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The Strategic Planning of Cyber Public Relations at Faith-Based Organization

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ABSTRACT
This paper examines the critical interpretation of strategic planning of cyber public relations in a faith-based organization. Specifically, this paper aims to elaborate on how the administrators of the Central Board of Muhammadiyah conduct their relationship with the public through their official social media, Lensamu, which consists of Instagram, Facebook, YouTube, and Twitter accounts. This study uses the descriptive qualitative analysis method with Lutrell's theory as the framework of analysis. Data collection was operationalized through interview, observation, and documentation. Lutrell's strategic planning of social media consists of sharing, optimizing, managing, and engaging. The result shows that all steps of strategic planning were carried out by Lensamu. Sharing and optimizing are optimally executed. Meanwhile, managing and engaging still need to be developed. Theoretically, this study contributes to a cyber public relations scheme of faith-based organizations. Besides, this study provides a significant lesson learned for social media administrators, especially those working in the faith-based area.

Keyword: Strategic Planning, Cyber Public Relations, Lutrell's Theory, Social Media

ABSTRAK
Penelitian ini diproyeksikan untuk mengkaji penerapan teori Lutrell pada akun Instagram resmi PP Muhammadiyah yaitu Lensamu.sebagai salah satu media yang digunakan untuk memperluas kegiatan dakwahnya. Fokus dalam penelitian ini membahas tentang strategi pengelolaan media sosial melalui tahap menyebarkan (share), optimalisasi (optimize), mengelola (manage), dan melibatkan (engage). Menambah fenomena dari kajian Luttrel, bagaimana jika strategi tersebut diimplementasikan pada akun instagram milik organisasi islam terbesar di Indonesia. Metode yang digunakan untuk menjawab masalah yang sudah dirumuskan adalah metode deskriptif kualitatif dengan teknik pengumpulan data wawancara mendalam, observasi, dan dokumentasi. Setelah itu, penelitian ini akan membandingkan apakah strategi Luttrell cocok digunakan pada akun Instagram Lensamu. Sehingga penelitian akan mengidentifikasi strategi mana saja yang mempengaruhi proses komunikasi antara PP Muhammadiyah dan audiensnya melalui media sosial sebagai cyber public relations.

Kata Kunci: Strategi Perencanaan, Cyber Publik Relasi, Teori Luttrell, Media Sosial

INTRODUCTION

Internet technology has been used in various fields, including politics, religion, economics, education, and society. The internet is very closely related to the development of information and communication technology which is utilized to improve the services of government institutions and social organizations. Muhammadiyah as an Islamic da'wah movement needs media to disseminate thoughts, ideas, work, and social services. On the other hand, the public can access freely when they need information and social and religious services from Muhammadiyah.

Muhammadiyah has the spirit of Progressive Islam which is important to be socialized continuously with the public. Progressive Islam is a kind of brand that reflects moderate, innovative, and up-to-date Islamic thoughts and practices. Progressive Islam socialization activities are carried out through organizational public relations or public relations (PR). Muhammadiyah has been active for more than a century. Muhammadiyah's charitable efforts and work in various fields have been recognized and benefited the wider community. It is time for Muhammadiyah in the information revolution era to increase its broadcast in all its achievements through the practice of cyber public relations (CPR) using social media.

Social media is a significant PR tool for organizations as it provides multiple platforms for communicating with the public and can enhance their online presence. Social media provides the perfect environment to achieve PR goals, such as disseminating information, interacting with the public using a two-way communication

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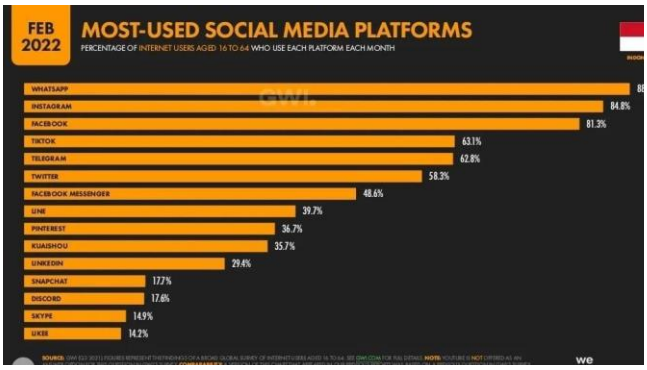
approach, being able to be present online, and building relationships with various publics (Bashir & Aldaihani, 2017). Social media should be at the heart of PR activities because social media can enhance an organization's relationship with the public (Allagui & Breslow, 2016). This is done because public relations activities in publishing information using conventional mass media such as television, radio, and print newspapers to communicate with the public are considered ineffective. After all, the pattern of communication that occurs tends to be one way, namely from the company to the public, and not vice versa. PR practitioners are required to keep abreast of technological developments and take advantage of new media. PR practitioners who use new media are called E-PR, PR Online, or Cyber Public Relations. Cyber PR is a work strategy of academics and Public Relations practitioners in using Internet media as a means of publication.

It is important to note, that in some literature it is also shown that social media and PR are in a mutually beneficial condition of reciprocity. This refers to the deeply held belief that social media and PR work in two ways. First, to build relationships, as well as to promote interaction between members of the target audience and companies or organizations. Second, being able to connect among audience members as a PR target (Allagui & Breslow, 2016)
education, using information technology seems to be a necessity. Education in a broad dimension, in this case concerning the dimension of religious propagation or da'wah, must have the courage to provide answers when it encounters the development of information technology. One answer that can be given is to take advantage of digital-based information technology.

It is hoped that PR through social media can build a positive image of an organization because of its ability to reach a broad public, store data for reuse, and carry out multi-directional symmetrical communication. Muhammadiyah as the largest Islamic movement has done a lot for the progress and welfare of society. Muhammadiyah fosters minds through charitable educational endeavors, promotes health by establishing a PKU (General Misery Helper) Hospital, aids the poor and orphans, handles disasters, and so on. The image of Muhammadiyah is a moderate Islamic movement, contributing greatly to civilization, and offering Progressive Islam, both in terms of religious thought and practice. Therefore, PR Muhammadiyah needs to be more aware of the big role of social media in the PR process so that this image can improve.

Muhammadiyah has long used social media to reach a wider public. This section will focus on the four official social media accounts managed by PP Muhammadiyah. The four accounts are Twitter, Instagram, YouTube, and Facebook.

Instagram has the maximum impact on defining social influence compared to other Twitter and Facebook factors. The total engagement garnered by Instagram posts is more impactful compared to Twitter. this can be seen from the data published by the following Hootsuite:



Picture 1. Most Used Social Media Platforms

This research will focus on the use of Instagram social media by Muhammadiyah, namely Lensamu. Of the various social media owned by Muhammadiyah, currently, one of the social media that is being actively managed is Instagram social media.

Researchers focused on research using the concept of Regina Luttrell in her book, social media how to engage, share, and connect. This study aims to find out whether the Muhammadiyah Instagram account Lensamu has functioned as CPR in building Muhammadiyah's image. Apart from that, the researcher is also interested in discussing the strategic planning used by PP Muhammadiyah's official Instagram account in building its image with the public.

LITERATURE REVIEW

In an article, it is necessary to support the result of previous articles relating to this writing, including the writing (Hajati et al., 2018) entitled "Social Media Activity Management of Instagram Account @Indonesiabaik.Id". The result of the paper shows that in the management of Instagram @ indonesiabaik.id account at the share stage ran to Inpres no. 9 of 2015 Ministry of Communications in absorbing public aspirations. But @ indonesiabaik.id not yet optimal in building public trust. At the optimization stage of monitoring conducted to find out what is in the public by talking about @ indonesiabaik.id done a manual that mentions checks and hashtags. In the management phase, indonesiabaik.id has done some things such as monitoring media, responding to quick comments, and interacting in real-time. But in this stage @ indonesiabaik.id not using social media tools mention the last stage is engage, in this stage @ indoneisbaik.id not have an influencer, then indonesiabaik.id also reach its audiences using quiz. Grabbed his audience to the admin Instagram account and actively replied to his comments to make his comments active.

Furthermore, in the article (Pakpahan & Djuwita, 2019)

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entitled “The Use Circular Model Of Some By Instagram @Trademark_Bdg (Qualitative Description Study Usage Of Social Media Instagram @trademark_bdg)”. The results showed that in the share stage, Trademark will share information about the event to be held, with predetermined content. content that has been predetermined. In the optimization stage, Trademark took part in finding out and listening to public opinion through social media using the #supportlocal hashtag. In the management stage, the Trademark provides a quick response to opinions from the public as one of the Trademark's efforts to get a response from the public. Trademark's efforts to get a positive response from the public. In the engage stage, Trademark invites the public by approaching through social media, Trademark uses a polite and not pushy invitation. invitation that is polite and not pushy. In this study, it is concluded that at the sharing stage, Trademark has understood that it is important to determine the content that will be shared. has understood that it is important to determine the content that will be posted every day and Trademark also understands that it is important to build trust from the public. also understands that it is important to build trust from the public. At the optimization stage, Trademark has tried to listen and learn what the public is talking about well, as well as well, as well as efforts to participate in a conversation. The manage stage carried out by Trademark has done quite well, at the engage stage, Trademark has understood that it is important to find out the ins and outs of the target audience and how to reach the target audience.

In writing (Qadri, 2023) entitled “Analysis of Instagram Management in Information Dissemination Using The Circular Model SOME Theory”. The result of this article is Instagram management carried out by UTS Instagram has not been maximized, because; Share has been fulfilled, by choosing the Instagram platform to communicate with its communication targets; Optimize cannot be fulfilled, judging from the perception of followers who said that accessing the information on UTS Instagram did not get a clear answer, the absence of important things done by UTS Instagram in the form of taking a part in communication in line with documentation data; Documentation data has proven that 3 important things in the Manage stage have been done; Engage has been done. Engage has been fulfilled by UTS Instagram in managing its social media and this is in line with the perceptions of followers and the documentation data that researchers have obtained.

Cyber public relations are a Public Relations activity that uses online digital media to manage and enhance the reputation and understanding of an organization. In the Public Relations 4.0 era, the online platforms used are quite diverse, ranging from websites, YouTube channels, and social media (eg Facebook, Twitter, Instagram) to podcasts. Content on online platforms is also considered to be more interactive and diverse, featuring audio, visuals, or both (Imam Sumarlan, 2022).

Luttrel defines social media as activities or practices and behaviors among communities of people who come together online to share information, knowledge, and opinions using conversational media. Conversational media here is a web-based media that makes it possible to create and easily send content in the form of words, images, video, and audio (Regina Luttrell, 2015).

There are 6 PR principles namely, (1) social media must serve the interests of all stakeholders/public, not just the interests of the organization. (2) Genuine social media communication should be based on dialogic engagement rather than false engagement or message acceptance. (3) Social media communities consist of self-selected networks. CPR with social media should function more broadly, not just to send messages to anyone. (4) The social media space is as much a cultural place as a community. Most organizations cannot group large public on social media. (5) The architecture of social media is not the same as other media. PR and communications experts need to learn about the unique features of social media and the internet rather than assuming the various platforms are all the same (Kent & Saffer, 2014). (6) Social media can be a relationship-building tool rather than a market (profit). (Regina Luttrell, 2015)

The Circular Model of Some is a model created by Regina Luttrell to make it easier for social media practitioners to plan communications on social media. 'I would like to introduce such a model for social media planning: the Circular Model for Social Communication—Share, Optimize, Manage, Engage where Luttrell introduces a model for social media planning, namely the SoMe circular model for social communication which consists of sharing, optimizing, managing, and engaging (Regina Luttrell, 2015).

There are four aspects to this model, all four of which have strengths, but together they allow for a solid strategy. When a company/agency shares something, it can also manage (engage) and even optimize (optimize) its message simultaneously. The following is an explanation of the Circular model of Some according to Regina Luttrell in her book social media: Share: Where Are My Viewers? What type of network do they use? Where should we share content? Social media practitioners need to understand how and where their consumers are.

METHOD

In this study, researchers used a qualitative descriptive method. Qualitative descriptive research is generally carried out to systematically describe the facts and characteristics of the subjects and objects studied. The object of this research is the PP Muhammadiyah Instagram account Lensamu, while the research subject is the coordinator and social media admin of PP Muhammadiyah.

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The sampling technique used by researchers is a purposive sampling technique, which is a sampling technique for data sources with certain considerations, for example, the person is considered to know best about what we expect, or maybe he is the object/social situation being studied. Based on the purposive sampling technique, the researcher determines the research subjects based on special considerations adapted to the research context and research focus being studied. The research subject is the coordinator and admin of Lensamu

Data collection techniques used by researchers are interviews with predetermined sources, direct observation at the Lensamu office, and documentation where researchers collect documents from books, theses, journals, and articles related to public relations and social media.

Data analysis is done by organizing the data, breaking it down into units, synthesizing it, compiling it into patterns, choosing which ones are important and which ones will be studied, and making conclusions that can be told to others. Data analysis carried out by researchers was data reduction, data presentation, and data verification.

One of the most important and easy ways to test the validity of research results is to do triangulation (Sugiyono, 2021). The technical implementation of this legitimacy testing step can utilize researchers, sources, methods, and theories. In this study, researchers will use a type of triangulation method, namely interviews, observation, and documentation.

To measure whether the official social media managed by PP Muhammadiyah has functioned as CPR in building its image, the researcher uses the theory put forward by Kent & Li. Meanwhile, to observe the strategic planning used by PP Muhammadiyah's official Instagram account, researchers used a theory known as The Circular Model of Some, a model created by Regina Luttrell to make it easier for social media practitioners to plan communications on social media. 'I would like to introduce such a model for social media planning: the Circular Model for Social Communication—Share, Optimize, Manage, Engage. The communication model is not yet widely accepted but the above communication model is based on Grunig's symmetrical two-way communication model.

RESULT AND DISCUSSION

Principles of Public Relations (Features of social media in public relations). To answer the formulation of the problem regarding PP Muhammadiyah's official social media that has functioned as CPR in building its image, there are at least six principles that become PR references, this was stated by Kent & Li, 2020. PR activities carried out by the Instagram account Lensamu follow six principles these are as follows; (1) social media must serve the interests of all stakeholders/public, not just the interests of the organization. If you look at the content contained in Muhammadiyah's social media accounts, this principle is not difficult for Muhammadiyah to fulfill. Muhammadiyah has gone beyond its interests with real charitable efforts and social humanitarian actions. The assemblies and institutions in Muhammadiyah, starting from the central level to the branches, really touch the needs of the public at large. There is a Community Empowerment Council that does real work to advocate and empower vulnerable groups, such as women, non-formal workers (rickshaw drivers, farmers, fishermen, laborers), and people with disabilities. The Amil Zakat Infaq and Sadaqah Institute (Lazismu) and the Disaster Management Agency (LPB) are other examples that serve the public as a social responsibility. One of the PR strategies is social responsibility. Muhammadiyah, in this case, no doubt. From the results of interviews with the manager of the Instagram account Lensamu, one of the interesting sides of media is the content of the media. The tendency for audiences or audiences to provide themselves with exposure or even actively search for the content they want is if the content is interesting. Muhammadiyah's official account Lensamu contains various activities of Persyarikatan Muhammadiyah, including actual issues, as a manifestation of a critical attitude but has a strong doctrinal basis. In this case, the doctrinal source referred to is the decision of the Tarjih Council. (2) Genuine social media communication should be based on dialogic engagement rather than false engagement or message acceptance. Engagement is the process of maintaining relationships, trust, togetherness, and others. Social media must be reduced to unidirectional communication practice. PR Muhammadiyah with social media can be used to send messages during a crisis or used to build brand recognition such as strengthening the brand "Progressive Islam". Even though Lensamu is a social media, Lensamu tries to present correct information, following the facts on the ground, especially in matters relating to fiqh laws. This is done to build trust and maintain community loyalty to Muhammadiyah. (3) Social media communities consist of self-selected networks. CPR on social media should function more broadly, not just to send messages to anyone. This third principle emphasizes the importance of sending messages to account owners with certain stakeholders. We know that social media users consist of various ages, professions, educational levels, social statuses, and economies. The message content for millennials is of course different from baby boomers (born 1960-1980). Likewise, there are da'wah segments from officials, celebrities, and the rich. From the results of the interview, Lensamu wanted to present a fun and light image even though the content was about religious studies. For example, when you want to raise the topic of prohibiting gambling, the Lensamu account will package the content through an infographic design that adjusts the concept you like. The representation of the content on Lensamu comes from the trustworthy PP Muhammadiyah, or you could say the audience will immediately believe it when

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they see the content. If the design uses too many concepts that show the millennial side such as the use of elements in the form of animation, it is feared that many will question whether this Lensamu account is the official account of PP Muhammadiyah or not. Therefore, Lensamu created a fresh design that still contains wise elements to make it look simple and elegant so that it can be accepted by all circles. (4) The social media space is as much a cultural place as a community. Most organizations cannot group large public on social media. Muhammadiyah can only do so much adaptation with the audience when communication can reach all stakeholders at once: across genders, ages, supporters, detractors, and others. Given this. The Lensamu account management team understands this, because based on interviews conducted with the Lensamu admin, they said, "One of the interesting sides of media is the content of the media. The tendency for audiences or audiences to provide themselves with exposure or even actively search for the content they want is if the content is interesting. The main target of the Lensamu account is the Muhammadiyah community, but it is hoped that it can reach a wider community. The scope of content on the Lensamu account includes religion, education, Islamic organizations, figures, institutional assemblies, Al-Quran hadith quotes, figure quotes, history, and Muhammadiyah ideologies. As a da'wah account, the logic taken by the manager is the orientation of the dissemination of messages that educate or broaden knowledge. In the context of this Lensamu account, of course, it is related and continuous with the Islamic-Kemuhammadiyahan perspective. (5) The architecture of social media is not the same as other media (Kent & Saffer, 2014). PR and communications experts need to learn about the unique features of social media and the internet rather than assuming the various platforms are all the same. The CPR Muhammadiyah team needs to use social media according to the character of each of these social media, be it Twitter, Instagram, YouTube, or Facebook. In accordance with what was stated by the PP Muhammadiyah social media account manager when interviewed, the management of each social media is the same, one of which is that there must be content posted every day from each of these social media even though the content is different according to the characteristics of the social media users. used by PP Muhammadiyah both Twitter, Instagram, YouTube, and Facebook. If YouTube posts full video content, Instagram will post a teaser video. Likewise, for Twitter and Facebook, the uploaded content is a mirroring of Instagram and the Muhammadiyah website. (6) Social media can be a relationship-building tool rather than a market (profit). Social media can help organizations build relationships with their target public (Wang et al., 2021). Through social media, one of which is Instagram, Muhammadiyah builds relationships with Muhammadiyah organizations/institutions (charities), for example, Lazismu, MDMC, Muallimin, and so on. The long-term goal of establishing this Lensamu account is because of the desire for people to have a sense of loyalty to Muhammadiyah through Lensamu, even though not all tarjih products are posted and explained on the Lensamu account. The hope is that besides Muhammadiyah members, they can also benefit from these posts.

The strategy for managing the PP Muhammadiyah Instagram account Lensamu uses the circular model of some theory.

From the statement made by Luttrel, it can be concluded that the use of social media with the SoMe model for social media communication has a fundamental basis, in supporting the two-way symmetrical model of communication proposed by Grunig. The two-way communication model or the two-way symmetrical model illustrates that two-way communication has a balanced reciprocity. This model makes it easier to form public understanding because this model is considered more ethical in conveying information or messages through persuasive and non-coercive communication techniques to form support and benefit both parties.

There are four aspects to this model, all four of which have strengths, but together these aspects allow for a solid strategy to be formed. When a company/agency shares something, it can also manage (engage) and even optimize (optimize) its message simultaneously.

Share

In the "share" stage, Lensamu uses several social media channels, namely YouTube, Twitter, Facebook, and Instagram. On Instagram, the followers of this account have reached 250 thousand followers and 6002 posts. The use of social media in carrying out its activities is considered to carry out two-way communication with the public. Social media also plays a very important role as public relations or a liaison between PP Muhammadiyah, the Muhammadiyah community, agencies, and business charities within the Muhammadiyah environment. In managing its social media, Instagram has more value, namely being able to send visual content. At this stage, it can be concluded that Lensamu understands that there is two-way communication which is the basis for using social media.

Lensamu also has a background in using social media, namely, to keep up with the times and as an extension of information and dissemination of da'wah with a wider reach, besides social media Lensamu also plays a public relations role. This is the same as the opinion of Luttrel (2015: 41) who says that social media can help someone to share information and socialize with each other. The target audience for Lensamu is the Muhammadiyah community and the public, especially young people who currently use social media almost entirely. Luttrell (2015: 41-42) also said that in the sharing stage, the subject must participate in using social media, therefore, Lensamu must maximize the use of social media because the target audience is mostly social media users. The form of sharing carried out by Lensamu is by presenting valid information to the public. Lensamu provides direct

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information by collecting data from Muhammadiyah websites, such as Suara Muhammadiyah, muhammadiyah.co.id, and tarjih. In addition, Lensamu also includes sources in each post as a form of effort to build public trust.

Optimize

The next stage in the Lensamu account management strategy is optimization. On Instagram Lensamu can post 3-4 posts in one day which contain infographics and videographics containing information related to Muhammadiyah activities. Lensamu also chooses the effective hours (prime time) for disseminating content. In the optimization process, 2 points must be considered, namely how Lensamu sees the conversations carried out by the public and how Lensamu is involved in the online audience's conversations. Based on the results of interviews conducted by researchers, the answer to the first point is how Lensamu finds out what the public is talking about by using the features on Instagram, namely through messages that go to direct messages (usually in the form of questions about religious laws). In addition, the manager also checks tags and mentions manually. Lensamu manually checks Instagram's features, views developments from the public every day regarding the social media it manages and checks the appropriate hashtags in each post. This is quite in accordance with Luttrel's statement (2015: 42) that in optimizing an organization must see and hear what is shared by the public using social mentions that can measure and assess the conversation addressed to the organization, but Muhammadiyah adjusts because it is an institution, so not all the problems that are currently being discussed can be posted on the official account. Luttrell (2015: 42-43) added that at the optimization stage, at the point of listening and learning what the public is talking about, a subject should use certain tools. Luttrell gave examples of good social mention tools to use, including Melthwater, Sysomos, Radian6, Linkfluence, Spiral, Klout, and Collective Intellect. The second point in the optimization stage is how Lensamu engages itself in a conversation with a topic on Instagram. At this point, Lensamu has a way of responding to something that is currently viral on social media. Lensamu was not directly involved in the conversation, but responded broadly, namely by not mentioning the object that is currently being discussed). This is due to fear of clashing opinions. Usually, content will be posted a week after it subsides. For example, when people are busy talking about food or drinks that are not yet recognized as halal and mention a brand or company, then not with Lensamu, the manager will participate in the public conversation by uploading content about the characteristics of good and halal food and drinks, without offending any object or institution. Luttrell (2015: 55) explains that when an organization has decided to get involved in social media, it should no longer be an organization but must be a human being. Because social media users also expect pure and authentic communication relationships with two-way communication so that good communication with the public is established. At this point, Trademark has used a good method, as Luttrell explained above, with communication when the public asks questions or provides criticism and suggestions, and Trademark responds well, which is already a good way. The next step taken by Lensamu in carrying out the strategy for managing its Instagram account is to schedule activities regarding its posts in the discussion of regular meetings. This has also implemented communication planning as said by Luttrel (2015: 102) with the Yearly Schedule. The yearly schedule carried out by Lensamu is then broken down into a monthly schedule which will later be broken down into a daily schedule. The daily schedule consists of four pillars of content, namely Public Education and Information, government programs, and daily issues.

Manage

The management process in the social media activity management strategy for the Instagram account Lensamu has three important points, namely media monitoring, quick response, and real-time interaction. Based on the interview results obtained, Lensamu conducts media monitoring with weekly reports regarding insights including the development of the number of followers and Instagram posts. In the managed stage it is felt that it is not optimal because the Lensamu account manager has not used social media tools in its management. However, in carrying out media monitoring, we have not used special tools, it is still done manually, which is obtained from the Instagram Insight report. The quick response that is meant by the statement above is to reply to comments according to the time of the comment and use language that is understandable and not rigid and approaches the public. This is not in accordance with Luttrel's statement (2015: 43) which explains that a quick response will work well if at this stage a subject uses the social media dashboard. In addition, Luttrel added that companies/agencies must determine the type of conversation to engage with their audience. Regarding real-time interactions, Lensamu conducts live insta story activities on features on Instagram, and usually, these activities are carried out when there are Muhammadiyah events. Besides that, Lensamu replies to questions with fast responses and replies with neutral replies to avoid debate in the comments and direct messages. This is in accordance with Luttrel's statement (2015: 43) which states that a company must carry out interaction activities in real-time.

Engage

In the engagement process, three important points must be considered, including how Lensamu determines the Influencer brand and how to relate to the influencer brand, how Lensamu determines the target audience, and how Lensamu reaches its audience. Based on the results of interviews conducted by researchers regarding the engagement process in managing the social media activity of the Lensamu Instagram account, the following are the steps involved in the engagement process: Lensamu does not engage in relationships with

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influencers in carrying out social media management activities. Because Lensamu is the official Instagram account owned by PP Muhammadiyah, the target audience for Lensamu is specifically the Muhammadiyah community, and broadly the public.

CONCLUSION

Lensamu, as the official Instagram account managed by PP Muhammadiyah, has functioned as CPR (Cyber Public Relations) in building its image. Based on the PR principles put forward by Kent & Li, Lensamu has fulfilled these principles.

And finally, in terms of building public trust, Lensamu always presents content that is factual and has clear sources. Apart from that, in terms of visual or content design, Lensamu uses colors and elements that are simple and seem wise. Lensamu also establishes good communication so that the public believes in Lensamu itself. (2) The optimization stage for Instagram Lensamu is good. Lensamu has a way of finding out what the public is talking about through direct messages. Then Lensamu' way of getting involved in a conversation is when someone asks a question or makes criticisms and suggestions that enter your Instagram account. (3) The managing stage on Instagram Lensamu is also quite good because in doing media monitoring, Lensamu uses features from Instagram in a business account as well as possible, besides that, Lensamu also does media monitoring manually. Lensamu also interacts with the public via live Instagram when Muhammadiyah is holding an event. Finally, Lensamu always tries to provide a quick response to its followers by monitoring Instagram accounts every day, as well as replying to incoming messages in the order they were entered. (4) The results obtained from the engage stage include carrying out social media activities without having an Influencer brand because Lensamu is the official account of PP Muhammadiyah, thus utilizing Muhammadiyah figures and not working with influencers. Lensamu already has a target audience, namely the Muhammadiyah community from various backgrounds, after knowing who the target audience is, Lensamu uses attractive visuals and always invites you to add captions containing persuasive sentences.

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Umayamnon Tribes' Awareness on their Right to Education: Basis for Intervention

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ABSTRACT
The Umayamnon tribe in Sitio Calacapan, Cabanglasan, Bukidnon shows signs that this tribal community is insecure about essential government services, especially education. These issues are visible in the Umayamnon Tribe in Sitio Calacapan, Philippines, where these tribal groups do not have equal access to primary Education. The purpose of this study is to improve the awareness of this tribal group on their rights to Education and to make this paper the basis of the Government's provision of educational establishments and facilities in the tribal community. This study used a Descriptive-quantitative research design to assess their awareness regarding their rights to Education accurately and applied purposive sampling. A survey form was employed to gather data. The findings state that the participants have 'fair awareness' of their right to Education as mandated in the IPRA Law 1997. Further, it was found that the Umayamnon Tribes' level of awareness showed a significant difference when the participants were grouped according to their highest level of educational attainment. Therefore, The Umayamnon Tribe in Sitio Calacapan is not well informed or knowledgeable of their rights and privileges as members of the IPs/ICCs vis-à-vis their Right to Education, and the Participants' level of Education influences their awareness of their right to Education. Further, this is an alarming message to the National Department of Education (DepEd), the National Commission on Indigenous People (NCIP), Indigenous People Mandatory Representatives (IMPRs), and the Local Government Units (LGUs) of the Philippines to further boost and provide more mechanisms for addressing this issue.
Keywords: Indigenous people in the Philippines, IPRA Law of 1997, ICC/IP Educational Rights

INTRODUCTION

Upon the initial survey of the researchers, there were no educational services by the government present in the community—specifically, no learning schools and other essential government services for the IPs/ICCs. In addition, the researchers also observed that many researchers from different universities have visited this tribal group, but until now, nothing has changed. Nothing has improved in the Sitio; the lives of the Umayamnon tribe have not been developed since. Also, the Umayamnon tribe in Sitio Calacapan does not know how to read and write. The IP members of sitio Calacapan, Brgy. Mandahikan, Cabanglasan, Bukidnon show a significant number of Indigenous Peoples (IPs) who are not fully aware of their right to Education, which highlights the need for intervention.

The United Nations estimates that Indigenous Peoples (IP) make up about 5% of the global population but are responsible for 15% of the world's poorest people. IP typically have less access to and a lower level of Education. In addition, their Education frequently lacks curricula and teaching techniques that acknowledge their communities' histories, cultures, pedagogies, local languages, and traditional knowledge (World Bank, 2019).

Every individual has the right to access Education. This study aims to increase the tribe's understanding of their right to Education and help them achieve.

their goals. It is essential to empower communities with knowledge and resources. This study would be a step towards achieving the level of awareness. The study aimed to assess the level of awareness of Indigenous Peoples regarding their right to Education. The study aims to ensure that every member of our society has access to quality education, regardless of their background or ethnicity, and continue to raise awareness and advocate for the rights of Indigenous Peoples.

Equal access to Education for all is essential to raise awareness about the rights of Indigenous Peoples when it comes to Education. The IPRA recognizes the unique cultural and linguistic heritage of Indigenous Peoples and their right to an education that is relevant to their culture and way of life, which means that efforts should be made to provide Education that respects and incorporates Indigenous knowledge systems and practices. Furthermore, ensuring that Indigenous children have access to Education and are not discriminated against or excluded from schools is also essential. By promoting awareness of the IPRA and advocating for its implementation, the study helps to ensure that Indigenous Peoples have equal access to Education and the opportunity to thrive.

Problem statement

1. What is the Umayamnon Tribe's level of awareness in terms of the provisions under the IPRA Law of 1997:

1.1 Integrated System of Education;

1.2 Right to establish educational and learning system;

1.3 Right to Indigenous Knowledge Systems and Practices and to Develop Own Sciences and Technologies;

2. Is there a significant difference in the Umayamnon Tribe's level of awareness when grouped according to;

2.1 Sex;

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2.2 Age;

2.3 Educational Attainment?

3. What interventions could be proposed to improve the Umayamnon Tribes' level of awareness?

Research Gap

Previous IPs/ICCs educational rights studies have shown that poverty is the leading reason why many IP members have not attained any educational attainment. This study focuses on the question of 'what can the Government actually do to address this unending issue being encountered by the IPs/ICCs regarding their Education. This is why this study focuses mainly on the fact that the Philippines' Government lacks mechanisms to implement the provisions under the Indigenous People's Rights Law (IPRA Law) or RA 8371.

The article (Rimando, 2013) shows that the status of indigenous people in Education in the Philippines is a complex issue that requires attention and action. While there have been efforts to provide educational opportunities to Indigenous communities, significant barriers still prevent many Indigenous children from receiving a quality education. These barriers include the lack of access to schools and educational resources, cultural and linguistic differences not always accommodated by the education system, and discrimination and prejudice against indigenous peoples that can lead to exclusion and marginalization. To address these challenges and promote more significant equity and inclusion in Education, engaging with indigenous communities and leaders is essential to understanding their unique needs and perspectives and working collaboratively to develop strategies and policies that support their educational aspirations and goals.

Purpose of the study

The purpose of this study is that when the following questions are answered by the participants of the study and those being quantified, the findings and discussions are then submitted to the concerned offices (e.g., LGUs, DepED, NCIP, LGU, IMPRs, etc..) as the basis for their interventions in addressing the gaps found in that tribal community. Further, the purpose of this study, on the level of the researchers, is to help the members of the Umayamnon Tribe in the research locale to be given educational programs, such as the building of learning centers or schools (primary and secondary).

Research question/s:

(1) What is your level of awareness of the following rights:

1.1 Integrated system of Education (Section 28);

1.2 Right to establish educational and learning system (Section 30);

1.3 Right to Indigenous Knowledge Systems and Practices and to Develop Own Sciences and Technologies (Section 34)?

LITERATURE REVIEW

Until now, the Indigenous People are still disadvantaged when it comes to availing equal access to Education. In the context of the present situation of the IPs' right to education, there are still gaps regarding the Government's implementation of delivering basic educational services to remote areas of the country. For example, the Umaymnon tribe in Sitio Calacapan is far from accessing elementary and secondary education.

The issues with the IPRA implementation, according to Domingo and Manejar (2020), include the policy's slow grounding, the NCIP resource limitations, particularly in terms of funding and human resources, the IPs and ICCs limited comprehension of the law empowering provisions, the non-recognition of the policy by outside stakeholders and interest groups, policy overlaps and tenurial conflicts, and the weak process and anthropological documentation in the ancestral domain. Additionally, the IPs/ICCs only have a limited comprehension of. This has led to eight major theme problems, which this study whittled down from the original 14 to focus on, including weak self-determination, tenurial security, and the safeguarding of cultural integrity and human rights.

The authors Domingo and Manejar, in their discussion paper entitled "Review of Indigenous Policy and Institutional Grounding in 2020", have identified various issues that hinder the effective implementation of IPRA, such as slow policy grounding, resource limitations within the National Commission on Indigenous Peoples (NCIP), and the lack of recognition from external stakeholders.

These challenges have resulted in significant problems faced by the Indigenous peoples (IPs) and Indigenous cultural communities (ICCs), especially with regard to financial resources that would boost the implementation of the provisions of the IPRA Law. Partnerships with external stakeholders such as private companies and businesses are vital in generating financial resources to assist the provision of educational hubs in different marginalized sections in the Philippines.

In addition, the National Commission on Indigenous People (NCIP) lacks coordination and regular communication with the National Department of Education in the Philippines. This results in different gaps remaining unidentified and unaddressed due to less attention given to these relevant issues. The IPs are vulnerable to these gaps. Therefore, the NCIP must always coordinate, work, and correspond with DepED.

According to Bamba J. et al. (2021), a significant reason for the IPs' disadvantaged position is the absence of culture-responsive access to basic education. A National Indigenous Peoples Education Policy Framework was thus adopted by the Department of Education (DepEd) to complement the DSWD framework, which sought to encourage cooperation, shared responsibility, ongoing communication, involvement, and partnerships between the Government, IP communities, the civic society, and other education stakeholders.

One of the gaps identified when it comes to issues concerning the Education of the Indigenous People is that if there is Education provided to the IPs, it needs to be culturally oriented. This means that by some chance, the IPs cannot cope with the medium of instruction used in schools, which further makes the IP students erase their

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own knowledge from their tribal practices. To address this issue, the Department of Education (DepEd) has adopted a National Indigenous Peoples Education Policy Framework to foster cooperation, shared responsibility, ongoing communication, involvement, and partnerships among the Government, IP communities, civic society, and other education stakeholders. This study seeks to bring concerns into focus on the awareness level of the Umayamnon tribes regarding their right to Education, providing valuable insights that can inform targeted interventions to improve educational opportunities for IP communities.

The Indigenous Peoples Education (IPEd) Program, which follows the same Framework as the DSWD, responds to the right of Indigenous peoples (IP) to primary Education that is responsive to their context, respects their identities, and promotes the value of their indigenous knowledge, skills, and knowledge as well as other elements of their cultural heritage. This program used a "rights-based approach" that focuses on the importance of participation, inclusion, and empowerment principles. This shows that across different government institutions, the Indigenous Peoples' Framework was used to have flexible, demand-driven, and evidence-based programs (Bamba, 2021).

To expand, the rights-based approach in the provision of the Indigenous Peoples' rights when it comes to Education is that the IPs are always part of all development decision-making. This means that since it is the right of the IPs to be given equal access to Education, then it is their duty to be empowered, participate, and be included in all the developments. Therefore, in this case, the Umayamnon tribe in Sitio Calacapan should be included in the educational development programs conducted by the NCIP, DepED, LGUs, and other NGOs and GOs.

