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Publisher:

**Himpunan Sarjana Pendidikan Ilmu-Ilmu Sosial Indonesia (HISPISI)
in Coopertaion with
Graduate School of Universitas Negeri Yogyakarta**

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Harmoni Sosial: Jurnal Pendidikan IPS
Vol. 10, No. 1, 2023

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Evaluating social inclusion for the Bangladesh settlers in Nakasi: Post-urban regeneration

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ARTICLE INFO

Article History

Received September

18, 2022;

Revised December 7,
2022;

Accepted February 27,
2023

Keywords

Affordable and
resilient housing;

Informal settlements
upgrading;

Quality of life;

Social inclusion;

Sustainable urban
development

ABSTRACT

This paper examines the concept of the government's 'social housing' policies for the urban poor and assesses their effectiveness. This research aimed to study an upgraded squatter settlement using subdivision and urban renewal concepts and gauge the social effects of the project as experienced by the residents. The paper also suggests how these state-sponsored programs can be improved and enhanced. Thus, it also reviews similar programs in other cities and countries as lessons to be learned. Due to the continuous population growth in the Suva-Nausori corridor, the demand for housing, exceptionally affordable housing, is exponentially growing, and this has led to real estate speculations and bubbles, substandard housing, overcrowding, squatting on public and private lands and homelessness, and this has led to other social problems. A field research study was carried out in 3 lower-income settlements within the affluent district of Nakasi. The findings revealed the need for more government interventions and a more strategic approach to rectify the severe shortfall of housing stock. The paper also notes the importance of the need for a paradigm shift in the state's housing policy to provide low-cost built housing, as opposed to just land length of service, which could not address some crucial issues experienced by the settlers.

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INTRODUCTION

An emerging feature of the cities of the global south is the emergence and establishment of informal 'squatter' settlements and slums, and Fiji is no exception. [The United Nations Human Settlements Programme \(2016\)](#) states Fiji's urban population of 480,000 and uses the Urban Gini coefficient against national poverty line indicators to calculate the urban poverty rates. It stands at 26.2% or 125,760 residents. Of this, "an estimated population of 60,000 comprising nearly 15% of the total urban population are believed to live in 200 squatter settlements" [Fiji National Housing Policy- 2010, Government of Fiji](#). [Ministry of Housing of the Republic of Fiji \(2011\)](#) puts the slum inhabitants at 100.00 ([Hassan, 2014](#)). Poor housing conditions and a lack of basic urban services and infrastructure often characterize these settlements.

Squatter settlements primarily located on State land or Reserves and Open Spaces provide dwellers no land security or tenure-ships. They, therefore, provide no real incentives for the inhabitants to invest in the improvement of the physical, social, or economic status of the settlements. These Fijian settlements by locations show similar traits with other third-world urban landscapes

instead of industrial cities of developed nations, as shown in **Figure 1**, depicted below, and tend to penetrate throughout the urban district. This leads to a clash of classes and gentrification and negatively affects the real estate market for the developed areas.

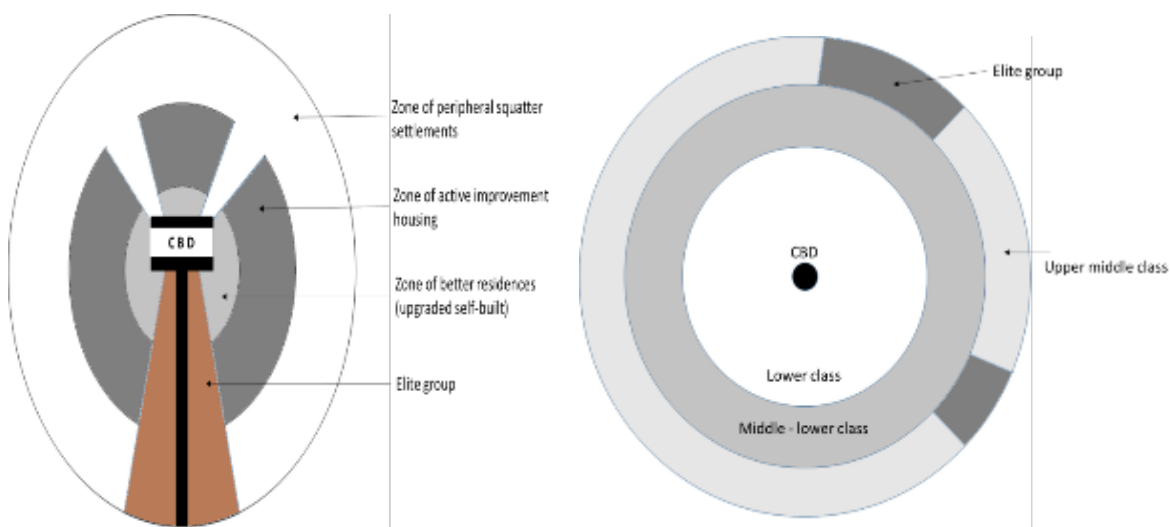


Figure 1. Third World Cities and Industrial City

The squatter upgrading program is one of the policies adopted by the government to address the challenges of land security and improve the living conditions of the squatter dwellers. One of the programs being implemented is through social housing and urban regeneration. Social housing is the means of government-assisted housing solution for people with low incomes. It also tends to address housing inequity by providing means to make housing affordable to the poor and the disadvantaged.

Similarly, urban regeneration is the redevelopment of land in urban areas to improve its physical and economic attributes to promote investment (Kebede, 2012). In the Fijian context and for this paper, the urban regeneration concept will be limited to the definition as the improvement of the physical attributes of land and infrastructure to promote investment, mainly built structural improvements and advancing the social and economic well-being of a resident and thus provide the necessary stimulus to encourage social inclusion.

The 2017 National Census (Fiji Bureau of Statistics, 2018a) depicts the Fijian population at 884 887 and increasing at an average annual growth rate of 0.6 %. Additionally, the urban population stands at 494, 252, or 55.9 % of the total population. The main growth area is the Suva-Nausori corridor, with a complete human density of 242,180, or 27.37% of Fiji's total population (Fiji Bureau of Statistics, 2018a). The report simultaneously points out that this region also holds the most impoverished and low-income earners per capita.

Hassan (2014) summarises that the current land and property prices make it possible for lower-income earners to own properties with the government's intervention. Through its Department of Lands, the government has embarked on a project in Nakasi. A squatter area has been upgraded to a properly serviced subdivision as a low-cost housing scheme heavily subsidized by the government. The study aims to determine the social housing project's sustainability and analyze the Fiji government's objective for public housing investment. This assessment provides the necessary feedback mechanism for any policy on its feasibility and indicates future improvement areas.

Having worked in the Ministry of Housing of the Republic of Fiji (2011) for several years, the researcher had witnessed a depressing experience of the poor living conditions of the settlers and is in doubt about the sustainability of the government housing project. A more decent social housing program can upgrade the status of the Bangladesh settlers. The researcher needs to be made aware of any study in Fiji similar to the goal of this paper. Thus, this research was conducted in the hope that whatever findings are made may be utilized by policymakers for revisiting the current social housing policy of the Fiji government.

This study investigated whether the government-subsidized 'in situ' squatter upgrade program has brought social equity. Specifically, it tried to answer the following questions: (1) What is the socio-demographic characteristic of the Bangladesh settlers?; (2) Is there a significant difference in financial contributions of ground rent and town rates between Bangladesh Settlers and the formal property owners in Nakasi?; (3) What are the challenges and problems faced by the Bangladesh settlers post-upgrading?; and (4) What are the impacts of the slum upgrading program on the social and economic conditions of Bangladesh settlers?

This study aimed to (1) Describe the profile of the participants based on gender, marital status, and number in the household; (2) Determine the respondents' total household income in comparison to the mostly middle and high-class neighborhood of Nakasi; (3) Find out the challenges and problems faced by the Bangladesh settlers post-upgrading; (4) Determine the financial obligation of annual ground rent and town rates for plots occupied by respondents in comparison with the affluent neighbors in Nakasi; and (5) Document the impact of the slum upgrading program on Bangladesh settlers in Nakasi.

Due to the research paradigm adopted as the mixed method, the quantitative aspect of the research, as per practice, calls for a hypothesis for testing. As per the norm, two hypotheses have been developed: Hypothesis for research question 2 (is there a significant difference in financial contributions of ground rent and town rates between Bangladesh Settlers and the formal property owners in Nakasi); thus, H₀: There is no significant difference in financial obligations on ground rent and town rates between the Bangladesh settlers and the formal property owners in Nakasi. H₁: There is a significant difference in financial obligations on ground rent and town rates between the Bangladesh settlers and the formal property owners in Nakasi. Hypothesis for research question 3 (What are the impacts of the slum upgrading program on the Bangladesh settlers); thus, descriptive hypothesis: The slum upgrading program has promoted the social and economic conditions of the Bangladesh settlers.

METHOD

Research Design

For this research paper, the paradigm chosen is a mixed method with qualitative and quantitative approaches applied to the study to identify whether government-led social housing development promotes the stimulus needed for envisaged social and economic advantages for the sub-proletariat in Bangladesh settlement.

A qualitative interview was conducted with the respondents to comprehend the world from the subject's perspective and their experience (Patton & Cocharn, 2002). Inquiry across three sample populations applied semi-structured and unstructured interviewing with household clusters in formal and informal settlements. Housing, urban income, expenses, and property taxation data from other secondary sources were collected and analyzed for triangulation. A mixed-method of data anthology reveals a more detailed picture from different perspectives that would not have been possible by utilizing any single approach (Creswell & Creswell, 2018).

Methodology Design

The study employed both qualitative and quantitative approaches as a mixed-method research design. Mixed method research is the collection of qualitative and quantitative data collected, analyzed, and mixed in a single study or series of studies (Kebede, 2012). This design is used on the premise that the results generated would provide a better and richer understanding of the research problem instead of a single approach.

Qualitative research related to understanding social phenomena can be better understood in words rather than numbers as generated data. The qualitative method describes the respondents' social profile and assesses whether the public housing program has brought meaningful social changes. This can be mapped out using a descriptive-correlation design. The correlation design is utilized to know whether there is a significant relationship between public housing and the social

empowerment of the urban sub-proletariat. The researcher collected data on a comprehensive level that directly relates to the problem under investigation.

The primary approach used in this research is the Triangulation method. The triangulation method entails mixing techniques to get two or multiple viewpoints on the subject of study as dialectic learning (Olsen, 2004). This approach was utilized to obtain different but complementary data on the same topic (Morse, 1991) and, as such, would help validate and expand upon the quantitative data with qualitative results.

The approach was then more specifically aligned with the validating quantitative data model. Figure 2 below gives a linear sequence of this design.

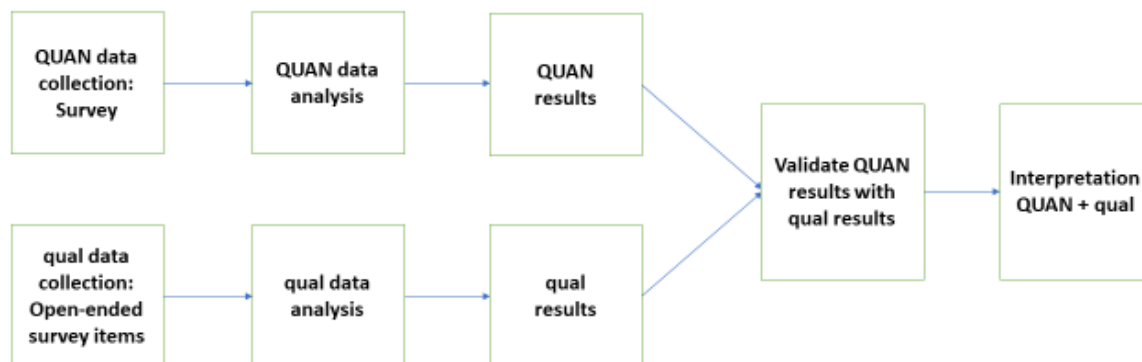


Figure 2. Triangulation Design: Validating Quantitative Data Model (Creswell & Creswell, 2018)

The validating quantitative data model is used, according to Creswell and Creswell (2018), when researchers desire validation of quantitative results from a survey by including a few open-ended qualitative questions.

“In this model, the researcher collects both data types within one survey instrument. Because the qualitative items are an add-on to a quantitative survey, the items generally do not result in a rigorous qualitative data set. However, they provide the researcher with interesting quotes that can be used to validate and embellish the quantitative survey findings” (Creswell & Creswell, 2018).

The results were then further supplemented with data from other housing type clusters, i.e., mainly formal middle-class housing and slum informal settlements. Data from formal secondary sources are also obtained for quantitative analysis.

Respondents & Sampling

This research inquiry is primarily based on a district between the heavily populated Suva-Nausori corridor, and in particular on a once squatter/informal settlement in a decayed and derelict part of a very affluent district of Nakasi, which has undergone major transformation and regeneration, thru the government's direct intervention in 2010. The study participants comprised representatives from 19 of the 58 residential lots of this settlement. The respondents were chosen using a purposive sampling method based on the pre-requisite that the representative was one of the original inhabitants of the settlement prior to the upgrading. The researcher selected this method to collect accurate data as some properties have been sold. Also, some new inhabitants have moved into the settlement.

For validation and triangulation purposes, two other population clusters of Chadwick Road, primarily an upper-low to the middle-class area, and; Naqiliso settlement, a slum area, both within proximity of Bangladesh settlement, was also investigated.

Research Instrument

The questionnaire was envisaged as the primary data-gathering instrument and was utilized in this research. The researcher prepared a self-made questionnaire; hence the instrument was

subjected to a reliability test and validation. This reliability test was carried out through preliminary interviews with some residents of Niudamu Road, Nakasi, who themselves were squatters prior to their siting land being divided into serviced lots by the housing authority of Fiji and also of residents of China garden settlement (a slum area) located in Nausori. The validated questionnaire was then used for data gathering at Bangladesh. Additionally, face-to-face interviews and a talanoa approach with representative tributary clusters were undertaken. This was supplemented by the secondary data from official government sources on parameters of lot unimproved capital values (UCV), town rates, ground rent, average urban income, transportation costs, etc.

RESULT AND DISCUSSION

Case Study Area: Nakasi, Nausori

Nakasi, also called 9.5 miles, is a suburb located about 15 km northeast of Suva and 5km south of Nausori on the Suva Nausori corridor. Nausori Town Council administers the suburb as it falls under the local government area of Nausori. The total population of Nausori, as per the 2017 census, was 57,882, an increase of 32.3% from the 2007 census of 43,735 (Fiji Bureau of Statistics, 2018c), against a national urban increase of 16.3%. This was primarily due to the growth of Nakasi as both a commercial center and a housing development.

Nakasi's housing stock, as of census night-2017 stood at 2,621 or 46% of the total dwellings of the municipality, and if using the United Nations Population Division's 2018 household report of Fiji (UNPF-2018), the average household family size being 4.8 persons, gives the Nakasi population of 12,580 residents. The census report also points out that around 6,000 Nausori lives in squalor in 1254 informal dwellings within the district (Table 1).

Table 1. Housing Stock Distribution of Nausori Urban

No.	Ward	Population
1	Nausori	699
2	Davuilevu	810
3	Wainibuku and Davuilevu Housing	1594
4	Nakasi	2621

(excludes informal dwellings or properties without legal tenure)

Source: Fiji Bureau of Statistics (2018b)

Bangladesh Settlement

Bangladesh settlement is located along Dilo Street and bounded by Vaudamu Place, Kauvula Road on the east, and Vishnu Deo Road on the west. It is placed in a very affluent and desirable part of Nakasi. It is within walking distance of all major facilities of schools, hospitals, police stations, and the commercial center of Nakasi. It is on elevated land and has a moderate to low risk of flooding.

Bangladesh was previously an informal settlement on State land, which underwent upgrading as an urban renewal project and offered land parcels and formal leases to existing tenants. A parcel total of 59 lots (58 residential lots, one service lot for sewer pump) were surveyed, and eight shared service lanes of 4.5 m were constructed. The subdivision was also laid out with sewer and stormwater drainage systems. The project commenced in 2001, with planned lots ranging from 178 m² to 323 m², and offered to sit occupants for sums ranging from \$5400.00 to \$8000.00 to be paid before the project's conclusion and for a guarantee for allocation of lots. The project concluded in 2010.

Socio-demographic Characteristics of the Respondents

A total of 27 respondents were included in the study (Table 2). While the purposive sampling method was used for the respondents from the settlement under study, simple random sampling was used for the two secondary clusters: 19 respondents from Bangladesh settlement (settlement under

analysis), five respondents from PRB flats at Chadwick Road, Nakasi, and three respondents from Naqiliso squatter settlement at Davuilevu Housing, Nausori.

Table 2. Distribution of Respondents of the Study

Variable	Number	Percent
Bangladesh respondents	19	70.37
Chadwick PRB	5	18.52
Naqiliso squatter	3	11.11
Total	27	100

Responses as per Gender, Ethnicity, Marital, and Family Status

Physiognomies of a survey on the parameters of gender, ethnicity, individual, and family status are presented in Table 3. The respondents' gender for the central cluster was almost equal, with male respondents at 52.63% and females at 47.37%. The female gender response, however, for the two secondary sets was higher; 60% at Chadwick and 66.67% at Naqiliso. Most respondents were married or in de facto relationships, with widows and singles equally sharing the other major marital status. Ethnic group classification by response puts Indo-Fijian families at 89% for the central cluster but is almost absent in the other two sub-clusters (20% and 0%, respectively).

The findings in this regard amplify the results of other researchers (Bryant-Tokalau, 2014) that ethnic Indo-Fijians dominate informal habitation rates on State land, while the I-taukei numbers tend to be higher in settlements on native lands (exceptions being some settlements in the western side of Fiji), due to mainly the tribal and kinship nature of the 'vakavanua' arrangement. As for the PRB multi-unit dwellings, the indigenous population has always had numerical supremacy, reflected in response and settlement analysis.

Most families surveyed were small (63%) Indo-Fijian-dominated nuclear families in Bangladesh, and middle-sized households dominated the two secondary clusters. Only one response indicated the presence of more than eight people in households. This can be attributed to limited plot sizes and build-up area restrictions in Bangladesh (Class Residential D-less 200 sq. meters), standardized two-bedroom units in Chadwick, and single or two-room shacks in Naqiliso and further structural expansions limited by a creek, sewer mains, and pump station and Adi Davila Road on the other.

Table 3. Responses as per Gender, Ethnicity, Marital, and Family Status

Characteristics	Sub Characteristics	Main Cluster		Secondary Cluster			
		Bangladesh Settlement		Chadwick		Naqiliso	
		No.	%	No.	%	No.	%
Gender	Male	10	52.63	2	40.00	1	33.33
	Female	9	47.37	3	60.00	2	66.67
	Total	19	100.00	5	100.00	3	100.00
Marital Status	Single	3	15.79	2	40.00		
	Married/de facto	12	63.16	1	20.00	1	33.33
	Divorced	3	15.79	1	20.00	2	66.67
	Widow	19	100.00	5	100.00	3	100.00
	Total	19	100.00	5	100.00	3	100.00
Ethnicity	I-taukei	2	10.53	3	60.00	3	100.00
	Indo-Fijian	17	89.47	1	20.00		
	Others			1	20.00		
	Total	19	100.00	5	100.00	3	100.00
# in household	1-4	12	63.16	2	40.00	1	33.33
	4-8	6	31.58	3	60.00	2	66.67
	8+	1	5.26				
	Total	19	100.00	100.00			100.00

Responses as per Education Level and Economic Status

Table 4 depicts responses regarding the respondents' educational attainment and income sources. Most respondents had acquired some form of formal education apart from 4 respondents (3 in Bangladesh and 1 in Naqiliso). All four non-educated respondents were elderly females. 58% of respondents in the central cluster had secondary education, 11% primary, and only 3 or 16% obtained some form of tertiary education. The same trend was seen in the Chadwick cluster, with most either having primary or secondary school education and only one respondent receiving tertiary education. In Naqiliso, all respondents had a tertiary qualification, and 2 or 66.67% of respondents were educated up to some form of secondary school.

Table 4. Response as per Education Level and Economic Status

Characteristics	Sub Characteristics	Main Cluster		Secondary Cluster			
		Bangladesh Settlement		Chadwick		Naqiliso	
		No.	%	No.	%	No.	%
Education Level	No formal education	3	15.79			1	33.33
	Primary	2	10.53	2	40.00		
	Secondary	11	57.89	2	40.00	2	66.67
	Tertiary	3	15.79	1	20.00		
	Total	19	100.00	5	100.00	3	100.00
Employment	employed	5	26.32	4	80.00	2	66.67
	self-employed	6	31.57				
	unemployed	8	42.11	1	20.00	1	33.33
	Total	19	100.00	5		3	100.00
No. employed @ home	0	1	5.26			1	33.33
	1	7	36.84			1	33.33
	2	8	42.11	1	20.00	1	33.33
	3	2	10.53	1	20.00		
	>3	1	5.26	3	60.00		
	Total	19	100.00	5	100.00	3	100.00
Another income source	No other income	10	52.63	4	80.00	2	50.00
	Rent/ Let out rooms	1	5.26				
	Shares/investments	4	21.05				
	Some from home	1	5.26			1	25.00
	Family support	1	5.26	1	20.00	1	25.00
	Social welfare	1	5.26				
	Pension	1	5.26				
	Others	19	100.00	5	100.00	4	100.00
Total household income	< \$6,000	5	26.32			2	66.67
	\$6,000 - \$12,000	5	26.32	2			
	\$12,000 - \$20,000	7	36.84	2	40.00	1	33.33
	> \$20,000	2	10.53	1	40.00		
	Total	19	100.00	5	20.00	3	100.00

The respondents of this study were all adults from all three categories (young, middle-aged, and elderly). It is interesting to compare the findings on education to the latest Household Income and Expenditure Survey (HIES) of 2010. The HIES shows that 5% of urban children still need to be at primary school, 19% still need to be in secondary school, and only 44% make it to tertiary institutions. The report also mentioned high dropout rates in the poorest urban households, with some 10% dropping out by age 15, 16% at age 16, and 18% at age 17. Level of schooling and income are positively correlated and were also validated by the findings.

Most respondents in Bangladesh settlement (42%) were unemployed, with 26% employed. However, 32% of the respondents were self-employed and had businesses ranging from private grass-cutting services to tailoring, event catering, and canteens within the settlement. 80% of

Chadwick respondents were employed, 20% were unemployed, 67% were engaged in Naqiliso, and 33% were unemployed.

Most families in Bangladesh settlement had at least 1 (37%) or 2 (42%) persons in employment, with 16% having three or more persons. 5% of households from the sample had 100% unemployment and were dependent on social welfare and pension. In Chadwick, more than three income earners (60%) per household were the majority, with one-person income (20%) and two-person income (20%) forming the other subset. No family was surveyed in Chadwick and had 0 employment. In Naqiliso, 33% of households had zero employment, 33% were single earners, and 33% were dual earners. The home with 0 occupations relied on family members, relatives, and social welfare.

Other sources of income apart from wage income were relatively low in the central cluster, with 52% recording no other income, 5% from rent, 5% from family support, 5% from social welfare, and 5% from other sources, respectively. 21% of respondents were engaged in small and micro enterprises from home, indicating significant private enterprise and economic activity within the settlement.

Regarding other sub-clusters, Chadwick reported 80% from no other income source and 20% from social welfare. In Naqiliso, a similar trend of 2 out of three respondents had no other revenue source apart from weekly income. One household (widow-led household unit) survived without any payment earned. Still, it depended on the family from the village (Nauso, Tailevu) for food items of fish and crabs (protein), vegetables, and root crops (source of carbohydrates) for daily sustenance. The family also received F.D. \$100.00 a month of social welfare assistance, which provided basic food and fuel items (salt, sugar, flour, rice, milk, and kerosene) and paid for water bills. The family head was also a recipient of the Ministry of Health's free medicine scheme and received free medicine and treatment for her arthritis and asthma.

The income spectra were relatively well spread out in Bangladesh, with 26% of households earning below \$6000, 26% in the \$6000-\$12000 range, 38% in the \$12000-\$20,000 bracket, and 10% of the total household earnings above \$20,000 per annum. For Chadwick, 40% of total household earnings were \$6000-\$12000, 40% in the \$12000-\$20,000 bracket and 20% of the sample population recorded total household income over \$20,000. Middle- to high-income households were mainly employed by more than three persons per domiciliary. In contrast, Naqiliso recorded 67% of the sample population earning less than \$6000 annually, with 33% rating in the range of \$12000-\$20000, where both husband and wife were found to be informal employment as a carpenter for a building contractor and as a cashier at local supermarket respectively.

Responses on Dwelling Type and Ground Rent

As evident from [Table 5](#), the reactions on house characteristics include the construction material and floor area and the annual lease or ground rent levied on the plot. Most of the houses noted from the responses were of tin/ corrugated iron cladding (73.68%), while timber frame (5.26) and concrete structures (21.06%) were the other construction types. Chadwick was all double-story concrete because it was sold as a built-up strata property, not land only. Naqiliso settlement had predominately (as observed in most territories) tin and corrugated iron dwellings, and 33.33% were of sarking and recycled materials.

In Bangladesh, 47.37% of the floor area of dwellings was 60 - 80 m², with a further 31.58% having a floor area of less than 60 m². Only 21.05% had homes with a floor area of 80-100 m². Chadwick, with prefabricated houses, had a common total floor area of 69.92 m² spread over two floors. Naqiliso had 66.67% of homes with a floor area of less than 60 m² and 33.33% with a floor area of 60-80 m². No house understudy had a floor area of more than 80 m² in Naqiliso.

At this juncture, the house material type, floor area, and other structural improvements den, to a large extent, the financial capability of families in Bangladesh and Naqiliso. The main barriers are finance and affordability. Another determining factor noted is the continual increase in the price of construction materials, as shown in [Figure 3](#).

In terms of ground rent, in Bangladesh, ground rent was levied by the Department of Lands (as Bangladesh was sitting on state land) and the Housing Authority in Chadwick Road. In Bangladesh, 5.26% were assessed ground rent at less than \$70/year, 21.05% between \$70-\$100/year,

15.79% at \$100-\$150/year, 36.84% at \$150-\$200/year, and 21.05% at more than \$200 per year. In Chadwick, annual ground rent was uniform, with all rent levied under \$70. In Naqiliso, no regulated annual rental exists due to no legal tenure and the ‘vakavanua’ arrangement; however, 1* occupant was paid \$6000 by Housing Authority to relocate from an H.A. development site (where she was squatting illegally) to a portion of land in Naqiliso settlement which belongs to Housing Authority. 2** other occupants paid \$500 and \$1000 to the landowning mataqali to establish a home in the territory. Apart from the initial payments, occupants are often asked to contribute financially to the functions and events of the landowning clan.

Table 5. Response on Dwelling Type and Ground Rent

Characteristics	Sub Characteristics	Main Cluster Bangladesh Settlement		Secondary Cluster			
		No.	%	Chadwick		Naqiliso	
		No.	%	No.	%	No.	%
House type	2 nd hand recycled material/sarking/clapboard					1	33.33
	Tin/corrugated iron	14	73.68			2	66.67
	timber	1	5.26				
	concrete	4	21.05	5	100.00		
	Total	19	100.00	5	100.00	3	100.00
Floor Area (m2)	0 – 60	6	31.58			2	66.67
	60 - 80	9	47.37	5	100.00	1	33.33
	80 – 100	4	21.05				
	>100	0					
	Total	19	100.00	5	100.00	3	100.00
Annual Ground Rent	\$0-\$70	1	5.26	5	100.00	1*	33.33
	\$70-\$100	4	21.05				
	\$100-\$150	3	15.79				
	\$150-\$200	7	36.84				
	>\$200	4	21.05			2**	66.67
	Total	19	100.00	5	100.00	3	100.00

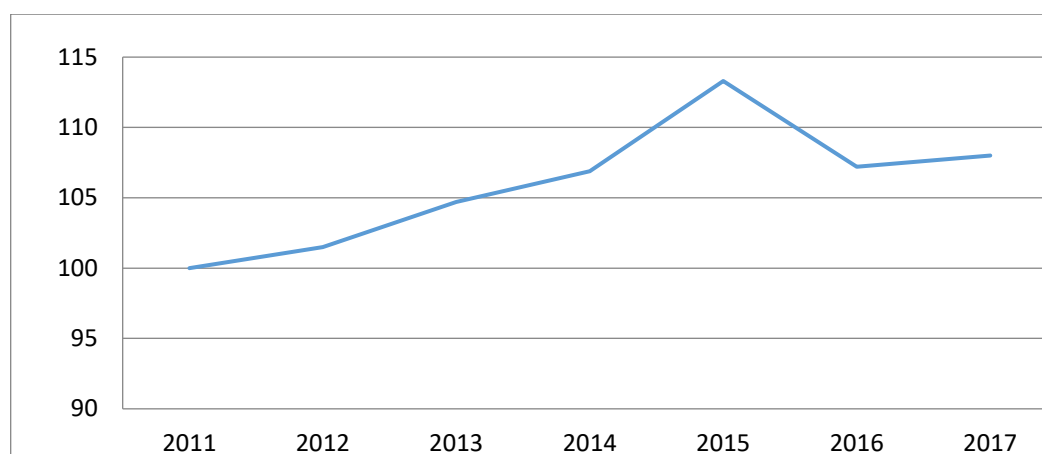


Figure 3. Building Material Index 2011 to 2017 (Fiji Bureau of Statistics, 2018b)

Responses on Transportation Factors

Table 6 presents the answers concerning transport and transportation components for the 3 clusters under study. The city of Suva was consistently the principal place of employment for all clusters; 63.16% (Bangladesh), 60% (Chadwick), and 50% Naqiliso, with Nausori and Nakasi, the other localities where residents from the groups, found employment. Results indicate that Suva, with its top commercial, industrial, and social facilities, services, and infrastructure, provides more

employment opportunities for residents along the Suva-Nausori corridor than the nearer towns of Nausori and Nasinu, the commercial center Nakasi.

The primary mode of transportation was via public transit; 63.16% -in Bangladesh, 100% in Chadwick, and 33.33% in Naqiliso. Private vehicle users were only seen in Bangladesh (26.32%) with walking, with 10.53% in Bangladesh, and 66.67% in Naqiliso, as a preferred and cost-saving mode of transportation. Private vehicle ownership was observed only in Bangladesh, with 31.58% of respondents indicating household car ownership.

With Suva as the principal place of employment for most respondents, research also notes the transportation costs per day per individual was over \$3.00 in 63.16% of Bangladesh and 33.33% in Naqiliso. Daily expense in the \$1.50-\$3.00 was 26.32% in Bangladesh and 60% in Chadwick. Lower costs of \$0-\$1.50 were 10.53% in Bangladesh, 40% in Chadwick, and 66.67% in Naqiliso, indicating that residents falling within this subset were either employed in Nakasi or the nearby town of Nausori and either walked or used bus services to work (taxi flagpole starting rates are \$1.50 to \$2.00). For Naqiliso residents, it also implies that settlement formation was mainly due to the realization of affordable housing near the place of employment.

