective for use by students in teaching and learning activities in class. The statistical tests were used to Strengthen the results of the gain score analysis. This test was conducted to determine the significance of the difference between student grades before and after treatment. The statistical test method to be used depends on the results of data normality. If the data normally distributed, then the t-test is used. If the data not normally distributed, then the Wilcoxon test is performed.

The normality test carried out using the One-Sample Kolmogorov-Smirnov Test. Data analysis was performed to find out the pre-test and post-test results obtained by researchers who were normally distributed or not. If the Kolmogorov-Smirnov probability value $\alpha > 0.05$, then the data is normally distributed, but if the Kolmogorov-Smirnov probability value $\alpha < 0.05$, then the data is not normally distributed. A summary of this normality test can see in Table 11.

Table 11. Classification of item items based on distinguishing features

		<i>One-Sample Kolmogorov-Smirnov Test</i>	
		<i>Pretest</i>	<i>Posttest</i>
<i>N</i>		20	20
<i>Normal Parameters^a</i>	<i>Mean</i>	60.60	85.60
	<i>Std. Deviation</i>	13.252	7.830
<i>Kolmogorov-Smirnov Z</i>		1.199	0.762
<i>Asymp. Sig. (2-tailed)</i>		0.113	0.607

a. Test distribution is Normal.

This summary of normality test results informs that all data from the pre-test and post-test results normally distributed. Kolmogorov-Smirnov p-value for the pre-test is 0.113, that more significant than 0.05. For the post-test results, the Kolmogorov-Smirnov probability value is also higher than 0.05, which is 0.607. Thus the statistical test chosen is the t-test.

This t-test phase was carried out to see the significance of increasing students' understanding after using learning media by comparing pre-test and post-test scores. In this study to calculate the t-test using the statistics software. If the probability value obtained $\alpha > 0.05$, it means that ineffective web-based mind mapping learning media use to improve students' understanding because there is no significant difference between the pre-test and post-test scores. If the probability value $\alpha < 0.05$ indicates that the web-based mind mapping learning media is useful to use in increasing students' understanding because it is proven that there are real differences in student scores between before and after treatment.

Table 12. T-Test Result

		<i>Paired Samples Test</i>							
		<i>Paired Differences</i>							
		<i>Std. Error</i>	<i>95% Confidence Interval of the Difference</i>			<i>T</i>	<i>Df</i>	<i>Sig. (2-tailed)</i>	
<i>Mean</i>	<i>Std. Deviation</i>	<i>Mean</i>	<i>Lower</i>	<i>Upper</i>					
Pair 1	<i>Pretest-Posttest</i>	-25.000	12.970	2.900	-31.070	-18.930	-8.620	19	0.000

A summary of the results of t-test calculations can see in table 12. Following the t-test table results (paired sample test), it knows that results show that the web-based mind mapping learning media effectively improves the understanding of participants' learning students. The basis of this conclusion is the results of the t-test, which states that there are significant differences between student learning outcomes before and after using learning media. A probability value of 0,000 smaller than 0.05 states that there is a significant difference between student scores before using instructional media and after using.

Of course, these results cannot use as general generalizations. Trials that are only limited and only use one test group have many shortcomings. This test is only a preliminary test in product development to get an initial picture of successful development. Larger scale tests are still needed. Not only on a broader scale, but also differences in trial methods and learning conditions are required. Information from further trials is more accurate. However, as an initial step focusing on developing limited tests, this is also very important.

The mind mapping framework applied to the learning media developed proved successful in increasing student understanding. The results of the analysis of student need at the defined stage, which recommends several indicators to given special attention, which is then followed up by multiplying branching and practice questions, contribute to this result. Branching that is made interactive also plays a role in stimulating the active mental processes of each student. The material is provided to concisely so that it is easy to remember and can last longer in students' long term

memory because there is a repetition process that is not relatively boring compared to conventional media.

Research Abi-El-Mona and Adb-El-Khalick (2006) found that the average student who used mind mapping learning media while teaching and learning activities gained 15% in terms of conceptual understanding. This result is supported by Buzan (2013), who also concluded that the media he used could increase students' understanding. Based on the process of developing and testing the media, it can conclude that this study does not conflict with some previous studies. Empirically these conclusions and research products can be used to enhance learning further. Of course, a more extensive trial still needed to find out the deficiencies that need to fix.

CONCLUSION

Based on the suitability of the results and discussions obtained by researchers, it can conclude that the web-based mind mapping learning media is useful for supporting teaching and learning activities in the classroom. Feasibility obtained from the web-based mind mapping learning media was analyzed based on the study results and validation of the material, media, and evaluation by experts and was declared eligible for use. Meanwhile, practicality obtained from the overall value of students' responses to the mind-based learning media web mapping gained 95.9% values, which has excellent criteria. This result shows that students are very interested in learning by using web-based mind mapping learning media.

This learning media's effectiveness is seen based on the learning outcomes of students through pre-test and post-test by using gain score analysis and t-test. Based on the results of the study of the gain score and t-test obtained that there was an increase in student learning outcomes. So it can be concluded that web-based mind mapping learning media is appropriate to be used to increase understanding of the material to support learning activities inside and outside the classroom. Because by using web-based mind mapping media, the active mental processes of each student become stimulated. The material provided so that it is easy to remember and able to last longer in long term memory because there is a repetition process that is relatively not boring compared to conventional media.

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“We’re all travelers, all sojourners”: A pseudo-ethnography of incarceration and adaptation

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ABSTRACT

The study intends to describe the dynamics in jail, the notable features of incarceration, and inmates' cultural premises to achieve adaptation to a different environment. Using participant observation and several indigenous methods of gathering data twenty inmates in a city jail were purposively selected for this qualitative study. Several findings are notable. First, traveling is a fitting metaphor to depict the inmate culture developed inside the jail, more so that it is consistent with how the inmates call their incarceration as a momentary *biyahe*, i.e., a sojourn. Second, the inmates reveal that a must-learn code of conduct *patakaran* or *magna carta* which is rooted in respect and discipline is essential to survival. Third, by tacit agreement with the jail management, the inmates have organized themselves with distinctive hierarchical roles that should be respected to maintain discipline and order. Each cell has its own structure to impose discipline and to accomplish every member's task. Fourth, a system of meting out punishment to the disobedience of rules is strictly enforced. Ultimately then, inmates adapt to a new environment and acquire behaviors appropriate to their community. Fifth, pockets of resistance are afforded, albeit in small and imperceptible manners. The study concludes that the facility's culture is dynamic, and inmates assert their roles beyond the prevailing social and structural forces.



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INTRODUCTION

Years ago, I volunteered to teach in the Alternative Learning Systems (ALS) program in a place dreaded by people and doomed by the society in the jail. It was difficult, and researchers must admit that was regretful. But soon, it was taken aback, knowing that bigotry has no place in understanding the real world. The learning that researchers gained with the opportunity of human interaction, amidst Persons Deprived of Liberty (PDLs), even just a while, was liberating, pun unintended. Three years after the assumption of Rodrigo R. Duterte to the presidency, the number of inmates or PDLs grew a staggering 64%. The population of the Bureau of Jail Management and Penology (BJMP) increased from 96,000 to 160,000. This does not include the population of the Bureau of Corrections (BuCor) yet. Officially, we now have the most overcrowded correctional facilities in the whole world, with a congestion rate of 605% (Narag, 2018).

There used to be an eclipse of prison/jail ethnography in the early years, but it has slowly changed (Walker, 2014). Prison studies, abroad or in the country, faced several challenges. Prison management is pervaded with a defensive orientation as a panoptic culture of suspicion, permeates every activity (Waldram, 2009). The conduct of studies inside is generally seen by institutional

gatekeepers as threatening to control information, problematic for inmates, and potentially dangerous for ethnographers (Rhodes, 2009). However, Wacquant still maintains that it is indispensable to go, see, touch, and feel these communities and conduct ethnographic fieldwork (Piché & Walby, 2009). Given the number of these subcultural communities, there should also be a growing need to take a closer look at and understand their plight and eventually contribute to the urgent need to help in the rehabilitation process. Anthropology, presupposing skills in entering cultural communities, establishing trust, and encouraging strangers to talk, is suited to this cultural description task. The dynamics in jails call out for attention to matters best understood through an ethnographic sensibility: 1.) The local structures and knowledge; 2.) Experiential worlds; and 3.) Cultural logics that make up the texture of life inside these institutions (Rhodes, 2009).

The study described the jail community's dynamics, the notable features of incarceration, and cultural premises used by inmates to achieve adaptation to a different environment. Researchers argue that the incarceration of PDLs is not a mere phenomenon of involuntary confinement but a cultural production process, i.e., adaptation. As used in this study, it refers to the complex forms of social coordination and tool use to survive (Levinson, 2000). It is making the most effective use of their environment. Individuals, surrounded by different social and cultural contexts, learn to live somewhere with somebody. In this process, people redefine a new identity. Thus, researchers contend that despite the highly regulated environment, inmates exercised their agencies beyond reproduction theory, i.e., Bourdieu's concept to describe how dominant classes within unequal society replicate and legitimate aspects of their culture (Banks, 2012).

METHOD

Researchers used anthropological techniques in gaining insights into the nature of community and cultural production in incarceration. Researchers intend to walk through the nature of confinement and how inmates learn to live their community's life with peculiar social organizations, standards of values, expectations, normative behaviors, moral orders, and systems of reward and punishment (Jocano, 2002). Researchers used tools of ethnographic fieldwork to describe a culture and its consequent production (Spradley, 1980). Researchers limited participant observation, however, is due to institutional constraints. Researchers merely privileged to observe the community and conduct unstructured interviews as foreshadowed questions were asked when the occasion presents itself. Researchers utilized indigenous methods of *pakapa-kapa* or feeling about (Enriquez, 1990) and *patanong-tanong* or asking informally, including *pakikiramdam* or empathic inquiry (Pe-Pua, 1990).

Researchers purposely selected the participants by using expressing preference over key informants for in-depth study. The interviews were directed at them in whom that researchers invest a disproportionate amount of time as they are well informed, articulate, approachable, or available to me (MacMillan, 2008; Wolcott, 1988). Researchers asked them some "materials" that can use to verify data from interviews and observations. Thus, in using archival stratagem with the preceding methods, researchers employed Triangulation. Our site's choice was not much of a stroke of serendipity as most ethnographic studies (Wolcott, 1988). Researchers chose the Terminal City Jail and sought the permission of the jail officials for this research. Rapport and credibility-building through social interactions came after.

In reciprocity, researchers guaranteed to respect institutional policies and abide with the spirit of confidentiality and privacy. These are in cognizance of the researcher's responsibility to safeguard this research respondents' rights, interests, and sensitivities, examining the implications of the study as they may have consequences unseen by them (Spradley, 1980). Researchers restrained from taking pictures of the inmates and the jail. To compensate, we politely asked my informants if we can scribble a note or two once in a while as we casually conversed. Next, visits were paid to observe the jail environment and initially talk to some jail guards and inmates roaming around.

Framework of the Study

In pursuing this study, researchers informed by the concepts of structure, agency, and cultural production (adaptation and identity formation), being opposed to cultural reproduction.

Researchers attempted to make sense of these concepts to frame my study. The variables and concepts used in this study and how they are linked presented in Figure 1. Notwithstanding the constraints of ethnography, exacerbated by the research site's sensitivity, a prison, the study took the succeeding diagram as the study's overarching framework. The straight lines refer to the power of structures prevailing over inmates. Society imposes expectations through the stigma it throws on inmates. BJMP imposes standard rules to follow for inmates, as seen in the bureau's mission to rehabilitate them. Though partly on the side of inmates, cell officers supported the bureau's thrust to impress upon them the prescribed conduct or norms they all need to follow.

The dotted lines refer to inmates' assertion of their agency through subversion techniques to act the role they have been assigned, but in acting them out, they will have the opportunity to redefine them and give them new meanings. Categorically, these are mimetic strategies (Galea, 2005). In contestations, adaptation is attained, and a new identity has forged the product of cultural production. In general, researches used the metaphor of traveling in our attempt to describe the culture of the place of incarceration. This is consistent with what the inmates refer to incarceration to be momentary "biyahe," i.e., a sojourn.

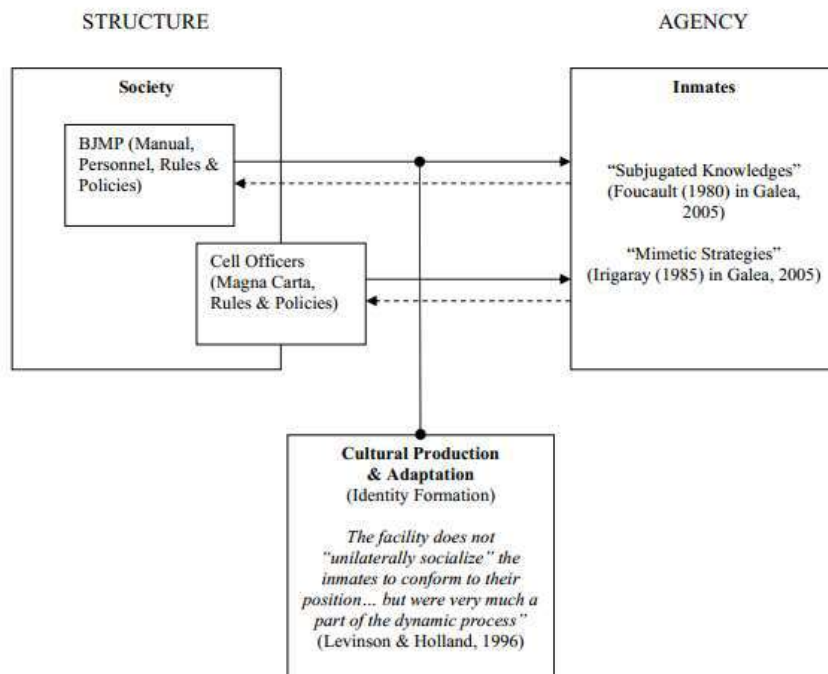


Figure 1. Cultural Production in Incarceration

FINDINGS AND DISCUSSIONS

The Terminal

The setting is a facility strategically situated beside the public-turned-private hospital, the social welfare office, and adjacent to a big university in a province. It has a total land area of 2,000 square meters, donated by the local government in 1999. A hundred-meter perpendicular to the main avenue towards resettlement areas and one will bump straight into an edifice fortified with roughly 15-foot rusty grayish concrete walls. Above the walls are protruding barbed wires in 45-degree angles from either side. Left of the front gate is a mango tree enough to shade those who would be visiting the jail when they are inspected before entering the premises. Just under the tree are three 2x4 feet portrait tarpaulins mounted on the wall by concrete nails declaring the steps on the Release of Inmates, the Commitment of Inmates, and the Visitation Service. On the right side is a big 4x5 foot

boxed *Paunawa* or announcement painted in bold letters on the wall. Above the 5-point paunawa is a camera mounted inconspicuously and hooked directly inside the personnel's guard post to see what transpires outside.

The right of the paunawa is roughly a 3x8 feet steel door just enough for people to enter. On eye level of the door is a sliding lid to veil the solid welded quarter-inch grills from which a doorkeeper can peek out. Right of the door is the main gate of steel exclusively used for vehicles entering to and fro the facility. It is a 10-foot swing door with a big logo of the bureau on the outside and the jail's name and its address right on top. Entering the premises, researchers needed to pass by a doorkeeper. The doorkeeper usually asks me politely, "what do you intend to do?" to which we respectfully conveyed our intention. On the succeeding visits, our familiarity with them facilitated by the accessible entrance. Few steps left of the gate are separated by an administrative building of around 30 square meters of which the entrance is back. It is divided into two sections: the administrative office, which has a table, two chairs, and an old computer set, and the warden's office towards the inside. 26 personnel manned the jail: 3 officers and 23 non-officers in alternating schedules for the week.

On the side of the office is the main building for the inmates. It is a one-story building made up of concrete and iron grill bars. It has a floor area of 264 square meters. It has ten cells for inmates; 8 cells for males, one female dormitory, and one cell serving as an infirmary. It has an ideal capacity of 200 inmates, but it houses 349 detainees, of whom 331 are males, and only 18 are females. Adjacent to the main building is the visiting area of around 40 square meters. It is well ventilated with a cyclone wire fence filled on top with coiled barbed wires. Fronting the building is an open space sunning area used as a half basketball court. A meter away is a cozy and straightforward hut, made of fine bamboo and nipa, where officers receive visitors and eat meals. It is seen straight from the main gate. It is also under a mango tree just adjacent to the guard post. Moving further are quarters made of wood and nipa extended in long parallel rooms divided into sections: the personnel's outpost, their sleeping quarters and washrooms, the inmates conjure, and the kitchen. Hindmost is a space for gardening and on the right end is a cyclone wire enclosed area with a see-saw and a swing for the visiting children of inmates.

Under the mango tree in the center of the facility is a 3-foot diameter round table made of uneven wood placed side by side, forming a circle. It has two benches made of the slab and permanently mounted on the ground. This is where researchers conduct our unstructured interviews. It is a meter away from the Kubo (hut) and the guard post where personnel can hear us. Researchers accepted this as a negotiated term.

The Travellers

Our informants are purposively selected for the reasons that previously mentioned. They refer to themselves as *byahero* (traveler). Probing on this, our informant, Blackjack said,
"Just nothing, sir. It's because as if we are traveling here inside, where it is different from the place outside."

Mayora, the head in the women's cell, is 33 years old, born on October 2, 1985, in the city's resettlement area where she used to live. She has been in the facility for eight years. She is charged with illegal possession and selling of drugs. She is the mother of an 8-year-old boy, whom she had left when he was just five months to other relatives. Her mother, father, and his husband are also in the same facility. She is the eldest in the siblings of 8. In an attempt to escape from their family's financial difficulty, she cohabited at an early age of 16.

Blackjack, as he is fondly called for idolizing the Filipino singer Blackjack, is a tattoo-laden recidivist, 48 years old born on December 6, 1970. He is now on his 14th time in jail for various offenses: possession of deadly weapons, drug use, theft or pickpocketing, frustrated homicide, illegal gambling, robbery, grave threat, child abuse, and murder. He lived in a Muslim area in the city but was born in Cavite City and grew up in Calooacan City. He grew up witnessing the abuse his father inflicted on his mother. His father has another family and children. He is the youngest in the siblings of 3 from his mother. When he was young, he hit his father's head with wood to save his mother. He found his niche with pickpockets in Quiapo and started as a juvenile detainee in Manila City Jail.

Tatay Bee, the most serious among the informants, is 53 years old, born on February 22, 1965, in Manila. He grew up with his grandparents for his parents separated when he was young. He was a member of the Philippine Army at the age of 20 until 1986 when he was relieved in service before he became a driver-bodyguard. He was married in 1990 and had a son. He used to live in the same city where the facility is located. His wife and his son left him for another man soon after he was detained in 2013. He is charged with statutory rape he claimed was just set up by an influential relative of somebody he had trouble with.

Moving On

Our informants are in one accord to tell me the essentials of survival in the facility: a must-learn code of conduct and they need to learn this at the soonest possible time. They refer to this as their *patakaran* or *magna carta* rooted in respect and discipline. Besides this, inmates have to learn their dailies and respective responsibilities; otherwise, they would be met with disciplinary measures.

Bawnderi: Expectations

Probing further on what inmates needed to learn, in nonchalance, they replied, that is more than just the routine they needed to learn. Mayora even shed a tear fighting her emotions but nodding down in a soft voice, saying,

"We're just okay here. Everything is free, yet here inside, it is really difficult." Moments after, I saw her sobbing.

Blackjack, my skinny, tall, dark informant, full of charm and confidence even without four upper front teeth, always clad in loose yellow sando and low waist shorts, continued to tell a daily routine in jail. Tatay Bee, a serious and pensive informant of mine, also shared his difficulties in learning the routine that he has to be acquainted with. Their day usually starts at 6:00 AM for most of the inmates. At 7:00 AM, it is expected that everyone is done with morning rituals like fixing up their 'beds' and gearing up in anticipation of the rancho.

"Those who are not officers should wake up earlier, they are those who sleep on the floor, they do not have a bed so that others can move. At these times, sir, our eyes roam around and tummy grumbling as we're all hungry by then, we only have few supplies of food, though it's just okay. We'll just be used to it (laughs). That's what we need to learn here."

Polen follows (or precedes) after (or before) breakfast, usually around 8:00 AM. At around 9:00 AM, inmates can do whatever they want to do, like doing chores, taking a bath, laundry, or whatever the nanunungkulan (officers) ask them to do. This is where isolation and boredom sinks in, Mayora reasoned,

"At first, it was so difficult. It's because I have a small child outside. I just gave birth to my son when I was transported here. It was very difficult for me. I think you already knew this, most of my family members are also here, but one needs to know how to adjust here."

Polen comes again around 11:30 AM, 3:30 PM, and 6:30 PM. Once, even while having interviews, informants excused themselves for a few minutes till they are all accounted for. Rancho comes roughly noon.

"After eating and doing chores, up to you what you want to do. At 7:00 PM, all expecting food ration for their dinner and is followed by final headcount at 8:00 PM"

After freshening themselves up and fixing their beddings, they now have the chance to watch local television channels.

"Others were bored even watching TV, but everyone has to find ways to address boredom. That's what you need to learn here. After watching around 10 PM, we now need to sleep tomorrow, the same things happen"

Pamasahe: Roles

The community is marked with distinctive organizational roles that are a must-learn for maintaining discipline and responsibility. Blackjack, with confidence while moving his head from left to right in fast rhythm in stern stance, spoke,

"Here, sir, I can say that the behaviors of people here are different. If you do not abide, I don't know what happens to you (laughs). Modesty aside, we're organized and polite here, unlike outside. We have our own rules and regulations discipline. Discipline indeed, this is what you need to know here".

Aside from jail administration, each cell has its own structure to impose discipline and to accomplish every member's task. They call this *mga nanunungkulan*. A Mayor runs each cell. A mayor supervises the cell and facilitates meetings, also called *symbol*. It is held at least once a month or when the Mayor deems it necessary. A Bastonero or *Segunda mayor*" assists the Mayor. They are in charge of imposing discipline in each cell. *"They are important in enforcing discipline and organization here as they are the mayor's alter ego,"* said Blackjack, who expressed with emphasis nodding his head back and forth.

"They are the ones who enforce chores and cleanliness of the cells" this was an added interruption of Tatay Bee while listening to Blackjack.

Each cell also has a *Buyon* or *Tsip Buyon*. Generally, a *buyon* is in charge of cleanliness and orderliness in the entire cell. As such, he is in charge of *buyonero*, *mahinarya*, *ranchero*, and *dyuti*. Generally, a *ranchero* is in charge of the securing and distributing of food for the entire cell. *Mahinarya* refers to inmates tasked to secure and look after all inmates during the night in the cell. They are considered as *tanod sa gabi* (night watcher). Blackjack in a rugged voice, emphasized through two hands open placed parallel to his chest,

"When we're asleep, they are the ones who guard and attend to us here in the cell. We don't know what might happen through the night. At least somebody watches us. Leftover food is also guarded."

Every cell has a *Dyuti* accountable to the *buyon*. This is a momentary position for the day, unlike others. Blackjack once explained in the course of the interview,

"The dyuti takes charge of the food and drinks in the morning. For instance, before somebody drinks water, he needs to secure permission from the dyuti so others will not run out of ration. If food is spared for others who are not yet around, it will still be there. If no one watches over it, others might get it."