Bamba et al., 2021, the Indigenous Planning Framework has a wide range scope and uses a needs-based approach. The Framework was divided into five domains: Groundwork, Indigenous Capacity Building, Community Participation and Ownership, Mobilization, and Sustainability. The existing IP Framework suggested various methods and tools, such as stakeholder analysis. The study suggests the best and most effective practices and tools that can be used in order to have meaningful participation towards IPs. Focus group discussions, photo-voice, and commonplace books are uniquely designed for IPs so as to promote engagement while overcoming the language barriers in the community.

The limited knowledge of their right to Education and the availability of government services on Education intensified the alienating effect of the State's educational policy enshrined in the IPRA of 1997 (Freire, 2000).

There is no question that most of the IPs belong to the marginalized sectors of the country. This leads to limited knowledge with regard to their rights to Education, and not just Education but also other rights and privileges provided by the State. Let us also consider the most fundamental factor as to why these tribal communities are not likely to be given government services especially in Education. As per observation, IPs are residents in the remotest area of the city. For example, the Umayamnon Tribe in Sitio Calacapan is rarely included in the surveys and interviews conducted by the Local government units, NCIP, and DepED because of their distance from the city.

By acknowledging the separating effect of the State's educational policy outlined in the IPRA of 1997, this research highlights the urgent need to bridge the gap in the awareness of the Umayamnon tribes on their right to Education regardless of distance and accessibility of the area. By surveying the locality, this study aims to pave the way for interventions that empower these indigenous communities, ensuring they have equal access to Education and government support.

Historically, discrimination and limited access to Education experienced by IPs in the country serve as the baseline of this study. By determining the awareness of the Umayamnon Tribes, the study seeks to contribute to understanding the challenges faced by IPs in accessing equal access education and provide a basis for potential interventions to the community. This research is crucial in addressing the inequalities and advocating for the right to Education for all, including marginalized communities like the Umayamnon Tribes. According to Eduardo and Gabriel 2021, Historical sources from the Philippines demonstrate how discrimination and a lack of educational opportunities have long plagued the country's IPs. This study provides valuable insights to develop interventions that promote inclusive (RA 11650) and equitable Education for all, ultimately striving for a more just and equal society.

The majority of IPs lack access to high-quality Education. The curricula of educational programs cannot meet the unique requirements of IPs/ICCs as they currently stand. The education system still assumes the universality of application, ignoring the distinctive nature of IP students' cultural orientation and social experiences, even though very few Indigenous students can succeed in educational methods that do not consider the uniqueness of Indigenous culture (Hare, 2010). It emphasizes the education system's failure to consider the unique cultural orientation and social experiences of IP students that hamper their academic success. By determining the awareness of the Umayamnon Tribes on their right to Education, this study provides the basis for intervention to improve the educational opportunities and outcomes for IPs.

The study focuses on the shortcomings of the existing education system in meeting the needs of IP students and emphasizes the importance of recognizing and incorporating their cultural orientation and social experiences into the educational Framework. Through increased awareness and targeted interventions, it is hoped that the right to Education for Umayamnon Tribes and other Indigenous communities can be effectively realized, leading to improved educational opportunities and outcomes for IP students.

Eduardo & Gabriel (2021) noted that the mindset of the indigenous people (IPs), who believe there is no use in challenging the old system that they are used to since it is a vicious, never-ending loop, is a barrier to the right to

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Education in addition to poverty. The concept of colonialism is quietly embedded in Filipino culture, national consciousness, and identity, which unwittingly privileges and disregards the diverse cultural orientations of IPs. Culturally sensitive instruction is promoted as vital to enhancing students' academic performance, frequently referred to as a member of the world's marginalized, diverse, or minority groups.

Although studies have shown that the government lacks mechanisms in terms of providing educational services to the IP communities, some researchers said that it is on behalf of the IPs that they cannot access Education. The study stated that the IPs think that due to poverty, they can no longer access Education. In fact, the IPs are less likely to participate in government services because the government cannot determine their specific needs.

International studies have shown that the Indigenous People are the most vulnerable to educational insecurity. With rights to Education being most marginalized communities, these are not being implemented well. There are a lot of government services and programs that are not extensive in nature. This means that the government's implementation mechanisms do not reach most remote areas or marginalized communities anywhere in the country.

The Department of Education of the Philippines stated that indigenous people in the Philippines remain some of the nation's most “vulnerable and marginalized” people (Rimando, 2013). While this miserable condition of indigenous people has been the focus of many countries in promoting equal rights, efforts to improve the lives of indigenous people have not been successful. Issues of indigenous people are complex. In this paper, only the educational awareness of the Umayamnon tribe is considered. Many institutions have failed to educate indigenous people.

The Dumagats' understanding of their entitlement to Education becomes the object of a liberating consciousness transition Reire (2000). Something that the educational system does system ought to evolve into complete consciousness as the topic of educational experiences. The scant information on their access to government services and their right to education services related to Education increased the effect of alienation of the State's IPRA-recognized educational policy of 1997.

Several interviews revealed that the accessibility of an education facility close to the respondents' homes was the main reason why most of the respondents reached the primary level. For those who chose to enroll in high school, the distance to the closest secondary school facility was greater than 5 to 8 kilometers, or they may take a transportation vehicle (Eduardo & Gabriel, 2021).

A study by Eduardo and Gabriel (2021) on the Indigenous peoples and the right to Education clearly stated that Despite not having the chance to enroll in colleges or universities, some Dumagats were able to attend nearby secondary schools. The Dumagats hardly ever complete their tertiary Education because of poverty, access issues, a lack of knowledge, and the government agencies' tokenism.

Theoretical Framework of the study

The study by Mandela (2017) shows strong support for IP members' access to equal Education. According to Mandela, the right to Education is internationally and globally recognized to bring about changes in the world and among individuals. Indigenous Education educates the inner self through enlivenment and illumination from one's own being and learning key relationships. Therefore, the foundations for Tribal/Indigenous Education naturally rest upon increasing awareness and development of innate human potential Cajete (1994).

Furthermore, According to the Expert Mechanism on the Rights of Indigenous Peoples. Education that is well-resourced, culturally sensitive, respectful of heritage, and encompasses human rights, community, and individual development constitutes quality education for Indigenous Peoples. Therefore, delivering alternative learning services of learning centers to the Indigenous People Communities is vital in capacitating a well-versed diversity of Education through empowering the knowledge of the system of the IP communities and promoting their traditions, cultures, and even practices.

The United Nations Declaration on the Rights of Indigenous Peoples Act SC 2021, c. 14, recognizes, in particular, the right of Indigenous families and communities to retain shared responsibility for the upbringing, training, Education, and well-being of their children, which is consistent with the rights of the child. Developing an Indigenous theoretical framework contributes to the development of Indigenous research methodologies (Love, 2019). Moreover, it also advances Indigenous epistemology in organizational research. Therefore, the model has been developed in the context of higher education; the authors anticipate that the newly proposed Framework, Indigenous Institutional Theory, may be employed by Indigenous Peoples when investigating the Indigenous experience across a wide range of organizational fields, nationally and internationally (Kovach, 2009).

Summary

The section on IP-related studies sheds light on the obstacles encountered in the implementation of the Indigenous Peoples' Rights Act of 1997. These challenges encompass delays in policy implementation, resource limitations, and negative depictions of IPs in educational materials. Additionally, it explores the Basic Education-Continuation Learning Plan as a potential solution for addressing the educational difficulties faced by IP learners in both the short and long term.

The issues surrounding IPRA implementation involve slow policy establishment, constraints in resources, limited understanding of the law among IPs, lack of recognition from external stakeholders, policy overlaps, and insufficient documentation in ancestral domains. The study primarily focuses on critical problems such as inadequate self-determination, tenure security, and the preservation of cultural integrity and human rights.

Eduardo and Gabriel's research highlights the disadvantages experienced by IPs in pursuing higher Education, including language barriers and the absence of

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culturally relevant entrance examinations. It underscores the discrimination and limited access to Education that IPs face in the Philippines.

Moreover, the chapter explores the legal foundations for IP education, encompassing the Indigenous Peoples' Rights Act, the United Nations Declaration on the Rights of Indigenous Peoples, and the relevant provisions of Philippine social justice and human rights laws about education.

Furthermore, it presents the experiences of IP communities, including instances of discrimination, financial difficulties, and the perspectives of IPs regarding the education system. The integration of indigenous knowledge into the science curriculum is highlighted as a means of making science education more meaningful and pertinent to IPs.

In conclusion, the previously presented related studies provide a comprehensive review of relevant literature, encompassing the challenges faced, legal frameworks, practices, and experiences of IP communities in the field of education.

METHODOLOGY

Research Design

In this study, the researchers used a descriptive-quantitative research design using a survey questionnaire to assess the level of awareness of the Umayamnon Tribe in Sitio Calacapan, Barangay Mandahican, Cabanglasan, and Bukidnon on their right to quality education. Descriptive-quantitative research refers to the research questions, study design, and data analysis conducted on that topic. In addition, it is a method that collects quantifiable information for statistical analysis of the population sample.

Date Gathering Procedure & Technique

The researcher assesses the level of awareness of the Umayamnon Tribe of Sitio Calacapan, Barangay Mandahican, Cabanglasan, Bukidnon on their rights to access to quality education. The participants of the study are 114, aged 18 to 60. The participants of the study were identified using purposive sampling. Purposive sampling is a selective technique in which the researchers rely on their judgment when choosing the Umayamnon tribe to participate in the study.

Through a survey questionnaire *(Researcher-made)*, the researchers surveyed the respondents' level of awareness of their right to Education. To represent the whole population sample, the study participants are those who are naturally born residents of the site and are aged 18 to 60 years old. The researchers used Slovin’s formula to determine the number of participants in the study. With the estimated population of 160 residents *(According to the Datu-tribal chieftain)* in the sitio aged 18 years old to 60 years old, the researchers came up with a 114 sample size that is surveyed with a 5% margin of error and 95% confidence level.

The researchers then conducted the survey house to house and for those who were available and willing to take part in the survey. The respondents are not forced to participate. The researchers strictly observed research ethics, and the survey questionnaires were translated into their local dialect.

The researchers used a checking survey questionnaire since the research aimed to determine the respondents' level of awareness of their right to education (e.g., 1-5 Likert scale). This is to numerically examine the respondent's level of awareness, whether they have very high awareness (5), high awareness (4), fair awareness (3), low awareness (2), deficient awareness with regard to their right to Education according to the IPRA Law of 1997 or RA 8371.

The questionnaire included the respondents' socio-economic profiles, names (optional), ages (required), and highest levels of educational attainment (required). The researchers then followed the central questions of the survey to be rated by the respondents based on their level of awareness. First, Chapter 5: Social Justice and Human Rights, SECTION 28: Integrated System of Education. Second, Chapter 6: Cultural Integrity, SECTION 30: Right to establish educational and learning system. Third, Chapter 6: Cultural Integrity, and SECTION 34: Right to Indigenous Knowledge Systems and Practices and to Develop Own Sciences and Technologies.

The articles of these sections of the IPRA Law are revised into a first-person point of view so that the respondents can understand the questions.

Statement of Hypotheses

- *Null hypothesis*

H01: There is no significant difference between the respondent's awareness of their right to Education when grouped according to age.

H02: There is no significant difference between respondents' awareness of their right to Education when grouped according to sex.

H03: There is no significant difference between the respondent's awareness of their right to Education when grouped according to educational attainment.

- *Alternative Hypothesis*

Ha1: There is a significant difference between the respondent's awareness of their right to Education when grouped according to age.

Ha2: There is a significant difference between the respondent's awareness of their right to Education when grouped according to sex.

Ha3: There is a significant difference between the respondent's awareness of their right to Education when grouped according to educational attainment.

Methods to draw conclusions

The data gathered from the study were treated with statistical tools such as mean and standard deviation in assessing the level of awareness of the Umayamnon Tribe on their right to Education in Problem 1. For Problem 2, the researchers used a t-test to see if there was a significant difference between the participants' age, sex, and highest level of educational attainment and their awareness of their right to Education. Finally, the analysis results in Problems 1 and 2 are used to provide intervention plans.

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RESULTS AND DISCUSSION

The study aimed to assess the Umayamnon tribes' awareness of their Right to Education based on the Mandates of the IPRA Law of 1997. The data gathered are based on the survey from the study participants, the Umayamnon tribe in Sitio Calacapan, Cabanglasan, Malaybalay City Bukidnon. The figure presents the results of the gathered data using mean and standard deviation.

(1) Umayamnon tribes' awareness of their right to Education based on the mandates of the IPRA law; Sections 28, 30, and 34.

The IP's/ICC's rights to Education as mandated by the IPRA Law, specifically, the Integrated system of Education, the right to establish educational and learning system, and the right to indigenous knowledge systems and practices and to develop own sciences and technologies are where the questions anchored from to assess the level of awareness of the Umayamnon Tribes with regards to these specific rights. These rights are the gateway for the IPs/ICCs to be granted access to Education and other educational services programs. Further, these specified sections from the IPRA Law are also the access road of the IPs/ICCs, especially the Umayamnon tribe in Sitio Calacapan, to be given equal access to an inclusive and quality education provided by the National Government of the Philippines.

Figure 1. Awareness of the Umayamnon of the IPRA Law of 1997

Item	IP Rights to Education	Mean	Standard deviation	QD
1	Integrated System of Education	2.68	1.360	Fair Awareness
2	Right to Establish Educational and Learning System	3.33	0.832	Fair Awareness
3	Right to Indigenous Knowledge Systems and Practices and to Develop Own Sciences and Technologies	3.71	0.796	High Awareness
	OVERALL	3.24	0.775	Fair Awareness

Legend:	4.33-5.00	Very High Awareness	1.67-2.33	Low Awareness
	3.66-4.32	High Awareness	1.00-1.66	Very Low Awareness
	2.34-3.65	Fair Awareness		

Figure 1 presents the Umayamnon Tribe's awareness of their right to Education according to the IPRA law. For the first question, section 28: An Integrated System of Education, the result has a 2.68 mean, with a standard deviation of 1.360, and has a qualitative interpretation of fair awareness. The second question, Section 30: Right to Establish Educational and Learning System, has a mean result of 3.33 with a standard deviation of 0.832 and has a qualitative interpretation of fair awareness. Lastly, the third question, Section 34: Right to Indigenous Knowledge Systems and Practices and to Develop Own Sciences and Technologies, has a 3.71 mean with a standard deviation of 0.796 and a qualitative interpretation of high awareness.

For the first question, the respondents have Fair awareness concerning their right to the Integrated System of Education (Section 28). However, this means that the respondents need clarification about their right to have a complete, integrated, and adequate education system. Further, this means that the NCIP or the National Commission on Indigenous People are sometimes present in their community to deliver essential educational services, but only sometimes.

The limited knowledge of their right to Education and the availability of government services on Education intensified the alienating effect of the State's educational policy enshrined in the IPRA of 1997 (Freire, 2000).

For the second question, the respondents have a Fair Awareness of their right to Establish an Educational and Learning System (Section 30). This means that the respondents need more clarification about their awareness of their right to create their own learning system and establish their own Education.

The Umayamnon tribe in Sitio Calacapan has 'fair awareness' concerning their right to establish an educational and learning system. This is because the Umayamnon tribes in this situation are rarely visited by state officials and any government programs and services regarding informing them of their rights to education. The Sitio also does not have any learning centers or formal educational establishments. As a result, the Umayamnon tribe has less opportunity to educate themselves regarding their educational privileges and rights.

IPs are mostly deprived of access to quality education. The current curriculum of education programs needs to be revised to address the special needs of the IPs/ICCs. Despite the reality that very few Indigenous students can do well in the education methods that do not consider the uniqueness of Indigenous culture, the system of Education still assumes the universality of application, disregarding the distinctive nature of IP students' cultural orientation and social experiences (Hare, 2010).

The third question is the highest mean with a Qualitative interpretation of 'High-Level Awareness,' Section 34 or the Right to Indigenous Knowledge Systems and Practices and to Develop Own Sciences and Technologies. The Umayamnon Tribe in Sition Calacapan is well-informed about protecting their knowledge systems and practices. Further, they are also knowledgeable or highly aware that they have the right to develop their own sciences and technologies. In addition, the Umayamnon Tribe in Sitio Calacapan will likely preserve their traditions, practices, and innovations.

Indigenous knowledge systems and practices (IKSPs) are crucial to sustainable development. Despite centuries of experimentation, they are declining at an increasing rate due to consistent integration brought on by young people's lack of interest in these practices. This underlines the relevance of using credible evidence to demonstrate the importance of environmental protection and cultural preservation. Studies linking indigenous traditions and knowledge to academic curricula are also essential for their conservation. We must maintain sight of the significance of indigenous knowledge and traditions as we prepare for a constantly changing world (Donato-Kinomis, 2016).

Secondly, the lowest mean with a qualitative interpretation of 'fair awareness' is question number 1, section 28, or Integrated System of Education. This means

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there is a gap between the Umayamnon tribe's awareness of their right to Education. This means that the Department of Education lacks a mechanism for educating this tribal community on their rights to Education according to the IPRA Law. Further, the DepED does not offer educational establishments and facilities in their community that would extensively allow this tribal community to realize their right to an adequate, complete, and integrated system of Education as opined in IPRA Law of 1997.

The issues with the IPRA implementation, according to Domingo and Manejar (2020), include the policy's slow grounding, the NCIP resource limitations, particularly in terms of funding and human resources, the IPs and ICCs limited comprehension of the law empowering provisions, the non-recognition of the policy by outside stakeholders and interest groups, policy overlaps and tenurial conflicts, and the weak process and anthropological documentation in the ancestral domain. Additionally, the IPs/ICCs only have limited comprehension, which has led to eight major theme problems, which this study whittled down from the original 14 to focus on, including weak self-determination, tenurial security, and safeguarding cultural integrity and human rights.

Overall, the Umayamnon Tribe's awareness of their right to Education is that they have 'fair awareness' with a mean of 3.24. This means that this tribal group located in Sitio Calacapan, the most remote area of Cabanglasan, Bukidnon, does not have enough Education regarding their right to equal access to Education. Further, this means that this tribal group lacks the presence of educational services from the government in their locality. In addition, the National Government, down to the local Government, lacks mechanisms to provide access to Education to these tribal groups as mandated by the IPRA Law of 1997.

The Philippine historical accounts show that Indigenous Peoples (IPs) in the Philippines have long been suffering from discrimination and lack of access to Education (Eduardo & Gabriel, 2021)

Compared to other populations, Indigenous Peoples typically have less access to and a lower level of Education. Their Education frequently lacks curricula and teaching techniques that acknowledge their communities' histories, cultures, pedagogies, local languages, and traditional knowledge (World Bank, 2019). The United Nations estimates that Indigenous Peoples make up about 5% of the global population but are responsible for 15% of the world's poorest people. They come from 5,000 distinct cultural backgrounds and are fluent in most of the world's 7,000 languages. These are in danger of going extinct in 40% of cases, endangering the civilizations and knowledge systems they belong to (World Bank, 2019).

(2) Test of Significance of the Umaymnon tribes' awareness of their right to Education when grouped according to:

- *Sex*

The following figure presents the frequency count and percentages of the respondents according to sex: male and female. The result shows that there are a total of 59 or 52% male participants who answered the survey forms in Sitio Calacapan, Cabanglasan, Bukidnon. The Result also shows that 55 or 48% of the participants in the study are female Umayamnon tribe members—an overall total of 114 participants.

Figure 2. Result findings of the sex group frequency count and percentage

Sex	Frequency	Percentage
Male	59	52%
Female	55	48%
Overall Total	**114**	**100%**

As shown in the figure above, more males willingly participated during the researchers' survey in Sitio Calacapan. The importance of including the socio-economic profile in research studies, especially in the ethnographic field, is that the study provides data regarding the specific numbers regarding the IPs/ICCs' awareness of certain laws, programs, and policies that benefit them.

Leaving no one behind, the top agenda of the United Nations Sustainable Development Goals stresses the need to combat all forms of exclusion and inequalities relating to access to education and learning processes. All girls' and boys', with all indicators disaggregated by sex. 'By 2030, eliminate gender disparities in education and ensure equal access to all levels of education and vocational training for the vulnerable, including persons with disabilities, indigenous peoples and children in vulnerable situations' (United Nations, 2015).

According to the IPRA Law of 1997, the State shall guarantee that members of the ICCs/IPs, regardless of sex, shall equally enjoy the full measure of human rights and freedoms without distinction or discrimination. In all aspects of developing IPs/ICCs, the government shall provide them with adequate services and programs prioritizing their top service insecurities, such as delivering educational services in the tribal community of Umayamnon in Sitio Calacapan.

The following figure presents a comparison of the Umayamnon tribes' awareness of IPRA based on sex. This part presents whether there is a difference between the awareness of the Umayamnon tribe on their right to Education if it is based on their sexual orientation, e.g., male and female. Further, this is to determine which is most aware of their right, either male or female. Furthermore, this test would greatly impact the development of interventions for this study with regard to which sex has the lowest level of awareness and what the proposed interventions to mitigate the difference are.

Figure 3. Comparison of the Umayamnon Tribes Awareness of IPRA Law of 1997 according to Sex Figure

SEX	MEAN	S.D.	*t*	*p*
Male	3.26	0.759	0.317	0.752
Female	3.21	0.799		

3 compares the Umayamnon Tribes' awareness of their right to Education according to IPRA Law and sex. The overall mean of the Males is 3.26, with a standard deviation of 0.759. Meanwhile, the Female respondents have a mean of 3.26 with a standard deviation of 0.799. Both do not signify a wide distribution of means.

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Figure 3 compares the Umayamnon Tribes' awareness of the IPRA Law of 1997 regarding sex. The result shows no significant difference (p>0.05) in the Umayamnon Tribes' level of awareness when grouped by sex. Reject alternative hypothesis 1 (Ha2), and accept null hypothesis 2 (H02).

The result shows that the sex group, regardless of sex, the respondents have similar levels of awareness with regard to their right to Education as mandated by the IPRA law of 1997.

- *Age*

Figure 5 presents the age group frequency count and percentage results. It can be seen in the figure presented below that 56, or 49%, of the participants of the study are aged 18-25 years old. At the same time, only 10 or 9% of the study participants are 34-41 years old. Other participants comprise 23 or 20% of the study's total sample population and are 26-33 years old, while 42-60-year-olds comprise only 25% of the total participants of the study.

Figure 4. Result findings of the age group frequency count and percentage

Age	Frequency	Percentage
18-25	56	49%
26-33	23	20%
34-41	10	9%
42-60	25	22%
Overall Total	**114**	**100%**

The age group is essential in studying the IPs/ICCs in terms of their rights to Education. This is because the Government, especially the DepED, NCIP, and DSWD, would have data regarding what strategies, programs, and policy developments should be provided for people in this particular age bracket. Further, this also helped the study's intervention plan in proposing development interventions specific to the age group.

These areas have an issue with the absence of school infrastructure, which makes it challenging to deliver Education effectively. Ages 6 to 11 appear to be the only group considerably impacted by trouble getting to school (Philippine Statistics Authority, 2017 annual poverty indicators survey).

Most Maori people in New Zealand are under 25 years old, have lower literacy rates than the general population, and have significant unemployment rates. Economic dependence, unemployment, and a lack of awareness of indigenous rights pose unique threats to indigenous youth, who represent the future of indigenous peoples. In the case of Africa, indigenous youth are frequently the subject of violence, prejudice, kidnapping by hostile organizations, and juvenile military recruiting. (TeWaka Pu Whenua Trust/ Kaumatua of Taumarunui, 2003:1).

The following figure compares the Umayamnon tribes' awareness of the IPRA Law of 1997 when grouped according to age. This is significant to the study because the interventions need to be specific when giving recommendations to the concerned offices. Further, this would also help the DepEd, DSWD, and other offices of the Government when providing educational services to the sitio of Calacapan, Bukidnon.

The age bracket is between 7 years, as this would largely impact the socio-economic development within the jurisdiction of the sitio. Furthermore, this would help the NCIP identify what age level they should strategize to be given with development programs, especially regarding education as mandated in the IPRA Law.

Figure 5. Comparison of the Umayamnon Tribes Awareness of IPRA Law of 1997 according to Age

AGE	MEAN	S.D.	*f*	*p*
18-25	3.21	0.802	0.545	0.653
26-33	3.27	0.878		
34-41	3.01	0.714		
42-60	3.36	0.644		

Figure 5 presents the Umayamnon tribes' awareness of their right to Education according to IPRA Law when grouped according to age. For ages 18-25, it has a total mean of 3.21 with a standard deviation of 0.802. For ages 26-33, it has a total mean of 3.27 with a standard deviation of 0.878. For ages 34-41, it has a mean of 3.01 with a standard deviation of 0.714. Finally, for ages 42-60, it has a mean of 3.36 with a standard deviation of 0.644.

Figure 5 compares the Umayamnon Tribes' awareness of the IPRA Law of 1997 regarding age. The result shows no significant difference (p>0.05) in the Umayamnon Tribes' level of awareness when grouped by age. Reject alternative hypothesis 1 (Ha1) and accept the null hypothesis (H01).

Based on the result, regardless of age, the respondents have similar awareness of their right to Education.

It is stipulated in the Education Act of 1982, in section 3 or the declaration of Basic Policy (B), that The State shall promote the right of every individual to relevant quality education, regardless of sex, age, creed, socio-economic status, physical and mental conditions, racial or ethnic origin, political or other affiliation. Therefore, the state shall promote and maintain equality of access to education and all its citizens' enjoyment of its benefits.

Although the state may be in strict compliance in terms of the delivery of Education regardless of sex, this does not define the whole of the IP community. Given the result, the Umayamnon Tribe in Sitio Calacapan may have equal awareness of the right to Education regardless of sex, but further discussion of results shows they have limited knowledge with regard to their educational rights.

- *Educational Attainment*

The following figure presents the result findings of the educational attainment group under SOP 2. This figure presents the frequency count and percentage of the participant's highest level of educational attainment. 50% of the study participants have an elementary-level educational background. While only 1% attended TVL programs and 2% were bachelor's degree level. While the others, high school, cover 17% of the total participants of the study, 12% are senior high school, and 18% do not have any educational attainment.

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Figure 6. Result findings of the educational attainment group frequency count and percentage

Educational attainment	Frequency	Percentage
Elementary	57	50%
Didn't attend school	21	18%
High School	19	17%
Senior High School	14	12%
Bachelor's Degree	2	2%
TVL	1	1%
Total:	**114**	**100%**

The result shows an alarming meaning for the researchers because, among the 114 participants of the study, 50% were elementary attendees only. Moreover, 18% of the participants did not attend school, and only 2% had college degrees. This means that the Umayamnon tribe in Sitio Calacapan rarely attends school due to the government's unavailability of these services and programs. This highlights the need for intervention in the situation.

During the survey phase of the study, the researchers encountered a number of participants who could not read the indications found in the survey form, even if it was written in their own native language. Some of the participants are scared to hold a pen because they are afraid that they'd be put in shame because they don't know how to use it. This is an apparent struggle for the Government of the Philippines to give these communities, specifically the Umayamnon tribe, in sitio Calacapan educational services, e.g., provision of schools and other learning facilities.

According to the United Nations, Despite the multiple international instruments that proclaim universal rights to Education, indigenous peoples do not entirely enjoy these rights, and an education gap between indigenous peoples and the rest of the population remains critical worldwide. In the situation of the Umayamnon tribe in Sitio Calacapan, some participants said that they know these rights but do not feel and see them. This simply means that there have been a lot of proclamations on the rights of the IPs/ICCs on Education, but there is no proper implementation that would realize these rights of the IPs/ICCs.

Several interviews revealed that the accessibility of an education facility close to the respondents' homes was the main reason most respondents reached the primary level. For those who chose to enroll in high school, the distance to the closest secondary school facility was more significant than 5 to 8 kilometers, or they may take a vehicle (Eduardo & Gabriel, 2021).

A study by Eduardo and Gabriel (2021) on the Indigenous peoples and the right to education clearly stated that Despite not having the chance to enroll in colleges or universities, some Dumagats were able to attend nearby secondary schools. The Dumagats hardly ever complete their tertiary Education because of poverty, access issues, a lack of knowledge, and the government agencies' tokenism.

The next figure presents the test of significant differences in the Umayamnon tribes' awareness of the IPRA Law of 1997 when grouped according to educational attainment. This highlights the result of the study as to what highest educational attainment in Sitio Calacapan has the highest level of awareness vis-à-vis their right to Education. The significance of this socio-economic profile is to give the interventions of this study with supplemental statistics, especially to the DepEd, regarding what participants with educational attainment they would provide and focus on giving educational services and programs.

Henceforth, the importance of testing the significant difference in the Umayamnon Trine's awareness of their right to Education according to their educational attainment is to give us further assessment regarding the factors affecting the delivery of educational services to the IP/ICC Community.

Figure 7. Comparison of the Umayamnon Tribes Awareness of IPRA Law of 1997 according to Educational Attainment

EDUCATIONAL ATTIANMENT	MEAN	S.D.	*f*	*p*
Senior High School	3.75	0.636		
Junior High School	3.56	0.803		
Did not Attend School	3.10	0.718	3.758	0.007*
Elementary	3.06	0.756		
College Degree	2.87	0.165		

Figure 7 presents the Umayamnon Tribes' awareness of their right to Education as mandated by the IPRA law of 1997 when grouped according to the level of awareness. For the respondents whose highest education attainment is elementary, it has a mean of 3.06 with a standard deviation of 0.756. The junior high school has a mean of 3.56 with a standard deviation of 0.803. The senior high school has a mean of 3.75 with a standard deviation. Moreover, for those who can attend college or have bachelor's degrees, it has a total mean of 2.87 with a standard deviation of 0.165. Lastly, for those unable to attend school, it has a mean of 3.10 with a standard deviation of 0.718.

Figure 7 compares the Umayamnon Tribes' awareness of the IPRA Law of 1997 regarding educational attainment. The result shows a significant difference ($p<0.05$) in the Umayamnon Tribes' level of awareness when grouped by educational attainment. Reject null hypothesis 3 (H03), and accept alternative hypothesis 3 (Ha3).

Based on the result, those who can attend school until senior high school level are knowledgeable or highly aware of their right to Education as mandated by the IPRA law. During the survey, when the researchers asked the participants about their highest educational attainment, they said they could attend senior high school because they applied as working students in the City of Malaybalay.

Education, however, while viewed as an "enabling right," appears to be a privilege rather than a right for most Indigenous Cultural Communities/ Indigenous Peoples (ICCs/IPs) who remain among the most vulnerable and marginalized members of the citizenry (International Labor Organization, 2007). Due to the marginality of the IPs/ICCs, some can attend formal education because they are scholarship grantees or working students in the city. However, this does not guarantee that since there are IP

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students who are granted scholarship programs, they represent the whole of the IP community. It is minimal, although there are some benefits to it.

Based on the overall result of the study, the Umayamnon tribes in Sitio Calacapan still need more development interventions to level up their awareness of their right to education. There is no significant difference in terms of their awareness of their right to Education when grouped according to sex and age. This means the LGU and the NCIP may or may not focus on this part in giving the interventions to the Sitio.

Meanwhile, in terms of their level of awareness compared to their level of Education, the Umyamnon Tribes require interventions from the NCIP and the LGU. The concerned offices should provide and improve their mechanism for improving the Umayamnon tribe's level of awareness. The concerned offices (LGUs, NCIP, etc.…) may provide educational programs in the sitio just like the provision of learning hubs, e.g., educational facilities and establishments.

In terms of their awareness of their right to Education as mandated in the IPRA Law, the Umayamnon tribe are unsure, or their knowledge is insufficient. Therefore, the NCIP and the LGU of Cabanglasan, in coordination with DepED, may further look into the situation of the Umayamnon tribe, primarily since this tribal community is located in the most remote area of the Municipality of Cabanglasan. Therefore, the concerned offices may conduct interviews, surveys, and any other interventions that would define and describe the situation of this tribal community. Moreover, these offices may provide concrete programs that would realize the educational rights of this tribal community.

The Indigenous Peoples' Rights Act (IPRA) of 1978 aims to achieve these Act passed in 1997. It also acknowledges the obligations of the State to maintain the distinctive cultural expression's continued ensuring the full participation of IPs and ICCs in the actions and projects aimed at improving one's health, Education, and others, making them sensitive to customer requests in various services their distinctive localities (Eduardo & Gabriel, 2021). However, Eduardo's research (2017) demonstrated that the mechanism to promote IPs is aware of the 1997 IPRA framework.

IP education is a global and international issue in range. IPs typically need access to high-quality resources and education. The present education program curriculum cannot meet the unique needs of the IPs/ICCs. Despite the reality that very few Indigenous students can do well in the educational techniques that do not consider Indigenous cultures' distinctiveness, the educational system maintains the supposition of universality of application, ignoring the different cultural approaches and backgrounds of IP students' social interactions.

The simple fact that there is no nearby accessible education facility for ICCs and the critical requirement for teachers who can connect Indigenous language identifies the inadequate execution of a constitutional provision for intellectual property in terms of Education (Eduardo & Grabriel, 2021).

Studies have shown a real lack of mechanism by the state actors, various educational programs, and institutions, e.g., DepED and NCIP, when providing accessible educational facilities in these IP communities.

(See next page for the intervention plan)

Figure 8. Intervention Plan

Areas for Improvement	Gaps Identified	Specific gaps/ issues identified	Proposed Intervention	Activity	Agency/ Office Involved	Expected Outcome
Awareness of the IPs/ICCs on their rights to education ((Sec. 28 & 30, IPRA Law))	Low level of awareness of the Umayamnon tribe on their right to education (IPRA Law/R.A. 8371)	The Umayamnon has fair awareness on the mandates of the IPRA Law; Sections; 28 and 30	Delivery of educational services to the Sitio to elevate their awareness on their rights to education	Session, forums, information disseminations, seminars, and symposiums thru General Assemblies (Sec. 14 (a), NCIP AO 001, s. 2009)|	NCIP, DepED, IMPR's, LGU of Cabanglasan	Improved awareness of the Indigenous Community in Sitio Calacapan thru capacity building *(NCIP AO. 001, s. 20019)*
Educational services in the Umayamnon Tribe no sitio Calacapan (Sec. 28 & 30, IPRA Law)	Lacking educational services in the Sitio of the Umayamnon In Cabanglasan	Lacking of Government mechanism in the implementation of the Rights of IPs as	Delivery of any form of educational services in the sitio through outreach programs or	Provision of special academic programs in the Sitio for Indigenous Peoples that would increase	NCIP, DepED, LGU.	Availability of educational services in the sitio. The rights of the Umayamnon

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		mandated in the IPRA Law	special programs by the NCIP, DepEd, NGO's and others.	their knowledge and that would realize the mandates of the IPRA Law		tribe is realized.
	Availability of educational establishments and facilities in the Umayamnon tribe community in Sitio Calacapan, Cabanglasan, Bukidnon.	No learning schools found in the Sitio. They only have 1 day care centre which was donated by the private Korean NGO (According to the *Datu*)	Provision of learning schools in the sitio e.g. elementary school	Construction of school building/s and provision of assigned educators or teachers in the sitio	NCIP, DepEd, LCE, LSB, LGU, DBM	The children in the sitio are already going to school
Educational attainment of the members of the Umayamnon tribe in sitio Calacapan	Low number of participants with educational background	The Umayamnon tribe in sitio Calacapan are Mostly under elementary, high school attenders only and a number of those who didn't attend school, (*see matrix 3)* and that they have difficulties in reading and writing.	Revisiting of the IRR of the RA. 8371 or the IPRA Law with regards to its mandates regarding the educational rights of the Umayamnon Tribe in Sitio Calacapan.	Review, amend, and strengthen the implementation of the IPRA law to decrease the number of uneducated IP members	House of the Senate, IPMRs, NCIP, DepED,	Decreased number of Umayamnon tribe members who didn't attend school or continued schooling
Demographic profile including educational background monitoring of the Umayamnon tribal community in the sitio of Calacapan, Cabanglasan, Bukidnon	No data available as to the number/ percentage of the Umayamnon tribe with regards to their educational background records	The DSWD or the NCIP didn't conduct any survey in the sitio	Consensus of the demographic profile of the Umayamnon tribe as to their educational level	Constant surveys must be conducted by the DepEd, NCIP, LGU, DSWD and other concerned offices	NCIP, LGU, DSWD, DepEd	There is already data's available regarding the educational status qou of the members of the Umayamnon tribe in Sitio Calacapan

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CONCLUSION AND RECOMMENDATIONS

Conclusions

Based on the results and findings of the study, the researchers have the following conclusion/s:

1. The Umayamnon Tribe in Sitio Calacapan are not well informed or knowledgeable of their rights and privileges as members of the Indigenous Cultural Communities or Indigenous Peoples vis-à-vis their right to Education as mandated in the Indigenous People Rights Act of 1997 or Republic Act 8371 Sections 28, 30 and, 34.