Table 6. Response on Transportation Factors

Characteristics	Sub Characteristics	Main Cluster		Secondary Cluster			
		Bangladesh Settlement		Chadwick		Naqiliso	
		No	%	No	%	No	%
Principal place of employment	Nakasi	5	26.32	2		1	50.00
	Nausori	1	5.26	3	40.00		
	Suva	12	63.16		60.00	1	50.00
	Other	1	5.26	5			
	Total	19	100.000		100.00	2	100.00
Transport mode	Walk	2	10.53			2	66.67
	Public transport	12	63.16	5	100.00	1	33.33
	Private vehicle	5	26.32				
	Total	19	100.00	5	100.00	3	100.00
Car Ownership	0	12	63.16	5	100.00	3	100.00
	1	6	31.58				
	>1	1	5.26				
	Total	19	100.00				
Travel cost/day	\$0-\$1.50	2	10.53	2	40.00	2	66.67
	\$1.50-\$3	5	26.32	3	60.00		
	>\$3	12	63.16			1	33.33
	Total	19	100.00	5	100.00	3	100.00

Poverty Perception

The research focused on the issue of poverty (both tangible and perceived) in Bangladesh settlement and the other 2 clusters. The 2008-2009 Household Income and Expenditure Survey (HIES) from the Fiji Bureau of Statistics was utilized for poverty calculations. The Fiji Wages Council decided the population-weighted Basic Needs Poverty Line (BNPL) in 2008-09 for a family of 4 adult equivalent (Adult=1, Child=1/2) and stood at \$184.41 per week. While no other HIES has been conducted since then, using the 2018 Consumer Price Index (CPI), with 2011 being weighed at 100% (assuming it is equal to the 2009 survey), annual average percentage changes are noted in Table 7.

Table 7. Annual Average Percentage Change

	Year	Annual Average Inflation Rate	All Items
Weight			1000.0
Annual	2011	0.0	100.0
Average	2012	3.4	103.4
	2013	2.9	106.4
	2014	0.5	107.0
	2015	1.4	108.5
	2016	3.9	112.7
	2017	3.3	116.4
	2018	4.1	

Source: **Fiji Bureau of Statistics (2018a)**

Therefore:

$$CPI_t = \frac{\text{cost of market basket}_t}{\text{cost of market basket}_{\text{base year}}} \times 100$$

$$104.1 = \frac{\text{cost of market basket}_t}{116.4} \times 100$$

$$\text{cost of market basket}_t = 104.1 \div 100 \times 116.4$$

$$\text{cost of market basket}_t = 121.2$$

Where the t= year 2018 and base year=2017

Overall inflation

$$\text{rate of inflation} = \frac{CPI_{x+1} - CPI_x}{CPI_x}$$

$$\text{rate of inflation} = \frac{121.2 - 100}{100}$$

$$\text{rate of inflation} = 0.212 = 21.2\%$$

2018 value of weekly BNPL

$$FV = PV \left(1 + \frac{r}{k}\right)^{kt}$$

$$FV = 184.41 \left(1 + \frac{0.212}{8}\right)^{8 \times 1}$$

$$FV = \$226.38/\text{week}$$

$$\therefore \text{2018 yearly BNPL} = 226.38 \times 52 = \$11,771.76$$

In Bangladesh, 26.32% of the sample population lived on an annual household income of less than \$6000.00, indicating abject destitution, and 26.31% in the \$6000 - \$12000 annually. Therefore 52.62% of the households lived in or almost on the poverty line of \$11,777.76 /year. Naqiliso settlement had 66.67% of the sample population in poverty with earnings (0-1 employment/household) of less than \$6000.00/year, with Chadwick flats residents recording 40% poverty on household earnings below \$12000.00/year.

Overcrowding

Overcrowding has social consequences of privacy issues but is a significant factor in infectious disease transmission with epidemic potential. Disease outbreaks tend to be more frequent in areas of high population density, and risks are multiplied in inadequate and sub-standard housing. Under the Public Health (National Building Code) Regulations 2004, dwelling house occupancy should be at least 15 m² per occupant in addition to correct sanitary facilities and adequate ventilation.

In Bangladesh, 31.58% of the houses have a floor area of less than 60 m², and 47.37% of dwellings with a floor area in the range of 60 - 80 m², with no homes having more than 100m² floor area. For a family of 4, at least 60 m² of living area is necessary, and for an eight-person family

household, 120 m² is required. Therefore, up to 36.8% of the surveyed population are in overcrowded domiciles currently. In Chadwick, with the standard floor area being 69.92 m², 60% of the population is overcrowded. For Naqiliso settlement, overcrowding stands at 33.33% and hypothetically could be as high as 66.67%.

Summary of Challenges and Problems Faced by Bangladesh Settlers

Table 8 lists the challenges and issues faced by the respondents, as noted from their reactions to the questionnaire. It can be gleaned from the above Table that poverty and unemployment, which were symbolic of the socio-economic landscape of the ancient slum days, are very much still prevalent in this upgraded settlement and have been further accentuated by the high cost of living expenses (ground rent, transport). These concerns have directly influenced the built environment, with very few structural upgrading to dwellings. Sub-standard edifices with constrained floor areas and cramped living conditions still adorn the Bangladesh landscape, with real risks to natural calamities and infectious disease outbreaks.

Table 8. Lists the Challenges and Issues Faced by the Respondents

Challenges/ Issues	Number	Percent (%)	Rank
Abject poverty (household income < \$6000)	5	26.32	1
Unemployment	8	42.11	2
High transportation costs (> \$3p/p/day)	12	63.16	3
Sub-standard housing	14	73.68	4
High annual ground rent > \$200	4	21.05	5
Limited floor area < 60m ²	6	31.58	6
Overcrowding	7	36.8	7

It can be gleaned from the **Table 8** that poverty and unemployment, which were symbolic of the socio-economic landscape of the ancient slum days, are very much still prevalent in this upgraded settlement and have been further accentuated by the high cost of living expenses (ground rent, transport). These concerns have directly influenced the built environment, with very few structural upgrading to dwellings. Sub-standard edifices with constrained floor areas and cramped living conditions still adorn the Bangladesh landscape, with real risks to natural calamities and infectious disease outbreaks.

Correlation of Financial Contribution of Ground Rent and Town Rates

Inferential statistics is as a result of this used to attempt to answer research question 2; *Is there a significant difference in financial contributions of ground rent and town rates between Bangladesh Settlers and the formal property owners in Nakasi* and to test the associated hypotheses: H0- There is no significant difference in financial obligations on ground rent and town rates between the Bangladesh settlers and the formal property owners in Chadwick Road. H1- There is a significant difference in financial obligations on ground rent and town rates between the Bangladesh settlers and the formal property owners in Chadwick Road

Town Rates

Town rate or property tax is the financial contribution each household or property/lot allotment pays to the local council for the provision of municipal services of sanitation, roads, parks, gardens, drainage, waste collection, etc., and conventionally, is the main contributor to the revenue stream of majority metropolis and boroughs. Dillinger, quoted in **Nadan and Muertigue (2018)**, notes that for local governments globally, property tax is, to a large extent, the most commonly adopted local tax and appears to be the most stable in terms of revenue generation.

For this part of the paper, the town rates for the whole 58 lots (less two lots, which are zoned Commercial C and unavoidably have a much higher property value and viz a viz higher town rate allocated, are deliberately left out as to not to skewer the residential class lot value) of Bangladesh

settlement is quantitatively compared in terms of rates payable with the housing authority owned ten double stories 3 unit per building for the terrace/ townhouse structure located at Chadwick Road, Nakasi (Cluster sample 2). The third cluster of Naqiliso squatter settlement is not considered for this analysis. The dwellers have no legal occupation rights to the land and therefore are not levied any town rates.

Pay

This portion of the research further investigates whether vertical inequity in taxation may also be present within similar-income households but with different state-sponsored solutions to housing. The current rating methodology, as per the analysis sample, is shown in **Table 9**.

Table 9. Rating Methodology

Chadwick Lot #	UC V\$	Chadwick UCV Rate (0.01/\$)	Bangladesh Lot #	UC V\$	Bangladesh UCV Rate (0.01/\$)
2	6000	60	1	8600	86
3	6000	60	2	8600	86
4	6600	66	3	8600	86
10	8600	86	6	8900	89
11	8300	83	7	8800	88
12	7700	77	8	7700	77
13	7900	79	9	7700	77
15	8800	88	10	8000	80
18	8000	80	11	8000	80
19	7100	71	12	8800	88
20	7500	75	13	8800	88
21	7000	70	14	8800	88
22	7000	70	15	7900	79
23	9000	90	16	7800	78
24	8400	74	17	6900	69
25	5100	51	18	8800	88
26	5400	54	19	8800	88
27	5100	51	20	7500	75
28	5100	51	21	6200	62

Group Statistics

VAR00001		N	Mean	Std. Deviation	Std. Error Mean
Rates	Bangladesh	58	86.24	20.528	2.695
	Chadwick	27	71.89	14.170	2.727

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
Rates	Equal variances assumed	.120	.730	3.282	83	.002	14.352	4.373	5.655	23.050
	Equal variances not assumed			3.743	70.794	.000	14.352	3.834	6.707	21.998

This shows that the UCV values between the two communities are almost comparable at face value. However, to examine the UCV values and, consequently, the rate levied, an Independent T sample test was conducted with state-sponsored public housing (H.A., Lands) as the two independent variables and town rates as the dependent variable. All 58 lots of Bangladesh were

subjected to the test, and so were the 27 lots of Chadwick comprising concrete double-story barrack-type dwellings, and equal variances were assumed.

The independent t- sample results indicate that there was a significant difference in the scores in the rates for Bangladesh ($M= 86.24$, $SD =20.52$) when viewed against rates for Chadwick ($M=71.89$, $SD=14.17$) at conditions; $t(83)= 3.282$, $p = 0.02$. The results reflect that the mean rate payable for the 58 residential properties in Bangladesh is \$86.24, significantly higher than the mean rate of \$72.89 paid by the average property owner in Chadwick.

The significant differences in rates payable by residents of Bangladesh, when compared to Chadwick residents ascertained through this analysis, demand the rejection of the null hypothesis and acceptance of the alternate (H_1). A deeper inquiry (Figure 4) additionally denotes that while the least town rates payable in Chadwick were \$50 (VEP) and \$53 (VEP) in Bangladesh, 75% of the Bangladesh settlers are paying more than the average rates levied in Chadwick which is \$73.00.

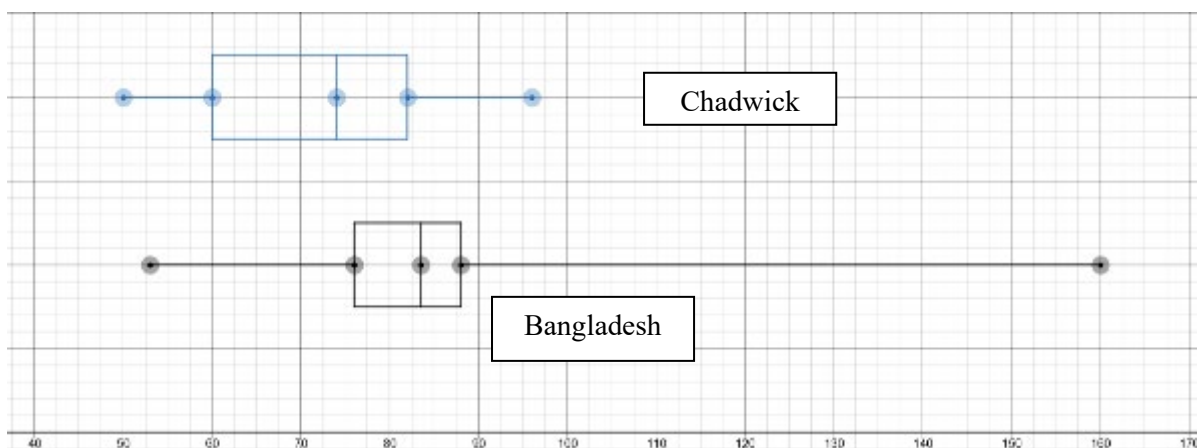


Figure 4. Box and Whisker Plot

The T-test and whisker plot results contradict the recommendations of [White \(2000\)](#) and the [\(The International Association of Assessing Officers, 2017\)](#), which advocates that property taxes in the form of town rates should be levied primarily on the ability to pay and benefits received. It should be equitable, neutral, and competitive. Valuers and land assessors [\(The International Association of Assessing Officers, 2017\)](#) consistently advocate for capital value (CV) appraisal. The Valuer General-State of Victoria [\(Gurran, 2003\)](#) notes to provide fair and transparent land values, particularly in urban areas dearth of vacant plots and very few records of such sales, CV, or site value of the property, inclusive of its built improvements, is the recommended approach as it candidly captures the actual market value of land and reflects the owner/developers level of investment and potentially their financial ability.

Research in UVC-based taxation principles by [Hassan \(2014\)](#) and [Nadan and Muertigue \(2018\)](#) noted no vertical equity in the UCV system as it conveniently ignores the value of improvements. Thus the tax burden is disproportionately imposed on people with low incomes. The research results reflect their findings, showing that Bangladesh, with debilitated housing conditions, is paying more than their similar economic strata counterparts in Chadwick.

Another critical finding revealed from the research was that the developers made no provisions for communal faculties for residents' enjoyment in Bangladesh. On the other hand, the community amenities of a children's park and a community hall were developed by the Housing Authority at Chadwick and maintained [\(Hu et al., 2017\)](#).

The sentiments, thus recorded from the respondents that the town rates are high (particularly in the absence of facilities) when statistically compared with similarly ranked working lower-middle-class community of Chadwick does suggest inefficiencies in the current taxation regime and a legally sanctioned financial burden on the poor, especially those households under the Basic Poverty Line (BPL).

Community Perceptions on Bangladesh Upgrading Project

Residents, 19 years down the lane from the formalization of Bangladesh settlement into lot parcels and tenureship, also indicated what the upgrading project has meant for them and how it affected them individually and domestically. Respondents also highlighted issues within the subdivision development and suggested improvements. Two significant but conflicting themes have emerged by analyzing the responses gathered through face-to-face interviews. The first theme identified was improving individuals' and families' social, economic, and physical aspects post-upgrading. The other theme was the authorities' neglect over time of the settlement.

Enhancements brought about by the development in most respondents were a sense of accomplishment, and pride in being homeowners, ease of access to public facilities (hospitals, schools, supermarkets, police stations, etc.), and better access to public utilities (Gauly et al., 2022). One respondent noted the absence of disputes on land, building encroachments, and trespassing, which were prevalent during the informal settlement period due to proper plot allocation and boundary pegs. However, very few expressed a desire to upgrade their homes, mainly through loans from now more accessible access lenders for home improvement or generate extra income from flat letting. This corresponds to the earlier results of the continuance of poverty within the settlement.

Many settlers, in certain aspects, felt their current needs should have been given attention after the initial development (Sonenscher, 2017). Concerns of poor quality of stormwater drain now falling apart, with no remedial action, blocked drains, poor quality of driveways, boundary pegs not laid correctly, and high town rates with poor municipal service delivery were some prominent issues raised. Roy (2011) calls this a significant feature of the 'subaltern urbanism' or habitus of the dispossessed. She argues that slums and settlements like these are restricted to the political arena of occupancy urbanism and provide political fodder for ruling politicians as token developments to practice vote-bank politics.

However, it should also be noted that Nausori Town Council, with a shallow tax base and only 60% revenue collection (Nadan & Muertigue, 2018), is bound to be hampered in service delivery, particularly to the low-paying 'poor' sections of its district. Paradoxically, these issues have only been raised after residents feel empowered through land tenureship and as paying tenants and ratepayers. The awareness of their financial contributions concerning the demand for better services has resulted in their self-empowerment and social inclusion.

CONCLUSION

This chapter has summarily defined Nakasi and its socio-geographical information. The chapter additionally, following the mixed-method approach to the inquiry into the socio-economic status of the Bangladesh residents, shows that compared to a slum area (Naqiliso), the settlement has progressed and is in an improved state. However, poor, non-resilient house quality, unemployment, relative poverty indices, and higher property taxes plague the settlement compared to a similar economic status community (Chadwick Road). This project has examined qualitatively the living conditions of the Bangladesh settlers being perceived as low-income families and quantifies the impact of social housing policy among Fijians. The intended outcome of this study was the proposed transformational urban regeneration of the specified area, which may help augment the target area's physical structure and living conditions.

Recommendations

The recommendation in view of 'In Situ' Developments. The state program of upgrading existing squatter settlements to proper subdivision leases and the provision of the public infrastructure of sewer and concreted driveways to the already existing water and electricity is commendable. This type of 'in situ' upgrading has had three big advantages over the relocation of occupants it preserves the existing houses and jobs and, in most situations, cuts transportation costs to work, school, and other public facilities, as relocation strategy is mostly resettling occupants away from the city centers. However, these interventions had some strategic flaws, noted below with some recommendations for improvement.

Development in Partnership

Government tends to have direct and sole involvement in these projects. No facilitators or intermediaries are engaged. Government directly liaises with communities, and as slum dwellers are not well educated, no sharing of ideas occurs, and government officials tend to make decisions for them. Scrutinizing the example from India, where social housing under the JnURM has had relatively high success, shows the importance of the involvement of relevant CSOs, CBOs, and NGOs in these projects. These organizations have experience in mobilizing communities, providing the link as government intermediaries to the locals, and helping them better understand the government's housing policies. They can also help source further funding (seed or donor) for the project (as in the example of Ethiopia), which can be used in multiple ways like, microfinance schemes, zero-interest loans for structural improvements to the home, community commercial enterprises, etc. This partnership strategy will improve governance and help the state lower overall costs to the project and provide the necessary public feedback to the government.

Public Housing Projects Incorporated in Slum Upgrading

There is an urgent need to relook into providing built housing for people experiencing poverty. While squatter upgrading and land formalization has been perceived as successful intervention, this concept of success is largely open to debate, as shown in research. It has not led to the intended better quality of life. 73% of the original slum dwellers who have remained in Bangladesh still live in dilapidated, unsafe structures which do not meet the legislated requirements. A few of them, as mentioned previously, still have dwellings not connected to the sewer line provided due to financial constraints.

It is noted that the provision of built housing and land upgrading will come as additional costs and may be beyond the government's capability. However, lessons learned from other countries, particularly the Lidata project in Addis Ababa and the Singapore housing concept, show that combining tools of 'vertical subdivisions' and densification and building moderate high-rise apartments, and readjusting land and mix development planning (Bangladesh location being a prime example) the leftover land/ plots can be sold at market prices to subsidize building costs to a large extent. The construction process, too, can equip residents with construction knowledge and experience and help promote future employment.

Need for Macroeconomic Framework for Home Development. The main obstacle to home upgrading noted via this research was financial constraints faced by the settlers. The earlier research highlighted the continuing rise of construction materials and overall inflation against a stagnated minimum wage. Apart from the high price of materials, home loans are also out of reach for occupants, as commercial deposits and interest rates are beyond affordability for many. There is an urgent need to effectively manage the real estate market and ensure a level playing field for all economic classes and that people from all walks of life have equitable access. Economically deprived individuals, the marginalized, people with special needs, and widows should have 'special' aided entry into home markets.

For substantial improvement to the status quo, the government needs to consider a macroeconomic policy approach for home improvement. This would require certain characteristics of Singapore, India, and the Addis Ababa development models. The focus should especially be on the lower middle class and lower class, as the home market for the upper middle and high class at this junction seems stable. The policies should include the following: (1) Vesting of powers to state agencies responsible for housing (focus on low and middle-income households) for compulsory acquisition of land to supplement available land for housing development with the state's financial and technical support to this end; (2) State or the government-backed superannuation fund (FNPF) to further relax its lending criteria with minimal to zero interest rates, especially to the poor and vulnerable; (3) Introduce lease and buyback schemes; (4) Institutional strengthening of Public Rental Board and subsidizing rental for the very poor and elderly (this can also be used as transitional housing, improvement in the standard of living, reduction squatting, and a means of saving towards home purchase later). Additionally, please review the current financial capability of PRB to ensure it remains commercially viable while bearing subsidiary loads.

(5) Introduction of and further strengthening various forms of subsidiaries to the housing sector, particularly towards agencies responsible for poverty alleviation, with strict rules on eligibility, to prevent abuse and keep the land and housing prices well below the market rate; (6) Setting price control and ceilings on essential construction and hardware materials. Alternatively, government or its agencies can embark on long-term bulk supply contracts for these materials from manufacturers and suppliers. This will help keep the material price steady and cut off the profit-oriented capitalist vendors; (7) Restrictions and covenants placed on reselling low-cost housing plots and units on the open market to limit profit-seeking and gentrification in communities; (8) Relook at the tax structure regime for property taxes and restructure it on a sliding rule concept of 'the ability to pay' as it is with other taxes; and (9) Provision of communal facilities (parks, community halls) and promoting community-based activities to advance social cohesion and inclusion.

The housing process for a small nation like Fiji has unnecessarily been made complicated through successive governments' drastic changes in policies and intervention strategies. When comparing other developing countries' initiatives in this sector, the need for the abovementioned points of intercession must be considered. The author agreed with Bougie et al. (2015) that urban development and regeneration of decayed areas without a strong emphasis on the social dimension would result in a distorted sustainability concept which will remain a 'concept in chaos.'

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Social media as a means for students to become global citizens

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ARTICLE INFO

Article History

Received January 15,
2023;
Revised February 20,
2023;
Accepted February 24,
2023

Keywords

Cosmopolitanism;
Global citizen;
Social media;
Student

ABSTRACT

The development of information technology, especially social media, has paved the way for the theory and concept of global citizenship. Integration and connection allow everyone to convey citizens' opinions, ideas, criticism, and actions. Based on the literature and previous studies, social media is analyzed in terms of benefits and disadvantages. This study aims to emphasize the use of social media among students, especially as a means of becoming global citizens. This research was conducted using qualitative methods by analyzing various literature and sources, which were then described. The study results show that student activity in social media contributes to a new media ecology called global citizen solidarity in social media. Student solidarity in viewing various problems that occur led to civic action. Student actions on social media in various fields and issues on global issues such as politics, religion, economy, environment, health, philanthropy, and human rights reinforce the concept of being global citizens. The transformation regarding the use of social media by students into a theoretical framework for global citizen practice. It is important to re-describe the concept of global citizenship or cosmopolitanism through social media to create world citizen solidarity as a sense of responsibility in dealing with global problems and promoting world peace.

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INTRODUCTION

The development of information technology, especially social media, has become an integral part of everyday life for people worldwide. Social media is a technology that mediates communication and allows much human interaction (Longo, 2014). Having a role as a movement for change (Boulianne, 2019; Goh & Pang, 2016; Joia & Soares, 2018), encouraging participation (D'Ambrosi, 2017; Gálvez-Rodríguez et al., 2018; Ohme, 2019), which also has implications for civic action towards disaster risk reduction (Yadav & Rahman, 2016).

The use of social media globally in 2020 has reached more than 3.8 billion users (Kemp, 2020), which means that more than half of the world's population uses social media. Social media has now become a tool for various purposes used in the field of education (Abney et al., 2019; Albert, 2015; Freberg & Kim, 2018), for economic purposes (Dey et al., 2019; Laurell & Sandström, 2017; Poorthuis et al., 2020), plays a role in politics (Dumitrica & Bakardjieva, 2018; Ferrucci et al., 2020; Salzman, 2019), studies in the field of religion (Amit et al., 2020; McClure, 2016; Neumaier, 2020), and as part of communication (Fusi & Zhang, 2020; Xu, 2020; Young & Hinesly, 2014).

Increasing the use of social media will certainly lead to positive or even negative impacts (Stuart, 2014). In line with the research results by Allen et al. (2014), the younger generation experiences the paradox of the effects of social media. On the one hand, it increases convenience in online communities, and on the other hand, it can create a source of alienation. It must be admitted that social media has benefits and benefits. However, the negative effects must also be considered. Excessive use of social media can impact mental health (Bekalu et al., 2019; Kaler et al., 2020; O'Reilly et al., 2018), has addictive effects (Abbasi, 2019; Hawi & Samaha, 2019; Jeri-Yabar et al., 2019), has a negative impact on sleep quality (Garett et al., 2018; Kaimal et al., 2017; van der Schuur et al., 2019), and the occurrence of cyberbullying on social media (Byrne et al., 2018; Pillay & Sacks, 2020; Reynolds et al., 2017).

Today's college students are the second generation of digital natives (Cowey & Potts, 2018; Dingli & Seychell, 2015). The first generation of digital natives was born after 1980, while those born after 1990 are the second generation of digital natives. The second generation is characterized by the use of laptops, netbooks, tablets, and smartphones as facilities for streaming various kinds of content, and several available information (online) can be easily known to them (Dingli & Seychell, 2015). The second generation of digital natives, besides using the internet a lot, also have a more positive attitude towards the internet than the first generation (Joiner et al., 2013). Furthermore, in the second generation of digital natives, social media is very popular compared to the first generation.

Social media is inseparable from student life (Matang & Samsuri, 2018). The involvement of students with social media has been carried out in several previous studies (Bal et al., 2015; Demirbilek & Talan, 2017; Flores et al., 2020; Mostafa, 2015; Perrault et al., 2019; Samuels-Peretz et al., 2017; Twenge et al., 2019). This research focuses on studying how social media can be a means for students to become global citizens.

Being a global citizen is responsible for poverty, climate change, human rights, religious dialogue, and governance of health issues (Bostad & Ottersen, 2014). Through the development of technology and means of communication, especially social media. National barriers no longer limit the world, and can interact with people in any part of the world. Social media allows all users to interact and build better relationships. Social media facilitates forming global communities, starting from individuals, groups, and organizations. The global entity as a process of globalization is seen from two perspectives. First, globalization is based on collaboration between powerful countries known as the "G 20", which has created a world economic market. Second, globalization is seen as a social movement such as environmental issues, human rights, health, poverty, immigrants, and peace agendas (Moxnes, 2014). For this reason, students as an educated generation who are born and literate in technology have an essential role in responding to various problems that exist in the world. Global problems are indeed the responsibility of all citizens of the world. With the use of social media, students are expected to take part in responding to the challenges of global problems.

Previous research has not specifically highlighted student contributions to developing global citizenship practices through social media. Therefore, this research makes a new contribution by exploring student activities on social media and how they contribute to world citizen solidarity and global citizenship practices. The urgency of this research lies in strengthening the concept of global citizenship and citizenship practices in the digital and social media era, especially among students. In the information and globalization era, social media can be an important tool in forming global citizen solidarity and promoting global citizen practices. This research is expected to provide a new understanding of how social media can strengthen the concept of global citizenship and citizenship practices, especially among university students.

METHOD

This study uses qualitative analysis in a literature study format (Stratton, 2019). This method is expected to have validity which can then be reproduced in research. The utilization of social media is a top priority in presenting the theme of students being able to play a role in global problems. Literature reviews are descriptive (Jaffe & Cowell, 2014) and depart from relevant themes. Data collection was in the form of primary and secondary literature in the form of theoretical studies, survey results, and previous research results in books and journals. These were then selected,

presented, analyzed, and ended with theory. A total of 109 journal articles and books were reviewed in this study. Journal articles sourced from the journals Taylor & Francis, Sage Journal, Elsevier, Springer, Wiley Online Library, and others. The two journal portal names mentioned earlier dominate the articles analyzed using the keywords "Social Media" and "Students" or "Social Media" and "Global Citizen." The literature review aims to map the theoretical concept of global citizenship and the use of social media for students to achieve this.

RESULT AND DISCUSSION

Social Media and Globalization

Global history can be understood as a general concept, a history of connections, and a concept of integration (Conrad, 2017). Technology and media evolution that has facilitated cross-border communication and interaction is one of the narratives that can explain the concept of global citizenship. Integration occurs when national boundaries disappear, and technology allows different cultures and nations to communicate and identify as global citizens (Smith et al., 2017). This concept requires imagination about a global world and then applying globalization to refer to the imagined object (Kamola, 2019).

Table 1. The Scope of the Concept of Globalization

No.	Studies	Global issues
1.	Axford (2013)	Health issues, poverty, gender, war, migration, pandemics and human rights.
2.	Bostad and Ottersen (2014)	Human rights, climate change, poverty, religion, and health issues.
3.	Figge and Martens (2014)	Political, economic, social and cultural, technological, and environmental issues.
4.	Moxnes (2014)	Environmental issues, the economy, human rights, health, poverty, immigrants, and the peace agenda.
5.	Sassen (2014)	Economy, politics, and environment.
6.	Widdows (2014)	Poverty, development, war, terrorism, environmental issues, and gender.
7.	Cunningham (2015)	Technology and media.
8.	Gardner-McTaggart and Palmer (2018)	Technology
9.	Postill (2018)	Ideology, politics, populism, media and communication.
10.	Corsini et al. (2020)	Technology and gender.
11.	Olivie and Gracia (2020)	Economy, technology, information and science.
12.	Moghadam (2021)	Economy, technology, religion, feminism, global justice, populism and peace agenda.

Source: Processed literature review data

Globalization is a complex process leading to increased relationships and interrelationships in the political, economic, social and cultural, technological, and environmental domains on various scales (Figge & Martens, 2014). As in Table 1, the scope of the concept of globalization can be seen in global issues, which are the focus of the attention of global citizens. The process of globalization developed rapidly during the 90s and 2000s (Olivie & Gracia, 2020), which peaked from the mid-2000s to the present (Flew, 2018). By considering the implications of technology, information media, and science, the globalization process continues to move. Moghadam (2021), interconnection from various parts of the world has opened up possibilities for collective action in a global order centered on peace and people's welfare.

In Theories of Globalization, Barrie Axford (2013) explains that globalization is closely related to the study of geography, followed by anthropology, culture, communication, history, and

economics. The mainstream of the study contributes to complex global themes. Related to issues of gender, health, poverty, and war, these themes, in turn, produce more detailed explanations of migration, pandemics, inequality, and violence. Sassen's (2014) latest study on the theme of globalization is closely related to global political economy issues, which discuss the expulsion of low-income and unemployed workers who are no longer included in government social welfare and health programs as well as company insurance and unemployment benefits that occur in the western world. Another example presented was the emergence of mining techniques that change the natural environment, has an impact on soil and water ecosystems to become polluted and even die, or, in other words, the expulsion of the biosphere or life on earth. From these two theories, the complexity of the problems happening in the world is clear. For this reason, the imagination the awareness of all people in the world as global citizens are needed to help solve these problems.

The development of information technology, which includes social media, has made the imagination of global citizens even more real. This is because social media can connect people in various parts of the world (Golbeck, 2015). Allows for interaction with each other in various ways that build and define online identities. Because social media as a device in hand has influenced the interpretation of the real driving globalization, so by not making it part of the global, it means releasing the idea of global citizens from reality (Gardner-McTaggart & Palmer, 2018). As Cunningham (2015) exemplifies, social media platforms facilitate greater content across local and regional barriers. The globalization of social media such as YouTube, Facebook, Instagram, Twitter, and others shows global institutions. The language and culture that was originally only local and regional content expanded to become a global platform that everyone knows about.

The global impact of social media has become a space for participation and collaboration in various fields and issues (Corsini et al., 2020). In a virtual network, issues such as upholding basic human rights can be done with the collaboration of all layers. The global impact of social media as a form of collaboration and participation is exemplified by Corsini et al. (2020) on the hashtags #ILookLikeASurgeon and #NYerORCoverChallenge. Tegar promotes gender equality so that women also have equal opportunities in terms of employment. On the other hand, Schlagwein and Prasarnphanich (2014) highlighted the global impact of social media on cultural values in organizations. Wang (2015) emphasized that social media is a solution to the culture of communication within organizations. The global trend of using social media in various fields and problems cannot be separated from the populist value and benefits it brings.

Social media and the wave of populism are seen as a global perspective in terms of participation (Postill, 2018). Participation is a part of social capital and the involvement of citizens who use social media (Skoric et al., 2016). As a global citizen, seeing the various problems that occur worldwide, of course, participation is very important. As stated by Katz and Halpern (2013), social media is not only a means of participation but also increases the transparency of global governments. The public can be involved in a decision as global citizens.