Trasti, for exhibiting good conduct in the stay in the facility, are inmates who have been given special privileges by the jail administration. Nonetheless, they still have to do their share.

Front Seaters and Back Seaters: Education & Development

Initially, personnel briefs the newcomers through the prescribed process of the commitment of inmates. The rest, however, is unfolded inside the cell. When a person 'made a trip' inside, he may not know what it is inside. This mystery is slowly unraveled to him when he is already in. After going through the formality of commitment, one is introduced to a new way of life. Inmates learn the ways of the community by direct instruction. Usually, new inmates assigned in the cell are very quiet and respectful. They are a bit uncomfortable and worried about something. Mayora and Tatay Bee, respectively, pensively and seriously reminisced,

"When I first made a trip here, I was somewhat afraid I don't know what will happen to me. I was very polite and often just quiet till the cell officers talked to me and told me what to do and are expected from me."

"My experience was terrible. My body built was good, and the charge against me was heavy. Many hurt and mugged me, Blackjack was one of them, but I understand them. That's the way things here."

As stated in their magna carta, no one is allowed to talk nor to come closer to the newcomers unless the cell officers already spoke to them. This means that new inmates are first acquainted, talked, and briefed only by cell officers. Tatay Bee lamented,

"Talking to newcomers is exactly what you should not do here. The cell officers first talk to them, orient them, so the inmates would know how to behave here."

Inmates usually follow the apprenticeship system of learning in that *buyon*, for instance, are charged with training new inmates. When researchers elicit for anecdotes from Mayora, in concession to Blackjack, she said,

"The buyon here trains the newcomers, for example, the buyon shows to the new inmate how to clean the bathroom before the newcomer does what he needs to do in short, the buyon trains the inmate."

The learning process is also evident in the process of advising in the cell. The cells have advisers who are respectable and deemed possessing wisdom. Thus, in due time inmates also learn from others. Tatay Bee, explaining with seriousness in his face while trying to grasp for words, said,

"advisers are open-minded to teach, they need to advise the erring inmates there are also many here. They also commend those who do good."

Mayora trying to add to the discussion, elaborated on how this is done,

"In our cell, if someone did good, we validate somehow it makes us feel better it isn't that it's good. Somebody appreciates what we do for others."

Most importantly, inmates learn vicariously (Strickland, 2001). This means that one of their best learning moment is when they learn from the mistakes or knowing where another inmate's misdemeanor led to. This they ought to learn for fear of reprisals and disciplinary measure known as *takal*. There were still those who would do not learn the community's ways easily, but they are meted out with a type of discipline that inmates are without choice than follow and consequently do what they are expected to do. Ultimately, they adapt to a new environment and acquire behaviors appropriate to their community. Blackjack, who has words for everything, showed me how they are enculturated,

"As time went by, we become more disciplined here. There are times that others still are mischievous or indifferent, but when we are disciplined, we become good. Otherwise, we will be betrayed by others, so we will be flogged I experienced such".

This is how a new behavior is taught to every inmate. A "*salto*" is usually given with a *takal*. Afterward, an explanation is offered by the *nanunungkulan*, particularly a *bastonero*, as to why an inmate is given sanctions. This is accepted positively by inmates and deemed even necessary by them. Blackjack narrating his experiences just laughed at it but

"I was somewhat stubborn before (laughs). When I was flogged, the lowest was five lashes, and it was already painful. You would have difficulty standing. Even more painful if you'll receive another flogging long after (laughs) want to receive another right after I got flogged".

Mayora was trying to explain with an assuring look that the *takal* is usually the last resort when inmates still are not paying attention to what they are expected to do. Sanctions for erring inmates also include pumping, push-ups, or other additional duties.

"Flogging is not usually and easily done. There are warnings to those who are recurrently silly who do infractions. First, second times they are warned if it did not work, then the Flogging."

The Commitment of Inmates undergoes processes: Step 1.) Committing Officer will present valid ID and deposit service firearms, if any, with the Gate Officer; 2.) Committing Officer proceeds to the Desk Officer and presents the documents and the person's to be committed; 3.) Records Officer receives the documents, searches the inmate/s, and assigns them to their cells; and 4.) The Warden or his representative signs the Turn-over Form and provides a copy to the Committing Officer. The idea of vicarious learning is that people can learn by observing others' behavior and the outcomes of

those behaviors, notwithstanding Bandura's claim that learning can still occur without a change in behavior.

It is the use of a paddle to flog the thigh of erring inmates. The paddle they used is called "balila," which is a 2 x 3-inch wood made round to serve as a paddle. The lowest that an inmate usually receives, still depending on the infraction's gravity, is five lashes. To women, a salto is meted out with pumping where an erring inmate crossing her hands, holds her ears through the index and middle fingers for fifty or a hundred times.

Overtaking

Despite the highly regulated and panoptic environment, inmates, in general, can still subvert rules of the facility and show resistance or even defiance against the personnel and cell officers to assert themselves and their way of doing things. In a way, their subjugated knowledge challenged the dominant views of what it only is, what they are restricted to do, or how they should behave while in incarceration (Galea, 2005). Activities such as Alternative Learning System (ALS) or Bible sharing available to them during spare times in the day are forms or opportunities of resistance. Livelihood programs like tailoring, carpentry, cosmetology, gardening, and auto-mechanic, to name a few, are subverted to inmates' end. These are opportunities for (male) inmates to be "near" women inmates, a no-no under normal circumstances, to whom they can establish "relationships." Blackjack, referring to ALS and Bible sharing, narrated with a sinister look and a broad smile on his face,

"There are those who join in ALS or Bible sharing. It's good as we learn something. But little did others know that some were seizing the opportunity to be with women."

Blackjack stood raising his left arm, moving his body in synchrony to what he is saying, smiling in between pauses, elaborating his statements,

"I am actively participating in the Bible study, sir. I take charge of it. It's enjoyable at least there is something good in our others, however, just joined as there are occasional snacks served or to go out of the cells or so that we can talk to women whom we can establish relationships."

Another form of everyday resistance is seen in the way they conduct their love affairs in the community. Aside from only-men-should-court-women, it is a cardinal rule in the community that prohibits showing any form of romantic affections. Likewise, no relationship should be formed if one has a "loved one" outside visiting at least for a time. These norms in courtship are to be followed in the community.

Courting and relationship can only be allowed if the mayora knows it. Hence, the man writes a letter and gives it to the mayora. She reads the letters first before giving it to a female inmate. When a woman responds to the letter, the *mayora* also reads the reply before she hands it to the man courting the woman. This means that *mayora* knows all statements and courtship processes between the woman and the man. This is what inmates call a system of *pasabi*. Nonetheless, through the dynamics of *tapon-sulat*, inmates contested all prescriptions in the way things are done inside. Blackjack giggling related,

"Here it's different girlfriend-boyfriend relations here are simple smile-exchange or letter-writing to each other to show we're with somebody is more than enough (laughs). In other words, just meeting eyes and flying kisses with some talks or letters."

"It's also accepted the exchange of letters. Sometimes they do not know, discreetly holding hands while in Bible study sessions because it's not allowed but possible (laughs). There are still others who can."

Probing his last statement, I found out that though intimacy is only afforded to inmates and their visiting spouses, others found their way. "We have one there," Blackjack extending his arms and pointing at the room beside the *kubo*, "mahiwagang silid para sa kunjuhan" (mysterious place for intimacy). Then he sheepishly lowered his voice as if ashamed of me as he talked about it.

Concerning the bureau standards, inmates also found some way to exploit known rules and still get their way. The conduct of the punitive *takal* is officially not allowed in the BJMP Manual, but it is happening. This is cell officers' subversion of the personnel or the bureau's manual of regulations beyond panopticon.

Cellphones or even deadly weapons, for instance, are sometimes in possession of some inmates. These are essentially prohibited in the cell, but these things found their way in. I tried to elicit elaboration on this matter, but my informants begged off. Tatay Bee changing the topic instead narrated,

"The greatest thing that we did before that even the warden was immediately relieved we had noise barrage, the whole day nobody listened to them. It was because the warden was so new, yet he was very rude and grossly disrespectful. We almost had a riot, but good thing we are good with other jail employees. It was just the warden that we did not like."

Crossroads

In a short time and with few hours of socialization, researchers only see a glimpse of what it is to be inside the inmates' community and how they learn to live their different lives. They have acquired a new sense of membership in a society whose identity is intertwined with the meaning and consequences of becoming literate in the community they are in (Bell, 1997; Ferdman, 1991; Li, 2000). PDLs needed to learn this way of life in coping with their confined walls. Once inmates enter the community, it would only be a matter of time to learn and eventually live the way others lived inside. It is evident in the language they used, the thinking they do, and the behaviors and mutual respect they exhibited marked with a new sense of unifying discipline evident in all facets of living inside the walls. This learned way of life is different before incarceration. This is construed as literacy being an essential part of a person's conception of culture and personhood, appropriate to the members of the group they belong to (Li, 2000), or what Rudmin (2010) coined cultural mentoring of acculturation.

Inmates lived their lives inside with discipline, organization, and respect. These are what made them "educated inmates" as "historical and cultural particularities of the 'products' of education" or again, in this regard, learning (Levinson, Foley, & Holland, 1996). In a way, they resemble the bureau's thrust of "human safekeeping and rehabilitation" (BJMP official website) but with their flavor. Inmates told me implicitly and explicitly of these concepts. Despite the infractions and deviance of some inmates, discipline is paramount to them. From the moment new inmates entered the cell, they refrain from talking to newcomers unless otherwise briefed by those in positions to the daily routine. From daybreak to night off, everyone religiously follows the duties that every member performs to the sense of reward and punishment to the treatment of visitors who enter their premises, discipline is the catchword. It is everything in the community.

The fact that inmates have their sense of "structure" (apart from the bureaus) and how this helps run their entire cells with smoothness and order is loud enough to tell tales of their peculiar functional organization. The positions inside the cell coined by themselves are of necessity to thrive in an orderly manner. The mayor for execution, *bastonero* for enforcement, *mahinarya* for monitoring, *buyon* for cleanliness, *ranchero* for food security, or *dyuti* as workers, and everyone to help out indicate an organized society.

Respect is reflective in the rules inmates formulated and the conduct they observed in relation to others. My experience as a visitor in their community is shown with the utmost respect. Not only because visitors provide them with "something" but also because visitors are people, and as such, inmates should be respectful of, not merely because it is embodied in their code. In the end, it becomes a product of culture, acquired by every member, rooted in their belongingness to the community. This is the adaptation and, ultimately, the learning process, validating Aguila's renegotiated cultural identities (Aguila, 2015).

CONCLUSION

This confinement phenomenon is not merely demonstrated what the rules of the bureau and the cells make of inmates. In the process, inmates themselves achieved the making of a new social order, a winning tussle. This affirms the concept of being creators of knowledge purported by Galea (2005). This was done by representing themselves other than their usual behaviors derived from Foucault's possibility of using one's positions within networks of power to think about themselves differently (Galea, 2005). The facility's culture is dynamic, and inmates asserted their roles beyond the prevailing social and structural forces. It is what Foucault asserted as resisting oppressive discourses through mimetic strategies. These means acting out the roles that they have been assigned to, but in doing so, they redefined their roles and gave them new meanings (Galea, 2005). This appropriation, or the interplay of the self with social conceptions and expectations, brought out inmates' formulated identity fashioned to make their own, to reorder them, adapt them, and otherwise transform them (Rockwell, 1996).

Inmates fuse the bureau's power and structure and the cell officers towards the production of their very own selves. After all, hegemony and identity-production are contingent processes, and the structure, important as it is, is only one force among many in the lives of the inmates. The things inmates learn from somewhere and somebody coupled with contestations made is in so doing producing a society of their own and participating in the constitution of a new social distinction to which they are very much a part of the dynamic process (Levinson, 1996; Skinner & Holland, 1996). Even in confinement, development exists, and cultural production is as alive as it is in the outside world. It is where cultural production, i.e., the interplay of agency and structure, is so much active despite a more constraining environment under powerful structural constraints, which is of a panoptic jail (Levinson, Foley, & Holland, 1996).

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***Leuit* and prohibition forest: Indigenous knowledge of an Urug community resilience**

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ABSTRACT

This research aimed to investigate the function of *leuit* and prohibition forest based on indigenous knowledge of Urug people for combating climate change toward community resilience. The research method used an ethnographic qualitative approach. This method was related to local cultural, ritual, and traditional communities, the data collected through in-depth interviews, observation, and documentation. The selection of sample as informant exert purposive sampling technique. The result is probed meticulously through triangulation technique and triangulation sources. The result shows that traditional storage (*leuit*) has a role in confronting climate change and disaster and life perturbation for achieving community resilience. Another finding is Urug people create a prohibition forest. The impact is the wood can rescue from damage. The community can fight climate change, get adequate water, and environment preservation.



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INTRODUCTION

Climate and environmental dynamics can be a significant obstacle for human life, including increasing drought frequency, irregular rainfall patterns, heat waves, and other extreme events throughout the world (Arora, 2019). Farming has contributed to climate change for producing agricultural emissions. While emerging pollution can be categorized as a fundamental factor to impact global warming. In addition, large farms often grow the same plants every year, use large amounts of pesticides and fertilizers, soil damage, water pollution, loss of nutrients in the land, reduce biodiversity, and contribute to climate change (Pareek, Dhankher, & Foye, 2020). As a result, it increases the likelihood of crop failures in the short-run, and production declines in the long run (Tun Oo, Van Huylenbroeck, & Speelman, 2020). Another impact can create numerous ecology disasters, including cyclones, floods, and bushfires (Schiermeier, 2018).

Meanwhile, indigenous people have combated climate and environmental change for extended periods as well as local knowledge can be adapted to the environment dynamically. The experience



comprises the rules or policy locally, life guidance, and life solutions. The culture is not documented, but it is transferred orally through folklore, proverb, and learning by action. The member of the community directly involves without getting training but act immediately in the field. In this, their ancestor young teaches generation by practice the knowledge in the area. Indigenous knowledge has a connection to social-ecological knowledge because indigenous knowledge through cultural and social policy preserves the ecological environment. Indigenous people have experienced climate and environmental change as well as the way to fight climate change (Ford, King, Galappaththi, Pearce, McDowell, & Harper, 2020).

Even social and ecological systems can define as a connection between the human system and nature for bolster resilience. At the same time, resilience may mention humans' capacity to respond by adapting, self-organizing, and learning (Folke, 2016). The resilience of the social-ecological system is also influenced by social factors such as the ability of people to anticipate changes and plans for the future (adaptive and capacity), which in turn are shaped by human institutions, institutional rules, and the level of exposure to and the impact of global changes on human life (Ruiz-Mallén & Corbera, 2013). Thus, ecological and social resilience are dynamically interrelated by developing natural resource management forms and subsequent responses from biophysical systems. For instance, they diversify plants with native varieties that are resistant to climate change, creating protected areas to increase ecosystem resilience and providing important ecosystem services such as erosion control, beach stabilization, and water retention (Lo, 2016).

In addition, indigenous peoples and their knowledge have been engaged in environmental monitoring through various participatory arrangements (Thompson, Lantz, & Ban, 2020). Observing natural phenomena and monitoring can create community resilience because local people know about the environment's dynamic. Local people will adapt and act to face climate and environmental change. To fight climate change, people can diversify income sources (Seddon, Chausson, Berry, Girardin, Smith, & Turner, 2020). Farmers decide whether soil fertile and unfertile based on soil layer color. Dark color soil is a clue of high fertility soil (Buthelezi, Hughes & Modi, 2010). To determine season and whether indigenous knowledge observes distribution, migration, and population of deer.

When the snow rate is low, deer will far too human because deer migrate to hill and mountain. Conversely, when heavy snow, deer close to humans, and people easily capture deer (de Echeverria & Thornton, 2019). Besides that, in Msinga, village communities observe nature clues like lack of number leaves in June and July have meant that the sweltering period occurs. People also envisage wild dogs when they come to people's housing. The animals experience food shortages in the forest (Rukema & Umubyeyi, 2019). If frogs (*Rana* sp.) croak from water bodies in the evening for an extended time, this is said to signify that rain is approaching. Abnormal spider spinning, such as producing shorter and thicker webs, can predicts rain (Inaotombi & Mahanta, 2018). The knowledge about the season period can attain resilience because people have predicted the next perturbances in life.

In numerous traditional people in Indonesia, there are actions to create community resilience to the environment, climate, and food security. In Baduy people, Baduy sells some of their agricultural products to the market and store some of them as their personal use. They keep paddies for themselves and do not sell them. Usually, after harvest, the paddies are dried and immediately placed in the *leuit*. The implementation can create food security, food independence, food availability, and access to food communities to cultivate plant variation in the soil (Yulia, Prakarsa, & Fauzi, 2018). The other way to fight climate change, people in rural areas still wield Pranata Mongo as a guide to determine the seasons and climate. It looks like the traditional calendar to show the cultivation period can be released or must be postponed (Mukti & Noor, 2018). In the Ciptagelar community, people have a strategy to overcome climate dynamics such as crop rotation. People cultivate paddy once in a year, plant cucumbers, chilies, beans, and other seasonal crops. If water is sufficient, the community will make rice fields into fish ponds. This indicates that the community has known a good crop rotation system to improve soil physical, biological and chemical properties (Hapsari, Hapsari, Karyani, & Fatimah, 2018).

Additionally, traditional people create sacred zonation, such as the forest. Each person will not be allowed to visit in the vicinity of the area (Janaki, Rishi, & Sharma, 2020). The result, taboo or

prohibition contributes to natural resource management and biodiversity conservation. Typically, taboo has a connection to cultural warning or ban against an action, such that violating a taboo is an act of serious aberrance that can result in feelings of guilt or shame and direct or indirect social sanction (Williams & Shipley, 2017). Consequently, community resilience can be attained because people can combat climate because taboo can conserve the environment and create community resilience from water scarcity. After all, forests have a pivotal role in protecting water underground. In addition, the living condition of the livelihood of indigenous people can undermine community resilience, including social capital, natural capital, and finance capital (Melore & Nel, 2020).

This research will not test the previous finding. Still, the research is to investigate the authenticity of the Urug community in Bogor West java for confronting climate and environmental change through *leuit* or traditional paddy storage to face climate and environmental obstacles as well as achieve community resilience. The other will trace the connection of prohibition of forest link to preserving the environment, combat climate, and conserve the environment.

METHOD

The research about the *leuit* and prohibition forest for fighting Climate Change for reacting community resilience base on Indigenous Knowledge of Urug Community toward community resilience exerts ethnography with the qualitative approach method. This research is conducted in Urug village, Sukajaya District, Bogor Regency West Java Indonesia. Ethnography is the study of social and local culture, especially in indigenous communities, as well as the local ritual of customary community. The fundamental principle is the researcher must settle and observe profoundly about local cultural and social phenomena. Observation is central to the ethnography method, where the researcher spends an extended time in a social group to collect data (Morgan-Trimmer & Wood, 2016). Methods are distinct from methodology and refer to the particular tools used to conduct research, such as interviews or focus groups. Ethnography uses standard qualitative tools, such as interviews, but is unique in adding observations (both participant and non-participant), field notes, textual analysis, and collecting what are called artifacts (Webster & Rice, 2019).

Ethnography has been considered the hallmark of anthropology since all aspects of fieldwork and participant observation are based on ethnography's fundamental principles, and it is a logic of investigation (Rodrigues-Júnior, 2012). Besides, the qualitative method is used to understand people's beliefs, experiences, attitudes, behavior, and interactions (Pathak, Jena, & Kalra, 2013). There are numerous qualitative research techniques, including small-group discussions, semi-structured interviews, and in-depth interviews. Small-group discussions to investigate related to beliefs, attitudes, and concepts of normative behavior. At the same time, semi-structured interviews to seek views on a focused topic. In addition, in-depth interviews to understand a condition, experience, or event from a personal perspective (Hammarberg, Kirkman, & Lacey, 2016).

For data analysis, field-notes and audio-recordings are transcribed into protocols and transcripts and coded using qualitative data management software. Criteria such as checklists, reflexivity, sampling strategies, piloting, co-coding, member-checking, and stakeholder involvement can be used to enhance the quality of the research (Busetto, Wick, & Gumbinger, 2020). In addition, ethnography can be mentioned as fieldwork research, where the researcher visits fields and objects to find complete information. A purposive sampling technique is applied to collect samples. This technique collects the best data from archives relating to the social and cultural aspects of the original Urug community. Key people fit this research like *abah* Ukat as chief in Urug community.

It was possible to explain in depth about the purpose of this study. As the chief, *abah* Ukat has the most in-depth knowledge compared to others in Urug. Then, *abah* Ukat decides another person who knows food and agriculture. Data gathered through in-depth interviews with *abah* Ukat. Data were collected includes traditional storage, namely *leuit*, to save paddy for fighting climate change toward community resilience. Another gathered data was about the prohibition forest's connection to overcome climate change and environmental issues for attaining community resilience. The other data were secondary. Data were be collected from numerous sources of data, including journals and books, which are linked to indigenous knowledge. Besides that, observation is another

way for data collection. Observation can mention as collecting data from observing directly, such as viewing to object and location or real fact of application of indigenous knowledge.

All data were examined by triangulation data to get valid data. One approach to promote social change, mitigate bias, and enhance reaching data saturation is triangulation (multiple data) (Fusch, Fusch, & Ness, 2018). Triangulation data are combined among data sources, including primary sources of data from keys persons of Urug people and data from observation, interviews, and documentation. For example, an issue that was identified during an interview or focus group could also be examined during observations of practice in the naturalistic work setting. Similarly, issues witnessed during observations or recorded in digital diaries could be explored during discussions (Johnson, O'Hara, Hirst, Weyman, Turner, Mason, ... Siriwardena, 2017). The research and observations are made in the real world (Sawatsky, Ratelle, & Beckman, 2019). The combination sources of data, namely interview, observation, and documentation, can be reliable for this research.

FINDINGS AND DISCUSSIONS

Leuit or Traditional Paddy Storage for Fighting Global Warming

Global warming has affected life widely. There are many clues about it, including altering climate patterns, erratic rainy season, rising earth temperature to create warmer earth, and environmental disaster. Urug community has overcome this disturbance by storing paddy in *leuit*. *Leuit* is traditional paddy storage. Pratiwi & Kusdiwanggo (2018) reveal that *leuit* can be mentioned as the paddy house. The building of *leuit* is separated from the house, but the location relatively close. *Leuit* is made of wood and bamboo. The roof is made of palm leaves, the wall of *leuit* used wooden bamboo, and the building is a stage. The wooden disc is used to avoid mouse or other rodent animals to enter the *leuit* (Yulia, Prakarsa, & Fauzi, 2018). *Leuit* can indicate the social status of people. If someone has some *leuit*, it indicates that the person has abandoned the paddy yield. In this building, paddy with a panicle will be distributed to *leuit* after paddy dries naturally.

Leuit can preserve the quality of paddy until 25 years. Connected to *leuit* is building drying, better circulation, better humidity, and free from insects because pests cannot enter this building. Besides that, people have vanished the liquid of paddy steadily. The people let paddy in *lantayan* until the grain of paddy dries out. This is a traditional tool for drying paddy. This process can ensure the quality of paddy. The Urug people have a fundamental principle that people must store paddy and not trade paddy or rice to market. For them, paddy will not be permitted for trading by the leader of Urug people. Generally, each people have traditional paddy storage, namely *leuit*. People will comply *leuit* after the harvesting period. The Sunda tribe encourages food security by storing the food in *leuit* (Khomsan, Riyadi, & Marliyati, 2013).