2. There is a significant difference between the respondents' awareness of their right to Education and educational attainment. Further, this indicates that the Umayamnon tribe in Sitio Calacapan influences their awareness based on their highest level of educational attainment.

Recommendations

The following are the recommendations of the researchers based on the conclusions of the study:

First, to the Local Government Unit of Cabanglasan. Ensure that every time there is a floating national-level survey, Sitio Calacapan residents are included or that the remote areas under the jurisdiction of the Municipality are all reached.

Second, to the National Commission on Indigenous People. Propose and provide mechanisms to ensure inclusivity among all indigenous groups when providing educational services to these communities that would significantly develop their awareness of their right to Education. Always cooperate and communicate with the National Department of Education (DepEd) and Local Government Units. Further, fill in the accountability gaps to secure the ICC's/IP's availability of educational services to their communities further.

Third, to the Philippine Department of Education (DepEd). Ensure that the rights of the ICC/IPs regarding Education have an implementing mechanism that would catalyze its implementation, especially in the rural and remote areas that primarily reside with Indigenous Peoples'. Always cooperate and communicate with the National Commission on Indigenous People because they have the expertise and data when it comes to the vulnerable IPs.

Fourth, to Bukidnon's Indigenous Peoples' Mandatory Representatives (IPMRs). Utilize this study as a supplementary document in proposing development interventions for the Umayamnon Tribe in Sitio Calacapan concerning educational services in their community.

Lastly, to the other concerned government agencies, organizations, and non-governmental organizations, extend and provide educational services to the relevant communities, especially those residing with indigenous people, as this would significantly advance their awareness of their right to Education. Further, this would help the national Government capacitate these communities and develop their learning gaps.

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Performance of Barangay Police Security Officers: Developing Interventions

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ABSTRACT
The Barangay Police Security Officers (BPSO) perform voluntary services to maintain peace and order in their communities. The BPSOs encountered challenges in performing their duties and responsibilities, which could be improved through appropriate interventions. This study determined the BPSOs' level of performance in carrying out their duties and responsibilities, the difficulties they faced, and the interventions that would assist them in performing consistently. The study used a descriptive design and quantitative and qualitative methods to gather data. Descriptive involves gathering or collecting data by describing events and organizing, tabulating, depicting, and describing the data collection. This concluded that BPSO attained the DILG MC 2003-42 guidelines, where the assigned task was successfully executed and achieved the established standard, resulting in outstanding performance. Therefore, the BPSOs, in performing their duties and responsibilities, have encountered a lot of challenging tasks in which they are committed to taking risks to maintain peace and order in the community. The researchers develop an intervention to help provide governments with input in addressing the BPSO concerns. This study would be helpful to the DILG, LGU, PNP, barangay authorities, BPSO, residents, and upcoming researchers. They would benefit from the interventions and recommendations that would enhance the BPSO's effectiveness in upholding peace and order.

Keywords: Performance, Challenges, Intervention, BPSO, Peace and Order

INTRODUCTION

The Barangay Police Security Officers (BPSO) perform voluntary services to maintain peace and order in their communities (Austria-Cruz, 2020). They are the front-liners who are responsible for keeping the barangay's peace and good relations and responding to emergencies and disasters (Cruz, R. et al., 2021). The barangay is the smallest political unit in the Philippines, and the government recognizes the BPSO as its partner in achieving its peace agenda (Legaspi-Medina, R., 2019).

In accordance with the 1987 Philippine Constitution and Republic Act No. 7160, also known as the Local Government Code of 1991, the barangay is crucial to maintaining peace and order at the barangay level (Official Gazette, 1991). The Department of Interior and Local Government Memorandum Circular (DILG MC) 2003-42 mandates the professionalization of these BPSOs to guarantee that public safety and peace and order are treated seriously. The development of BPSOs, sometimes referred to as "Barangay Tanods," as the fundamental political unit, is maintained as a crucial element in the development of barangays (DILG, 2003).

The barangay tanods' duties and responsibilities include: supporting barangay officials in crime prevention and promoting public safety through patrolling ("Ronda")," reporting to the offices concerned of any disruptions or unfair events, tracking the presence and actions of criminals and illegal elements, assisting the National Police Commission (NAPOLCOM MC) 2008-013 and "lupong tagapamayapa" in the execution of warrants and other judicial proceedings, and supporting barangay officials (De Asis, J., et al., 2020). They risk their lives on a voluntary basis as "tanods," or barangay police, to safeguard the safety of the residents of their local barangays (Benitez, 2013).

The BPSOs encountered challenges in performing their duties and responsibilities, which could be improved through appropriate interventions (Higuchi, K. S., Davies, B., & Ploeg, J., 2017). According to the report and confirmed by the researchers' interview, there were still problems that the BPSOs had to deal with throughout their daytime and nighttime patrols; there were only 5 to 6 BPSOs per barangay, some of whom only worked at night. The locals also lacked collaboration, which occasionally resulted in the offensive or insulting treatment of the BPSOs. They also faced difficulties in carrying out their duties, such as unstable vehicles and a lack of funds for gas; a lack of personal protective equipment, such as raincoats and boots, during rainy days and nights; and injuries sustained while responding to incidents such as family disputes, riots, rumbles, thieves, gangsters, rugby boys, and drug addicts. Moreover, they also had a shortage of supplies, such as food and other necessities. This study aims to help the government pursue adequate necessities and benefits for the BPSO to compensate for their performance in upholding peace and order. The study would also support the requirement that the BPSO be given the necessary tools and other resources to ensure their safety and protection while on duty. This study assessed the BPSOs' degree of performance in carrying out their obligations, the difficulties they faced, and the interventions that would assist them in performing consistently.

This study analyzes the performance of the BPSO in the five selected Poblacion Barangays of Malaybalay City as the basis for developing interventions. It sought to answer the following: What is the level of performance of the BPSO specifically in terms of the following duties and responsibilities? What are the challenges the BPSO encounters in performing their duties and responsibilities? What interventions can be proposed to improve the performance of the BPSO?

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The results of this study would be useful to the DILG, LGU, PNP, barangay authorities, BPSO, residents, and upcoming researchers. They would benefit from the interventions and recommendations that would enhance the BPSO's effectiveness in upholding peace and order.

LITERATURE REVIEW

In accordance with the 1987 Philippine Constitution and Republic Act No. 7160, also known as the Local Government Code of 1991, the barangay is crucial to maintaining peace and order at the barangay level (Official Gazette, 1991). The Department of Interior and Local Government Memorandum Circular (DILG MC) 2003-42 mandates the professionalization of these BPSOs to guarantee that public safety and peace and order are treated seriously. The development of BPSOs, sometimes referred to as "Barangay Tanods," as the fundamental political unit, is maintained as a crucial element in the development of barangays (DILG, 2003).

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In Article 3 of Ordinance No. 490 series of 2001, otherwise known as ordinances of the City of Malaybalay, Section 2 curfew hour referred to the period of time between two o'clock in the evening and four o'clock in the morning when certain individuals who are below the age of eighteen are not allowed to stay outside of their residential compound or premises (Malaybalay city Facebook page, 2016).

The Barangay Police Security Officers (BPSO) perform voluntary services to maintain peace and order in their communities (Austria-Cruz, 2020). They are the front-liners who are responsible for keeping the barangay's peace and good relations and responding to emergencies and disasters (Cruz, R. et al., 2021).

The barangay is the smallest political unit in the Philippines, and the government recognizes the BPSO as its partner in achieving its peace agenda (Legaspi-Medina, R., 2019).

BPSOs are volunteers who are responsible for peacekeeping activities in the barangay (Caparas & Agrawal, 2016). The BPSO assisted the government in upholding law and order, particularly in the barangay to which they were assigned. (Shehayeb, 2008), in his study entitled "Security Community to Provide a Secure Feeling," he explains that security is one of the things that every individual expects in his immediate community. Security is a feeling. It also stated that "the importance of providing a sense of security among people in public spaces cannot be underestimated." (January Jose B. Aydinan 2021) stated that BPSOs play a coordinative role in the overall endeavor to address social and economic issues that affect their communities. Yet they also assist law enforcement in the fight against criminality, particularly street crime.

According to (Januaryn Jose B. Aydinan 2021), the BPSO are force multipliers of the Philippine National Police, with the fundamental duty of patrolling and responding to incidents within their Area of Responsibility. Hence, characteristics of community policing are common among jurisdictions. Philippine National Police (PNP) recognizes the task of Barangay Tanods as Force Multipliers in the battle against criminality (Philippine National Police 2018). According to (Collins Ineneji, 2019). Once there is an indicator of a potentially dangerous situation as indicated by the system, the operators of the security feeds are expected to call in the services of security experts to determine the dangerous potential of the situation in order to take necessary action to contain the outcome if necessary. According to (Estonio, 2014), the BPSO conducts crime prevention and deterrence measures to protect the vulnerable sectors of the community.

Additionally, the BPSOs facilitate giving direction to the vehicles and people in their specific roadway. Advanced communication technologies open new possibilities to prevent, or at least delay, this phenomenon, and innovative active traffic management systems have been developed in recent years for better control of motorway traffic (Scarinci R et al., 2014). Also, Emergency response has been successfully developed and utilized for accidents and disasters by the BPSOs (Georgiadou et al., 2010). BPSO from the municipality of Dolores, as well as LGU Employees, are currently undergoing training for disaster preparedness, rescue, and relief operations as part of Disaster Consciousness Month. The training is initiated by the Disaster Risk Reduction Management Council of the Municipality (DRRM Officer Engr. Norwin Bisare 2019).

The BPSO challenges encountered in terms of insufficient equipment supported by Sanchez (2018) stated that the BPSO still encountered a lot of problems during night patrolling, insufficient equipment like batons, handcuffs, and other equipment used for crime prevention; lack of coffee, especially when on night duty to keep them awake; insufficient budget support.

The third representative of Laguna said on the 19th Congress Session said that there is no serious effort on the part of the government to promote and enhance their social and economic well-being, as well as their living and working conditions (Eduardo Galvez, 2012).

Another Challenge encountered by the BPSO is the Unlawful activities that occurred in the community. (Senate of the Philippines, 2010) state in Senate bill No. 720, BPSOs perform Ronda, or nightly patrols, as part of this duty, putting their lives and limbs in danger at the hands of criminals and other lawbreakers.

In fact, an alarming number of Barangay Tanods have already been attacked, hurt, or killed, leaving their families and dependents to fend for themselves Senate of the Philippines, (2010). The former Mayor highlighted the difficulties that BPSOS is currently facing. They are also on the front lines, being the first to respond to any untoward incident in their respective communities (City Government of Malaybalay, 2018). Barangay tanods faced difficulties with the sudden shift in their work environment (Rhoyet Cruz et al., 2021). Due to their exposure to public spaces, barangay

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tanods are not exempted from facing health hazards and being mistreated by offenders Rhoyet Cruz et al., (2021). Sometimes when they perform their duties, they are prone to be assaulted and injured De-Vella (2022). They risk their lives on a voluntary basis as "tanods," or barangay police, to safeguard the safety of the residents of their local barangays (Benitez, 2013).

(Figer, 2023) argues that BPSOs are frequently in direct contact with the public as well as conducting arrests and

Duties and Responsibilities	Mean	SD	Description
Annual assembly	4.74	0.56	Outstanding
Fiesta/Araw activities	4.61	0.78	Outstanding
Mean	4.67	0.67	Outstanding

searches, which are both critical to their duties as BPSOs. Therefore, the BPSOs, during their duties and responsibilities, encounter a lot of challenges that give them a hindrance to performing their duties and responsibilities. This can make them feel unimportant and unworthy of fulfilling their duties and responsibilities as they experience discrimination and a lack of cooperation and support from the government. Specifically, (Vincent et al., 2020) consider inadequate crime prevention equipment as one of the hindrances in the performance of a Barangay Tanods duties. With this, Figer (2023) recommended that the BPSOs should receive extensive training in areas such as information gathering and reporting.

The researchers understand that police security officers were also responsible for informing higher officials or different offices of any issues, calamities, or illegal events they observed and encountered in the community. As emphasized in the above statement, BPSOs’ main duties and responsibilities are to maintain peace and order in their specific communities.

According to expectancy theory, people are more motivated to put in extra effort if they believe their accomplishments will be acknowledged and rewarded (Vroom, 1964). This suggests that if their work and accomplishments were valued and acknowledged, the BPSO would be more driven to carry out their tasks and responsibilities. The BPSO put in extra effort above the standard performance that the barangay expected. However, despite the challenges that the BPSO encountered, they are still eager to execute and perform their duties and responsibilities as government personnel. Applying expectancy theory is used as an intervention to enhance the performance of the BPSO by rewarding them in various ways to keep them motivated to execute their duties and responsibilities.

METHODOLOGY

The study used descriptive quantitative methods to gather data. Descriptive involves gathering or collecting data by describing events and organizing, tabulating, depicting, and describing the data collection (Glass & Hopkins, 1984). The respondents to the study were selected using purposive sampling. According to (Arikunto, 2010), purposive sampling is the technique of selecting the sample size of the participants based on the judgment of the survey. The data would be treated using statistical tools. The mean and standard deviation are used in determining the level of performance. Frequency and percentage used in identifying challenges. The result of the statistical analysis used in proposing interventions. There is no significance difference between the respondents BPSO, Barangay officials, and Residents in the perception of the performance of Barangay Police Security Officers in terms of their duties and responsibilities.

RESULTS AND DISCUSSION

Duties and Responsibilities of Barangay Police Security Officers in Accordance with DILG Memorandum Circular No. 2003-42

Table 1 presents the overall result that the BPSO's performance in assisting the barangay officials in the prevention of crime and the promotion of public safety was outstanding (O).

Table 1

The BPSO assists the Barangay Officials in the prevention of crime and the promotion of public safety.

This implies that the BPSO always performed its responsibility by assisting the barangay officials in reducing crime and promoting public safety. Assisted in the execution of curfew hours and reported to the concerned barangay official or through the hotline 911 the occurrence of any crime, fire, accident, or public disturbance. The BPSOs of these barangays quickly respond to any kind of incident.

(Figer, 2023) argues that BPSOs are frequently in direct contact with the public as well as conducting arrests and searches, which are both critical to their duties as BPSOs. With this, Figer (2023) recommended that the BPSOs should receive extensive training in areas such as information gathering and reporting.

In Article 3 of Ordinance No. 490 series of 2001, otherwise known as ordinances of the City of Malaybalay, Section 2 curfew hour referred to the period of time between two o'clock in the evening and four o'clock in the morning when certain individuals who are below the age of eighteen are not allowed to stay outside of their residential compound or premises (Malaybalay city Facebook page, 2016).

Table 2 presents the overall result that the BPSO's performance in assisting in every barangay activity or program was outstanding.

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Table 2

Duties and Responsibilities	Mean	SD	Description
Report to the concerned barangay official or through hotline 911 the occurrence of any crime, fire, accident, public disturbance	4.40	0.88	Outstanding
Conduct rondas during the scheduled hour	4.36	0.89	Outstanding
Assist in the execution of the curfew hour	4.26	1.14	Outstanding
Mean	4.34	0.97	Outstanding

The BPSO assists in every barangay activity/program

This means that the BPSO always performed in all areas of responsibility, assisting the barangay in every activity or program. This implies that the BPSO assists the barangay officials in the preparation of activities such as the annual assembly and fiesta/Araw activities. The BPSO is the main backup for the barangay officials to ensure the success of the event.
(January Jose B. Aydinan 2021) stated that BPSOs play a coordinative role in the overall endeavor to address social and economic issues that affect their communities. Yet they also assist law enforcement in the fight against criminality, particularly street crime.

Table 3
The BPSO assists the police and the judicial processes

Duties and Responsibilities	Mean	SD	Description
Recovering stolen properties	4.12	1.05	Very Satisfactory
Tracking the whereabouts of missing persons	4.05	1.10	Very Satisfactory
Assist in arresting escaped prisoners and other fugitives from justice	3.92	1.18	Very Satisfactory
Assist in the execution of warrants	3.83	1.12	Very Satisfactory
Mean	3.98	1.11	Very Satisfactory

This means that the BPSO, in terms of assisting the police in the judicial processes, often performs which consistently exceeds established standards in most areas of responsibility. This denotes that the BPSO, in terms of assisting the police in the judicial process, frequently committed their duties and responsibilities in tracking the whereabouts of missing persons, arresting escaped prisoners and other fugitives' justice, recovering stolen properties, and assisting in the execution of warrants within the barangay. Yet, this case was uncommon in the BPSO daily task, and they only offered assistance when the police requested them to assist.

According to (Januaryn Jose B. Aydinan 2021), the BPSO are force multipliers of the Philippine National Police, with the fundamental duty of patrolling and responding to incidents within their Area of Responsibility. Hence, characteristics of community policing are common among jurisdictions. Philippine National Police (PNP) recognizes the task of Barangay Tanods as Force Multipliers in the battle against criminality (Philippine National Police 2018).

Table 4 presents that the overall result of the BPSO's performance in assisting in the smooth flow of traffic was outstanding.

Table 4
The BPSO assists in facilitating the smooth flow of traffic

Duties and Responsibilities	Mean	SD	Description
assists in traffic in times of a parade	4.45	0.84	Outstanding
assists in the traffic in any program or activities in barangay	4.43	0.82	Outstanding
Mean	4.44	0.83	Outstanding

This means that in terms of assisting the smooth flow of traffic, the BPSO always performed in all areas of responsibility. This emphasizes that the BPSO assists in the smooth flow of traffic, carries out their duties and responsibilities in times of
having a parade, and assists in the facilitation of traffic in any program or activities in the barangay. The BPSO was always present during there was activity along the highway to lessen the traffic. The BPSO facilitate giving direction to the vehicles and people in their specific roadway. Advanced communication technologies open new possibilities to prevent, or at least delay, this phenomenon, and innovative active traffic management systems have been developed in recent years for better control of motorway traffic (Scarinci R et al., 2014).

Table 5 presents that the overall result of the BPSO performance in helping to detect dangerous weapons and other elements that cause hazards in public safety within the barangay was very satisfactory.

Table 5
The BPSO helps to detect dangerous weapons and other elements that cause hazards in public safety within the barangay.

Duties and Responsibilities	Mean	SD	Descriptior
monitors suspicious persons, and criminals, within the barangay during daytime & nighttime	4.15	0.99	Very Satisfactory
Mean	4.15	0.99	Very Satisfactory

This shows that the BPSO is often performed, which consistently exceeds established standards in most areas of responsibility in helping to detect dangerous weapons and other elements that cause hazards in public safety within the barangay. BPSOs were not on duty during daytime and the residents' found difficulties in tracking the BPSO's in the specific barangays where they prioritized their personal works that could sustain their family needs than to perform their task as BPSO. Moreover, there was still the existence of unexpected incidents while the BPSO was present that involved dangerous weapons that caused a public hazard.

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According to (Collins Ineneji, 2019). Once there is an indicator of a potentially dangerous situation as indicated by the system, the operators of the security feeds are expected to call in the services of security experts to determine the dangerous potential of the situation in order to take necessary action to contain the outcome if necessary. According to (Estonio, 2014), the BPSO conducts crime prevention and deterrence measures to protect the vulnerable sectors of the community.

Table 6 presents the overall results of the BPSO's performance in Responding to incidents and calamities like typhoons, floods, landslides, earthquakes, and among others was outstanding.

Table 6
The BPSO responds to incidents and calamities like typhoons, floods, landslides, earthquakes, and others

This means that the BPSO is always performed in all areas of responsibility in responding to incidents and calamities like typhoons, floods, landslides, earthquakes, and among others. This signifies that the BPSO, during calamities, serve as the frontline responders since they are in the areas of responsibility. Moreover, the BPSO was the first rescuer before the CDRRMO arrived at the location. They also voluntarily help the barangay officials in packing and distributing relief goods to the victims.

Emergency response has been successfully developed and utilized for accidents and disasters (Georgiadou et al., 2010). BPSO from the municipality of Dolores, as well as LGU Employees, are currently undergoing training for disaster preparedness, rescue, and relief operations as part of Disaster Consciousness Month. The training is initiated by the Disaster Risk Reduction Management Council of the Municipality (DRRM Officer Engr. Norwin Bisare 2019).

Table 7 presents the overall summary of results of the BPSOs level of performance in assist BPSO assists in every barangay activity/program, assists in facilitating the smooth flow of traffic, responds to incidents and calamities like typhoons, floods, landslides, earthquakes, and among others, assists the Barangay Officials in the of crime and the promotion of public safety, helps to detect dangerous weapons and other elements that cause hazards in public safety within the barangay, and assists the police in the judicial processes was outstanding.

Duties and Responsibilities	Mean	SD	Description
Assists in the preparation of relief goods	4.42	0.83	Outstanding
Helps in rescuing trapped residents	4.37	0.91	Outstanding
Mean	4.40	0.87	Outstanding

Table 7. *Summary of Performance of the Barangay Police Safety Officer*

Duties and Responsibilities	Mean	SD	Description
The BPSO assists in every barangay activity/program	4.67	0.67	Outstanding
. The BPSO assists in facilitating the smooth flow of traffic	4.44	0.83	Outstanding
. The BPSO responds to incidents and calamities like typhoons, floods, landslides, earthquakes, and among others	4.40	0.87	Outstanding
. The BPSO assists the Barangay Officials in the of crime and the promotion of public safety	4.34	0.97	Outstanding
. The BPSO helps to detect dangerous weapons and other elements that cause hazards in public safety within the barangay	4.15	0.99	Very Satisfactory
. The BPSO assists the police in the judicial processes such as;	3.98	1.11	Very Satisfactory
Mean	4.33	0.91	Outstanding

The table presents the participant's responses by the barangay officials, BPSO, and residents; the BPSO challenges encountered in terms of government support in performing their duties and responsibilities are the following; (1) insufficient support in terms of the needs of the BPSO such as; equipment, goods and an honorarium that challenge them in maintaining their duties and responsibilities. (2) Unlawful activities such as; stolen property thieves, illegal users, and minors' violations which are commonly encountered within the community. (3) Community issues such as; Tipsy person, family trouble, gangster, and experience injuries. (4) Calamities; the BPSO is also challenged in responding to calamities amidst danger since it is one of their duties and responsibilities as BPSOs.

This implies that the BPSO always performed in all areas of responsibility. Planned objectives were achieved well above the established standard, and accomplishments were achieved in unexpected areas. Moreover, they ensured that rondas during scheduled hours were conducted. These BPSOs quickly respond to any kind of incidents that may occur and present whenever they are called to render assistants. However, some of the BPSOs were not on duty during their scheduled hour, as they prioritized their personal work that could sustain their family needs, and there was still the existence of unexpected incidents while the BPSOs were present that involved dangerous weapons that caused public hazards. Otherwise, assisting the police in the judicial processes was rarely executed due to it was not their primary duty in which the Police officers are the main responsible for the task. They only offered assistants when the police requested them to assist.

However, the result was outstanding, and the BPSOs perform their duties and responsibilities, but based on the report validated through interviews, there are still incidents that exceed in the community. Where crimes are still present, there are individuals roaming around at late hours that cause a public disturbance. Reports about robberies,

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riots, rumbles, tipsy persons, and stabbing that sometimes cause them to get injured.

The keys to putting community policing into action include communication, cooperation, coordination, collaboration, and change. Citizens and BPSO work together to identify issues, develop solutions, take action, and evaluate the results in the community. (Bohm and Haley, 2013). Community policing redefines the role of the BPSO by putting more emphasis on settling neighborhood problems. Success or failure is determined by the number of fines and citations issued. The goal of police operations is to provide for the needs of inner-city neighborhoods and to lessen the crime rate (Williams, 1998).

As a result, in addition to the necessary skills, the tanods also need to be aware of their capacity to fulfill their obligations and responsibilities to be improved by this awareness through the support of their neighborhood and the local community (Ryan T. Figer, 2023).

Challenges Encountered by the BPSO in Performing their Duties and Responsibilities:

The table presents the participant's responses by the barangay officials, BPSO, and residents; the BPSO challenges encountered in terms of government support in performing their duties and responsibilities are the following; (1) insufficient support in terms of the needs of the BPSO such as; equipment, goods and an honorarium that challenge them in maintaining their duties and responsibilities. (2) Unlawful activities such as; stolen property thieves, illegal users, and minors' violations which are commonly encountered within the community. (3) Community issues such as; Tipsy person, family trouble, gangster, and experience injuries. (4) Calamities; the BPSO is also challenged in responding to calamities amidst danger since it is one of their duties and responsibilities as BPSOs.

Category	Codes	Frequency	Percentage
Needs	Equipment Goods Honorarium	26	22%
Unlawful Activities	Stolen properties Thieves Illegal users Minors' violation	48	40%
Community Issues	Tipsy person Family trouble Gangster Injuries Discrimi-nation	37	31%
Calamities	Rescuing trap residents	5	4%
No Answers		4	3%
Total		120	100%

This shows that the BPSO, in terms of their duties and responsibilities, have encountered a lot of challenges that could measure their commitment to maintaining their performance as volunteers. Out of one hundred (100) participants, there was twenty-two percent (22%) answered insufficient support, forty percent answered unlawful activities (40%), thirty-one percent (31%) answered community issues, four percent (4%) in terms of calamities, and three percent (3%) of the participants did not answer the challenges encountered of the BPSO.

Barangay tanods faced difficulties with the sudden shift in their work environment (Rhoyet Cruz et al., 2021). The BPSO challenges encountered in terms of insufficient equipment supported by Sanchez (2018) stated that the BPSO still encountered a lot of problems during night patrolling, insufficient equipment like batons, handcuffs, and other equipment used for crime prevention; lack of coffee, especially when on night duty to keep them awake; insufficient budget support.

The third representative of Laguna said on the 19th Congress Session said that there is no serious effort on the part of the government to promote and enhance their social and economic well-being, as well as their living and working conditions (Eduardo Galvez, 2012).

Another Challenge encountered by the BPSO is the Unlawful activities that occurred in the community. (Senate of the Philippines, 2010) state in Senate bill No. 720, BPSOs perform Ronda, or nightly patrols, as part of this duty, putting their lives and limbs in danger at the hands of criminals and other lawbreakers.

In fact, an alarming number of Barangay Tanods have already been attacked, hurt, or killed, leaving their families and dependents to fend for themselves Senate of the Philippines, (2010). Due to their exposure to public spaces, barangay tanods are not exempted from facing health hazards and being mistreated by offenders Rhoyet Cruz et al., (2021). Sometimes when they perform their duties, they are prone to be assaulted and injured De-Vella (2022).

The former Mayor highlighted the difficulties that BPSOS is currently facing. They are also on the front lines, being the first to respond to any untoward incident in their respective communities (City Government of Malaybalay, 2018). Barangay police are willing to put their lives in danger to protect others in their own barangays (Benitez, 2013).

Therefore, the BPSOs, during their duties and responsibilities, encounter a lot of challenges that give them a hindrance to performing their duties and responsibilities. This can make them feel unimportant and unworthy of fulfilling their duties and responsibilities as they experience

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discrimination and a lack of cooperation and support from the government. Specifically, (Vincent et al., 2020) consider inadequate crime prevention equipment as one of the hindrances in the performance of a Barangay Tanods duties. Work condition is one variable that affects the effectiveness of a Barangay Tanod; thus, sufficient training and equipment for crime prevention is a must.

CONCLUSION AND RECOMMENDATION

Based on the findings and results gathered the researchers came up with a conclusion.
This concluded that the BPSO's level of performance was outstanding, where the BPSOs always performed in all areas of responsibility. The barangay plans and objectives were achieved well above the established standards. The unexpected areas were accomplished and achieved. The BPSOs assigned task in the DILG MC 2003-42 was attained. Amidst, in the execution of their duties and responsibilities BPSOs, still encountered challenges.

Therefore, the researchers proposed an intervention plan to address those challenges and gaps that possibly affect their outstanding level of performance. This study can give a piece of information and provide input to the government to sustain their level of performance and address the BPSO's concerns.

Based on the findings and conclusions the researchers recommended the following.

- LGU may apply the intervention provided by the researchers as a guideline for enhancing the BPSO performance.
- LGU may provide general uniforms to all BPSOs for them to be easily identified in and places.
- To Barangay officials, you may organize the BPSO's scheduled hours of duty using the organization chart as a guideline.
- To PNP, since the BPSOs are not allowed to use hands-on firearms in case of urge incidents requesting assigned PNP together with the BPSOs during duties hours.
- Residents participate in the rules and ordinances implemented by the barangay and value the importance of BPSOs for peace and security.

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Indonesian Coffee Diplomacy in The Era of Joko Widodo's Government (2019-2021)

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ABSTRAK

Indonesia merupakan produsen kopi terbesar ke-4 (empat) setelah Brazil, Vietnam, dan Kolombia. Dengan begitu pemerintahan Joko Widodo tak tinggal diam, melalui Kementerian Luar Negeri memasukkan kurikulum tentang kopi bagi diplomat untuk mendorong perkembangan industri kopi nasional. Para diplomat Indonesia juga diajarkan untuk menjadi barista dan layak untuk memahami kopi asal Indonesia hingga akarnya sebelum mempromosikan kepada pihak luar. Diharapkan karya tulis ini mampu menjawab pertanyaan penelitian mengenai strategi diplomasi kopi pada era pemerintahan Joko Widodo dan meningkatkan industri kopi Indonesia di kancah internasional melalui *gastrodiplomasi*. Penelitian ini menggunakan metode kualitatif deskriptif yang mengacu pada penelitian-penelitian yang telah dilakukan sebelumnya dan sumber sekunder yang dapat dipercaya. Hasil dari penelitian ini memaparkan strategi diplomasi kopi Indonesia dengan menerapkan enam bentuk strategi yang dikemukakan oleh Juyan Zhang yaitu *product marketing strategy, food event strategy, coalition building strategy, the use of opinion leaders strategy, media relation strategy, the education strategy.* Strategi diplomasi kopi Indonesia tidak lepas dari kontribusi aktor negara dan non-negara serta berusaha untuk membangun citra nasional yang positif untuk kopi Indonesia.

Kata Kunci: diplomasi kopi, gastrodiplomasi, strategi

ABSTRACT

Indonesia is the 4th (fourth) largest coffee producer after Brazil, Vietnam, and Colombia. In this way, Joko Widodo's government did not stay silent through the Ministry of Foreign Affairs to include a curriculum on coffee for diplomats to encourage the development of the national coffee industry. Indonesian diplomats are also taught to become baristas and deserve to understand Indonesian coffee from its roots before promoting it to outsiders. It is hoped that this paper will be able to answer research questions regarding coffee diplomacy strategies in the era of the Joko Widodo government and improve the Indonesian coffee industry in the international arena through gastrodiplomacy. This study uses a descriptive qualitative method that refers to previous studies and reliable secondary sources. The results of this study describe the Indonesian coffee diplomacy strategy by implementing the six forms of the strategy proposed by Juyan Zhang, namely the product marketing strategy, the food event strategy, the coalition building strategy, the use of opinion leaders' strategy, the media relations strategy, the education strategy. Indonesia's coffee diplomacy strategy cannot be separated from the contributions of state and non-state actors and strives to build a positive national image for Indonesian coffee.

Keywords: coffee diplomacy, gastrodiplomacy, strategy

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BACKGROUND

Indonesia is an agricultural country with plantation products such as palm oil, tea, soybeans and coffee. Coffee has its charm from the unique taste of coffee, and each region has its characteristics. However, apart from the taste, coffee has the support of historical, traditional, and social factors and cannot be separated from economic interests. In Indonesia, coffee is a leading export commodity after palm oil, chocolate and rubber. The existence of coffee is multiplying among the Indonesian people and has become an industry. Coffee plantations are widely spread in Indonesian regions such as Java, Sumatra, Sulawesi, and Sulawesi. Not only in the form of large plantations, but it has also spread in communities that grow coffee on a small scale in farmers' home gardens.

Indonesia has good opportunities and prospects to become the largest coffee producer in the world. Indonesia is the world's fourth largest coffee producing country after Brazil, Vietnam, and Colombia (International Coffee Organization, 2019, p. 4). Indonesia is known to have wide coffee varieties or single-origin varieties from Sabang to Merauke. The term single-origin refers to coffee from the same region that is not mixed with other coffee varieties to make it more specific and limited. Some famous single-origin types in Indonesia are Toraja coffee, Gayo coffee, Luwak coffee, Bali Kintamani coffee, Flores coffee, Mandailing coffee, Java Prianger coffee, and many more. (Ministry of Trade of the Republic of Indonesia, 2014). The diversity of single-origin coffee produced each year certainly affects the quantity produced. This makes the coffee spread in Indonesia most of the Robusta type, some others with the Arabica type, and lately, the most popular type is Liberica (Jamil, 2019).

Seeing the development of Indonesian coffee production every year, the Indonesian Ministry of Foreign Affairs (Kemlu) remains quiet. For the first time, coffee education was introduced to the participants of the Foreign Service School (Sekdilu) in the form of a theoretical introduction to coffee followed by practice in the field. (Sabri, 2021). The Ministry of Foreign Affairs began to include a curriculum on coffee for Indonesian diplomats to encourage the development of the national coffee industry through efforts to increase coffee consumption abroad. The Ministry of Foreign Affairs invited six coffee producers from Indonesia to complement participants' understanding of the challenges and opportunities of promoting Nusantara Coffee. The six coffee producers are Noozkav Kopi Indonesia, Gravfarm Indonesia, ALKO Sumatra Kopi, Coffee Lab, and Tanamera Coffee. Each presented the history and background of Indonesian coffee, specialty coffee, geographical indications, specialty coffee stakeholders, coffee production, and the world coffee trade. (Sabri, 2021). Diplomats should understand coffee from Indonesia to its roots before promoting it to outsiders. Not only is theory taught, but there are field practices, namely coffee compounding and coffee tasting. This is a short practice as a barista, trying several types of Nusantara Coffee from Sumatra, Java, Bali Kintamani, Toraja, etc. Upon this meeting, the coffee experts and ambassadors agreed to compile a book, "Coffee Narrative", which is helpful for a practical introduction to coffee diplomacy to be used by Indonesian diplomats.

The Indonesian Embassy in Wellington also organized an Indonesian coffee training event for ASEAN Ambassadors and their spouses who are members of the ASEAN Ladies Circle (ALC) in Wellington. The barista training involved the Ambassadors of Singapore, Malaysia, and Thailand, as well as representatives from the Filipino community who are serious about learning about coffee. In this training, they pay attention to how to serve coffee, decorate, and serve attractive coffee to consumers. This was practiced by a professional barista of Indonesian nationality, Jaya Argakusuma (Indonesian Embassy in Wellington, 2020). The Indonesian Embassy in Athens, Greece, also held several skills training for cooking, baking, and barista held at the Embassy in Athens in collaboration with the IEK Praxis Training Institute. The trainees also demonstrated their skills in making different types of coffee for the Ambassador. The event provided certificates of completion for the trainees (KBRI Athena, 2020).

THEORETICAL FRAMEWORK

Gastrodiplomacy

Gastrodiplomacy is a form of public diplomacy that is a combination of cultural diplomacy, culinary diplomacy, and nation branding through food to increase the nation's brand awareness. This strategy seeks to export cultural artefacts to the broader world through international cuisine or, more broadly, national cuisine (Pujayanti, 2017). Over the past decade, many countries have implemented this diplomacy to increase their cultural influence abroad. Gastrodiplomacy embodies a powerful nonverbal communication medium to connect different audiences and thus can be a dynamic new tactic in the practice and execution of public and cultural diplomacy.