Global Citizenship through Social Media

Global citizenship refers to the concept of cosmopolitan citizenship. A concept that underlies ethical and moral values that considers world citizens to have the same position (Nussbaum, 2019). Cosmopolitanism is like the story of the dialogue between Diogenes and Alexander the Great, which raised the concept of equality and peace and which later became the idea of the human rights movement in the modern era. Cosmopolitan solidarity fosters awareness as fellow citizens of the world to help each other and be compassionate towards various problems (Khoo, 2014).

Caraus (2018) exemplifies cosmopolitan citizenship in the case of migrants who receive bad treatment as a new form of activism on the global political stage. The intertwined solidarity and cosmopolitanism (Rasmussen, 2014) can be reflected in the public spaces that exist on the internet. This strengthens the position of globalization, which moves with the help of technology. As stated by Kamola (2019), changing conditions make political, social, cultural imagination, and so on, influence positions in the global order, so that both policymakers, business people, campuses, and even students are required to realize that they have become part of of the world order or global citizens.

Global citizenship can be identified through the perceptions of others (Cesario, 2017). When someone has the knowledge and then respects others, then the identity of a global citizen will appear as a minimal concept. The maximal concept is identified when one feels related to the problems in the world. Global problems can be described as poverty, development, war, terrorism, bioethics, environmental ethics, and justice issues from a gender perspective (Widdows, 2014). This concept is like the cosmopolitan understanding of seeing the equality of fate experienced by fellow earthlings and feeling what other people feel in other parts of the world.

Pathak-Shelat (2018) presented the key concepts underlying the debate on global citizenship, namely justice, equality, diversity, identity and belonging, and sustainable development. The perspectives and mainstream of global citizenship have implications for the economy, politics, culture, morality, religion, race and ethnicity, gender and sexuality, migration, and social class. Furthermore, one of the key issues regarding global citizenship is social media. As Kiwan (2018) stated, social media is an important theme in global citizenship.

The development of social media as an online space has involved students in global citizenship (Loader et al., 2014; Pathak-Shelat & Bhatia, 2019). Social media can be understood as a contextual practice of global citizenship (Mainsah, 2017). On the other hand, Krishen et al. (2016) call it virtual citizenship so citizens can convey opinions and information through social media. Within the global citizenship framework, social media emphasizes the solidarity of global citizens as a sense of responsibility in dealing with problems (Lim, 2017), particularly as a space to promote peace (Naseem et al., 2017).

Student Actions as Global Citizens

Networked citizen is a keyword in affirming the position of students as global citizens. Citizens can communicate with everyone worldwide because they are connected by information technology networks such as social media (Navarria, 2019). Events and conditions occurring in one part of the world are now shared instantly via social media and have a massive effect on other parts. Recognizing current global trends and problems is the first step in understanding the position and role of students in a larger global context (Lee et al., 2017). The identity of students as global citizens can be reflected through social media, which ideally plays a key role as agents of change.

As agents of change, students are seen as a generation with better digital literacy than other groups in society (Suparno et al., 2020). For this reason, the importance of media literacy (Manca et al., 2021) related to using social media to maximize the potential of social media appropriately in acting as global citizens (Pathak-Shelat, 2018). Rosengard et al. (2014) exemplify one form of media literacy. When students get information through social media such as Facebook and Twitter, they must confirm it through other sources of information such as television and newspapers and check the relevant websites to validate the information obtained. Media literacy competence is important for students to maximize their actions on social media as global citizens.

Students' actions as global citizens can be seen in their participation in global issues. Figure 1 illustrates social media as a means for students to become global citizens. Hartung (2017) calls it a "responsible citizen." When they see and feel the problems that are happening in the world, students participate in spreading information, providing support, and taking action to solve problems. As with the human rights case involving the murder of Trayvon Martin, which gave rise to the hashtag #Black Lives Matter Williams (2019), bringing up cases of racial discrimination that have gone viral is a real form of participation on social media.

When writing this article, one of the most felt global problems is the COVID-19 pandemic. More information about the pandemic is known to students through social media (Kaya, 2020). This is due to information being disseminated or retweeted by users, including students (Mirbabaie et al., 2020). This action has indirectly made students absorb the concept of global citizens when they see problems in the world and participate in providing solutions in various forms.

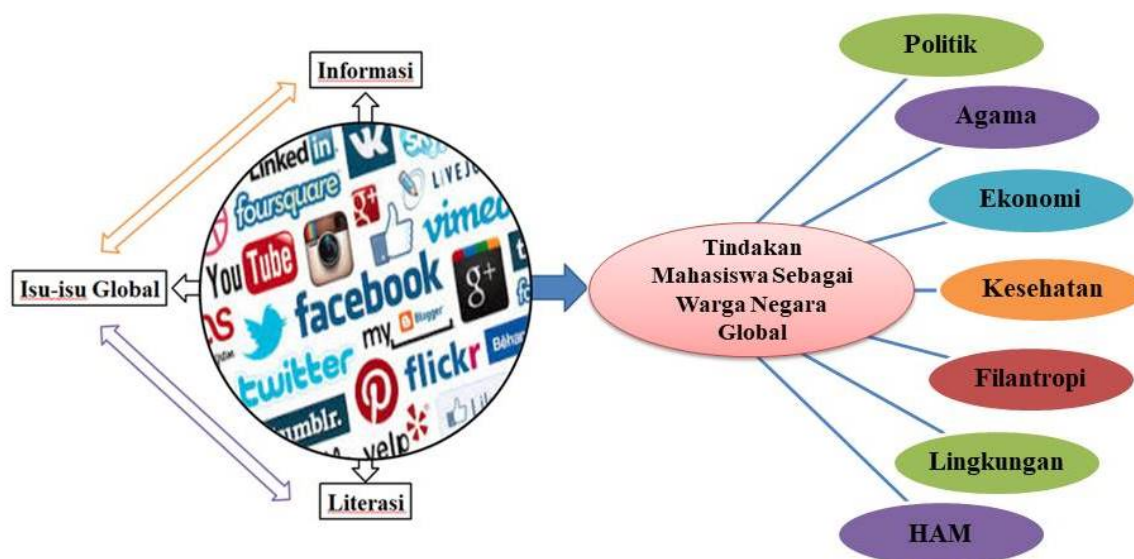


Figure 1. Student Actions as Global Citizens through Social Media

Source: Processed literature review data

Forms of student participation as global citizens on social media are also seen when promoting the importance of protecting the environment (Scherman et al., 2015). Social media is a strategic place for environmentalists or activists, especially students, to collaborate and communicate online across countries to discuss these issues (Ghermandi & Sinclair, 2019; Kaur, 2015; Sovacool et al., 2020). The role of students, as global citizens, are expected to be able to achieve an understanding of sustainable environmental management.

In addition to human rights, health, and environmental issues. Student participation in global issues on social media can also be seen in political issues (Ahmad et al., 2019; Ekström & Shehata, 2018; Moffett & Rice, 2018), religion (Amit et al., 2020; Evans & Kaynak, 2015; Woodward & Kimmons, 2019), economics (Arora et al., 2019; Fuchs, 2015), and philanthropic actions (Bhati & McDonnell, 2020; Borst et al., 2018; Thomas et al., 2018). The author does not deny that students have participated in other global issues as a limitation of this paper. In general, the various studies that have been reviewed emphasize the role of social media as a means for students to become global citizens. Students, as global citizens, can play an active role in various actions on global issues.

This study uses qualitative analysis in the literature study format, so it does not describe numerically how much influence social media has on student citizenship practices. Furthermore, this research only focuses on university students, so it cannot represent the experiences and views of other groups, such as the general public. In this case, further research can use more varied methods and involve a wider group of people.

The implication for future research opportunities is that there are many important aspects of the use of social media to strengthen the concept of global citizenship and citizenship practices that still need to be studied in more depth. For example, how does the use of social media affect students' views on specific global issues, how can social media be used to strengthen the solidarity of world citizens, and how can digital citizenship be developed in the social media era. Therefore, future research can focus on these topics to provide a better understanding of the use of social media in the context of global citizenship.

CONCLUSION

As the second generation of digital natives, students and social media have become an inseparable part and characterize this generation. In addition to its use for communication purposes, social media is used in the field of education, economic purposes, political participation, and in the

field of religion. Social media facilitates students to connect with other people in various parts of the world. Based on the results of this study, social media has an important role as a means for students to become global citizens. Students' use of social media emphasizes the solidarity of world citizens as a sense of responsibility in dealing with global problems. Student solidarity in viewing global issues raises global citizens' actions. Student actions as global citizens can be seen in their participation in global issues such as environmental, health, political, religious, economic, environmental, philanthropic, and human rights issues. Students' actions as global citizens or cosmopolitanism will receive criticism from ethnocentric and chauvinist groups. Future research is expected to answer these criticisms in order to continue to create global solidarity and responsibility in solving problems that exist in the world..

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The influence of script-type cooperative learning model on student learning activities

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ARTICLE INFO

Article History

Received September 3, 2022;

Revised February 20, 2023;

Accepted March 16, 2023

Keywords

Fishing tourism;

Learning activities;

Script type cooperative learning model

ABSTRACT

This study aimed to determine the effect of the learning model Cooperative Type Script Against Student Learning Activities. The method used in this study is an experimental research method using a research design experiment that aims to determine the difference in the increase in student learning activities who learn to use the Learning Model Cooperative Type Script (experimental class) with students who do not use conventional learning models (control class) in economics subjects, observations are used to see teacher activities and. This study's results indicate differences in student learning activities between the experimental class and the control class after doing the treatment. The experimental class uses a script-type cooperative learning model, and the control class uses a conventional method. This is shown in the results of the analysis. It can be seen that the value of t_{count} is greater than t_{table} or $2.717 > 2.002$. This is following the Asymp. Sig. value of 0.009 which is less than the value of 0.05. So there are differences in student learning activities after treatment in the experimental and control classes.

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INTRODUCTION

Education is a decisive process for individual development and the development of society (Sanjaya, 2011). Education is a process to influence students to adapt as well as possible to their environment and thus will cause changes in themselves that enable them to function powerfully in social life (Hamalik, 2016; Riyanto, 2014). Education is a place for the formation of citizens or human resources so that they have good qualities for the nation, society, and themselves. Education also aims to form cultured humans, develop and change human behavior and prepare superior human resources (Darmadi, 2018).

School is a formal educational institution (Rusman, 2018). At school, there is a learning process. Learning is an instructional system that refers to a set of interdependent components to achieve goals, as a learning system includes a component including objectives, materials, methods, and evaluation (Hamruni, 2012). Learning activities are carried out by two actors, namely teachers, and students. The teacher's behavior is teaching, while the student's behavior is learning. The learning process in the classroom is an activity of transforming knowledge, attitudes, and skills (Whitney & Fox, 2017).

The learning process requires student activity so that learning can take place correctly. According to Sardiman (2018) that in principle, learning is doing. Act to change behavior and carry out activities. So learning requires activity. Learning is only possible if there is activity. Activity is

a fundamental principle in teaching and learning interactions. Learning activities are all carried out in the interaction process (teachers and students) to achieve learning objectives. The activity referred to here emphasizes students because student activity in the learning process will create active learning situations. There are many activities that students can do at school. [Diedrich \(2010\)](#) classifies student activities as follows: visual, verbal, listening, writing, drawing, metric, mental, and emotional activities.

Student learning activities at school still need to improve ([Keengwe et al., 2008](#)). This is known based on the initial survey results or pre-research from teachers of the basics of banking at SMK Negeri 1 Ambon, saying that students are less active when the learning process takes place. In contrast, when the teacher asks questions, students are silent. Students do not express opinions, give suggestions, and do not even ask questions. In addition, the teacher also gave practice questions to students, and only a few students could analyze and work on practice questions, and most students only copied the work of their peers.

The researcher also made observations in class during the teaching and learning process and found the same thing from the teacher's explanation. In addition, before starting with a new subject matter, the teacher asked students to answer the material previously taught. However, only a few students could remember the material the teacher had taught. Then in the teaching and learning process, students need to respond to the delivery of the material provided. Learning is also still centered on the teacher. The teacher uses the lecture method to provide subject matter so that learning becomes monotonous. Students sit and silently pay attention to the material delivered by the teacher. Teachers are more active, and students become passive.

One of the steps that can be taken in developing teaching and learning activities is that teachers must master and develop learning using learning methods and models to enhance learning activities in students and teachers ([Sclafani, 2008](#)). One of the learning models used is the script-type cooperative learning model to increase student activity. The script-type cooperative learning model is indirectly a learning contract between teachers and students and students and students regarding how to collaborate ([Severance et al., 2008](#)). Another research conducted by [Hidayatullah \(2016\)](#), the relationship between the cooperative script learning model and the cooperative Sq3r learning model on learning outcomes, this study looks at the relationship between the two learning models in improving learning outcomes while this study examines two different learning models on student learning activities without being influenced by factors other than the two models the learning.

In the script-type cooperative learning model, there is a learning contract in the form of an agreement where there are collaborative rules. Students agree with each other to carry out their respective roles. These namely students act as speakers, reading out the results of the solutions obtained along with the procedures, and students who are listeners listen and hear explanations from the speaker, reminding the speaker if there is an error. Problems are solved together and then concluded together. This research contributes to knowing the effect of script-type cooperative learning models on student learning activities.

METHOD

Research design the reason the researcher chose experimental research was that an experiment in the field of education was intended to assess the effect of an action on behavior or to test whether or not the effect of the action existed. The action in the experiment is called treatment, which means giving the conditions to be assessed for its effect. The post-only group design is intended as follows: The action in the experiment is called treatment, which means giving the conditions to be assessed for its effect. The experimental and control groups were managed intensively in conducting experimental research so that the two classes had the same or nearly identical characteristics. What distinguishes the two groups is that the experimental group is given a specific treatment or treatment, while the control group is given treatment as usual.

The post-only group design is intended as follows: The control group was given treatment as usual. The post-only group design is intended as follows: The control group was given treatment as usual. The post-only group design can be seen in [Table 1](#).

Table 1. Research Variable Design

	Group	Dependent variable	Posttest
(R)	Experiment	X	O1
(R)	Control	-	O2

RESULT AND DISCUSSION

Result

Based on the data collected by researchers through observation sheets for students' final learning activities, using five indicators. Descriptively, all data were analyzed using the SPSS version 16.0 program, as described in the following Table 2. Based on Table 2, the distribution value after treatment in the experimental and control classes shows a different average difference between the experimental and control classes of 1.4.

Table 2. Descriptive Statistics After Treatment

Information	After Treatment	
	Experiment Class	Control Class
Minimum	7.00	6.00
Maximum	16.00	13.00
Average	10.2000	8.7667
Standard Deviation	2.29542	1.75545

Data Quality Test

Before testing the hypothesis, it is necessary to test the data's normality and homogeneity, which are the requirements of the analysis in this study. Testing for normality and homogeneity of data is assisted by using the SPSS version 16.0 program.

Normality Test

This study uses a normality test to see whether the dependent variable and the independent variable have a normal distribution in the regression model. Data analysis requires normally distributed data to avoid bias in data analysis, and the normality test results can be explained in Table 3.

Table 3. Normality Test Results

Class	Learning activity	Asymp value Sig. (2-tailed)	Normality test	
			A	Notes
Experiment	After treatment	0.365	0.05	Normal
Control	After treatment	0.172	0.05	Normal

In testing for normality in this study using the Kolmogorov – Smirnov method. The criteria that must be met in the data normality test are: (1) If the significance (Sig) obtained is $> \alpha$ (0.05), then the sample comes from a normally distributed population; means if the Asymp value is greater than atsig value (0.05), then the learning activity of students in the experimental class and control class is normally distributed; (2) If the significance (Sig) obtained is $< \alpha$ (0.05) then the sample comes from a population with an abnormal distribution means if the Asymp value is less than atsig value (0.05) then the learning activity of students in the experimental class and control class is not normally distributed. Based on Table 3, it can be concluded that the student activity data after treatment in the experimental and control classes are normally distributed. This is shown through all Sig values greater than the alpha value of 0.05.

Homogeneity Test

This homogeneity test aims to see whether two or more data groups come from populations with almost the same variance. Data analysis requires variance differences after the treatment in the control and experimental classes. The homogeneity test results using the SPSS program can be seen in [Table 4](#).

Table 4. Homogeneity Test Results

Learning activity	Homogeneity test		
	Sig. Value Levene's Test for Equality of Variances	A	Notes
After treatment	0.246	0.05	Homogeneous

To see the homogeneity of the data can be seen in the value of Sig Levene's Test for Equality of Variances, with the following criteria: (1) If the significance (sig) obtained is $> \alpha$ (0.05), then the variance of each sample is said to be homogeneous; meaning that if the Levens test value is greater than atsig value (0.05), then the learning activity of students in the experimental class and the control class is homogeneous; (2) If the significance (sig) obtained is $< \alpha$ (0.05), then the variance of each sample is said to be non-homogeneous meaning that if the Levens test value is smaller than sig value (0.05), then the learning activity of students in the experimental class and control class is declared not homogeneous. Based on [Table 4](#), the learning activity data has a Levene value above the sig value (0.05), so it is said that the student learning activity data between the experimental class and the control class are homogeneous.

Hypothesis Testing Results

After the data has been declared normal and there are differences or not homogeneous, the hypothesis is tested using the independent sample t-test. According to Wahyono (2009), testing the independent samples t-test is an analysis used to test two averages of two samples that are mutually independent or unrelated. The criteria for testing the Independent samples t-test are: (1) If Asymp. Sig > 0.05 , then there is no difference; in other words, H0 is accepted; and (2) If Asymp. Sig < 0.05 , then there is a difference, or in other words, H0 is rejected.

Hypothesis Test

This hypothesis states that there are differences in student learning activities after conducting treatment on experimental class students who use cooperative script-type models with control class students who use conventional methods. The results of the independent sample t-test on the hypothesis can be seen in [Table 5](#).

Table 5. Independent Sample T-Test Results

Data	tcount	ttable	Df	Asymp. Sig.	A	Information
After treatment	2.717	2.002	58	0.009	0.05	There is a significant difference

The analysis results in the table above show a tcount value of 2.717 degrees of freedom 58 or ttable 2.002 and the Asymp. Sig. value of 0.009 is smaller than the alpha value (0.05). The criteria for testing the hypothesis in this study are: If tcount $>$ ttable, then there is a significant difference, meaning there is a significant difference in learning activities between the control class and the experimental class. If tcount $<$ ttable, then there is no significant difference.

Otherwise, there is a significant difference in learning activities between the control and experimental classes. If a significant value < 0.05 , then H0 is rejected. There is a significant influence of the cooperative script learning model on student learning activities between the experimental and control classes. Significant value > 0.05 , then H0 is accepted, meaning there is a significant influence

of the Cooperative Script learning model on student learning activities between the experimental and control classes, with the hypothesis:

H₀: $\mu_1 = \mu_2$ (there is no difference in student learning activities between the experimental class and the control class)

H₁: $\mu_1 \neq \mu_2$ (there are differences in student learning activities between the experimental class and the control class)

Based on the analysis in the t-test results in [Table 5](#), the tcount value is greater than ttable or $2,717 > 2.002$, so H₀: $\mu_1 \neq \mu_2$ is accepted. Thus, there is a significant difference after the treatment between the experimental and control classes.

Discussion

There is a different treatment between the control and experimental classes in the learning process. The control class uses a conventional learning model, while the experimental class uses a script-type cooperative learning model from both classes. Each class uses a different model in the learning process, which causes differences in learning activities between the control and the experimental classes. Learning using the top script cooperative model begins with agreeing with students about the rules for collaborating. Problems that are solved together will be concluded together.

The role of the teacher is only as a facilitator who directs students to achieve learning goals ([Grow, 1991](#)). In student interactions, there is an agreement, discussion, expressing opinions on the main ideas of the material, reminding each other of the misconceptions that have been concluded, and making joint conclusions. Student activities during cooperative script learning empower students' potential to actualize their knowledge and skills, which aligns with the constructivist approach currently being developed ([Wahyuni & Ruhimat, 2018](#)). This aligns with Brousseau in [Muniroh \(2011\)](#) states that the script-type cooperative learning model is indirectly where there is a learning contract between the teacher and students and students and students regarding how to collaborate, namely one student with another agrees to carry out their respective roles, namely students who act as speakers read out the results of the solutions obtained along with the procedure and the students who are listeners listen and hear the explanation from the speaker, reminding the speaker if there is an error.

The process of teaching and learning using the cooperative script learning model provides many opportunities for students to compare their answers and assess the accuracy of answers so that it can encourage less able students to keep trying to improve their deficiencies. This learning model also makes it easier for students to interact socially, thereby developing discussion skills ([Harun et al., 2021](#)). Students can respect other people more, in line with [Schank and Abelson \(2013\)](#) script type cooperative learning that describes student learning activities in the form of interactions such as illustrations of students' social life with their environment as individuals, in families, community groups, and the wider community.

Learning using the cooperative script model can also educate students to learn to speak in front of the class and learn to respect the opinions of others through class discussions so that the skills and attitudes of students will automatically develop and will ultimately influence student learning outcomes. This follows the opinion of [Rusman et al. \(2011\)](#) that learning needs activity. With a learning activity, it is possible to take place properly. In student activities during learning, using the script-type cooperative model empowers students' potential to actualize their knowledge and skills ([Muniroh, 2011](#); [Nurfitriyanti, 2016](#)).

The difference in learning between conventional learning and the cooperative script learning model will certainly have a different impact on student activities in the teaching and learning process ([Macdonald, 2003](#)). The application of the cooperative script learning model in learning allows students to know the benefits of the material being studied for their lives, to be active in learning activities, to discover the concepts themselves without having to always depend on the teacher, to be able to solve problems related to the concepts being studied, cooperate with other students, develop their understanding, increase creativity, dare to express opinions and be able to respect the opinions of others. Students become more challenged to learn and try to solve all the problems encountered so that students will remember the knowledge gained. Thus, student activity in the learning process

using script cooperative learning models is better than students whom conventional learning models teach.

The results of this hypothesis test indicate differences in student learning activities between the experimental class and the control class after doing the treatment, the experimental class uses a script-type cooperative learning model, and the control class uses conventional methods. This is shown in the analysis results, and it can be seen that the value of t_{count} is greater than t_{table} or $2.717 > 2.002$. This corresponds to the Asymp. Sig. of 0.009, which is less than the value of 0.05. So there are differences in student learning activities after conducting treatment in the experimental class with the control class. The results showed that students in the experimental class who were treated with the script-type cooperative learning model were able to increase student learning activities.

The results of this study follow what was stated by Dansereau (1988) states that in cooperative script learning, there is an agreement between students regarding the rules of collaborating. That is, one student with another agrees to carry out their respective roles. These students act as speakers, reading out the results of the solutions obtained along with the procedures. Students become listeners who listen and hear an explanation from the speaker, reminding the speaker if there is an error. Problems are solved together and then concluded together. Thus, script-type cooperative learning can increase student learning activities.

In line with research conducted by Suryani et al. (2013) in the Jurnal Administrasi Pendidikan Indonesia with the title the effect of the cooperative script learning model on learning outcomes in terms of student achievement motivation, the results of his research show that there are significant differences in learning outcomes between students who learn using the cooperative script learning model and students who learn using conventional learning models. The research only discussed learning outcomes, while this research was limited to student learning activities. Further research is still needed to dissect further learning problems in class related to increasing learning achievement.

CONCLUSION

The results showed that the script-type cooperative learning model could increase student activity in teaching and learning compared to conventional methods at SMK Negeri 1 Ambon. Learning by using the script-type cooperative learning model, students are trained and allowed to seek information and learn from and with friends, able to communicate, and able to express opinions. The results of the hypothesis test calculations show that the Asymp. Sig. value is $0.009 < 0.05$, and these results indicate that the script-type cooperative learning model can increase student learning activities. The results of this study are an illustration for teachers that in the learning process, teachers must pay more attention to usage following the characteristics of the subjects and students so that in the learning process it can increase learning activities and become a reference for further researchers to continue this research by adding variables.

ACKNOWLEDGEMENT

The researcher would like to thank all parties who have helped carry out this research, especially SMK Negeri 1 Ambon.

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The relationship between high school sociology teacher involvement in the MGMP and teacher's work commitment with its performance

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ARTICLE INFO

Article History

Received February 19, 2023;

Revised February 20, 2023;

Accepted February 24, 2023

Keywords

Commitment;
Involvement;
Performance;
Relationship;
Subject teacher conference;
Teacher

ABSTRACT

This study aims to analyze and describe the relationship between the involvement of SMA sociology subject teachers in the subject teacher conference (X1) with performance (Y), work commitment (X2) with teacher performance sociology (Y) and describe and analyze relationships involvement of high school sociology subject teachers in subject teacher conference (X1) and work commitment (X2) together with performance (Y) in Serang Regency High School, Banten Province, Indonesia. The method used in this study is a quantitative method that aims to reveal the relationship between high school sociology subject teacher involvement in subject teacher conference (X1) and work commitment (X2) with their performance (Y) in SMA Serang Regency. Data was collected using a questionnaire. Analysis of the data used is an analysis of multiple correlations. The results of the study show: First, there is a positive and significant relationship between Teacher Involvement in the subject teacher conference and the performance of high school sociology teachers in Serang Regency . This is shown by testing the correlation coefficient between X1 and Y; the rcount value is 0.764. Second, there is a positive and significant relationship between teacher work commitment and the performance of subject teacher conference sociology teachers. This is indicated by the rcount value of 0.726. Third, there is a positive and significant relationship between teacher involvement in subject teacher conference and teacher commitment and the performance of high school sociology teachers in Serang Regency, with a correlation value of 0.764. This is shown through the calculated F value of 21.69.

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INTRODUCTION

Teachers have a very strategic role in realizing educational goals, so they need to be developed as useful and professional professionals. Professional teachers will produce quality educational processes and outcomes to create intelligent, holistic, competitive Indonesian people. [Disas \(2017\)](#) said that teachers play a very strategic role in carrying out their functions and realizing national education goals. The role of the teacher can hardly be replaced by another, especially in a multicultural and multidimensional society ([Hasibuan et al., 2023](#)).

The role of the teacher in student-centered learning shifted from becoming a teacher to a facilitator ([Kosasih, 2014](#)). Facilitator is a person who gives facilities that provide convenience for students, so pros learning ice lasts specific is more accessible and pleasant ([Fauzi & Mustika, 2022](#)).

The Indonesian government has very clearly paid great attention to improving the quality of education by improving the quality of teachers. Qualified teachers have four competencies: pedagogical competence, professional competence, personal competence, and social competence (Pahrudin et al., 2016).

The existence of professional and competent teachers is a must to facilitate the achievement of learning objectives (Sobri, 2016). In realizing professional teachers, each party, in this case, the government, has a special role. The government has a role in improving the management and implementation of teacher management authority more precisely. It can facilitate competency improvement (KKG/MKKS/MGMP) revitalization, comprehensive technical guidance activities, provision of scientific media, competition vehicles, professional development groups, inherently developing the profession, adaptive, and continuous.

Teachers and lecturers (including education staff) are essential components of an education unit because they are active resources. In contrast, other components are passive, such as curriculum, funds, facilities, and infrastructure. Without the intervention of teachers and lecturers (thoughts, attitudes, integrity, etc.), the other components are meaningless (Danumiharja, 2012). Curriculum development in the Indonesian education system is an effort to strengthen teacher skills in carrying out various tasks to produce brilliant students from an academic point of view, where this matter is an important factor in the nation's development process. The 2013 curriculum is a competency-based curriculum designed by the Indonesian state to meet the needs of human capital in the 21st century, where the need for creativity and communication has become increasingly important (Said, 2019).

The successful implementation of the curriculum needs to be supported by a qualified teacher who can analyze, interpret, and actualize information contained in the curriculum document to the buyer's teachings. For teachers, the curriculum is a guideline for implementing the learning process. Therefore, however, ideally, the curriculum must be supported by the ability teacher to actualize and implement it. The curriculum will not mean it at all, and learning will not be effective. As the key to a successful implementation curriculum, teachers play a role in the learning structure (Saraswati et al., 2022).

Efforts to improve the quality of education cannot be separated from the participation of the community and the professional abilities of teachers as educators, especially sociology teachers. One activity that can improve teacher professionalism is subject teacher conference (Karimulah & Ummah, 2021). The subject teacher conference is an association or association for teachers of similar subjects which functions as a means of communicating with each other, learning, and exchanging ideas and experiences to improve teacher performance (Anwar, 2011). The activeness of teachers in participating in subject teacher conference activities is very important because it can increase their ability to carry out quality learning, namely learning that can achieve the objectives set. As a subject teacher organization, the subject teacher conference has many roles, including helping subject teachers develop themselves and their profession.

The subject teacher conference was originally called the Deliberation of Study Teachers (MGBS), an area non-structural teacher professional organization formed by teachers in secondary schools, both in junior and senior high schools, in an area as a vehicle for exchanging experiences in order to improve teacher skills and improve quality learning. The subject teacher conference can also be used as a discussion forum to solve all the problems teachers face, including those related to efforts to improve learning effectiveness by utilizing the school environment as a learning resource (Najri, 2020).

Based on the problems encountered, it is necessary to continue striving so that the subject teacher conference can optimize this role by implementing various activities that can be carried out independently and proactively. Learning achievement is students' level of success in learning material at school in the form of scores obtained from tests regarding a certain amount of material (Nawawi, 1986).

This learning achievement in schools is commonly referred to as student learning achievement. However, the subject teacher conference activities were only used as ceremonial events. Many teachers do not carry out the procedures that should be carried out when carrying out the teaching and learning process (Sharan, 2010). There are many views from people who say that subject teacher conference activities are only activities that do not contribute too much to improving

the teaching quality of a teacher (Setiawan, 2021). The teachers get material and experience from these activities but have yet to be optimally applied in the learning process.

The results of Fatmawati et al. (2020) research show that: the impact of the implementation of subject teacher conference management on teacher professionalism has obstacles, namely teachers participating in subject teacher conferences lack discipline, the procession of subject teacher conferences has never involved experts or experts as resource persons, and the range of conference activities subject teachers are not yet fully funded. The solution offered is that there must be an administrator of the subject teacher conference who consolidates the principal's work conference so that there is a balanced role in opening awareness for teachers participating in the subject teacher conference, collaborating both institutionally and individually as experts in their fields, and undertake fundraising efforts.

Subject teacher conference as a forum/professional forum for teachers has yet to be effective in making changes to improve the quality of education. This is due to the not-yet-optimal subject teacher conference members participating in subject teacher activity programs. Still many teachers who are not interested in joining this program, the reason is that less attractive program, where you live far from the location of the event subject teacher conference, and there is no evaluation of teacher implementation in schools (Krismiati & Fernandes, 2020).

Currently, many teacher learning styles and strategies are used to encourage the creation of a conducive learning climate. A learning environment that gives freedom for students to make choices will encourage them to be physically, emotionally, and mentally involved in the learning process and, therefore, will be able to bring up creative-productive activities. That is why every student needs to be free to choose according to what he is able and wants to do.

It is necessary that the subject teacher conference can take a role both at the school, regional, city, and provincial levels. The subject teacher conference is very relevant in this context, namely deliberating/discussing various matters such as determining indicators of learning strategies and assessment systems. Subject teacher conferences can be important in the struggle for curriculum change. This professional, functional association of subject teachers is considered strategic for socializing and discussing various efforts to prepare and implement the curriculum.