People will not sell the paddy from *leuit* until the new paddy yields are collected because the paddy yield can jump or decrease in a year. Meanwhile, eco-disaster can hit a person at any time. The people use this appliance for saving paddy, but people never keep rice in *leuit*. If someone needs to fulfill the need, the person will take some paddy. There are rules where the people cannot open *leuit* the same day when entering paddy. For Instance, when people save paddy on Saturday, the people must gather paddy in *leuit* on Friday. There is a difference between the new *leuit* and the old *leuit*. As society has invented new *leuit*, the people must demand permission to the chief of Urug community. Although *leuit* is owned privately, each person must follow the rules where the people cannot save their paddy yield without admission from the chief.

For keeping paddy, the leader of Urug determines Saturday dan Thursday are appropriate date and day of Urug leader. To gather paddy from *leuit*, the people cannot gather paddy twice on the same day but must be on the other day, such as Sunday. After all, paddy is saved in *leuit*, leader of Urug conduct *nganyaran* (first time for cooking) after collecting paddy yield. The Urug community has the freedom to produce rice, but they will not cook rice for the first time before the Urug leader has not created a meal. As a member of people who has envisaged that the leader has cooked, they will follow later. Typically for abah Ukat family, his wife asks the leader of Urug for questioning when the first time to produce rice from paddy in *leuit*?. All of the wives will be mutely for producing paddy to rice (not talking to the leader). After completing, the next step is asking the

leader, namely abah Ukat, when is the best time for cooking. After the leader decides, the wife will be silent until rice is cooked.

This behavior just for new rice or the first time after the harvest period. The next time, the wife will not ask for permission. These are the same rules for Urug society; for the first time of yield, the people will curtail to produce the rice. The amount of rice production is only for fulfilling the basic need for this day. Meaning that the people will obtain freedom to produce rice after this community holds *Serantaun*. *Serantaun* is a traditional Urug people ceremony after the harvest period, and everyone must conduct this ritual. The other is Urug people prefer to keep paddy rather than rice. People understand that distributing rice in *leuit* is easy to decay. It causes the rice can't support people's food because rice quality can be worse than paddy. Another reason is the Urug believes that human life must face many difficulties, including people who can experience mild to severe illness. When people suffer from diseases, people cannot work anymore and must rest in bed to cure.

As paddy has been stockpiled in *leuit*, people can tackle these issues, and people will not experience starvation. Besides, Urug people convince that each person can be vulnerable to disasters like eco-catastrophe, including sliding and flooding. People will not get difficulty with hunger if people have ample stock food in *leuit*. Even, Urug people anticipate the production rate of paddy, farmers can produce a good harvest, but the person also can obtain less production. To combat these perturbances, *leuit* is the solution. Another is *leuit* has a connection to cultural and social, there is *leuit* communal. This *leuit* will be played as food sources for people who lives in a hard situation. Paddy from this *leuit* can be lent to people they need most (Nopianti, 2016).

Another function of *leuit* is to keep some seeds for cultivating the next period. Urug people will not select seed in the field because the quality of paddy grains can be categorized as all edible seeds. For seed, the old paddy must not be mixed with a new harvest except the old layer's location in the button about two up to four layers. Paddy seeds will be collected from the first layer of the new layer. Conversely, if old stock is used to seed, the paddy will not grow in the seedling area. Action to store paddy can be categorized as adaptive resilience. Adaptive resilience (gradual adjustment and flexibility) requires long-term preventive strategies or actions (before shocks) (Endris, Kibwika, Hassan, & Obaa, 2017). Nevertheless, people will be allowed to sell rice when the new rice yield is sufficient to meet the family's needs. Others have identified many obstacles, including eco-catastrophe, pest, bird, and ecological disasters. It can even plunder someone from external threats such as rat attacks (Hosen, Nakamura, & Hamzah, 2020). Because the stock was previously provided, they were able to overcome this situation. They hate hearing about the rice trade because they think that trade can deplete stock ready to survive. Tradition in this cultural behavior is handed over from those who access it.

Their forefather teaches them that rice trading is baned from thousand of years ago. Another finding is in the Baduy tribe, selling paddy grain is baned (Iskandar and Iskandar, 2017). Urug people have applied this action to ensure that everyone is free from starvation. Another reason considers that paddy is life; if people sell paddy, they have vanished life (Damayanti, Hafiz, Mi'raj, Dwiyanto, & Aun, 2020). Besides that, traditional people trust about Dewi Sri (goodness of Sri). People's firm belief that people do not salvage paddy in *leuit* will be given catastrophe. When people keep paddy in *leuit* because they respectfully about what they have trusted that people can obtain debacle If people breach this local knowledge (Miharja, 2018). Traditional people also believe that if people have a house, the paddy must have a place (Nopianti, 2016). However, Urug people will permit societies to sell paddy if there is proof that paddy is successful. It can be better if the harvest is stored in storage instead of old stock. For them, rice is a fundamental necessity. Without rice, they can not rekindle, but the other food, such as vegetables just complementary. Abah Ukat has taught basic community principles like they never eat what they obtain today, but they must strive to seek food outside of paddy in the traditional store. They have gathered food like rice again before expending pill stock in *leuit*.

Abah Ukad said that we must eat what we have not acquired today. This fundamental view raises people's motivation to strive or work harder, although they have attained their basic need from paddy yield. Meaning that, although they have bestowed abandoned paddy grain, they purchase rice from outside to avoid taking paddy from traditional storage. The paddy in store will be consumed

when unpredictable evident occurs. They think that although paddy has been farmed properly to schedule and base on emerging insect attacks, it can decline production. He also said rice is more imperative than other food such as fish, salt, vegetables, and fruits. They do not need to purchase vegetables because vegetables like spun can find rampant everywhere in the forbidden forest. Another is that Vegetable fern may engage as an essential vegetable in Urug. In contrast, fish can be obtained in various rivers, including Cidurian river, Ciapus, and Cibitung river. All the rivers pass Urug village.

Also, they look for fish in the rice paddy field like an eel. Besides that, they allocate the funding for buying garlic, onion, potato, and other food sources. If we connected to global issues like climate pandemic, which is world issues, storing fundamental necessities like paddy grain is the pivotal mitigation. The action like this has a tight connection for creating a resilience community when a person confronts an eco-catastrophe, climate, and severe ailment. Climate disturbance will not hinder the Urug people because they have food in the traditional store. Despite climate combat, the environment and people have created to increase their resilience based on traditional storage for organic food. Even they can combat climate obstacles, human disease, and misery because lack of food piled for years. The other way is that the person will not gather what they have like paddy in storage but struggle to find other subsistence sources to fulfill they need.

The strategy creates healthier people to confront difficulties next time for the primary food sources that have not decreased because they look at other sources to give family food. Meaning that they stock, especially paddy, is still full in storage, but they obtain new food stock. The old stock is ready for a person without reducing the stock, one resilient indication when an individual can reach security food (Raheem, 2018). Indigenous people like Urug have provided food through saving paddy grain rather than rice in traditional storage. It aims to secure food like rice for the family in the long term and the community. At the same time, Urug people are easy to access food because *leuit* is constructed nearby houses. When they need rice, they will take some to fulfill necessities. Another connection is when the paddy saves with skin, it can create an extended period for grain to decay. This way, storage can extend the ages of paddy grain until composting.

Larangan Forest Create Community Resilience

Forests have a pivotal role in ensuring water for people, abolishing emissions from the atmosphere, producing oxygen, and conserving numerous species plants. Urug people protect forests by creating forest prohibition or sacred mountains. The policy at the local level comes from their forefather. The recent generation continues the local rules. In Urug perspective, the forest is mandatory from their ancestor and gods. As compulsory, the zonation must assert to function and avoid damaging. People also perceive that each person has entitlement for utilizing land. Another rule is each person will not permit to collect wood resources in forest prohibition. Even people will not be allowed to gather leaf and wood composting in this location. In a sacred place, Urug people let both big and small trees and bushes grow density. At the same time, the leader of Urug people visits this location for meditation. Prohibition policies have been implemented without any person dare to breach the rules from their forefathers. People will not dare to alter the practices of their forefathers.

As a generation, they just adherer to local rules. However, no punishment will endure to the perpetrator who dares to offenses rules, but everyone is convinced about *kualat*. It is related to a person who profoundly convinces that the person will obtain the impact like unsuccessfully in life, experience catastrophe, and confront a difficult situation. He said that each member believes that the outbreak can fight people who dare to offend the local policy they have handed over from their forefathers. Every person who has a trust to the impact of behavior, they will save from catastrophe. Spiritual beliefs like the people trust there is a harmful impact on life when the person dares to breach this policy can continue the conservation of the natural resource in the territory (Chunhabunyatip, Sasaki, Grünbühel, Kuwornu, & Tsusaka, 2018). It can bolster by people's perception that a forest is a forbidden place where there is a guardian to save the forest, home for fearsome guardians where it can peril for people (Uyeda, Iskandar, Purbatrapsila, Pamungkas, Wirsing, & Kyes, 2014). This leads

to a positive attitude equated with obedience because local people were found not to harvest firewood or hunt in the sacred forest because of respect and fear (Sinthumule & Mashau, 2020).

It is unscientific, but it can keep people from acting abrasive against nature. The impact is the mountain peak is safe from damage, and global warming can overcome because Larangan Forest is valuable to the environment. In the Sunda language, the forest is similar to *leuweng*. In this location, there are numerous trees, small trees, big trees, bushes, grow density, and fertility. Even various plant vegetables like fen and medicine plants grow well in the prohibited area. This action can save plants from damage because no person will gather resources in a prohibited area, including wood, animals, water, and wild vegetable. Even people will not admit collecting composted leaves or woods in the vicinity of the city. It let all kinds of trees, bushes, and wild animals inhabitants sacred zones like Larangan Forest. Prohibition action or taboos and beliefs also regulate people to visit nature (Alexander, Agyekumhene, & Allman, 2017). It is scientific that Urug people's behavior can integrate into science.

When people allow trees to grow in location, it can be useful for the environment because the soil in the prohibition location's vicinity will become fertile naturally without allocating artificial fertilizer. The diversity of trees can result in a variety of litter of trees. It gives different nutrients to the soil (Jahed & Hosseini, 2014). Even the diversity of trees and richness of trees affect the soil nutrient (Nadeau & Sullivan, 2015). There will be many kinds of worm and fungus gather advantage from wood and leaf composting. There is an ecology cycle in this location where plants as sources for animal feeding and part of the plant, including branch, leaves, fruit, and flower, which fall to land, have an imperative role in alleviating soil degradation. In other findings, prohibited location implies medical interest. It can also assist the community's effort to protect and conserve water, a necessary resource (Aluko, 2019).

The impact of people restriction on the sacred area can reduce biodiversity loss (Shemdoe, 2016 in Roué, 2016). It can limit people to exploit wild animals in nature for food (Angsongna, Armah, Boamah, Hambati, Luginaah, Chuenpagdee, & Campbell, 2016). Directly, both water in the river and spring water will not cease because forests and water have a secure connection. When trees cover the land, the water supply will be available (Ilstedt et al. 2016 in Ellison et al. 2017). Meanwhile, the lack of forest inland impact to less water to get into the soil. Even the forest has numerous merits, including stabilizing runoff, reducing erosion, and improving biodiversity and water quality (Eriksson, Samuelson, Jägerud, Mattsson, Celander, Malmer, ... Tengberg, 2018). As a result, forest forbidden can create community capacity and meet basic needs such as water. When the drying period occurs, people have enough stock to fight hotter summer and react to water resistance. Besides, water for agricultural irrigation will be sufficient because water from rivers such as the Cidurian river and the Ciapus river can use for agricultural production.

Rivers, such as Cidurian, become primary sources of water for irrigation because Urug community still relies on the water river naturally to irrigate their rice paddy field instead of modern irrigation, Urug people block this river for irrigation. Around Urug people, there are two rivers, such as the Cidurian river and the Ciapus river. Ciapus river is close to Larangan forest. It gives people the advantage for the Urug people to use spring water as a basic need. In some findings, there are stringent relations between wood and supply of water. The other function of Larangan forest is insuring sufficient oxygen for people. Each plant, both small and big, have a role in producing oxygen. Forbidden forest areas can reduce emissions because vegetation finds rampant very well around the location. Each tree and part of curls such as leaf, root, and stump have an imperative role in reducing emission. Forests mitigate climate change effects such as warming and acidification (Mátyás & Sun, 2014).

Even the diversity of plants in one location, such as the variety of high-sized trees, the thick leaf of trees, and the combination of plants, including trees, herbaceous plant, and other plants, have a significant role in the decline of emission (Aji, D.A., 2018). In general, each tree can decline the emission rate. The photosynthesis process in trees absorb Carbon dioxide and water, and then trees alter it into Glucose and Oxygen with sunlight (Chamid at all 2018). The plant's basic principle to decline emission is by directly sequestering carbon through photosynthesis (direct carbon reduction) and avoiding carbon emissions by building energy savings or indirect carbon reduction (Hyun-Kil

Jo et al. , 2019). The connection between social-ecological resilience is indigenous of Urug people, like creating prohibited areas, can fight many environment dynamics.

The community can adapt the change because of the function of sacred forest play for an extended period of water preservation. When dry season occurs next period, the stock of water in Larangan location can assert that people need water. Then, stabilization of temperature because Larangan forest has a pivotal function to decrease emission, which is a primary factor in global warming. As a result, the people in Urug can adapt to the environment and climate dynamics. People in Urug have mitigated climate variation directly since the sacred area create. Conversely, indigenous knowledge that a cultural system where taboo principle overlooks forest conservation may lead to numerous issues, including increasing deforestation, destruction of water bodies, prolonged drought, and loss of soil fertility (Asante, Ababio, & Boadu, 2017).

CONCLUSION

Traditional knowledge has adapted to the environment and climate dynamics through observation and learning by acting locally. The experience has transferred by practicing activity and undocumented because indigenous people transfer the knowledge orally. It leads to indigenous knowledge that can combat global warming and climate by storing paddy in *leuit* and ban the people from ravaging prohibition of location like forest zone. In the *leuit* or traditional storage of paddy, Urug people save paddy for confronting climate and environment as well as life obstacles to ensure that the community will not lack food. As a result, as Urug people have never experienced starvation because they abandon of paddy for consumption. There are rules locally where the people will not trade paddy because they believe that paddy may not be sold for commercial purposes. People must ensure to fulfill fundamental necessities for confronting climate, disaster, and disease in their perception. Secondly, the prohibition forest is mandatory from the forefather as protection from damaged. People as custodians of the environment because people convince that each person who dares to breach the policy like collecting wood in the prohibition forest will experience catastrophe. It can result in protecting water, animal habitats and reducing emission rates because trees play a role in declining emissions. As a result, the people of Urug can attain community resilience because they can combat climate change and environmental issues.

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Phenomenology studies in junior high school students' enthusiasm in school studies learning in Universitas Malang Laboratorium, Indonesia

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ABSTRACT

Social science is a common subject given at every level of education. The Social Sciences junior high school curriculum is taught in an integrated manner to facilitate students' social science learning that is important in everyday life. Unfortunately, there are many obstacles encountered in social studies in practice, one of which is the lack of interest and enthusiasm of students in learning social studies. It makes students unable to grasp the importance of social studies. This research conduct on students and teachers of the Junior High School Universitas Negeri Malang Laboratory. This study aims to analyze non-enthusiasm students in social classes learning. This research conduct using descriptive methods with survey research. Data collection techniques used are observation, interview, and documentation data collection tools in observation guidelines and interview guidelines. This study's informants were 17 students taken at each grade level and supported by three informants from social studies teachers who were selected purposes study indicates that UM Lab junior high school students' unenthusiastic behavior when learning social studies is reading comics, singing, drawing, chatting, and joking with friends. The factors that cause it are the amount of material and assignments in modules that must be memorized and memorized. Students are dizzy and confused. It has an impact on their understanding, which is less related to social studies material.



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INTRODUCTION

Effective learning has always been a dream for educators. Not surprisingly, educators strive for various ways so that education carry out the following expectations. Effective learning will have an impact on achieving educational goals. The educational objectives as stipulated in Law Number 20 the year 2003 Regarding National Education System Article 3 reads, national education functions to develop the ability and shape the nation's character and civilization with dignity in the context of educating the life of the nation, and is aimed at developing the potential of students to become human beings who believe in and fear God Almighty, have noble, healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens. Through education, high-quality human resources will be produced to improve the nation and state (Widiansyah, 2018). Education nowadays has become the main thing as it involves most people to take part in this matter. In addition, it cannot be separated from human life (Johan & Harlan, 2014).

Effective learning does not just happen without proper planning. Many factors are needed for educators to achieve effective learning. These factors are divided into two, namely internal and

external. Internal factors include psychological conditions, namely intelligence, attention, interest, talent, motives, maturity, and readiness (Tobeli, 2010; Djamarah, 2011). External factors include family, school, and community (Rosyid, Mustajab, & Abdullah, 2003; Beischel, 2013; Hapnita, 2018). One of the things that play an essential role in learning is students' interest or willingness to learn. To participate in learning first, students must be interested in giving birth to motivation or enthusiasm in learning (Yosodipuro, 2012). The digital transformation of education systems has allowed the incorporation of a new teaching-learning ecosystem called e-learning (Valverde-Berrocso, Garrido-Arroyo, Burgos-Videla, & Morales-Cevallos, 2020).

Enthusiasm starts from one's interest in one particular thing that causes attention, thus triggering a continuous effort to achieve this goal (Suyono, 2015; Afdhal, 2015). It is in line with Sardiman (2016) statement, which revealed that students would be enthusiastic in learning if students' psychological condition feels happy and interested in learning activities. In real learning in class, many Indonesian students experience learning enthusiasm problems. It often happens in learning with much material, one of which is social studies. Maryani and Syamsudin (2009) explain that social studies education is considered as the second lesson after science because it does not require high ability and tends to be relaxed in learning. Herijanto (2012) revealed that social sciences learning is less attractive, resulting in students' low interest following this learning. While Setyowati and Firmansyah (2018), and Suwarna (2001) found that social studies learning is more memorized and monotonous, does not make students think critically so that it seems to saturate. Monotonous learning can affect learning objectives (Han, Takkaç-Tulgar, & Aybirdi, 2019).

The solution ever done to increase the enthusiasm of students in social studies learning is through specific learning methods or models, like the research conducted by Qomariyah (2014), which states that the excitement or motivation of learners has increased by treating interactive learning methods using Cooperative Learning Model with Numbered Heads Together (NHT) Techniques. The results of Suciyanto's (2013) study stated that shiva's interest or enthusiasm in studying social studies subjects increased by using the crossword puzzle method. In practice, not all schools use this method and not all learners according to the learning mode. Aside from the learning model, the learning and teaching process cannot be separated from the ICT (Information and Communication Technology) role (Suryati & Suryana, 2019).

Today, technology plays a very important role in our life (Raja & Nagasubramani, 2018). The problem of the lack of enthusiasm of students towards social studies learning also occurs in Malang. Sari and Kurniawati's research (2015) found that education lasted a lot during social studies. It found learners chatting, joking, daydreaming, and even leaving the classroom when they explained the subject matter. Problems related to enthusiasm learners in social studies learning are exciting topics to study through research to students' enthusiasm for social studies subjects. Passion is a significant factor that can contribute to student achievement. Passionate teachers who are strongly committed to their work can make a positive difference in student achievement. In addition to being a motivating factor, passion can positively influence learning and teaching by creating excitement and action (Serin, 2017).

The research will be conducted at the Junior High School Negeri Malang State Laboratory, or abbreviated as Junior High School Lab. UM. This school is located at Simpang Bogor Street No.T-7, Sumber Sari, District Lowokwaru, Malang City, East Java. Junior High School Lab. UM is a private junior high school included in the most popular school of Malang people to send their children to school, especially for middle and upper economic families. It is evidenced by the UM LAB Junior High School successfully ranked second after the Catholic St. Joseph Malang Middle School in the category of selected private Junior High School in Malang in 2015 (Fitriana & Triwiyanto, 2015).

Based on the facts above, the researcher is interested in studying the causes of the lack of enthusiasm of students of Junior High School Lab. UM in social studies learning. It is interesting because integrated social studies is an Integrated subject between geography, economics, sociology, history, anthropology, and politics (Ibrohim, 2018). The wide variety of social studies topics should make social studies an exciting subject because they can be studied from various perspectives from social science disciplines. However, the reality on the ground is inversely proportional to the statement. The phenomenon of student interest in social science learning will be found in this study paper.

METHOD

This research uses a qualitative approach. Qualitative research aims to describe and analyze phenomena, events, social activities, beliefs, and individual and group thinking (Sukmadinata, 2013). According to Moleong (2013), qualitative research aims to understand the phenomena experienced by research subjects, both behavior, perception, motivation, and action holistically in the form of words and language descriptions in specific contexts naturally (Rukajat, 2018). Qualitative research has natural environmental characteristics, researchers as instruments, various methods, complex thinking through inductive and deductive logic, new and dynamic design, reflectivity, and holistic discussion (Cresswell, 2014). This type of research used in this research is descriptive qualitative research. According to Nawawi (1993), Descriptive research is a problem-solving procedure that is investigated by describing the subject and object of research (individuals, groups, institutions, and society) in the present situation based on facts that appear as they are. Based on the above characteristics, the type of descriptive research is felt to be following research conducted by researchers. In this study, the researchers tried to describe the condition and enthusiasm of the students of Junior High School Laboratory Universitas Negeri Malang in social studies learning.

Data collectors are observation, interview, and documentation data collection tools in observation guidelines and interview guidelines. This study's population was 17 students taken at each grade level and supported by three informants from social studies teachers selected purposively. This study uses data analysis techniques interactive model Miles and Huberman (2014) can be seen in Figure 1.

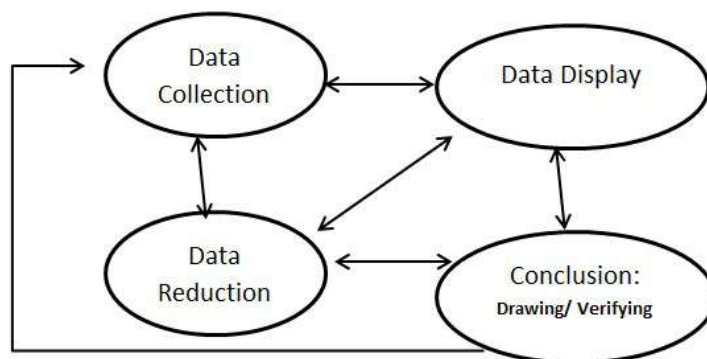


Figure 1. Interactive Model Data Analysis Techniques
 (Sources: Miles & Huberman, 2014)

FINDINGS AND DISCCUSIONS

Forms of Student Enthusiasm Behavior in Social Studies Learning

In the practice of learning in class, it is often encountered by students who are enthusiastic about learning. Lack of enthusiasm in education is when students do not have enthusiasm for learning, so students cannot complete their assignments correctly. Students' enthusiasm can be seen from their non-verbal behavior that does not show interest during learning. Based on research at Junior High School Lab. Universitas Negeri Malang, when students are enthusiastic about learning, they often do the behavior that is not related to the lesson.