According to Rockower (2012) gastrodiplomacy is "the act of winning hearts and minds through stomachs". Through a dialogical approach, a country offers its culinary charms to other audiences so they are familiar with the taste of a country's food. Diplomacy helps foreigners get to know and feel familiar with a particular culture and like they are discovering another part of the world, even if the other person has never had direct contact with it (Rockower, 2012). In a different paper, Rockower (2012) and Pham (2013) claim that gastrodiplomacy is the effort of national leaders to export national culinary heritage as part of public diplomacy to increase national brand awareness, economic investment and trade.(Rockower, 2012).

Gastrodiplomacy also involves another type of public diplomacy, namely branding or what can be called cultural communication, where the government seeks to improve its image without seeking support for direct policy objectives. This diplomatic strategy has become popular with middle-power groups to establish national branding. This move is to attract the attention of the international public, which can help increase the nation's brand recognition. It is essential to focus on state branding to increase international trust (Pujayanti, 2017). In addition to several state or non-state actors who have begun

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cooperating or synergizing to carry out gastrodiplomacy, implementing diplomacy is not solely the government's responsibility. However, there are heads of state, diplomats, and other state representatives among the actors within the state. Furthermore, there are non-state actors from the food industry, NGOs or communities, chefs, diaspora, and media. Despite working together, each actor in the practice of gastrodiplomacy has a role so that their tasks do not overlap their functions and duties.

There is no doubt that the quality of the strategies a country employs plays a vital role in determining the level of success achieved by its efforts in gastrodiplomacy; as stated by Juyan Zhang (2015), a country's efforts to increase the popularity of gastrodiplomacy require the existence of a campaign program whose component is communication planning. According to Juyan Zhang (2015), there are several strategies used in gastrodiplomacy, including: First, Product Marketing Strategy, one of the most crucial to achieving the goal of gastrodiplomacy, which is promoting raw materials or food products to the general public; Second, Food Events Strategy, individuals or communities should participate in promoting their food products through international culinary exhibitions or festivals to attract the attention of the general public as well as the elite. Third, The Coalition-Building Strategy, a strategy which seeks to establish cooperative relationships during campaigns or promotions for their products, whether carried out by groups or individuals to influence others; Fourth, The Use Of Opinion Leaders Strategy, generally carried out by elites or some other types of strategic organizations, both from domestic and international environments. Strategies that use this opinion are usually carried out by celebrities. Food promoted by influencers or celebrities, the elites usually have their appeal; Fifth, The Media Relations Strategy, using the media to promote food products, is a relatively effective technique. Globalization encourages the use of technology that can help actors promote food products through social media sites such as Instagram, Facebook, Twitter, etc.; Similarly, the last strategy is the sixth, The Education Strategy, This strategy is the incorporation of food into educational programs, such as the provision of seminars or cooking class programs. Education is essential for the general public because it can create a consistent image of food and establish a deeper long-term interrelation with the public (Zhang, 2015).

RESEARCH METHODS

Two forms of research approaches are often used to write scientific papers, namely, the quantitative strategy and the qualitative approach. In this paper, the author uses a qualitative approach. The primary purpose of qualitative research is to understand a problem by explaining the phenomenon or issue in a sentence form that is neatly wrapped so that, in the end, it will get a new thought. Qualitative research is more about understanding a problem. This research is descriptive and tends to use analysis.

Qualitative research methods use a theory as a tool to dissect the research being carried out and make interpretations of what is seen, heard, and understood, which is then developed into a complex picture of the problem under study. This descriptive qualitative research method describes coffee diplomacy strategies in the era of Joko Widodo's government, which includes its steps in promoting Indonesian coffee globally, the diplomatic relations it builds through coffee, and its impact on the local coffee industry.

There are two types in a study, namely primary and secondary data. The author uses secondary data collection techniques that are considered trustworthy. These sources include books, journals, government reports, national and international news, and scientific publications. This research seeks to highlight issues from the topics discussed by providing supporting evidence in the form of presented facts and then contextualizing with the concepts used by researchers. Ultimately, a clear and accurate picture or description of the facts and the relationship between the phenomena will appear.

RESULTS AND DISCUSSION

Coffee in Indonesia

History of Indonesian Coffee

Coffee entered Indonesia around the 1700s, brought by the VOC when Indonesia was still under Dutch rule. Initially, a Dutch national brought Arabica coffee and planted it in Western Java, such as Batavia, Sukabumi, Priangan, and Bogor, then expanded it to East Java and Central Java through a forced planting system or commonly called cultuurstelsel. (Panggabean, 2011). The large-scale planting of coffee by the Dutch was due to the high demand for coffee in Europe. So that at that time, all the coffee that had been planted was brought by the Dutch to be sold to Europe. The first export was carried out in 1711. Because coffee is profitable, the Dutch expanded the coffee planting area to several provinces in Indonesia, such as Sumatra and Sulawesi Islands. (Gardjito & Rahardian, 2016). These coffee plantations were generally managed by indigenous planters, so the government required compulsory coffee deposits as land tax, and the government monopolized trade. In the 1850s and 1860s the system of forced cultivation and monopoly was slowly abolished, but forced cultivation still existed, although it was not as harsh as before (Creutzberg, 1987).

In 1830 the cultuurstelsel system policy on coffee cultivation affected not only Java and Sumatra but also South Sulawesi. However, the cultuurstelsel system was never implemented in South Sulawesi. Coffee cultivation was introduced by the Dutch government by cooperating with village heads to obtain land and use it for coffee plantations managed by the community or the private sector, whose results could benefit the community. Although in the Maros area, a critical planting system was imposed and taxes were imposed on coffee plants, coffee production places were still available for coffee farmers. Unlike the Bantaeng area, the Bantaeng community is not required by the Dutch government to plant coffee and is not taxed. However, the coffee plantations in Bantaeng are well maintained and produce excellent quality. This made the South Sulawesi coffee plantation one of the largest coffee exporters for the Dutch government outside Java,

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and even coffee became a superior product in the 19th Century to rice (Kahpi, 2017).

The Arabica coffee type has been developed for almost two centuries and has evolved into a folk crop. Arabica coffee was the only commercial type of coffee grown in Indonesia at that time. However, Arabica coffee cultivation suffered a setback due to the attack of leaf rust disease (*Hemileia vastatrix*), which entered Indonesia in 1876. This disease will not survive if Arabica coffee is grown in high-altitude areas (1000 m and above). Then, in 1900, the Robusta type of coffee entered Indonesia, where this variety is resistant to leaf rust disease, does not require complex growing and maintenance requirements, and the production rate is faster growing, making this coffee shift the position of Arabica coffee spread across Indonesia. More than 90% of Indonesia's coffee plantation areas use Robusta coffee types (Wahyudi et al., 2018). However, there are still many areas that cultivate Arabica coffee, including East Java, South Sulawesi, Sumatra, Aceh Special Region. Arabica coffee is produced as specialty coffee with a very high economic value (Gardjito & Rahardian, 2016).

Dutch coffee cultivation in Indonesia was a great success, so the Dutch developed infrastructure to facilitate the coffee trade. Before World War II, there were railroads in Central Java that were used to transport plantation products such as coffee, sugar, pepper, tea and tobacco. The line led to Semarang being traded in Europe. (Gardjito & Rahardian, 2016). During the Dutch East Indies, coffee became the main export commodity for the Netherlands and made the country the second largest coffee exporter after Brazil (Kahpi, 2017). Even in the 1700s, the VOC monopolized the coffee trade in the European region and worldwide (Indische Archipel Rouge, 2017). (Indische Archipel Roastery, 2018). In addition to monopolizing trade, the Dutch government also built production houses mainly in South Sulawesi, including in Noorderdistricten Maros, Sigeri and Bergregentschappen, Pangkajene, Zuiderdistricten Bantaeng, Bakungan, Sesayya, and Oosterdistricten Bulukumba, Sinjai, and Selayar. In addition to production activities, the region is also involved in coffee trading with international trade networks involving countries such as the Netherlands, the United States, Singapore, the United Kingdom and France (Kahpi, 2017).

In its heyday, coffee plantations in Indonesia were the most significant coffee plantations in Southeast Asia, the Gayo Highlands with Gayo coffee, in Java, more popularly known as Java coffee. The coffee industry in Java was once exhibited in America, so people began to recognize coffee and nicknamed it "Java". An American programmer even named his computer programming language Java. This programming language was inspired by the name of coffee from Java, and Java is one of the most popular languages in the world today (Gardjito & Rahardian, 2016).

Indonesia's Coffee Drinking Culture

With time, drinking coffee has become ingrained in society. This is evidenced by the daily routine of Indonesians, who cannot seem to escape from drinking a glass of coffee. One indication that drinking coffee has become a cultural norm is the Indonesian way of brewing coffee, known as "Kopi Tubruk" (Adji & Meilinawati, 2019). The most basic and traditional method of brewing coffee, known as "Kopi Tubruk", combines roasted, ground coffee beans with sugar and hot water.

Since the Dutch colonial era, when the Dutch government brought coffee to Indonesia to be developed and made a productive resource, coffee consumption has become a culture in Indonesia. Drinking coffee has been a culture since the VOC, and the beans themselves are often referred to as Java (Adji & Meilinawati, 2019). However, as the Indigenous population grew, the taste for coffee also increased, which used to be enjoyed mainly by adults and older men. However, as a culture, drinking coffee has expanded to include not only adults but also young people, among men and women.

It is common in Indonesian culture to drink coffee to relax and chat with people. This can be done at home or in public spaces. Since a long time ago, Indonesians have been known for helping each other, commonly known as gotongroyong (cooperation), by doing activities such as cleaning the environment, helping neighbours build houses, building mushollas, making drains, etc. After completing these activities, they usually enjoy treats or dishes that have been prepared. After completing these activities, they usually enjoy the treats or dishes that have been prepared. The dishes usually contain coffee or tea, fried bananas, and other snacks. This factor also contributes to spreading the culture of drinking coffee to public spaces. In addition, people come to coffee shops not only to enjoy brewed coffee but there are other purposes to gather with relatives and serve as a means of exchanging ideas or a place to discuss with the general public to discuss various problems in the vicinity.

As time progresses, more and more people gather in public spaces to drink coffee. The presence of Starbucks in the country caused a shift in how Indonesians perceive coffee shops. Previously, coffee shops were more like rustic warungs or quiet old buildings. However, now they have evolved into luxurious and classy establishments with various seating options and modern-style cafe designs. Starbucks was founded in 1971 in Pike Place, Seattle, and coffee drinking culture is widely known to have originated in the United States (Said, 2017). Most patrons were men, who gathered there after work to socialize over coffee and cigarettes. Later, this culture spread to all developed regions of the world, including the United States and Europe. These coffee shop visitors are not just men anymore. Women and young people frequent them for the same reasons. The name of coffee shops changed to cafes to reflect their role as gathering places where people can get to know each other over coffee. The Starbucks coffee company eventually opened 5,886 locations in 58 countries, including Jakarta (Said, 2017).

Third Waves Coffee Culture

Looking at the culture of drinking coffee in the world and Indonesia that has been described above, Trish Rothgeb, in her writing Wrecking Ball Coffee Roasters (2002) in an article published by the Roaster Guild, The

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Flamekeeper, Rothgeb mentions The Three Waves of Coffee and classifies the development of coffee in three waves, namely First Wave, Second Wave, Third Wave. This time frame is broken down into three distinct phases in the coffee industry.

- First Wave Coffee

  In the 1800s, coffee was served in convenient and fast packaging. Even during World War I (1917), coffee, still called Java, was served daily to soldiers as a beverage. (Indische Archipel Roastery, 2018). In the first wave, people paid more attention to the caffeine content, later called the "caffeine kick" phenomenon. The general public believed that caffeine gave a unique sensation. Flavor, origin, and quality of beans were not the most critical factors. The purpose of this packaging is to be enjoyed wherever you are, such as at home or in the office. (Rosenberg et al., 2018). Many brands of packaged coffee are spread, one of which is Nescafe.
- *Second Wave Coffee*

  Folk thinking began to develop in the 1970s, when this wave began. It can be said that this wave was the peak of coffee culture, as consumers paid particular attention to the flavor, origin, quality of the coffee, and the degree of roasting of the beans themselves. American coffee giant, Starbucks began to expand across the globe. Many new coffee shop brands have opened, providing coffee with different flavors. People visit coffee shops for more than just to drink coffee; they also want to socialize and make new friends.
- *Third Wave Coffee*

  Starting in the 1990s, a third wave of coffee culture emerged to symbolize new directions in the production, roasting process, and distribution of premium coffee beans (Rosenberg et al., 2018). The most important part of the third wave was the industrialization and modernization of coffee. High-quality coffee beans that can bring out fruit flavors are more in demand because they can provide a sensation of their own than the taste of coffee itself (Rosenberg et al., 2018). As the coffee industry became more complex, the government began to regulate the export and import of coffee from each country. Then several terms emerged, namely specialty coffee and single-origin coffee.

Indonesia's Global Coffee

Indonesia's world-famous coffees are robusta and arabica. Both variants have different characters and aromas, but both are recognized as among the best in the world. Robusta has a strong and slightly bitter flavor and is widely used as a blend for espresso and instant coffee. Arabica, on the other hand, has a complex aroma and a more subtle flavor than the robusta variant. Coffee lovers widely favored them because of their delicate taste (Darmawan et al., 2021).

Some of Indonesia's *specialty coffee* or *single-origin* coffees that have achieved global success include; (1) **Sumatra Mandailing Coffee** which has an earthy flavor with a classic aroma of fragrant tobacco and low acidity; (2) **Aceh Gayo Coffee** which is known for its strong spice and earthy flavor but low acidity. (3) **Java Estate**, which has a fragrant aroma typical of grains and herbs and a relatively low acidity level; (4) **Bali Kintamani**, which tends to be watery with a reasonably high acidity level, but the aroma of this coffee is like nuts and orange peel; (5) **Luwak Coffee**, one of the legendary types of coffee in Indonesia, has a pandan aroma that can be smelled from a long distance. In addition, Kopi Luwak is known to have many health benefits. This coffee is also named one of the most expensive coffees in the world because its production is challenging.; (6) **Toraja Coffee** has an earthy aroma that gives a touch of cinnamon or cardamom.; (7) **Flores Coffee** has a nutty flavor with a hint of caramel. (Gumulya & Helmi, 2017). All coffee characters are different because they depend on the soil conditions and at what altitude the coffee is grown.

Indonesian Coffee in International Eyes

Several international competitions have featured Indonesian coffee, including the 2016 Melbourne International Coffee Expo (MICE). Indonesia's success in these competitions has helped cement the country's reputation as a world leading producer of *high-end* coffee with a distinctive and unique flavor profile. (Mutaya, 2016). The seven companies participating in the competition included Asia Connecting, Mandheling Coffee Pty Ltd, Opal Pty Ltd, Saman Estate Coffee, PT Santama Arta Nami, Sumatra Coffee House, and The Q Coffee. (Mutaya, 2016).

In 2019, Indonesia also won an award for its coffee at the European competition coffee roasted in their Country of Origin, organized by the French organization Agence pour la Valorisation des the Produits Agricoles (AVPA), which helps farmers and agricultural producers from around the world to sell and promote their coffee products in Europe. Indonesia was once again recognized as a leading coffee producing country thanks to its wide selection of bean types and high roasting standards, putting it ahead of many other countries participating in the competition. Anomali, Indonesian Coffee Exporter, Malam Kopi Gayobies, Kopi Bermani, Ciragi Kintamani, Bencoolen, My Kopi-O, CoffeeHQ, Kultur Haus, Kopi Kawi Sari, Kopi Gunung Wangun Dua, and Kopi Gunung Wangun Dua were the Indonesian coffee brands that received this honor. There are a total of 19 different types of coffee that have been recognized and awarded, ranging from "gold", "silver", and "bronze" to "gourmet". (KBRI Paris Perancis, 2019).

Indonesia's Coffee Diplomacy Challenge

Indonesia is one of the world's largest coffee producing and exporting countries, fourth only to Brazil, Vietnam and Colombia. Opportunities in the coffee industry are indeed promising. However, there are still many challenges in the coffee industry that need serious handling, including: **First**, the lack of plantations. Indonesia does not have extensive coffee plantations,

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making it more difficult to maintain production volume and quality. Coffee plantations covered a total area of about 1.24 million hectares in 2017, with 933 hectares of robusta plantations and 307 hectares of arabica plantations. Over 90% of the total plantation is cultivated by smallholders who own relatively small plantations of 1-2 hectares each (Hamzah, 2020). If farmers are attracted by other commodities that are more profitable, it can undoubtedly affect the decline in coffee plantation areas in Indonesia.

The second challenge is low-quality products. Most coffee fruit production in Indonesia consists of low-quality robusta varieties. High-quality Arabica beans mostly come from South America, such as Brazil, Costa Rica and El Salvador. Thus, robusta beans comprise the bulk of Indonesia's coffee exports (Hamzah, 2020). This situation can be overcome through intensive assistance and guidance through horizontal and vertical collaboration, both between related sectors and between levels of government (Central and Regional). Although the production of Arabica varieties is less than Robusta varieties, Indonesian Arabica coffee has a characteristic or single-origin that can be improved by being specially processed or certified as specialty coffee based on specific grades given by Q-Graders who assess the physical quality and taste of the specialty coffee grade criteria determined by the *Specialty Coffee Association* (SCA) (Widiastutie et al., 2022).

Third, weather conditions are uncertain. Indonesian coffee yields are most affected by frequent weather conditions, namely extreme rainfall during the growing season. Such conditions cause plants to fall before harvest (USDA Foreign Agricultural Service, 2020). With such difficult ecological conditions, it is impossible for a practitioner to go it alone. This requires assistance from researchers and experts from universities and research institutions to conduct provenance tests to obtain new varieties that can adapt to certain ecological conditions without reducing the quality of the coffee flavor itself (Widiastutie et al., 2022).

Opportunities for Indonesian Coffee Diplomacy

From some of the challenges faced by Indonesian coffee farmers, coffee commodities in Indonesia have an excellent opportunity to be the best on the world scene. Indonesia is one of the world's largest coffee retail markets by volume, driven by growing domestic demand. Data shows that the compound annual growth rate of the retail coffee market in Indonesia grew 11.4% from 2017 to 2021, making it the fastest growing retail coffee market in the world. Countries such as Vietnam ranked second with 9.2%, followed by Turkey at 6.8%, the Philippines at 6.7%, and Mexico at 6.1%. (Normala, 2018). The coffee industry in Indonesia is predominantly produced by smallholders (unlike Vietnam, which has become a large-scale enterprise). The growing coffee culture in Indonesia is an opportunity to improve the welfare of rural farmers.

Figure 1. Map of Indonesian Coffee Plantations

Source: (Shita, 2021)

Coffee plantations grown by people in areas with specific geographical and cultural conditions, if packaged in an appropriate gastrodiplomacy narrative, can be a strength in promoting Indonesian specialty coffee or singleorigin coffee to improve nation branding because the international market has a great interest in Indonesian specialty coffee which has a distinctive taste. (Erianto & Kaslam, 2021). The success of diplomacy at the world level can provide positive benefits for the farming community or employment opportunities for farm labourers and indicates the expansion of Indonesian coffee plantations. Coffee diplomacy still has an excellent opportunity to utilize coffee commodities. This strategy can shape a positive national image of Indonesian culture while creating economic opportunities to improve people's welfare. The appointment of the Chairperson of the ICO (International Coffee Organization) Board for the 2019-2020 period, Imam Pambagyo, is evidence of Indonesia's coffee achievements that have won the trust of the international world through its coffee products. This opportunity will make Indonesia continue strengthening the sustainability of partnerships between the government, farmers, and the industrial sector. (Syukra, 2019). Proven by the promotion of coffee as part of introducing Indonesia's cultural diversity, as well as being able to strengthen cooperation with other countries in the economic field through coffee exports that can increase the value of foreign trade.

Coffee consumption levels in Indonesia have increased among millennials. In 2019 coffee demand jumped to 36%, an increase of 5.3 million bags of coffee sold compared to 2018. This amounted to about half of the country's estimated coffee production of 12 million bags (Bloomberg, 2020). This figure will likely continue to rise as the trend of drinking coffee continues to grow. This is an opportunity for Indonesia because the increase in domestic consumption encourages foreign investors to invest in coffee in Indonesia. In addition, foreign tourists who come to Indonesia, they will get to know and enjoy coffee in Indonesia easily as there are many coffee shops in various places with prices that are much more affordable than the international coffee, they are familiar with.

Indonesia's Coffee Diplomacy Strategy under Joko Widodo

Coffee Diplomacy Strategy

Coffee is one of the commodities championed by Indonesia, especially during the Joko Widodo administration. Coffee has a potential value that can be promoted abroad to support the nation's economy. Consuming coffee is part of Indonesian culture associated with tolerance and peaceful problem-solving. The goal of coffee diplomacy is to establish a positive national image of the Indonesian coffee-drinking culture. Through coffee diplomacy, the hope is to reach a mutual agreement and achieve national goals, namely increasing coffee exports and promoting coffee abroad. (Shertina, 2020). Coffee diplomacy is a new way of diplomacy that uses coffee as its main tool. This practice has existed for a long time but in another form with various other instruments. Joko Widodo's administration is serious about coffee, which has become part of Indonesia's foreign policy through a commitment to cultural diplomacy, with the main instrument being coffee. (Intentilia, 2020).

Coffee diplomacy presents a non-formal, relaxed, yet beneficial atmosphere for the Indonesian people. Bilateral and multilateral approaches are still relevant to promote Indonesian values through coffee. The cultural diplomacy approach through coffee will strengthen Indonesia's positive image (Asri, 2020). (Asri, 2020). Direct coffee diplomacy was carried out by President Joko Widodo during a visit to New Zealand in 2018, then introduced Indonesian coffee to the Governor General of New Zealand Dame Patsy Reddy, at Government House, Wellington. (Lumanauw, 2018). The multilateral approach to coffee diplomacy is through several activities carried out by the government, such as in ASEAN, the European Union, and the United Nations. Meanwhile, the bilateral approach to expand coffee diplomacy to other countries is through the Indonesian Embassy or Consulate General abroad. In addition, coffee diplomacy within the framework of gastrodiplomacy, which is public diplomacy, can also be carried out by non-governmental actors in various forms according to the level, profession and activities of these actors (Widiastutie et al., 2015). (Widiastutie et al., 2022). The government also collaborates with roasteries, Indonesian coffee associations, coffee importers of various coffees, Indonesian coffee exporters, coffee cooperatives that gather Indonesian coffee farmers, and other related parties. (Luska, 2023). This shows great potential for Indonesia by utilizing coffee as a commodity that is championed through cultural diplomacy.

Government-related organizations often hold webinars or virtual meetings that discuss expanding access to Indonesian cuisine to all corners of the world. This is an effort known as gastrodiplomacy. The practice of gastrodiplomacy, which is defined as introducing food products to foreign communities, has been affected by the Coronavirus (also known as COVID-19), which first appeared in 2019. Almost every country felt the impact of the Coronavirus. As a result, each country implemented a lockdown policy or a social restriction policy that emphasized its citizens not to leave the house unless necessary. However, the coffee business during the pandemic is still thriving, as coffee can be sold online through websites or apps that offer coffee products from Indonesia. Although many countries are implementing strict health protocols during the pandemic, the majority of coffee consumers are more comfortable making purchases online as it is more practical than going to a coffee shop.

There are several forms of gastrodiplomacy strategy indicators put forward by Juyan Zhang (2015), among others:

a. *Product Marketing Strategy*

According to Juyan Zhang, the product marketing strategy is carried out by gastrodiplomacy actors who expand and develop restaurant and franchise branches, as well as provide information services regarding food products or brands. (Zhang, 2015). Product marketing is carried out by several Indonesian coffee shops abroad, such as My Bali Coffee (Germany), Tanamera (Singapore), Dua Coffee (United States), and Kopi Kalyan (Japan). (Amadea, 2021). These three coffee shops market various coffees from Indonesia, such as Gayo, Mandheling, Bali, Luwak, and Lintong coffee. From 2019 to 2021, the massive implementation of coffee diplomacy was carried out even during the COVID-19 pandemic, which made several countries impose lockdowns or social restrictions. Enterpreneurs do more product marketing through digital platforms. Enterpreneurs engaged in the food industry and non-governmental actors seem to move, namely expanding Indonesian coffee shops in various countries. And there is an emphasis on some Indonesian coffee abroad that markets authentic Indonesian coffee, such as Gayo, Mandeling, Bali, Luwak, and Lintong. Despite the COVID-19 pandemic, the implementation of coffee diplomacy is still massively carried out by non-governmental actors, primarily through digital platforms. This shows the adaptation of the food industry not only sold offline but also through online sales.

b. *Food Event Strategy*

The Ministry of Foreign Affairs, the Ministry of Trade, and the Ministry of Tourism and Creative Economy also organize various festivals or exhibitions that display specialty coffee from Indonesia, such as Indonesian Coffee Day 2019, organized by the Indonesian Embassy Tashkent in Uzbekistan (Ministry of Foreign Affairs of the Republic of Indonesia, 2019b), participating in the most extensive coffee exhibition in the United States, namely SCE (Speciality Coffee Expo) 2021 in the state of New Orleans, United States (Juwitasari, 2022), participating in the World of Coffee 2019 which is held annually in Berlin, Germany. Many coffee-producing countries participated in this event, such as Vietnam, Brazil, and many more (Antara News, 2019). They participated in the most significant industrial and automation exhibition in the world, Hannover Messe 2021, which is estimated to have 200,000 visitors within one week (Ministry of Foreign Affairs of the Republic of Indonesia, 2020). Indonesian coffee has characteristics of a strong aroma that can bring out its charm. This is one of the efforts in the delivery of gastrodiplomay through coffee.

In addition to participating in exhibitions and events held abroad, another effort made by the Indonesian government is Coffee Tasting (Test Taste) coffee from Indonesia. This event was maintained through the Indonesian Embassy in Berlin with the title of the Popular Coffee Tasting Coffee event, held in a hybrid manner in

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two places, namely the Indonesian Embassy Hall in Berlin, Germany, and the Diplomacy Canteen of the Ministry of Foreign Affairs of the Republic of Indonesia, Jakarta and the Ministry of Trade. Several other participants also participated in this event virtually. The purpose of this taste test event is to promote Indonesian coffee and adjust the taste preferences of Indonesian coffee that enter the German market to comply with the standards of consumers and the German coffee industry. The event was hosted by Arif Havas Oegroseno, Indonesian Ambassador to Germany and a certified barista, whose certification was issued and validated by SCAE (Specialty Coffee Association of Europe). The event earned the trust of local natives, as native Germans highly appreciated those who had a deep understanding of the nuances of serving coffee and the ins and outs of coffee itself. Not satisfied with explaining Indonesian coffee, the Indonesian Ambassador to Germany can also demonstrate the art of brewing coffee, often called "a perfect cup of coffee" (Ministry of Foreign Affairs of Indonesia, 2021). Of course, this is one of the efforts to promote Indonesian coffee to get the attention of the German public. This event paid off for Indonesia. In March 2021, Indonesia sent 1.5 tons of coffee beans to the port of Hamburg, Germany. These coffee beans come from the Merbabu, Toraja, Boyolali, and Flores-Bajawa areas (Ministry of Foreign Affairs of the Republic of Indonesia, 2021).

The Indonesian government, through the Indonesian Embassy in Seoul (South Korea), is making efforts to introduce Indonesian coffee in South Korea. The Indonesian Embassy in Seoul synergizes with the Busan Indonesia Trade Promotion Center (ITPC) to carry out a coffee diplomacy strategy through virtual business matching and 'Bincang Kopi-Coffeeversation' in September 2021. This activity aims to bridge the communication of Indonesian coffee exporters and expand the coffee market to South Korea. As many as 22 Indonesian coffee exporters were met with 7 South Korean coffee importers. The 'Bincang Kopi-Coffeeversation' activity features various Indonesian coffee from three coffee companies, namely Café Mia (South Korea), which describes the technique of serving brewed coffee from Aceh Gayo coffee beans, Ulubelu Coffee (Korsel), whose name is taken from Gunung Ulubelu in Lampung serving Iced Dolce Latte and Hot Cappucino from Lampung and Mandheling coffee, and Selera Indah Perdana (Indonesia). In this session, the CEO of Selera Indah Perdana received the record of the Indonesian World Record Museum for the Liberika Kalimantan coffee auction with a high selling price (Mulyati, 2021). The government's efforts in promoting Indonesian coffee through various festivals, exhibitions, tasting coffee events in Germany, and diplomatic activities carried out by several actors in several countries received attention from several parties. Indonesia sends more than 1 ton of coffee beans to be shipped to Germany, and Indonesian coffee gets exposure in international markets such as Germany, the United States, and South Korea. Thus, this effort can increase the understanding, interest, and sales of Indonesian coffee in the global market, as well as expand the market reach for Indonesian coffee exporters.

c. *Coalition Building Strategy*

This strategy encourages collaboration between parties with similar interests, whether business parties or individuals or organizations. The strategy applied in implementing Indonesian coffee diplomacy can potentially increase demand for Indonesian coffee with unique specialty coffee characteristics. As part of the coalition-building effort, Indonesia has partnered with Coffee Roastery Germany to promote coffee jointly and also invited Indonesian coffee distributors My Bali Coffee and PT NKRI (Nabu Ranah Kopi Indonesia), to conduct joint promotions in two of Germany's largest supermarket chains, EDEKA and REWE. The store is used to sell a variety of Indonesian coffee, and customers can taste the various types of coffee in the building lobby and parking lot with a classic VW kombi car that has been modified into a coffee combi as part of the promotion (Kementerian Luar Negeri RI, 2020).

In addition to cooperating with the largest supermarket in Germany, the government also cooperates with German cruise ships as a form of promotion of Indonesian coffee. The German cruise ships are TIU Cruise and AIDA. Using a tasting and brewing event structure, this collaboration will promote Indonesian coffee through an official dish that will be served on the cruise ship in April 2021. (Kementerian Luar Negeri Indonesia, 2021).

Figure 2. Coffee tasting My Bali Coffee

Source: (Kementerian Luar Negeri RI, 2020)

d. *The Use of Opinion Leaders Strategy*

According to Juyan Zhang, this strategy involves a person or an organization using the opinions of domestic or international influencers. Food promoted by influencers usually has its appeal.

Noor Asry Soeharman Wivell is a former model and presenter of Indonesian private television who is now a coffee entrepreneur in the United States. She socializes as a local female roaster introducing Indonesian coffee in the United States. Her role has received support from several US senators in promoting Indonesian coffee. She made a coffee product called "Javanese Coffee", which was then sold in the American market. Asry's efforts to introduce Indonesian coffee were through several events such as the Fancy Food Show New York, Specialty Coffee Expo New Orleans, The New York Coffee Festival, and Experience New Hampshire, held at the US Senate

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building in Washington DC. Asry explained that Indonesian coffee products have their charm from the earthy taste, which is an opportunity for Indonesia to expand the coffee market. Her products are distributed to several catering services in collaboration with food and beverage stores in New York and New Hampshire. Asry's efforts are also supported by the New Hampshire and New York state governments for women entrepreneurs and also supported by the Indonesian government through the Ministries of Trade and Agriculture. However, she also pointed out a challenge as an overseas coffee businesswoman, which is that the international community does not recognize that coffees that have gone global such as Mandailing, Gayo, Toraja, etc., are not from Indonesia but from certain islands. So, the Indonesian government needs to make efforts so that *single-origin* coffee is recognized as a product from Indonesia (Rukmananda, 2020).

e. *Media Relation Strategy*

The media used by the Indonesian government to promote coffee is German radio called Jazz Radio, where radio DJs will be treated to Indonesian coffee and continue with interviews about Indonesian coffee. (Indonesian Ministry of Foreign Affairs, 2020). Then continued with promotion on social media where there were several photo posts from Instagram accounts, Facebook, or related distributor websites, including My Bali Coffee and PT Nabu Kopi Ranah Indonesia. The government also involved several influencers in Germany in promoting Indonesian coffee.

One way of promotion besides participating in exhibitions is to send Indonesian representatives to participate in world-class barista competitions. One of the baristas from Indonesia, named Mikael Jasin, participated in the World Barista Championship event in Boston in 2019. In the event, Mikael Jasin used the essential ingredients of coffee beans from Indonesia, namely Mandheling coffee from Sumatra. He explained in detail the production process until he brewed for the judges. His coffee presentation won fourth place under baristas from other countries. (AMH eu a eu ID, 2019). Mikael Jasin indirectly promoted Indonesian coffee through a competition event witnessed directly by coffee lovers and broadcast on a YouTube channel.

f. *The Education Strategy*

In addition to participating in events abroad to promote coffee at the domestic level, the local government held the 2019 Coffee Festival event in Probolinggo. The event organized by the Indonesian Young Entrepreneurs Association (HIPMI) aims to educate the public on business opportunities and profits in coffee commodities. The packaging of the 2019 Coffee Festival in Probolinggo was different from before. The previous concept was to educate coffee farmers upstream, while this festival was to raise coffee entrepreneurs downstream. Public enthusiasm was so high that they bought packaged processed coffee products which were then enjoyed at home with their families. In addition to education, there was a *"V60 Battle and Cupping Coffee"* competition for coffee baristas across Indonesia. From this competition, it is hoped that baristas will serve specialty coffee from Indonesia with good coffee quality so that the public is educated.

Educating the public does not have to be through events but through social media. An Indonesian Barista, Mikael Jasin, provides education on how to brew coffee so that the coffee enjoyed becomes delicious through content on Instagram and YouTube. He also explains the various advantages of Indonesian specialty coffee. Mikael Jasin also actively participated in the International Barista competition, namely the World Barista Championship and became a finalist in 2019.

Indonesian company PT Pertamina Geothermal Energy Ulubelu Area in Lampung actively empowers the community by optimizing the potential of coffee plants. This activity is also an effort by the company to improve the economy of the community around the operating area through the Rumah Belajar Kopi and Geotourism Coffee programs. Not only focusing on improving the economy of coffee farmers in Ulubelu, but this program also aims to increase the capacity of coffee farmers so that they can produce quality coffee and increase the selling price (Banpos.co, 2022).

The Indonesian Embassy in Cairo held a coffee seminar and training for Indonesian students in Egypt with the theme "The Role of Barista towards National Coffee". The Ambassador to Egypt, Helmy Fauzy, explained that coffee is not just a commodity but has become a lifestyle and branding of Indonesian products. This training includes the history of coffee, coffee and its industry, Barista, cupping and roasting workshop, Coffee Brewing Workshop, and Cafe Clinic. It aims to introduce the product, quality, and brand image and emphasizes being able to win Nusantara Coffee in the international arena (Kementerian Luar Negeri RI, 2019a).

CONCLUSION

Coffee in Indonesia has a very long journey. Initially introduced by the Dutch during the colonial period to meet export needs in Europe, Indonesia is now known as the world's coffee paradise not only from the high amount of production but the many variants of coffee that grow in Indonesia. Indonesia has a variety of specialty or single-origin coffees that have become the target of people who are looking for quality, taste, and aroma. Some of the specialty coffees from Indonesia that have achieved global success include Aceh Gayo Coffee, Sumatra Mandailing Coffee, Java Estate Coffee, Bali Kintamani Coffee, Luwak Coffee, Toraja Coffee, and Flores Coffee.

This study found that the Indonesian government presents a non-formal, relaxed, yet beneficial atmosphere for the Indonesian people through coffee diplomacy strategies. The cultural diplomacy approach through a coffee can strengthen Indonesia's positive image in the international world. The government also collaborates with Indonesian coffee exporters, coffee importers in various countries, roasteries, Indonesian coffee associations, coffee cooperatives (which gather Indonesian coffee farmers), and other related parties to facilitate the coffee diplomacy strategy. However, in 2019- 2021 the world was

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shaken by the Coronavirus or COVID-19, which made some events switch to virtual meetings and coffee shops do marketing through digital platforms.

Product marketing strategy is one of the crucial strategies to achieve gastrodiplomacy because it can promote coffee to the general public. This strategy has been applied by several coffee shops from Indonesia that have opened their outlets abroad.

Among the implementation of these strategies, the implementation of the Jokowi administration's coffee diplomacy strategy has shown success, such as exporting specialty coffee from Indonesia to Germany in the amount of 1.5 tons. Coffee diplomacy carried out jointly or simultaneously by the government, business actors, and the community in their respective capacities and ways can present a more lively, informal, creative atmosphere but provide tangible results for economic improvement and build a positive image of Indonesia.