Based on the research results of Maure et al. (2021) states that the sociology subject teacher conference plays an active role in improving the performance of sociology teachers. This is indicated by the role played by the sociology subject teacher conference, including conducting studies on innovative learning models and media, training in making learning tools, training, workshops, making test questions, training and deepening the 2013 curriculum along with its models and evaluations, and conducting limited guidance/alternating teaching exercises guided by senior teachers. Thus, the sociology subject teacher consultation increases teachers' professional competence. Wibowo and Jailani (2014) stated that subject teacher conference is a forum/container for the professional activities of subject teachers at SMP/MTs, SMPLB/MTsLB, SMA/MA, SMK/MAK, SMALB/MALB, which are in the same region/regency/city/sub-district/studio/school cluster.

Commitment is a concept that has three dimensions, namely (1) effective is the level of an employee who is emotionally attached to, knows, and is involved in the organization; (2) Continuance commitment is the perceived value possessed by employees based on what is gained and sacrificed both psychologically, socially, functionally and ritually; and (3) Normative commitment is the degree to which a person is psychologically bound to become an employee of an organization based on feelings such as loyalty, effectiveness, warmth, ownership, pride, pleasure, and others. These differences in motives are due to differences in determining factors and results in consequences (Sutrisno, 2019). Meanwhile, Coladarci (1992) defines teacher commitment as the psychological state of the teacher in carrying out his professional duties.

Teachers with good work ethics are extra diligent and committed to work. The teacher's commitment can birth responsibility and a responsive and innovative attitude toward developing science and technology. Furthermore, commitment can be measured by three indicators: affective commitment, continuing commitment, and normative commitment (Robbins & Judge, 2008). In addition, increasing teacher work commitment requires exemplary leadership (principal). Leaders must be an example and role models for their subordinates. With the leader's example, the teacher

will automatically follow his actions. One's behavior leader will be an example for the subordinates. When a leader does his job professionally, his subordinates will automatically be professional.

Leadership is an essential aspect of schools. Leadership is an organizational driving factor through handling, change, and management carried out so that the existence of a leader is not only a symbol that exists or not. It does not matter, but its existence positively impacts organizational development (Susanto, 2016). According to his understanding, the principal is a functional teacher with the additional task of leading a school where the teaching and learning process is held or where there is an interaction between the teacher who gives the lesson and the students who receive the lesson. As an educational leader, the principal has several heavy duties and responsibilities. To perform its functions optimally, the principal must apply the right leadership style (Ariyani, 2017).

The teacher's work commitment is also influenced by the upgrading program he/she participates in. To become a professional teacher, teachers must have adequate academic skills and be able to apply their knowledge to students to improve student learning outcomes. This determines the teacher's ability to determine how to deliver material and manage learning interactions. For this reason, teachers need to take part in upgrading programs.

To achieve the desired goals, efforts to increase teacher work commitment must hold subject teacher conference activities. Subject teacher conference for teachers is a process of deepening specific knowledge, creativity, and attitudes so that teachers are getting better according to standards. In the series of activities carried out by the subject teacher conference, it is necessary to have quality standards for activities. The quality of the subject teacher conference activities will increase teachers' work commitment to carrying out their duties.

Efforts to improve teacher performance, especially in public and private Senior High Schools (SMA) in the Serang Regency, Banten Province, Indonesia are still being carried out through various strategies to overcome the declining quality of education. For this reason, researchers limited only three variables that needed to be questioned whether the teacher's work commitment, guidance, and subject teacher deliberation activities significantly influenced teacher performance.

Performance is a measure of a teacher's success in carrying out his duties. Teachers with good performance can be sure to carry out their duties as a teacher successfully. However, many facts reveal that teacher performance in general still seems less than optimal, so it needs to be improved and improved. Teacher performance could be more optimal because teachers carry out their duties only as routine activities, lacking creativity. Innovation for teachers is relatively closed, and creativity is separate from achievement (Sagala, 2010). Teachers with high work ethics are extra diligent and committed to work. The teacher's commitment can birth responsibility and a responsive and innovative attitude toward developing science and technology.

In facing the ASEAN Economic Community (AEC), good Human Resources (HR) must be prepared, especially to prepare good quality students, so the potential of teachers needs to be developed. Therefore, from the beginning, the world of education had to prepare itself, especially teachers, with the quality and capabilities that could be implemented at the regional and national levels (Wardani & Indriayu, 2015). Through subject teacher conference activities, teachers will be able to improve their abilities in the learning process. All difficulties encountered in the field will easily be solved by teachers participating in the subject teacher conference and supervisors.

Anwar (2011) in his research, stated that the progress of the subject teacher conference, especially the high school level subject teacher conference in general, still needed to run optimally as expected. In fact, this has yet to work in several places, especially at the district/city and provincial levels. This fact is made possible by coordination barriers between high school-level MGMP administrators or the subject teachers themselves and the need for more support from policymakers at the school level (Principal), District/City (Dinas), Province, and even the central level. Therefore, to re-optimize the role of the SMA level subject teacher conference as a forum for coordination between subject teachers in schools, a program that supports the management of the SMA level subject teacher conference is very important.

Various problems were found by researchers in the field indicating that teacher performance was not optimal, so the commitment and benefits of teacher involvement in subject teacher performance activities became the answer to improving teacher performance. Teachers are required to improve their performance to carry out learning optimally. Teacher performance assessment is

carried out to see the extent to which the competence possessed by a teacher is supported by the teacher's commitment and involvement in subject teacher performance activities. This test must be carried out according to the criteria, especially for teachers who already have adequate abilities and deserve to be called teachers.

Differences in each educational background owned by sociology teachers in Serang Regency with the subjects they teach will certainly cause various problems in the learning process due to the lack of teaching competence possessed by sociology teachers. Therefore, the sociology subject of teacher performance plays an important role as a forum for improving teacher competence. However, the sociology subject teacher performance in Serang Regency could have run better due to various obstacles that caused the subject teacher performance to run less effectively. Based on this background, conducting an in-depth study of the relationship between high school sociology teacher involvement in the subject teacher conference and teacher work commitment to their performance in the region of Serang Regency, Banten Province, is necessary.

METHOD

The research was carried out in quantitative field research, while the method used was correlational. Survey research takes samples from a population and uses a questionnaire as the principal data collection tool (Singarimbun & Effendi, 2008). Based on this understanding, the researcher concludes that the correlational survey method is suitable for use in this study because it follows the aims and objectives of the research, namely to obtain an overview of the relationship between high school sociology subject teacher involvement in the subject teacher conference (X1) and work commitment (X2). Together with teacher performance (Y) in public and private high schools in Serang Regency, Banten Province, Indonesia.

Before conducting data analysis about the relationship of data variables, data analysis techniques using inferential statistics using simple correlation and multiple correlations, partial correlation, and simple regression and multiple regression. Correlation requires at least two variables, while multiple correlations require three variables. In this study, the independent variable is the involvement of high school sociology teachers in subject teacher conferences (X1) and work commitment (X2). In contrast, the dependent variable is teacher performance (Y), illustrated in Figure 1.

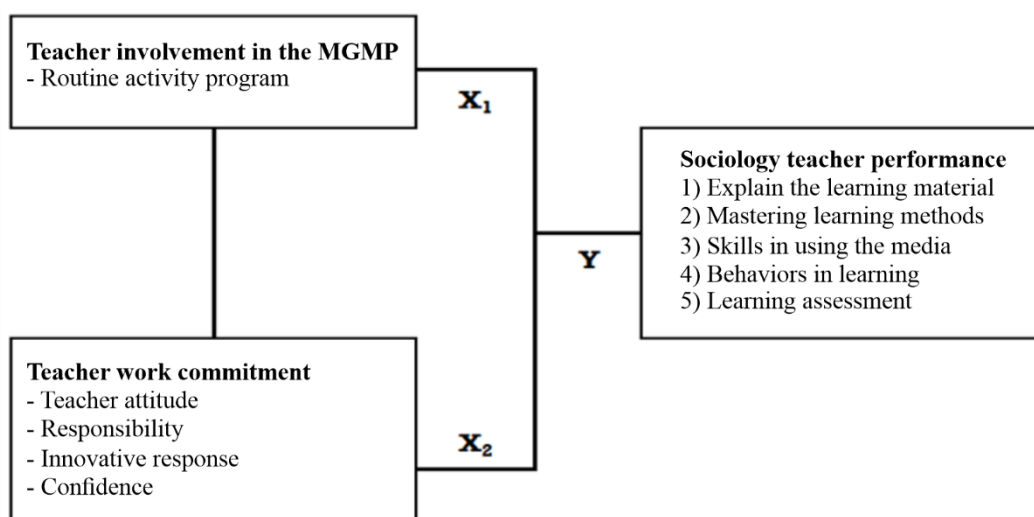


Figure 1. Constellation of the Relationship Between the Independent Variables X1, X2 and the Dependent Variable Y

RESULT AND DISCUSSION

Research Instrument Test

Following the research procedure put forward, namely research using correlation and multiple regression (multiple correlation multiple regression), a calibration test was first carried out before the questionnaire was distributed to the sample. In carrying out this calibration test, a sample of 34 people was determined. Objects that are used as calibration test samples are objects that come from the actual population.

In practice, the respondents who were used as research test samples were taken from the subject population, namely subject teacher conference sociology teachers at a high school in Serang Regency, a total of 34 respondents, aiming to analyze the level of validity (validity) and reliability (reliability) of the questionnaire). From these results, the sample set was 34 people, and the number of respondents selected as the sample was also included in the object for testing the research instrument.

Instrument Validity Variable X1 (Teacher Involvement in Subject Teacher Conference)

Based on the calculation of the validity test of the 20 questionnaire statement items given to 34 teachers as the test group for teacher involvement instruments in the subject teacher conference, 19 statement items met the criteria or were valid, the 19 statement items were instrument numbers: 1, 2, 3, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, while there is 1 item statement that does not meet the criteria or is invalid, namely instrument no 4.

Instrument Validity Testing Variable X2 (Teacher Commitment)

Based on the calculation of the validity test of the 20 questionnaire statements given to 34 teachers as the test group for the analysis of the Teacher Commitment instrument, 15 statements met the criteria or were valid. The 15 statement items are instrument numbers: 1, 2, 4, 5, 6, 7, 8, 10, 11, 13, 14, 15, 17, 18, and 19, while 5 statement items do not meet the criteria or are invalid, namely instruments nos 3, 9, 12, 16, and 20.

Items that are not valid for the teacher involvement questionnaire in the subject teacher conference and teacher commitment should be included in the analysis test to get statement items and produce the expected value in determining the magnitude of the relationship and influence of the research variables.

Instrument Reliability Testing Variables X1 (Teacher Involvement in Subject Teacher Conference) and X2 (Teacher Commitment)

Likewise, with the reliability test, the authors use SPSS software with Cronbach's Alpha if Item is Deleted. The value of Cronbach's Alpha, based on standardized items, is the value of the reliability of the test as a whole. The greater the value, the more reliable it is.

Table 1. Composite Reliability

Variable	Croncbach's Alpha	Information
X ₁ _KT	0,925	Degree of Reliability is very high
X ₂ _KOM	0,819	Degree of Reliability is very high
Y_KIN	0,915	Degree of Reliability is very high

Table 1 shows that each variable has a value of Croncbach's Alpha above 0.7, which indicates internal consistency from the dependent variable, teacher involvement in subject teacher conference, and teacher commitment. The independent variable, teacher performance, has a very high degree of reliability. The test results look for the reliability of the teacher's involvement variable in the subject teacher conference (X1) obtained Pearson's r value of 0.925. According to Guliford, if the price of the reliability coefficient is 0.925, it is included in the group with a very high degree of reliability (Suherman, 2001).

The test results look for the reliability of the teacher's commitment variable (X2) obtained from Pearson's r value of 0.819. If the price of the reliability coefficient is 0.819, then it is included in the group with a very high degree of reliability.

Testing the Validity of the Instrument Variable Y (Teacher Performance)

Based on calculating the validity test of the 20 questionnaire statement items given to 34 teachers as the teacher performance instrument analysis test group, 18 statements meet the criteria or are valid. The 18 statement items are instrument numbers: 1, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, and 20 at the same time, 2 statement items do not meet the criteria or are invalid, namely instruments no 2 and 3. Items that are not valid for teacher performance tests are not part of the hypothesis testing instrument, so the magnitude of the relationship and influence of the research variables is generated.

Testing the Reliability of Instrument Variable Y (Teacher Performance)

In testing the reliability of the instrument used the reliability coefficient formula Cronbach's Alpha (Sugiyono, 2018):

$$r_{pbi} = \frac{M_p - M_t}{SD_t} \sqrt{\frac{p}{q}}$$

According to Guilford, the analysis results obtained the price of reliability $r^2 = 0.915$. If the reliability coefficient price is 0.915, it is included in the group with a very high Degree of Reliability (Suherman, 2001).

Description of Research Variables

The description of each variable in this study is teacher involvement in the subject teacher conference (X1), teacher commitment (X2), and teacher performance (Y) in the year the research was conducted can be seen from the results of the descriptive analysis of frequency.

Teacher Involvement in the Subject Teacher Conference

Data regarding teacher involvement was collected using a Likert model scale questionnaire whose scale ranges from 1 to 5. The number of statement items in this rating scale is 20, so theoretically, the maximum score is 100, and the minimum score is 20. Based on an analysis of the teacher's involvement variable in the subject teacher conference, the highest score was 91, and the lowest was 37. From a large range of 54, the calculated mean was 75.91, the variance was 191.78, the standard deviation was 13.85, the mode was 84, and the median was 80.

The results of this analysis contain meaning that the involvement of teachers in the subject teacher conference in sociology subject teacher conference teachers of SMA in Serang Regency can be categorized as positive because the average score achieved is 75.91, which is closer to the theoretical average of 46. The findings of this study indicate that, in general, the involvement of SMA sociology teachers in subject teacher conference in the Serang Regency has a high category. The description of the teacher involvement variable data in the subject teacher conference (X1) can be seen in [Table 2](#) and [Figure 2](#).

The histogram from the analysis of the teacher's involvement variable in the subject-teacher conference obtained the highest score of 91 and the lowest score of 37, from an extensive range of 54 and a count of 75.91.

Table 2. Descriptive Statistics on Teacher Involvement in the Subject Teacher Conference

No.	Descriptive statistics	Value
1	N	34
2	Mean	75.91
3	Median	79.50
4	Mode	84.00
5	Standard Deviation	13.85
6	Variance	191.78
7	Range	54.00
8	Minimum	37
9	Maximum	91
10	Sum	2581

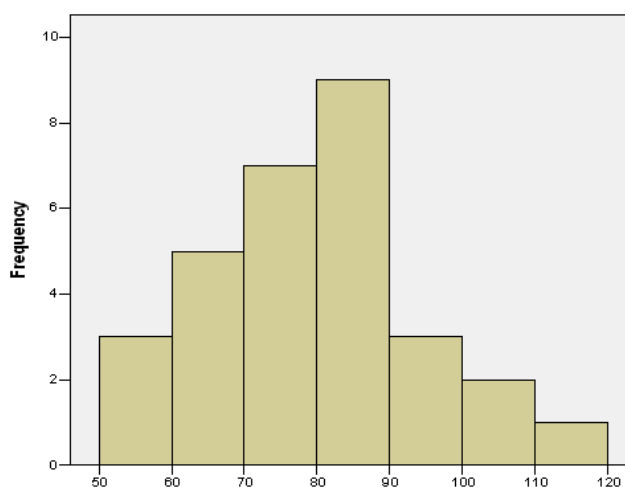


Figure 2. Histogram of Teacher Involvement variable in Subject Teacher Conference (X1)

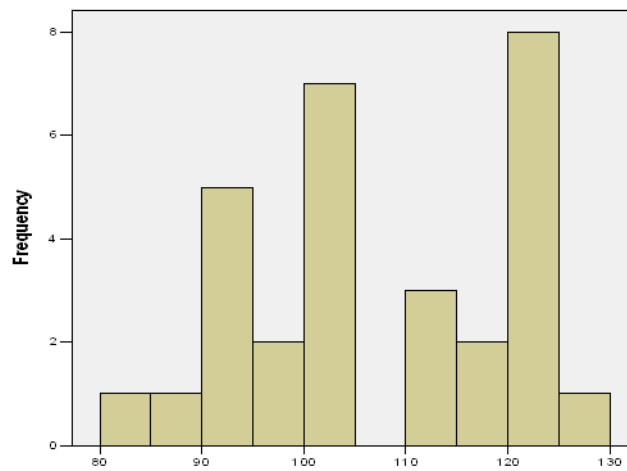
Teacher Commitment

Data regarding teacher commitment was collected using a Likert scale questionnaire whose scale ranged from 1 to 5. The number of statement items on this rating scale was 20, so theoretically, the maximum score was 100, and the minimum score was 20. Based on the teacher's commitment variable analysis, the highest score was 91, and the lowest was 37. From an extensive range of 54, the mean was 74.85, the variance was 107.89, the standard deviation was 10.39, the mode was 84, and the median was 80. The results of this analysis contain meaning that the commitment of teachers to subject teacher conference sociology SMA teachers in Serang Regency can be categorized as good because the achieved average score of 74.85 is closer to the theoretical average score of 46.

The findings of this study indicate that teacher commitment to high school sociology subject teacher conference teachers in Serang Regency is in the high category. The data description of the teacher commitment variable (X2) can be seen in **Table 3** and **Figure 3**. The histogram of the analysis of the teacher commitment variable results obtained the highest score of 91 and the lowest score of 37. From the large span of 43, the calculated mean was 74.85.

Table 3. Descriptive Statistics of Teacher Commitment (X2)

No.	Descriptive statistics	Value
1	N	34
2	Mean	74.85
3	Median	77.50
4	Mode	83.00
5	Standard Deviation	10.39
6	Variance	107.89
7	Range	43.00
8	Minimum	37
9	Maximum	91
10	Sum	2581

**Figure 3.** Histogram of Teacher Commitment Variables

Teacher Performance (Y)

Data regarding teacher performance was collected using a Likert scale questionnaire whose scale ranged from 1 to 5. The number of items in this assessment was 20, with a theoretical score of 0-100. Based on the findings of the data collected from the 34 people who were the sample, after calculating, the highest score was 90, and the lowest score was 42. From a range of 48 scores, the calculated mean was 76.41, the standard deviation was 12.45, the mode was 86, and the median was 81. Results of analysis This implies that the work performance of high school Sociology teachers in Serang Regency can be categorized as high because the average score achieved is 76.41, above the theoretical average score of 45.

The description of teacher performance variable data (Y) can be seen in [Table 4](#) and [Figure 4](#). Histogram of data from 34 people where the highest score is 90, and the lowest score is 42. From a range of 48 scores, the mean count is 76.41, the standard deviation is 12.45, the mode is 86, and the median is 81.

Table 4. Teacher Performance Descriptive Statistics (Y)

No.	Descriptive statistics	Value
1	N	34
2	Mean	76.41
3	Median	80.50
4	Mode	86.00
5	Standard Deviation	12.45
6	Variance	155.10
7	Range	48.00
8	Minimum	42
9	Maximum	90
10	Sum	2598

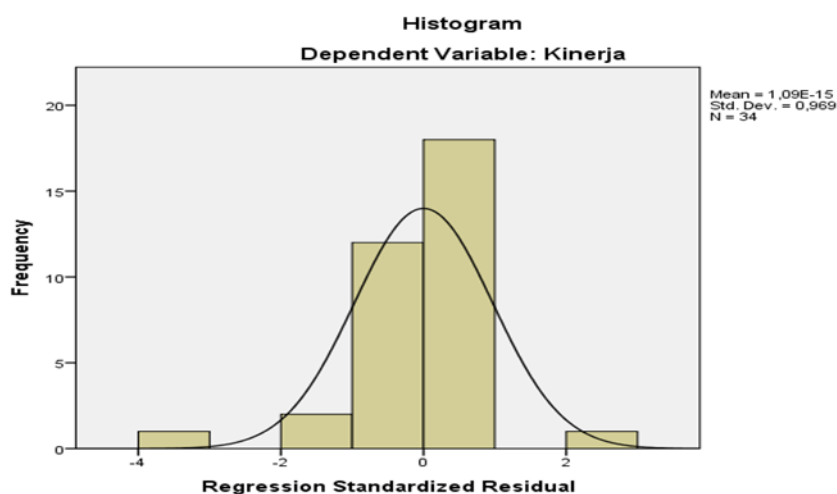


Figure 4. Histogram of Teacher Performance Variables (Y)

Test Hypothesis Requirements

Before testing the hypothesis, testing the requirements of the hypothesis test are carried out first. Testing the intended hypothesis testing requirements tests the normality and homogeneity of variants. The normality test used in this study is Kalmogorov-Smirnov, with a significant level of $\alpha = 0.05$. The hypothesis in testing the normality of the data is as follows: H_0 : Samples are normally distributed, and H_a : Samples are not normally distributed.

The normality test is used to test whether the distribution of the dependent variable for each value of a certain independent variable is normally distributed. In the linear regression model, this assumption is shown by the error values normally distributed or close to normal, so it is feasible to carry out statistical tests. It tested the normality of the data using Test Normality Liliefors in the SPSS program. The results of testing with SPSS obtained data as in **Table 5**.

Table 5. Lilefors Test

Variabel	α	n	mean	s	Lo	Llabel	Conclusion
X ₁ _KT	0,05	34	75,91	13,85	0,145	0,15	normal.
X ₂ _KOM			74,85	10,39	0,142	0,15	normal.
Y_KIN			76,41	12,45	0,138	0,15	normal.

Based on **Table 5**, the column contains the result in the output. It can be interpreted that if the value is $Lo < Lt$, then the data distribution meets the assumption of normality, and if the value is $Lo > Lt$, then it is interpreted as abnormal. In the table above, the Lo value for teacher involvement in subject teacher conference is normally distributed, teacher commitment is normally distributed, and only the teacher performance variable is normally distributed.

The next hypothesis testing is the regression formula hypothesis test. The test used in this study is the Multiple Regression Test using the SPSS 22 application. From the results of testing the hypothesis regarding teacher involvement in the subject teacher conference (X1), teacher commitment (X2), and teacher performance (Y), the data is obtained as in **Table 6**.

Table 6. Correlation Coefficient

Model	R	R Square	Model Summary ^b		
			Adjusted R Square	Std. Error of the Estimate	Durbin-Watson
1	.764 ^a	0.583	0.556	8.296	2.143

a. Predictors: (Constant), Commitment, Engagement

b. Dependent Variable: Performance

According to **Riduwan (2010)**, the interpretation of the multiple regression results contained in the Table 6 is as follows: (1) Presenting teacher involvement variables in subject teacher conference (X1); teacher commitment (X2) and teacher performance variable (Y); and (2) Descriptive results of teacher involvement variables in subject teacher conference (X1); teacher commitment (X2) and teacher performance (Y).

Hypothesis Test

After testing the requirements of the hypothesis (normality), testing the hypothesis is then carried out. To test the hypothesis (significance test) is done first to find out the relationship between variables.

Testing the Relationship between Teacher Involvement in the Subject Teacher Conference (X1) and Teacher Performance (Y)

Determine the relationship variable X1 with Y, which indicates the magnitude of the relationship between the variables of teacher involvement in the subject teacher conference (X1) with teacher performance (Y). The results of calculating the correlation coefficient between X1 with Y obtained a value r_{count} of 0.764. Significant correlation if the price $r_{count} > r_{table}$. At the significance level $\alpha = 0.05$ with $n = 34$ where $df = n-2$, namely 32, the r_{table} value is 0.349, so r_{count} is $0.764 > r_{table}$ is 0.349. It can be concluded that there is a positive relationship between teacher involvement in subject teacher conference with teacher performance in high school sociology subject teacher conference teachers in Serang Regency.

Testing the Relationship between Teacher Commitment (X2) and Teacher Performance (Y)

Determine the relationship between X2 and Y variables, namely the number that states the magnitude of the relationship between the teacher commitment variable (X2) and the teacher performance variable (Y). Results are obtained with the correlation coefficient between X2 and Y, with a r_{count} of 0.726. Significant correlation if the price $r_{count} > r_{table}$. At the significance level $\alpha = 0.05$ with $N = 34$, the r_{table} value is 0.349, so that r_{count} is $0.726 > r_{table}$ 0.349. Thus it was concluded that there was a relationship between teacher commitment and the performance of high school Sociology teachers in Serang Regency.

Correlation test of Teacher Involvement in Subject Teacher Conference (X1) with Teacher Commitment (X2) with Teacher Performance (Y)

Determine the relationship between X1 and X2 variables, namely the number that states the magnitude of the relationship between the variable teacher involvement in the subject teacher

conference (X1) and teacher commitment (X2) with the results of calculating the correlation coefficient between X1 and X2 obtained a rcount of 0.949. Significant correlation if the price rcount > rtable. At the significance level $\alpha = 0.05$ with $n = 34$ where $df = n-2$, namely 32, the rtable value is 0.349, so that rcount is $0.949 > rtable$ 0.349. So it can be concluded that there is a very strong relationship between the variables of sociology subject teacher involvement in the subject teacher conference with the work commitment of high school teachers in Serang Regency.

Multiple Correlation Testing

Determine multiple correlations, namely the number that states the magnitude of the relationship between the two independent variables (X1 and X2) with one dependent variable with **Formula 1**.

$$R_{X1X2Y} = \sqrt{\frac{r_{X1Y}^2 + r_{X2Y}^2 - 2(r_{X1Y})(r_{X2Y})(r_{X1X2}^2)}{1 - r_{X1X2}^2}} \quad (1)$$

Significance Test

After obtaining the R value from the multiple correlation then testing the significance of these variables with the **Formula 2**. The significance test to find out whether the relationship in question is significant is done by comparing Fcount with Ftable with the following criteria: (1) if $F_{count} \geq F_{table}$, then reject H_0 means significant; and (2) If $F_{count} \leq F_{table}$, then accept H_0 means it is not significant.

$$F_{count} = \frac{\frac{R^2}{k}}{\frac{(1-R^2)}{n-k-1}} \quad (2)$$

The results of the calculation of the Significance Test between X1 and X2 with Y obtained the value of Fcount as much as 21.69. The correlation is significant when the price of Fcount > Ftable at the significance level $\alpha = 0.05$ with $n = 34$ ($df1 = 2$ and $df2 = n-k-1 = 31$) the value Ftable 3,30, up to Fcount = 21,69 > Ftable 3.30. Thus there is a relationship between the involvement of sociology teachers in the subject teacher conference and the teachers' commitment and teacher performance in Serang District. In other words, personnel with positive teacher involvement in the subject teacher conference and high teacher performance will also get high teacher performance. On the other hand, personnel with low teacher involvement in the subject teacher conference and low teacher commitment will also get low teacher performance.

Determinant Coefficient Test

From the results of testing the determinant coefficient, it can be concluded that there is a strong relationship between the variables of teacher involvement in the subject teacher conference and teacher commitment to teacher performance of 58,4%. In comparison, other variables influence the remaining 41.60%.

Multiple Regression Equation Testing

The next step is to do a regression test, and this is done to find out whether sociology subject teacher Involvement in the subject teacher conference and teacher commitment can affect teacher performance. Testing is done by testing the regression coefficient of each variable using the following.

$$Y = a + b1X1 + b2X2$$

$$Y = 23,972 + 0,676 + 0,015$$

From the results obtained, namely $a = 23.972$ and because $b2 = 0.015$ is smaller than $b1 = 0.676$ with a total $Y = 23.972 + 0.676 + 0.015$, it can also be interpreted that if the teacher's

involvement in the subject teacher conference is increased so that it gets a value of 100 (strongly agree on answers from 20 instruments x number of respondents = $5 \times 20 = 100$). Also, the teacher's commitment is increased to a score of 100 (responses strongly agree from 20 instruments x number of respondents = $5 \times 20 = 100$), then $Y = 23.972 + 0.676 (100) + 0.015 (100) = 23.972 + 67.621 + 1.479 = 24.633$ meaning that teacher performance (Y) will reach a maximum value = 24.633. To find out whether the variables affect the dependent variable, it can be determined by looking at the following **Table 7**.

Table 7. Regression Coefficient

Model	Coefficients ^a		Standardized Coefficients Beta	t	sig.
	Unstandardized Coefficients B	Std. Error			
(Constant)	23,972	12,224		1,961	0,059
1 Keterlibatan	0,676	0,332	0,752	2,037	0,050
Komitmen	0,015	0,443	0,012	0,033	0,974

a. Dependent Variable: Y

b. Regression Value

Hypothesis Testing

The hypothesis based on the probability test is formulated statistically as follows $H_a: \rho_{yx1} \neq 0$, and $H_o: \rho_{yx1} = 0$. Sentence form hypothesis: H_a : Teacher involvement in subject teacher conference and teacher commitment there is a relationship between teacher performance, and H_o : Teacher involvement in the subject teacher conference and teacher commitment have no significant effect on teacher performance

Decision Rule

If $F_{count} \geq F_{table}$, reject H_o means significant; if $F_{count} \leq F_{table}$, then accept H_o means it is not significant. The value obtained from the significance test is obtained F_{count} equal to = 21.69, then compared with F_{table} at the significance level $\alpha = 0.05$ with $n = 34$ ($df_1 = 2$ and $df_2 = n-k-1 = 31$), it turns out that the value of F_{table} 3.30 to $F_{count} = 21,69 > F_{table}$ 3.30, then H_o is rejected and H_a is accepted, which means it is significant. It is proven that teacher involvement in the Subject Teacher Conference and Teacher Commitment significantly affects teacher performance. Thus there is an influence of teacher involvement in the subject teacher conference and teacher commitment and performance.

CONCLUSION

Based on the results of data processing and testing of the research hypothesis on the involvement of high school sociology subject teacher conference teachers in Serang Regency, a conclusion was obtained that There is a relationship between teacher involvement in subject teacher conference and the performance of high school sociology teachers in Serang Regency. Thus the involvement of high school sociology teachers in the subject teacher conference is high, so the teachers' performance in Serang Regency will also be high. A positive relationship exists between teacher commitment and performance in high school sociology subject teacher conference teachers in Serang Regency. Thus, if teacher involvement is high, the performance of high school sociology teachers in Serang Regency will be high. As well as, there is a positive relationship between teacher involvement in the subject teacher conference and teacher commitment and teacher performance in subject teacher conference sociology high school teachers in Serang Regency. The higher the teacher's involvement in the subject teacher conference and the commitment of the teacher, the higher the performance of the high school sociology subject teacher conference teachers in Serang Regency.

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The relevance of the national education system in the educational thinking of Ki Hajar Dewantara

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ARTICLE INFO

Article History

Received March 8, 2020;

Revised February 13, 2022;

Accepted March 16, 2023

Keywords

Ki Hajar Dewantara's education system;
Human values;
National education system

ABSTRACT

The national education system must be able to guarantee human quality. Through education, human values are inherited. Today's condition of human values can be seen in various cases of violence, bullying, and educational persecution. This research contributes to revealing the relevance of today's national education in Ki Hajar Dewantara's educational thinking in the context of different times. The historical method is used by collecting data/literature and then conducting literature criticism. The next step is to do an interpretative and present a description describing the era's contextual education system. The results of this study indicate that there is historical continuity in the context of different times. Ki Hajar Dewantara's education system is dynamic and continuous with the national education system. The basic education system for Ki Hajar Dewantara is to build people who are faithful and pious. Ki Hajar Dewantara built an education system that upholds human values and has the right to education without discrimination. Meanwhile, national education provides equity in receiving education and is democratic.

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INTRODUCTION

Each country has its laws governing education. The implementation of education in Indonesia is regulated in the Law of the Republic of Indonesia number 20 of 2003 concerning the national education system. The national education system can guarantee equal distribution of educational opportunities and quality improvement. In line with the times, education currently does not only aim to educate students but must be able to develop the potential and shape the character of these students (Dirgantoro, 2016). Education is the most important part of developing skills, potential, and improving human quality (Suprayitno & Wahyudi, 2020; Winata, 2021).