The study's findings show that the behavior of non-enthusiast students of Junior High School Lab Universitas Negeri Malang in social studies learning is divided into individual behavior and social behavior. Individual behavior is a personal response to an object related to the likes or traits attached to the individual (Gerungan, 2010). In contrast, social behavior is the same action carried out by two or more people repeatedly to a particular object or condition (Nurfirdaus & Risnawati, 2019). The individual behavior of the students of Junior High School Lab. UM, that leads to the lack

of enthusiasm in learning is drawing, singing, sleeping, and reading comics. The social behavior that they usually do with their friends when they are enthusiastic about learning is chatting, joking, and making jokes in class, see Table 1. The behavior appears as a response from the saturation that is naturally experienced by students when learning. According to Schaufeli and Enzmann (1998), the indicators of learning burnout are emotional exhaustion, physical exhaustion, cognitive exhaustion, and loss of learning motivation.

Table 1. Student Enthusiasm Behavior in Learning

No.	Forms of student enthusiasm behavior	
	Individual	Social
1	Write and draw yourself	Chat with friends.
2	Play alone, look out the window	Joking with a friend.
3	Lie down, put your head on the table	Celometan and make jokes that disturb class peace.
4	Just stay quiet, don't listen to the teacher	
5	Read comics	
6	Permission to go out to the bathroom	
7	Sing alone	
8	Lazy writes	-
9	Crowded yourself	
10	Spontaneous speaking that is unrelated to the lesson	

Influencing Factors of Unusiusiveness Students in Social Studies Learning

In social studies learning activities in class, two factors influence students in learning. External and internal factors influence student success in education. In line with this, external factors originate from the environment in which students learn, while internal factors create from within students, both physiological, and psychological aspects.

External Factors

Social study is a subject with various subjects. Therefore a lot of material and concepts must be learned and understood by students. Many social studies material makes teachers feel overwhelmed because they are required to deliver the entire material to students. Junior High School Lab UM has a policy that all learning is done using a module system. Like implementing other lessons, social studies learning in Junior High School Lab UM is carried out using modules. Modules are teaching materials that are arranged systematically, including materials, methods, and learning evaluation. Students can use modules independently to achieve competencies and learning objectives. Module as a learning device has the advantage that it can make students motivated to learn, because they can work on problems according to their abilities. Through modules, the learning load can also be distributed evenly throughout the semester so that education can be more efficient.

In social studies learning in Junior High School Lab. UM, it is known that the necessity to teach social studies material using modules makes teachers often experience difficulties. Due to many social studies materials and learning modules that must complete, teachers often ask students to work on module assignments to achieve learning material. In practice, this often makes students quickly feel bored because they have to do the module for a long time. According to Bildhonny (2017), saturation is a mental condition when a person experiences extreme enthusiasm and fatigue, which results in feeling reluctant, lethargic, and not eager to do activities. Enthusiasm can make students experience a loss of confidence in carrying out learning activities. Saturation of knowledge often occurs because of the demands for students always to obey the rules and complete the tasks given to them. School demands that require good learning outcomes make students burdened and ultimately enthusiastic in learning. That student learning outcomes can be enhanced through

contextual teaching and learning (Marini, 2016). Learning outcomes of a course or program clearly show what the student will achieve at the end of the course or program (Mahajan & Singh, 2017).

Internal Factors

Many materials students must learn in social studies make students have the necessity to memorize the material. Student's mastery of the material is essential as they prepare to take the exam. According to Indianto (2015), memorization is an activity of moving reading material or objects into memory (encoding), storing in long-term memory (storage), so that at any time it can be expressed again if needed (retrieval). At the time of social studies, learning, memorizing concepts, and materials preparing for the exam made students bored and dizzy because the brain is unable to remember. Brain will be more comfortable remembering something meaningful that has happened or experienced and is often encountered in an adjacent order. Students will also memorize when allowed to repeat and practice longer. This research shows that conducive conditions for learning and understanding the material do not occur in social studies subjects because of the large amount of material and short learning time. According to Kwan & Mafe (2016), memorizing learning causes student understanding to decrease. According to Truong, Ngoc, & Samad (2019), memorizing learning causes language skills not to develop.

The Impact of Student's Enthusiasm in Social Studies Learning

The impact or effect occurs on someone's decision or action. As a result of students' enthusiasm for participating in social studies learning in class, they receive two negative impacts. First is the effect on himself personally (personal influence), and the other consequence is the impact on friends (social impact). Based on the research, it is known that the individual impact of students' non-enthusiasm in social studies makes students unable to understand the subject matter, cannot work on evaluation questions, and leads to their poor grades (under KKM). According to Winkel, Saegert, and Evans (2009), the ability to understand lessons occurs when students can pay attention and focus on the teacher who is explaining the material. It did not happen to students at UM Lab Middle School. As a result of feeling bored when social studies teachers present the material, some students are busy chatting with friends, daydreaming, and even falling asleep. It causes the teacher's explanation can not be adequately heard, so they do not understand.

Aside from individual impacts, students' lack of enthusiasm during social studies also has a social impact. Based on research, it is known that when students are enthusiastic about learning, they tend to conduct behaviors that can disrupt class peace or distract friends' learning focus. According to Wicaksono (2013), when students are enthusiastic about learning, they tend to do something that can express their enthusiasm. It is what sometimes causes noise in the classroom.

Based on the study results, note that students' lack of enthusiasm leads to learning disabilities in students and classmates caused by not matching what students want with the form of learning conducted by the teacher. According to Gettinger and Seibert (2001), the teacher's inappropriate action during learning with students' desires can make students experience learning difficulties. Furthermore, according to Bosah, Ejesi, and Doris (2016), this discrepancy can result in the appearance of disruptive behavior during the learning process.

Teachers' Efforts to Increase Student Enthusiasm in Social Studies Learning

As a result of feeling the students' behavior seemed less enthusiastic during social studies learning, the Social Sciences teachers of Junior High School Lab. UM tried to implement a learning method to make students active and enthusiastic about learning. The teacher's learning methods are adjusted to the teacher's nature and teaching style, and their view of the learning method most effectively makes students active. One of the teachers is known to try to provide outdoor learning forms and field observation activity assignments. This form of learning has a goal so that students have the opportunity to learn directly. The facts that occur indicate that this method helps students become active and eager to learn. The findings show that regarding outdoor learning is appropriate. Through outdoor learning, students will be enthusiastic because they will get hands-on learning experiences in the field, learn concrete lesson materials, and enrich their learning experiences.

Outdoor learning can change perceptions and increase students' sensitivity or concern for the environment. The teacher asks students to conduct field observations related to modern markets and transitional markets based on research. Students can find out that items sold in traditional markets tend to be more diverse than modern needs such as supermarkets and malls. Also, in terms of service and price, traditional markets have flexible prices. They can be negotiable, while prices tend to remain but have a more comfortable shopping level in modern markets. Students from books cannot obtain this, so it is proven that outdoor learning can change or complement students' perceptions of learning.

Unlike the teachers who implement outdoor learning, the other two Social Sciences teachers feel comfortable staying in indoor education. One teacher innovates learning by asking students to make crossword questions (TTS). As a group, students ask to create items that will be done by other groups. This method is proven to make students interested and enthusiastic in learning. The students' interest can be seen from how they arrange the TTS questions until the social studies learning time ends and even continues on the porch of the muscle or at a friend's house after school. According to Bandura (1994), someone will tend to be involved in something if he believes he can do that and get praise for it. It is known as Self Efficacy. This research shows that learning makes students enthusiastic and active by making TTS questions answered by friends or other groups. Students feel that they can also make questions as their teacher does; therefore, they compete to create difficult items for their friends to answer, so they get praise from the teacher for their abilities and knowledge.

Other teachers who do in-door learning try to intersperse small lessons with ice-breaking activities to reduce student tension during the learning process. According to Soenarno (2005), Ice Breaking is a way to create a conducive atmosphere, to reunite thoughts and actions to a single point of attention to make students focus. A conducive atmosphere is a condition that is needed so that students have interest, enthusiasm, and endurance of learning (Arianti. 2017). When the learning atmosphere is no longer conducive to social studies learning, students seem unenthusiastic and preoccupied with chatting or joking with their friends. One of the teachers tries to do ice-breaking to make the students' attention return to learning. The teacher asks all students to stand up and do the jogging together that is trending on social media. It can make students refocus and do these activities happily so that their minds are refreshed.

Related to this phenomenon, Goleman (1998) explains that when the brain receives pressure or threats, the capacity of nerves to reason becomes smaller. In this condition, the brain cannot process higher-level learning activities (Higher-order thinking skills). The monotonous and pressing social studies learning needs can make students lose the ability to accept the teacher's explanation. To overcome this, the teacher carries out the Ice Breaking activity to maintain student concentration in learning.

CONCLUSION

The implementation of learning in Junior High School Lab UM uses modules as a learning resource. Modules are teaching materials made by teachers, containing material, methods, and evaluation questions for learning. The use of modules aims to simplify or focus the subject matter to understand the subject matter easily. In the implementation of learning using modules, the number of material students must learn in social studies. The questions that must do as an evaluation make many students feel tired and bored. In module-based learning, many teachers ask students to read the material and do the module exercises to achieve completeness of the material. It makes many students unenthusiastic during social studies learning because it seems monotonous, just reading and working on problems. Monotonous learning that only works on the next module creates negative conditions and behaviors due to students' lack of enthusiasm in the lesson. Students' lack of confidence in social studies makes students miss much material, so it is not easy when working on exam questions. Meanwhile, during learning, students who are enthusiastic about learning in class tend to do activities that can disrupt other students' concentration and class calmness.

Due to the saturation of social studies learning using modules, students' lack of enthusiasm makes teachers make various efforts to make students more enthusiastic in learning. Social sciences teachers at Junior High School Lab UM make their respective efforts to overcome their enthusiasm.

One teacher tries to make students enthusiastic by carrying out outdoor learning to get hands-on experience and gain additional knowledge from the real world. One teacher asks students to do the challenging task of making Mind mapping and making cross-puzzle questions (TTS). One teacher, others attempt to make interlude activities for students in Ice breaking during learning. The three strategies carried out by the UM Lab Middle School teachers proved successful in making students interested and enthusiastic in learning.

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The meaning of the Ceprotan tradition in *bersih desa* for the people of Sekar village

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ABSTRACT

The purifying tradition carried out by the Sekar Village community is always accompanied by a traditional ceremony called Ceprotan. This Ceprotan traditional ceremony only exists in Sekar Village. Its implementation load with folklore values that the local people believe. This study aimed to know the meaning of the Ceprotan tradition for the people of Desa Sekar. This research used a qualitative method with a phenomenological approach. The intake of informants was done through the purposive sampling technique. Data obtained using both secondary and polymer data. Data collection techniques used were interviews, observation, and documentation. To ensure the validity of the data, the researcher used source triangulation techniques on the data obtained. The data were then analyzed with cultural interpretation techniques or the "thick description" approach by Clifford Geertz to interpret the symbol systems of cultural meaning in a deep painting. This study's findings were that the village's purifying tradition accompanied by the Ceprotan traditional ceremony carried out by the Sekar Village community, especially Krajan Lor and Krajan Kidul Hamlets, was done as an expression of gratitude, hope, and prayer to God Almighty for good things. Based on cultural practitioners' symbolic activities that appeared and were interpreted, this tradition was also carried out as a form of appreciation and reminder to Sekar Village's ancestors, which until now is believed by the community as Danyang who consider influencing the survival of the local people. This belief contains in the folklore of the origin of Sekar Village. It continues to maintain as a form of refinement of the customs and culture of Sekar Village.



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INTRODUCTION

Javanese people or Javanese people are known as a tribe that is polite, subtle, slightly closed and has a frank nature (pleasantries) because it avoids conflict (Bratawidjaja, 2000). Javanese people are also known to uphold values that maintain the balance of life order, manifested in a time-honored tradition that continues to cultivate. Van Peursen (1988) translates tradition as the process of inheritance or forwarding norms, customs, rules, and property. In Java Island itself, the majority of people who live in the countryside always maintain local traditions. These traditions are kept because they are considered meaningful and have functions in various aspects and phases of people's lives. Kastolani and Yusof (2016) explained that tradition is part of people's culture. According to Prayogi and Danial (2016), culture in society will continue to develop in accordance with the changing times.

According to Khan, Iqbal, and Gazzaz (2012), the development of culture is related to the media of the time in a community.

A picture of Javanese society that is thick and identical with the tradition inherent in its culture is one of the regions in Java Island, namely in the Province of East Java, precisely in the city of Pacitan. This city is known as a tourist town with many beaches and underground caves, so it has a slogan or nickname "City 1001 Goa". However, in terms of its socio-cultural life, in reality, the people of Pacitan natives of Java also have and still carry out various local traditions. Among them, the tradition of Kethek Ogleng dance art from Tokawi Village, Nawangan District. The oldest puppet art tradition in the archipelago is Wayang Beber from Gedompol Village, Donorojo District. Then there is also a familiar tradition in Java land commonly called *bersih desa*. This tradition is carried out in Cemeng Village accompanied by Adu Klorporitual, and in Sekar Village attended by Ceprotan ceremony.

Subalidinata explained that a clean village is a form of village congratulations carried out by villagers in Java after the harvest season as a form of gratitude and is believed to have meaning and function for life's safety (Endraswara, 2006). The village's clean tradition has different designations, procedures, times, and implementation places in each community that carries it out. The assignments for the pure rule of villages in various regions that carry them out include Rasulan, Memetri Desa, Gumbregan, or Sedekah Desa. As also explained by Endraswara (2006), a clean town has the essence of a phenomenon to seek life salvation. It contains spiritual art that mystical manifestations of Kejawen in the village clean manifest in various activities of tradition and art. Therefore, in the pure implementation of the town, accompanied by multiple activities, including the division of Ingkung, making offerings, puppet performances, dances, and or Tayuban.

Like the clean tradition of Sekar village, one of 12 towns in Donorojo Subdistrict, Pacitan Regency. Clean village in Sekar Village accompanies by a traditional ceremony commonly called Ceprotan. In general, the village's pure implementation in the form of simple thanksgiving activities by the community concerned. However, the clean town that is routinely carried out by Sekar villagers every year is accompanied by a series of traditional ceremonies containing spiritual, sacred, and festive art that attracts many visitors. The traditional Ceprotan ceremony held every Longkang or Sela month on the Javanese calendar has folklore values from the legend of Ki Godheg and Dewi Sekar Taji's meeting, which became the origin story of Sekar Village and ceprotan tradition itself (Sunjata, 2010).

Most Javanese people carry out the *bersih desa* tradition, but the ceprotan traditional ceremony is only done in Sekar Village. As has been recognized by the Permanent Delegation of the Republic of Indonesia to UNESCO that Ceprotan is an Intangible Cultural Heritage that is the only one in the area and determined by the Representative Office of the Republic of Indonesia (KWRI) UNESCO in 2016 with the category of ceremonies or rites, with registration number 2016006758 (Kemendikbud.go.id). This tradition's uniqueness is highlighted by various parties, including visitors from various regions, the press, and media crews who come to witness, capture, and expose the tradition in this series of clean events in this village. Thus, making the routine schedule of Sekar Village more festive every year and potentially as the development of tourist destinations. Therefore, maintaining this traditional activity well by the community is an important thing that needs to be studied. In the era of human civilization development increasingly modern, the unique and distinctive tradition in Sekar Village is not lost eroded by the era.

According to Rohani, Novianty, and Firmansyah (2018), the government's role in preserving the nation's culture is also very important. However, the government has a strategic role in the efforts to preserve the culture of the area in the water. The government must implement policies that lead to efforts to preserve national culture. One of the government policies that deserve to be supported is regional cultures' appearance in every major national event. All of that must be done as an effort to introduce to the younger generation that the culture displayed it is the legacy of his ancestors. According to Tuan and Navrud (2008), culture is an important community heritage to be preserved. According to Luo and Chen (2016) cultural heritage can be preserved in modern society's life. According to Vecco (2010) cultural heritage has meaning and is important to preserve.

Preservation of local culture for a community is important, especially in the era of globalization. According to Triwardani and Rochayanti (2014), the process of globalization also

provides space for the exchange of cultural goods (consumer goods) and the acceleration of the cultural constellation that leads to the emergence of cultural industries. In this context, cultural uniformity or homogenization becomes interchangeable commodities. At the same time, however, the cultural localization movement emerged as a unique cultural response to a global force of uniform character, massif, and westernization bias. The series of social symptoms that arise from globalization once again mandate decision-makers to immediately change policy direction in the management of cultural resources. According to Asri (2016), the management of cultural resources can be done with legal protection.

Conveyed in Sunjata (2010), traditional traditions or rituals as symbols, rich in information because the signs of condensation (change of form) demonstrated can take the form of solidified behavior. Traditional patterns are a source of unwritten cultural details. However, they have essential meaning for the supporting community and outsiders interested in understanding it. Therefore, based on the background exposure above, the researchers conducted a study titled "The meaning of the Ceprotan tradition in *bersih desa* for the people of Sekar village" (Phenomenological Study on Sekar Village Community, Donorojo District, Pacitan Regency). In this study, researchers analyzed with viewpoint the theory of Symbolic Interpretivism by Clifford Geertz, where culture defines as a system of symbols, it contains historically transmitted patterns of meaning. Culture can be understood by translating and interpreting the meaning of existing symbols, giving an idea of the world and cultural actors' feelings.

METHOD

This research location is in Sekar Village, Donorojo Sub-District, Pacitan Regency. The research was conducted from February to the end of July 2019. This research uses a qualitative method with a phenomenological approach. Researchers chose a phenomenological approach concerning the goal to achieve in this study, exploring a tradition's meaning. With phenomenology, researchers seek to interact, equalize the level of thinking, and capture what is hidden in the "heads" of cultural actors. Then perform interpretations to find the meaning of the various symbolic activities that appear.

Informant retrieval was done by purposive sampling technique. In this study, the informants were village heads, community leaders, a gatekeeper who were gatekeepers people, and residents of Sekar Village. Data collection techniques with observations, interviews, and documentation. To test the validity of the data, researchers used source triangulation. The data are then analyzed using cultural interpretation analysis techniques or thick description, according to Clifford Geertz, to provide in-depth paintings of the traditions studied and interpret the cultural systems that exist in them.

FINDINGS AND DISCUSSIONS

Findings

The agricultural sector is the main cornerstone of Sekar village's economy. Based on monography data of Sekar Village in 2017, as many as 2,498 out of 3,527 Sekar villagers have a livelihood as farmers, both cultivating their agricultural land and becoming farm workers. Irrigation of agricultural land obtained from irrigation channels, water sources Sekar village, and rainfed system. Some other residents who do not farm meet their economic needs by becoming industrial workers, hunting h buildings, employees (civil servants and private), craftsmen, traders, the home industry, etc. According to Sertoglu, Ugural, and Bekun (2017), the agricultural sector affects a community's economy. Researchers in the agricultural sector's contribution to essential communities or countries are carried out.

As a native of Java, Javanese people's kinship is still thickly attached to Sekar villagers' lives. Although their settlements are not dense because there are still many farms and fields between one house and the other, their solidarity is very well established and proven by the preservation of Javanese cultures that reflect social solidarity such as activities *jagong bayi*, *tilikan*, *sambatan*, *layat*, *rewangan*, *banca'an*, *nyumbang*, and so on carried out by Sekar villagers voluntarily. There are also

institutions or organizations formed by the community and village government to support the community's various activities and needs, including PKK, taruna coral, farmer groups, customary institutions, and religious organizations.

All Sekar villagers adhere to Islam. However, Sekar villagers also believe and practice habits outside the teachings of Islam. These activities include giving offerings and doing *obong-obong* (burning frankincense) in certain places and times, doing *kendurian* or *banca'an* accompanied by *yasinan*, and soon. This is because Sekar Village people are still influenced by the belief of *Kejawen* Islam, which is a syncretization of Islamic teachings with pre-Hindu elements Hindu-Buddhist teachings. Moreover, before knowing religion, Javanese people adhered to the beliefs of animism and dynamism, where they worshiped the spirits or spirits of ancestors.

Like the Javanese people in general, Sekar Village people also carry out the village's clean tradition, a hereditary tradition of Javanese people concerning agriculture and produce. However, *bersih desa* in Sekar Village has its characteristics because it is accompanied by Ceprotan culture that only exists in Sekar Village. This tradition is very popular among Sekar Village and surrounding areas because it is a unique tradition, and every year is held festively to bring in many visitors. Ceprotan tradition is a series of clean traditional processions of the village, which at its peak is carried out throwing young coconuts at each other commonly called *degan* or *embut-embutan* carried out by hundreds of young men divided into two camps, namely those from Krajan Lor Hamlet and Krajan Kidul Village Sekar, throwing stones at people carrying *Panggung* in the middle of the field where Ceprotan was held.

History of Sekar and Ceprotan Villages

Ceprotan tradition is closely related to the history of Babat Alas Sekar village. In Sekar Village's legend, there are two plays, namely Ki Godheg and Dewi Sekar Taji, who are believed to be the ancestors or elders of Sekar Village. The two characters are told to travel and meet in a forest (Sekar Village). At that time, Dewi Sekar Taji felt thirsty and asked Ki Godheg for drinking water. However, because there is no water source in the forest, Ki Godheg takes young coconuts from coastal areas. As her gratitude, because Sekar Taji is a great royal princess, she poured coconut water in the forest land until there appeared a strong and clear spring. He then named the source by the name of Sumber Sekar. He advised that someday if many people have inhabited the place, he left a will to Ki Godheg to carry out the traditional ceremony using *degan* or *cengkir* (young coconut). Ki Godheg then performed Babat Alas and built the shaman, which is now called Sekar Village. Ki Godheg always advises the citizens and their descendants to continue to carry out Ceprotan on Monday Kliwon Sela or Longkang in the Javanese calendar.

To maintain the historical story of the trust of the people of Sekar Village put a ballet that tells Ki Godheg and Dewi Sekar Taji's meeting in the procession of Ceprotan traditional ceremony. The dance was performed before the peak of the Ceprotan event. This aims to bring down the historical story to every Sekar villager and maintain its sustainability. Besides, Sumber Sekar with a large banyan tree nearby, which is believed to be the passage where Ki Godheg and Dewi Sekar Taji met, is now a must. Likewise, Ki Godheg's tomb in Sekar Village cemetery is also sacred. At certain times, especially before the implementation of Ceprotan, both places were offered by the gatekeecat by doing *obong-obong* (burning incense) in the place while reciting mantras or prayers that are a hope for the welfare of Sekar villagers.

Ceprotan Tradition Implementation Process

In a series of village cleanup events in Sekar Village, various social activities are arranged, including mass service activities, healthy walks, volleyball tournaments between hamlets, multiple competitions, and entertainment events. These various activities held to revitalize the annual agenda of Sekar Village and expect to build social solidarity among Sekar Village residents. Thus, residents interact from various hamlets in a clean village atmosphere and share performances as entertainment and recreation. Towards the village cleanup implementation, multiple preparations were made by the committee that had been prepared by the village management. In addition to that, the practice assists residents. They are starting from compiling the rundown of the event, preparing various performances and performers that will be displayed in the series of events, collecting *bluluk* or

cengkir, which is the main means of the Ceprotan procession, preparing various offerings, preparing the field for the Ceprotan procession area to take place, making an entertainment stage, installing Umbul-pennant, and so forth.