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Hubungan Antara Religiusitas Dengan Kecemasan Akademik Pada Siswa Di MBS Prambanan Yogyakarta

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ABSTRACT

Students often experience anxiety in academic situation. Excessive anxiety will interfere with students' concentration on academic things. If students have a high sense of religiosity, they will feel calm and can control anxiety over them. This study analyzed the relationship between religiosity and anxiety over academic things in science class XII students at MBS Prambanan Yogyakarta. This research is correlational research with quantitative approach. The sampling technique was random with 60 respondents. The data were obtained using measuring instrument of questionnaire with likert- scale. The data were analyzed with product moment correlation test. The hypothesis proposed was the relationship between religiosity and anxiety over academic things in students at MBS Prambanan Yogyakarta. The proposed hypothesis was accepted, with significance value of $0.00 \leq 0.05$, and the product moment correlation test showed that there was a correlation between variable X and variable Y. The correlation value was -0.705 in which there was a strong degree of correlation between variable X and variable Y and the form of the relationship was negative which meant that the higher the religiosity, the lower the anxiety over academic things and vice versa, the lower the religiosity, the higher the anxiety over academic things in students at MBS Prambanan Yogyakarta. The results of the study showed that there was a relationship between religiosity and anxiety over academic things in students at MBS Prambanan Yogyakarta.

Keywords: Religiosity, Anxiety over Academic Things, Students of MBS

PENGANTAR

Menjadi siswa itu memiliki beberapa kewajiban akademik. Salah satu kewajiban akademik yang harus dilakukan siswa cenderung merasakan kecemasan akdemik. Banyak siswa menjadi cemas menjelang ujian yang dirasa akan sulit, dan sebagian mereka merasa gugup ketika mereka harus mempresentasikan apa yang telah dipersiapkan di depan teman-teman sekelas mereka (Ukhtia dkk., 2016). Perasaan cemas yang bersifat sementara ini merupakan contoh dari kondisi kecemasan. Sedangkan siswa yang menunjukkan suatu pola merespon dengan kecemasan bahkan dalam situasi yang tidak mengancam mengalami apa yang disebut dengan kecemasan sifat.

Steven Schwartz mengemukakan kecemasan berasal dari kata Latin anxius, yang berarti penyempitan atau pencekikan. Kecemasan mirip dengan rasa takut tapi dengan fokus kurang spesifik, sedangkan ketakutan biasanya respon terhadap beberapa ancaman langsung, sedangkan kecemasan ditandai oleh kekhawatiran tentang bahaya tidak terduga yang terletak di masa depan. Kecemasan merupakan keadaan
emosional negatif yang ditandai dengan adanya firasat dan somatik ketegangan, seperti jantung berdetak kencang, berkeringat, kesulitan bernapas (Annisa dan Ifdil, 2016).

Kecemasan akademik yang akan dibahas oleh peneliti adalah kecemasan secara keseluruhan seperti perilaku yang gelisah, ketengangan fisik, tremor serta panik. Ada juga secara kognitif seperti perhatian terganggu, produktifitas menurun, binggug dan konsentrasi buruk. Dan secara afektif seperti tidak sabar, malu dan ketakutan. Bisa dikatakan tekanan yang mereka alami tersebut dapat menimbulkan kecemasan pada diri mereka yaitu kekhawatiran yang menyebar dan tidak jelas, yang berkaitan dengan perasaan tidak berdaya dan tidak pasti (Annisa dan Ifdil, 2016).

Dampak kecemasan yang berlebihan membuat konsentrasi dan perhatian siswa terhadap tugas yang diberikan menjadi terganggu. Tugas-tugas yang sangat mudah atau tugas-tugas yang dapat dilakukan siswa nyaris tanpa berpikir biasanya dipermudah oleh tingkat kecemasan yang rendah. Namun tugas-tugas yang lebih sulit atau tugas-tugas yang membutuhkan banyak pemikiran dan usaha mental paling baik dikerjakan hanya dengan tingkat kecemasan yang sangat tinggi, dalam situasi sulit dapat mengganggu beberapa aspek kognisi yang penting bagi kesuksesan pembelajaran dan performa, antara lain: Memperhatikan apa yang perlu dipelajari, memproses informasi secara efektif, memanggil kembali informasi dan menunjukkan keterampilan yang sebelumnya pernah dipelajari.

Kecemasan seorang individu dapat beragam dan salah satu hal yang berkaitan dengan kecemasan adalah religiusitas yang dimiliki oleh masing-masing individu. Religiusitas yang dimaksud adalah suatu nilai, keyakinan, sikap serta tingkah laku seseorang yang mencerminkan perilaku beragama seseorang. Religi merupakan suatu sistem yang terdiri dari keyakinan, kepercayaan yang tercermin dalam sikap serta melaksanakan kegiatan keagamaan untuk dapat berhubungan dengan Tuhan (Utami, 2020). Religiusitas tidak hanya saat individu melakukan kegiatan peribadahan saja, akan tetapi kegiatan yang didorong oleh kekuatan supranatural. Sehingga dalam segala aktivitas yang dilakukan oleh seorang individu, baik itu aktivitas yang kelihatannya seperti religius ataupun tidak pasti melibatkan dimensi- dimensi religiusitas.

METODE PENELITIAN

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Pendekatan yang digunakan yang digunakan adalah pendekatan kuantitatif. Pada pendekatan penelitian kuantitatif, data penelitian dapat diinterpretasikan dengan lebih objektif apabila diperoleh lewat suatu pengukuran yang valid, reliabel dan objektif. Pendekatan kuantitatif merupakan pendekatan yang digunakan untuk meneliti populasi atau sampel tertentu penelitian kuantitatif ini bersifat statistik (Sugiyono, 2013).

Jenis penelitian yang digunakan adalah jenis penelitian korelasional, menurut fungsionalnya dan sudut pandang karasteristik yaitu memakai penelitian jenis korelasional. Lijan Poltak Sinambela (2014) menyatakan penelitian model korelasional bertujuan menyelidiki sejauh mana variasi pada satu variabel berkaitan dengan variasi pada satu atau lebih variabel lain, berdasarkan koefisien korelasi. Dengan menggunakan jenis penelitian korelasional maka jenis penelitian ini termasuk pada desain penelitian non-eksperimen, desain penelitian non-eksperimen merupakan penelitian yang tidak perlu mengkondisikan kelompok tertentu tetapi langsung terjun lapangan dan melibatkan instrument. Melalui metode ini diperoleh signifikansi korelasi atau hubungan antara religiusitas dengan kecemasan akademik pada siswa di MBS Pramabanan Yogyakarta.

Identifikasi variabel penelitian merupakan langkah penetapan variabel- variabel utama dalam penelitian dan penentuan fungsi masing-masing. Berdasarkan fenomena yang ada dan pelbagai pendapat ahli, peneliti mengidentifikasi variabel- varaiabel yang ada dalam penelitian, diantaranya:

Variabel X (Variabel Independen): Religiusitas
Religiusitas yang dimaksud dalam penelitian ini adalah suatu sistem nilai, keyakinan, keberagamaan praktek perilaku tertentu, serta kewajiban-kewajiban yang harus dipatuhi yang bertujuan mendekatkan seseorang dengan tuhannya, sesama manusia dan lingkungannya. Untuk mengukur religiusitas dalam penelitian ini, peneliti menggunakan skala berdasarkan dimensi religiusitas teori dari (Stark. R, 2016) yang membagi religiusitas menjadi lima dimensi yaitu: Dimensi Keyakinan atau Ideologi, Dimensi Praktik Agama atau Ritualistik, Dimensi Pengamalan, Dimensi Pengetahuan Agama dan dimensi pengalaman atau penghayatan.

Variabel Y (Variabel Dependen): Kecemasan Akademik
Kecemasan Akademik yang dimaksud dalam penelitian ini adalah efek negatif berupa rangsangan fisiologis, ketakutan, ketidaknyamanan, ancaman terhadap eksistensi diri, dan perasaan tidak menyenangkan yang dirasakan siswa dalam situasi akademik yaitu saat siswa menerima pelajaran dari guru, diskusi di dalam kelas, mengerjakan tugas dan pekerjaan rumah, mempersiapkan ujian di rumah, maupun ulangan atau ujian kelas. Untuk mengukur kecemasan akademik dan kereligiusitasan dalam penelitian ini, peneliti membuat sendiri alat ukur berdasarkan gejala kecemasan menurut pendapat Hamilton, antara lain: perasaan cemas (ansietas), ketegangan, ketakutan, gangguan tidur, gangguan kecerdasan, gangguan depresi (murung), gejala somatik/fisik (otot), gejala somatik/fisik (sensorik), gejala kardiovaskuler (jantung dan pembuluh darah), gejala respirator (pernapasan), gejala gastrointestinal (pencernaan), gejala urogenital (perkemihan dan kelamin), gejala autonom, dan tingkah laku sikap pada wawancara. Alat ukur ini disebut dengan Hamilton Rating Scale for Anxiaty (HRS-A) (dalam Hinestroza, 2018).

Adapun populasi dalam penelitian ini adalah seluruh siswa di MBS Prambanan Yogyakarta. Populasi yang dapat di akses adalah populasi yang sesuai dengan kriteria untuk penelitian. Sedangkan populasi sasaran adalah populasi yang ingin di samaratakan oleh peneliti. Peneliti biasanya membentuk sampel dari populasi yang dapat di akses (Cricco-Lizza, 2009). Dalam penelitian ini, peneliti tidak mengambil semua individu yang ada di populasi penelitian, melainkan hanya mengambil bagian dari populasi yang telah ditetapkan atau disebut dengan sampel. Sampel adalah bagian dari jumlah dan karakteristik yang dimiliki oleh populasi tersebut. Bila populasi besar dan peneliti tidak mungkin mempelajari semua yang ada pada populasi, misalnya karena keterbatasan dana, tenaga dan waktu, maka peneliti bisa menggunakan sampel yang ada pada populasi itu. Dari penjelasan di atas maka populasi dalam penelitian ini adalah siswa dan siswi kelas XII di MBS Prambanan dimana seluruh siswa berjumlah 121 pada tahun ajaran 2022/2023.

Tabel 3. 1 Daftar Jumlah Siswa

No	Kelas	Jum Siswa
1	XII IPS 3	30 Siswa
2	XII IPS 4	31 Siswa
3	XII IPA 3	30 Siswa
4	XII IPA 4	30 Siswa
Jumlah		121 Siswa

Teknik yang digunakan dalam penentuan sampel pada penelitian ini adalah *Simple Random Sampling*. *Simple random sampling* merupakan teknik sederhana pengambilan anggota sampel yang langsung dilakukan pada unit sampling. Dengan itu, setiap unit sampling yang menjadi unsur populasi terpencil memperoleh peluang yang sama untuk menjadi sampel atau untuk mewakili populasi. Teknik ini bisa digunakan jika jumlah unit itu kecil atau di dalam suatu populasi jumlah unitnya tidak besar. Misal, populasi terdiri dari 500 orang siswa SMA (unit sampling). Untuk memperoleh sampel sebanyak 150 orang dari populasi tersebut, maka menggunakan teknik ini baik dengan cara undian, ordinal, maupun table bilangan random (Syahrum dan Salim, 2012). Dalam penelitian ini penentuan kelas tidak berdasarkan karakter atau kemampuan melainkan secara acak dengan undian. Sehingga, tidak ada kelas unggulan ataupun kelas pilihan.

Metode analisis data dalam penelitian ini dilakukan dengan menggunakan metode analisis regresi, variabel yang mempengaruhi disebut independent variable (religiusitas) dan variabel yang dipengaruhi disebut dependent variable (kecemasan akademik). Jika dalam persamaan regresi hanya terdapat satu variabel bebas dan satu variabel terikat, maka disebut sebagai persamaan regresi sederhana, sedangkan jika variabel bebasnya lebih dari satu, maka disebut sebagai persamaan regresi berganda

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(Lijan Poltak Sinambela, 2014). Dalam penelitian uji hipotesis menggunakan metode analisis data menggunakan bantuan SPSS 20 *for windows.*

PEMBAHASAN

1. Gambaran Umum MBS Prambanan Yogyakarta

Penelitian ini dilakukan di MBS Prambanan Yogyakarta yang terletak di Jl. Piyungan KM. 2 Marangan, Bokoharjo, Prambanan, Sleman, D.I. Yogyakarta untuk MBS merupakan lembaga pendidikan yang berusaha mengintegrasikan (memadukan) antara sistem pendidikan umum (sekolah) dengan model pesantren khalaf melalui model pendidikan sekolah berasrama (boarding school), yang mengharuskan peserta didik untuk menginap di asrama selama 24 jam. MBS Yogyakarta merupakan sekolah sekaligus pondok pesantren modern yang memadukan nilai tradisional dengan nilai modern, dengan menyeimbangkan muatan kurikulum Pendidikan Nasional (Diknas) dan Pondok Pesantren (Ma'had). Maka dari itu peneliti mengambil MBS sebagai tempat penelitian dikarenakan MBS sangat sesuai dengan judul yang diambil dari peneliti yaitu menyamaratakan kurikulum umum dan pondok agar lebih sesuai dengan religiusitas dan kecemasan akademik siswa, jika di sekolah negri atau bukan yang berasrama kereligiusitasan siswa kurang dan kecemasan akademik siswa yang tinggal di asarama juga berbeda dengan siswa yang pulang ke rumah.

2. Gambaran umum responden

Secara umum, responden yang diturutsertakan dalam penelitian ini memiliki kriteria sebagai berikut: Berstatus sebagai siswa atau siswi kelas XII IPA di MBS Prambanan, berusia dalam rentang 16-18, laki-laki dan perempuan. Jumlah responden secara keseluruhan ada 60 siswa terdiri dari 30 siswa laki- laki dan 30 siswi perempuan.

3. kategorisasi variabel responden penelitian

a) Kategori tingkat Religiusitas

Dalam pengambilan keputusan untuk tingkat religiusitas pada siswa MBS Prambanan menggunakan data empiris yang terbagi menjadi tiga bagian yaitu rendah, sedang dan tinggi acuan nilai tersebut berdasarkan jumlah item pertanyaan dari variable religiusitas berikut tabelnya:

Tabel 4. 1 Kategori Penilaian Religiusitas

Kategori	Nilai rata-rata	Responden	Skor
Rendah	53-68	15 siswa	25%
Sedang	69-78	16 siswa	27 %
Tinggi	79-90	29 siswa	48%
Jumlah Total		60 siswa	100%

Berdasarkan data hasil kuesioner yang peneliti telah sebarkan tingkat religiusitas pada siswa kelas XII IPA di MBS Prambanan Yogyakarta dengan jumlah seluruh yaitu 60 kuesioner yang diberikan kepada siswa kelas XII IPA PUTRI dan XII IPA PUTRA tahun ajaran 2022/2023 masing-masing diambil sampel 30 responden. Ketentuan yang digunakan untuk jumlah skor tingkat religiusitas pada siswa MBS Prambanan Yogyakarta ada tiga meliputi rendah pada skor 53-68, Sedang pada skor 69-78 dan tinggi pada skor 79-90.

Hasil tingkat religiusitas pada siswa MBS Prambanan Yogyakarta adalah dengan jumlah keseluruhan 60 siswa, yang memperoleh skor rendah tingkat religiusitasnya sejumlah 25% yaitu 15 siswa dari 60 siswa, yang memperoleh skor sedang tingkat religiusitas siswa sejumlah 27% yaitu 16 siswa dari 60 siswa dan yang memperoleh skor tinggi tingkat religiusitas siswa sejumlah 48% yaitu 29 siswa dari 60 siswa. Skor tertinggi religiusitas pada siswa MBS Prambanan Yogyakarta yaitu 48% sedangkan skor terendah yaitu 25%. Berdasarkan hasil rata-rata data yang diperoleh 48 % yaitu 29 siswa yang tingkat religiusitasnya tinggi dari 60 siswa yang mengisi diatas maka peneliti menarik kesimpulan bahwa tingkat religiusitas pada siswa MBS Prambanan Yogyakarta masuk dalam kategori tinggi.

b) Kategori kecemasan akademik

Tabel 4. 2 Kategori Penilaian Kecemasan Akademik

Kategori	Nilai rata-rata	Responden	Skor
Rendah	60-67	17 siswa	30%
Sedang	68-74	20 siswa	33%
Tinggi	75-80	23 siswa	37%
Jumlah Total		60 siswa	100%

Berdasarkan data hasil kuesioner yang peneliti telah sebarkan tingkat kecemasan akademik pada siswa kelas XII IPA di MBS

Prambanan Yogyakarta dengan jumlah seluruh yaitu 60 kuesioner yang diberikan kepada siswa kelas XII IPA PUTRI dan XII IPA PUTRA tahun ajaran 2022/2023 masing-masing diambil sampel 30 responden. Ketentuan yang digunakan untuk jumlah skor tingkat kecemasan akademik pada siswa MBS Prambanan Yogyakarta ada tiga meliputi rendah pada skor 60-67, Sedang pada skor 68-74 dan tinggi pada skor 75- 80.

Hasil tingkat kecemasan akademik pada siswa MBS Prambanan Yogyakarta adalah dengan jumlah keseluruhan 60 siswa, yang memperoleh jumlah skor rendah tingkat Minat belajar PAI sejumlah 30% dari 60 siswa yaitu sejumlah 17 siswa, yang memperoleh skor sedang tingkat Minat belajar PAI siswa sejumlah 33% dari 60 siswa yaitu sejumlah 20 siswa dan yang memperoleh skor tinggi tingkat Minat belajar PAI siswa sejumlah 37% dari 60 siswa yaitu 23 siswa. Skor tertinggi tingkat kecemasan akademik pada siswa MBS Prambanan Yogyakarta yaitu 37% sedangkan skor terendah yaitu 30%. Berdasarkan hasil rata- rata data yang diperoleh diatas maka dapat

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peneliti menarik kesimpulan bahwa tingkat kecemasan akademik siswa di MBS Prambanan Yogyakarta terbilang tinggi.

4. Uji Asumsi (Prasyarat)

a) Uji Validitas

Uji validitas dilakukan untuk mengetahui apakah data yang diambil valid atau tidak. Data diperoleh dari 60 siswa, terdiri dari 30 siswa laki-laki dan 30 siswi perempuan. Skala ini terdiri dari 30 item pertanyaan, untuk perhitungan validitas menggunakan *Product Moment Pearson* dengan bantuan SPSS 20 *for windows.*

Data skala religiusitas menggunakan taraf signifikansi 5% dengan r hitung 0,367 ≥ 0,254 r table. Setelah diuji validitasnya maka hasilnya dari 30 item, yang gugur 7 item dan yang valid 23 item. Jadi, item pertanyaan yang akan dipakai dalam penelitian ini yang valid yaitu sebanyak 23 item.

Data skala kecemasan akademik menggunakan taraf signifikansi 5% dengan r hitung 0,314 ≥ 0,254 r table. Setelah diuji validitasnya maka hasilnya dari 30 item, yang gugur 10 item dan yang valid 20 item. Jadi, item pertanyaan yang akan dipakai dalam penelitian ini yang valid yaitu sebanyak 20 item.

b) Uji Reliabilitas

Setelah uji validitas, maka selanjutnya dilakukan uji reliabilitas dengan menggunakan rumus *Alpha Cronbach* dan menggunakan bantuan program SPSS 20 *for windows*. Hasil yang diperoleh untuk skala religiusitas sebanyak 23 item dengan koefisien reliabilitasnya adalah 0,895 ≥ 0,6.

Tabel 4. 3 Reliabilitas Skala Religiusitas

Reliability Statistics

Cronbach's Alpha	N of Items
,895	23

Begitu pula uji reliabilitas untuk skala kecemasan akademik menggunakan rumus *Alpha Cronbach* dan menggunakan bantuan program SPSS 20 *for windows*. Hasil yang diperoleh untuk skala religiusitas sebanyak 20 item dengan koefisien reliabilitasnya adalah 0,867 ≥ 0,6.

Tabel 4. 4 Reliabilitas Skala Kecemasan Akademik

Reliability Statistics

Cronbach's Alpha	N of Items
,867	20

Berdasarkan data tersebut berarti dapat dikatakan bahwa skala religiusitas dan skala kecemasan akademik yang digunakan sebagai alat ukur dalam penelitian ini memiliki reliabilitas yang baik.

c) Uji Normalitas

Setelah melakukan uji validitas dan uji reliabilitas maka akan dilanjutkan dengan uji normalitas, peneliti perlu melakukan uji normalitas data yang telah peneliti peroleh sebelumnya, berikut hasilnya:

Tabel 4. 5 Output Uji Normalitas Kolmogorov

One-Sample Kolmogorov-Smirnov Test

Unstan		60
Normal Parameters[a,b]	Mean	,0000000
	Std. Deviation	6,42603992
Most Extreme Differences	Absolute	,061
	Positive	,056
	Negative	-,061
Test Statistic		,061
Asymp. Sig. (2-tailed)		,200[c,d]

Dasar pengambilan keputusan dalam uji normalitas diatas adalah Jika sig ≤ 0,05 maka data yang diperoleh tidak berdistribusi normal. Jika sig > 0,05 maka data yang diperoleh berdistribusi normal. Berdasarkan hasil uji normalitas yang telah dilakukan untuk kecemasan akademik memiliki nilai signifikansi 0,200 > 0,05. Maka sesuai dengan dasar pengambilan keputusan dalam uji normalitas diatas dapat diketahui bahwa data pada penelitian hubungan religiusitas dengan kecemasan akademik di MBS Prambanan adalah berdistribusi normal karena nilai signifikansinya berada diatas 0,05.

5. Uji Hipotesis

Setelah melakukan mendapatkan hasil uji normalitas yang berdistribusi normal maka penelitian dapat dilanjutkan dengan melakukan uji korelasi menggunakan rumus korelasi *product moment* untuk mengetahui apakah terdapat korelasi antara variabel independen dan dependen. Dasar pengambilan uji korelasi sebagai berikut: Jika sig < 0,05 maka dapat disimpulkan data terdapat korelasi. Jika sig > 0,05 maka dapat disimpulkan bahwa data tidak terdapat korelasi. Adapun hasil uji korelasi yang diajukan dalam penelitian ini adalah sebagai berikut :

Tabel 4. 6 Output Uji korelasi

Correlations

Kecemasan Akademik

Religiusitas	Pearson Correlation	1	-,705**
	Sig. (2-tailed)		,000
	N	60	60
Kecemasan Akademik	Pearson Correlation	-,705**	1
	Sig. (2-tailed)	,000	
	N	60	60

**. Correlation is significant at the 0.01 level (2-tailed).

Berdasarkan hasil uji data diatas religiusitas dengan kecemasan akademik adalah 0,00 ≤ 0,05 maka hasil yang diperoleh antara dua variabel hubungan religiusitas

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terhadap kecemasan akademik dapat dikatakan terdapat hubungan. Sehingga hipotesis yang diajukan diterima. Peneliti memiliki populasi sebesar 121 siswa dan ukuran sampel 60 siswa yang menunjukkan bahwa terdapat hubungan antara religiusitas dengan kecemasan akademik. Berdasarkan Berdasarkan nilai correlation yang diperoleh yaitu -0,705 dimana nilai tersebut berada pada derajat hubungan korelasinya kuat, dan berdasarkan adanya tanda minus (-) pada nilai *correlation* maka bentuk hubungan dinyatakan negatif yang artinya semakin tinggi tingkat religiusitasnya maka semakin rendah kecemasan akademiknya begitu juga sebaliknya semakin rendah religiusitasnya maka semakin tinggi kecemasan akademiknya.

6. Diskusi

Hurlock berpendapat bahwa faktor lingkungan memiliki pengaruh yang sangat besar pada kepribadian termasuk religiusitas siswa. Peranan keluarga terkait dengan penanaman nilai-nilai agama pada anak semenjak dalam kandungan, sedangkan sekolah merupakan subtansi dari keluarga dan guru merupakan subtansi dari orang tua (Lianawati, 2008). Peneliti juga berpendapat hal ini didukung dari beberapa faktor yang mempengaruhi religiusitas seperti: keluarga, sekolah dan masyarakat. Karena peranan orang tua sangat mempengaruhi kereligiusitasan siswa mulai dari mereka dalam kandungan menanamkan nilai-nilai agama, akhlak yang mulia, memasukkan mereka ke sekolah yang islami agar lingkungan mereka tetap terjaga, karena kondisi interaksi social dan sosiokultural secara potensial berpengaruh terhadap perkembangan fitrah beragama pada anak hingga remaja maupun dewasa nanti. Menurut pendapat Atkinson menyatakan bahwa kecemasan yang dialami siswa merupakan suatu dorongan yang dipelajari sebagai reaksi menyelesaikan tugas yang di hadapi (Lianawati, 2008). Jadi, menurut peneliti jika sebelumnya siswa merasa cemas tidak dapat mengerjakan ujian dan tidak dapat berbicara di depan kelas, maka pada ujian atau pertemuan selanjutnya siswa menjadikan rasa kecemasannya sebagai dorongan agar bisa menyelesaikan ujian dengan tepat waktu dan bisa berbicara di depan kelas dengan lancar.

Sedangkan tingkat religiusitas seseorang dapat terpengaruhi pula oleh tingkat kecemasan orang tersebut dengan cara lebih mendekatkan diri kepada Allah SWT seperti melaksanakan sholat lima waktu, berdoa, dan pastinya harus berusaha. Karena Allah SWT pernah berjanji pada umat islam terdapat pada Q.S Al-Mu'min ayat 60 yang artinya: Dan tuhanmu berfirman, "Berdoalah kepadaku, niscaya akan aku perkenankan bagimu. Sesungguhnya orang-orang yang sombong tidak mau menyembahku akan masuk neraka jahanam dalam keadaan hina dina".

Kurang pandai dalam mengontrol diri remaja akan cenderung melangkah pada kecemasan akademik yang negatif dibanding kearah yang positif, maka semakin rendah kecemasan akademik maka religiusitas remaja akan tinggi begitu pula sebaliknya. Berdasarkan pendapat tersebut dapat dikatakan bahwa terdapat hubungan antara religiusitas dengan kecemasan akademik siswa MBS Prambanan Yogyakarta.

KESIMPULAN

Berdasarkan hasil analisis yang telah dilakukan dapat disimpulkan bahwa kecemasan akademik yang dimiliki oleh siswa disebabkan oleh tingkat religiusitas seseorang. Akan tetapi faktor tingkat religiusitas tersebut bukan menjadi penyebab tunggal tingkat kecemasan akademik seseorang. Tingkat kecemasan akademik bisa disebabkan oleh faktor internal maupun eksternal dari diri siswa. Penyebabnya atas dasar tuntutan dan harapan yang tidak sesuai dengan kapasitas atau kemampuan diri siswa antaranya banyaknya tugas yang diberikan oleh siswa, kompetisi antar siswa, kegagalan dalam mendapatkan nilai tinggi, adanya faktor finansial, hubungan yang buruk antara siswa dan guru, serta masalah keluarga di rumah.

SARAN

Berdasarkan hasil penelitian dan pembahasan yang telah dijelaskan sebelumnya, ada beberapa keterbatasan dalam penelitian ini yaitu.

1. Tingkat responden minimalis dan kurang variatif.
2. Ada beberapa item pertanyaan yang masih multitafsir yang menyebabkan jawaban variatif.
3. Penyebaran angket yang dilakukan dengan waktu yang terbatas
4. Penggunaan referensi yang masih minimalis
5. Objek kajian terbatas

Berdasarkan keterbatasan penelitian tersebut maka peneliti memberikan saran bagi peneliti selanjutnya sebagai berikut.

1. Memperbanyak jumlah sampel untuk penyebaran kuesioner agar terlihat hasil yang lebih baik nantinya.
2. Memperbanyak jumlah pertanyaan agar hasil yang diperoleh lebih baik.
3. Peneliti selanjutnya hendaknya melakukan uji validitas dan reliabilitas meskipun menggunakan alat ukur peneliti sebelumnya sehingga dapat dipercaya keakuratan dan kesesuaian responden yang dituju.

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Correlation Analysis of Social Status on Conservation Awareness in Sekaran, Semarang City

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ABSTRACT
This study, situated within the realm of humanities, education, law, and social sciences (HESS), explores the connection between social status and conservation awareness. It stems from the growing concern over global warming, as evidenced by the Earth's 0.89-degree Celsius temperature increase in 2022 compared to the 1951–1980 period. While global environmental challenges are well-documented, this study narrows its focus to explore the dynamics of conservation awareness within a specific community. The chosen locale for this research is Sekaran, a community within Gunungpati, Semarang City, closely connected with the University of Semarang (UNNES). The research combines qualitative methods with basic statistical analysis, employing questionnaires and interviews to collect data. Preliminary findings reveal that social status influences conservation awareness but in a nuanced manner. Contrary to expectations, high social status individuals don't consistently exhibit high conservation awareness, and conversely, those with lower social status aren't necessarily less conservation-conscious. These distinctions are observable in their daily behaviors. This study's novelty lies in its approach, delving into environmental issues from a social standpoint within a specific community. By concentrating on UNNES and the surrounding Sekaran community, it bridges the gap between global concerns and local perceptions and actions regarding environmental conservation. The results provide valuable insights into the intricate interplay between social status and conservation awareness, offering a deeper understanding of this vital topic.
Keywords: conservation, environment, social status, questionnaire, interview.

INTRODUCTION

The natural environment is an essential part of the life of living things. The natural environment consists of various interrelated elements, such as plants, animals, air, water, soil, and solar energy. The interactions between these elements form a complex ecosystem, that enables living things to survive and thrive. Each living thing has its own role in an ecosystem relationship. This applies to humans who are involved directly or indirectly in this interaction. (Nathaniel et al, 2021).

Human involvement in the interaction of the natural environment has become increasingly complex with the creation of technology from reason and knowledge to make their lives easier. It has yielded both positive and negative consequences. Industrialization, fueled by fossil fuel usage in industry, transportation, and development, has resulted in significant waste and pollution (Khan et al., 2020; Sarkodie, 2020). Additionally, activities like deforestation, excavation, and poaching have led to habitat loss and ecosystem degradation. In the last few decades, the issue of environmental sustainability has become a pressing concern, exacerbated by climate change and global warming. The NOAA study forecasted a 0.89-degree Celsius increase in Earth's average temperature in 2022 compared to 1951-1980, with visible effects such as rising sea levels and extreme weather patterns. To address this crisis, conservation efforts have emerged, seeking to repair the damage inflicted on the natural environment through human activities (Sulkan, 2020; Wardhana et al., 2022; Lestari & Pradana, 2022).

Conservation is a rational response and act that humanity has created aiming to safeguard and restore the environment. It focuses on preserving natural resources and ecosystems, ensuring their sustainability for future generations (Yudiyanto et al., 2020). It also aligns with the Sustainable Development Goals (SDGs) established by the United Nations in 2015, which seek to achieve prosperity for both humans and the environment without compromising future needs (Lamba et al, 2019). This helps prevent climate change and reduce poverty and hunger through sustainable economic development (Menton et al, 2020).

Achieving conservation goals necessitates collective action, involving governments, organizations, and individuals (Ardoin, 2020). In an individual context, small initiatives carried out by humans in everyday life can influence conservation efforts. Therefore, awareness of the importance of self-conservation is something that every human being must have. This awareness is influenced by the human condition itself where humans are involved in the social life they have (Kim et al., 2023).

As social beings, humans have interrelated relationships with other humans. This link can be in the

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form of social status or condition that is owned by every human being in their environment. The social status of each human being can be in the form of work, education, income, living environment, and so on. This social status can affect one's views and behavior towards the surrounding natural environment. This is what makes conservation awareness influenced by social status owned by humans (Vesely et al, 2020).

The social status of the people in the research area also varies so that there are differences in the conservation efforts of each human being in it. Sekaran is one of the areas in the city of Semarang which is one of the goals in education. Having a university in it makes Sekaran a settlement that has a fairly dense population and is dominated by immigrants from various regions with various characters and habits. This gradually creates social status in a social system. The social status in this society is divided into several groups according to the criteria formed in the community.

Universitas Negeri Semarang (UNNES) is a state university located in Sekaran, Gunungpati, Semarang. This university has a pillar of conservation as one of the efforts to increase awareness of conservation and environmental preservation for its territory. With the existence of a conservation policy implemented by this agency, it is certainly a very interesting thing to study. Does the conservation policy that is present and used as a foothold in the life of the campus community also affect the environment around it? The existing environmental condition is a question mark whether conservation awareness emerges and is the influence of the existing pillars applied to one of the universities in Indonesia.

Sekaran itself is an area with beautiful natural conditions. However, is this an impact of the existence of conservation efforts owned by UNNES or is it a personal awareness of each community? This is a very interesting matter to discuss with the many differences in society with many. In addition to the various social statuses in it, this is also supported by the presence of immigrants such as students and workers who also add to the diversity of social status in the region. In addition, the assumption related to the higher social status, the higher public awareness of the environment becomes a big question in this research.

LITERATURE REVIEW

The attitudes of individuals and society always have a significant influence on every aspect of life, as exemplified by research conducted by Nirwana Br. in 2022. In their study titled “The Effect of Concern on Environmental Attitudes and Willingness to Pay,” Bangun and Jenda Ingan Mahuli investigate whether people consider the consequences of their actions before deciding to engage in certain behaviors. The theory of planned behavior explains that attitudes toward behavior are a crucial factor in predicting actions. However, a person's attitude must be considered in testing subjective standards and measuring their ability to control their perceived behavior.

Since environmental issues have become a hot topic in recent times, various environmental problems have arisen within society, indicating an imbalance in the relationship between humans and the environment. Environmental crises serve as a warning about the importance of maintaining and preserving the environment. In the research titled “Human Activity and Conservation Awareness between Community Use Zone (CUZ) Areas of Kinabalu Park and Crocker Range Park, Sabah,” conducted by Andy R. Mojiol, Maureen J. Tapuang, and Razak Wahab, it is explained that the local community's perception of awareness demonstrates their agreement on the importance of environmental conservation. However, they also express disagreement with National Park regulations that prohibit them from occupying forests for cultivation and settlement (Mojiol et al., 2021). The research focuses on Kinabalu Park and Crocker Range Park (CRP), both of which are surrounded by human settlements in all directions.

Awareness of the environment may not be inherent in all societies. Nowadays, it often appears as though humans are seen as enemies and threats to the environment. This aligns with the findings of Qian et al. (2022) in their research titled “Assessing the Effectiveness of Initiatives to Increase Public Awareness of the Hainan gibbon Nomascus hainanus,” which explains that many people still lack awareness about conservation, despite efforts to raise awareness. However, there are other activities that can promote conservation awareness and concern for the environment, such as within the school environment. Although the similar positive correlation observed with education levels may indirectly suggest effective targeted awareness campaigns in schools, these results overall underscore the importance of raising awareness. The lack of public awareness about the environment can lead to significant damage and destruction in the environment where humans live.

In addressing this issue, it is crucial to foster awareness and encourage involvement from all segments of the public to protect and preserve nature. This necessity is highlighted in the research conducted by Theresa Chinyere Ogbuanya and Nuhu Iliya Nungse at the University of Nigeria, titled “Effectiveness of Energy Conservation Awareness Packages on the Energy Conservation Behavior of Off-Campus Students at Nigerian Universities,” which was conducted in 2021. The findings of this study suggest that the Energy Conservation Awareness Packages (ECAP) increase the likelihood of off-campus students engaging in energy conservation behaviors in the future. The average difference for off-campus students exposed to ECAP is 27.97, significantly greater than the 0.54 average difference observed for those who were not exposed to the therapy (Ogbuanya & Nungse, 2021).

Awareness does not naturally exist in human life; it is influenced by various motivating factors within society towards the environment. One aspect influencing public awareness of the environment is social status. This correlation was also emphasized in previous research conducted by Ayu Rahmadani Utama and Dewi Zaini Putri in 2020, titled “The Influence of Socio-Economic Factors on Community Behavior in Rural Waste Management in

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West Sumatra Province" (Economic and Development Studies et al., 2020). The findings of this research reveal several significant factors: First, gender plays a role in household waste processing in rural West Sumatra, where men are more dominant in waste management compared to women. Second, higher education influences a person's environmental concerns, particularly in waste management. Third, as individuals grow older, their awareness of waste management tends to increase. Fourth, income has an insignificant negative effect on waste management opportunities in rural West Sumatra Province, suggesting that higher income does not necessarily affect waste management opportunities. These findings illustrate how various factors in life can influence human awareness of the environment.