Improving human quality can be done through the educational process. Education is directed to develop the full potential of students. The educational process aims to shape humans with superior abilities and personalities to create adequate human resources (Mulyana, 2015). Through education, humans hope for human values that are inherited so that they can be instilled directly in themselves, their character, and their personality (Triwiyanto, 2014). This means that education is also a way to improve the character of the younger generation not following the paradigm of the times. Suyitno in Haudi and Wijoyo (2020) reveals the essence of education, which is also an effort to humanize humans. Education is a human effort to develop a personality according to the values of society and culture (Haudi & Wijoyo, 2020).

Today, the development of the character of the younger generation is still not in line with the expectations and goals of national education. There are still negative cases related to students' character towards teachers and between students themselves. The cases encountered were bullying, violence, threats, lack of respect, bullying, etc. (Kholid, 2018). Even acts of violence that often occur in the world of education end in death (Kholid, 2018).

Various cases of violence contradicted and contrasted with the goals of national education. Education is a tool for developing capabilities and forming dignified national character and civilization (Ali, 2009). National education also aims to shape the character or character of students so that they become qualified individuals needed in nation-building (Darmadi, 2019). Therefore, education providers, as the nation's next generation, have an important role in improving the quality of education in Indonesia.

The quality of education that can be carried out can be through serving the community's needs regarding education, the role of a facilitator and partner, and the, most important thing is improving the education system. This has been embodied in Ki Hajar Dewantara's philosophy of education. Ki Hajar Dewantara has built an education system with the basic education principles for independence, character, humanity, and nationality (Triwiyanto, 2014).

Ki Hajar Dewantara tried to build education amid the Dutch government's educational discrimination. During the Dutch government, people could not feel the freedom to learn. Education was only to form capable employees, which the Dutch government employed. This causes learning independence to be felt unevenly (Khairunnisa et al., 2018). On this basis, according to Ki Hajar Dewantara, education must be independent physically and spiritually. Education will produce independent human beings who develop as a whole and in harmony with all aspects of their humanity. Therefore, in the context of a different era, Ki Hajar Dewantara's education system is still relevant to the context of today's life.

Researchers put forward previous research studies and Suratman and Kutoyo (1989) put forward patterns of student garden education. Tauchid's (2013) research contains thoughts, conceptions, exemplary, and attitudes toward independent education. The research written by Masitoh and Cahyani (2020) regarding the application of the among system in the educational process is an effort to develop teacher competence. Wangid (2009) suggests the current among the system. Yanuarti's (2017) research highlights more practical insights into the 2013 curriculum and its relevance to Ki Hajar Dewantara education. Susanto and Jaziroh (2017) describe the understanding and application of the system among KI Hadjar Dewantara at the age of *wiraga*. Then the study focuses on the deconstruction of Ki Hajar Dewantara's thoughts which is seen by Jurana's (2021) approach to independent accounting education.

Apart from Ki Hajar Dewantara, one of the other figures during the Dutch administration was Raden Ajeng Kartini, who could become a role model for the struggle for the current generation in filling out education written by Sari and Wibowo (2022). Other research related to education which is the spearhead of the formation of nationalism, was carried out by Rasyad et al. (2022). Several previous studies on Ki Hajar Dewantara have been extensively reviewed from different perspectives. However, in this research, the researcher wants to make a more specific contribution regarding Ki Hajar Dewantara's educational thoughts with aspects of a different era. However, there is continuity with Indonesia's national education goals.

METHOD

This research is analyzed through a descriptive qualitative approach. Creswell (2014) stated that qualitative research is a method for exploring and understanding the meaning that some individuals perceive from social problems. This approach utilizes documentation to collect information relevant to research problems. Satori and Komariah (2013) define qualitative research as a research approach that reveals certain social situations by describing reality correctly, formed by words based on data collection techniques and relevant data analysis, and obtained from natural situations. This type of research is library research. A literature study is a type of research in which data is collected from various existing literature in the form of books, journals, and other literature supporting research. Library research is a study in which the data is obtained from literature and

related literature. Then it is analyzed theoretically and philosophically, then the construct of its relevance and contextuality (Arif, 2008). The author also uses the historical method, namely after collecting literature data, criticizing the data obtained, interpreting it based on existing data, and presenting the data. The description reveals contextual of the education system in this study.

RESULT AND DISCUSSION

The Law of the Republic of Indonesia Number 20 of 2003 explains that national education has the function of developing capabilities and forming a dignified national character and civilization to educate the nation's life (Darmadi, 2020). The national education system aims to develop the potential of students to become human beings who have faith and are devoted to God Almighty, have a noble character, are healthy, knowledgeable, capable, creative, independent, and become citizens of a democratic and responsible state (Robbins & Judge, 2008). The concept of education this is the most general goal and is the ultimate goal that must be used as a guideline by every educational institution (Agung & Wahyuni, 2013).

The national education system is expected to be able to give birth to intelligent, spiritual, and emotional generations, with the principle that education forms students with noble character or character (Feisal, 1995). An intellectually intelligent generation can be seen by the formation of an independent and independent soul. This is stated in the Law of the Republic of Indonesia No. 20 of 2003 concerning forming an independent or independent spirit (Asfiati, 2020). The Law of the Republic of Indonesia Number 20 of 2003 also explains that student independence can be formed by implementing the 2013 Curriculum (Chamisijatin & Permana, 2023). In the 2013 curriculum, students must be more active and independent during learning. The teacher acts as a facilitator and motivator for students and controls the activities of students in the classroom. In other words, the 2013 curriculum aims to foster students' thinking abilities, instill student confidence, student independence, and good problem-solving processes (Rukiyati & Andriyani, 2015).

The national education system emphasizes the independence and independence of students. This is also contained in the educational concept of Ki Hajar Dewantara, which emphasizes that students' independent spirit must be physically and spiritually independent. Ki Hajar Dewantara emphasized that students can be creative to become more independent, active, and confident (Saleh & Handayani, 2020). Values such as independence, productivity, activeness, innovation, and character can also be formed by implementing the 2013 Curriculum (Mulyasa, 2014). The 2013 curriculum emphasizes the Constructivism educational approach and the scientific approach (Hosnan, 2014).

The constructivist approach is an active and personal construction of knowledge (Baharuddin & Wahyuni, 2007; Retnanto, 2021; Suparno, 1997). Constructivist learning strategies include active, independent, cooperative, collaborative, generative, and cognitive models. The intended active learning is an approach to managing the learning system through active and independent learning methods (Cahyo, 2013). The establishment of active learning must be carried out by the individual who is learning. They must be active in carrying out activities, actively thinking, compiling concepts, and giving meaning to the things learned. The constructivist paradigm views students as individuals with initial abilities before learning something new (Sumarsih, 2009).

Constructivism provides opportunities for students to express ideas in their own language. Constructivist learning, according to previous research, is also carried out by (1) Providing opportunities for students to think about their own experiences so that they become more creative and imaginative (Wulandari et al., 2018); (2) Giving opportunities to students to try new ideas; (3) Provide experiences related to the ideas possessed by students (Hanafiah & Suhana, 2009); and (4) Encouraging students to think about changing their ideas, and creating a conducive learning environment (Rakhman et al., 2017).

The scientific approach in the 2013 Curriculum is a learning process designed so that students actively construct concepts, laws, or principles through observing, formulating problems, submitting or formulating hypotheses, collecting data with various techniques, analyzing data, drawing conclusions, and communicating concepts. , the principle found (Hosnan, 2014). The learning environment encourages students to find various sources of information through

observation. The scientific approach is intended to provide understanding to students in knowing and understanding various materials using a scientific approach that information can come from anywhere, at any time, and does not depend on information owned by the teacher. Implementing the 2013 Curriculum greatly emphasizes a student-centered scientific approach (Fauziah et al., 2017).

The national education approach in the 2013 Curriculum has also been constructed by Ki Hajar Dewantara. This can be seen from his thoughts on education which put forward the concept of independent education in learning. The independence meant by Ki Hajar Dewantara is not only physically independent but also physically and mentally independent (Kumalasari, 2015). This means that in education, students are free to actualize themselves, be creative, and express opinions according to their abilities and experiences. Education for Ki Hajar Dewantara makes humans mentally independent, independent of energy, and independent of mind (Kumalasari, 2015). In principle, education for Ki Hajar Dewantara is a cultural process that encourages students to have an independent and independent spirit (Miftakhuddin, 2020).

The principle of independence for students in the Ki Hajar Dewantara education system also gets supervision from the teacher. The teacher becomes a facilitator if unwanted things happen if this freedom is not following the nature of independence, such as having a bad impact on students and the people around them. This is the system in Ki Hajar Dewantara's education (Wangid, 2009). The same thing in education is currently seen in implementing the 2013 curriculum. The approach to implementing learning tasks and the role of the teacher in the learning process is only as a facilitator providing facilities and infrastructure, a motivator providing motivation such as encouraging participants, and a controller supervising students so things don't happen unwanted (Rukiyati & Andriyani, 2015). The role of the teacher as a provider of facilities for students to be able to learn. The role of teachers and students in the context of active learning is very important. The teacher also acts as a facilitator who helps make learning easier for students as a resource person (Sumarsih, 2009).

Researchers argue that emotional intelligence is also built through the approach taken by educators to students. This can be seen in the principle of education in the Law of the Republic of Indonesia No. 20 of 2003 and the educational principles built by Ki Hajar Dewantara. The principle of national education Law No. 20 of 2003 explains that education is carried out by setting an example, building a wall, and developing students' creativity in learning (Remiswal & Firman, 2018). This means that the teacher is tasked with providing encouragement, exemplary enthusiasm, and giving examples to students in their work. In line with that, KI Hajar Dewantara organizes an education system called *among*. The *among* system is carried out by demanding patience with students and compassionately educating them. The word *among* means guiding the child with love and prioritizing the interests of the child, thus the child can develop according to his nature or character (Susanto & Jaziroh, 2017).

The *among* system can be seen in the principle of *tut wuri handayani*, namely *in madya mangun karsa, ing ngarso sung tuladha* (Tobroni et al., 2018). This means that educators should be able to provide examples and arouse students' enthusiasm. Educators are the root and spearhead in running the wheel of national education (Susilo, 2018). Ki Hajar Dewantara also forbids disciplinary punishment by coercion or violence because it will eliminate the child's independent spirit and creativity (Rahadjo & Safa, 2010). The principle in implementing education should be to set an example, the building will, and develop students' creativity. Students are given the freedom to work based on their own experiences and efforts, and do not put pressure on students. So that his independent spirit is not lost (Suparno, 1997). This description shows that the principles of national education in the context of developing students' creativity have been instilled in Ki Hajar Dewantara's educational thinking in his day.

In addition, spiritual intelligence is also contained in national education. This was also exemplified in Ki Hajar Dewantara's educational thinking in 1992. In the national education system of the Republic of Indonesia, as stipulated in the Law of the Republic of Indonesia No. 20 of 2003, developing the potential of students to become human beings who have faith and piety to God Almighty can be interpreted as having strong faith will grow a strong soul and always inclined to goodness and children will be careful in every action they take (Tolchah, 2015). The most basic education is educating these children to become individuals who understand good and bad morals,

values and norms, skills, and moral intelligence so that they can live well in society and be of use to the nation and the nation (Ishaq, 2021).

Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System in chapter V regarding students Article 12 paragraph 1a in Amin (2014) states that every student in each education unit has the right to receive religious education following the religion he adheres to and is taught by educators who same religion. Before that, Ki Hajar Dewantara had instilled spiritual values in his education system. Ki Hajar Dewantara is a religious leader because since childhood Ki Hajar Dewantara has lived in a religious family environment, especially his father (Suratman & Kutoyo, 1989). Ki Hajar Dewantara is also a descendant of Sunan Kalijaga. He also received religious education from the Kalasan Islamic boarding school under the tutelage of K. H. Abdurrahman (Rahadjo & Safa, 2010), so he must uphold the values of faith and piety in his education system. The most basic function and purpose of Ki Hajar Dewantara's education are to develop students into human beings with faith and piety (Rahadjo & Safa, 2010). In addition, one educational goal of Ki Hajar Dewantara is to stay strong and steady (Nawafil, 2018). He conveyed a fatwa to strengthen students' faith with the aim of having a strong faith that remains firm and strong in faith.

Education is also organized for the benefit of humanity. Ki Hajar Dewantara built education based on realizing an independent human being (Ikmal, 2021). During his time, Ki Hajar Dewantara struggled to build education so that it could be enjoyed by all levels of Indonesian society, especially the common people. Because during the Dutch government, the education system could only be enjoyed by certain groups, namely the aristocrats, kings, and conglomerates. Ki Hajar Dewantara initiated the education system in Indonesia, which was marked by establishment of Taman Siswa Education (Ulinuha, 2019). Taman Siswa Education is an educational service that can be enjoyed by all Indonesian people without discriminating against groups.

In line with that, the national education system reveals that education is carried out democratically and fairly and is not discriminatory by upholding human rights, religious values, cultural values, and pluralism values. The principle of humanity in national education can be seen in implementing Child-Friendly Schools, which aim to ensure that all children in Indonesia have the right to receive the same education without discrimination (Remiswal & Firman, 2018). Related to this, the principle of providing education by Ki Hajar Dewantara also has almost the same views, namely containing religious, human, and cultural values (Haryati, 2019). For him, the principle of national culture can follow the nation's intelligence in every era (Acetylena, 2018). Ki Hajar Dewantara also explained that education is a cultural endeavor, namely efforts made to guide children through culture and create children's talents which are also influenced by the surrounding environment (Acetylena, 2018).

The description is limited to showing continuity and continuity of historical events. The education system born by Ki Hajar Dewantara continues without stopping, with a different concept called the national education system today. This narrative essay provides an opportunity for further research by examining and comprehensively studying the dynamics of today's national education and its contribution to the nation's progress. Of course, this must be connected to seeing the past as a dialogue and a reflection of education for the nation's progress.

CONCLUSION

National Education aims to shape students into human beings who believe in and fear God Almighty. As Ki Hajar Dewantara has received religious education and was brought up in a religious family environment, the education system for Ki Hajar Dewantara is to develop students who are faithful and pious. Both national education functions to develop the potential of independent and independent students. For Ki Hajar Dewantara, the education system must be physically and mentally independent because the Dutch government placed limitations and pressures on the education system then. Third, national education is carried out by setting an example, so Ki Hajar Dewantara, in his education system, also appears in *tut wuri handayani*. The four national education schools uphold cultural values and pluralist values. Education for Ki Hajar Dewantara is an effort to guide children through culture and develop children's talents which are also influenced by the surrounding

environment. Today's national education system has continuity and continuity in the Ki Hajar Dewantara education system, which has existed since 1922. There is a past dialogue for present life in the education system. This study is expected to add to the body of knowledge and provide an adequate picture of educational studies both theoretically and can then be applied in life. A study of the continuity and continuity of historical events. Ki Hajar Dewantara's education system continues without stopping, with a different concept called the national education system today. This narrative essay provides an opportunity for further research to examine and comprehensively examine the dynamics of today's national education and its contribution to the nation's progress. Of course, this must be connected to seeing the past as a dialogue and a reflection of education for the nation's progress.

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Development of the social capital of street vendors in maintaining their existence on land owned by the Ministry of Home Affairs

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ARTICLE INFO

Article History

Received May 4, 2023;

Revised May 16, 2023;

Accepted June 16, 2023

Keywords

Social capital;
Informal sector;
Street vendors

ABSTRACT

The purpose of this study is to describe the social capital development of street vendors on land belonging to the Ministry of Home Affairs in Pondok Labu Village as an effort to maintain their existence. This study used a qualitative approach with a descriptive research type. Data was collected through in-depth interviews with 21 informants who were determined purposively. The results of the study found that on the social capital bonding side, which was based on ethnicity and type of business on the same land, it was found that development began with the existence of kinship relations that invited each other among the families and continued business activities that had existed before and efforts to maintain social relations were carried out by sharing information about market activities and sharing assistance. On the bridging social capital side, seen from the differences in ethnicity, type of business, and relationships among sellers outside the surrounding location, it was found that the initial relationship was formed through interaction by communicating with each other and various contacts to meet customer needs as well as efforts to strengthen socially by sharing assistance and coordinating fulfillment the needs of customer requests. While the social capital linking side is seen from the relationship between street vendors and the owner of authority stems from the existence of an authority relationship that creates norms that have been agreed upon and must be obeyed by every street vendor.

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INTRODUCTION

An increase in population often occurs in urban centers due to the movement of population flows from villages to cities. DKI Jakarta Province, the capital city of Indonesia and the center of the business economy in Indonesia, has attracted the attention of residents from outside DKI Jakarta to try their luck living in the capital city. However, this differs from the number of jobs available in urban areas. This is a problem in the increasing number of unemployed because not all workers can be absorbed in the formal sector. On the one hand, the economic and social activities of the population, which are accompanied by high needs, require more space to increase the population's activities, thus causing more space to support informal sector activities.

People prefer the informal sector because it is relatively easy compared to the formal sector in terms of procedures and criteria to get a job. The potential for the existence of the entire informal sector cannot be underestimated. For example, it offers the opportunity to work and absorb labor not

accommodated in the informal sector (Cuevas et al., 2009). One part of the informal sector includes street vendors (PKL), where PKL has a mechanism whose management is independent and family-friendly. According to Graaff and Ha (2015), street vendors are defined as people who offer goods for sale to the public without having a permanent building but with a temporary static building or mobile kiosk (or head load).

Street vendors are often found in areas that are quite busy and dense with population activity. Several locations prone to street vendors, among others, are in the South Jakarta area, as shown in Table 1.

Table 1. Location Data for Street Vendors (PKL) Points in the Administrative City Area of South Jakarta 2018

No.	Subdistrict	Prone Location Points
1	Kebayoran Baru	22 Location Points
2	Pesanggrahan	7 Location Points
3	Cilandak	17 Location Points
4	Pasar Minggu	3 Location Points
5	Mampang Prapatan	15 Location Points

Source: (Portal Data Terpadu Pemprov DKI Jakarta, 2018)

Graaff and Ha (2015) explain that street vendors are a marginalized practice, but sellers still have leeway in dealing with their various challenges. As seen in the daily practice of street vendors, they are involved in various activities to carve out a space that allows them to generate income despite the many obstacles that may threaten their existence.

Street vendors made various efforts to secure their business. As stated by Graaff and Ha (2015) that street vendors who are interested in securing their business in the long term are willing to accept the local "rules of the street" and invest in social capital. In this case, social capital is considered one of the key builders to foster togetherness, mobility, ideas, mutual trust, and mutual benefit to achieve common progress. In connection with the formation of social interaction carried out by each individual or group, it is inseparable from the presence and role of social capital itself. Therefore, the level of social capital development can be done at the individual level and applied at the community level and organizational networks.

This social interaction can be used to build social capital as a source of strength and maintain the presence of street vendors in the form of internal street vendor interactions (bonding) as suggested by Baron et al. (2000), that "bonding social capital is related to the generation of social capital in relatively close groups, be it families, communities, or other forms of association." Bonding itself is established in each individual in the same environment and has a close relationship, kinship, or kinship that grows to strengthen cooperative relations.

In the interactions carried out with parties outside the street vendors' environment (bridging) as stated by Schneider (2006), who said, "bridging social capital involves a long-term relationship of mutual trust but crosses the boundaries of class, race, ethnicity, religion, or type of institution." Bridging social capital carried out by street vendors can be seen from a partnership formed with other street vendors from different environments or places.

The last social interaction occurs between sellers and the outside community or government (linking). According to Kilpatrick et al. (2003), the importance of linking social capital is that it allows people to take advantage of resources, ideas, and information from contacts outside their own social environment. The presence of these institutions, such as the government and the community of street vendors, is not only a center of social capital but also provides the capacity to collaborate between parties as a resource in providing information and ideas outside the community. Linking social capital can be seen from the ties made by street vendors with those who hold power in that environment or the authorities in that environment. Cooperation with parties with power can strengthen and maintain the existence of street vendors to carry out their business activities.

According to Coleman (1990), forming social interaction can be supported by five things: obligations and expectations, potential information, effective norms and sanctions,

authority/authority relationships, commensurate social organizations, and intentional organizations. Coleman (1990) said that these obligations and expectations are based on trust in the social environment, where there is dependence on attitudes that will have reciprocity in the form of a reply to every action given to individuals or members so that the other side creates an obligation from the kindness given to those members. This form of exchange generates social capital for group members who have done much good without gathering mutual favors. Unrequited kindness creates obligations that allow the member giving kindness to ask for help from those who are obligated to him. These unpaid obligations are obtained through social capital that members can use.

According to Coleman (1990), information opportunity is a relationship/interaction with informed members. People can increase their knowledge without obtaining information directly, whether by reading newspapers or interpreting research findings. Through informal information exchanges, members can also become privy to special information, such as unknown business opportunities. Useful information can incentivize someone to act further on his goals and be a profitable commodity.

The existence of religion and community morals forms norms and sanctions in society. Every societal norm must be agreed upon and followed by the whole community. According to Coleman (1990), social norms enter the theory developed here in the following way: They define what actions are considered by a group of people to be appropriate, right, inappropriate, or incorrect. Norms are not legally defined rights or rights based on formal rules imposed by authoritative actors. These are informal or socially defined rights. It may exist without legally defined rights or conflict with legally defined rights, as when a norm conflicts with the law. According to Coleman (1990), the authority relationship is in groups organized to address a particular problem, and a leader is often selected and given the right to make decisions and speak for the group. In doing so, followers promise absolute loyalty in return for protection.

According to Coleman (1990), commensurate social organizations are usually created to address certain problems. After the problem is resolved, the organization continues to exist by redefining its goals and targets in the future due to similarities within the organization. This intentional organization occurs when individuals join to create an organization that will benefit them directly. Coleman (1990) explains that forms of social capital advance the interests of those who invest in it directly and social organization that can be adapted for other purposes.

Referring to the opinion of Coleman (1990) that "social capital is determined by its function. It is not a single entity, but various distinct entities that share two characteristics: They all comprise some aspect of the social structure and facilitate certain actions of the individuals within that structure." So to be able to continue to survive and develop, develop consistent social capital among street vendors so that they can maintain their existence. Because of that, it is very important to see how street vendors carry out the process of developing social capital.

According to Coleman (1990), the development of social capital is influenced by several factors that can create and maintain social capital, including closure, stability, and ideology. The term closure, according to Coleman (1990), "The effect of closure can be seen very well by considering a system that involves parents and children. In a community with broad expectations and obligations that link adults, any adult can use their picture accounts with others to help supervise and control their children." The closure that the relationship is highly interconnected in a particular group, all group members have access to each other with limited intervention from outsiders. The creation of a sense of togetherness and the growth of a sense of being able to trust each other between members is due to a network formed with a closed and strong nature by the members.

The stability of the social structure can affect the development of social capital, which is necessary for creating strong social relations. According to Coleman (1990),

"The discovery of social organizations that have a position rather than people as structural elements has provided a form of social capital that can maintain stability in the face of individual instability. Where individuals are reduced to mere occupants of positions, only the performance of the occupants, not the structure itself, is impaired by individual mobility. However, for every other form of social capital, individual mobility is a potential action that will undermine the structure and destroy the social capital that depends on it."

Shared ideology means group members have a common vision that gives them a common goal. Coleman (1990) says, "An ideology can create social capital by imposing on individuals who hold demands that he act in the interests of something or someone other than himself." Shared ideology means group members have a common vision that gives them a common goal. The development of social capital referred to in this study is how the social interaction of street vendors is built between fellow sellers. Obligations and expectations, information opportunities, norms, and social organization are the foundations that need to be met for street vendors to build good relationships.

Several previous studies discussing the role and contribution of social capital have been researched by Abidin (2010), Handoyo (2014), Handoyo and Wijayanti (2021), Harahap and Agusta (2018), Hasanah et al. (2021), and Azari and Wiridanengsih (2022), which discuss the contribution and role of aspects of social capital through patterns of social relations among sellers in trading success. Research conducted by Hidayat (2017) discusses the patterns of social relations applied among sellers. Research conducted by Susminingsih (2013) discusses the formation of beliefs between ethnicities. Research conducted by Marliati (2020) discusses the effect of financial capital on the business continuity of street vendors. Research conducted by Handoyo and Wijayanti (2021) discusses the role of social capital in the welfare of street vendors. The relationship of social capital to the welfare of sellers is researched by Darmawan and Barlan (2022).

Based on the previous research above, many discussions related to the social capital of street vendors have discussed identifying the elements or forms and roles, and relationships of social capital with the welfare of street vendors. Therefore, this research will focus more on discussing the development of social capital and how street vendors develop networks, norms, beliefs, and social interactions. The Ministry of Home Affairs owns assets in the form of land located in Pondok Labu Village, Cilandak District, South Jakarta City, DKI Jakarta Province. The location of the land is right next to the Pondok Labu Market, which has a high and intense level of buying and selling activity between sellers and buyers, due to its strategic location and dense population, giving rise to intentions by the residents to open a business as a seller. Utilizing vacant land, one of which is land or land whose status is owned by the Ministry of Home Affairs causes an increasing number of street vendors and invites the public interest to buy their daily necessities.

Utilization has been carried out on the land since 1999. The intent and purpose of the development, which consists of a multi-purpose building, cooperative kiosks consisting of 32 closed kiosks and 15 open kiosks in the form of selling tables, sports facilities, parks, guardhouses, gates, and The security gate, is in order to control street vendors who are along the sidewalk in front of the Ministry of Home Affairs complex and is a location where street vendors are vulnerable to the presence of street vendors selling their wares. However, the cooperation agreement was terminated in 2003 by the General Bureau of the Secretariat General of the Ministry of Home Affairs.

The use of land previously used by sellers was no longer intended and must be legally justified. Data from the General Bureau of the Secretariat General of the Ministry of Home Affairs relates to the number of sellers and types of merchandise, as many as 107 street vendors consisting of 44 kiosks and 63 sellers using vacant land. This increase has brought many changes, with street vendors building new business locations by using vacant land at locations other than the previously built kiosks and opening up various types of new businesses to offer to buyers.

This is shown in previous observations, the researchers found that the development of social capital of street vendors who use the Ministry of Home Affairs' land on Jalan Raya Pondok Labu, South Jakarta continues to experience quite rapid development and well, they can maintain their existence in business and economic competition in their environment. This can be seen from the development in the increasing number of sellers, especially street vendors, who use Ministry of Home Affairs land.

This increase can occur due to social interaction, forming a wider network among street vendors. It is this relationship that, in turn, has influenced the sustainability of street vendors until now. This research aimed to describe the development of street vendors' social capital in maintaining existence on land belonging to the Ministry of Home Affairs in Pondok Labu Village. The results of this study are expected to contribute to enriching the repertoire and development of scientific knowledge in social welfare studies related to social capital, especially in terms of implementing

community economic empowerment and a contribution to providing input or ideas to policymakers (central government, regional government, and local government) regarding policies, especially in making a policy related to the existence of street vendors so that they can support the realization of a healthy urban life humane and dignified.

METHOD

This study uses a qualitative approach. According to Neuman (2014), qualitative data comes in various forms: photos, maps, open interviews, observations, documents, etc. We can simplify the data into two main categories: field research (including ethnography, participant observation, and in-depth interviews) and historical-comparative research. This study uses a type of descriptive approach. The research was carried out from July 2022 to March 2023. Data collection was carried out in 3 ways: in-depth interviews with 21 informants, observation, and document study. The selection of research informants was determined purposively using the non-probability sampling method. Meanwhile, data analysis was carried out by coding, categorizing up to the analysis stage. The research was carried out on land owned by the Ministry of Home Affairs in Pondok Labu Village, Cilandak District, South Jakarta.

RESULT AND DISCUSSION

The government must be able to organize and regulate the use of existing public spaces so that street vendors can use them. This aligns with Roever and Skinner (2016), which state that the urban poor, especially street vendors, must access public space to run their businesses smoothly. The existence of street vendors on one of the lands owned by the Ministry of Home Affairs in Pondok Labu Sub-District originated from a cooperation agreement on December 14, 1999, between the management of RT 007 and the Pratiwi Putra Mandiri Cooperative (PRATAMA). In addition, Milgram (2011) said that government policies that favor street vendors would be able to help and sustain their livelihoods sustainably. Sellers use places/kiosks set up by the cooperative, as many as 47 stalls consisting of 32 closed stalls and 15 open stalls in the form of tables for selling.

In 2013 the agreement was not forwarded by the Ministry of Home Affairs. Even though the agreement has been terminated, the sellers' activities continue, increasing their numbers. Based on data from the General Bureau of the Secretariat General of the Ministry of Home Affairs in 2016, the number of sellers experienced a significant increase, reaching 107 sellers. The number of sellers is different from the capacity of the availability of kiosks provided by the Pratiwi Putra Mandiri Cooperative previously, and they have used the sidewalk for pedestrians. The street vendors in the location have different origins and ethnic backgrounds and have various types of trade.

The activities carried out by street vendors in the location environment are inseparable from the social interactions that occur both among street vendors who were previously sellers from the Pratiwi Putra Mandiri Cooperative and with sellers outside the auspices of the Pratiwi Putra Mandiri Cooperative and the market manager. In this discussion, the social capital of street vendors will be seen from the beginning of the formation of social capital and the stage of development of social capital itself.

These stages are divided into three sides of social capital: bonding, bridging, and linking social capital. The discussion at each stage will examine the relationship between street vendors on land owned by the Ministry of Home Affairs in Pondok Labu Village.

Bonding Social Capital Development

The development of social bonding capital is seen in the relationship between street vendors who have ethnic backgrounds. The same type of business in one location is an action taken to support the improvement of social welfare based on the strength and potential possessed by the community. Social capital formation among street vendors begins with sellers interacting to fulfill common interests and welfare. Coleman (1990) says that social capital is determined by its function. It is not a single entity but a variety of distinct entities that share two characteristics in common, all

comprising some aspect of a social structure and facilitating the actions of specific individuals residing within that structure.

The initial partnership that was carried out in developing bonding social capital among street vendors began with the behavior of sellers assisted by their family members in running their business by inviting each other directly. Because there is mutual trust between family members in jointly running a business, this attitude of helping and helping each other makes them very helpful and bonded. As one informant said:

"My in-laws invited me to sell here as well as help out at first, so over time, I was given a place of business that my in-laws pointed to." (Anchovy seller, J, January 21, 2023).

Against this background, the family relationship that helps each other makes the street vendors give some of their authority in managing the business to their relatives, as conveyed by one of the sellers who said:

"Directly suggested coming here to help first, it is like I am adding mother's hands for two hubs. If you take turns being a mother, give me the freedom to manage this stall, so if there is anything at the market or related to today's results, I will report it to Mother." (Grocery seller, M, February 5, 2023).

This is also in line with what is a form of social capital, as conveyed by Coleman (1990), namely the relationship of authority. This relationship arises when a street vendor gives control rights over his business to his relatives or relatives in managing the kiosk so that the business can continue and all the results obtained are collected and delivered regularly. Furthermore, the initial process of forming bonding social capital among street vendors is seen by hereditary business activities that street vendors continue based on kinship or kinship.

"In the past, my brother invited me here. I was told to continue his place of business until now, instead of giving it to someone else, it is better for my brother." (Plastic materials seller, M, January 21, 2023).

"I am going to be in front and then go in here, so continue the story because my sister also wants to move." (Broiler chicken seller, S, February 5, 2023)

Overall this can happen because of the existence of the trust, which can be seen from the behavior of sellers whose family members assist in running their business. There are several reasons these sellers employ their families in the selling business. This mutual trust between the brothers became their driving force for mutual need and mutual benefit, which became their strength to survive trading.