Sekar village consists of 10 hamlets, namely Krajan Lor, Krajan Kidul, Klumpit, Golo, Sobo, Tritis, Karet, Tukul, Ngrijang, and Gondang Manis hamlets. Most of the residents who participate in preparing and managing the village cleanup and Ceprotan events' sustainability are Krajan Lor and Krajan Kidul hamlets residents. The core hamlets concerning the implementation of this Ceprotan. Participants or *penceprot* in the Ceprotan procession were also young men and men from the two hamlets who were then separated into two camps. However, in various social activities involving the participation of residents from all Sekar Village. And in terms of preparation and other matters, the committee is also open to Sekar Village residents' support and involvement. Approaching the day of implementing the Ceprotan tradition, various symbolic activities related to these traditional rituals and ceremonies began to appear. Ceprotan is always held on Monday Kliwon or Kliwon Sunday in Longkang month. On the night before the next day, Ceprotan was held, the caretaker and several residents performed *nyekar* or visited Ki Godheg's grave. The locksmith then cleaned the grave, made crackers or burned incense, read prayers, then sprinkled flowers on the tomb. In the morning, the caretaker also visited Sumber Sekar, brought Panjang Ilang (offering container) containing Sajen for Danyang, which was then placed under a large tree that grew near the source. After that, the caretaker did a chatterbox and read a prayer. *Obong-obong* activities in places that are considered sacred are intended as a way to inform and ask permission from the ancestors that the village and Ceprotan will be cleaned up and to ask for the smoothness and the grant of the citizens of Sekar Village through this tradition.

After coming from Lepen or Sumber Sekar, the caretaker then goes home to prepare various *ubo rampe* to implement the Ceprotan traditional ritual. The offerings or *ubo rampe* include *tumpeng lulut*, *tumpeng tulak*, vegetables, grilled, puppets, and so on. According to Sekar Village residents' residents, these various it must provide for the smooth running of the Ceprotan traditional procession. There are particular meanings that these objects can be said to be symbolic tools in the Ceprotan tradition ritual. After completing the preparation, all the *ubo rampe* and offerings take to the PKK orphanage located in the village hall.

The ritual procession objects collect in a particular room where the caretaker will also perform *obong-obong* in the room before the village cleanup procession continues. The salvation follows by residents of Krajan Lor and Krajan Kidul hamlets. They came to the village hall with some of the necessities for salvation. Each head of the family is required to collect one Inkgung and Jadah chicken. Several other residents at the back of the PKK Home prepared Inkgung sauce and several other dishes for the salvation event. Inside the PKK Panti, residents also help each other cut-up chickens and *jadah*, arrange the salvation snacks on teak leaves for several family heads present, and then distribute them back to the residents. After the caretaker finished doing *obong-obong* near the offerings, the salvation event began with remarks by the village head and the village cleaning committee's chairperson. The reading of prayer follows them. Then the salvation snacks were distributed back to the residents to take home with the hope that all families and residents who eat it will bless with the clean village salvation that has been carried out.

After the celebration hold, a series of village clean-up events continued with the appearance of various entertainment for the Sekar Village community and visitors from outside the area who had started arriving. The entertainment show display on an entertainment stage established not far from the village hall and the field where the Ceprotan procession is located. The entertainment featured included a marching band by children from SD Negeri 1 Sekar, Reog Ponorogo and Jathilan, dances, Kothekan Lesung or Rontek, and Beksan, which were almost entirely performed by Sekar Village residents themselves. This event also explores the potential and creativity of citizens in terms of traditional arts and entertainment. Residents and traders used the crowds of visitors arriving from various regions to sell and sell different kinds of merchandise and starting from conventional food, snacks, drinks, toys, clothes, etc. Not only that, but there are also service traders who hold playground stalls for children. These various economic potentials are one of the benefits obtained from the Ceprotan event. After a late afternoon and different entertainment, performances have been performed. It is time for the Ceprotan procession to begin. They were starting with a ballet's

performance, which tells of the meeting between Ki Godheg and Dewi Sekar Taji as the Sekar and Ceprotan villages' origin. The colossal dance performs by dancers who were residents of Sekar Village. After the ballet's performance, *penceprot* participants, who were young men and boys from Krajan Lor and Krajan Kidul hamlets dressed all in black, entered the Ceprotan arena carrying bamboo baskets full of cloves. After each *penceprot* from the two hamlets was ready in their respective camps, a procession of community leaders who brought *gunungan*, offerings and *ubo rampe* was followed. The caretaker led the march to the middle of the Ceprotan arena, between the two *penceprot* camps.

Since noon, the Ceprotan arena has been given incense-burning stoves at various angles. The smell of incense has spread throughout the field. Plus, the situation that was getting closer to evening made the atmosphere even more mystical. However, the closer to the Ceprotan event's peak, the crowd was crowded with the audience area. Indeed, since a long time ago, the procession and the culmination of this ritual must always be carried out when it was late afternoon or so-called *wayah surup*. The residents and caretakers believe that if the time is not right, it has not yet entered *surup time*, then the invitation means the unseen spirits have not arrived and will be disappointed. Likewise, if it is too late or passing *surup* it is also not suitable for the implementation of Ceprotan. Towards *surup* the caretaker performed obong-cones in the middle of the field and read the prayers. After that, the caretaker stood up, carrying *bake* and *cangak*. The gamelan was sung; all the Ceprotan participants danced with enthusiasm while shouting. Each *penceprot* is ready to grasp and brandish the *cengkir* to throw.

The time came. Someone grabbed *banggang* and *cangak*, the caretaker, then quickly broke the jug filled with water; at that moment, hundreds of *penceprot* from both camps shouted boisterously and threw *cengkir* at their best. The person who stole the *bake* was the target of *cengkir's* throwing. However, he still danced in the middle of the field even though *bluluk's* throws repeatedly attacked his body until it was soaked. Approximately 20 minutes, thousands of *cengkir* floated in the air with the rhythm of the gamelan increasingly timid plus the screams of enthusiasm from the *penceprot*. Locksmiths, committees, and security guards monitor the road's orderliness in Ceprotan and ensure the spectators are safe.

Meanwhile, many residents, the press, photographers, and spectators captured the peak moment of Ceprotan. Some are just watching and enjoying the unique and unique traditional rituals. After the *bluluk-bluluk* in the basket ran out, the *penceprot* from the two camps then came out of the barrier and joined in dancing together in the middle of the field to celebrate the end of the Ceprotan peak, which they had just done. As Sekar Village residents, all Ceprotan participants feel relieved to have carried out their obligations that are part of their culture and traditions. After enough, the participants direct to leave the Ceprotan arena in an orderly manner by the committee and security officers. Likewise, residents and visitors, some dispersed, some waited because at night they would watch a *wayang kulit* or which is a Javanese story doll performance all night long, which was also held as part of a series of village clean-up events.

The Meaning of Ubi Rampe Ceprotan

What is meant by Cengkir is young coconut, which use to throw each other between the two camps at the top of the Ceprotan procession. To not cause injury, thousands of *degan's* grains picked from coconut trees in Sekar Village are skinned first and are left to rest or dry in the sun until they soften. When they are thrown and fall or hit other objects, they will burst, releasing water called *nyeprot*. Its belief that whoever expose to "ceprotan" Cengkir will get a blessing. Cengkir is also often interpreted as an abbreviation of *kenceng ingikir*, which means human reason or mind that is used seriously.

Bake and chop Grilled, and Cangak is whole grilled chicken. Each stuck into a bamboo piece in a different position. Chickens' belief to be a symbol of prosperity. Simultaneously, the number of two tails symbolizes the story that two characters, Ki Godheg and Panji Asmoro Bangun, disagree with the level of Babat Alas, Sekar Village. In this Ceprotan procession, it hopes that the dispute will not happen to the residents. This *bake* and *cangak* in the Ceprotan procession are classified or taken away by someone from the caretaker's hand. It indicates that Ceprotan has reached its peak, and the Ceprotan participants can start throwing *bluluk* at each other.

Long Ilang In general, the offering container is called *bokor*. It is made of brass. However, in this Ceprotan procession, the offering container is called *Panjang Ilang*. It is made of a series of yellow coconut leaves. Since this object is related to the offerings that will hand over to the ancestral spirits or *Danyang*, according to the caretaker's belief and the residents of *Panjang Ilang* it will not be easy to form and assemble if the construction is not done on Kliwon Day.

Tumpeng lulut and *krecek tumpeng lulut* are sticky rice cooked and kneaded into *jadah* then formed into round plates and several other shapes. *Tumpeng lulut* made from glutinous rice, has a philosophy that the people of Sekar Village are expected to have a close family relationship. In Javanese, it is called *rinaketan*, sticky and difficult to separate like the texture of sticky rice or *jadah*. *Tumpeng lulut* is placed in a container called *tampah* and surrounded by a crunchy food made from sticky rice, also called *krecek*. *Krecek* belief to be a symbol of *kerapan*, which means rapping or absorbing and destroying diseases and all dangers.

Tumpeng tulak is a *gunungan tumpeng* made from *polo pendem* (tubers), which is boiled and crushed by hand. After forming a *gunungan*, it is given a circular line called the *paningset* belt, yellow with turmeric and black with charcoal. *Tumpeng tulak* has a meaning as a repellent for 6 reinforcements, there is *gambir*, *gantala*, *kinang* (tobacco), and *suruh* (betel leaf) are the ingredients for *nginang*. It is an activity of chewing tobacco and other elements commonly practiced by Javanese women in ancient times. Offerings provide for the purpose or meaning of being a meal for daughters or women's ancestral spirits. These materials are placed in *Panjang Ilang*. Vegetables several types of vegetables (long beans, moringa leaves, and bean sprouts) grow in Sekar Village. There are used as offerings in the Ceprotan tradition as a sign and hope that all kinds of plants planted in the rice fields, fields, and yards of Sekar Village residents can flourish. And become a source of livelihood for the residents of Sekar Village.

Benceng, *urang*, and *yuyu* Several animals that live in *Sumber Seding* consist of shrimp, and crab, can live in two realms (water and land or wet and dry). The provision of these animals' belief to have a philosophy that being human must adapt to various situations and conditions of life. *Gedhang sepet* and *bolah telon* one type of banana belief to be a plant that lived in the wilderness for a long time before becoming Sekar Village. It is steamed and then stuck with an object which is made of thread and a four-forked pole. It is used and believed by the caretaker as a medium or means of communication with unseen spirits from the four directions, present as invitations to the Ceprotan procession. *Bolah telon* which is made from thread, has a philosophy of Allah's singular expression. That humans have the power to pray and try, but the one who answers is God.

Sticky *tape* is usually made from cassava or glutinous rice, then fermented with yeast and wrapped in banana leaves. Since most Sekar Village residents are farmers, it believes that using the *ketan tape* symbol will grant residents hopes of repelling plant pests. As the name implies, the term is for removing plant pests. *Wayang* two shadow puppets depicting a pair of lovebirds; *Janoko* and *Sembodro* figures complement the offerings ceprotan procession as a symbol of *sakjodo*. It contains the hope that the relationship between residents in Sekar Village has compatibility, harmony, and happiness and the meaning contained in the term match.

Discussion

With the presentation of this study's results, it was found that there was an understanding that all forms of activities in the implementation of *bersih desa* and Ceprotan traditional ceremonies were cultures passed down from generation to generation from ancestors or ancestors. In agreement with what Clifford Geertz expressed, being human is being an individual. As humans, we become individuals under the direction of cultural patterns, historically created meaning systems with which we give form, structure, subject, and direction to our lives (Geertz, 1992b). At first, *bersih desa* event and the Ceprotan traditional ritual base on a legend or folklore that tells the Sekar Village's origin. At the same time, this story contains the values of the conventional inheritance, which until now have been internalized and maintained by the residents of Sekar Village, namely the Ceprotan traditional ritual. The main characters in this legend, namely Dewi Sekar Taji and Ki Godheg, have become legendary figures known by the community in Sekar Village. This kind of appreciation to ancestors or when they become spirits is called *Danyang* according to what Geertz wrote:

Danyang is considered the spirit of historical figures who have died: the founder of the village in which they live, the first to clear the land. Every town usually has a Danyang, he is usually buried near the village center after death, and his grave then becomes punden. He continues to pay attention to the welfare of his village (Geertz, 1989).

It is not only enough to remember the legend. Sekar Village residents have also internalized the values that have been considered noble from generation to generation from every story or historical history of their village's origin. The clean town and Ceprotan traditional rituals manifest many values or meanings that are manifested in various forms or forms of culture, from activities to physical objects or artifacts used in the implementation of this series of traditions. In a series of processions, a character (caretaker) is obliged to perform mystical activities, namely burning incense or incense in certain places such as ancestral graves and historic sites in a water source under a large banyan tree (Lewisohn, 1997). Reciting mantras or prayers to ask for the ancestors' blessing, carry out their wishes, and carry out obligations covered by a hereditary cultural tradition. Residents also prepare offerings to ancestors or *Danyang* and unseen invitations during the traditional ceremony procession. Among them are Degan or young coconut, which is believed to be the forerunner to the water source of Sekar Village, Kinang as a treat for *Danyang* or unseen invitations, animals from village water sources that have certain philosophies, vegetables with certain meanings and hopes, various tumpeng reinforcements repellent, various other offerings that have been previously described. Each resident also carries out a joint salvation activity, and all of them voluntarily carry multiple needs as a condition for fulfilling the clean needs of the village for their village. When the Ceprotan procession took place, all the people involved in the procession were immersed in a sacred atmosphere, which led them to realize cultural patterns and fulfill these symbols with meanings that only belonged to them as humans or residents of Sekar Village. As Geertz argues that:

Moods caused by sacred symbols, at different times and places, from ecstasy to deep sadness, respectively, from self-confidence to self-pity, from careless playfulness to mild lethargy to say nothing of the erogenous power of so many world myths and rites. There is nothing more than a single motivation that people might call piety. There is one type of mood that people might call devoted (Geertz, 1992a).

Based on the data findings regarding the activities or activities and euphoria of Sekar Village residents in implementing *bersih desa* and Ceprotan traditional ceremonies, an overview of the meaning of the entire series of activities is obtained. The fact that the people of Sekar Village, especially Krajan Lor Hamlet and Krajan Kidul Hamlet, internalize the historical values contained in the folklore that develop in their communities, to give rise to a distinctive culture, create belief in the rites that are maintained, and interpret them with symbols that contain hopes sublime for goodness and survival. According to Geertz's opinion, through cultural patterns, namely a series of regular, meaningful characters, humans give meaning to their experiences (Geertz, 1992b). According to Rathje (2009), people interpret culture as part of the experience. According to Arbay, and Laksmono (2020), the experience relates to events and the history of the community. According to Hussaini (2020), history can build a society's identity. According to Meuleman, Bekhuis, Lubbers, and Scheepers (2013), the culture of a society or nation can strengthen the nationalism of nefara citizens, especially the younger generation. Similar to Setyawan and Saddhono (2018), Cannigia (2015), and Prahastiwi (2014), they have Ceprotan performing art performed the *sendratari* (dramatic dancing art) telling the story of Ki Godeg and Dewi Sekar journeys with developing the Sekar Village.

CONCLUSION

Based on research on the meaning of the Ceprotan tradition in village cleaning for Sekar Village people. It is concluded that Sekar Village people interpret *bersih desa* activities coupled with Ceprotan customs to show gratitude to the Almighty for the blessings, fortune, and safety they have to obtain. Furthermore, as a means of praying prayers and high hopes for the survival of Sekar Village residents. The implementation of the Ceprotan traditional ceremony, which only exists in Sekar

Village, is fully interpreted by the community, especially from Krajan Lor and Krajan Kidul hamlets, as a form of appreciation, reminder, and offerings to the ancestors of Sekar Village. The fact is that the people of Sekar Village believe in the existence of ancestral spirits or Danyang, which still influences the village community's survival. Thus, traditions are carried out according to wills, which are believed to have originated from the ancestors' advice to create harmony in cultural patterns and community life. The Sekar Village community enthusiastically welcomes and implements the clean village tradition, coupled with the Ceprotan custom as a form of obligation that must be carried out to perfect their customs and culture. In each of these activities, residents prepare and carry out symbolic activities full of noble meanings and hope for a smooth life. Historically, the activities have been passed down from generation to generation through the legend or folklore values developed in Sekar Village regarding origin Sekar Village. Cultural inheritance occurs in the form of behavior patterns that have symbolic meanings shared and maintained and maintained by the cultural owner, namely Sekar Village residents.

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The effect of multicultural attitude, learning style, and parents' job on the learning achievement of the students

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ABSTRACT

The purpose of this research is to reveal the effect of multicultural attitude, learning style, and parents' job on the learning achievement of the students of senior high school in Magelang City, either partial or simultaneous. The research population was 771 grade XI students of social science of senior high schools in Magelang City, Indonesia, with a sample of 277 students. A multicultural attitude, learning style, and parents' job data were collected using questionnaires. In contrast, the economics learning achievement data were collected through an achievement test. The data were analyzed using multiple regression techniques. The study concludes that a multicultural attitude and parents' job positively affect economics learning achievement. But the learning style does not affect economic learning achievement. The multicultural attitude, learning style, and parents' job simultaneously affect the students of senior high school's economics learning achievement in Magelang City with a contributed of 5.1%.



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INTRODUCTION

Today's increasingly competitive world conditions have made people aware of education's importance, especially for people in developing countries like Indonesia. Education plays an essential role in advancing the progress of a nation. The Indonesian government also has a concern for education for the Indonesian people. This form of government attention can be seen through existing policies. Some of these policies are in the form of School Operational Assistance (BOS), construction of educational facilities in developing and repairing school buildings, revamping the curriculum, providing scholarships for high achieving students and underprivileged students, providing certification allowances for teachers, and many more. The policies that have been issued by the government have yielded results. The School Participation Rate (APS) in Central Java Province has increased. However, the APS figure in Central Java Province is still in the second-lowest position on Java, namely 67.66% in 2015. Magelang City, located in Central Java Province, is a city with quite good learning achievements. Schools in Magelang City have made several achievements. For three consecutive years, the highest national exam score winner in the Central Java Provision came from Magelang.

Even though he achieved the highest national exam score in Central Java, it turns out that the average national examination score for economics subject to obtain still fluctuates every year. Compared with the average national exam score for the economy at the federal level, students'

average score from SMA Negeri in Magelang City is already above the average national-level national exam score of all public schools in Indonesia. The average national exam score of private high school students in Magelang is still below the national average of all private high schools in Indonesia. Seeing the average national exam scores for economic subjects that are always fluctuating, it is suspected that several factors affect financial learning achievement in Magelang City. According to Syah (2013, p. 132), globally, the factors that influence learning achievement consist of: 1.) Internal factors, namely physiological factors and psychological factors; 2.) External factors, namely social and environmental environments non-social; as well as 3.) Learning approach factors. A student who is accustomed to applying a deep learning approach, for example, may have the opportunity to influence quality learning achievement than students who use a surface or reproductive learning approach. In Magelang City, it is suspected that three factors influence high school students' economic learning achievement. The first factor that is thought to affect financial learning achievement is the multicultural attitude of high school students in Magelang City. From research conducted by Separsa, Lasmawan, and Suarni (2014, p. 10), it was found that 23.23% of students' multicultural attitudes contributed to student achievement. Magelang City is one of the cities in Indonesia, which has a multicultural environment. The existence of a Military Academy campus in Magelang City, which brings people from all over Indonesia, adds to multiculturalism.

A multicultural environment can be defined as an environment consisting of various ethnicities, cultures, religions, and customs that gather in a particular area. Etymologically the term multiculturalism comes from the word multi (many) -culture (culture) -ism (views-ideas) or plural cultural ideology and as opposed to monoculturalism or a single cultural ideology. Brandt (from Billings & Gillborn, 2004) says that multiculturalism focused on key terms that shared a rather distant and liberal character, such as monoculturalism or ethnicism, culture, equality, prejudice, misunderstanding, and ignorance monoculturalism or ethnicized as providing information and increasing awareness. By realizing that there is much diversity in the community environment in Magelang City, multiculturalism can be used as a bridge to existing differences. The role of Multiculturalism is vital because individuals experience cultural conflict when they subscribe to or live by two different systems of meaning and significance either wholly or partially (Parekh, 2000, p. 149). In essence, Multiculturalism contains recognition of humans' dignity who live in their communities with the culture owned by each organization to avoid conflicts in society.

According to Banks (2009, p. 35), multiculturalists have responded to this critique from both within and without by acknowledging more directly the role of unequal power relations and the inequalities and differential effects that ensue from them. This is not without reason because a multicultural society is very prone to conflict due to differences. A community cannot be in a state of peace forever without problems because it is from the issues that life dynamics will emerge. According to Zamroni (2011, p. 31), a multicultural society is a reality. Almost no society is monocultural. Knowles and Lander (2011, p. 66) say it's important to consider when discussing diversity, equality and achievement is that, while individuals can be deemed as belonging to specific groups because of their gender or ethnicity. With the diversity in the surrounding environment, it is necessary to have tolerance, which led in a multicultural attitude. Not only within the general public, but multiculturalism also occurs in the school environment. Cruickshank, Jenkins, and Metcalf (2014, p. 67) argue that student diversity is a fact of life in all schools and classes we teach. This diversity can undoubtedly have a positive and negative impact on students. According to Braster and Dronkers (2013, p. 4) and Dronkers, Van der Velden, and Dunne (2010, 73), greater diversity of school populations means that diverse schools have more students whose capabilities and potentially differ from one another. The following mechanisms could, therefore, create a positive effect of diversity on individual educational performances: 1.) In more diverse schools, good students may help weaker fellow students by giving real help or setting an example; 2.) More vulnerable students have a greater chance of encountering a challenging curriculum in more diverse schools because the teachers teach such subject matter to the better students; and 3.) More capable students in more diverse schools also learn better themselves because they explain the subject matter to weaker students.

Meanwhile, Maruyama, Moreno, Gudeman, and Marin (2000, p. 14) found that classroom diversity broadened the range of perspectives shared in classes, exposed students to different

perspectives, and encouraged students to confront a range of stereotypes, including racial, ethnic, social, political, and personal experience. So it is important to pay attention to the multicultural attitudes in the school and classroom environment. A multicultural attitude is an emotional combination of knowledge and belief and actions that reflect both. Also, with a multicultural attitude, it will be something that can bring benefits to students, both in the social environment of the school and society. Banks (2007, p. 26) also expressed the importance of a multicultural attitude, students must acquire higher levels of knowledge, understand the relationship between knowledge and action, develop a commitment to act to improve the world, and acquire the skills needed to participate in civic action so that with an excellent multicultural attitude, students are expected to be smart not only in science but also wise in relationships in society. Multicultural attitudes should be cultivated in students from an early age, starting from the family and school environment. The multicultural attitude of students can be seen through: 1.) Awareness and understanding of diversity; 2.) Commitment and personal involvement in social life; 3.) Responsibility is doing something for the common interest; 4.) Skills in collaboration and solving common problems; and 5.) The nature of openness and skills (Zamroni, 2011, 35) possessed by students.