In the research conducted by Sarimah Surianshah in 2021, titled "Environmental Awareness and Green Product Consumption Behavior: A Case Study of Sabah State, Malaysia," the concern over severe weather changes has become a separate worry. This research demonstrates that the people of Sabah exhibit a high level of environmental awareness and, in particular, tend to consume environmentally friendly products. This research highlights that the public, when consuming environmentally friendly products, possesses a high level of environmental awareness.

Based on previous research, it can be asserted that social status can influence the level of conservation awareness. People often believe that an individual's social status within society determines their behavior in various aspects. This notion is reinforced by research conducted by Novi Nurjanah, Sulidar Fitri, and Karien Febriana in their study titled "The Relationship of Social Economic Status and Motivation for Healthy Living with Environmental Cleaning Behavior (A Study of Housewives in RW 05, Setiaratu Village, Cibeureum District, Tasikmalaya City)." This quantitative research yielded three key findings regarding the relationship between social status and various factors: First, there is a strong correlation between a family's socio-economic status and environmental cleanliness. Second, a strong correlation exists between motivation to lead a healthy life and the behavior of maintaining environmental cleanliness. Third, there is a strong relationship between socio-economic status and motivation for healthy living combined with environmentally conscious behavior. The study also highlights that higher family socio-economic status, influenced by factors such as education, employment, and economic conditions, tends to result in better behavior related to healthy and clean living (Sastrawati, 2020).

Several previous studies can serve as references for selecting the right research location and for analyzing the influence of social status on conservation awareness within society. The choice of location should align with several supporting factors mentioned in the research above. For instance, the location of Sekaran in Semarang City proves to be strategically situated and boasts a diverse range of social statuses in its surrounding area. Additionally, this location houses a state educational institution, Semarang State University, which should play a pioneering role in understanding and promoting conservation awareness in the vicinity.

METHOD

This research employs a quantitative descriptive approach with simple statistical analysis. According to Listiani, N. M. (2017), quantitative descriptive research involves describing, researching, and explaining something being studied as it is and drawing conclusions from phenomena that can be observed using numbers (Wiwik et al, 2022). By utilizing this approach, we hope to establish a relationship between social status and conservation awareness in the UNNES environment.

The research method applied here is the descriptive method. According to Nazir (2014), descriptive research examines the status of human groups, objects, conditions, thought systems, or current events to create systematic, factual, and accurate descriptions of the studied facts (Utami et al, 2021). This method aims to explain and describe the relationship between social status and conservation awareness. In this study, data is presented using tables and graphs, which facilitates systematic data analysis using percentages presented in these tables and graphs.

The independent variable in this research is the social status of the community, while the dependent variable is conservation awareness. This study was conducted at Semarang State University and in the surrounding area of Mount Pati, Semarang City, in April 2023.

According to Sugiyono (2014:215), a population is a generalized area consisting of objects or subjects with specific qualities and characteristics determined by researchers for study and subsequent conclusions. The target population for this research includes the entire UNNES community and its surroundings. Sugiyono (2014:215) defines a sample as a subset of the population with similar characteristics. The sampling method in this research employs non-probabilistic sampling, specifically utilizing purposive sampling. According to Sugiyono (2014:218), non-probability sampling does not provide an equal chance for each element or member of the population to be selected as a sample.

Sugiyono (2014:85) defines the purposive sampling technique as a method for selecting samples with specific considerations. This research considers the social status of the UNNES community and its surroundings, with occupational categories such as lecturers, employees, students, traders, and others. The sample size in this research comprises 32 individuals (respondents).

In this study, data collection methods are based on the source and type of data gathered, using both primary and secondary data. According to Sugiyono (2014:137), data collection can be categorized into two types: primary data and secondary data. Primary data refers to information obtained directly from data sources by providing data to data collectors. In this research, primary data was collected by distributing questionnaires to the UNNES community and its surroundings based on predetermined social status criteria.

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Meanwhile, secondary data is a source of information that does not directly provide data to data collectors, such as through documents or from other sources. In this research, the necessary data and information were collected from sources like journals, articles, internet resources, theses, and research papers that were previously available or published. Generally, primary data in this research was obtained through methods such as observation, interviews, questionnaires, and documentation.

a) Questionnaire

According to Sugiyono (2014:142), a questionnaire is a data collection method involving the presentation of several questions or written statements to respondents for their answers (Prawiyogi, 2021). Questionnaires were distributed in two ways: in-person and online, using the Google Forms tool. While the Google Form was distributed to both students and lecturers, not all respondents chose to fill it out online.

b) Interview

Sugiyono (2014:137) describes interviews as a data collection technique useful for preliminary studies to identify research problems and for obtaining in-depth information when the number of respondents is small. In this research, interviews were conducted directly with various respondents, including traders, employees, students, community members, and others, to complete the required data collection.

c) Observation

Sugiyono (2014:145) explains that observation is a distinct data collection technique compared to interviews and questionnaires. In this research, the behavior of the UNNES community related to conservation was observed.

d) Documentation

According to Fuad & Sapto (2014:61), documentation serves as one of the secondary data sources essential in research (Yusra, et al., 2021). In this research, documentation was sourced from journals and other articles. This documentation facilitated the research process, making it easier for researchers to substantiate findings during interviews in the form of documented evidence.

Figure 1. Documentation of interviews with respondents

In this study, researchers concluded from data obtained through observation, interviews, questionnaires, and documentation. Then these conclusions are verified during the research.

RESULT AND DISCUSSION

The correlation between social status and conservation awareness is an intriguing and significant topic to explore in both the environmental and social fields. Social status can be measured through various factors such as income, education, and employment (Wanberg et al., 2020). Meanwhile, conservation awareness encompasses an individual's comprehension and actions in endeavors to protect the environment and sustain its well-being. This research was conducted to investigate the relationship between social status and conservation awareness in Sekaran, Gunungpati, Semarang City.

The discussion regarding the correlation between social status and conservation awareness in Sekaran, Gunungpati, Semarang City, holds great importance in helping us comprehend and develop effective strategies to enhance conservation awareness. Based on the collected data, numerous factors can influence conservation awareness, including gender, age, education, occupation, spending habits, authority, and working hours.

However, in this discussion, we will solely consider social status factors. Social status is often assessed by examining an individual's level of education, occupation, and income. Concerning conservation awareness, social status can impact a person's conservation behavior. In this context, conservation awareness signifies an individual's recognition of the significance of environmental protection and the reduction of negative impacts stemming from human activities on the environment. The higher a person's social status, the more likely they are to have access to the resources required to promote conservation awareness.

Respondent's Social Status

Of the 32 respondents who were the research subjects, consisted of 17 men and 15 women, with various age ranges from <17 years to 46-60 years. There was variation in the age of the respondents, with the majority of respondents aged 17-25 years at 34.4%, followed by the age group 31-45 years at 31.3%. In terms of education, the majority of respondents had a high school education level of 56.3%, and the majority of respondents' jobs were students of 25%. In terms of expenditure, the majority of respondents have a monthly expenditure of less than IDR 1,500,000 by 37.5%. While the work carried out by the

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respondents varied from lecturers, employees, students, students/students, to traders. In terms of authority, there were only two respondents who had authority at their place of residence, such as the head of the organization and the administrator of the mosque.

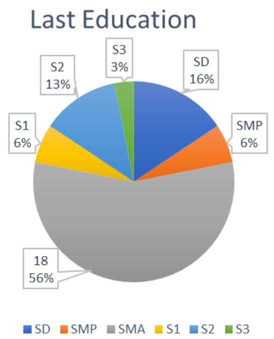

Figure 2. Respondent's Last Education

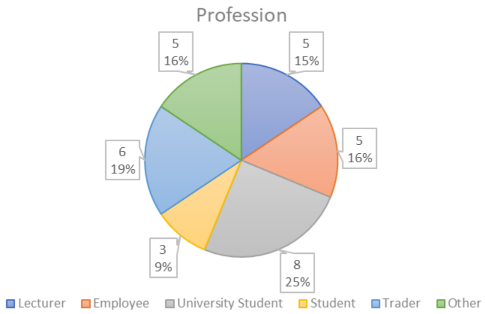

Figure 3. Respondent's Occupation

Figure 4. Respondents' Expenditures

Respondents' Conservation Awareness

The relationship between social status and conservation awareness can be seen from two perspectives, namely understanding related to conservation and attitudes towards conservation that have been carried out. Meanwhile, from the aspect of social status, the authors divide based on education, level of expenditure, occupation, and authority in the region of origin. The first discussion is social status based on education level. Social status based on education is an important factor that has an impact on conservation awareness. Social status refers to a person's position in the social hierarchy, while education refers to the level of knowledge and skills possessed by a person. This factor can affect a person's awareness of the importance of protecting the environment and nature conservation. Education plays a key role in shaping conservation awareness. Based on the analysis of the data obtained, people with higher education know more about conservation. People with higher education tend to have a better understanding of environmental and conservation issues.

They may have learned about human impact on the environment during their studies, and also have easier access to information about environmental issues through the media and other sources. Meanwhile, people who are less educated or do not have sufficient access to education may not have the same understanding of the importance of conservation. They are less aware that their actions can impact the environment and ecosystems around them. Because of this, they may not feel compelled to take action to protect the environment and apply conservation principles. However, respondents who have a lower educational background do not mean they do not have conservation awareness, in fact they have quite good conservation awareness.

However, the implementation of conservation awareness of respondents who have lower education tends to take simple conservation attitudes such as disposing of trash in its place, while those that are quite difficult to do, such as participating in rescue, rehabilitation and release of endangered species are more likely to be respondents who have higher education. Respondents who have lower education may have limited access to information and education about conservation, so they are less motivated to take difficult conservation actions. Meanwhile, respondents who have higher education may have better access to information and education about conservation, so they are more motivated to take difficult conservation actions. Therefore, education is important in raising conservation awareness. Research conducted by Kurniawan (2021) shows that there is a significant positive relationship between environmental knowledge and environmental values and environmental behavior. This shows that the higher environmental knowledge and environmental values possessed, the higher the probability that they will show better environmental behavior.

Furthermore, regarding the correlation of social status based on the level of expenditure and employment on conservation awareness. Occupation and level of spending can also influence a person's conservation awareness. The data obtained shows that people who have jobs and higher spending levels tend to have higher conservation awareness. This may be due to the fact that those with more stable jobs and greater expenses tend to have better access to resources and information, including information about greener ways of living. However, on the other hand, people who have low-paying jobs or lower spending levels may also have high conservation awareness. This may be because they depend on natural resources to meet their daily needs, and they may have a greater awareness of the importance of conserving these resources for use by future generations. However, in general, respondents who have higher expenditure and employment have higher conservation awareness. This is in line with research conducted by Mónus (2022) which found that socio-economic background influences pro-environmental attitudes and behavior, with respondents from higher socio-economic backgrounds tending to have

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better pro-environmental attitudes and behavior than respondents from lower socio-economic backgrounds.

Furthermore, regarding social status based on authority in the area of residence on conservation awareness. Social status based on authority in the area of residence can also affect one's conservation awareness. People who hold positions of leadership or authority in the areas where they live tend to be more aware of environmental issues and have more influence in making decisions that affect the environment. However, this does not mean that people who do not have authority cannot have high conservation awareness. People who are not in a leadership position can contribute to environmental conservation by taking personal actions, such as disposing of trash properly, using environmentally friendly products, or participating in environmental conservation programs in their community.

In general, people who are in a higher social position in terms of education, spending, employment, or authority in the area of residence may have easier access to resources that enable them to live sustainably. They may have easier access to technology and equipment that helps them to live in a more environmentally friendly way. On the other hand, people in lower social positions may have little choice but to take less environmentally friendly actions. They may be forced to choose less environmentally friendly resources due to economic or access constraints. Therefore, social status can affect a person's ability to take action to protect the environment and apply conservation principles. However, it is important to remember that not everyone who has a higher social status, cares about the environment. Conservation awareness is the result of education and experience, not just one's social status or educational level. Therefore, it is important to provide education and experience about nature conservation to everyone, regardless of their social status or level of education.

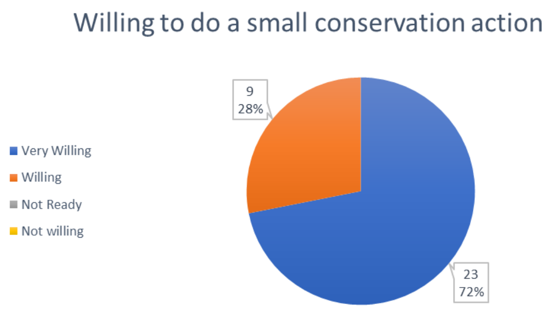

Figure 5. Respondents' willingness to carry out conservation

The data in Figure 5 shows that in general respondents who have high or low social status are very willing to do conservation. Conservation as an effort to preserve the environment has become an important concern for all people regardless of their social background. Everyone can contribute and play an active role in carrying out conservation for the sake of the balance of nature and human survival in the future.

CONCLUSION AND RECOMMENDATION

The relationship between social status and conservation awareness is an important topic that needs to be studied further in order to increase conservation awareness in society. Social status is often measured by level of education, occupation, and income. In the context of conservation awareness, social status can affect a person's conservation behavior. Based on the study conducted in Sekaran, Gunungpati, Semarang City, education plays a key role in shaping conservation awareness. People with higher education tend to have a better understanding of environmental and conservation issues, and are more motivated to take difficult conservation actions. Meanwhile, people who are less educated or do not have sufficient access to education may not have the same understanding of the importance of conservation, and may not feel compelled to take action to protect the environment and apply conservation principles. However, respondents who have a lower educational background do not mean they do not have conservation awareness, in fact they have quite good conservation awareness.

Occupation and level of spending can also influence a person's conservation awareness. People who have jobs and higher spending levels tend to have higher conservation awareness, as they tend to have better access to resources and information, including information about greener ways of living. However, on the other hand, people who have low-paying jobs or lower spending levels may also have high conservation awareness because they depend on natural resources to meet their daily needs.

Therefore, in order to increase conservation awareness in society, it is important to focus on education and to make information about conservation easily accessible to everyone. This can be achieved through educational campaigns, seminars, workshops, and other means. Governments can also play a role in increasing conservation awareness by implementing policies and regulations that promote conservation and sustainability.

In addition, it is important to take into account the different social status factors, such as education, occupation, and income, in designing conservation awareness programs. For example, programs that target people with lower education levels may need to focus on simpler conservation attitudes, such as disposing of trash in its place, while programs that target people with higher education levels may need to focus on more difficult conservation actions, such as participating in rescue, rehabilitation and release of endangered species.

In summary, the correlation between social status and conservation awareness is an important area of study that needs to be further explored in order to promote sustainable and responsible behavior in society. By understanding the relationship between social status and conservation awareness, we can design more effective programs and policies that encourage individuals to take action to protect the environment and maintain sustainability.

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Awareness Of Malaybalay City on Ordinance No. 962 On Plastic and Polystyrene: Basis for Intervention

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ABSTRACT
Plastic pollution has become one of the world's most critical environmental issues that people are facing today. In Malaybalay City, Article 7 Ordinance 962, known as Plastic and Polystyrene Regulation, was enacted to address the problem of banning single-use plastic. This study will assess the level of awareness of market vendors, other establishments vendors, and customers on Plastic and Polystyrene Regulation Article 7 Ordinance 962 in Malaybalay City. This research assessed the plastic and polystyrene regulation practices that are applied the most, and then the study formulated ordinance intervention for Malaybalay City. This study used a descriptive quantitative research design in data gathering. The instrument that used in gathering data for this study is a researcher-made questionnaire that utilizes a Likert scale and an open-ended questionnaire. Findings disclosed that the market vendors, other establishments vendors, and customers in Malaybalay City encounter problems in the awareness of plastic and polystyrene. The results overall mean was high awareness. The recommendation included bringing your bags and following the regulations, ordinances, and platforms such as signage and internet information to spread properly the said awareness of regulation. Based on the data gathered, mostly prefer a necessary resources and guidelines, continuous monitoring and evaluation that enables the market vendors, establishments vendors, and customers adopt and apply the regulation in the use of plastic bags, regulation in the use of polystyrene. Article 7 of ordinance No. 962, and adaptation of the residents on the mandate on "bring your own bag" program that must encourage individuals to strengthen the enforcement of regulation or law.

Keywords: Awareness, Vendors and Customers, Plastic and Polystyrene

INTRODUCTION
Plastic bags and Polystyrene contain hazardous chemical substances that can cause environmental damage, health risks, and effects in global concern. Plastics are created with different life span, some can last a decade but packaging type of plastic typically has a very short useful life among other types (Geyer, 2019).

Plastic banning in the Philippines is also a problem that plastic bags, straws, bottles, and takeaway containers are so ingrained in daily lives that is hard to escape. Government bans the use of plastic on dry goods and regulates the use of plastic on wet goods very loosely. A prohibition on the sale of single-use plastic products like bags, straws, cutlery, cups, stirrers, and styrofoam goods went into force in the Philippines in 2020. (ASTM, 2018).

In Malaybalay City, Article 7 Ordinance No. 962 known as Plastic and Polystyrene Regulation had been enacted method to address the problem regarding on banning single use plastic. The legal basis of this study is Republic Act 9003 is an act providing for an ecological solid waste management program and City Ordinance 962 known as Plastic and Polystyrene Regulation in Municipality of Malaybalay to keep the City clean and green by banning the use of plastic bags and Styrofoam.

This study is supported by the theory of waste management, is more detailed account of the domain and includes conceptual waste analysis, waste activity, and a comprehensive view of waste management's objectives. Theory of Waste Management is based on the belief that waste management should stop waste from creating harm to the environment and human health. Reduce, Reuse, and Recycle. Each of us needs to contribute in order to keep as much waste out of the landfill as possible. (Phillips, E. Pogracz and R.L. Keiski, 2004).

This study will seek to assess the level of awareness of market vendors, other establishments vendors and customers on Plastic and Polystyrene Article 7 Ordinance 962 in Malaybalay City. Specifically, this study attempts to answer the following questions.
1.What is the level of awareness of market vendors, establishment vendors, and customers in Malaybalay City on Article 7 Ordinance 962 series of 2020 in terms of:
1.1 Regulation on the use of plastic bag;
1.2 Regulation on the use of polystyrene;
1.3 Regulation on the use of plastic straw; and
1.4 Adoption of the residents on the mandate on "bring your own bag"?

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2.What are the challenges encountered by the market vendors, establishment vendors, and customers in Malaybalay City in their awareness of Article 7 Ordinance 962?

3.What intervention initiative can be proposed to improve the awareness of market vendors, establishment vendors, and customers on plastic and polystyrene in Malaybalay City Article 7 Ordinance 962?

The study will be delimited with 70 participants which are the market vendors, other establishments vendors, and customers of Malaybalay City Bukidnon. The participants will be randomly selected using stratified random sampling.

This research is made with the aim to have accurate information regarding the awareness of market vendors, other establishments vendors, and customers in plastic and polystyrene regulation. The vital results of this study could be highly significant specially to Local Government Unit (LGU), City Economic Enterprise and Management Office (CEEDMO), City Health Office, City Environment and Natural Resources (CENRO), Market Vendors and Business Establishments Vendors, Consumers, and Future researchers.

LITERATURE REVIEW

Republic Act 9003 an act providing for an ecological solid waste management program creates the necessary institutional mechanisms declaring certain prohibited acts, providing penalties, appropriating funds, and other purposes. This act measures the aims to promote a more justifiable system that is in lined to the visions of sustainable development. Banning single-use plastics only in the public sector. Banning its production, distribution, use, disposal, and trade as mandated by Republic Act 9003 will have tremendous benefit to the ocean and the health of the people and wildlife as we grapple with the COVID-19 pandemic, climate change and the fisheries and biodiversity crisis.

In Malaybalay City, an Ordinance No. 962 series of 2020 on Plastic and Polystyrene Regulations was enacted to prohibit the use of plastic bags and polystyrene. The legislation provides management and advancement to changes in the use of plastic materials from various establishment kinds. It encourages people to choose environmentally friendly products or to bring their own bags instead of recycling bags. The ordinance also known as “No to single use plastics ordinance of 2020” was enacted on March 2. It aims to regulate the sale, distribution, and use of plastics in the city. The ordinance also aims to implement waste reduction plans, programs, and practices within the city and to “enhance the right of the people to a balanced and healthful ecology in accord with the harmony of nature.

The legal basis of this study is Republic Act 9003 is an act providing for an ecological solid waste management program and City Ordinance 962 known as Plastic and Polystyrene Regulation in Municipality of Malaybalay to keep the City clean and green by banning the use of plastic bags and Styrofoam. The regulation encourages individual to adopt changes for being aware and address its concern, issues, and problem to plastic and polystyrene. It aims to improve the ordinance by spreading the informations in a specific place. To provide alternative solutions on strategic plan that is essential for environment and health.

This study is supported by the theory of waste management theory Phillips, E. Pogracz and R.L. Keiski (2004) is a more detailed account of the domain and includes conceptual waste analysis, waste activity, and a comprehensive view of waste management’s objectives. Theory of Waste Management is based on the belief that waste management should stop waste from creating harm to the environment and human health.

METHOD

The respondents of this research were seventy (70) participants divided into public market vendors, other establishments vendors, and customers of Malaybalay City, they were chosen through stratified random sampling. This study used a descriptive quantitative research design in data gathering. The instrument that was used in gathering data for this study is a researchers-made survey questionnaire which utilizes llikert scale and open-ended questionnaire. The questionnaire is composed of three parts. The first part deals with the personal profile of the research participants which collects important information required in the research. The second part is the level of awareness on ordinance of plastic and polystyrene regulation and the part three will be the generated questions on the challenges encountered by the market vendors. To analyze and interpret gathered data relative to the level of awareness of market vendors, the mean and standard deviation will be used for problem one. On the challenges, frequency count and percentage. While proposed intervention used the thematic analysis.

RESULT AND DISCUSSION

Table 3 Level of Awareness of Market Vendors on Ordinance No. 962 of Malaybalay City

Specific regulation regulations	Mean	SD	General Description
1.Use of plastic bags in dry goods;	3.85	1.08	High Awaren
2.Use of plastic bags in wet	4.20	0.95	High Awaren

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	goods;	3.60	0.94	High Awarenes
Use of Plastic Bags	3.Regulation on the selling and distribution of plastic bags;			
	4.Individual participation in providing reusable and recyclable bags; and	4.50	1.00	Very H Awareness
	5.Exemption of primary packaging.	3.50	0.94	High Awarenes
	Mean	3.93	0.06	High Awarenes
Use Polystyrene	6.No business owner shall sell Styrofoam or expanded of polystyrene foam;	3.45	1.05	High Awarenes
	7.Private and Public institutions shall not utilize or provide Styrofoam; and	3.40	1.09	Fair Awareness
	8.Exemption of pre-pack foods.	3.55	1.05	High Awarenes
	Mean	3.46	0.02	High Awarenes
Article 7 of Ordinance 962	9.Plastic straws;	3.35	1.13	Fair Awareness
	10.Plastic stirrers; and	3.35	1.08	Fair Awareness
	No. 11.Plastic utensils.	3.30	1.21	Fair Awareness
	Mean	3.33	0.06	Fair Awareness
Bring your own bag program	12.Awareness of the 'Bring your own bag' program	4.10	0.64	High Awarenes
	Mean	4.10	0.64	High Awarenes
	Overall Mean	3.67	0.14	High Awarenes

Legend:
1.00 – 1.80 Very Low Awareness
1.81 – 2.60 Low Awareness
2.61 – 3.40 Fair Awareness
3.41 – 4.20 High Awareness
4.21 – 5.00 Very High Awareness

Table 3 presents the level of awareness of market vendors on Ordinance No. 962 of Malaybalay City. The results found out that market vendors and other establishments vendors has in high awareness. This means that the market vendors were high awareness. This implies that it is efficiently had a proper dissemination of information in strict prohibition of the use of plastics and polystyrene. The enforcement methods have often contributed to ban the use and good managed of singleuse plastics and polystyrene. It also serves that LGU and CEEDMO in Malaybalay City inform the market vendors to follow the rules on strengthening the banned and awareness of the regulation on Article 7 Ordinance No. 962.

Asian Development Bank 2013, current status and policy recommendations practices reduce, reuse, recycle waste especially in urban areas. Disposal methods is helpful way to improve plastic and polystyrene ordinance. It also intended to increase awareness on the regulation.

Table 4 Level of Awareness of Other Establishments vendors on Ordinance No. 962 of Malaybalay City

General regulations	Specific regulation	Mean	SD	Description
	1.Use of plastic bags in dry goods;	4.10	0.59	High Awaren
	2.Use of plastic bags in wet goods;	4.15	1.03	High Awaren
Use of Plastic Bags	3.Regulation on the selling and distribution of plastic bags;	4.60	0.68	Very H Awareness
	4.Individual participation in providing reusable and recyclable bags; and	4.45	0.68	Very H Awareness
	5.Exemption of primary packaging.	3.90	0.91	High Awarenes
	Mean	4.24	0.18	Very H Awareness
Use Polystyrene	6.No business owner shall sell Styrofoam or expanded of polystyrene foam;	4.15	0.87	High Awarenes
		4.00	1.02	High Awarenes

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	7.Private and Public institutions shall not utilize or provide Styrofoam; and			
	8.Exemption of pre-pack foods.	3.85	0.98	High Awarenes
	Mean	4.00	0.07	High Awarenes
Article 7 of Ordinance No. 962	9.Plastic straws;	4.40	0.75	Very H Awareness
	10.Plastic stirrers; and	4.35	0.81	Very H Awareness
	11.Plastic utensils.	4.10	1.16	High Awarenes
	Mean	4.28	0.22	Ver H Awareness
Bring your own bag program	12.Awareness of the 'Bring your own bag' program	4.30	0.97	Very H Awareness
	Mean	4.30	0.97	Very H Awareness
	Overall Mean	4.19	0.17	High Awarenes

Legend:

Table 4 presents the level of awareness of establishment vendors Ordinance No. 962 of Malaybalay City. The results found out that establishment vendors has high awareness. This means that the customers were highly aware on plastic and polystyrene regulation. It consisted with the regulation on the use of plastic bag, polystyrene, Article 7 of Ordinance 962, and adoption of the mandate on "bring your own bag" program. The credibility and effectiveness of the city ordinance will be enhanced by the compliance of establishment vendors with the plastic and polystyrene regulation. This will address a number of issues such as the regulation of plastic bags and is now helping to shift consumers behavior towards a more environmentally conscious attitude. Additionally, this will directly benefit the local communities and contributes to the city's objective of becoming a clean, green, and sustainable city for all. In the global fight against plastic pollution, establishments are crucial. Waste production decreased according to the number of plastics produced. According to Global Alliance for Incinerator Alternatives report GAIA (2019) stated that if only manufacturers were mandated at the national level to reduce production of throwaway plastic packaging, for example through innovations such as alternative delivery systems or reusable packaging, this would address a large part of the countries plastic waste problem, including plastic waste leakage to rivers and seas.

The adoption of the establishments on the mandate on "bring your own bag" program reveals that it is very high awareness, this means that business establishments vendors were very high aware on the ordinance 962. This implies that the implementation of 'bring your own bag program' is effective and followed by the business establishments and customers.

Implementing Rules and Regulations of Ordinance No. SP2868, S-2019 in Quezon City that all establishments using plastic and paper bags in their business transactions should display conspicuously in their stores, especially in the transaction counter, the environment friendly notice. Vendors in establishments should encourage customers to bring their own bags when they shop. Costs will drop, at the same time the environment may be preserved. The lowest mean of the level of awareness of other establishments vendors on Ordinance No. 962 of Malaybalay City in terms of use of polystyrene was high awareness. This implies that other establishments vendors are aware in selling and distribution of plastics and polystyrene that is prohibited in Article 7 of Use of polystyrene.

This conforms with the findings of the study published by researchers at Woods Hole Oceanographic Institution WHOI (2019). Stated that Polystyrene is one of the world's most widespread plastics, it may degrade in decades and possibly up to centuries when it's exposed to sunlight, it is longer than we thought. Polystyrene is detected around the world's ocean since the 1970s. Most people say that sunlight could degrade plastics and polystyrene, it can be seen in playground toys, park, and benches. The WHOI study shows that sunlight doesn't just cause it to physically break down but also causes them to degrade. When polystyrene is being used, it contributes to easier life of people and it's the perfect solution for any problem but it also has disadvantages since it is not easy to dispose and may turns to environmental problem if it is mismanaged.

Table 5 Level of Awareness of Customers on Ordinance No. 962 of Malaybalay City

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General regulations	Specific regulations	Mean	SD	Description
Use of Plastic Bags	Use of plastic bags in wet goods;	4.23	1.02	Very High Awareness
	Use of plastic bags in dry goods;	4.10	0.93	High Awareness
	Mean	**4.16**	**0.98**	**High Awareness**
Use of Polystyrene	no business owner shall sell Styrofoam or expanded polystyrene foam; and	3.58	1.08	High Awareness
	Private and Public Institutions shall not utilize or provide Styrofoam;	3.83	0.88	High Awareness
	Mean	**3.70**	**0.98**	**High Awareness**
Article 7 of Ordinance No. 962	Plastic stirrers;	4.03	0.92	High Awareness
	Plastic utensils; and	4.15	0.81	High Awareness
	Plastic straws.	4.18	0.76	High Awareness
	Mean	**4.22**	**0.63**	**Very High Awareness**
Bring your own bag program	Awareness of the “bring your own bag” program	4.54	0.63	Very High Awareness
	Mean	**4.54**	**0.63**	**Very High Awareness**
	Overall Mean	**4.16**	**0.84**	**High Awareness**

Legend:
1.00 – 1.80 Very Low Awareness
1.81 – 2.60 Low Awareness
2.61 – 3.40 Fair Awareness
3.41 – 4.20 High Awareness 4.21 – 5.00 Very High Awareness

Table 5 presents the level of awareness of customers on Ordinance No. 962 of Malaybalay City. The results found out that customers have high awareness. This means that the customers were highly aware. It consisted with the regulation on the use of plastic bag, polystyrene, Article 7 of Ordinance 962, and adoption of the mandate on “bring your own bag” program. This denotes that the participation of individuals in the city ordinance is important in conserving the nature, maintaining community clean and green and reduce its negative effects to human health. It will lessen waste problems if individuals are willing to take their responsibility in following the ordinance regularly and reducing the production of plastic and polystyrene. Waste management ordinances would be strengthened with the help of effective engagement of community members.

Adviento (2014) asserts that the Philippines has experienced the advantages of using plastic over time. The nation's usage of plastic utilized mostly for packaging reasons. In commercial settings such groceries, marketplaces, pharmacies, quick service restaurants, and wet markets. Regardless of whether they were thick or thin, these plastic bags were provided to clients who make purchases of items. Humans are Enjoying the present benefit of using plastics without thinking about its future benefit to the environment.

Table 6. Results of Challenges encountered by the Market vendors, other Establishments Vendors and the Customers on Article 7 Plastic and Polystyrene Regulation on City Ordinance No. 962

Consolidated Participant’s (P) Responses	Frequency	Percentage	Common Intervention
Difficult to use paper bag	10	14.28%	• Bring your own eco bag • Discipline the self • Follow the rules
Forgot to bring eco bag sometimes	7	10%	• Monitor every store • Practice Self discipline • Self-awareness
Additional expenses	4	5.7%	Penalties
Difficult to adjust as a customer	6	8.57%	• Prefer to bring eco bag • Follow the policy

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There is no proper information dissemination about the said ordinance.	15	21.42%	• Signage • Internet information • Conduct seminar in every Barangay • Clear instructions given to each establishment • Imposing fines
Not bringing own eco bag	4	5.71%	• Follow the rule • Display signage
Vendors are still using plastic	6	8.57%	• Public awareness campaigns • Banning vendors or paying for fines
Difficult to adjust as a Vendor	11	15.71%	No more selling and distributions of cellophanes

Table 6 shows the challenges encountered by the Market vendors, other Establishments Vendors, and the Customers on Article 7 Plastic and Polystyrene Regulation on City Ordinance No. 962. The results found out that the customers and the vendors are encountered challenges based on their response on the open-ended questionnaire. Many customers and vendors have different response on the interventions that they propose to improve their awareness of the Plastic and
Polystyrene Regulation of the City Ordinance No. 962 Article 7 in Malaybalay City. This conveys that the Local Government Unit of Malaybalay should addressed the challenges encountered by the customer and vendors in making human intervention and do some effective way like Platforms such as signage and internet information to properly spread the said awareness on the regulation in finding the solution so that it could help to improve the implementation of the said policy.

The challenges encountered by market vendors, establishments vendors, and customers on plastic and polystyrene regulation deals with the effects on following the said ordinance. According to the data gathered from the participants, the responses are difficult to adjust, additional expenses, forgot to bring eco bag, difficult to use paper bag as an alternative, and some vendors still using plastics. With this, the researchers create strategic method or proposed intervention that could possibly enhance the awareness of individuals and strict prohibition on using plastics and polystyrene. It also strengthens the enforcement on the mandate of City Ordinance No. 96. The challenges serve as lesson and learnings to discipline one self, above all participation and cooperation is the most important so that the implementation effectively and successfully regulate. Environmental knowledge takes into account people's level of environmental awareness, relationships with diverse ecosystem components, and a desire to prevent environmental damage in the years to come. Kumar (2012) emphasized the importance of a consumer's environmental awareness when choosing products that are environmentally sustainable, such as the eco-friendly bags used in this study. The knowledge of consumers greatly influences how they think and behave in
an ecologically responsible manner. In this instance, information dissemination regarding plastic and polystyrene regulation enhances and improves individuals' awareness and compliance.

Table 7 Intervention Plan in Awareness of Market vendors on Article 7 Plastic and Polystyrene Regulation

Goal s	Activit y	Output Indicat o rs	Target	Time frame	Resp o ndin g	Offic e\ Perso n Resp o nsibl e	Rea mrk s
Colu mn 1	Colum n 2	Colum n 3	Colum n 4	Colum n 5	Colu m n 6	Colu m n 7	Col u mn 8
Pre-Implementation Stage							
To infor m	Daily remind er through announ c ements	Reduc e the use of plastic and polyst yr ene	Comm u nity of Malyb al ay City establi s hments especi all y in Barang a y 9	June 2023		CEE D MO, LGU and Barn g ay Offic ia ls	
During Implementation Stage							

CEE D MO leads on follo w - up	Checki ng or consult every establis h ments	Some establi s hments shall be aware	Comm u nity of Malyb al ay City establi s hments especi all y in Barang a y 9	JulyAug us t 2023		CEE D MO and Bara n gay offici al s	
Post-Implementation Stage							
Stric tl y impl e ment the regul ation	Monito r every establis h ments	Minim iz e the use of plastic and polyst yr ene	Comm u nity of Malyb al ay City establi s hments especi all y in	Septe mberDe ce mber 2023		LGU and CEE D MO	

Table 7 explains that the market vendors and costumer should be compliant to the regulation by having a willingness to follow and comply all the provisions regarding on the regulation, they should response immediately so that all the concerns must be addressed to proposed solutions. This elucidates that the city of Malaybalay should give knowledge and information to the market vendors and costumer on what to do with the help of the intervention.

Earth Policy Institute (2014) stated that campaigns on plastic bag is worldwide. It shows that improper waste management of plastics has several effects to the environment, to people, both land and ocean based. Through improper handling of plastic and polystyrene waste, mass production of disposable materials like plastic and polystyrene cause pollution or damage in various parts of the world.

This means that the residents should implement the suggested intervention plan for the improvement of their awareness. This would help to influence themselves regarding on the regulation awareness and guide them in everything that they do. This implies that the establishments should completely implement the suggested interventions because doing so will enable them to engage more locals in their efforts and will also enable them to consume less plastic and polystyrene. This means that in order to benefit everyone and maintain a healthy environment, the City Economic Enterprises Development Management Office (CEEDMO) should embrace the proposed actions as well.