This is also in line with the submission from Coleman (1990), regarding "An ideology can create social capital by imposing on individuals who hold it demands that they act in the interests of something or someone other than themselves." That the relationship between the street vendors who are interested and want to join is more based on a common view, one quote from Sinuraya (2012) states that the manifestation of social capital is the adoption of principles and values in organizational management, namely mutual trust. So from that, they have very strong personal ties with each other. The same view becomes something that underlies a kinship relationship which will be used as a shared value for them so that they can foster trust and cooperation in which they have a strong emotional bond.

However, social capital can change and even disappear if it needs to be updated. Coleman (1990) stated that social capital is a form of capital that depreciates occasionally. Like human and physical capital, social capital depreciates if not renewed. Social relations die if they are not maintained; expectations and obligations wither with time, and norms depend on regular communication.

Therefore, to find out the development of social bonding capital among street vendors is reflected in the efforts made by each seller, which aims to maintain and strengthen the relationships that have existed so far to form a strong and sustainable social structure to date. The equalization of marketed prices for each product sellers own is often done by sharing information about the products sold. This was conveyed by one of the sellers who said:

"Yes, talk to each other, yes, as usual, most about the market environment to my sister, for example, there is the latest information from the market manager or anything related to chickens, so I often ask my sister like that. So I often ask what price I want to sell because, in this market, sellers have their respective suppliers." (Broiler chicken seller, February 5, 2023)

The statement shows that street vendors share information about market activities, such as prices, product quantities, and other important information. Talking about information is inseparable from communication between sellers which will be useful for maintaining relationships that have existed so far. As stated by Coleman (1990), the potential for information is one of the supporting things for stronger social relations. So by sharing information between sellers, it will be useful to discover all the developments or changes in the market environment.

Sharing assistance among street vendors is part of what is being done to develop social bonding capital to facilitate market activities.

"My parents-in-law's subscriptions to shopping are directed to me by my in-laws, so it is symbolic of mutualism. The term does not run anywhere, and it also benefits each other. It is more like a reciprocal relationship. For example, again, I have a customer looking for wet fish. I will show it to my in-laws first. Nothing new to others who are close." (Anchovy seller, J, January 21, 2023)

Other sellers also conveyed the same thing in assisting,
"We help each other. A relative of mine lacks shopping money, so let us borrow it from fellow relatives first." (Fruit seller, A, January 21, 2023)

Efforts to strengthen bonding social capital, such as various assistance, are part of the supporting factors in strengthening relationships which are in line with what was conveyed by Coleman (1990), which consists of obligations and expectations, which creates an obligation for sellers which initially starts from customer or buyer requests. So that sellers mutually ensure the availability of goods following orders, then fulfilling customer requests provides a return for street vendors in the form of trust in regular customers and mutual assistance that is mutually beneficial between street vendors to date.

Development of Bridging Social Capital

The development of bridging social capital is based on the relationship between sellers with different ethnic backgrounds, types of businesses, and business locations. Social capital can increase sellers' competitiveness and strength by consolidating themselves into collective groups outside their communities (Fatimah & Afifuddin, 2013). This relationship is made through the interaction of the routine activities of street vendors. As stated by one of the informants:

"At first, I just said hello, so after a while, you got along well. It is like you are like a brother. So we often communicate like when we want to pray and often meet together to play in other places." (Grocery seller, M, February 5, 2023)

In line with what was stated by Burt in Green and Haines (2015) that this interaction has the aim of building new bonds in order to get various benefits such as new information, getting new networks, and filling in gaps in existing network systems in society. As a result of the daily routine activities carried out by street vendors in the same place, they often interact and create new relationships.

Based on research by Riyanti (2013) regarding the social relations between ethnic Chinese and Javanese sellers, customer services do not consider ethnic differences. The initial establishment of communication between street vendors also occurred from the initial exchange of contacts in fulfilling requests from buyers or customers.

"Because I have a customer, this customer told me to go to a vegetable seller, so I went to a place where vegetables were easy, so I asked for the WA number so that it would be better to order if there is another order like that from my customer." (Grocery seller, A, February 5, 2023)

This is also in line with the delivery of Coleman (1990) regarding the concept of social capital, namely obligations, and expectations. The level of trust customers give to sellers or between fellow sellers is an important element of social capital so that efforts are made to fulfill the obligations given. The business carried out by the street vendors is also carried out by exchanging contacts to ensure the fulfillment of the obligations given in the hope that it will foster mutually beneficial cooperation between the street vendors.

Based on these obligations and expectations, sellers try to maintain bridging relationships by coordinating in fulfilling customers' demands and sharing assistance among sellers to strengthen bridging social capital.

"We chat together. Yes, we also have customers. For example, if you ask to buy this at the grocery store, we buy it, like coordinating, or if we buy this vegetable, we need it, so we do not have to focus on fruit. If there is a customer, we buy it. , there is a reciprocal relationship. Maybe if customers bring fruit to us, it will be a balance." (Fruit seller, A, January 21, 2023)

This reciprocal relationship indirectly implemented by street vendors provides a positive thing in strengthening the relationship of street vendors. As quoted by Widayani and Rachman (2013), through the elaboration of social capital, sellers become positive energy to overcome obstacles that hinder competitiveness in traditional markets. However, social capital can be effective when it strengthens trust, reciprocity, and community relationships. In line with the opinion of Coleman (1988) that social capital is the ability of people to work together to achieve common goals in various groups and organizations.

The activity of providing mutual assistance as a form of cooperation between sellers that have been carried out until now is as expressed by one of the sellers:

"There was a bill for the sales of the kiosk next door, the need was not enough, he asked to borrow for a while there, I could only help him. So do we, we ask for help instead." (Grocery seller, M, January 21, 2023)

Social capital can become a force for street vendors to maintain their existence on land belonging to the Ministry of Home Affairs in Pondok Labu Village if the elements of social capital are produced so that they can overcome all problems that could threaten the continuity of their business. As noted by Coleman (1990) says that like other forms of capital, social capital is productive, which allows the achievement of certain goals that cannot be achieved if they do not exist. Sellers who interact inside and outside their community to help each other will positively impact them. Therefore, they can meet the limited resources they cannot provide alone through collaboration with others in their environment.

Development of Linking Social Capital

The social capital linking side is based on the relationship between street vendors and authorities such as market managers and the central government and local governments. This linking social capital is formed with the participation of market managers, who are made one of the parties who have the authority to take care of all the needs in the business environment of street vendors. This can be seen from the market manager who provided information on opportunities for street vendors to open a business on land belonging to the Ministry of Home Affairs.

"The market manager that the sellers call is the one who informs the sellers that there is vacant land here. (General Bureau Employee, G, March 06, 2023)

The information the seller manager conveys to the seller will make other sellers join in to open a business. One of the informants conveyed this:

"Sellers there used to be evicted but returned because someone said they were the market manager. So the manager told one seller when to open a trade here again. The information quickly spread to other sellers to come back even though it was forbidden." (Head of RT 007, R, March 05, 2023)

The development of linking social capital is in line with one of the forms that support the occurrence of social relations, namely potential information, which was proposed by Coleman (1990) that an important form of social capital is the information potential inherent in social relations. Important information in providing a basis for action. In this case, the market manager provides information about important developments in the environment of land owned by the Ministry of Home Affairs so that sellers know the latest conditions and foster a sense of interest for all street vendors to re-open a business in that location. Another thing is also one of the beginnings of developing this linking social capital by fulfilling the conditions set by the market manager.

"Here we have many types of trade, so the market manager determines a place so that the types of trade can be harmonious and not fragmented." (Fruit seller, R, February 05, 2023)

Other provisions stipulated by the manager for the sellers are the obligation to collect contributions or funds for market needs.

"The market manager here makes provisions that if you want to trade here, there is a fee that we have to fulfill every month." (Meat seller, I, February 05, 2023)

One that forms linking social capital is in line with the form that supports the occurrence of social relations put forward by Coleman (1990), namely obligations and expectations. This is based on trust in the social environment, where there is a dependence on attitudes that will have reciprocity in the form of a reply to every action given to individuals or members so that the other side creates an obligation from the kindness given to these members. The provisions that the market manager has set become obligations that street vendors must carry out as an obligation to pay daily money and rent a business place. These provisions also have sanctions if they are not implemented by sellers, as conveyed by one informant,

"If there are sellers who cannot pay the kiosk or dues are immediately issued because there are still many who want to enter too." (RT Facilitator/Counselor RT 007, A, March 05, 2023)

Fulfilling the provisions by market managers becomes norms that have the power to bind every seller's behavior. This is in line with the delivery according to Coleman (1990), namely the existence of norms and effective sanctions in a social system. Norms can support and provide rewards for certain behaviors. The norms that encourage the subordination of private interests to societal needs are powerful forms of social capital. Social norms can play a very important role in controlling behavior that grows in society. Social capital norms can be organized as values understood and implemented by society for the common good.

If discussing the side of social capital linking, there are things that are being done to strengthen social capital among street vendors with authority owners, namely in meeting the market's operational needs. As one of the sellers stated,

"Those who have authority in this market manage it. Every day a fee is paid to the manager because it is for cleaning for accommodation, that is how it is. It is like an operational market fund every day for electricity needs." (Anchovy seller, J, January 21, 2023)

"There is a daily fee for cleaning, security, and lighting. Per kios are withdrawn, so one stall is withdrawn 30 thousand." (Grocery seller, M, January 21, 2023)

Every day the market manager ensures the smooth payment of daily fees and the rental of street vendors' business premises, whose purpose is to fulfill operational market needs.

"Every day at 5 pm someone from the market manager always comes regularly to collect our daily fees." (Vegetable seller, N, January 23, 2023)

A similar sentiment was also conveyed by one of the sellers regarding the payment of fees, *"The market manager records the daily fees and the rent for the space every day, so they check directly with the market, so they make sure that if we have or have not paid the fees, they will record them." (Fruit seller, R, February 05, 2023)*

Efforts to strengthen social capital social linking capital, such as fulfilling market operational needs and ensuring smooth payment, are part of the supporting factors in strengthening relationships which are in line with what was stated by Coleman (1990), which consists of obligations and expectations, which creates an obligation for sellers. Which originally started with sellers being given the obligation to pay fees every day to market managers who have power in the market environment intending to be in the common interest of obtaining facilities in the form of security, electricity, water, and hygiene so that sellers can feel safe and comfortable to be able to survive on the land belonging to the Ministry of the Interior.

This research is inseparable from the limitations in obtaining data on the elements of linking social capital, especially the market managers who currently do not have a clear organizational structure after the cooperation agreement was terminated so that the provision of information is limited due to changes in market management parties who handle sellers so that information is limited which are given. This study uses qualitative analysis in the format of a literature study or uses theoretical concepts, so it does not describe numerically how much social capital is run by street vendors every year and focuses more only on the initial process and strengthening of social capital. In this case, future research can use a more varied method and involve a wider range of parties. Opportunities that can be carried out for future research are to discuss externality aspects resulting from the creation of social capital among street vendors so that they will better understand externalities that have positive or negative impacts on each party involved or parties not involved directly.

CONCLUSION

The development of social capital that occurs in the market environment among street vendors in maintaining existence on land belonging to the Ministry of Home Affairs in Pondok Labu Village consists of 3 sides of the social capital forms observed, namely bonding social capital where the initial process of formation is due to a network in the form of kinship relations. This also creates a relationship of authority which can be seen from the delegation of authority in managing the place of business and ideology among sellers who have the same goals and views or visions and have the intention of joining a trading business with the aim of survival together by continuing the existing business previously built and provide mutual learning related to trading practices. Based on the trust given by sellers to their relatives fosters a sense of mutual assistance and cooperation for mutual benefit as well as several things that strengthen the relationship between sellers based on obligations and expectations, namely sharing information and assistance, which is inseparable from communication between sellers to find out about developments that are happening in the environment them and meet each other's needs from customer demands. The initial process of forming bridging social capital will always be connected to the trust that has grown and already exists in every network owned by sellers that connects one seller to another.

This relationship also raises an obligation and expectation built and based on an interaction that provides a reciprocal relationship when sellers share assistance with each other, thus creating cooperation that will provide hope to help alternately and provide benefits from these activities. Whereas social linking capital originates from the existence of an authority relationship between street vendors and market managers so as to create a norm that applies and is mutually agreed upon. Sellers must fulfill obligations by collecting contributions for the common good and supporting market operations.

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Depth-social interaction between ethnic in the local culture of Minahasa

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ARTICLE INFO

Article History

Received November

12, 2022;

Revised February 24,

2023;

Accepted March 16,

2023

Keywords

Cooperation;

Ethnicity;

Social interaction

ABSTRACT

Humans benefit greatly from culture, especially social interaction. Humans' social interaction development will influence connection patterns with the environment. The Minahasa ethnic groups' unity of life grew from the small setting, namely the nuclear and extended family, and subsequently into a village. The social structure based on this relationship type is more inherited. This article explains the Minahasa culture, specifically interaction patterns. The method used is qualitative. Data collection used detailed observation, interviews, and studies bibliography. They use content analysis on reports and examination results from various events in the research area, especially regarding cooperation. The data collected were analyzed qualitatively. Research results show that relationships between family members by genetics or ethnicity are generally close ties. Kinship based on marriage is influential in social life. The market has cooperativeness, friendship, kinship, and patron-client service. In collaboration, the Minahasa and Sanger Talaud ethics are better than the Gorontalo ethics. Ethnic Minahasa and Sangir Talaud have developed many ideas to form harmonious activities between fellow citizens. Cooperation between people from different cultures in Minahasa is quite good in religion. The relationship between religious communities in Minahasa is the mutual respect in their respective worship.

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INTRODUCTION

The culture developed by humans will have implications for their environment evolves. A culture exudes a characteristic of its society visible outside, meaning foreigners. By analyzing culture's impact on the environment, one can discover why a specific environment differs from others and produces a distinct culture. Attempts to describe human behavior as cultural behavior in the context of the environment and from a cross-cultural perspective will include many linked factors in the open system. A systems approach is a method related to environmental psychology (Rudowicz, 2003). It examines the systematic succession of existing subsystems to determine the absolute environmental reality surrounding the existing cultural unit (Fang & Wu, 2013). Thus, a culture that applies and evolves in a particular setting has consequences for behavior patterns, norms, values, and other life-related issues. In some communities, it will become a society symbol (Colvin et al., 2014).

Humans are cultural creatures, and they can develop culture through human reason. Likewise, humans live and depend on culture due to their creation. Culture also provides guidelines

for humans to use in regulating the environment with their invented technologies (Tsang, 2022). Culture has enormous uses for humans (Keen, 2015). The community and its inhabitants face various negative pressures, including natural forces and others (Herschell et al., 2002). In addition, humans require fulfillment in both the spiritual and material fields. These requirements are met by the culture that emerges from the society itself (Crowell et al., 2018).

The culture developed by humans will have implications for the environment. A culture exudes a characteristic of its society visible outside, meaning foreigners (Horn, 2018). By analyzing the influence of culture on the environment, one can find out why a particular environment will be different from others and produce a different culture (Bania et al., 2021). Many interconnected factors in the open system will be needed to explain human behavior as cultural behavior in terms of its environment and a cross-cultural perspective (Grossi et al., 2012). A systems approach associated with environmental psychology examines the systemic series between existing subsystems to see the overall environmental reality around the existing cultural unit (Ingman, 2021).

Minahasa is located in north Sulawesi Island. Minahasa's tropical climate is strongly influenced by monsoon winds that blow from November to April. While from May through October, the wind blows from the south and southeast, bringing dry weather. Rain tends to fall when winds blow from the northwest. The rainfall in Minahasa is 2.279 mm and the average is 189.9 mm per month. The Minahasa people are known as "kawanua." The name "kawanua" originates from the word "wanua." In Old Malay (Proto Melayu), "wanua" refers to a residential area. In Minahasa, "wanua" refers to a country or village. "Kawanua" is frequently read as a united country, "wanua-wanua," or "mina-esa" (Minahasa people) (Jacobsen, 2002).

This article explains the Minahasa culture, specifically interaction patterns. Kinship customs *Neoloka* is a kinship system adopted by the Minahasa Tribe since ancient times. In the Minahasa community, the settler tradition after marriage is *neoloka* (called *tumapas*). *Neoloka* means a newly married couple living in a new residence. This *neoloka* permanent custom is not an obligation. Each newly married couple can stay at the male's place until they get their own house. In general, everyone in the Minahasa tribe can determine their mate without coercion from their parents (Kafetsios et al., 2018). In ancient times, in terms of mate restrictions, an exogamy custom required people to marry in one place outside the family. That is a kinship group that includes all members of the mother's and father's nuclear families, both male and female, along with all the nuclear families of their children.

The desired outcomes are data, information, and findings regarding various principles of inter-ethnic interactions in border areas in various social activities in the same area and social arena. This finding is significant for considering various problems related to national integration. Inter-ethnic communication is an effort to build harmony and mutual understanding. The communication process between people of different cultures, for example, between ethnic groups, ethnic groups, races, and social classes, will create integration and harmony. Stewart, in Rumondor et al. (2016), said that intercultural communication occurs in a condition that indicates cultural differences such as language, values, customs, and habits, which aims to build mutual understanding and agreement.

Ethnic communication will almost certainly involve several concepts or perhaps terms that repeat. These concepts are often called vital or fundamental theories of building a civilized social communication process—another benefit of interaction between ethnic, i.e., that brings up a Cooperation attitude. Collaboration is the main form of the process of social interaction because social interaction carried out by a person aims to meet common interests or needs. We can observe various production, consumption, and distribution activities as an example of economic activity.

Another benefit of interaction is for the public, i.e., assimilation culture. Assimilation is a process of cultural fusion so that each party feels that there is a single culture that belongs together. Cultural assimilation is a process of cultural fusion where each of its elements is invisible and merges into a new culture. Assimilation is a social process characterized by efforts to reduce the differences between several people or groups.

In this case, the culture of border communities may be interpreted as the result of a meeting of cultures in a society that occupies a specific area (Diprose & Azca, 2020). Usually, such conditions are seen in urban areas and border areas because, both in urban and border areas, the people tend to be a pluralist society (de Jong et al., 2017). They are interconnected as members of society in a

pluralistic society. In that relationship, they try to form networks to survive. They form social networks (Abbsaian-Hosseini et al., 2019).

The nature of a social network is used to explain why several migrants in the city remain oriented to the village, while some are aligned to the city (Nuyts & Friese, 2023). Through social networks, we can obtain data on how norms and values spread in a community and how a process of change stems from the response of community members to a distribution of norms and values (Gehl & Zulli, 2022). One way of spreading norms and values is through gossip (D'Arco et al., 2023).

There are three types of social networks. First, social networks appear from categorical relationships. Second, the relationships that appear from personal relationships. Third, the relationships embodied in structures (norms) are defined as how a social system is visible as interconnected networks related (Balick, 2023). A social network groups at least three people, each with a separate identity. Each is connected through existing social relations so that they are one through these social relations. Social unity (Pantic et al., 2022).

Membership in a social network is usually not official because social networks are only sometimes realized in an organization or official association. Are two kinds of social networks, namely: unlimited social networks (social networks in communities where everyone is connected through various lines that form social relations that connect one another as a chain of relations covering all members of the community, and limited social networks (individual or personal set) a network consisting of various kinds of social relations owned by an individual, for example, kinship networks, a network of neighbors, a network of friends, A fictitious network of kinship among the nomads in the city (Lee & Lee, 2022).

This study aims to understand the inter-ethnic interactions that influence cooperation, competition, and conflict patterns in the local, generally local, and national arenas between the Boloang ethnic groups. Mangondow and Minahasa tribes. By understanding these interethnic interactions, it is hoped that several fundamental principles of social relations between various ethnic groups can be identified. It allows various development activities, particularly those about ethnicity and national integration, to run smoothly without causing social unrest.

METHOD

In North Sulawesi, especially the city of Manado, this community was chosen, which is a representative border area as a location for social interactions based on ethnicity. In addition to being a settlement or village, this community has extensive and patterned social bonds. The community is comprised of more than two distinct ethnic groups. The method used in data collection involves observation. This detailed observation enhances by in-depth interviews with people who can represent prominent ethnic groups and understand the issues. Researchers spend several days working with community people. Thus, researchers will be able to observe and understand social phenomena. It will be revealed using planned interview guidelines to obtain precise results. Then the data and information acquisition are traced through a literature study. Using report and study analysis from various events in the research area, especially addressing cooperation between people of different ethnicities (Yi, 2018).

A holistic and systemic cultural approach suggests that social relations between individuals of different ethnicities and cultures employ cultural rules to their conditions, situations, and social area. A holistic or systemic approach employs to understand the various social contacts and phenomena studied. Socio-economic activities will apply to determine the social phenomena to understanding. Then trace the relationship between other social activities relevant to the first phenomenon.

The data collected in this study were analyzed qualitatively. The analysis's research results mainly use descriptions, not numbers (Migliorini & Rania, 2017). Utilizing qualitative analysis is considered more appropriate because of the considerations, (1) When dealing with multiple realities, it is easier to adopt qualitative approaches; (2) This method immediately reveals the connection between researchers and informants; and (3) This method is more sensitive and can adapt to many sharpening mutual influences on the value patterns encountered (Nguyen & Ngoc, 2020). The

emphasis on qualitative analysis aims to answer certain extent that can be understood objectively. To avoid ambiguity, which refers to assumptions and can explain causation widely. This assumption needs to be included in the social sciences because what social scientists explain results from existential choices made by every human being (Yadav, 2019).

RESULT AND DISCUSSION

Minahasa locates in North Sulawesi Province, with Manado as the capital. Gorontalo bounds Minahasa to the west, the Philippines to the north, and Maluku to the east and south. It has an area of approximately 6,000 km² between 0-5 degrees north latitude and 120-128 degrees east longitude. Most of Minahasa is mountainous to hilly areas; some are plains and coastal regions. The Minahasa tribe comes from the word '*Minaesa*,' which means unity. The Minahasa people struggle with identity so this community does not feel colonized.

The Minahasa tribe area, located in North Sulawesi Province, is estimated to have been inhabited for thousands of BC. There are many similarities between the Minahasa Tribe's language and Taiwan's Formosa wording. Tendean in Yulian (2015), an expert on Ancient Chinese linguistics and letters, 1997 has researched Watu Pinawetangan. Based on the researchers' assumptions, the Minahasa ethnic group came from Formosa, descendants of the Austronesian peoples from Formosa Taiwan who were on a long journey through the Philippines and to Sulawesi.

Based on an inscription "*Min Nan Tou*" found on an ancient stone. He interprets "*Tou*," the Minahasa tribe, thought to be a descendant of the *Ming king*. The latter came from Mongolia and migrated to the Land of the Minahasa Tribe. The meaning of "*Min Nan Tou*" is the descendant of the *Ming king*, the Minahasa tribe, according to the etymology of its purpose. The term "Minahasa Tribe" comes from the word "*Mina*," meaning it has been held/has happened. *Asa/Es*a means one, so the Minahasa tribe means that a union offers or those who have united. The Minahasa tribe implies that a partnership has been stored or linked.

The ancestors of the Minahasa people had experienced migration from Niutakan to the north, namely Awuan, which is close to Watu Pinawetangan. The first residential area is close to the current Tompaso Baru District, while Watu Pinawetangan finds around Tompaso District. The territorial division then lowered the sub-tribes of the descendants of Toar and Lumimuut because there were often conflicts between them.

At the end of this conflict, the region split into four parts, namely (1) The descendant groups who got the northern part of Minahasa, called *Tonse*a (*tou* in the sea), which means people who live in the grove of sea trees; (2) The descendant groups who get the east-central Minahasa area, is called *Tombulu* (*tou* in wulu), meaning people who live in mountainous areas of bamboo groves; (3) The descendant groups who get the area around Tondano Lake to the eastern part of Minahasa, is called *Tondano* (*tou* in rano), meaning people live around the water. Alternatively, *Toulour*, meaning people who live around the lake; and (4) The descendant groups who get the western and southern areas of Minahasa is *Tontemboan* (*tou* in temboan), meaning people who live in mountainous areas or highlands.

The unity of life among the Minahasa ethnic groups developed from the most miniature environment, namely the nuclear family and extended family, then developed into a village or village. The social structure built on this relationship is more genetic than others. Social relations that develop within the Minahasa ethnic group follow kinship ties. Social relations based on kinship ties according to patrilineal lineages are called '*matuari*.'

The term *matuari* is synonymous with family, which includes siblings from the father and mother and parents from the father and mother. The broader family ties in the life of the Minahasa people are close. Until now, the bond has not faded in their social environment as brothers or called '*torang samua basudara*' according to the concept of the North Sulawesi people. Family ties like this greatly influence traditional ceremonies. The election of the old law, mutual assistance activities between citizens or *mapalus*, and others because their relationship is in broad kinship ties.

Family names frequently follow the husband or father's surname. The clan name or fam might reveal the identity of a person's kinship in a family group. There will be a family identity problem called lost family if the husband and wife do not have sons who will support their father's

family. It highlighted that the husband's and wife's families are written together on a nameplate attached to the front of the house but without the husband's first name.

Inter-ethnic Interaction Pattern in Minahasa

Family members by genetics or ethnicity are generally closely knit. It appears in the relationship between family members (father, mother, and children, including relatives, both husband's or wife's family). Even if there was a conflict between them, it did not cause the dissolution of family ties. Usually, in genetic or ethnic family relationships, the father's role is dominant (Latta, 2020). Even the grandmother's and tits status, brothers and sisters with families, is significant.

Usually, when there is a conflict in the family, especially the father or mother, because they defend each other the truth, the meeting point is difficult to separate. For this reason, the role of grandmothers, breasts, and brothers or sisters who have a family is essential. If the person closest to them cannot resolve the dispute, the solution is transferred to someone the family represents, such as a religious leader, or illustrated based on ethnicity. Meanwhile, the resolution of family problems is only up to the level of the figure, and it is unlikely that it will continue to involve the government or local officials.

According to the Minahasa ethnic group, the ideal family consists of a father, a mother, and married and unmarried children. Besides, cousins, uncles and aunts, grandparents, and parents-in-law are also present. The child is no longer considered family unless one of the daughters is married with no religion (Crowell et al., 2018). Therefore, children will always be oriented to the same belief to form an ideal family in choosing a partner. It also applies to other ethnic groups, such as the Gorontalo, Mongondow, and Sangir Talaud ethnic groups. Work for the Minahasa ethnic seems always oriented to the wages earned.

Therefore, they always choose a light job that makes a lot of money. If the work is considered fun, then the work is done continuously. It can be obscene that the work carried out by the Minahasa ethnic group is monotonous. In addition, the Minahasa ethnic life likes to spend time, and the money earned working a day can be spent on the same day. They relax more with their friends to chat. Many Minahasa ethnic does not take advantage of their free time.

Interaction among co-workers and individuals of various races in Minahasa is to clean up the environment. It is a community concern for the environment they live (Hasan & Suwarni, 2012). This community service has become a mutual agreement: every Friday morning at around 06.00 - 10.00 a.m., all community members clean their respective neighborhoods. Generally, it is the fathers who do the voluntary work. Fathers can change into adult sons when they are in the fields. Even in some places, work devotion performs by civil servants.

Usually, they do things it is in public facilities. It is enough for other people to do this community service in the yard around the house without being coordinated by the village head but on their consciousness. Community service is promoted by the local government's head, such as the *camat*, through funnels found in mosques and churches. This work is generally recommended, such as making roads and waterways and repairing mosques and churches.

According to residents, activities related to environmental cleanliness in their village have been introduced previously. Because every month, the villagers have held community service four times. Almost all society levels participate in those activities. Apart from that, villagers from various ethnicities also attended voluntarily. In fact, on certain occasions, the sub-district head often participates in community service. Community members are enthusiastic about working for public services or the common good.

As in other places, on national holidays, such as every August 17, all Minahasa residents also celebrate various events. Every street, alley, and village house segment has pennants or red and white flags (Mulumba, 2016). Even the fences in the house's yard on the side of the road or alley spread uniformly. At times, almost all community members are involved and participate. All citizens, Muslim, Christian, or other ethnic Minahasa, Mongondow, Gorontalo, Sangir Talaud, and others entice to welcome and celebrate the Republic of Indonesia's independence day.

Cooperation between ethnic groups with traits similar to community service appears to be efforts in protecting environmental security, generally referred to as *siskamling* or *ronda*. It has become the responsibility shared with all residents, excluding Minahasa, Mongondow, Gorontalo, and Sangir Talaud ethnics. The point is that the people who live in Minahasa carry out Siskamling in turns. Most people in Minahasa are well aware of this. Therefore, the patrol system in this village is still running.

Cooperation in inter-ethnic groups in Minahasa can sight in everyday life. The form of its activities can appear in the religious and government sectors. Cooperation activities in the spiritual field can become visible in worship activities carried out by WKI (Indonesian Christian Woman) and PKB (The Fellowship of the Fathers), both GMIM (Minahasa evangelical church) and GPDI (Pentecostal Church in Indonesia) congregations. Almost all Christian ethnicities are involved in this activity regularly.

For Muslim ethics, "*taskin*" activities occur every Thursday night. Cooperation in the government sector, including the involvement of community members in village social fund ties (IDSD). It occurs whenever one of the villagers dies. Each family contributes 500 Indonesian Rupiah and 1 liter of rice in exchange. All families given money and rice will show through funnels installed around the village. Encourages residents who have yet to pay to pay, so that people who have not contributed will feel ashamed.

The familiarity between Citizens with different ethnicities is not limited to social matters but also special ones. Cooperation among Minahasa citizens of various ethnicities is quite good, especially between the Minahasa, Mongondow, Gorontalo, and Sangir Talaud ethnic groups. When some of them died, this harmony was visible. Almost all of the residents came to pay their respects. Besides that, the citizens also help ease the burden of those grieving regarding material and energy.

In Minahasa, the relationship between religious people is defined by mutual respect in their separate worship. During big holidays like Eid, Christmas, and New Year's, they congratulate each other and send cards and gifts to neighbors. It means that on Eid al-Fitr, Christian residents visit to wish them a happy Eid, so, when Christians celebrate Christmas, Muslim residents also come to wish us a merry Christmas. Then in serving food and drinks specifically for Christian residents, there are two kinds: food or beverages for Christians and food or drink for Muslims. Muslim Minahasa residents do, even those who cook food and drink for Muslims.

Meanwhile, on Eid al-Fitr, this is not the case because the food and drinks provided will be able to be eaten by all citizens, both Christians and Muslims, so commemorating the Prophet Muhammad's birthday is a big day for Muslims. Even though the birthday celebration is a unique religious celebration, almost all residents who are not Muslim still show a good attitude of cooperation. Among others, they do not carry out church activities. Up to now, the disharmony of interactions or conflicts between ethnic groups in Minahasa is tiny. Conflicts are limited to person-related. They are usually resolved by the person concerned or with the assistance of a third party, such as local officials or local community leaders.

There has never been a conflict between large ethnic groups in this area, as in Pontianak, Tasikmalaya, Rengasdengklok, and Situbondo. Mass fights have occurred between Minahasa, Mongondow, and other ethnic groups. However, these can replace with local officials and community leaders. Events started with drunken youths. The rat cap drink is created from cooked and evaporated saquer (sap palm).

The result is a drink that is very high in alcohol content. Even this drink can flame like a spirit. Usually, anyone who drinks it can get drunk, so it isn't comforting to the surrounding community. As a result, they misunderstood, and a fight broke out. Fortunately, the solution is relatively easy. That is, local officials and community leaders handle it. In Minahasa, there is quite a large amount of drunkenness before Christmas or Eid al-Fitr.