Even so, research conducted by Marrison and Frick from Purdue University, United States entitled *The effect of agricultural students' learning styles on academic achievement and their perceptions of two methods of instruction* did not find a significant influence between student learning styles and learning achievement. Unfortunately, in this research, it is not explained with certainty why learning styles do not have a substantial effect on student achievement. However, the provisional assumption is that the development of multimedia technology used in learning achievement tests is so fast that it can affect this study's results. Another factor that can affect student achievement is parental work. According to the Ministry of Manpower and Transmigration of the Republic of Indonesia (2013, p. 2), work is an economic activity carried out by a person to obtain income or profit for at least 1 hour (uninterrupted) a week ago. This activity includes activities of unpaid workers who assist in an economical business or training. Hassan (2009, p. 31) said parental employment expects to have considerable effects on their children's welfare. Concerning the children's educational achievement, parental engagement might have two contradicting effects. Parents play a significant role in children's education (Gu, Yin, & Li, 2015). Parents' role in education is to assist their children (Bernal, Urpí, Rivas, & Repáráz, 2011). Research conducted by Arshad, Shahzadi, and Mahmood (2016) shows that parents cause parents' spirit. Mendel (2020) explained that the spirit of parents given would make their children successful. According to Dusi (2020), the relationship between parents and children is maintained so that children feel cared for.

On the other hand, having a source of income is essential for meeting children's educational needs and participating in social activities. From this, it is clear that parents' work is expected to produce welfare for the children (students) to meet the children's educational needs. The role of parents is essential for the learning progress that will be achieved by a child in the future. It is from the parents that the child's first motivation to learn to obtain. When parents do not support children, then a child does not have the reason to know either. Apart from giving psychological support, parents also play a role in providing material support to children. This material support can be provided in the form of providing learning aids. According to Hamalik (2013, p. 51), learning aids are all tools that can be used to help students do learning actions so that learning activities become more effective and efficient. The provision of study aids here can include books, stationery, tutoring, electronic learning media, and much more.

All of this will be achieved if parents provide welfare to children in learning facilities obtained if the parents have jobs with stable income. One of the jobs that have a steady income is working as a civil servant. In Indonesia, civil servants are regulated in legislation, namely in Law of the Republic of Indonesia Number 43 of 1999 concerning employment principles. In Law of the Republic of Indonesia Number 43 Article 1 of 1999, a civil servant is every citizen of the Republic of Indonesia who has met the specified requirements, is appointed by an authorized official and assigned to a state office or assigned to other state duties, and is paid according to the prevailing laws and regulations. The division of civil servants' types and positions is also regulated in Article 2, namely civil servants consisting of Civil Servants (PNS), members of the Indonesian National Army (TNI), and Republic Indonesia members.

Hassan (2009, p. 34) found a positive relationship between parental work and student achievement. However, parental work on student achievement is not limited to meeting children's educational needs. As Berns (2010, p. 122) stated, middle-class occupations (such as a teacher or office manager) typically require the individual to handle ideas and symbols and be skilled in dealing with interpersonal relations. In contrast, lower-class occupations (such as construction workers or janitors) typically involve physical objects rather than characters and do not include many interpersonal skills. With these characteristics, generally causes, middle-class parents emphasize more self-direction for the child; lower-class parents emphasize more conformity (Berns, 2010, p. 123). Parents' work significantly affects student achievement in school because parents who have middle-class jobs such as teachers or managers usually pay attention to their children's learning patterns to support their school success. Vice versa, parents with lower-class jobs such as laborers, will pay less attention to learning practices. His child and will give the child's education to school.

In contrast, parents who ignore their children's education can cause their children not / less successful in learning (Slameto, 2013, p. 61). However, in addition to material attention from parents, emotional attention is also needed by students. In contrast to previous research that proved a significant influence between parents and student achievement, Abosede's (2015) study entitled gender, parents job type, and family size as determinants of junior secondary school students' academic performance had insignificant results. According to Abosede (2015), although parents' work can help provide financial support, namely providing adequate learning facilities, this will not mean anything. The higher the level of work the parents have, it will reduce the time for parents to interact with their children (for example, parents cannot accompany children in studying), so that the level of work of parents will not significantly affect the achievement of learning achievement in children because of lack of emotional support.

By looking at the existing problems, the purpose of this study is to determine the effect of multicultural attitudes, learning styles, and parents' work on the economic learning achievement of high school students in Magelang City both partially and simultaneously. What is meant by financial learning achievement here is student learning achievement in studying economics subjects at school. Economic learning achievement assessment is carried out to assess cognitive aspects by looking at the total value achieved by students in doing achievement tests in written tests. The multicultural attitude in this study is students' attitude in realizing and responding to the multicultural environment that exists in school. Collecting data or information about multicultural attitudes refers to and develops The Munroe Multicultural Attitude Scale Questionnaire. While what is meant by the learning style in this study is the way students have in learning, it reflects these students' characteristics. To measure this learning style, researchers developed a questionnaire that has been compiled by Bobbi dePorter, Readen Park, and Sarah Singer Nouri. Of the many existing studies, it is found that the largest percentage in the population of each study has a visual learning style, so the learning style results in this study will be divided into dummy data where the value of 1 is for visual learning styles, and the value of 0 is for the style—non-visual learning (combined auditory and kinesthetic). In the variable of parental occupation, what is meant in this study is the job owned by the student's father or guardian. By adjusting the existing conditions in Indonesia, parents' work in this study will use dummy data. The score of 1 for parents who work as civil servants and a value of 0 for parents who work not as civil servants.

METHOD

This type of research is post-facto. Where the data in the study were obtained from data on events that had taken place, and the researcher did not manipulate or treat the existing variables. In other words, researchers collect facts through measurements so that researchers only reveal facts based on the symptoms that exist in respondents. Simultaneously, the research model is causal-associative, explaining the causal or causal relationship between the research variables. The type of research approach used is quantitative. The research was conducted from March to April in SMA Kota Magelang, which consisted of five public high schools and seven private high schools. The population in this study were all students of class XI IPS in Magelang City. Of the 12 schools, it is known that the number of class XI IPS students in Magelang City for the 2015/2016 academic year

is 771 students. At the same time, the sample in this study was 277 students. Sampling was done using the Cluster-Stratified Random Sampling technique. Cluster stratified random sampling is a sampling technique based on specific groups, arranged according to strata. This study's collections are divided into public schools and private schools, while the strata are set based on three strata: schools with high, medium, and low ranks. Of the 771 students, the population was divided into 2 clusters: public high school students and private high school students. This division contributed 73.41% of public-school students and 26.59% of private school students. From this division, it is known that the minimum sample in this study is 203 students from public high schools and 74 students from private high schools. Each of them was taken from public and private high schools with high, medium, and low ratings. So it is known that the schools that were the samples of the study were SMAN 1 Magelang, SMAN 3 Magelang, SMAN 4 Magelang, SMA Kristen 1 Magelang, SMA Tarakanita, and SMA Catholic Pendowo Magelang.

The research was conducted by distributing questionnaires to students who were the research samples. Data on multicultural attitudes, learning styles, and parents' work were obtained through questionnaires distributed to students. Meanwhile, for economic learning achievement data, it is conveyed through achievement tests. The researchers themselves conduct achievement tests. The achievement test contains several questions derived from economic subject matter that was given during the odd semester of the 2015/2016 academic year. However, before the research was conducted, the instrument was tested on several samples from the population. Each of the clusters was taken one class by one school as a trial class. The number of students used as respondents to the instrument trial was 31 students of SMAN 5 Magelang and 31 students of SMA Muhammadiyah 1 Magelang. The trial data were then processed to test the validity and reliability of the instrument. After all, instruments are declared valid and reliable; research can be carried out. Primary data that has been collected from the research results, then analyzed using multiple regression analysis techniques. The prerequisite tests carried out before carrying out multiple regression analysis are the normality test, linearity test, multicollinearity test, and heteroscedasticity test.

FINDINGS AND DISCUSSIONS

Primary data obtained by using a questionnaire that distributes to 277 respondents or students. The variables in the preliminary data consist of multicultural attitudes (X_1), learning styles with dummy visual learning style data (X_2), parents' work with dummy data of parents who work as civil servants (X_3), and economic learning achievement (Y) of class XI IPS students. In this study, the sample consisted of 6 schools from 12 schools in the City of Magelang. The six schools were taken based on schools' status, namely public and private, and based on the level of progress of high, medium, and low education. The recapitulation of the average primary data for each school obtained can be seen in Table 1.

Table 1. Average Primary Data for Each School

School Name	Multicultural Attitude (X_1)	Learning Style (X_2)	Parents' Job (X_3)	Learning Achievement (Y)
SMAN 1 Magelang	80,80	34	32	91,97
SMAN 3 Magelang	79,87	18	10	71,36
SMAN 4 Magelang	82,04	31	31	83,61
SMA Kristen 1	79,08	6	2	45,70
SMA Tarakanita	78,44	26	12	65,56
SMA Katolik Pendowo	77,92	8	2	48,87

From the collected data, four prerequisite tests of multiple regression analysis were carried out. The results of each of the prerequisite tests can be seen in Table 2. By looking at the prerequisite test results in Table 2, it is known that the data has met the requirements for multiple regression analysis. The results of the multiple regression analysis can be seen in Table 3.

Table 2. Prerequisite Test Results for Multiple Regression Analysis

Prerequisite Test		Multicultural Attitude (X_1)	Learning Style (X_2)	Parents' Job (X_3)	Information
Normalitas	Sig.	<i>Unstandardized Residual</i> = 0,102			Normal
Linearitas	Sig.	0,245	-	-	Linear
Multicollinearity	Tolerance	0,992	0,995	0,994	Free from
	VIF	1,008	1,005	1,006	Multicollinearity
Heteroscedasticity	Sig.	0,090	0,303	0,055	Free from Heteroscedasticity

Table 3. Results of Multiple Regression Analysis

Variable	B	R ²	Adjusted R ²	Nilai F		Sig.
				Count	Table	
X1	0,304					0,023
X2	- 0,710	0,062	0,051	5,982	2,638	0,729
X3	7,992					0,000

The results of the multiple regression analysis shown in Table 3 show four findings. The first finding, partially the multicultural attitude variable, has a sig value. 0.023 (<0.05). This value supports the existing hypothesis, namely that multicultural attitudes affect high school students' economic learning achievement in Magelang. While the B value of 0.304 indicates that when there is an increase in multicultural attitudes in high school students in Magelang City, it will increase economic learning achievement. The contribution of multicultural attitudes to students' economic learning achievement here provides a relative contribution of 26.27%. These test results align with research conducted by Separsa, Lasmawan, and Suarni (2014). In their research, all three proved an effect of multicultural attitudes on learning achievement by 23.23%. Every individual needs a multicultural attitude in society because almost no society is monocultural (Zamroni, 2011, p. 31). It does not only apply to the home and work environment. There are also multicultural communities in the school environment. With a multicultural environment in schools, various habits will appear carried over to the school environment. The differences in habits that each student brings to the school environment can affect the classroom and school atmosphere to affect student achievement. Therefore, the existence of multicultural attitudes possessed by students is important. According to Adams and Zou-McGovern (from Munroe & Pearson, 2006, p. 820), multicultural attitudes are based on presumed knowledge and beliefs, the emotional ties associated with such knowledge and beliefs, and the behavioral actions displayed owing to both.

Students with a multicultural attitude in the high category can easily adapt anywhere, including in the school environment. Banks (2007, p. 26) stated that students must acquire higher levels of knowledge, understand the relationship between knowledge and action, develop a commitment to improve the world, and acquire the skills needed to participate in civic action. It is what happened in Magelang City. Most high school students in Magelang City already have high multicultural attitudes. With this high multicultural attitude, high school students in Magelang City have the awareness to respect, tolerate, and work well together while positively impacting economic learning achievement. The second finding, partially the student learning style variable with dummy visual learning style data, has a sig value. 0.729 (> 0.05). This value does not support the research hypothesis, namely that the visual learning style affects high school students' economic learning achievement in the city of Magelang. These high school students' visual learning styles in Magelang City do not affect economic learning achievement. These test results align with Marrison and Frick's (1994) research from Purdue University, United States. Marrison and Frick did not find a significant effect of learning styles on student achievement in their research. According to him, this can happen because of the development of multimedia technology used in learning achievement tests so quickly that it can affect this study's results. Learning style is the way someone has in carrying out the learning process. The different characters possessed by students can create different learning styles

from one another. Slavin (2011, p. 164) stated that every student has different learning styles from one another. The learning styles of high school students in the city of Magelang also differ. Of the 277 public and private high school students in Magelang, 123 students tend towards visual learning styles. In contrast, the remaining 154 students have non-visual tendencies (auditory and kinesthetic).

Most of them found that most students' learning style is also visual in existing research. As in the research conducted by Tanta (2010) and Gilakjani (2012) found the influence of learning styles on student achievement. Both found that most students who have high learning achievement have a visual learning style. However, this applies the opposite to high school students in the city of Magelang. The obstacle that occurs in high school students in Magelang City is that many students have not recognized their learning styles so that their learning habits do not support their learning styles. In addition, the learning process carried out is also an impostor affecting student achievement. Often, there is a mismatch between students' learning styles and the teacher's teaching styles in class. The average economy teacher in the city of Magelang teaches by using the lecture and discussion method. Economics teachers in the city of Magelang still teach without considering the learning styles that students have. Whereas, according to Suyanto and Jihad (2013, p. 53), teachers should know each student's learning styles and use teaching styles that are in accordance with student learning styles. The same opinion is followed by Fernandez (2014, p. 15), knowing our students is crucial in the teaching-learning process. With our students' knowledge, we can at least teach how best to respond to their learning style. These two things cause the student's visual learning style not to affect economic learning achievement. The third finding is that part of parents' work with dummy data of parents who work as civil servants have a sig value. 0,000 (<0.05). This value supports the existing research hypothesis; namely, parents' work affects high school students' economic learning achievement in Magelang City.

Meanwhile, the B value of 7,992 indicates that students who have parents who work as civil servants have higher achievement than students whose parents work not civil servants. Suppose there is an increase in students with parents who work as civil servants by 1%. In that case, it will increase the economic learning achievement of high school students in Magelang by 7.992%. The contribution of parents who work as civil servants here gives a relative contribution of 72.55%. The results of this test are in line with research conducted by Hassan (2009) in Norway, by Akinsanya, Ajayi, and Salomi (2011) in Nigeria, and research conducted by Suleman, Aslam, Hussain, Shakir, and Zaibun-nisa (2012) in Pakistan. The three studies prove that there is a significant effect of parents' work on student achievement. Work can be defined as daily activities to sustain life to obtain a better standard of living. According to Van Vuuren (1991, p. 10), work is a status in our society measured by money and measured by what we do. Jobs can classify a person into a higher or lower social group regardless of how much money is made from the job. Likewise, what happened in the city of Magelang. Of the 277 students who became respondents, only 89 students have parents who work as civil servants. It has become the view of the people in Indonesia that a job as a civil servant has a position that is considered higher than working not as a civil servant even though the money earned by working as a civil servant is sometimes not more than working not as a civil servant.

However, by working as a civil servant, the income earned will be more stable than working in other fields. This causes parents who work as civil servants to have the ability to provide adequate learning facilities for their children. These adequate learning facilities can be a driving force in improving high school students' economic achievement in the City of Magelang. The fourth finding, simultaneously multicultural attitudes, learning styles, and parents' jobs, have F count 5.982 ($> F$ table 2,638). This value supports the research hypothesis: simultaneously, multicultural attitudes, learning styles, and parents' jobs affect the economic learning high school students' achievement of high school students. The R square value of 0.051 (5.1%) indicates the magnitude of the three independent variables' contribution in influencing the economic learning achievement of high school students in Magelang City. Learning achievement is the level of student achievement in studying science. Learning achievement is also commonly used as an indicator of the quality of knowledge that students have mastered. Therefore, when student learning achievement is low, the teacher should immediately conduct an evaluation. The evaluation was carried out to determine the Cato students' low learning achievement.

Three factors influence student achievement, namely, internal factors, external factors, and learning approach factors. In this study, learning achievement also looked at these three factors, namely internal factors by looking at students' multicultural attitudes and external factors by looking at students' parents and learning approach factors by looking at students' learning styles. Therefore, when these three factors examine together, it is proven to affect students' achievement in Magelang. The three variables (multicultural attitudes, learning styles, and parents' jobs) are only three of the many factors that can affect the economic learning achievement of high school students in the city of Magelang. Many other factors were not examined in this study that could affect student achievement to influence multicultural att. The styles and parents' work only affects 5.1%.

CONCLUSION

Based on the tests that have been done, it can be concluded: First, there is a positive influence from multicultural attitudes on high school students' economic learning achievement in Magelang. It is indicated by the t value of 2.279 (> 1.969) and a significance value of 0.023 (< 0.05). So it can be interpreted that the higher the multicultural attitude, the higher their economic learning achievement will be. Likewise, the lower the students' multicultural perspective, the lower the financial learning achievement they have. Second, there is no influence of learning styles on high school students' economic achievement in Magelang. It is indicated by the t value of -0.347 (< 1.969) and a significance value of 0.729 (> 0.05). So it can be interpreted that students' learning styles, both visual and non-visual, will not affect students' economic learning achievement. Third, there is a positive influence on parents' work on high school students' financial learning achievement in Magelang. It is indicated by the t value of 3.667 (> 1.969) and a significance value of 0.000 (< 0.05). So it can be interpreted that the more students whose parents work as civil servants, the higher the economic achievement of high school students in Magelang. Likewise, the fewer students who have parents working as state employees, the lower the economic achievement of high school students in Magelang.

Fourth, collectively, there is a positive influence from multicultural attitudes, learning styles, and parents' jobs on high school students' economic learning achievement in Magelang. It is indicated by the calculated F value of 5.982 (> 2.638) and a significance value of 0.001 (< 0.05). The implications are: 1.) A high multicultural attitude will affect students' economic learning achievement. The diversity that exists in the school environment will require students to recognize and appreciate this diversity. Having an attitude of mutual awareness and respect for diversity will foster tolerance and good cooperation between students. That sense of patience and collaboration creates intimacy so that students have an enthusiasm for learning. With high confidence for knowledge, it will result in high learning achievement as well; 2.) Learning styles alone are not sufficiently proven to affect student achievement. It also requires teachers' feedback in schools to adjust students' teaching styles and learning styles. The absence of a match between student learning styles and teaching styles maintained by teachers unconsciously creates an environment that is less comfortable and conducive, both for students and teachers. When in class there is a match between learning styles and teaching styles, it will encourage creating an environment conducive to teaching and learning activities to affect teaching and learning success as seen through students' learning achievements. Regardless of whether there is a match between learning and teaching styles, by looking at existing theories and research, most of them state that learning styles significantly affect learning achievement. It contradicts the results in this study, so further research is needed to prove whether there is an effect of learning techniques on student achievement; and 3.) Parents' occupation is proven to affect students' economic learning achievement. Students who have parents who work as civil servants tend to get special attention from parents regarding education, from learning facilities to psychological support. It can occur because the income owned by civil servants tends to be more specific and more routine than that of parents who work not as civil servants. With an individual and regular income, parents who work as civil servants can give their children special attention by providing adequate learning facilities. The existence of proper teaching facilities will foster high learning motivation in children to obtain high learning achievement.

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Comparative study in character education management models in Indonesia and India

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ABSTRACT

The purpose of this research is to find out: 1.) Character education management models in Indonesia and India: Comparative study at Universitas Negeri Yogyakarta and Lajpat Raj DAV College Jagraon India; and 2.) Effectiveness of Character education management models in Indonesia and India: Comparative Study at Universitas Negeri Yogyakarta and Lajpat Raj DAV College Jagraon India. The method of this research was qualitative research and used a comparative study design approach. This research's most appropriate strategy was embedded research (stuck research) because the research has been planned in detail in the proposal before the researchers plunged into the field. The steps used were: 1.) Collecting source through multi-technique); 2) Reducing data to simplify and categorizing data; 3) Presenting data in the form of qualitative description; 4) Concluding; and 5.) Preparing research reports and formulating recommendations comparison research results. The research results show that the character education management model in Indonesia and India is almost the same. Whereas in Indonesia, it focuses more on religious and general characters, it is more on developing religious character in India. Meanwhile, the effectiveness of character education from Indonesia and India has been achieved by shaping students' character and other components, both for lecturers and education staff. Meanwhile, in India, public awareness and educators of the importance of education.



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INTRODUCTION

Character education has become a central theme in the implementation of teaching at both elementary and college levels. Various education policy focuses on modeling the character education (Baehr, 2017; Bryan & Babelay, 2009; Lickona, 1997; Nurdin, 2015; Arokiasamy, 2011; Sanderse, 2013). However, those policies' results are found contrast (Baehr, 2017; Bryan & Babelay, 2009; Lickona, 1997; Nurdin, 2015; Arokiasamy, 2011; Sanderse, 2013; Tolbert, Mossberger, & McNeal, 2008; Winton, 2008). The model of character building for children and adults is believed to be different. Hence, scholars explored and investigated the model of character education. The model of character education is found diverse. Theoretically, scholars argued that the model has to be integrated with the main objectives of the curriculum. Education is a strategic step to instill the ability and independence of life for humans. Education can shape human character to become wiser and

wiser in living life. Education, both formal and non-formal, is the reason why humans can survive on earth. The existence of conflicts that often occur, especially in countries rich in culture, ethnicity, and religion, is commonplace due to shallow knowledge of differences and cultural wealth. Therefore, multicultural education is present in education to bridge the gap in knowledge of culture and languages. It is done to minimize the emergence of disputes between tribes and between individuals (Beachum, 2015; Anggraini, 2016). Multicultural education is important for building individual awareness of rapids (Bamford, Djebbour, & Pollard, 2015). Individual care built from multicultural education is one of the education system's goals (Özturgut, 2011). Multicultural education objectives can be achieved if there is a synergy between schools, parents, students, and communities (Warshaw, Crume, & Pinzon-Perez, 2020). Gao (2020) argued that schools should well plan multicultural education. According to Shapira, Kali, Kupermintz, and Dolev (2020), multicultural education planning is implemented by looking at schools' potential. According to Degand (2020), multicultural education in its application should pay attention to education level.

Today, character education is the main theme in the country's education administration, both from elementary school to vocational level. The Ministry of National Education has set the implementation of character education to begin in 2011. Educational institutions and all education levels carry out character education performance at the central and regional levels to become a national character education movement. The Ministry of National Education undertakes to be an example of providing services and implementing character education. This national character education movement has begun to be socialized in all educational institutions. Supporting tools for the implementation of character education has been prepared by the Research and Development Agency, the Ministry of National Education, which among others are in the form of "Character Education Master Design", training materials for strengthening learning methodology based on cultural values to shape the competitiveness and character of the nation as well as guidelines for implementing education character.

One of the national development program's priorities, as written in the Ministry of National Education's vision, is to realize a smart, comprehensive, competitive, and dignified Indonesian person through the implementation of character education. Intelligent comprehension includes spiritual, emotional, social, intellectual, and kinesthetic intelligence. The strategic plan was prepared based on Law Number 20 of 2003 concerning the National Education System. In Article 1 (one) of the law, it is written that education is a conscious and planned effort to create an atmosphere of learning and learning process so that students actively develop their potential to have religious-spiritual strength, self-control, personality, intelligence, morals, noble, as well as the skills needed by himself, society, nation, and state. After that, character education is also widely written in the vision and mission of other educational institutions. In general, academic institutions form a concept charged for making graduates smart and have good morals.