Collaboration of government and individuals is what the world needs right now, encourage people to save our environment, restore our home, our source of life so we can build a sustainable world for everyone. The environment is one of the biggest phenomena that needs special consideration. Humans play a key role in attempts to protect the environment and have a responsibility to enhance environmental richness to ensure the survival of the ecosystem (Siahaan, 2007).

CONCLUSION AND RECOMMENDATION

On the bases of the findings, the following conclusion were drawn from the study. The market vendors, establishments vendors, and customers in Malaybalay City are in high level of awareness in City Ordinance No. 962 Article 7 regarding on plastic and polystyrene regulation. They are in level of high awareness.

In the implementation of City Ordinance in Malaybalay, the market vendors, other establishments vendors, and customers have encountered challenges regarding with the awareness of Article 7 Plastic and Polystyrene Regulation on City Ordinance No. 962. The intervention plan is proposed to improve the awareness of market vendors, other establishments vendors, and customers. Intervention plan also address the challenges that they encountered on plastic and polystyrene regulation that offered solutions for the full implementation and awareness regarding to Article 7 Plastic and Polystyrene Regulation.

In view of the findings the following recommendations are given. The City of Malaybalay, CEEDMO, and LGU in Malaybalay should take an action for strong implementation of City Ordinance for the improvement on the implementation of the City Ordinance No. 962. Human intervention would be the most effective way by providing proper dissemination of information and platforms or signage that beneficial in heightening market vendors, other establishments vendors, and customers awareness. Conducting regular education or training in prohibiting the use of plastics and polystyrene to fully adopt the proposed interventions of the researchers that could help the market vendors, other establishments vendors, and customers in Malaybalay City and maintain healthy environment and also enforce penalties to ensure public health safety and sustainability of City Ordinance.

For the Awareness of Market vendors on Article 7 Plastic and Polystyrene Regulation in Malaybalay City, it is recommended that the local government unit with partnership of City Economic Enterprises Development and Management Office (CEEDMO) will provide necessary resources and guidelines, continuous monitoring and evaluation that enables the market vendors, establishments vendors, and customers to adopt and apply

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the regulation in the use of plastic bags, regulation in the use of polystyrene. Article 7 of ordinance No. 962, and adoption of the residents on the mandate on
"Bring your own bag" program.

For the future researchers, they should adopt the research study for the improvement and progress on Article 7 Plastic and Polystyrene Regulation City Ordinance No. 962 so that the market vendors, other establishments vendors, and customers could maintain their compliance in a long run.

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The Effectiveness of Interpersonal Communication in Forming Religious Character in Faith-Based Orphanage

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Abstract
The interpersonal skills of caregivers have an important role in shaping the religious character of the santri (student of an Islamic boarding school). Therefore, this study aims to use a descriptive qualitative research method. The process of collecting data uses interviews, observation, and documentation. The results found in this study indicate that the process of forming the religious character of students at the LKSA Panti Asuhan (Orphanage) Muhammadiyah Tuksono still needs to be optimized. In addition, the effectiveness of interpersonal communication between caregivers and santri in the characteristics of togetherness has reached an optimal level. This research produces theoretical and practical implications regarding the effectiveness of interpersonal communication in forming students' religious character.

Keywords: Interpersonal Communication Effectiveness, Character Building, Religious Character, Interpersonal Communication Theory.

INTRODUCTION

Communication is very important because it is a process where information, ideas and feelings are shared between individuals. Communication plays a very important role in social life, because communication is a dynamic transactional process that influences behavior, in which the source and recipient deliberately encode their behavior to produce messages that they channel in order to stimulate or obtain certain attitudes or behavior as a consequence of social relationships (Mulyana 2008, 94).

In life, the role of interpersonal communication is very important. Interpersonal communication or interpersonal communication is the most effective communication in persuading other people to change attitudes, opinions, behavior of the communicant, and if it is done face to face, it will be more intensive because there is personal contact, namely between the communicator and the communication person (Kurniawati, 2014: 6).

Child Social Welfare Institutions (LKSA) or orphanages are institutions that protect children's rights as representatives of parents in caring for and fulfilling children's needs, both primary needs and secondary needs from the social, educational or mental aspects of foster children so that they have the opportunity to develop themselves as individuals until they reach maturity and are able to carry out their roles in religion, society, nation and state (Sulastini, 2018).

In general, Islamic orphanages provide formal education to foster children by providing educational facilities in formal schools. Apart from that, foster children will also be given religious knowledge and other general knowledge at the orphanage. The Islamic education carried out has a mission, namely to form religious character as Muslim individuals and direct foster children to have mature personal character and improve relationships with Allah SWT and fellow humans. Their character must be formed and developed well. One way is to implement the value of character education through religious activities or learning based on faith and devotion to God Almighty (Solikhah, 2019:12)

In relation to character education, in accordance with Law No. 20 of 2003 concerning the National Education System in Chapter II Article 3, it is stated that national education functions to develop abilities and shape the nation's character and civilization which is useful in order to educate the nation's life, aiming to develop the potential of students. in order to become a human being who believes and is devoted to God Almighty, has noble character, is healthy, knowledgeable, capable, creative, independent, and becomes a democratic and responsible citizen (National, 2003).

Based on the functions and objectives of national education, it clearly shows that education is not only related to increasing knowledge, but must also include aspects of attitudes and behavior so that it can make children into knowledgeable human beings who also have noble character.

As for the implementation of character education in Islam itself, it is found in the personal character of the Prophet Muhammad. In the person of Rasulullah SAW, noble moral values were inherent. In the learning process, Islam gives great attention to scholars who have knowledge

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and also to those seeking knowledge. Allah says in Qs. An-Nahl (16): 125, which according to Quraish Shihab, the verse explains that in providing knowledge there are three methods, namely wisdom,*mau'idzah*, and*jidal*(Naim & Alip, 2020). Wisdom is a method aimed at people who have high knowledge or is carried out through dialogue using wise words according to their intelligence. As for*mau'idzah*is a method of providing advice that touches the soul according to the listener's knowledge, whereas*jidal*is a debate of the best methods and subtle rhetoric.

The forms of activities carried out at the LKSA Muhammadiyah Tuksono Orphanage in order to form religious character include several activities, including congregational prayers, sunnah fasting on Mondays and Thursdays, early study, memorizing the Qur'an,*muhadharah*, teaching TPA, and other activities. Based on the description of these activities, it can be concluded that measuring religious character is if a person is able to apply aspects of character in their behavior and life. According to Johnson and Morth in (Sugiyanto et al., 2018), generally, the terminology used to classify non-profit organizations is grouped into three main types, namely: charities, foundations and associations. Judging from these three types, the Muhammadiyah Central Leadership Tabligh Council is a non-profit organization whose orientation falls into the foundation and charity category.

Caregivers or ustadz as supervisors for students teach religious knowledge in orphanages. Apart from being a teacher, the role of a caregiver or chaplain in an orphanage is also to guide the students in terms of discipline in worship and the application of religious values. So all caregivers or ustadz are expected to be able to instill religious values in all students by setting a good example. Every day the ustadz face and communicate with students of different ages and levels of education in teaching and learning activities as well as with students who violate the rules. Apart from that, the ustadz also communicate in other activities such as speech practice (muhadharah) and tahfidz. The interaction between the ustadz and the students is a form of interpersonal communication, because the communication carried out is dialogical in nature which allows for the exchange of information and*feedback*.

The results of interpersonal communication can be seen from the santri's religious experience of worship, the santri's politeness or ethics, good behavior, and the santri's discipline in obeying all existing regulations. Then, the lack of interpersonal communication that occurs between religious teachers and students in social institutions or orphanages makes researchers interested in conducting research at the Muhammadiyah Orphanage in Karang Hamlet, Tuksono, Sentolo, Kulon Progo, D.I. Yogyakarta.

The uniqueness of the Muhammadiyah Tuksono orphanage is that under the name Child Welfare Institution (LKSA), the Muhammadiyah Tuksono Orphanage not only accommodates and cares for foster children, but also acts as a non-formal educational institution which includes pre-school education, where foster children learn. more about religious sciences.

Communication is needed to carry out joint activities. Communication can be established both verbally and nonverbally. Communication can take place in various contexts, starting from intrapersonal communication, interpersonal communication, group communication, organizational communication to mass communication (Suciati, 2015).

There are 37 children in the orphanage who carry out general education at school, starting from Elementary School (SD) / Madrasah Ibtidaiyah (MI), Junior High School (SMP), Madrasah Tsanawiyah (MTS), Senior High School. (SMA), Vocational High School (SMK) to college for those who wish to continue.

This research examines the effectiveness of interpersonal communication between asatidz and santri as well as the factors that influence the formation of religious character at the LKSA Muhammadiyah Tuksono Orphanage.

RESEARCH METHODS

This approach uses descriptive qualitative research which produces descriptive and written data with information obtained from field research.

By using descriptive qualitative methodology, the author tries to systematically describe a particular population or field in fact. Another characteristic of the descriptive qualitative methodology is that it focuses on observation and natural settings or going into the field. In this case the author acts as an observer. The writer helps categorize behavior, observe symptoms, and record them.

Patton in Raco states that there are three types of data collection in qualitative research. Data collection can take place in various ways, namely observation, interviews and documentation.

RESULTS AND DISCUSSION

1. The Process of Forming the Religious Character of Santri at the LKSA Muhammadiyah Tuksono Orphanage

Based on data analysis, it was found that the process of forming the religious character of students at the LKSA Muhammadiyah Tuksono Orphanage contained 5 methods, namely hiwar (dialogue), Proverbs (parables), Example, Habituation,*Abraham*and*Mau'idzah*. However, the level of use of each method varies.

The details of the process of forming the religious character of students at the LKSA Muhammadiyah Tuksono

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Orphanage through each of these methods are described below.

1. Method*Hiwar*

Method *hiwar* (dialogue) in the process of forming religious character contains indicators that it takes place dynamically, is able to provide encouragement, both parties provide feedback to each other, and creates an impression on the soul. To draw research findings on this element, the author will explore aspects of the process and results of each of these indicators.

*Hiwar*Taking place dynamically can be defined as a dialogue where both parties are directly involved in the conversation. The LKSA caretaker of the Muhammadiyah Tuksono Orphanage in educating his students to be involved in an active dialogue seeks to provide opportunities for the students to ask questions about something they do not understand. This is as expressed by student informant D.

> "Yes, there is, Ma'am. Right in that lesson we can ask questions and answers to the ustadz or ustadzah if we don't know. "The ustad and ustadzah continue to answer our questions." (Interview, May 19, 2023).

In line with the above, according to informant B's teacher

> “Yes, if*hiwar*or dialogue in the context of forming religious character, formally in the study. There are diniyah studies, including Arabic language studies that practice Arabic dialogue. There is also muhadhoroh and of course other studies in the form of questions and answers with students." (Interview, May 19, 2023)

Informant C added that*hiwar*or dialogue between caregivers and students in the formation of true religious character is carried out throughout the day.

“Dialogue with students is actually carried out throughout the day. For example, when inviting congregational prayers or during diniyah. "The hope is that in this diniyah there will be questions and answers that can open children's minds in order to form children with religious character." (Interview, May 19, 2023).

The results of the interview above found that caregivers in the process of forming religious character use methods*hiwar*quite good. Based on the informant's explanation, it is known that in every study of the diniyah and several occasions where caregivers meet with students, a culture of questions and answers is well maintained. This is illustrated by the behavior of some students who dare to ask questions or appear in several studies such as muhadharah or*public speaking*.

The second indicator of the method element*hiwar*in developing religious character at the LKSA Muhammadiyah Tuksono Orphanage, namely, being able to raise enthusiasm. Method*hiwar* This educates students to be able to arouse enthusiastic feelings in the process of teaching activities. Likewise, this method can generate motivation for students to discover the nature of teaching itself.

Informant A revealed that apart from being given an understanding of religion through learning in the Madrasah Diniyah class, the caregiver also did not forget to provide motivation to the students so that they have confidence and self-confidence in carrying out school and religious education.

> "In giving motivation to our students, the caregivers, for example, don't invite motivators like that. "But in studies or in routine evaluations, we always insert motivation for students to have self-confidence, self-confidence, then also enthusiasm for school and learning religious education in orphanages" (Interview, 23 May 2023)

Informant B revealed that caregivers also pay attention to the problems faced by students in order to find solutions to the problems they face.

> "Perhaps there is no special time to provide motivation, but during study time we always provide motivation and advice so that students always improve themselves and also continue to be enthusiastic about completing formal education and also studying religion. "Apart from that, caregivers also pay attention to what problems the students have, we look for solutions and hopefully we can guide the students to be better." (Interview, May 22, 2023)

Informant E believes that encouragement and motivation have been implemented by some caregivers.

> "Have you ever heard that at the orphanage there are often evaluations of both sons and daughters. "Usually in evaluations we are always asked what problems there are, or what obstacles there are, but we are given solutions and given advice so that we can maintain enthusiasm for school." (Interview May 22, 2023)

Informant J said that encouragement from caregivers can raise the enthusiasm of students.

"For example, when we want to compete, we are given encouragement, for example, even if we don't win the competition, we are still given motivational advice so that we keep learning and don't stop learning and trying. So it's like we're not sad and enthusiastic anymore." (Interview, May 23, 2023).

Based on the results of the interview above, it can be concluded that the achievements of the hiwar method in raising enthusiasm are fulfilled but not optimal.

The next indicator of the Method element*Hiwar*(dialogue) is giving each other feedback. Abdurrahman al-Nahlawi explained that when having dialogue, both parties should pay attention to each other and continue to participate in the conversation. When*hiwar* If this is done well, the attitudes of the people involved will

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influence the participants, leaving an influence on their morals, attitudes, speech, and so on.

Informant A revealed that the realization of students with a religious character was solely for their own good, namely as a foundation for facing life in the future.

After being given an understanding through the method*hiwar* During class learning, informant A said that there was positive feedback from the students. This feedback can be seen from changes in morals and habits starting from small things.

Informant B said that a caregiver's job is to convey. Even though the changes that have occurred have not been optimal, it is hoped that the students will understand. Informant J also said that the caregiver in his learning also had a good impact on him.

The final indicator of the Method element*Hiwar*(dialogue) is to create an impression in the soul. According to Abdurrahman al-Nahlawi, this hiwar method can make an impression on the soul if it is done well, then the attitude of the people involved will influence the participants and provide an influence in the form of moral education, attitude in speaking, etc.

From the explanation given by the informant, it can be concluded that the process of forming religious character through the hiwar method is optimal in making an impression on the students. This is aimed at the attitude of students who are impressed with learning in class. To give a good impression it must be done continuously and focused because instilling a religious character must be created.

2. Proverbs Method

Method dimensions*proverb*(comprehension) in the formation of religious character, which is a method by using the concept taken from the Qur'an. The use of this method in teaching can stimulate the effect on the implied meaning. The delivery method is the same as the lecture method.

As an example of the use of this method in student activities, during the routine study every Thursday evening, one of the caregivers, namely Mr. Jarsono, conveyed the interpretation of the letter Al Ankabut verse 41 which means "The parable of people who take protectors other than Allah is like a spider who make a house. And indeed the weakest house is the spider's house if they only know."

In this verse, Mr. Jarsono explains that the parable of people who use idols as helpers other than Allah whose help they hope for is like a spider that makes a nest for itself. However, the nest apparently did not provide the slightest benefit when he needed protection. Therefore, if the polytheists knew that a helper other than Allah would not provide the slightest help, they would definitely not take him as a helper.

From the observations made by researchers in applying the proverb method, it is quite possible to give an impression of the meaning of what is conveyed by the caregiver. This is indicated by the students' attention when listening to what is being said. However, it is not uncommon for students to not understand and feel bored.

3. Exemplary Method

The exemplary method is an effective guide for realizing educational goals. Humans have a tendency to learn by imitating the habits or behavior of the people around them. The exemplary method itself in the process of forming religious character at the LKSA Muhammadiyah Tuksono Orphanage contains indicators of imitation with habits and behavior.

In the learning process, example becomes very important because humans have a tendency to learn through imitation. The implications of the exemplary method are reflected in the life of a preacher, where he becomes an example for his students and avoids actions that are hated by Allah Subhanahu wata'ala. As the Islamic religion makes the Messenger of Allah a good role model and always an example for every generation of people

Providing a good example within the LKSA Muhamadiyah Tuksono Orphanage environment is not just about commanding but also setting an example. This process was then conveyed by informant A

> "Yes, like before, for example, if you ask me to do community service, I will do it. So don't just order, but give an example to the children." (Interview, May 22, 2023)

Informant C said:

In relation to this, informant C revealed that the management in its implementation provides an example directly and indirectly.

> “Yes, I myself have to do it directly and indirectly. Like praying on time in congregation, evening prayers, or fasting on Mondays and Thursdays, I give an example directly by inviting them, but I also do it, and I also remind the children by agreement between me and the students or indirectly, in that way. make a deal” (Interview, May 22, 2023)

In the interview above, the results showed that aspects of building religious behavior are through an educational approach. The educational approach in question is to transfer understanding from caregivers to students. The messages to be conveyed as well as the situation and conditions in which they are delivered are factors in how the message is conveyed. Delivering messages through exemplary attitudes can provide a positive impression that will be received by students.

4. Habituation

Empathy is a person's attitude or a person's situation that can understand and feel another person's situation, and see a problem from another person's point of view. DeVito said that the indicator of empathy is feeling like someone else. Habituation is a way that students can

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think, behave and act in accordance with Islamic teachings. Habituation is very effective for children who are still small or from an early age, because they have strong memory records.

The habit in question is in order to form noble morals which are not only external but also have a spiritual aspect. Therefore, the essence of this habit is repetition of everything a person does or says.

The habituation method in the process of forming religious character at the LKSA Muhammadiyah Tuksono Orphanage contains indicators that are related to experience and getting used to noble behavior.

Instilling values in students requires caregivers who truly serve as examples and are able to harmonize approach with actions. To achieve maximum results, of course all administrators need a lot of flying hours to get used to noble behavior.

In accordance with what informant A said in the interview below.

> "Customs that have been implemented in the orphanage include picketing, community service and congregational prayers." (Interview, May 22, 2023)

The same thing was also conveyed by informant B,

> "What has been successful in my opinion is prayer, even though sometimes it is late, prayer is the number one thing. " (Interview, May 23, 2023)

Based on the results of the interview above, it was found that the students had carried out their obligation to behave in a noble manner even in small things. Caregivers are said to be able to convey messages of kindness through previous habituation experiences.

5. *Abraham*and*Mau'idzah*

Ibrah means a state that leads from visible knowledge to something invisible, or means contemplating and thinking. Ibrah is divided into 3 topics, namely ibrah through stories, taking lessons from God's blessings and creatures, taking lessons from various historical events. Mau'idzah means giving advice.

Method *Abraham* and *mau'idzah*In this case, there are two indicators, namely taking lessons from various events and touching the heart. The first indicator is taking lessons from various events which can be categorized into 3 topics, namely taking lessons from stories, from the blessings of Allah and Allah's creatures, and also historical events.

As said by informant A

> “Yes, we hope it can have an effect on the students. Not only through books, but also reality. But the main thing is the story of the Prophets, Companions, exemplary stories, because that is the best and most important. I hope it's an effective way with good role models." (Interview, May 22, 2023)

> Informant B conveyed that religious character education through stories of the Prophets or history was indeed effective in providing lessons.
>
> "Yes, what is very effective is indeed example, both the example of the ustadzahs and the figures, the ones we should most emulate are the prophets and friends. So the most important thing is the Prophets, Companions, Ulama." (Interview, May 23, 2023)

According to Informant C, it is more or less the same:

> "I look into the eyes of the person I am talking to when I am chatting, provide assistance if I need help (Interview, 30 March 2023)."

One example of a story that has been taught by one of the caregivers to santri is about the story of a group of young people in QS. Al-Kahfi verse 9 - 26. In the verse it tells about a group of young men trying to avoid the tyranny of the ruler who ordered them to follow the king's beliefs. But they refused loudly in order to defend the faith to worship Allah SWT.

Finally, the group of young men left the city and found a cave where they could hide. By Allah's permission, they fell asleep for 309 years and when they woke up, the group of young men, nicknamed Ashabul Kahf, had already passed the reign of the king at that time. But when they woke up, at that time the people and the ruling king believed in Allah SWT.

Based on the story above, the results showed that the religious message had been conveyed to the students. It's just that in receiving the message each student has a different level. Furthermore, messages that have been understood by the students need to be interpreted as an embodiment of the understanding that the students have gained.

2. Effectiveness of interpersonal communication between caregivers and students in forming religious character

The pragmatic perspective assesses the quality of interpersonal communication effectiveness through five components, namely self-confidence, unity, interaction management, expressiveness, and orientation to other people. Each of the five core contents has indicators that the author uses to measure the level of effectiveness of interpersonal communication between caregivers and students at the LKSA Muhammadiyah Tuksono Orphanage in the process of forming religious character. This description is reviewed based on data collection through interviews, observation and documentation.

1. Confidence (*Confidence)*

Confidence in this research is defined as the attitude of an effective communicator who has social self-confidence and feelings of anxiety that are not easily seen by others. This quality is effective for communicants who are easily anxious, shy, or worried so they will be more comfortable.

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Confidence in this research uses two indicators, namely; Have self-confidence and be flexible both verbally and non-verbally. In this regard, the caregiver's closeness and confidence in the students in communicating are important factors for the formation of effective interpersonal communication. An effective communicator always feels comfortable in communication situations in general.

This is as stated in the interview delivered by informant C

"Every day we try, Mba, to shape the character of good students, Mba, one of which is through communication in the diniyah studies." (Interview, May 22, 2023)

The closeness of students and caregivers can give a positive impression. The interaction that occurs between the two in the diniyah study becomes a quality interaction.

In an effort to increase self-confidence between the two as stated by informant B

"Basically when studying or also when at the mosque. "For example, to gain more confidence, we hold discussions between lessons, apart from that, we give the santri the mandate to teach TPA with children in the community." (Interview, May 23, 2023)

One of the positive things that can be gained from this aspect of self-confidence is training students to foster social self-confidence. For students who are able to carry out this mandate, the caregiver identifies that the student has self-confidence and is comfortable with the mandate given by the caregiver.

In this case, caregivers as communicators make it possible to communicate more comfortably in various activities even outside formal activities. Conditions like this show the management's confidence in communicating and interacting with students in various situations.

Carers' interpersonal communication like this is often encountered by carers when carrying out activities outside the classroom, when giving assignments (trust) to students or also when personally criticizing students.

Next, the second indicator is being flexible both verbally and non-verbally. In interpersonal communication there needs to be flexibility and adjustment between the two. As stated by informant A

"Formally, maybe during the study. "If it's informal when doing community service together or playing football, there is closer interaction." (Interview, May 22, 2023)

Informant B said the same thing

"Yes, throughout the day, as long as there are activities, there is communication, especially during scheduled activities or congregational prayer activities or other activities, we can meet the children" (Interview, 23 May 2023)

Based on the interview above, it can be concluded that the effectiveness of caregivers' interpersonal communication with students regarding flexible attitudes both verbally and non-verbally often occurs without any restrictions in study interactions or outside of early study hours such as when with the ustadz, community service, etc.

Apart from the interview data, the author also found the same thing that when a caregiver needed help, informant J immediately provided assistance directly without being ordered. However, the author also found informant E's lack of involvement in interacting nonverbally when one of the caregivers needed help.

The results of the analysis on the level of self-confidence indicators can be concluded to be fulfilled but not optimal. This is characterized by an attitude of self-confidence in caregivers when interacting with students during study hours or outside of early study hours. Apart from that, with an attitude of self-confidence to the caregivers, they provide a mandate or task as a responsibility that the students must carry out so that they also have self-confidence.

This also applies to indicators of flexible verbal and non-verbal attitudes, each of which has a flexible attitude and good self-adjustment between them, for example, when they need help, the students automatically provide help. It all started because each of them had a flexible attitude in verbal and non-verbal forms.

Thus, it can be concluded that overall the effectiveness of interpersonal communication between caregivers and students in terms of self-confidence is effective but not optimal. This non-optimality is due to the fact that there are still students who do not meet the indicators of flexible non-verbal attitudes.

2. Unity/Togetherness (*Immediacy)*

Unity or togetherness refers to the process of combining the communicator and the communicant so that a sense of togetherness and unity is created. Assessment of unity includes the ability to be a good listener, students' trust in their caregivers, comfort when communicating, and providing solutions to students' problems.

In the context of interpersonal communication between caregivers and students to create togetherness, it can be seen as an attitude of equality in matters and sending messages and always bringing a sense of togetherness.

Unity refers to a process of unification between the communicator and the communicant so that there is equality between the two in terms

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of sending and receiving messages. As stated by informant A

> "For the message of da'wah, if it is formal, it is clear in the diniyah study, if it is informal, when playing or doing community service, we often give advice, starting from the smallest ones. For example, eat with your right hand, eat from the closest one, eat with bismillah. One of them, yes, by eating together, preaching is included. Because it's not certain that everything will formally come in." (Interview, May 22, 2023)

Communicating outside formal hours is one of the efforts made by caregivers to convey messages. The form of communication carried out by caregivers is something that caregivers often do. A small example that the author observed during observation was that the caregiver interacted with his students after returning from the mosque by walking together. Another example is that caregivers give advice or preaching messages to students when they are doing this, for example when they are eating together.

Furthermore, the second indicator is bringing a sense of togetherness, in this case the author observed that in the LKSA dormitory environment at the Muhammadiyah Tuksono Orphanage, he saw caregivers who expressed physical closeness and openness to the students. The author saw an expression of attraction between the two of them through eye contact and natural-looking behavior carried out every day.

This can be seen from the conversation between the two, even if it is just greeting by name, asking about the menu, or offering food, or asking where the students are if they are not visible.

On another occasion, the author also saw an action of togetherness that occurred between the santri caregivers when carrying out community service work. After carrying out the activities, the caregivers without hesitation joined the students who were eating together in the dormitory yard without using any sitting mats. This shows that there is a feeling of togetherness to protect each other by mingling together.

The findings regarding the attitude of togetherness or unity in each indicator have been fulfilled and can be said to be effective. This is related to the same attitude in sending and receiving messages by listening to every direction and advice from the caregiver. Likewise with the second indicator, namely the existence of a sense of togetherness and mutual protection between the two.

3. Interaction Management *(Interaction Management)*

An effective communicator must be able to control or manage interactions to the satisfaction of both parties. With effective interaction management, no one feels neglected or feels like the main character because each party contributes to communication.

To have interaction management, each party must have the same opportunity to speak, maintain the conversation, and communicate messages verbally and nonverbally.

An indicator of this character is controlling and maintaining interactions, that the communicator and communicant can be speakers or listeners and do not allow communication to pause or stop. In this case, caregivers should be able to share and focus their attention on the students so that they do not feel neglected and distracted

According to research conducted by researchers, caregivers provide services to students who ask questions or complain so that students do not feel neglected. This assumption is proven based on routine activities held once a week on Thursday evenings, where caregivers conduct routine studies and evaluations. During this time, the caregiver gives the students the opportunity to talk, focuses attention on the students, does not interrupt the conversation, and is clever in finding topics of conversation so that there is discussion of each evaluation.

The second indicator is communicating messages verbally and nonverbally. This indicator aims to convey messages through words or also by using body language as a technique in interaction management.

Apart from that, it turned out that informants were also found who expressed feelings of reluctance and fear towards caregivers in several ways, for example being hesitant or embarrassed when meeting certain caregivers to ask about the need for something or simply asking for help.

The results of the researcher's analysis on this third aspect all indicators are met but not optimal. The students' reluctant attitude towards the caregiver explains that one of the parties is dissatisfied with the interaction that occurred. Therefore, interaction management has not satisfied both parties.

4. Power of Expression *(Expressivenes)*

Expressive power is the ability to communicate sincere involvement in interpersonal

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communication. Expressive power can be described by smiling and nodding when responding, listening with interest, and enthusiasm for problems.

The first indicator of expressive ability is openness. In this case, what happened at the LKSA Muhammadiyah Tuksono Orphanage was open, namely the students' willingness to reveal information about themselves that might normally be hidden. Researchers examined several students at this orphanage by finding out the students' openness to caregivers.

The results of the interview with informant D are presented

> "I'm comfortable and can open up sis with certain caregivers." (Interview, May 23 2023)

According to informant I, he said:

> "I'm comfortable, Sis, opening up to the caregiver. But sometimes I don't feel comfortable and I'm embarrassed to tell the story so I'm not sure, then after a while I forget." (Interview, May 22, 2023)

Based on the results of the interviews above, it was found that some students were able to open up with their caregivers about their personal information, especially when the students had problems that they were unable to overcome. However, there are also students who do not yet feel comfortable opening up or only to certain caregivers.

Furthermore, the second indicator is seriousness in interacting which can be shown by the seriousness between the two of them in their role as communicators and communicators. Informant C said that as a caregiver it is very important to act as a good listener for the students, so that the caregiver knows exactly the condition or character of the students.

The results of the researcher's analysis on this fourth aspect are that each indicator has been fulfilled, but most of it is not optimal. The open attitude of some caregivers in providing direction, input, and solutions to the students gives the students a sense of trust in the caregivers. However, there are also caregivers and students who are not yet open to each other.

Apart from that, the students' seriousness in receiving the message is not completely sincere and is reflected in their behavior. Even though they understand wrongdoing, there are still students who do it.

5. Orientation to Others

Able to adapt to other people, namely where behavior is oriented towards adapting to the other person during communication. Includes attention and interest in whatever the person you are talking to says. Therefore, the indicator of orientation towards other people is attention and respect for other people.

An attitude of attention and respect for other people in two-way communication can be indicated by how one behaves when other people speak. In practice, caregivers actually try to adapt to the person they are talking to when communicating.

The author observed this in observations made when the caregiver mentioned the student's name when speaking, which reflected that the caregiver was paying attention and interest when speaking.

Apart from that, based on the results of interviews conducted by the author, caregivers also pay attention to students who violate the rules with their approach.

Informant A conveyed

> "Yes, being approached with 4 eyes, for example sitting in a room or while walking home from the mosque, because it is more in touch with the students." (Interview, May 23, 2023)

The form of attention given by LKSA caretakers at the Muhammadiyah Tuksono Orphanage is not only towards students when communicating or interacting, but also towards students who commit violations.

Based on the results of interviews and observations made by the author, it can be concluded that the indicators of attention and respect for other people have been met but are not optimal. This is in accordance with the actions of caregivers who respect and pay attention to students when speaking and also pay attention to students who commit violations using the approach method.

Exemplary, Method of Forming Dominant Santri Religious Character

At LKSA Muhammadiyah Tuksono itself, the formation of the religious character of the students has received more attention, because the dormitory environment is the second place that has the greatest influence on the development of the students' character. Moreover, religious character is the basic foundation for living life in the future.

Character is very important in influencing a person's life journey. Character contains norms that are the basis for human guidance in carrying out good or bad actions, thereby influencing the quality of humans themselves (Husna, 2022). The norms regarding good and bad actions have actually been determined in the Koran and al-Hadith.

LKSA Muhammadiyah Tuksono Orphanage as a child protection institution functions to protect children's rights as representatives of parents in meeting mental needs and developing themselves until they reach a mature level of maturity and are able to carry out their roles as individuals and in community life (Sungkono, 2021).

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As an Islamic-based institution, the LKSA Muhammadiyah Tuksono Orphanage places greater emphasis on the formation of its religious character, although on the other hand it also still pays attention to the formation of other characters. The formation of religious character in this orphanage, where the majority of students are in junior high school and vocational school, is more effective using the exemplary method because they tend to like to imitate.

The findings of this research indicate that the exemplary method in forming the religious character of students at the LKSA Muhammadiyah Tuksono Orphanage has reached a stable stage where the students understand enough the actions of caregivers that are repeatedly carried out. In line with what was stated by (Aderibigbe, 2018) that with the habits carried out by caregivers, students will automatically follow these good habits and practice them in their daily lives.

This is in line with previous research conducted by Binti regarding the exemplary method in forming religious character, revealing that the exemplary method of teachers or caregivers can be divided into 2 types of influence, namely:

a. Intentional influence when caregivers provide formal examples to students. In this research, it is said that examples include prayer procedures, etiquette when praying, and so on (Husna, 2022)

b. The unintentional influence when students see caregivers in their informal daily life. It is said in this research that examples include the teacher's physical and personal appearance (Husna, 2022).

The research above shows in its findings that intentional influence is when a teacher gives a good example to students so that they can imitate it. Apart from that, it also uses an unintentional exemplary method where exemplary depends on the quality and seriousness of the educator being emulated. The achievements in the development of the religious character of students at the LKSA Muhammadiyah Tuksono Orphanage have on average developed, including:

a. Exemplary in getting used to worship and praying in congregation.

Exemplary behavior that is carried out repeatedly will become a habit which then becomes character. This is like getting students used to worshiping Allah so that they become obedient servants who carry out His commands and stay away from His prohibitions.

This is also what the LKSA caretaker of the Muhammadiyah Tuksono Orphanage did, who taught his students to always perform the 5 obligatory prayers in congregation at the mosque, perform sunnah fasts on Mondays and Thursdays and other sunnah fasts, pray sunnah prayers, and do dhikr.

Apart from the caregivers who always provide examples, advise and supervise, this is already included in the students' daily activity schedule so that students often do this every day.

b. Exemplary discipline.

In forming the character of religious students, one must use discipline. In this case, the students are required to maintain their time, such as when it comes to their schedule for attending diniyah studies, congregational prayers, pickets, evaluations and other activities.

The caregivers are able to develop religious character in terms of discipline for their students at the LKSA Muhammadiyah Tuksono Orphanage in various ways, for example by conducting absentee diniyah studies, supervising picket time, when approaching prayer time the caregivers are seen wearing prayer clothes and going to the mosque early. This is done so that the students see and follow along when going to the mosque

c. Exemplary dress.

The example of caregivers to their students at the LKSA Muhammadiyah Tuksono Orphanage is not only seen from religious behavior, but also from the aspect of dress. This is in accordance with Islamic teachings to dress modestly and cover one's private parts.

Teachers during teaching and learning activities or praying in congregation while teaching, wear polite clothing such as wearing koko clothes, peci, and sometimes wearing sarongs. This is done so that students can imitate the way their caregivers dress so that they develop a polite religious character in accordance with Islamic religious law.

d. Exemplary behavior outside of early study hours

In forming the religious character of students, caregivers do not only spend time during study. However, it is also practiced outside teaching hours, such as in dormitories and the community.

In the dormitory environment, for example, when carrying out community service activities or cleaning, the caregiver will indirectly set an example for the students to love cleanliness, as Allah Subhanahu wata'ala is beautiful and loves beauty.

Not only that, caregivers also form a religious character that as students have an obligation and responsibility to be present in any activity and also provide an understanding that solving problems or things requires cooperation.

In contrast to previous research, the author found differences in the process of forming religious character according to research conducted by Riski. The results of the research found that the formation of patient character in students was through the story method with the teacher setting an example for students to behave patiently with others and also by telling a story in Al-Qur'an in religious lessons that reflects patient behavior. (Anggraeni, 2022)

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Different from the results of the research above, teachers form students' honest character through the story method which is attempted by presenting interesting Qur'anic stories. With the ability and skills to process and understand information when carrying out teaching and learning activities in the classroom, students can be honest. Apart from that, there are also supporting programs such as the tartil program, scouts, drumband, tahfidzul qur'an, and others.

Meanwhile, at the LKSA Muhammadiyah Tuksono Orphanage, they have not been able to dominantly use this method. If in previous research most of the activities were carried out in schools with the support of other school programs, this is different from the students at the LKSA Muhammadiyah Tuksono Orphanage where part of the time was carried out in public schools. Therefore, when they return to study in the dormitory, students are sometimes tired of school activities so they are not optimal in participating in studies in the dormitory.

Another thing is that in the research carried out by the author, the method of telling stories through stories is included in the method *Abraham*and*mau'idzah* However, its implementation is not yet optimal because there are different understandings among students regarding understanding religious behavior through stories and advice alone.

Why is Togetherness the Highest Characteristic?

Based on research findings on the effectiveness of interpersonal communication between caregivers and students in the process of forming religious character at the LKSA Muhammadiyah Tuksono Orphanage using the theory put forward by Joseph A. DeVito (2011:291) with a pragmatic perspective containing five characteristics, namely self-confidence, unity/togetherness, interaction management, expressiveness, and orientation to others.