Interaction between ethnic groups in Minahasa is entirely excellent or harmonious. Even if there is a conflict, it is small and natural in social life and is the life of a multi-ethnic community. If studied in depth, the conflict comes from the local ethnic culture in maintaining self-esteem. It does not duplicate fighting other ethnic groups. This expression of inter-ethnic dissatisfaction in the association in Minahasa is closed. Actually, at first glance, this dissatisfaction exists. For example,

it adage that the food does not contain pork or dogs at a banquet. However, the food is still untouched by those of a specific ethnicity (Gorontalo) because this causes conflict.

Inter-ethnic social relations, the community is quite large, inhabited by more than two ethnic groups. At least this community can show a relatively intensive and patterned pattern of social relations. Besides that, the community is a settlement or a village. The method utilized in data collection involves observation. It means that the researcher lives and lives temporarily with the community members being studied for several days. Thus, researchers can observe, understand, and understand social phenomena. It was done through observation and in-depth interviews with people who could be seen as representatives of important ethnic groups. The interview guidelines were made so these outcomes could be understood in detail.

Then the acquisition of data and information is traced through the literature study by using content analysis of reports and the results of studies of various events in the research area, particularly regarding cooperation, competition, and social conflict between members of different ethnic communities. A holistic and systemic cultural approach means social relations between ethnically diverse citizens. Each culture will use its cultural guidelines or local general culture by the conditions, situation, and social arena where the activity is done.

Holistic or systemic approaches are used to understand the various social contacts and phenomena studied. Socio-economic activities will be guidelines for determining the social phenomena to be studied. Then traced, the relationship between other social activities relevant to the first symptom was studied.

Interaction in the Market

There are also Minahasa residents whose livelihoods are traders. Generally, Minahasa traders sell agricultural products, such as tomatoes, leeks, chillis, bananas, vegetables, and tubers. Meanwhile, the Mongondow ethnic group regulates rice trading, including IR, KS, Nurdin, and clothing. Then the Gorontalo ethnic groups generally trade shoes or bags, some produce, chicken eggs, tofu, and *tempeh*. Chinese ethnic minorities usually trade groceries with a "canvas" system. The "canvas" system sells grocery merchandise; 9 essential ingredients using "to" Datsun or "oto" deer.



Figure 1. Social Interaction in the Minahasa Market

Minahasa and Mongondow are familiar restaurant owners. Food varieties include noodles, *nasi kuning*, tinutuan, grilled fish, coffee, and ice. Each Minahasa family has a role. Family breadwinners are usually fathers. Fathers perform government or religious duties (Maheshwari & Kapoor, 2022).

Furthermore, a father is fully responsible for the survival of his household. Meanwhile, a mother has a dual role. Besides being a household manager, she helps her husband earn a living. A

mother's job is very complex. She cares for children and cooks family dinners. The main task of children in school, school-age children in this village generally attend school in elementary, junior high, and high school. Girls, come after school or not, help mom with tasks such as washing clothes.

Furthermore, after leaving or not going to school, boys join their fathers in earning a living or caring for their pets, such as cows, goats, pigs, or others. Relatives of North Sulawesi, such as Minahasa, Mongondow, Gorontalo, and Sangir Talaud ethnics, are divided into 6 (six) categories, namely relatives based on genetic relations, marriage, friendship, fellow ethnicity, fellow religion, and work relations (Boussada et al., 2023).

Relatives based on genetic relations for all ethnic groups in Minahasa have solid ties. They live caring for each other, providing moral and spiritual assistance to each family member. In addition, several families care for children under five who are not their biological children. Relatives based on ethnicity in Minahasa are influential, for example, the ethnic Mongondow when a close neighbor is building a house. They support neighbors in need without being asked. Also, the wealthy Gorontalo ethnic always accommodates the poor Gorontalo ethnic.

For example, the Haliu-Olii family, which is in need, fits the affluent Taher-Haliu family. This community seems ethnically proud, especially about helping. In this village, there are no religious specializations. Even though the religious sects in this area are highly diverse, there has never been a fight or confrontation among them. Because for this village community, the life of unity between people in religious groups has so entwined.

Marriage-based kinship affects social life. It is especially true for parents if there has been a marriage. Here, suppose there is a Minahasa ethnic who has married a family child from the Sangir Talaud ethnic group. In that case, the girl must become a close relative. After undergoing a marriage that citizens highly demand of different ethnicities, one of the two people must give in. It means we must follow a particular religion, such as the Paisa family of Sangir Talaud and the Minahasa ethnic rondonuwu. Then the Minahasa ethnic Rugian family, the Mongondow ethnic Ibrahim family, the Minahasa ethnic Pasla family, and Gorontalo ethnic Olii. In most cases, women do not tread their paths but always follow the men.

Religious life in families of various ethnicities can remark as follows. Ethics embracing Christianity are GMIM Christians, GPDI Christians, and Christians catholic. Christian GPDI is held every Sunday at 04.00 p.m. In addition to the church's official worship every Sunday morning, there is a unique worship service called the GMIM and GMIM women's fellowship worship. Moreover, a congregational service is held simultaneously by GMIM Christians and GPDI Christians on Saturday at 07.00 p.m.

This week's worship activities are void every Sunday morning and evening. Furthermore, a youth worship service is held every Wednesday at 07.00 p.m. There is even a Sunday school service, particularly for children aged 4 to 11. Christians receive guidance through morning worship at 06.00 am and evening worship at 06.00 pm through a sound—system in every church. The community leader carries out this worship called the priest (Li et al., 2022).

In the Poigar Market, several types of cooperative interactions are formed, such as friendly cooperation, kinship cooperation, and patron-client cooperation. It can easily describe the residents of this community as having a warm and welcoming attitude. They do not distinguish guests by ethnicity, religion, and rank. The most important thing is that guests can bring themselves to receive greetings. For guests from outside North Sulawesi, they provide national food, which means Christians and Muslims can eat it. Likewise, the language used is Indonesian.

Friendship-Cooperation

Regarding the purchase of products and merchandise on the market, friendly collaboration is apparent (Richter & Sabogal, 2023). Cooperation has formed between ethnic groups, such as cooperative work interactions between ethnic groups of the same type of business. They are unaware of the merchant's ethnic background, so that all ethnicities can effectively collaborate, namely ethnic Minahasa, ethnic Mongondow, ethnic Gorontalo, ethnic Sangir Talaud, and ethnic Bugis. They are involved in the most major trade of the same kind, such as clothing traders, shoe/bag traders with shoe or bag traders, and agricultural products traders (*tibo-tibo*).

Typically, traders buy items such as shoes, bags, and clothes through shops in the city center, either in the city of North Sulawesi Province (Manado) or Bolaang Mongondow Regency (Kotamobagu). The majority of the merchants in these cities are ethnic Chinese, Arabs, and Indians. However, some come from the Minahasa ethnicity or the Gorontalo ethnic group. Thus, wholesalers and retail vendors in the market have a working connection. Because market vendors receive their merchandise via subscription, loan-based purchasers form this robust association. Then the agricultural product merchants or *tibo-tibo*, such as rice and vegetables, generally obtain their merchandise in agricultural areas, both in the Minahasa and in the Bolaang Mongondow. In most cases, ethnic Minahasa and ethnic Mongondow are the owners of the property of agricultural products. When they become subscribers, they have a deep bond with one another. Purchasing with cash is common in their current economic connections.

The interaction of this friendly cooperation is evident in the agricultural products merchant or *tibo-tibo*. In most cases, this connection focuses mainly on the many ethnic relationships. They always look for goods from farmers. In groups of three to four, people walk together from one village to another to buy agricultural products to be re-traded in the market.

The merchandise proceeds are resold jointly in the market is just a different place because of the site where the *tibo-tibo* selling is in an open position. The strong cooperative interaction of this kind of trader appears in many ways. Apart from jointly looking for merchandise from one village to another, these traders often experience capital challenges. If trader A lacks capital, trader B can provide financial aid for his friend. The loan can reimburse in installments based on mutual agreement.

Relatives Cooperation

Based on the results of interviews and observations of a shoe or bag trader from the Gorontalo ethnic group, Mr. S. He has traded shoes or bags for 19 years in the Poigar Mobile Market. Of course, he has the capital that deserves to develop into a bigger one. He can invite his family to trade shoes or bags in the market. He asked his family one by one to follow his business. Mr. S, the capital's owner, initially called his ethnic relations, specifically his brother, while receiving a capital loan of money and items to be developed in the market.

Patently Mr. S observed the development of his brother's trading business. The initial capital will be requested back after growing. Until now, the family invited are brothers, sisters, children, and nieces. Such kin relations focus more on the network of genetic relations. The reason is so that the capital provided is timely and preserved. Even if the money ends up being a loss, it is the family's responsibility to assist the impoverished. So, if it fails, consider it an act of sacrifice to the family. Meanwhile, the shoe and bag traders in the Poigar market are a big family of Mr. S. It happened thanks to the cooperation of relatives he had pioneered for a long time.

Patron-Client Cooperation

Cooperation is found in traders with significant capital (wholesale) as patrons and small traders (*tibo-tibo* traders) as clients. It means a reciprocal economic relationship strengthens the social connection between them. Because of this collaboration, wholesalers are always the ideal place to buy items (Dell'Aguzzo & Diodato, 2023). Typically, farmers sell agricultural products in retail or bulk. Small traders, on the other hand, purchase products for resale on the market with cash transactions. Under this arrangement, the wholesaler's quoted price is always less than the anticipated market price. Therefore, tiny merchants have an advantage. Nearly of city-based wholesalers are of Chinese descent.

Retailers that purchase agricultural products make a smaller margin than wholesalers who buy agricultural groceries. In contrast, most agricultural wholesalers of Minahasa and Gorontalo descent reside in villages. Customers are either villagers or citizens of the neighboring city or market. Where wholesalers and small traders (*tibo-tibo*) have agreed on the first installment amount, the merchandise is deducted from the total price at a rate of 40-50 £K. Likewise, the remainder earns at

a predetermined period. As a result, the costs of these goods exceed those of cash transactions. Therefore, even if a trader achieves a profit, it will be minimal (small).

Purchases are made through a credit system, which parties utilize. The distributor provides the purchaser with items, and the payment method is time-sensitive. Typically, when purchasing on credit (in installments), the price exceeds the standard selling price. Therefore, dealers who buy on credit also sell to increase the price and generate a profit. Purchases use a system where the wholesaler gives his items to small traders for resale. The wholesaler receives a commission based on a mutual arrangement. This system makes monthly purchases, and the wholesaler purchases from a reputable small trader.

Meanwhile, unsold material is redistributed to wholesalers. Therefore, the only one who knows the price is the merchant. Typically, traders may manipulate the price and experience considerable good fortune (Baghdasaryan, 2017). The strategy of traders in gathering relatively prominent resources is the activities of traders familiar with their fellow market trader's community. The form of this activity is the "revocation" social gathering. What is meant by "withdrawal" *arisan* is the gathering conducted by traders on market days only, so this social gathering is done every day. The place is different because the traveling traders are by the market day in their designated area. This social gathering activity is in the form of money, which marks according to its ability (Kolstø, 2021).

Technically, this draw-out social gathering activity entails each member depositing the amount of money. They have contributed to the coordinator he has selected on each market day at the Poigar Market (Tuesday and Friday). The money collected is drawn using colored marbles, and the recipient of the lottery is the color of the marbles sketched according to a predetermined color. For example, if someone has pulled the red marbles, the person who already has the red marbles will get a lottery.

The social gathering activity seems to have enormous benefits, namely as a form of unity as a fellow market community. Then with this revocation, social gatherings can be a means of discussing and exchanging information regarding the condition of the prices of their merchandise. In addition, with a retraction, social gatherings can create a market community network. In addition, there is also a unique strategy for the Minahasa ethnic group. If they have a shop, their subordinate employees come from their children. The rationale for this is that it has the potential to reduce costs while at the same time instructing children in business.

Village Office or School Cooperation Patterns

Cooperation between ethnic groups in village officials showed that officials from the Sangir Talud ethnic group. Such as the village secretary has had a higher level of collaboration than the Gorontalo and Minahasa ethnic groups. This assessment is given by the village head himself as his superior. Because according to him, the Sangir Talud ethnic group is expressing to coordinate more with the village head in making decisions.

Likewise, the coordination performs with the village community members as their subordinates. A concrete example is that the village secretary coordinates things that can cause social insecurity, such as exclusive social gatherings from particular ethnic residents. Then, to compensate for this, all villagers hold a village social gathering (Wassmann et al., 2016).

Meanwhile, in terms of cooperation, the Minahasa and Sangir Talud ethnic groups are better than the Gorontalo ethnic groups. Furthermore, the Mongondow ethnicity can assess Minahasa as a collaboration that could be more prominent. According to the village head's statement, the Minahasa and Sangir Talud ethnic groups have come up with many ideas to form harmonious activities between fellow community members in this village.

These ideas have been actualized by the Minahasa and Sangir Talud ethnic groups daily, such as in ethnic family organizations, the form of which is "*arisan*" activities. Furthermore, in socio-religious, the ethnic Minahasa and Sangir Talud, who are mainly Christians, are far more likely to participate in church activities than the Muslim Gorontalo and Mongondow. Condition is very pronounced in the village of Durian because, in the formation of Christians, the frequency seems to be more carried out in churches than in the shape of Muslims in mosques.

Implementing the wheels of government in Minahasa shows no independent assessment in assessing superiors. Community members of various ethnicities only want to cooperate with their leaders if the leaders want to pay attention to the socioeconomic existence of the community. As long as the concentration mentioned above appears, the support of subordinates will happen. There are outliers, particularly community members from the Minahasa ethnic. They frequently provide feedback to their superiors despite being from the Minahasa ethnic. The evaluation appears from the point of view of the shortcomings of his leaders (Widding, 2013).

Usually, employees in this village office feel familiar with friends at the same level or class. Just as the village secretary will be in close contact with the village head, the heads of affairs are closely related to the authorities. They feel the same fate as their friends, especially those who are ethnic.

Therefore, cooperation employees of the same level and ethnicity are more intimate, like family and work organization. Social relations maintain such distance, also experienced by ethnic Minahasa who become teachers or employees. In their daily activities at work, they hang out more with their peers, groups, or equals according to the structure. Meanwhile, work relations with superiors (principals) usually only occur when just once (Cantabene & Grassi, 2022).

Co-workers from the same ethnicity and religion will have a closer relationship than those from the same race but with different faiths. The reason is that they find it easier to get along quickly with fellow ethnic groups, let alone the same religion. They can exchange ideas with the same language in addition to the same way of looking and etiquette. This statement does not mean they cannot get along in a friendly manner with co-workers from other ethnicities. It is just that the similarity of backgrounds, according to him, is easier to get closer.

At the same time, familiarity with co-workers from other ethnic groups can shape longer. They feel they must first recognize each other's nature, character, nature, and customs. In implementing government programs for all citizens, for example, family planning programs launched by the government. In recent years, the implementation of family planning has shown results. Residents in Minahasa have carried out according to the regulations, including those belonging to the rich and the poor. One family generally has two children.

All Christian and Muslim community leaders have been oriented to government policies. Therefore, government leaders who are members of the village apparatus have close relations with Christian and Muslim leaders. Because of that, the government's ideas are starting to show results through inter-ethnic and inter-religious harmony.

Furthermore, the environmental security system recommended by the village head to its residents for the community's welfare, especially regarding security, has also been appropriately implemented. In addition to maintaining environmental protection, the relationship between residents can get to know each other. The relationship between residents can become visible when the residents' night patrols always take turns maintaining to look more harmonious.

CONCLUSION

The relationship between religious people in Minahasa is the mutual respect in their worship during major holidays, such as Eid, Christmas, and New Year. So, when Christians celebrate Christmas, Muslim residents also come to wish us a merry Christmas. Then, in entertaining food and drinks specifically for Christian residents, there are two kinds: food or drink for Christians and Muslims. In the market, there is the nature of cooperation, friendship, kinship, and patron-client service.

This close collaboration looks clear regarding procuring goods and merchandise on the market. Cooperation has formed between ethnic groups, such as cooperative work interactions between ethnic groups of the same type of business. Patterned collaboration between relatives is limited to relationships with family. This patron-client cooperation is found in traders with significant capital (wholesale) as patrons and small traders (*tibo-tibo*) as clients.

Cooperation among ethnic groupings in village authorities revealed that officials from the Sangir Talud, such as the village secretary, collaborated more than officials from the Gorontalo and

Minahasa ethnic groups. Meanwhile, in terms of cooperation, the Minahasa and Sangir Talaud ethnic groups are better than the Gorontalo ethnic groups. Cooperation in interethnic groups in Minahasa can become visible in everyday life. The form of its activities can become evident in the religious and government sectors. Cooperation activities in the spiritual field can become visible in worship activities carried out by WKI (women and mothers) and PKB (men and men), both GMIM and GPDI congregations. Almost all ethnic Christians are involved in this activity regularly.

The familiarity between Citizens with different ethnicities is not limited to social matters but also special ones. Cooperation between citizens of the different ethnic groups in Minahasa is quite good, especially between the Minahasa, Mongondow, Gorontalo, and Sangir Talaud ethnic groups. This harmony was evident when some of them died. Almost all of the residents came to pay their respects. Besides that, the citizens also help ease the burden of those grieving regarding material and energy.

Study interaction still needs to deepen with other studies, such as seeing aspects in a particular manner, such as interaction related to politics. Another theme that keeps interest is interaction in affairs mapalus deep North Sulawesi, which makes project society. Theme interaction can keep developing along with riches sources and problems in the field: the more problems occur and research opportunities, the more open width. The top solution to every interaction between ethnicities can come from various sides and situations.

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The influence of literacy and numeracy learning in IPS subjects on students' 21st-century skills

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ARTICLE INFO

Article History

Received March 3, 2023;

Revised March 16, 2023;

Accepted March 31, 2023

Keywords

Literacy;

Numeracy;

Skills of 21st-century;

Social studies

ABSTRACT

This research contributes to describing the effect of literacy and numeracy learning on social studies subjects in schools and looks at how it affects 21st-century skills. This research was conducted at SMP Negeri 2 Cikupa. Based on existing theories, it is known that this research hypothesizes that learning literacy and numeracy in social studies subjects can develop students' 21st-century skills. This study used a population of all SMP Negeri 2 Cikupa, which amounted to 1165 students in grades 7, 8, and 9. The samples used just two classes of 9G and 9H classes. The sample was selected through simple random sampling because the population is included in the homogeneous category. The method used is quantitative, with the independent variable X1 literacy, X2 numeracy, and the dependent variable Y1 21st century skills. The data analysis technique was carried out by dividing the research subjects into the experimental and control classes, each being tested with a pretest, posttest, data prerequisites, hypothesis testing T, F, and determinant coefficients. This study concludes that the literacy variable, numeracy, influences 21st-century skills, as evidenced by the results of the literacy T-test on 21st-century skills, which shows that $t \text{ count } 4.676 > t \text{ table } 2.042$ and $\text{sig. } 0.000 < 0.05$ and numeration on 21st century skills $t \text{ count } 3,527 > t \text{ table } 2.042$ and $\text{sig. } 0.001 < 0.05$.

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INTRODUCTION

The purpose of national education is to develop students' potential to become people who are faithful and devoted to God Almighty, have noble character, are healthy, knowledgeable, capable, creative, and independent, and become good and responsible citizens so that they can carry out democratic ideas following the goals and ideals of the founding of this nation (Rohim, 2021). Based on these objectives, several government policies were carried out. In this case, the National Exam (UN) was replaced with a minimum competency assessment (AKM) based on numeracy literacy and character surveys (Andiani et al., 2020; Hasanah & Hakim, 2021).

At the operational level of the policy, teachers need to fully understand and have sufficient competence regarding the implementation of assessments in the form of literacy and numeracy (Anas et al., 2021). Based on research conducted by Fauziah et al. (2021) they were entitled "Analysis of Junior High School Teachers' Understanding of Minimum Competency Assessment (AKM)" with the aim of research to analyze the understanding of Junior High School teachers in understanding

Minimum Competency Assessment (AKM) shows that literacy and numeracy-based minimum competency assessments need to be socialized more to teachers.

Literacy numeracy is the ability to use various kinds of information in the form of numbers and symbols related to anything to solve practical problems in everyday life (Nadjamuddin & Hulukati, 2022; Perdana & Suswandari, 2021). Numeracy literacy is defined as the ability to apply numerical concepts and skills, as well as the ability to interpret arithmetic operations in daily life and quantitative information in the student's environment (Rosa & Orey, 2015). Numeracy literacy is also a person's ability to use various numbers and symbols to solve computational power, practical problems, and various data presented in the form of graphs, tables, charts, or images (Ojose, 2011). Then, it is used to interpret the results to make predictions and decisions (Patriana et al., 2021).

Rapid technological development and professional needs demand higher and different skills in each individual. Learners are required to be able to understand knowledge not only conceptually, but also to be able to understand it critically and creatively in solving a problem and also master the six basic literacies in order to increase competitiveness in facing challenges in the 21st century. Therefore, in the 21st century, learners are required to be able to think critically, creatively, innovatively, and collaborate with each other (Urbani et al., 2017). Furthermore, students must also be able to adapt to the times by mastering six basic literacies, of course, to increase competitiveness in facing the challenges of the 21st century, namely reading and writing literacy, numeracy literacy, science literacy, digital literacy, financial literacy, and cultural and civic literacy (Anderha & Maskar, 2021; Nudiati & Sudiapermana, 2020).

At the time of writing this research article, students are faced with the need for global competencies where they can think critically in solving problems, creative or innovative, able to communicate, and able to collaborate with anyone (Kabul et al., 2023). The minimum competency assessment implemented by the government wants to prepare students to be part of the government's target in welcoming the 21st century with various skills that must be achieved. These skills are contained in four competencies abbreviated as 4C, namely critical thinking and problem solving (students can think critically and be able to solve problems), creativity (students have creativity), communication (students can communicate), and the ability to work together and collaborate (students can work together) (Andiani et al., 2020).

The 21st century has significantly transformed education by collecting data through games, higher coordination that reflects shared decisions, trust, and individual decision-making (Hernandez-Aguilera et al., 2020). Based on the explanation above, we know that the world is developing so fast that the needs and abilities have also changed. One of what is needed today is 21st-century skills by encouraging social studies learning to be directed towards it, namely by learning methods that prioritize training in the form of literacy and numeracy so that there is great hope that it will create a society that behaves well or good governance and can compete with the challenges of changing times. Creating a society that behaves well or has good governance and can compete with the challenges of changing times. However, whether the ability to learn literacy and numeracy encourages students to be ready to face the challenges of world change is still a question. Therefore, researchers want to examine in more depth every link that occurs from the background of the problem above.

METHOD

This research uses quantitative methods. The quantitative research process uses theory to formulate hypotheses to answer problems. The hypothesis is then tested with field data and uses survey tools to collect the data. The collected data is analyzed quantitatively using the SPSS statistical calculation application to conclude whether the hypothesis has been proven (Sugiyono, 2013).

Researchers try to design as well as possible to maximize the results obtained. This research design is as follows: (1) Dividing the research subjects into control and experimental classes; (2) The control class is left without any intervention on the independent variable; (3) The experimental class experienced the intervention of the independent variable, namely by teaching in more depth literacy (X1) and numeracy (X2) in social studies subjects; (4) Carry out a posttest on the subjects of the

control class and experimental classes' subjects; (5) Looking for differences in average results between the two classes; and (6) Survey the experimental class.

This research was conducted at State Junior High School 2 Cikupa, Tangerang Regency, from March 2022 to October 2022. The population of respondents taken was students of SMP Negeri 2 Cikupa, totaling 1165 students consisting of 7th, 8th, and 9th-grade students. Then, the researchers focused on the 8th-grade population only, with a student population of around 400, because at this level, the respondents had a strong enough relationship with the theoretical study being studied. The researchers' sample was to use only two classes from 10 classes in grade 9, namely classes 9G and 9H, with 43 students in class 9G (control class) and 44 in class 9H. The data analysis carried out uses data prerequisite tests such as validity, reliability, normality, homogeneity, and hypothesis tests such as T, F, and coefficient of determination.

RESULT AND DISCUSSION

Education is a process of thinking, growing, and developing that every human being does from birth to the end of life, intending to try to become the best human being according to his version in preserving his life. Etymologically, education comes from the Greek pedagogy, which means guiding children, *paed* means child and *ago* means guiding. At the same time, someone in charge of guiding a child is called a *paedagogo* (Anshory & Utami, 2018). Social education or social studies education is an educational program, not a subdiscipline that stands alone, so it is not contained in the philosophy of science, the field of social sciences, or the study of educational sciences. This shows that social studies takes an integrated perspective of various subjects such as geography, economics, politics, law, history, anthropology, psychology, and sociology (Gunawan, 2021).

Social studies education in Indonesia was first used in 1960 but with a traditional approach, while other social sciences such as history, geography, and economics are still applied separately. In 1972, the Research Agency for the Development of Education and Culture (BP3K) finally agreed to combine social science lessons such as history, geography, economics, etc. This further standardized its name into social studies in 1975. When talking about social studies in the context of the times in the era of globalization today, digital literacy becomes one of the supporters to develop students' knowledge of social issues that arise in society in real-time. This also follows the concept of social studies learning that focuses on human life (Gunawan, 2021). Critical literacy in social studies describes an approach to reading education that focuses on the political, socio-cultural, historical, and economic forces that shape young students' lives. It is an approach that teaches readers to be critically aware of their values and responsibilities in society (Soares & Wood, 2010).

Literacy is reading skills and the intellectual ability to read and understand a concept (Galatea et al., 2022). We can define numeracy literacy as the knowledge and ability to use numbers and different symbols in various contexts to solve practical problems in different daily life contexts. It analyzes information in different formats (graphs, tables, charts, etc.) and interprets the results to make predictions and decisions. Arithmetic is simply the ability to apply numerical concepts and math skills in everyday life. For example, at home, work, community living, and participating as a citizen. Alternatively, the ability to interpret quantitative information around us. This ability is demonstrated by being fluent in numbers and being able actually to apply math skills to meet the demands of life. This skill also involves understanding and comprehending mathematically expressed information such as graphs, charts, and tables (Anas et al., 2021).

Visual literacy understanding involves people's ability to see, interpret, and give meaning to images and other visual objects in the world around them. Visual literacy encompasses a wide range of cognitive skills ranging from simple recognition to complex skills that require interpretation, analysis, and the creation of personal meaning. Visual literacy skills are becoming increasingly important, especially in digital communication and everyday social media, where people are bombarded with images, photos, graphics, videos, and icons daily (Cruz & Ellerbrock, 2015).

Teaching in the 21st century has a different perspective. Learning happens anywhere, anytime, on any subject that helps students with various learning styles. Great students are the result of great teachers. Many factors influence student achievement, such as the most important influencer being an inspiring and experienced teacher (Jan, 2017).

Learning 21st-century skills allows for technology-based learning that is developing rapidly. This technological development facilitates various developments, including the field of evaluation. For example, traditional evaluations that usually use paper can be replaced by technology. While learning in the 21st century has its characteristics and uniqueness, an educational institution must focus on 21st-century skills. Learning must be designed following 4C skills, including (1) critical thinking and problem-solving skills, (2) creative and innovative thinking skills, (3) communication skills communication skills, and (4) collaboration skills and cooperation skills (Rosnaeni, 2021).

For 21st-century learning to work well, it must fulfill several conditions that must be met: positive interdependence, supportive interactions, personal and group responsibility, social skills, and cooperation in groups (Laal et al., 2012). Furthermore, the use of effective and structured collaborative learning in the classroom can have strong implications for the success of student learning (Sulaiman & Shahrill, 2015).

Based on existing theories, it is known that the hypothesis of this study is that literacy and numeracy learning in social studies subjects has an impact on developing 21st-century skills. Based on the theoretical review and framework prepared, the hypotheses proposed in this study are: (Ha) there is a significant influence in the implementation of literacy and numeracy learning in social studies subjects on 21st-century skills of students at SMP Negeri 2 Cikupa. (Ho) There is no significant influence in implementing literacy and numeracy learning in social studies subjects on students' 21st-century skills at SMP Negeri 2 Cikupa.

Based on the observation at the research site, it is known that SMP Negeri 2 Cikupa was established on August 1, 2005, with NSPN 20613564. This school has an establishment decree number of 421/Kep.240-Huk/2005 and an operational license number of 421/KEP.246-HUK/2005. It is a public school owned by the local government of Tangerang Regency. The school is located on Jl. Perum Mulya Asri 2 Citra raya 10/04 Sukamulya Village, Cikupa Subdistrict, Tangerang Regency, Banten Province. Regarding population zoning, SMP Negeri 2 Cikupa is located near the Citra Raya residential area and is directly adjacent to several villages within the Sukamulya urban village and Peusar Panongan village.

The facilities owned by this school are pretty complete, such as the availability of a building consisting of 28 classrooms, a teacher's office, administrative room, principal's room, treasurer's room, curriculum room, PKS room, an art room, a performance stage, library, futsal court, computer lab, canteen, UKS room, dapodik room, paskibra room, student council room, kitchen, parking lot, sanisek, internet network and school garden. The number of students currently reaches 1166, divided into 28 classes with 586 male and 580 female students.

The number of teaching teachers and administrative staff is 49 people, with details of 38 teaching teachers and 11 administrative staff. Furthermore, pretest and posttest testing was carried out on the experimental class and control class, and obtained as can be seen in Table 1.

Table 1. Comparison of Results Between Classes

No.	Type	Total Pretest	Total Posttest	Total Value Development	Pretest Average	Posttest Average	Average Value Development
1	Experiment Class	1660	3660	2000	40	89	49
2	Control Class	2160	3350	1190	53	82	29

Based on the comparison table of pretest and posttest results between the experimental class and the control class, the results of the development of the total value of the experimental class increased significantly, namely 2000 compared to the development of the control class value of 1190 as well as the average value, the development of the average value of the experimental class increased from 40 to 89 with an average value development of 49 while the control class also experienced the development of the average value from 53 to 82 with an average value development of 29.

In the next stage, the experimental class students' answers to the questionnaire filled in were collected. From the data obtained, a prerequisite test consisted of a validity, reliability, normality, and homogeneity test. The test results are that all the data collected have passed the prerequisite test.

Furthermore, the data that has passed is analyzed using hypothesis testing consisting of a t-test, f-test, and determinant coefficient with the following results;

The results of the t-test show that the t value of the literacy variable is greater than the t table value with ($4.676 > 2.042$) and a significant level below 0.05, namely 0.00, and the t value of the numeracy variable is greater than the t table value ($3.527 > 2.042$) with a significant level below 0.05, namely 0.01. Based on the t-test results, it can be concluded as follows: (1) Literacy variables partially have a significant effect on students' 21st-century skills, and (2) Numeracy variables partially have a significant effect on students' 21st-century skills. Meanwhile, the data processing results show that the calculated f value is $11.691 > 2.85$ as the F table, and the significance value is $0.00 < 0.005$ with a significance value of 0.00 smaller than 0.05. Therefore, in this study, it can be concluded that simultaneously or together influence 21st-century skills. The coefficient of determination can be seen from the R square value of 0.343. If it is made into a percentage, the result is 34.3%, meaning that the literacy and numeracy variables have a percentage of influence on 21st-century skills of 34.3%. Other factors outside the variables in this study determine the rest.