Character education has become one of the priorities of national development programs, as stated in the Ministry of National Education's vision, to realize Indonesian to be a comprehensive, competitive, and dignified human being. Intelligence comprehensiveness includes intelligent spiritual, emotional, social, intellectual, and kinesthetic. The strategic plan is based on Law number 20 of 2003 on National Education System. In article 1 (one) of the law, written that education is a conscious and planned effort to create a learning atmosphere and learning process, so that learners are actively developing their potential to have spiritual power, self-control, personality, intelligence, noble, as well as the skills he needs, society, nation, and state. Besides, character education is also widely written in the vision and mission of other educational institutions. In general, academic institutions form a vision that is charged to make graduates smart and noble.

Character education is the whole interrelated relational dynamic with various dimensions, both from within and outside. Thus, the person can increasingly live his freedom to be more responsible for the growth of himself as a person and others' development in their lives. Character education as pedagogy gives attention to three important things for human growth: the development of man's natural ability as it is owned differently by each individual (naturalist). In developing this natural ability, man cannot neglect his negative relation to the social Environment (Rosseau). In the relation between individual and society, a man directs himself to values (such as Foerster, Marx, Kohlberg, and Dithrey). Having a Noble Majesty is not automatically possessed by every human being once it

is born. Still, it requires a long process through nurturing and education (the engraving process). In Arabic terms, the character is similar to *akhlak* (the root of *khuluk*), i.e., the character or habit of doing good. Ghazali (2010) illustrates that *akhlak* is the behavior of someone who comes from a good heart.

Character education is a shared responsibility for all educators, both at home and at school. Character education must begin with the educator itself. However, at this time, many negative characters are found that come from the educator itself. Although not based on accurate research data, but never found cases or events that tarnished educators' name. Educators who are studying advanced dishonestly in doing exam questions that copy their friend's answer. The educator helps the student to pass the national exam. Educators cheat in preparing promotional files and portfolio assessments, etc., which are assumptions that need to be verified. Suppose the educators only have shown a lot of negative characters keep doing. How will the students' character in the future? The phenomenon of the opposing characters of teenagers who often become a source of news in the mass media, among others, is the act of violence, brawl, mischief, cheating on the exam, and so forth. Elkins (2009) conducted a survey of bullying in schools, obtaining the following findings: Daily about 160,000 students were bullied in school, 1 out of 3 respondent age (students at 18 years of age) violent action, 75-80% of students have observed as violence, 15-35% of students are victims of violence cyber-bullying. It is undoubtedly a worrying picture for both the international community and Indonesia as well. Therefore, this phenomenon must be addressed seriously so that the red thread of the need for strengthening character education can be found, and the offered model solutions are also biased effectively and efficiently.

In its implementation, character education is strengthened through the 18 values that exist in the academic unit sourced from religion, Pancasila, culture, and the goals of national education, namely: religious, honest, tolerant, disciplined, hard work, creative, independent, democratic, curiosity, the spirit of nationalism, the love of the homeland, the appreciation of achievement, friendship/communicative, love of peace, love to read, caring environment, social care, and responsibility (Ministry of National Education of the Republic of Indonesia, 2010, p. 8). As a prospective educator, students should have a variety of good characters. One of them is creative, communicative, creative, and communicative must-have prospective educators in optimizing learning activities to achieve educational goals. As prospective educators, students are educated workers who can determine and influence dynamism in education. Quality students certainly have a sensitivity to the conditions that run in society. That sensitivity leads to curiosity into ideas that bring creativity. Creativity can give birth to a solution to solve various problems in the world of education. According to Hoesseini (2014), the invention can be developed in schools by teachers. In addition, according to Puspitasari, In'am, and Syaifuddin (2019), students play a role in creativity in the school. According to Vejian, Kamarudin, and Kadir (2016), the school must build a pleasant learning climate so that creativity arises.

This study focuses on studying the character education model held in Universitas Negeri Yogyakarta and Lajpat Rai DAV College Jagraon India. In many relationships, Indonesia and India have almost the same history and the same educational philosophy. If Indonesia has Ki Hajar Dewantara, then India has Mahatma Gandhi. Therefore, the study focused on the realities of implementing character education models at Universitas Negeri Yogyakarta and Lajpat Rai DAV College Jagraon India and the effectiveness of character education models at Universitas Negeri Yogyakarta Indonesia and Lajpat Rai DAV College Jagraon India. The results of this study will be an important input and character education program for Universitas Negeri Yogyakarta Indonesia and Lajpat Rai DAV College Jagraon India to develop a character education program dynamically and sustainably. Based on the background and the formulation problems, then formulated the research objectives as follows: 1.) Knowing the similarities and differences of Character education management models in Indonesia and India: Comparative Study at Universitas Negeri Yogyakarta and Lajpat Rai DAV College Jagraon India; and 2.) Knowing the achievement of Character education management models in Indonesia and India: Comparative study at Universitas Negeri Yogyakarta and Lajpat Rai DAV College Jagraon India.

Conceptually, management has definitions that are seen from various points of view. According to Sharma (2009, p. 66), Armstrong (2015), and Brown and Green (2006), management

means getting people to do or what needs to be done. This conception is interpreted that management is an activity to guide people to work or do whatever is needed. The concept of management, according to Moorhead and Griffin (2014, p. 143), management is a process of planning, organizing, coordinating, and controlling any available resources to achieve the goals or goals that have been determined effectively and efficiently. To understand more about the functions of education management, in the perspective of schooling, by referring to Terry's (2012) thoughts, including 1.) Planning (planning); 2.) Organizing; 3.) Actuating; and 4.) Controlling. Planning is nothing but an activity to set goals to be achieved and ways to achieve those goals. As stated by Keith and Girling (1991) and Handoko (1995), planning may be defined as the process by which the manager sets objectives, assesses the future, and develops courses of action designed to accomplish these objectives.

Actuating activities carry out activities where managers try to influence so that they are motivated to complete their tasks. While controlling, monitoring activities are carried out so that Moorhead and Griffin (2014) can immediately correct them if there are irregularities. In the context of virtue, the character is a character, morality, or personality formed from the internalization of virtues that are believed and used as a basis for the worldview, thinking, attitude, and action. Integrity consists of values, morals, and norms, such as honesty, courage, trustworthiness, and respect for others. The interaction of someone with others fosters the character of society and the character of the nation. Therefore, the development of the character of the nation can only be done through the development of one's character. However, since humans live in specific social and cultural environments, the development of one's individual character can only be done within the social and cultural Environment (Puskur, 2010).

Research at Harvard University United States, Akbar (2009) and Ryan and Bohlin (1999) identifies a person's success is not determined solely by knowledge and technical skills (hard skills), but rather by the ability to manage themselves and others (soft skill). Meanwhile, according to Elkins (2009) and Lickona (2009), character education has the same essence and meaning as moral education and value education. The goal is to create a child's personality, be a good human being, a citizen, and a good citizen. Right human criteria, good citizens, and good citizens for a society or nation, in general, are specific social values, which are heavily influenced by the culture of society and government. Therefore, the essence of character education in Indonesia's context is the value of education, namely the noble values of education that comes from the Indonesian nation's culture itself, to foster the younger generation's personality.

In Indonesia, the Ministry of National Education (Kemendiknas) has formulated 18 values of character that will implant in the students to build the nation's essence (Suyadi, 2013). The MONE version of the character as stipulated in the book Development of Cultural Education and National Character of Ministry of National Education through the body of research and development of curriculum center (Ministry of National Education, 2010), as follows: 1.) Religious; 2.) Honest; 3.) Tolerance; 4.) Discipline; 5.) Hard Work; 6.) Creative; 7.) Independent; 8.) Democratic; 9.) Curiosity; 10.) Spirit of Nationality; 11.) Love Country; 12.) Respect for Achievement; 13.) Friendly/Communicative; 14.) Love Peace; 15.) Love Reading; 16.) Care for the Environment; 17.) Social Care; and 18.) Responsibility. Similarly, Yogyakarta State University has become the driving force of the character education movement in Indonesia.

Indonesian national identity is a projection reflected in Indonesian people's behavior in general that is following the values contained in (Kartodirdjo, 2005). Action that follows the values in Pancasila is a true characteristic of the Indonesian nation in another concept, namely national identity. The word identity comes from the word identity (English), which has a literal understanding of the signs, characteristics, or identity attached to the individual or something that distinguishes it from the others. Identity in anthropology has a specific meaning that explains and follows one's self-awareness, group, group, community, or country.

METHOD

In this study, considering the type of research is an evaluation study, then the methodology used is also a way that strengthens the quality of qualitative research results. Various matters relating

to the research methodology to be used in this study can be explained as follows. The method of this research was qualitative research and used a comparative study design approach. This research's most appropriate strategy was embedded research (stuck research) because the research has been planned in detail in the proposal before the researchers plunged into the field. The steps used were: 1.) Collecting source through multi-technique); 2.) Reducing data to simplify and categorizing data; 3) Presenting data in the form of qualitative description; 4.) Drawing conclusions; and 5.) Preparing research reports and formulating recommendations comparison research results.

FINDINGS AND DISCCUSIONS

Character Education Management at Universitas Negeri Yogyakarta

In character education management, Universitas Negeri Yogyakarta (UNY) refers to the vision and mission formulated in the strategic plan, both the old strategic plan and the new strategic plan. The vision of UNY to answer the challenges of education in the industrial era 4.0, which is used as a reference and direction for the development of UNY in carrying out its role in higher education, is: "To become a superior, creative, and innovative educational university based on piety, independence, and scholarship in 2025". The development of UNY towards a world-class educational university that is superior, creative, innovative, and sustainable, of course, does not override the basic values set by the founding fathers who have taken root in the UNY academic community, namely piety, independence, intellectuality, and Indonesian identity. Piety means that UNY always carries out activities on a blessed path by Allah SWT in carrying out his mandate. Independence refers to a strong self-ability in carrying out its mandate so that the dependent nature of thinking, acting, and acting is more likely to be initiated by oneself. Intelligence means that every thought, attitude, and action is always based on scientific truth, not individual or group interests.

Pancasila, the 1945 Constitution of the Republic of Indonesia, the Unitary State of the Republic of Indonesia, and Bhinneka Tunggal Ika, Indonesia's identity, must be upheld as a foundation in organizing UNY towards a world-class educational university that is superior, creative, innovative and sustainable. "Thus, morality, morality, self-efficacy, truth, and Indonesian identity are the essence of the basic values used by UNY in developing itself towards a world-class university." The values of Indonesian identity that underlie the development of UNY include the basic values of individuals and institutions. All of that is embodied in hope, as stated in the motto "Leading in Character Education," which is in line with the philosophy of education at UNY, namely the philosophy of Pancasila. UNY believes that education's primary purpose is to form character, namely individuals who can realize fundamental values in their lives. This motto is used as a UNY icon, included in various documents, and used in multiple activities at the local, national, regional, and international levels.

To develop UNY's strategic program in the future, it is necessary to adjust to the 2020-2024 UNY strategic plan by considering the RPJP, which will end in 2025. Thus, UNY's strategic plan for the 2020-2025 period needs to be a reference in the strategic development of UNY. The fourth (final) stage strategic plan in achieving UKKD refers to the corridors of higher education's main tasks and functions, namely: 1.) Human development according to natural abilities and in line with various needs; 2.) The development of science, technology, arts, and sports is beneficial for community development; and improving the lives of the Indonesian people and humanity through the dissemination of science, technology, arts, and sports. Therefore, the strategic efforts taken to realize UNY as UKKD are carried out based on a solid foundation, both legal, philosophical, and scientific (empirical) in line with the future demands of the Indonesian people as members of the world community, which are based on local excellence and national.

The implementation of strategic programs requires the full involvement of stakeholders both internally and externally. UNY internal stakeholders consisting of lecturers, academic staff, and students play an important role in successfully implementing the 2020-2025 UNY Strategic Plan. The existence of UNY's human resources as internal stakeholders is very important to carry out all of UNY's strategic plans and objectives. UNY's human resources' quality and quantity are also the basis for confidence in implementing programs to achieve strategic goals, program objectives, and

targets set in the Renstra. UNY's human resources have many qualifications, potential, and contribution to education development at the national level. Many lecturers become assessors, reviewers, and consultants in the field of education at the national level. Thus, the national and international experience of UNY's human resources can be the basis for implementing the strategic plan.

UNY's internal human resources are empowered to become a major force in creating superior quality universities that can compete on a national and international scale. The toughest and most fundamental challenge for educational institutions is to create institutions that continue to learn together to provide added value to stakeholders. In realizing this goal, top management's commitment is required in laying the foundation for the transformation of the institution's work culture in total. Work culture is meant to be a value system, a collective agreement of all those involved in the institution. The implementation of the 2020-2025 UNY Strategic Plan also involves UNY's external stakeholders. External stakeholders, including domestic and foreign partner institutions, practitioners of the business world and the industrial world, local governments, and other users of UNY graduates, have contributed to the successful implementation of the 2020-2025 UNY strategic plan. UNY leadership must optimize internal and external stakeholders' support in a synergic and sustainable manner based on local and national excellence to compete in the international arena.

At UNY, the implementation of character education is inseparable from the well-organized practice of character education management. The direction of our character education today is to rediscover the national identity, restore the national identity, and rebuild the national identity that was lost amidst the nation's journey in this globalization era, to increase the competitiveness of this nation's human resources during the era of globalization and the market. Law No. 20 of 2003 on the National Education System in article 3 states that national education has the function of developing capabilities and shaping dignified national character and civilization to educate the nation's life. National education aims to develop students' potential to become human beings who believe and obey God Almighty, have a noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens. Based on national education's functions and objectives, it is clear that education at every level must be organized systematically to achieve these goals. This is related to students' character-building to compete ethically, morally, and politely in interacting with society. The characters referred to are the values of human behavior related to God Almighty, self, fellow human beings, the environment, and nationality, manifested in thoughts, attitudes, feelings, words, and actions based on religious norms, law, order, manners, culture, and customs. Character education instills character values to school members, including knowledge, awareness or willingness, and tin.

The second is Organizing, organizing resources, human resources, material resources, or supporting resources as executors of the character education strengthening program at UNY. At the rectorate level, UNY leaders, deans, department heads, lecturers, and education staff are synergistically organized to mutually support the achievement of character education strengthening programs. Synergy is built at the university level through various programs integrated with Tri Dharma activities, namely education, research, and community service activities. To support the implementation of character education strengthening program activities, coordination is an effective means that between leaders at the university level, faculty or departmental institutions synergically supports each other. In a broader context, campus student organizations' involvement can accelerate implementing the character education strengthening program at UNY. Additional resources, such as funding, are support resources that also can affect the character education strengthening program's success. Organizing these resources as a model of organizing management practices greatly influences the program's success.

Third, actuating, namely the implementation of the character education strengthening program, is an illustration both in the grand design context and at the class level, namely the implementation of character education at the class level by applying RPS compiled by lecturers. In the implementation of character education at the faculty, there are several variants, of some specifically organize courses with the name character education courses. Still, some are integrated with both productive and non-productive courses. The implementation of character education aims to make students, lecturers, education staff, and the community into character. It may be that the

implementation of character education starts from coercion compulsion, but in the end, it becomes accustomed, becomes the character and personality of the academic community. In the research field, character education is determining research schemes and PPM that have character. This aims to realize the character education strengthening program among students, lecturers, academic staff, and the community.

Fourth, controlling is an activity to ensure the implementation of the character education strengthening program at UNY. This activity is carried out in good management practice by the chancellor, dean, and department head. The institution that carries explicitly out monitoring and evaluation, as well as an audit system, is the Quality Assurance and Education Development Institute (LPMPP). This institution controls how the character education program is implemented down to the class and subject levels, both at the beginning of the semester, mid-semester and at the end of the semester. Hail monitoring and evaluation is material for reflection and follow-up for the next improvement and revamping of the program. Based on the research results through interviews, questionnaires, and observations, the implementation of character education at UNY has been effective, as evidenced by students, lecturers, and educational staff's increasingly characteristic characteristics. Among students, the higher the level of education, the more character the student will be. Strata-3 is more characteristic than Strata-2, and Strata-2 is more characteristic than Strata-1. This shows that the higher a person's education level, the more character the human being is concerned.

Character Education Management at Lajpat Rai DAV College Jagraon India

The college encourages the students to earn while learn scheme. In this scheme, needy students are offered various data entry jobs in the administrative office and library. The students are paid accordingly so that they can manage their expenses along with the studies. Such activities enable students to properly handle a variety of office jobs. Hawan Yajna is performed every month. The principal of the college delivers a lecture on moral values after the Hawan Yajna. Through this activity, the students are morally motivated to lead to a higher life. The college is managing organic waste to generate manure in the college ground. This is an environmentally friendly activity of the college. Through this waste management, we generate manure, which is an organic fertilizer. Even the students of our college get the awareness of manure's generation and its benefits over chemical fertilizers.

India chose a commitment to disseminate knowledge and freedom of thought among the population, which is reflected in the policy in its law, namely article 45 states that the State seeks to provide free education for ten years and children until they are 14 years old. Meanwhile, Article 29, paragraph 1, states that citizens who have various languages and writings receive special treatment in the economic sector. Since 1976, the Central Government has decided to be responsible for financing and regulating primary to secondary education and coordinating with higher education programs. The Government also provides equal opportunities in general education.

This education system was influenced by Mahatma Gandhi, who had the idea of forming a "complete, creative and productive personality." The department that deals with education issues is the Ministry of Education and Welfare. The Government decides that education policy is adopted based on the federal parliament's provisions, while the Government only acts as the implementer. This idea came about based on a suggestion from the Human Resources Development Department. In 1990, India formed a small modification committee that worked for two years to revise its long-term education program.

Since 1976, the central Government has assumed responsibility for financing and setting upper to secondary education standards and coordination with higher education programs. The quality of education in India that can compete in the international world does not appear suddenly. Several factors drive the progress and development of education in India, including First, modern universities in India have been established since 1857 and are well established. Some of the most famous campuses in India have been around since the British colonial period. With this long age, they have enough experience and maturity in the management system and efforts to improve India's quality of human resources.

Second, English is the language of instruction in India's educational institutions and government agencies. By using English, students in India no longer have problems gaining various

knowledge from all perspectives and approaches with many references. Third, Indian lecturers at least have completed doctoral education (S-3). Not a few of them have achieved S-2 and S-3 several times. Therefore, it is not uncommon for us to find lecturers with multiple degrees, such as Dr. Gurusami, M., Sc., M.E.D., Ph.D. Fourth, India develops various campuses that focus on one particular field of science, which then becomes a pillar of strength for education in India, where quality alumni are undoubtedly in the international world.

Observing Lajpat Rai DAV College Jagraon India's vision and mission, character development is full of religious and human values. According to the vision and mission, the curriculum is structured, prioritizing a religious campus's character and can have competitive competencies towards developing science and technology. Character education programs are well system, starting from planning, organizing, implementing, and monitoring. The management of character education that is implemented is that all persons have character according to the vision and mission both at the rectorate level and at the faculty and department levels. The controlling agency is the leader in each unit. Lecturers have an important role in implementing character education at the class level, from designing, organizing, implementing, to supervision. In this context, the character is formed first, starting from the religious background, then becoming the basis for character education development on campus. Students feel disciplined towards lecture activities, take assignments seriously, and uphold togetherness.

Therefore, both Universitas Negeri Yogyakarta and Lajpat Rai DAV College Jagraon India's management practices have similarities, starting from the formulation of the vision and mission to implementing programs that refer to the vision and mission. In implementing the character education program at Lajpat Rai DAV College in Jagraon, India, there is a harmonization between university leaders, deans, heads of departments, lecturers, education staff, and students. Students are not only as objects of enhancing character education but also as subjects who have a role in implementing character education that creates a religious campus situation. A religious campus atmosphere has a balanced impact on attitudes and skills. So the aspects of attitude and skills, as well as balanced knowledge, build an identity in the form of character and personality. However, there are cultural differences between Indonesia and India, but it is related to a culture owned by the owner of that culture. According to India, it is very civilized, but according to Indonesia, it is uncivilized, and or vice versa. In general, the management of character education at LR DAV College Jagraon India has been proven by students' excellent character, tolerance, and respect for one another even though they are of different ethnicities and religions.

Comparison of character education models in Indonesia and India

Based on the research results and identification of the character education management model at UNY and at LR DAV College Jagraon India, a comparison can be formulated as shown in Table 1. Comparatively, the character education management model at Universitas Negeri Yogyakarta and Lajpat Rai DAV College University is the same. The management model departs from the formulation of a vision and mission that has led to efforts to cultivate character education in all campuses, including lecturers, education staff, and students. Campus locality is very influential. The problem of character education is not new for the Indonesians and Indians, even though it used to be mostly carried out informally and non-formally. Education is mainly carried out by parents and community leaders as well as by lecturers in an integrated manner with lectures that what it teaches. Since ancient times our nation has been known to have good character, honesty, discipline, respect for others, likes to help, works together, wants to sacrifice, and other positive characters. However, lately, our nation seems to have lost such character. In terms of politeness, sometimes we can even say that it is more impolite than even a country known to be liberal. Those nations that are known to be liberal if they want to criticize or reject others' opinions still have "excuse me" pleasantries and are expressed politely. However, we rarely pay attention to such norms. If we disagree or do not agree with other people's opinions, it is not uncommon for us to attack rudely, sarcasm, or even physical confrontation.

We have rarely encountered such things in western countries or other developed countries, known as individualists and liberals. Strange indeed, but that is a reality that we face today. History

has recorded that the education of a nation without good character education will not lead to optimal success. Positive characters such as obedience to God Almighty, honesty, discipline, responsibility, respect for others, helping others, willingness to sacrifice, being able to cooperate with others, and other positive characters are needed to optimize the achievement of national education goals and in the framework of human resource development in this beloved country. Maybe without good character education, we can succeed in achieving exemplary academic achievements, but it is possible that such good academic achievements will not bring any benefits to national development. In fact, it will be a disaster for the nation. Many cases of corruption, or abuse of authority, are carried out by people who have high academic achievements but do not have positive characters.

Table 1. The Result of Comparison The Character Education Models

Aspects	Universitas Negeri Yogyakarta	Lajpat Rai DAV College
Vision	To be a superior, creative and innovative educational university based on fear, independence, and self-reliance by 2025	Providing our students with value based education while equipping them with necessary skills required to face and overcome the challenges of ever changing, competitive and global world
Mission	There are 7 Mission Formulations with indicators academic education, profession and vocational, Research, PPM, governance, environment, cooperation	There are 4 indicators of achievement, namely providing intellectual, social, moral and spiritual oriented citizens for the nation.
Character Education Foundation	(5 Sila) Pancasila	(10 Principles) Arya Samaj
Character Education Model	Integrated in Academic and Non Academic Programs	Holistic in Academic and Non Academic Aspects
Education Management Model	Model Planning, Organizing, Actuating and Controlling (P-O-A-C)	Model Planning, Implementation and Evaluation (P-I-E)
Human Resources Involvement	All Stakeholders	All Stakeholders
At Class Level	Integrated and Stand-Alone Courses	Integrated with Courses
At reachability Level	Achieved well in all programs both academic and non-academic	Achieved Holistically in all aspects

They turned out to have excellent abilities academically, but unfortunately, they were not matched by good character. Unfortunately, those who should be able to play an active role in the development of this nation become a disaster for our country. So far, character education in schools is burdened only on religious teachers. In reality, it cannot achieve optimal learning outcomes because the character education carried out cannot be contextual. Character education must be contextual in the sense that it is attached to certain subjects/subjects' case and context. Thus character education should be attached to the subject/course or field of study being taught. For example, when a teacher/lecturer teaches computer science, the teacher must simultaneously instill character education. The inherent character education, for example, the teacher explains that a computer is a

sophisticated tool, but its use depends on the people behind it. It is carried out in various learning strategies to optimize the achievement of "nurturant effect" or optimal accompaniment goals.