CONCLUSION

Based on the data collection, data analysis, and research testing entitled "Implementation of Literacy and Numeracy Learning in Social Studies Subjects in Developing 21st Century Student Skills at SMP Negeri 2 Cikupa, Tangerang Regency", the following conclusions can be drawn. The results of testing the research hypothesis show a positive and significant effect partially between literacy and 21st-century skills of students at SMP Negeri 2 Cikupa in the sense that literacy learning has an impact on changes in 21st-century skills of students. This is evidenced by the value in the t-test results, which shows that $t\text{-count } 4.676 > t\text{-table } 2.042$ and $\text{Sig. } 0.000 < \alpha 0.05$. So, it can be concluded that hypothesis H_a , which states "Implementation of Literacy Learning in Social Studies subjects on 21st Century Skills," is accepted based on the assumption of the previous hypothesis. The results of testing the research hypothesis show a positive and significant effect partially between numeracy and 21st-century skills of students at SMP Negeri 2 Cikupa in that numeracy learning impacts changes in students' 21st-century skills. This is evidenced by the value in the t-test results, which shows that $t\text{-count } 3.527 > t\text{-table } 2.042$ and $\text{Sig. } 0.001 < \alpha 0.05$. So, it can be concluded that hypothesis H_a , which states "Implementation of Numeracy Learning in Social Studies subjects on 21st Century Skills," is accepted based on the assumption of the previous hypothesis. The research proves and shows positive and significant results of implementing literacy and numeracy learning in social studies subjects towards 21st-century skills at SMP Negeri 2 Cikupa, Tangerang Regency.

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Implementation of multicultural education perspective based on Islamic values facing the post-truth era in sociology social studies learning

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ARTICLE INFO

Article History

Received January 19, 2023;

Revised March 31, 2023;

Accepted April 11, 2023

Keywords

Implementation of multicultural education;
Multicultural perspective based on Islamic values;
Social studies sociology learning;
The post truth era

ABSTRACT

This research aims to analyze the relationship between the harmonization of multicultural education perspectives with Islamic values, implement a multicultural education model based on Islamic values in sociology learning, and analyze the success of the implementation of multicultural education perspectives based on Islamic values in facing the post-truth era. This research uses a qualitative research design with a case study approach. Data was collected using in-depth interview techniques with key informants, namely the vice principal for curriculum, the sociology subject teacher of class XI IPS, and several students of class XI IPS. Observations were conducted in and outside the classroom and in several school activities and documentation studies. Data analysis techniques include pattern matching, explanation making, and time series analysis. The research instrument was validated through the triangulation method and data sources. The results showed that the harmonization of Islamic values-based multicultural education perspectives at Al Azhar 4 Islamic High School is based on the principles of tolerance and equality manifested in the culture of smiles, greetings, cultural festivals, inter-school competitions, and community empowerment social services.

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INTRODUCTION

The conception of education is very concerned with the multiculturalism paradigm in the learning process. Multiculturalism can be called an understanding of equality in diversity (Parekh, 2008). According to Azra (2010), the perspective of multiculturalism is not something that is taken for granted but must be pursued through a process of education for all, as well as education that pays serious attention to the development of tolerance, respect for ethnicity, culture, and religious differences (Rosyada, 2014). Therefore, understanding and awareness of multicultural reality need to be internalized at all levels of education so that it can have a real impact on life broadly in the future. For this reason, multicultural education is very important and urgent to be implemented in schools (Naim & Syauqi, 2008).

The current reality is that the world of education in Indonesia faces various challenges with cases of intolerance, policies that tend to be discriminatory, and cases of bullying (Islami, 2022). This problem is exacerbated when the public space on social media is filled with the spread of hoax information and hate speech to justify group interests. This is a new challenge for our world of education in the post-truth era. Post-truth is a social condition that threatens the legitimacy of science

and people's critical thinking (Valladares, 2022). The post-truth era has several characteristics, namely, first, expressing preferences for emotions over facts in shaping personal beliefs and public debates; secondly, making truth relative, meaning that knowledge producers manipulate political statements and scientific positions; third, issuing contradictory political statements without causing reputational damage in terms of exposing factually incorrect statements; and fourth, polarization of views, which triggers conspiracies (Yatsyk, 2022).

Therefore, in this post-truth era, it is necessary to introduce media literacy, especially digital communication literacy. In education at school, students are expected to understand the mechanisms, techniques, and tricks of using the media as a source of information and learn to add insight and hone critical-analytic thinking skills so they are not trapped in information disruption.

Based on the results of the initial observations that the researchers made, the sociology learning process applied by the teacher was by showing a learning video. Then, students were assigned in groups to answer several questions based on the content in the video. The process of forming groups has not accommodated differences in students' backgrounds based on ethnicity, gender, and academic ability, so there is no awareness of the importance of strength in each group. In addition, science and technology and IMTAQ need to be integrated, including in the selection of learning videos, to emphasize that a multicultural perspective strongly connects with Islamic values. Then, students need more opportunities to do literacy to confirm the contents of the learning videos (Pre-observation, 25 November 2021).

Therefore, the application of multicultural values in sociology learning at Al Azhar 4 Islamic High School in Bekasi City needs to be improved. Sociology as a social science family has a strategic role in shaping students' attitudes so that they have a high social spirit, are tolerant of differences, and uphold equality amid diversity. These characteristics are in line with the multicultural perspective, which emphasizes the values of tolerance, democratization, equality, and justice. These values also have a strong foundation in Islamic teachings as learning guidelines at Al Azhar 4 Islamic High School. Multicultural education's concepts, and values strongly emphasize mutual understanding, respect, fairness, tolerance, and prioritizing deliberation, in line with the goals of Islamic education, namely creating civilized and religious human beings (Andrian & Aripin, 2023; Muzayroh, 2021). So, through research on the implementation of multicultural education based on Islamic values in sociology learning, it is hoped that it will be able to make a constructive contribution to our world of education to promote the values of tolerance and equality in facing the challenges of information disruption in the post-truth era.

METHOD

The research design used in this research is qualitative with a case study approach. Qualitative research explores and understands the meaning of a number of individuals or groups of people originating from social problems (Creswell & Creswell, 2018). The case study is a research method of social sciences or an empirical method of learning that examines phenomena in real-life contexts where the boundary between phenomenon and context is not seen. Therefore, multiple sources of evidence are used (Yin, 2008). The research was conducted at Al Azhar 4 Islamic High School, Bekasi City. The research began with pre-observation activities in November 2021, and then data collection was carried out in February - May 2022. This study took the subject of class XI IPS students in the even semester in the subject of Sociology in the chapter Social Harmony in a Multicultural Society. The selection of teacher subjects, namely fellow sociology teacher colleagues, to collaborate in collecting research data. As for the elements of the School Leadership, namely the Deputy Head of School in the Curriculum field.

Data collection techniques used are: First, interview. Interviews in this study were conducted in-depth (in-depth-interview), are a procedure for obtaining information through a direct and intensive face-to-face question and answer process between the interviewer and the informant, with or without the help of an interview guide for research purposes, where the interviewer and informant are involved in social life for a relatively long time (Runtu et al., 2015). Second, observation is a systematic observation and recording of the elements that appear in a symptom on the research object (Widoyoko, 2016). Third, documentation study. In this study, the documentation results were in the

form of photos of the learning process and the course of interviews between researchers and informants, as well as the results of group project work in the form of posters and screenshots of learning videos.

The technique used in checking the validity of the data is the triangulation technique. The triangulation technique is a data collection technique that combines different data collection techniques and existing data sources (Mulyatiningsih et al., 2014). The triangulation technique used in this study is a triangulation technique based on information sources and methods (Sugiyono, 2018). Method triangulation was done by comparing research results with different data collection techniques through in-depth interviews, participant observation, and documentation studies.

Method triangulation is intended to validate data reliability. In addition, source triangulation is also used, namely exploring and validating the truth of certain information through various sources of other data acquisition. This technique was carried out through in-depth interviews with teachers in the field of sociology, informants from class 11 social studies students, and vice principals in the field of curriculum. This was done to obtain comprehensive data.

The data analysis techniques used in this case study are pattern matching, explanation making, and time series analysis (Yin, 2008). First is pattern matching, which compares patterns based on empirical data (observations, interviews, and documentation) with predicted patterns. If there are similarities between the two patterns, the results strengthen the internal validity of the research case study. Second, clarifying data, namely providing explanations by analyzing research case study data, then data is tested, theoretical statements are corrected, and evidence is reviewed from a new perspective so that the information obtained is more detailed, accurate, and easy to conclude. Third, time series analysis, namely finding the stages of the process of occurrence of phenomena through chronological analysis, namely analysis of the sequence of events.

RESULT AND DISCUSSION

The Relationship Between the Harmonization of Multicultural Education Perspectives and Islamic Values

Research Findings

SMA Islam Al Azhar 4 strives to present Islamic school activities that reflect tolerance, equality, and justice. As the observations made by the researchers, in terms of implementing school rules, they are very effective in creating a conducive atmosphere regarding social interaction between school members. Even though the religious background is homogeneous, because the students come from different regions and ethnic groups, namely from the Betawi, Javanese, Sundanese, Minang, Malay, Batak, Madura, and Bugis tribes, and the physical conditions of the students are different so potential for racism and bullying to occur. Therefore, the commitment to apply school rules and the habit of 3S (smile, greet, regards) is the basis for forming the character of tolerant and humane students.

Meanwhile, cultural festival activities, creative seminars, and the Al Azhar Cup will be carried out from 11 to 15 October 2022 at Al Azhar 4 Islamic High School. The link between these activities is with a multicultural perspective based on Islamic values, namely students performing the saman dance, one of the dance creations from the Aceh region, which is very thick with cultural elements and religious values. The researcher observes a very high interest from the students to participate in preserving this saman dance, so this regional art continues to exist amidst the millennial generation's interest in pop cultures from the West.

Of course, the hope is that these students are not only good at dancing and memorizing the song but also able to appreciate and implement the meaning contained in the accompaniment of the saman dance song in everyday life. The series of activities continued with creative seminars to develop innovations among students for entrepreneurship by utilizing digital platforms. The hope is that the millennial generation will create many local products to minimize dependence on products from Western culture. Then, at the end of the activity, namely the Al Azhar Cup in the form of a competition for students between schools, both public, private Islamic and non-Islamic schools. The

competitions include futsal, basketball, badminton, table tennis, e-sports, regional dance creations, and band music. Through these competitions, it is hoped to increase a sense of brotherhood inequality and sportsmanship.

Then, Al Azhar 4 Islamic High School held social service and community empowerment activities aimed at forming students' character to have a socially caring spirit and empathy for the conditions of the surrounding community. This activity is a manifestation of the school's commitment to implementing religious values, namely helping each other in terms of goodness, which is in line with the cultural values of the Indonesian people. It can be drawn that Al Azhar 4 Islamic High School not only seeks to build a relationship of Islamic values with a multicultural perspective through prevailing dogmas and norms but also harmonizes the two in the form of school activities.

Table 1. Multicultural Perspective Harmonization Strategy based on Islamic Values

No.	Activity	Harmonization of Multicultural Perspectives based on Islamic Values	Description
1	Adhere to the 3S School Rules and Culture (Smile, Greet, Regards)	Value of Tolerance, Equality and Justice	Regulate student behavior not to be discriminatory, racist, bullying by getting used to respecting differences in background, respecting each other, and being friendly to anyone.
2	Al Azhar Cup	Value of Tolerance, Equality and Justice	Increase a sense of brotherhood among students between schools and uphold sportsmanship in competition.
3	Cultural Festival and Creative Seminar	Value of Tolerance and Equality	Implementing harmonization of Islamic local culture and increasing creativity among students.
4	Social Service and Community Empowerment	Value of Tolerance and Equality	Fostering a spirit of social care and empathy for the surrounding conditions.

Discussion of Research Results

The diverse socio-cultural background of Indonesian society ultimately becomes the foundation for the realization of education that can accommodate existing diversity. An inclusive educational perspective is the hope for creating an educated generation tolerant of differences. The reality of education that cannot be separated from the diversity of cultures, ethnicities, religions, and races is the starting point for the importance of implementing a multicultural education perspective. The multicultural approach in education is expected to effectively provide a large content of character education and be able to facilitate students to build knowledge, adapt to the environment, and familiarize themselves with the environment, all of which can be developed through learning a power full of social studies or by approaching various social science disciplines (Soebijantoro, 2016).

Al Azhar 4 Islamic High School in Bekasi City is one of the private Islamic high schools that pays attention to discourse and diversity issues. Even though all school members are Muslim, SMA Islam Al Azhar 4 strives to provide non-discriminatory services in learning and school activities. Tolerance, democratization, equality, and justice are used as references, and values harmonize with religious teachings. For Al Azhar 4 Islamic High School, the multicultural approach is closely related to Islamic values, so the harmonization of these two things is realized.

As explained in the description of the research data, several activities at SMA Islam Al Azhar 4 reflect the harmonization of multicultural perspectives based on Islamic values, namely the application of rules with Islamic nuances but aiming to create harmonious social relations. Like the 3S culture, then the ban on racist behavior and bullying (Marzuki & Imron, 2023). These rules have a basis in Islamic religious sources, recommendations for good behavior, mutual help in kindness, and prohibitions against mistreating fellow human beings. Through applying these rules, students will form a tolerant attitude respecting differences, non-discrimination, and increasing a sense of brotherhood among others.

Then, there are Islamic cultural festival activities. Al Azhar 4 Islamic High School seeks to produce an educated, cultured generation. Therefore, one of the extracurriculars being developed is

regional creation dance. The Islamic cultural festival activities feature various regionally created dances that aim to preserve traditional arts and provide insight to students that Indonesian culture is correlated with Islamic values. For example, the saman dance, whose songs are very thick with the meanings of Islamic cultural values.

The description above is in line with the opinion of Azra (2010) that the multicultural perspective based on Islamic values is a vehicle to provide awareness to students that Indonesian society is a pluralistic society. Communities with diverse cultures, beliefs, languages, races, and ethnicities are expected to foster important attitudes and values for realizing social harmony and peace. Multiculturalism is becoming a new policy response to diversity. Multiculturalism as a movement demands recognition (politics of recognition) of all differences as entities in society that must be accepted, valued, protected, and guaranteed to exist (Abdurrahmansyah, 2017). Therefore, harmonizing multicultural perspectives based on Islamic values is a solution to shaping the humanist-religious character of students.

Implementation of a Multicultural Education Model Based on Islamic Values in Social Studies Sociology Learning

Research Findings

The multicultural education model based on Islamic values in Sociology social studies learning is implemented starting from the knowing, feeling, and action phases. From the observations made by researchers in sociology learning in class XI IPS on Thursday, September 29, 2022, Mr. B, as a sociology teacher, tries to design learning that activates students (student center). Beginning with showing learning video media about the multicultural society in Singkawang, West Kalimantan, the students listened carefully to the video showing the lives of the Singkawang people with various religious and ethnic backgrounds. Singkawang people consist of 52.91% Muslim, 33.82% Buddhist, 12.81% Christian, 0.43% Confucian, and 0.02% Hindu. While the ethnic background is Chinese 42%, Sambas (Singkawang Malay) 30%, Dayak 10%, Javanese 10%, and Madurese 5%.

The reality of this diversity does not prevent the realization of a harmonious life. Based on data from interviews with key informants, the people of Singkawang prioritize a sense of brotherhood, equality, and tolerance rather than questioning differences in backgrounds. The elite of ethnic and religious groups provide a good example of maintaining harmony so that these diverse communities can live peacefully and in peace. Based on the explanation from informant teacher B, this phenomenon follows religious teachings, especially in Islam, which guide religious communities to establish harmonious relationships without mutually discrediting and discriminating against one group against another. For example, as written in QS Al Kafirun, moral values can be learned from invitations to respect each other's differences without coercion.

After listening to the video activity, students are asked to confirm through literacy various learning resources explore socio-cultural and historical aspects of the Singkawang people, consistently maintaining a multicultural life. Identify the causes and then analyze whether it can also be applied to other regional communities where the population composition is also heterogeneous. Students are formed into groups with group members who are diverse in terms of regional, gender, and academic backgrounds. Such a group composition is expected to foster awareness of individual equality and mutual respect for differences.

Each group is given examples of cases that differ from region to region. For example, what about people's lives in Jakarta and its surroundings? Each group is asked to identify, employing critical analysis, why people's lives in Singkawang differ from other urban areas, even though they have the same heterogeneous population composition. Students enthusiastically discuss democratically. Then, the group discussion session was followed by a presentation session for each group, and the other groups responded.

At the end of the lesson, each group was assigned to make a learning video work, which began with conducting field observations at Taman Mini Indonesia Indah (TMII). The location was chosen because TMII is a miniature of Indonesia's diversity. Each group was deployed to several regional pavilions (traditional houses) to conduct simple observations and interview visitors. The objectives of this activity are: first, learning outside the classroom. Second, direct observation in the

community. Third, obtaining the data needed to do the work. Furthermore, the results of these observations were made into a learning video and then published on the Sociologic Club YouTube channel so that many people could benefit from the results.

Table 2. Implementation of the Multicultural Education Model based on Islamic Values in Learning Social Sciences Sociology

No.	Activity	Multicultural Values	Implementation	Description
1.	Multicultural-Islamic knowing	Tolerance and Equality	Expanding multicultural insights based on Islamic values through the use of learning media	Through the media presentation of multiculturalism learning videos in the Singkawang community, Kalimantan. Then the teacher gives an explanation regarding the relationship with cultural values and religiosity in that community. Students listen well and are then given the opportunity to confirm through reading literacy from various learning sources.
2.	Multicultural-Islamic feeling	Tolerance, Democratization and Equality	Group discussions through the application of problem-based learning methods and brainstorming	Application of student center-based learning methods with problem-based learning (PBL)-based group discussions and brainstorming discussing socio-religious issues and challenges to the existence of diversity in society. Groups are formed heterogeneously so that students are accustomed to being able to accept various realities, able to work together and collaborate by learning to respect differences of opinion.
3.	Multicultural-Islamic action	Equality	Observation and Creation of works	Assignment to students in groups to create works through project based learning which begins with field observation activities, and the results of the project are published in the school wall magazine and on social media YouTube (sociologic club channel).

Discussion of Research Results

Multicultural education is a process that can be interpreted as developing the attitudes and behavior of a person or group of people in an effort to mature humans through learning, training, processes, actions, and educational ways that respect diversity humanely. In this case, students are not only able to understand and master the subject matter they study but are expected to have strong character to be democratic, pluralist, and humanist (Nasrodin & Ramianti, 2022).

The multicultural approach applied to learning at SMA Islam Al Azhar 4 has its characteristics: a multicultural perspective based on Islamic values. The term approach to multicultural education based on Islamic values contains two integrated concepts: multicultural education and religiosity education. Multicultural education is the basis of education that respects cultural diversity. At the same time, the religiosity approach is the basis of education based on religious values to give birth to generations of religious learners. The purpose of merging the two educational concepts is to form an education system that integrates or reduces their weaknesses.

Multicultural education based on Islamic values as an educational approach that emphasizes cultivating mutual respect for diversity or diversity of cultures, races, ethnicities, religions, and attitudes of obedience to religious teachings can embody moral-spiritual values. Humanist-religious is an attitude that emphasizes humanity and religious values. The humanist attitude represents the attitude of humanizing humans in dealing with differences in diversity, while the religious attitude

acts as a filter against the problem of decadence of morality due to the negative influence of globalization.

Therefore, multicultural-religious education is an effort to shape the character of an educated and virtuous generation so that their presence is useful and eagerly awaited in society. However, it must be realized that implementing multicultural education based on Islamic values is a challenging matter. Some prerequisites need to be met before an educational institution organizes multicultural-based education, namely the existence of a curriculum that is designed based on multicultural values. In this case, Al Azhar 4 Islamic High School, even though it does not include the term multiculturalism in the school curriculum, in classroom learning, and in school activities, seeks to apply multicultural values and correlate them with Islamic values.

According to [Baidhawiy \(2005\)](#), incorporating multicultural values in learning can enrich learning references and broaden the horizons of understanding and openness with curriculum content standards, which are approached and transmitted from various perspectives. Such an approach is an additional multicultural approach that adds content, concepts, topics, and perspectives to learning activities. This integration model aligns with the content integration concept initiated by Banks, namely content integration, which is an effort to integrate different cultures and groups to illustrate basic concepts, generalizations, and theories in subjects or disciplines ([Banks & Banks, 2019](#)).

The teacher can use more than one learning model in one learning activity. The integration of multicultural education based on Islamic values can be implemented through case study-based group discussion learning methods (problem-based learning), brainstorming, and project-based learning. Applying this method can develop all potential and form the multicultural character of students because they are accustomed to respecting and respecting others.

The learning process that applies a multicultural approach can be carried out through four approaches, namely: a contributive, additive, transformative approach, and social action ([Banks & Banks, 2019](#)). Based on [Banks and Banks \(2019\)](#) approach, implementing a multicultural education model based on Islamic values in sociology learning in class XI IPS is applied using an additive approach and a social action approach. In its application, the additive approach is in the multicultural-Islamic knowing and multicultural-Islamic feeling phases, while social action is in the multicultural-Islamic action phase. In the multicultural-Islamic knowing phase, this is interpreted as cultivating multicultural knowledge and understanding through classroom learning by integrating science and technology and IMTAQ.

To add critical thinking analysis to students, the teacher stimulates students to brainstorm ideas about the phenomenon of multiculturalism and diversity in society. It was implemented through group discussion activities based on case studies (problem-based learning). In these discussions, students not only have the opportunity to argue democratically but also learn to instill multicultural feelings through internalizing the values of tolerance and respecting differences of opinion. This is part of the multicultural-Islamic feeling phase. The social action approach phase is an effort to create a harmonious life (living in harmony). This phase is the final phase after students can know, understand, and have multicultural feelings within themselves.

The real action is in the form of student participation in cultural preservation activities. In character formation theory, the multicultural-Islamic action phase is in harmony with moral action, namely the final process of the stages of knowing (moral knowledge) and feeling (moral feeling), so that one has the ability, desire, and gets used to doing what is considered right, then a strong commitment arises to live together without discrimination and racist attitudes and uphold gender equality ([Lickona, 2012](#)).

When viewed in terms of the attitude component itself, there are also three components which – as in [Lickona's \(2012\)](#)'s theory of character formation – mutually support one another, namely: first, cognitive, which is a representation of what the individual owner of the attitude believes, where this component includes assumptions that individuals believe about something that can be equated with handling (opinions), especially regarding problems and controversial issues. Second is the affective component, which emphasizes the emotional aspect.

This emotional aspect is the attitude component and is the aspect that is most resistant to influences that might change one's attitude. The affective component has the exact definition of the feelings one has for something. Third, the conative component, namely, the tendency to behave or

react in a certain way according to one's attitude. The relationship between the existing domains in multicultural education with the character-building component and also the relationship with the attitude component. So, when talking about attitudes of tolerance, equality, and brotherhood, it cannot be separated from the multicultural-Islamic action domain which is the final series from cognitive, affective to conative levels.

These kinds of attitudes depend on how the inculcation of multicultural educational values has been carried out. That is when the inculcation of multicultural educational values only stops at moral knowing, then the attitude of tolerance, equality, and brotherhood that is obtained is only limited to knowledge. When the inculcation of multicultural educational values does not only stop at moral knowing but also at moral feeling or even up to moral action, then attitudes of tolerance, equality, and brotherhood are not only at the level of knowing, but they feel themselves the importance of having an attitude of tolerance and upholding equality and brotherhood during a diverse society.

The formation of tolerance, equality, brotherhood, democracy, and humanity in students is the ultimate goal of implementing a multicultural perspective based on Islamic values in sociology learning. These attitudes are not only aligned with cultural values and religious values. However, they are also included in the study and scope of discussion of social sciences, in this case, sociology in social studies class.

The Implications of Implementing a Multicultural Educational Perspective Based on Islamic Values in Facing the Post-truth Era

Research Findings

Based on the results of observations made by researchers in sociology learning in class XI IPS on Thursday, 6 October 2022, Mr. B, as the teacher, tries to design learning that stimulates students to actively express ideas through a multicultural approach based on Islamic values which are contextually correlated, namely challenges in the era of post-truth. It begins with a learning video in the form of a case study about conflicts that occur in society, namely between ethnic groups caused by racist and discriminatory attitudes towards certain ethnic groups that cause the domination of the majority group against minorities.

Then, cases of conflict between religious organizations caused by the politicization of religion are used as identity politics in an election competition. These two examples of cases occurred not only because of the failure to address differences and diversity wisely but also because of the effect of the penetration of elements that divide the nation who spread hoax news, provocation, and hate speech for the benefit of individuals and groups in a competition.

After listening to the case study video, group students can confirm and add insight and references through reading literacy from various learning sources. Then, group discussions were carried out, in which each group identified the root causes of the two cases in the video and formulated a solution. The analysis of each group must be based on a cultural or religious approach. After the discussion activities, proceed with each group's presentation in turn to be given responses by other groups. At the end of the lesson, each group is assigned to create works through project-based learning, namely making posters. The theme developed was the student generation's participation in campaigning for tolerance and anti-discrimination, preserving culture to care for diversity, and being careful of provocations and hate speech. The results of each group's project are published in the school wall magazine as an effort to realize living harmony at the school.

Table 3. Implementation of Multicultural Education Perspective Based on Islamic Values in Facing the Post-truth Era

No. Activity	Implementation	Description
1. Observation of learning videos	Observing learning videos in the form of challenges to the existence of multiculturalism in the post truth era	Through the media of learning video presentations that present case studies of conflicts between ethnic groups, between religious organizations, which are caused by provocations and hate speech that are deliberately viral by irresponsible individuals. Students listen well and are then given the opportunity to confirm and add insight and references through reading literacy from various learning sources.
2. Brainstorming and group discussion	Group discussions through the application of problem-based learning methods and brainstorming	Application of student center-based learning methods with heterogeneous group discussions based on problem based learning (PBL) and discussing brainstorming case in the learning video, each group identifies the root cause of the case and formulates a solution. The analysis of each group must be based on a cultural or religious approach. After the discussion activities, then proceed with the presentation of each group in turn to be given responses by other groups.
3. Creation of works	Real action in the form of creation of works	Assignment to students in groups to create works through project based learning, namely making posters about efforts to campaign for tolerant attitudes, caution against provocations and hate speech, and other themes related to the challenges of multiculturalism in the post truth era. Then the results of the project are published in the school wall magazine.

Discussion of Research Results

In the description of the previous discussion, implementing a multicultural education perspective based on Islamic values is believed and expected to be a solution to the formation of character and attitudes of tolerant students, upholding equality, democracy, and humanity. This is due to the increasingly complex challenges of the times as a consequence of globalization. One form of the challenge is the emergence of the post-truth era. The post-truth era is a condition marked by advances in information technology that are taking place in such a massive, intense, and extraordinary manner that every individual, based on freedom of expression, can easily disseminate information and argue, especially through social media. The post-truth era can undermine existing standards of truth because truth artificially belongs to anyone without the need to investigate or even know about it (Bandarsyah, 2019).

Conversations in social media public spaces become tiring because they consume extraordinary emotions and energy. Lies, provocations, and hate speech spread massively because it is easier to go viral nowadays. To illustrate this situation, a popular saying in cyberspace is that "lies are perpetrated by smart people who are bad and spread by good people who are stupid" (Hecke, 2010). However, such an argument can be easily refuted because many smart and educated people do stupid things. The dynamics of life in the post-truth era place truth as a scarce commodity, and its existence is subject to brutal treatment. Each individual ignores the substance of the truth for personal gain, and instead of finding the truth, they destroy the essence of the truth. So, it becomes relevant to the opinion of Gadamer (2010) that most people have never met the real truth.

Technology advances rapidly; anyone can provide information without filtration. Information that is both true and false, if conveyed repeatedly, will become the truth. If correct information is believed and applied with an effort to discover the real facts, it will become a big problem. On this basis, many scientific facts are made immediately by ignoring agreed methods. In the post-truth era, more than reviewing ideas or theories of truth, records of empirical evidence and

forms of epistemic justification as guidelines for truth are required. However, it is necessary to understand the broader social and epistemological implications of post-truth, science, and education (Peters, 2017). This is feared if it happens in the world of education, which does not offer actual information but false information that is believed to be true.

The dynamics and problems of life in the post-truth era, as discussed above, confirm how important a humanist-religious educational perspective is to ensure students can appreciate the complexity of understanding and uncovering the various events that surround them, respecting various autonomous realities, encouraging them to be aware of thoughts simple and shallow. The relevance of the perspective of multicultural education based on Islamic values makes a major contribution to the emergence of social attitudes that support the emergence and development of tolerant attitudes to confirm the truth in our society.

Of course, this approach will be effective if it prioritizes student activity to involve participation. Delay in digesting information is like a "long detour" from mediation and becomes a powerful weapon to undermine the post-truth phenomenon (Simon, 2020). One of these efforts that are needed and underlies disruptive change is changing learning methods from teacher-centered to student-centered (Oey-Gardiner et al., 2017). Students should internalize this pattern to find the real truth.

This aligns with the implementation carried out in learning, namely, preparing a generation of learners who prioritize caution. As with the presentation of research data, the teacher displays learning videos in the form of case studies of conflicts in society due to provocation and hate speech by certain parties to smooth out their personal and group interests. This phenomenon contributes to students' understanding that not all conflicts that occur in society are due to failure to address differences. However, many are also due to misinformation that occurs due to being influenced by hoaxes. As a generation of learners, students must gain knowledge based on scientific procedures and facts. Pupils grow up with a lingering belief that there is truth, a form of knowledge validated and unquestioned when mediated by experts (Devine, 2018).

Therefore, broadening one's horizons through literacy activities is important to confirm the truth. In the post-truth era, something wrong can be considered true if disseminated and conveyed massively. Another activity is through group discussions that aim to analyze critically with cultural and religious approaches. The results of literacy activities and group discussions are then used as project-based learning through posters. The theme developed was the student generation's participation in campaigning for tolerance and anti-discrimination, preserving culture to care for diversity, and being careful of provocations and hate speech. The project results were published as a form of response from generations of students addressing the phenomenon of the post-truth era.

Based on the analysis of the series of discussions above, it shows that harmonizing multicultural perspectives based on Islamic values is the solution to education challenges in the post-truth era. The learning process through education must free students from intolerant, racist, bullying, and discriminatory actions, especially when caused by hoaxes and provoking hate speech. Education is not only the media to produce a generation that is smart in terms of knowledge, but what is more important is the feelings and actions in the form of student participation in providing solutions in the post-truth era. With real action as a form of multicultural-Islamic action, students become accustomed to actively campaigning for attitudes of tolerance, equality, and brotherhood to create social harmony in schools.

CONCLUSION

Based on the findings obtained by researchers in the description of research results and discussion of research results, it can be concluded as follows: (1) Al Azhar 4 Islamic High School in Bekasi City is one of the private Islamic high schools that pays attention to discourse and issues of diversity. The services provided are not discriminatory in learning or school activities. SMA Islam Al Azhar 4 believes that a multicultural approach in the form of values of tolerance, democratization, equality, and justice has a close relationship with Islamic values so that it becomes a reference for realizing harmonization; (2) The implementation of a multicultural education model based on Islamic values in Sociology Social Studies learning in class XI Social Sciences is applied using an additive

approach through the multicultural-Islamic knowing phase in the form of a brainstorming method in learning activities about the phenomenon of multiculturalism and diversity in society which is the study of sociology. Then, the multicultural-Islamic feeling phase instills multicultural feelings through internalizing the values of tolerance and respect for differences of opinion in group discussion activities; and (3) The implications of implementing a multicultural education perspective based on Islamic values in facing the post-truth era using a social action approach in the multicultural-Islamic action phase in the form of real action from students in groups creating works through project-based learning, namely making posters with the theme of campaigning for caution against provocation and hate speech and the importance of preserving cultural values to create a harmonious life (living harmony at the school).

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