The results of research at Harvard University in the United States show that a person's success is determined by technical knowledge and abilities (hard skills) and the ability to manage oneself and others (soft skills). This research reveals that success is only determined by around 20 percent by hard skills and the remaining 80 percent by soft skills. Even the most successful people in the world can succeed because they are supported more by soft skills than hard skills. This suggests that the quality of character education is very highly important to improve. Soft skills are part of the character formed through education from early childhood to tertiary education. The Ministry of National Education has developed a character education grand design for each track, level, and educational unit type. This grand design is a conceptual and operational reference for development, implementation, and assessment at every pathway and level of education.

Based on the Grand design of national character education, it is stated that the character configuration in the context of the totality of the psychological and sociocultural processes is grouped into spiritual and emotional development, intellectual development, sports and kinesthetic (Physical and kinesthetic development), and sports. Taste and Creativity development. A person's character that is formed will be influenced by the mindset and attitude pattern adopted by a person/student. Suppose the pattern of thought and attitude adopted is based on faith and piety towards God as the creator and regulator of his creatures. In that case, it will form the right and strong character that is implemented in everyday life in society, be it the character towards oneself, others, the environment, and the nationality which is obtained through activities of thought, the exercise of the heart, sports, and exercise of feeling and initiative. Character education should give meaning to life and is upheld, which colors and animates one's actions. This definition explains that value.

The implementation of character education inherent in subjects/courses cannot be separated from schools/campuses' participation and support of schools/campuses. Schools/campuses should provide support through acculturation in all activities and school/campus atmosphere. Culture will create a habit. To foster a positive character, schools/campuses need to plan culture and habituation activities. Habit is a good educational tool in character education. For students (especially those who are still young), habituation is very important because it is with habituation that eventually an activity will belong to students later. Good habits will form a human figure with a good personality too.

Conversely, bad habituation will form a human figure with a bad personality as well. This habituation can be done by giving assignments or applying activities through specific learning methods, such as group work and discipline assignments. It can also be done through prayer together at the beginning and at the end of learning under the teacher's guidance. It is believed that the development of character education is necessary and important to be carried out by schools and their stakeholders to become a foothold in implementing character education in schools.

Character education is developed through the knowing, acting, and habit stages. Character is not limited to knowledge alone. A person who has good knowledge cannot act according to his knowledge if he is not trained (becomes a habit) to do that right. The character also reaches into the emotional and habitual realm of oneself. Thus, three components of good character are needed, namely moral knowing (knowledge of morals), moral feeling (emotional reinforcement) about morals, and moral action or moral actions. This is necessary so that students and other school members involved in the education system can understand, feel, live, and practice (work on) virtue (moral) values.

The dimensions included in moral knowing that will fill the cognitive realm are moral awareness, knowing moral values, perspective-taking, moral reasoning, courage to take a stand. (decision making), and self-introduction (self-knowledge). The moral feeling is the strengthening of the emotional aspects of students to become human characters. This strengthening is related to the forms of attitudes that students must feel: conscience, self-esteem, self-esteem, and sensitivity to people's suffering (empathy), love of truth (loving the good), self-control (self-control), and humility (humility). Moral action is an act or moral action, which is the other two-character components' result (outcome). To understand what drives someone to act morally, we must look at three different aspects of character: competence, will, and habit (Masyhud, 2012a). Character development in an educational system is the relationship between character components that contain behavioral values,

which can be done or acted gradually and are interconnected between knowledge of behavioral values with strong attitudes or emotions to implement them, both towards God Almighty, himself, neighbor, environment, nation, and the state as well as the international world.

Character education should lead students to cognitive value recognition, affective appreciation of values, and finally, to real value practice. Character education must be implemented up to higher education. However, the implementation of character education in schools and higher education should not be too burdensome for students. Character education does not need to be carried out in the form of separate courses but must be integrated into various existing courses to be contextual. Thus character education will be more meaningful for students. Character education must be emphasized on direct and more effective methods, highlighting forms of practice and self-reflection rather than theory, so that learning outcomes can be achieved more effectively.

Character education is very complicated. To be able to properly carry out character education and the results to be effective, character education must be supported by various sources. Character education is not sufficiently carried out with mere theories, but what is more important are deeds, examples, and attitudes. Character education must be based on local wisdom and context. Therefore, various sources of character "values" from society must be used as material for character education. The development of character education at Universitas Negeri Yogyakarta and at Lajpat Raj DAV College University is based on management practices. This is where the role of education management is needed. Educational management that is suitable for this is the management of education management must be able to synchronize the character education program carried out by the school with the family and community around it. Character education programs in schools must be designed jointly between schools, parents, and the community. In implementation and supervision, there must also be togetherness between the campus, family, and community.

CONCLUSION

The research results indicate that the character education management model in Indonesia and India is almost the same. Suppose in Indonesia. It focuses more on religious and general characters in India. In that case, it is more on the development of religious morality. Meanwhile, the effectiveness of character education from Indonesia and India has shaped students and other components, both lecturers and academic staff. Education problems in almost all developing countries are generally the same, ranging from school fees, illiteracy, dropping out of school, and the curriculum to the education budget. However, everything can change as long as the government and all related elements are strongly committed to advancing education in their respective countries. The quality of the education system significantly influences the development of a society and nation because it brings significant changes to its life. The successes achieved basically cannot be separated from the support of existing government policies. Meanwhile, in India, the public and educators' awareness of education's importance has made India one of the countries whose education is quite taken into account in the international world.

One aspect that supports education in India is providing textbooks for schools and universities that are cheap. Besides cheap books, education in India is also affordable. Free education to Higher Education. Another supporter is the application of English as the language of instruction in almost all universities in India. At primary, secondary, and tertiary levels, education in India emphasizes simplicity. The educational building is physically apprehensive, but higher education in India is relatively prominent in terms of quality. Character education in schools has a strategic value in improving the quality of teaching and developing human resources in the era of globalization. Therefore character education in schools must be handled remarkably by using various methods between theory and practice. Good character education must be carried out synergistically between higher education institutions, parents, and the community. Each party should complement and control the implementation of character education that is carried out. Higher education instills character education in students, parents, and the community to assist in its execution, supervision, and university input. For character education to be carried out optimally, it must be supported by effective education management. Management education in character education is needed in planning, implementation, control, and assessment.

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The implementation of zoning system in suburban schools in Tulungagung Regency, Indonesia

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ABSTRACT

This research aims to find out the meaning or nature; process; and the causal relationship between the school zoning system in the suburbs of Tulungagung Regency. This thesis was made using a qualitative descriptive approach with a multiple case study approach; to then associate research findings with several practical and empirical theories. These research objects are SMPN 2 Campurdarat, SMPN 1 Tanggunggunung, and SMPN 1 Besuki Tulungagung. The qualitative analysis technique used was the multiple case study, with the research instrument interviewing with school principals and acceptance of new students (PPDB) operators. This research was prepared based on several studies of the problem that the periphery school is one of the parties who benefit from implementing this zoning system compared to urban schools in Tulungagung Regency in terms of the ceiling's fulfillment. The findings of the study show that determination of the amount of ceiling in PPDB with the zoning system in schools in rural areas is following the regulations regarding the tensile strength of PPDB in Tulungagung Regency as stipulated in the Decree of the Head of the Youngest and Sports Education Office in Tulungagung Regency, Indonesia number: 188/1035/104.010/2019 concerning determination of schedule and capability of acceptance of new, kindergarten, elementary and middle school students in 2019/2020 academic year. The preparation of high human resources has well supported the process. The series of PPDB activities with the zoning system in rural areas in Tulungagung Regency has been carried out well by PPDB committees in each school. Evaluation of the implementation of PPDB with the zoning system in the outskirts of Tulungagung Regency has fulfilled aspects of effectiveness, efficiency, adequacy, equity, and responsiveness and accuracy; and an evaluation system has been carried out based on the principle of policy impact; i.e., comparing conditions before and after the policy is carried out.



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INTRODUCTION

The education system in modern society should fulfill two absolute functions: first, to equip individuals with the knowledge to participate in social, economic, and political life. Second, providing the broadest possible access to education as an effort to equalize the quality of education (Coleman, 1968 in Aditomo & Felicia, 2018). Based on this theory, it is clear that the government has a role and function in providing the broadest possible access to the community to get a consistent education quality. One form of the implementation of the government's role is manifested in the form of a zoning system policy for the admission of new students in schools. According to Purwanti,

Irawati, Adiwisastro, and Bekti (2019), new student admission or PPDB is the admission of students for kindergarten, elementary school, and junior high school, which is held at the beginning of the new academic year; where PPDB for junior high school level is carried out online with priority being children aged 12-15 years (Regulation of the Ministry of Education and Culture of the Republic of Indonesia, No. 17 of 2017). In its implementation since the 2017/2018 school year, junior high schools in the Tulungagung Regency area have implemented a zoning system, namely a system for admitting new students based on radius and distance, although not yet one hundred percent.

Some time past often appears complaints about the zone system in the recruitment of new students. Complaints arise from the school and prospective students and parents, as happened at the first secondary school level. Learners who want schools in educational institutions of their choice be realized due to the zoning system's policy. A recruitment zoning system allows new problems because the value of national test result is not used in the new school entrance, high or low value just the same origin with a radius house near the school, the value of the test results apply to track achievements but probably only 20%, so there is a paradigm of the students and parents that do not need to study seriously because test scores are not used in entering a new school level. In addition to these problems, there are also problems that the school would be reluctant to innovate to compete with another school because the presence of this zoning system of the schools will be easy to get the students without having to do marketing or innovation because the program is definitely going to get a new learner. The school's zoning systems will be easy to get the students without having to do marketing or innovation because the program will get a learner. Innovation is more than just a change. Despite all of the innovations involving changes based on the theory, there will be no changes at the school (Ismabela, 2019).

The conflict that occurred was that many people supported and rejected the zoning system. People who support the PPDB zoning system think that it is related to distance, but mediocre children's achievement problems have the same opportunities as other high achieving students. It contradicts the assumption of high reaching parents who cannot send their children to state junior high schools, which have been considered favorites by the community. This contradiction of opinion can be illustrated that with the zoning system's implementation, students who have high rankings in schools are not necessarily acceptable in favorite schools. Vice versa, students whose schools are not ranked can enter into famous schools. Zoning problems are closely related to the readiness of teachers in the zoning system itself. Teachers must strive to educate various input students from their school zone optimally; with even output quality, they don't care about students whose input is fine. Based on this, we're worried about the first were students with useful input; however, it has mediocre output. The problems of both students with lousy information can affect the student's learning environment.

Another problem is that the number of schools in the Tulungagung Regency deems uneven per district, including each school's quality. This phenomenon was thought to be a boomerang for the zoning system regulations; in other words, the desire to equalize education quality. However, the quantity and quality of schools are relatively uneven in each region. According to Chinapah, Cars, and Grinberg (2013), the government has a role in the equality of the quality of education. According to Borowska-Beszta and Urban (2014), education quality can be improved with proper and systematic management. According to Sari and Setiawan (2018), management improvement can be made by utilizing information technology. According to Musa (2019), technology can help analyze management success.

Many problems are faced in the implementation of education. The problem is the cause of hampering the achievement of educational goals. Problems in education can be viewed from various aspects because education should cover many aspects. The results of on-the-spot monitoring on the ground are aspects of teachers, curriculum, learners, management, parents, government, environment, and society, facilities and infrastructure, National Exam implementation, and teacher teaching hours. According to Lufri and Yogica (2019), many problems are faced in the implementation of education. The problem is the cause of hampering the achievement of educational goals. Problems in education can be viewed from various aspects because education should cover many aspects. From the results of on-the-spot monitoring on the ground are aspects of teachers, curriculum, learners, management, parents, government, environment and society, facilities and infrastructure, National Exam implementation, and teacher teaching hours.

Each section is introduced more specifically to help the reader see the relevance of each contribution. To summarize, the education profession is slowly but surely shifting away from exclusive interest in local experience for solutions to local problems to looking at the problems and solutions to similar issues in other parts of the world. Just as in public health, engineering, law, and business, global issues are not the only issues. However, they are important today and, therefore, are important for all educators to understand better (Heyneman, 2001). According to Singh and Shakir (2019), the problem can be solved through the teachers' role.

In addition to finding problems in the school zoning system, it turns out that the course considers being beneficial from the periphery schools. This is based on findings in schools outside the Tulungagung area, namely in the Surabaya area, which states that SMAN 22 Surabaya is one of the outskirts schools that indirectly benefit greatly from implementing the PPDB zone system (Widayanti & Rosdiana, 2018). This statement was supported by the news in Detik News, which stated that the Tulungagung Youth and Sports Education Agency (Dinas Pendidikan, Pemuda dan Olahraga Republik Indonesia), Mr. Suharno, said that the zoning system registration would be carried out for three days from 19-21 June 2019 online if this zoning system prioritizes the distance between the house and the school; and optimistic that with the new system there will be an equal distribution of the number and value of each of the 48 new students in public schools spread across 19 districts. There will be no more students with good grades in one school, primarily at SMPN 1, 2, and 3 Tulungagung.

In addition to school readiness problems and the school's human resources, zoning problems also occur in the program system, especially at the location coordinates. An error in writing the coordinate point that befell hundreds of prospective new students at several state junior high schools in Tulungagung forcing the school to temporarily stop the entry process for the 2019 new student admissions zoning system (PPDB); there is a student from Punjul Village, Karangrejo District with the address of his home village and the school which should not be more than two kilometers. However, due to the incorrect writing of the azimuth data or coordinate points of this student, it seemed as if they were registered outside the zoning of SMPN 3 Tulungagung (Bakrie and Pamungkas, 2019). Based on the various problems above, the research aims to determine the meaning or nature of school zoning system planning at SMPN in the suburbs of Tulungagung Regency; knowing the school zoning system process at SMPN in the suburbs of Tulungagung Regency, and knowing the causal relationship of the school zoning system at SMPN in the suburbs of Tulungagung Regency.

METHOD

Research methods for this study are used a qualitative approach to approach the problem's focus under investigation with the nature of the problem-solving flow according to various theoretical studies, to then compare the results with conditions in the field. This research approach uses a case study. This research's location is at SMPN 2 Campurdarat, SMPN 1 Tanggunggunung, and SMPN 1 Besuki. The reason for choosing this location base on preliminary observations that the school had implemented a zoning-based PPDB relatively well compared to other schools in the same area. Also, the school is more than 12 kilometers from the urban center of Tulungagung Regency. The data collection procedure is carried out by passive observation. It unstructured interviews where subjects know that they are being interviewed. The interview process follows the flow of the PPDB-based zoning activity process, documentation of several related regulations, technical instructions (implementation modules) imposed by each school in implementing zoning-based PPDB, student registration forms, and other documents that can support the validity of research data findings, such as the results of the implementation process documentation. The qualitative analysis process used is by examining the class's phenomena, which is the object of research. And then projected on standard practical and empirical theories, which are then interpreted (interpreted) based on the theories used in this research, one of which is the Van Meter and Van Horn policy theory. This research is a case study with three objects under review. It then analyzes through the multiple case study analysis model, case Quaintance dialectic using a two-step analysis, namely case analysis, and cross-case analysis.

FINDINGS AND DISCUSSIONS

PPDB Based on the Zoning System for SMPN in the Tulungagung Region

Based on the results of observations and interviews, it was found that the implementation of PPDB with the zoning system in schools in the suburbs of Tulungagung Regency had been carried out well, including in terms of planning, organizing, and evaluating. PPDB can do using the Van Meter and Van Horn implementation model approach (Lestari & Rosdiana, 2018; Rolenta, 2018). The results of this study are following the implementation of the zoning-based PPDB in the suburbs of the Regency, which in general meets the aspects according to the size and policy objectives; resource; implementing agent characteristics; attitudes/tendencies (dispositions) of the implementers; communication between implementing activity organizations; and the economic, social and political environment. Various reasons implemented PPDB Zoning System Based in the Outskirt of Tulungagung Regency.

Some things that are considered necessary from the implementation of the zoning system in the periphery areas are: For schools, the fulfillment of the student ceiling/quota, there is a high possibility of obtaining high-quality student input, simplifying the registration process, providing opportunities for suburban schools to become favorite junior high schools in their regions with the hope that one day they will be able to compete with favorite SMPNs in the city area. It is relevant to research which states that schools in one zone with low resource quality while in another location favorite schools gather so that zoning can move the gap from the school level to the zone level (Aditomo & Felicia, 2018b). Parents do not need to bother taking their children too much (tend to issue the usual cheap transportation). Parents are not too anxious about choosing a school (because the choices are limited). Parents have wider opportunities to coordinate with teachers. It is relevant to research that states that this zoning school can positively impact the guardians of students who want to send their children to favorite schools but at an affordable cost (Hanifah & Wahyudi, 2019). For students, the risk of student delay will below. The teacher's emotional bond is tighter because the teacher will also get to know the parents more closely. High achieving students will be able to freely do exercises in school and speed up handling time in students' problems. Students will pay more attention to the teacher due to the teacher quickly finding information about students' condition both from peers and from other environments close to the student's domicile (Hanifah & Wahyudi, 2019).

Implementation of PPDB in Tulungagung Regency

The determination of the ceiling amount on the zoning-based PPDB implementation is following the regulations regarding the capacity as stated in the Decree of the Head of the Education, Youth and Sports Office of Tulungagung Regency (Dinas Pendidikan Pemuda dan Olahraga Kabupaten Tulungagung) Number: 188/1035/104.010/2019 concerning determining the schedule and capacity for the admission of new students (PPDB) kindergarten, elementary, and junior high school year 2019/2020. Whereas in the planning process it is following the Regulation of the Regent of Tulungagung No. 20 of 2019 concerning technical guidelines and the determination of zoning for new student admissions at kindergartens, elementary schools, and junior high schools in Tulungagung Regency states that the school's duties as PPDB organizers are related to planning to the zone is determining the capacity of each school following the existing facilities, prepare administration for the implementation of registration, and disseminating information to the public about the implementation of PPDB (Regent of Tulungagung, 2019). Through the education office, the central government has provided training in technical guidance to school principals and PPDB operators prepared by the school. This process has been carried out well in each school. The findings above are relevant to the theory, which states that the school has provided the facilities and facilities needed to implement PPDB, such as computers and admin staff, to assist prospective students in registering for school (Lestari & Rosdiana, 2018).

Implementation of PPDB with a Zoning System

The series of PPDB implementation activities with a zoning system in junior high schools in the suburbs of Tulungagung Regency has been carried out well by PPDB committees in each

school and following the regulation of the regent of Tulungagung Number 20 of 2019 concerning technical instructions and determination of zoning for new student admissions at kindergartens, elementary schools, and junior high schools in Tulungagung Regency. In terms of coordination and communication from each PPDB committee, it is found that what the school has done is relevant to research which states that the better the coordination of communication between the parties involved in an implementation process, then the assumption is that errors will be very small to occur and vice versa (Lestari & Rosdiana, 2018; Rolenta, 2018).

Evaluation of PPDB Implementation with a Zoning

The effectiveness of a system's facilities and infrastructure occurs if all work together and provide mutual support. Like what happened to PPDB in suburban schools in the Tulungagung Regency area, all education components work together to maximize PPDB facilities and infrastructure. As a result, PPDB activities in each school experienced things that were more effective than before. It is relevant to the theory, which states that the school has provided the facilities and facilities needed to implement PPDB, such as computers and admin staff, to help prospective students register for school (Lestari & Rosdiana, 2018). The quality of system services in suburban schools has fulfilled an excellent aspect of managing the PPDB program based on this zoning system; however, there are still frequent problems related to coordinate points. People become restless and feel that the service is not optimal. The quality of service that has not been maximally related to this coordinate point contradicts Albrecht and Zemke in Rolenta (2018), which states that educational programs in an educational policy must pay attention to the quality of the program. The education program is an academic service to the community. The process of evaluating the implementation of PPDB with a zoning system in the suburbs in the Tulungagung Regency has fulfilled the evaluation aspects which can be analyzed using the theory of William N. Dunn regarding policy evaluation, namely effectiveness, efficiency, adequacy, equity, and responsiveness and accuracy (Widayanti & Rosdiana, 2018). The evaluation system is also relevant to research, which states that evaluating the impact of policies is carried out by comparing conditions before and after the procedure is implemented (Prasetyo, 2018).

The admission student zoning system has changed the paradigm of education in Indonesia, such as eliminating favorite and not favorite schools and making all schools a favorite. This purpose is not easy if not followed with increasing the existing education quality standards. The zoning system has fundamentally changed by "student interest," which is the main problem. The admission student zoning system offers more convenience and "local diversity." Comfort in the sense of a school that is close to home while increasing the sense of ownership. Local diversity means that students must be able to accept the conditions in their area of adjustment, not only students, as well as schools and their supporting factors while at the same time increasing the quality at least towards the minimum standard of education services (Bakar, Supriyati, & Hanafi, 2019).

The zoning system acceptance criteria of learners based on the proximity of the school and residence learners. Zoning system policy practices reap the pros and cons of the community. However, the zoning system meant that no superior schools. Superior levels of income and learners homogeneous. Policies intended the zoning system so that learners can school near the villages. Concerning learning, favorite school zoning system change (formerly known as the cluster system) to be evenly distributed. The zoning system is not the subject of discussion is complicated. This is because through the zoning system where learners are much more transparent. Social capital in perspective, social learning is applied to the zoning system and is expected to bridge various social issues. Therefore, social issues and education can serve as a strategic issue to establish national awareness (Mutiani & Subiyakto, 2019).

CONCLUSION

The conclusion of this study is to evaluating of the implementation of PPDB with the zoning system in the outskirts of Tulungagung Regency has fulfilled aspects of effectiveness, efficiency, adequacy, equity, and responsiveness, and accuracy, and an evaluation system has been carried out

based on the principle of policy impact. The polemic regarding PPDB with the zoning system in the community is still a polemic to this day. Thus, the researcher proposes that the school continue to socialize more incentives about the extraordinary impact of implementing this system on the community. There are still many high-achieving students going to suburban schools. It is suggested that the school improve the quality of learning even higher, both academically and non academically. Because PPDB with the zoning system brings closer the distance between the house and the school, it is suggested that the school motivate the teacher to build a high emotional attachment to parents because the role of the surrounding environment towards students who are on average towards the adult level is relatively able to influence their learning patterns.

Research recommends that the managed servers often experience downtime (difficult to access due to too many users) based on the findings presented. It is advisable to improve the quality of the servers provided so that such things do not happen. This is quite reasonable because the school directly serves the community, while the community (parents) may not understand the server down problem. There are many errors in the placement of azimuth points; Therefore, it is suggested to provide socialization and easy-to-understand guidance in determining the azimuth point. There are still many polemics that occur in the community regarding the zoning-based PPDB. People always disseminate information about the uses and benefits of the zoning-based PPDB policy to understand. Make the child/daughter aware; to realize that the essence of any school is the same thing. It only depends on the learner whether to be serious or not. 8. Based on the findings, it is found that there are many schools in rural areas that are likely to receive input from high-achieving students. For this reason, it is suggested in further research to examine various appropriate learning models for suburban schools related to the PPDB phenomenon. This research is only focused on SMPN schools in rural areas. So further research is needed to compare the PPDB phenomenon in urban and suburban areas.

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