The characteristics of unity or togetherness based on research findings have indicators that are fulfilled, namely creating togetherness in terms of sending and receiving messages and always bringing a sense of togetherness. The underlying reason for this finding is the influence of the similarity of residence between caregivers and students so that in the process of forming religious character, caregivers can control their students at all times (Santri, 2023).

Apart from that, the findings of this research are also in line with research conducted by (Angreyani, 2017) regarding the relationship between SPG Hypermart Palu's communication skills and customer satisfaction, that the characteristics of close unity or togetherness can bring people closer and attract attention between the two.

In this research, it was found that maintaining interaction by giving a smile, being willing to handle customers, maintaining eye contact is assumed to have a close sense of unity in providing services.

This is also in accordance with the pragmatic perspective of unity theory where unity refers to the merger between the speaker and the listener so as to create a sense of togetherness and openness.

At the Muhammadiyah Tuksono Orphanage, caregivers play the role of listeners and speakers both in formal diniyah study activities and outside formal study hours, interactions that show interest and attention, for example when students need help or opinions, as well as quite intense interactions in the dormitory environment.

This is also in line with what was conveyed by (Febriansyah, 2021) that to build effective communication, the first step that communicators must take is to be open to each other. In the theory used, namely the Fundamental Interpersonal Relations Orientation theory put forward by William C. Schutz, that applying an open attitude when teaching is part of the need for affection.

According to Thouless (Muzaka, 2017), various experiences experienced by each individual can actually form religious attitudes. These experiences are about beauty, harmony, and goodness (affective factors).

In the author's opinion, attitudes that show affection between the communicator and the communicant give rise to a mutually open attitude so that they can form a religious attitude or religiosity through the motivation of religious teachings on a person's individual behavior in everyday life.

As is the case at the LKSA Muhammadiyah Tuksono Orphanage, where the caregivers approach the students by asking about the background of the students when they first entered the dormitory and what problems they had, so that a sense of mutual understanding in communication will be formed and it is hoped that they will get*feedback* positive from students.

At the LKSA Muhammadiyah Tuksono Orphanage as an educational institution as the final institution for child care (Akrawati, 2015), caregivers build interpersonal communication with the students, namely by establishing similarities in establishing relationships. Similarity in this case is a condition where caregivers have the same position, namely as communicator and communicant.

This similarity is very necessary so as not to make students feel awkward when they have problems that they want to express, when there are problems that they want to express, or when interacting in daily activities. Apart from that, effective communication also requires an equal atmosphere, where the communicator and the communicant mutually recognize the importance of the presence of other people, need each other, and a comfortable communication atmosphere (R.P, 2021).

Therefore, caregivers at the LKSA Muhammadiyah Tuksono Orphanage through these actions require an aspect of love where caregivers not only act as teachers but also position themselves as parents and friends so that there are no gaps in the learning process or communication process

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so that character building messages can be conveyed. religious.

CONCLUSIONS AND RECOMMENDATIONS

Conclusion

Based on the research results, it can be concluded that the process of forming the religious character of students at the LKSA Muhammadiyah Tuksono Orphanage is dominated by the exemplary method. Other methods used are the hiwar method, proverbs method, habituation method, and method*Abraham*and*mau'idzah*.

The effectiveness of interpersonal communication in the process of forming religious character at the LKSA Muhammadiyah Tuksono Orphanage still needs to be improved. The characteristics of unity or togetherness are good. Meanwhile, the characteristics of self-confidence, interaction management, expressiveness and orientation towards other people are still not good and need to be improved

Suggestion

Based on the results of the research that has been carried out, the suggestions that the author wants to convey are as follows:

1. To the LKSA Caretakers of the Muhammadiyah Tuksono Orphanage, especially the Chair of the LKSA Muhammadiyah Tuksono Orphanage, they should be able to control all the needs and requirements of the students, especially in terms of forming the religious character of the students, such as facilities and infrastructure to support the success of this in the orphanage.
2. To the LKSA Muhammadiyah Tuksono Orphanage and other educational institutions, it is hoped that through good and effective communication and ustadz approaches, especially in exemplary and habituation methods, students can improve their religious character and interest in learning.
3. The next researcher can expand and narrow the scope of the research.

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Indonesia's Decision to Cancel the Procurement of SU-35 from Russia 2019–2022

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ABSTRAK
Indonesia terkenal sebagai negara kepulauan dengan banyak pulau dan wilayah yang luas untuk dilindungi. Kemudian, Indonesia harus memiliki alat sistem pertahanan canggih seperti jet tempur dan memutuskan untuk membeli SU-35 dari Rusia dengan menandatangani MoU pada 14 Februari 2018. Kemudian pada tahun 2019, Indonesia memutuskan untuk membatalkan pengadaan SU-35 dari Rusia. Tujuan dari penelitian ini adalah untuk menunjukkan komponen pertahanan Indonesia yang sejalan dengan kebijakan pertahanan Indonesia dan seberapa rasional pengambilan keputusan Indonesia. Penelitian ini menggunakan metode penelitian kualitatif dengan jenis penelitian eksplanatori yang akan mengungkapkan permasalahan yang diangkat melalui sumber data sekunder yang dikumpulkan melalui artikel jurnal, buku, halaman internet yang relevan, laporan dan dokumen yang memiliki kredibilitas yang dapat dipertanggungjawabkan. Teknik analisis data dalam penelitian ini menggunakan analisis isi yaitu menganalisis pembahasan secara mendalam terhadap isi informasi tertulis atau cetak di berbagai media massa. Sejalan dengan model rasional yang menjelaskan bagaimana pengambilan keputusan harus rasional menunjukkan bahwa opsi untuk membeli SU-35 dari Rusia memiliki banyak biaya bagi Indonesia daripada keuntungan terkait perang Rusia-Ukraina yang akan membuat posisi Indonesia salah. perdamaian dunia. Penulis mengajukan empat alasan rasional dalam keputusan Indonesia membatalkan pengadaan SU-35 dari Rusia.

Kata Kunci: Kebijakan, Pertahanan, Rasional, Rusia, SU-35

ABSTRACT
Indonesia's well known as the archipelagic country with a lot of islands and a large territory to protect. Then, Indonesia must have an advanced defense system tool such as the fighter jet and decided to buy SU-35 from Russia by signed the MoU on February 14, 2018. Later, 2019, Indonesia decided to cancel the procurement of SU-35 from Russia. The goal of this study is to show the defense components of Indonesia which is consistent with Indonesia's defense policy and how rational Indonesia's decision making. This study uses a qualitive research method using an explanatory type of research in which it will reveal the problem raised through secondary data sources collected through journal articles, books, relevant internet pages, reports and documents that have credibility that can accounted for. The data analysis technique in this study uses content analysis, which is to analyze in-depth discussions of the content of written or printed information in various mass media. In line with rational model that explains how the decision making must rationally shows that the option to buy SU-35 from Russia has a lot of costs for Indonesia rather than the benefits related to Russia-Ukraine war that will make Indonesia in a wrong position in the world peace. The author proposes four rational reasons in Indonesia's decision to cancel the procurement of SU-35 from Russia.

Keywords: Defense, Policy, Rational, Russia, SU-35

INTRODUCTION
Indonesia's well known as the archipelagic country with a lot of islands and a large territory. In 2019, Indonesia has 16.671 islands which is already validated by UNGEGN as the country with the sixth most islands in the world (Laut, 2020). Indonesia was also nominated as the fifteenth largest country in the world with a total area of 5.180.053 km2; Indonesia's water area is 3.157.483 km2 and its land area is 1.922.570 km2 (Statisctics, 2022). In terms of the big and large region, Indonesia must protect their territory and its population. To fulfill these goals, Indonesia must have an advanced defense system tool such as the fighter jet. From the calculation of Mahfud MD as the Indonesian Coordinating Minister for Politics, Law and Security with Prabowo Subianto as the Indonesia Minister of Defense, Indonesia needs 200 units of fighter jets. Currently, Indonesia only has 17 units of fighter jets and their already quite old (Chacha, 2022). Due to this demand, Indonesia had two options to make it real. First, make the fighter jet themselves. Second, buy the fighter jet from another country. Since the first option required too much time to produce a single fighter jet with a lot of requests, clearly this choice is irrational (Justive, 2022). Then it is more rational to have chosen the second option since Indonesia has a good bilateral diplomacy with some countries in the world.

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The option of Indonesia to buy the fighter jet was already done in the Megawati President era with Russia in procurement of SU-27 and SU-30 in 2003 and continued until 2012 (Lidwina, 2020). Since Indonesia and Russia had a great fighter jet procurement history and bilateral diplomacy and relations between them, Indonesia decided to buy SU-35 from Russia to fulfill their need and goal. Afterwards, General Ryamizard who served as the Indonesian Minister of defense, in September 2015 introduced the decision to buy the SU-35 from Russia as the new and continues model of SU-30 also to deactivate the US F-5. Furthermore, on August 10, 2017, whilst Indonesia visited Russia, Indonesian government considered the country's sovereignty consisting of airspace security signed and MoU which was accompanied through an agreement to buy SU-35 from Russia on February 14, 2018.

Marsekal Fadjar Prasetyo as the Chief of Staff of the Air Force of Indonesia, stated the agreement for signing in the implementation would be effective from August 2018 and the delivery of SU-35 to Indonesia would be introduced in 3 phases with details of the division, the first phase in 2019 as many as two SU-35 aircraft, followed by the second phase as many six SU-35 units in 2020, and the third phase in August 2020 as many as three units (Amalia, 2017). However, the agreement to buy Russian-made fighter jet was cancelled. While Indonesia canceled the procurement of SU-35 from Russian, Indonesia started to look for Dassault Rafale from France and F-15 EX from America. In keeping with background that specify explain earlier, then the research question might be consciousness as 'Why on 2019 Indonesia decided to cancel the procurement of SU-35 from Russia?".

LITERATURE REVIEW

The observation of international relations is closely related to the foreign policy of a country acts as an actor who will later perform foreign policy practices to be a able to attain national interests (Yani, 2021). According to Starr in 1988 foreign policy is the planning process, implementation process, and strategies used to achieve an interest that will be achieved by a country is defined as foreign policy. In details, foreign policy is also a series of policies of an actor in the political and security aspects which will later be determined by a country to achieve national interests and how to relate to the state and other actors (Starr, 1988).

Indonesia as a republic in carrying out its foreign policy is to use the principle of being free and active based on Pancasila and the 1945 constitution. Situation that require making decisions and movements based on an orientation which will consist of attitudes, perceptions, and values which are embraced or believed through a country state, which includes the example of Indonesia's foreign policy which is based on the orientation of the values of Pancasila and the constitution 1945 that is free and active. In the defense and security components of Indonesia, one in all which is consistent with Indonesia's defense policy, specifically, to enhance the improvement of the defense system.

Previously, the former Minister of Defense of the Republic of Indonesia, Ryamizard Raycudu said the procurement of the SU-35 would be completed in 2019. However, the contract was cancelled, followed by Fadjar who personally acknowledged the barriers to the procurement were dues to the shadow of United States sanction. Therefore, the procurement of the SU-35 between Indonesia and Russia has relevance or is related to how Indonesia's foreign policy behaves and decides something.

The most widely stated overseas policy evaluation approach is the rational actor model. Based on Graham Allison on the Cuban Missile Crisis during 1962 rational actor model is a model that try to provide an explanation for international activities through recounting the pursuits and calculations of countries or governments is the trademark of the rational actor model (Allison, 1969). This model oscillates between choice and preference to some aim. It also relies on character country-level interaction between countries and authorities conduct as units of evaluation; it assumes the provision of complete data to policymakers for optimized choice making, and that actions taken all through time each regular and coherent.

There 4 principal steps within the rational actor's selection-making method: discover the problem, outline preferred results, examine the results the results of potential policy choices and, make the most rational decision to maximize beneficial consequences. The rational actor theoretical method may be beneficial to expertise the goals and intentions in the back of a foreign policy action. However, critics of this version consider it does not account for instances while whole data might not be to be had, in addition to the incredibly subjective idea of rationality or elements that could inhibit rational decision making.

Furthermore, this model explains how the decision making must make sense be rational. In the case of Indonesia's decision to cancel the procurement of SU-35 from Russia. It shows that option to buy SU-35 from Russia has a lot of costs for Indonesia rather than the benefits, such as Indonesia will be antagonized by countries that oppose Russia and will be considered an ally of Russia due to the SU-35 procurement in the middle of Russia-Ukraine war that will make Indonesia in a wrong position in the world peace. Indonesia will also get strict and disadvantageous sanctions due to CAATSA such as banning financial transactions, stopping financial support, and blockade visas from Russia's competitor country. In brief, CAATSA (Countering America's Adversaries Through Sanctions Act) is an United States law that imposes sanctions on Iran, North Korea, and Russia that signed on August 2, 2017, in the President Donald Trump Era. This law was rooted in a bill public law 15-44 of an amendment to the underlying Iran sanctions that introduced by Russia continue to involve in the wars in Ukraine and Syria.

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Regard to Russia, this bill was designed to countering Russian influence in Europe and Eurasia act. Then, this bill provides sanctions for some activities concerning cyber security, crude oil projects, financial institutions, corruption, human rights abuses, evasion of sanctions, transactions with Russian defense or intelligence sectors, export pipelines, privatization of state-owned assets by government officials, and arms transfers to Syria. For this case, Indonesia related to the sanction of transactions with Russian defense or intelligence sectors in willing to buy SU-35 from Russia.

Moreover, the other option being to cancel the procurement of SU-35 from Russia has more benefits rather than the costs, such as Indonesia will not be antagonized by countries that oppose Russia. Indonesia will not be considered an ally of Russia in the middle of Russia-Ukraine war because Indonesia does not buy the SU-35 from Russia, Indonesia did not get some strict sanctions due to CAATSA because Indonesia obeys to the CAATSA to do not buy weapon from Russia, Indonesia's relations and cooperation with United States and France become more powerful because of the procurement of Dassault Rafale from France and F-15 EX from United States, and Indonesia's does not make a deal and defense security with Russia in the middle of Russia-Ukraine war. From thus data shows how rational Indonesia's decision making for this case.

METHOD

This study will use a qualitative research method using an explanatory type of research in which it will reveal the problems raised through secondary data sources collected through journal articles, books, relevant internet pages, reports and documents that have credibility that can be accounted for. This research was conducted to determine the rationale of Indonesia decision to cancel the procurement of SU-35 from Russia in 2019-2022. In collecting the data for this research, the writer would limit this research only focuses on clarifying several reasons, fact, and data from Indonesia in cancelling this procurement. A few reasons are related to Indonesia's rational decision making, CAATSA from United States and Russia position in the middle of Russia and Ukraine war. The data analysis technique in this study uses content analysis, which is to analyze in-depth discussions of the content of written or printed information in various mass media. The information that will be obtained from the data analysis will be considered by the authors so that they can draw conclusions and provide answers to the problems regarding Indonesia's decision to cancel the procurement of SU-35 from Russia.

RESULT AND DISCUSSION

THREATS OF INDONESIA SECURITY

Indonesia is an archipelagic state with its territory covering land area, inland waters, archipelagic water, and territorial sea, the land beneath it, the airspace above it and incorporates all sources of wealth contained therein. With the territory owned by Indonesia, there are many threats and responsibilities to defend this country. These threats are divided into; military threats, especially threats using prepared defense forces example aggression (Tandjung, 2002); non-military threats are human being with ideological, political, and socio-cultural; and hybrid threats which integrate traditional, asymmetric, and terrorist (Subianto, 2015).

INDONESIA DEFENSE

The national defense is a universal defense system involves all citizens, territories, and other national resources, and continues to uphold state sovereignty. The state defense in dealing with military threats places the Indonesian National Armed Forces Weapon System Main Tool called the TNI Defense Equipment. The main equipment and its supporters are a weapon system that can conduct the main tasks of the TNI. One of the defense equipment that can protect Indonesian territory by air is a fighter jet. With so many threats and obligation to protect the territory of Indonesian state, Indonesia must strengthen its defense equipment.

INDONESIAN POLICY OF PROCUREMENT AIR DEFENSE

Every year, the government always attempts to prepare the defense equipment procurement system by using issuing a one door policy (Adjie, 2014). The process of procurement of defense equipment starts from the first point, specifically determining the kind of defense equipment from the existence of three dimensions of the TNI, namely the army, navy, and Air force. If all proposals containing lists and recommendations might be covered later to TNI Headquarters. If it is ready, it will be proposed to the Ministry of Defense. If the Ministry of defense has evaluated the inspiration and the specifications are deemed suitable, then the Ministry of Finance will provide loan settlement contracts. In DPR RI, those in charge of procurement of defense equipment are commission I. The complete procedure last for one and a half to three years.

BILATERAL RELATIONS BETWEEN INDONESIA AND RUSSIA

Bilateral relations between Indonesia and Russia have been ongoing for more than 70 years. The years 1945-1950 was the duration when Indonesian state's diplomatic warfare was looking for worldwide reputation for the independence and sovereignty of the nation after its proclamation of independence. On January 25, 1950, the Minister of Foreign Affairs of the Soviet Union, A. Vyshinsky, submitted in writing to the Minister of Foreign Affairs Moch. Hatta that to set up diplomatic ties with Indonesia and Indonesia welcomed this. In March of 2011 in Moscow, Indonesia and Russia signed an air carrier agreement (Tavares, 2018). After the agreement, the number of tourists from Moscow who are willing to go to Indonesia increased by travel with Rossiya airline.

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In 2020, Indonesia exported $1.24B to Russia. The primary merchandise that Indonesia exported to Russia were palm oil ($485M), coconut oil ($68.3M), and huge pressed stainless steel ($49.3M). During the ongoing bilateral trade relations, Russia exported services to Indonesia worth $39.6M, with transportation worth $28.8M, other commercial enterprise offerings worth $4.8M, and travel $2.93M. Russia commonly exports air transportation to Indonesia, including SU-27 and SU-30 in 2003.

INDONESIA'S CONSIDERATION IN BUYING SU-35 FROM RUSSIA

The Sukhoi SU-35 is designed to strike air, ground and naval targets, and infrastructural facilities shielded by air defense systems located at a considerable distance from home airfields (Tass, 2020). This model is an upgraded derivative of the SU-27. It incorporates a multi-function canard and radar giving it a multi-role capability. Following the dissolution of the Soviet Union, Sukhoi re-designated it as the SU-35 to attract export orders. A single two-seat SU-35 trainer was also built in the late 1990s that resembles the SU-30 family (Sudarminto, 2013).

Apart from the SU-35 having very advanced defense and attack features, the SU-35 is the newest model of SU-27 and SU-30 which the maintenance factory used for the three aircraft is the same then the maintenance costs for the SU-35 will be economical. In addition, because of the successful and trusted history of purchasing SU-27 and SU-30 with Russia. Here is the rational actor model to explain the implementation of this theory in Indonesia decision to cancelling the procurement of SU-35 jets from Russia:

Table 1 Rational Actor Model about the Procurement of SU-35
Options Cost Benefits
Buy SU-35 from Russia
-Indonesia are the Ally of Russia and be antagonized by countries that opposed Russia in the middle of Russia-Ukraine War.
- Indonesia gets some strict sanctions due to CAATSA United States policy.
- Indonesia's image and relations with countries in the world is in danger. - Indonesia had a great cooperation and continuous diplomatic bilateral with Russia.
- Save maintenance cost and become the continuous model of SU27 and SU-30.
- SU-35 having very advance defense, attack features and the newest model from SU-27 and SU-30.
Cancel the procurement of SU-35 from Russia (Choose Dassault Rafale from France and F-15 EX from United States) - Russia will be disappointed with Indonesia.
- Indonesia's bilateral and cooperation with Russia will be fragile.
- Indonesia not the Ally of Russia and not be antagonized by countries that opposed Russia in the middle of Russia-Ukraine War.
- Indonesia did not get sanctions due to CAATSA United States policy.
- Indonesia has a powerful relations and cooperation with United States and France
- Indonesia's image and relations with countries in the world are still great.

Furthermore, this model explains how the decision making must make sense and think rationally in the case of Indonesia decision to cancel the procurement of SU-35 from Russia. It shows that the option to buy SU-35 from Russia has a lot of costs for Indonesia rather than the benefits such as Indonesia will be antagonized by countries that oppose Russia and will be considered an ally of Russia due to the SU-35 procurement in the middle of Russia-Ukraine war that will make Indonesia in a wrong position in the world peace, and also Indonesia will get some strict and disadvantage sanctions due to CAATSA. Indonesia made these considerations due to the Countering America's Adversaries Through Sanctions Act (CAATSA) that emerged in the 115th American Congress, January 23, 2017.

CAATSA sanctions are laws that are used as the basis by the United States to be able to impose sanctions or embargoes on a country related to state military equipment purchasing activities related to the Russian State (Andika, 2018). CAATSA targeted Russia because it attacked Ukraine, annexed Crimea, condoned infiltration, and cyber-attacks, intervened in the 2016 United States election and other destructive actions. Meanwhile, United States targeted the Russian economy, thus the country did not interfere anymore in America affairs. America imposed embargo sanctions on all countries that conducted cooperative relations with Russia which have been regulated in CAATSA sanctions.

However, there are several countries that get exemptions from CAATSA sanctions even though they have entered countries threatened with an embargo by United States, namely Indonesia, Vietnam, and India. Then, this bill provided sanctions for some activities concerning cyber security, crude oil projects, financial institutions, corruption, human right abuses, evasion of sanctions, transactions with Russian defense or intelligence sectors, export pipelines, privatization of state-owned assets by government officials, and arms transfers to Syria. In this case Indonesia was related to the sanction of transactions with Russian defense or intelligence sectors, as Indonesia was willing to buy the SU-35 (Eiseke, 2020)

According to Australian Strategic Policy Institute, CAATSA resulted in delays to the Indonesian purchase of Russian Sukhoi SU-35 fighter aircraft. The willingness of the US to impose CAATSA sanctions, or whether any waiver might be obtained, was at the forefront of security diplomacy between Washington and Jakarta back in 2019 ((Greenlees, 2019). In March 2020, the Trump

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administration pressured Indonesia into dropping deals to buy Russian made Sukhoi SU-35 fighter jets and Chinese naval vessels (Emily, 2017). According to an official familiar with the matter, President Joko Widodo's administration was concerned that the United States would take punitive actions on trade and implement economic sanctions against Indonesia if the deals were completed. Due to this law, being a warning from the United States and President Donald Trump, Indonesia reconsidered buying the SU-35 from Russia.

INDONESIA'S DECISION TO CANCEL THE PROCUREMENT OF SU-35 FROM RUSSIA

1. Indonesia not the Ally of Russia and not be Antagonized by Countries that Opposed Russia in the Middle of Russia-Ukraine War

Russia-Ukraine War is the biggest conflict and war this day. All countries around the world afraid this conflict will harm their country sovereignty, including Indonesia. Indonesia must take careful actions to not be involved in this war to keep the peace of their people and the country's sovereignty. One of these actions was the cancellation of the procurement of SU-35 from Russia. This procurement was already signed in 2017, but Indonesia rethought on the costs that Indonesia would have received if Indonesia still running this deal such as confirmed as the ally of Russia and Indonesia also be the enemy of all nations in the world in the middle of Russia-Ukraine War.

2. The Sanctions from CAATSA

CAATSA was one of the problems and considerations for Indonesia to buy SU-35. The Chief of Staff of the Indonesia Air Force (AU) Marshal TNI Fadjar Prasetyo confirmed the cancellation in 2019. He said, regarding the Sukhoi SU-35, it was with a heavy heart that the purchase had to be canceled and confirmed that the decision was made due to the protracted acquisition process and concerns that Indonesia would be subject to United States sanctions for buying weapons from Moscow. Indonesia will get some strict and disadvantage sanctions due to CAATSA Unites States policy such as banning financial transactions, stopping financial support, and blockading visas from Russia's competitor country. The procurement of the fighter jet is consistent with Indonesia's foreign policy, specifically free and active related, the policy of buying and purchasing the main weapon system equipment. In line with Indonesia's foreign policy, it defined that the procurement of Indonesian weapons should not be regulated by different nations and only focused on accomplishing Indonesia's national interests.

However, the procurement of the SU-35 fighter jet from Russia means that Indonesia can be confronted with United States policy thru the CAATSA. It because of the United States pressure into Indonesia. Since Indonesia has a good history in bilateral and cooperation with United States in term of defense system such as United States granted some of their F-16 fighter jets free with no charge only for Indonesia and also Indonesia already get a lot of help from Unites States in some different field make Indonesia's heart melted and try to give a good feedback to United States with obey their rule and afraid to oppose since United States as a super power country.

3. Indonesia has a Powerful Relations and Cooperation with United States and France

Indonesia's relations with United States in the defense and security system was a good action back in 2014-2017, since United States granted 24 units of F-16 to Indonesia. This action melted Indonesia's heart and try to make more good relations with United States in the future and obey United States rule called CAATSA. United Stated was success with their plan to make Indonesia obey to their rule until Indonesia cancel the procurement of SU-35 from Russia as United States enemy. Indonesia in that time has to thing smart to keep the relations with United States in buy weapon from a country. Then Indonesia chose to buy F-15 EX from United States to upgrade their defense system with United States help. This day, Indonesia and United States relations become more powerful.

Furthermore, France accepted Indonesia demand for Dassault Rafale delightfully. Macron as the President was very enthusiastic when he heard this great news. Macron. Indonesia achieved their goal to modernize their defense equipment. Indonesia choose Dassault Rafale because this plane is between the 4th and 5th generation of jet fighter that can say as the middle decision for Indonesia. France also a country that neutral in the international eyes, which do not take serious about the CAATSA from United States. As a result, Indonesia buy 42 units Dassault Rafale from France.

Fadjar said Indonesia would now consider purchasing United States F-15 EX Eagle II fighter jets and French Dassault Rafale fighter aircraft with the F-15 EX Team telling us if Indonesia signed the deal today, Indonesia would receive the first unit around 2027 (NIrmala, 2021). United States has threatened every country those who buy weapons from Russia will be sanctioned. The threat is mandated by the Countering America's Adversaries Through Sanctions Act (CAATSA) of 2017. China and Turkey is already sanctioned under the law for their purchase of Russia's S-400 missile defense system. So that Indonesia learns from China and Turkey and does not buy the SU-35.

4. Indonesia's Image and Relations with Countries in the World Still Running Great

Image and relations among countries in the world are the essential issues in the diplomacy world of every nation. Indonesia as a peaceful country must think about this every time their decide. By cancelling the procurement of SU-35 from Russia as the enemy of the world in this day since the inhuman act of Russia in Russia-Ukraine war, Indonesia takes a good step to come back to the right path in line to make peace for all nations in the world. Indonesia still can make good bilateral or multilateral relations between all

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nations in the world with this excellent choice to cancel the SU-35 procurement.

CONCLUSION AND RECOMMENDATION

In the middle of the Russia-Ukraine war, Indonesia position will be more threatened if Indonesia buy the SU-35 from Russia. It is true because Indonesia will see as the ally of Russia in destroying Ukraine also the world. Moreover, Indonesia will get a lot of new enemies from the countries that contra with Russia. The sovereignty of Indonesia and his people will suffer because the unfavorable conditions in term of economic and security. Even though bilateral relations between Indonesia and Russia will become fragile, the relations between Indonesia to United States and other countries in the world will be in peace in the middle of Russia-Ukraine war.

Since China and Turkey already get the sanctions form United States on 2017, 2018, and 2019 in term of buy weapon Russia as an action in breaking the CAATSA law from United States. This evidence is a real trigger for Indonesia to cancel the procurement of SU-35 from Russia. The writer found that Indonesia is a country with the rational decision making that think about the cost and benefit for a decision. In this case, Indonesia must cancel the procurement since it will harm Indonesia because Unites States as the superpower country and with the CAATSA sanctions in the trade and economic field that already happen to China and Turkey.

The fact about Indonesia's relations with United States and France become more powerful is true since the procurement 36 units of F-15 EX from US and 42 units of Dassault Rafale from France in 2022. The United States support this procurement happily since their plan to make Indonesia want to buy their weapon and cancel to buy weapon from Russia was a success. France was delighted in the first time hearing that Indonesia want to buy weapons from France. This research found the reason Indonesia decided to cancel the procurement of SU-35 from Russia is because of Russia as the controversial country in the middle of Russia-Ukraine War also CAATSA from United States. For future research, the writer recommends interviewing the actors to have further discussions regarding the topic.

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Strengthening Mental Health for Adolescents in Orphanages Through the Role of Self-Disclosure and Self-Compassion

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ABSTRACT
Adolescence is a transition from childhood to adulthood, along with problems resulting in mental health. Therefore, parental assistance is required. However, teenagers living in orphanages have different life paths as they do not get as much affection as those with parents. Having self-disclosure and self-compassion may help tackle mental health problems. This study aimed to analyze the role of self-disclosure and self-compassion on adolescents' mental health in orphanages and determine the causes and solutions. The research used the mixed method with 43 samples of teen orphans aged 12-18 taken from the Daarut Taqwa Orphanage, Minggir, Sleman, Yogyakarta, Indonesia. Data collection techniques used interviews, observations, and research questionnaires. Qualitative data analysis used reduction, display, and conclusion techniques, while the quantitative data analysis using multiple linear regression. The results showed an effect of self-disclosure of 19.7% and the effect of self-compassion of 21.9% on the teen orphans' mental health. The other 58.4% were other factors such as upbringing, environment, and education. The multiple linear regression test results showed the effect of self-disclosure and self-compassion of 23%. Factors affecting the mental health of orphanage youth included the family background, e.g., families of domestic violence victims, victims of pornography and poor parenting. Strengthening mental health for orphanage adolescents can be done by instilling a consistent attitude of self-disclosure and self-compassion.

Keyword: Strengthening Mental Health, Adolescents, Orphanages Through, Role of Self-Disclosure, Self-Compassion

INTRODUCTION

Adolescents in developmental psychology are a phase of human growth from children to adults starting from 12-18 years old (Jahja, 2011). At this time, adolescents easily experience conflict among others and in the surrounding environment, which results in their mental health (Haryanti, Pamela, & Susanti, 2019). Therefore, it is necessary to have parental assistance to guide children according to their needs (Rahmawati, Listiyandini, & Rahmatika, 2019). However, not all adolescents receive parental assistance during their developmental phase because their parents have passed away (Jemimut, 2021). Moreover, the COVID-19 pandemic has increased the number of orphans in Indonesia (Setiawan, 2021). In addition, the economic factors of underprivileged families or abandoned children are reasons for entrusting childcare to an institution called an orphanage.

An orphanage is an institution that has a substitute function for the services of biological parents or children's families and is responsible for meeting the needs of foster children, such as physical, mental and social needs (Armis, 2015). Based on data from the Ministry of Social Affairs of the Republic of Indonesia, as of May 2021, 191,696 children were being cared for in 3,914 Child Welfare Institutions (LKSA) that oversee orphanages, foundations and centers throughout Indonesia (Setiawan, 2021). Teenagers who live in orphanages certainly feel a lack of parental love, resulting in them facing many problems, one of which is mental health (Vharensie, 2021). In addition, (Windu, 2021) stated that adolescents who live in orphanages tend to show behavioral and emotional disorders.

Self-disclosure and self-compassion can be a new approach to overcoming mental health disorders for adolescents who live in orphanages. Maintaining mental health in adolescents is important to avoid depression or excessive anxiety (Collishaw & Sellers, 2020). Adolescents' mental health disorders can become a serious problem if they are not treated immediately, even if they do not cause death, but these mental health disorders can cause deep suffering and harm those around them (Wibowo & Zen, 2020). Mental health disorder behaviors that often occur are feelings of sadness, fear, depression, and self-harm such as cutting, scratching, burning and hitting yourself until you get hurt. This behavior tends to be hidden and kept secret by adolescents with mental health disorders (Pietrangelo, 2019).

Adolescents with an open and self-compassionate attitude can be a good asset to facing all problems in life, especially problems that can interfere with adolescent mental health, such as anxiety, anger, fear, scratching, and hitting (Puspita, 2019). Therefore, through this self-disclosure and self-compassion approach, the researchers examined its role in adolescent mental health in more depth. This paper examined the effect of self-disclosure and self-compassion as a new approach to the mental health of adolescents living in orphanages. The meaning of this research variable is explained as follows.

LITERATURE REVIEW

1. Self-Disclosure

According to Alter and Taylor in (Melumad & Meyer, 2020), self-disclosure is voluntarily telling others about

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feelings, thoughts or other personal information. (DeVito, 2019) described self-disclosure by communicating one's secret message regarding the problems faced by others. Self-disclosure is openness about information regarding one's behavior, feelings and thoughts (Gamayanti, Mahardianisa, & Syafei, 2018). However, each message that is told varies in its self-disclosure depending on the perception to whom the message is told (Wheeless, 1976). Derlega added that each individual would be more open in telling his secrets to his closest friends, family and loved ones (Pohan & Dalimunthe, 2017). Thus, self-disclosure tells information about secrets or problems experienced by those closest to them, such as friends or parents.

According to Wheeles in (Gamayanti et al., 2018), there are five indicators of self-disclosure: 1) Size or amount of self-disclosure is obtained from the quantity of time needed to tell stories about the problems experienced; 2) Valence is a positive or negative response from what you want to express. A person can talk about pleasant or self-deprecating things; 3) Honesty and accuracy, meaning that disclosure is limited to self-knowledge. A person can express his feelings honestly or exaggerate stories or lie; 4) Intention, meaning how much someone is willing to open up and reveal, how much someone can control the information conveyed to others; 5) Depth, meaning that someone tells a story in detail and the deepest of the problems experienced, familiarity is a factor in how deep the individual tells the problem.

According to Velasco in (Prawesti & Dewi, 2016), several factors influence a person to want to express their feelings openly, namely reciprocity, discussion topics, cultural norms and close relationships (familiarity). A person's close relationship is an important factor related to how intimate the openness of the problem is conveyed (Gamayanti et al., 2018). Meanwhile, Derlega in (Ifdil & Ardi, 2013) mentioned that gender influences self-disclosure, where men are more introverted than women. However, regardless of gender, the personality of someone who likes to tell stories (male/female) is also one factor in self-disclosure.

2. Self-Compassion

Neff defined self-compassion in psychology as the ability to be compassionate and positive about oneself when experiencing a failure, misfortune, or mistake, stay away from a harsh or judgmental attitude towards the problem, and realize that others may have similar experiences (Neff, 2003). Neff added that self-compassion would begin to develop in teenagers aged 14 – 18. In addition, according to Arslan in (Wardi & Ningsih, 2021), self-compassion is a response to suffering by paying attention and loving oneself, having the intention to help and understanding one's failure without judging it. (Murfield, Moyle, & O'Donovan, 2020) defined self-compassion, in general, as an acknowledgment to oneself and others for the suffering experienced, coupled with a commitment to try to alleviate and prevent the problem. Thus, self-disclosure is a sense of compassion or love for oneself in every misfortune/problem experienced with a positive attitude and not judging excessively on the problem.

(Jiao & Segrin, 2022) mentioned six indicators to assess self-compassion: 1) Self-kindness is the tendency to be kind and understand oneself, not to overdo it or to judge the shortcomings/mistakes; 2) Human habits (Common Humanity) are beliefs that other people also have/make the same mistakes, making mistakes and failures are natural, realizing that humans are imperfect; 3) Attention (Mindfulness) is paying attention to all one's own needs rather than criticizing a problem negatively, accepting the situation experienced and thinking positively; 4) Assessment (self-judgment) is the attitude of someone who tends to fight, low self-esteem and criticize excessively from a problem; 5) Isolation is the feeling of not being able to solve the problems at hand, being fully responsible for all the difficulties experienced; and 6) Over-identification is an excessively negative response to a failure, fixating on one's weaknesses, causing depression.

Several factors affect a person's self-compassion. According to (Marizka, Maslihah, & Wulandari, 2019), dissatisfaction with oneself is an individual factor leading to a self-compassion attitude. (Moningka, 2013) found the factors that influence individuals in generating self-compassion attitudes are personality, social environment, parental roles, culture (Hartono, Aritonang, Ariska, Paula, & Barus, 2021), economic motivation, education, high self-confidence, gender and age. According to (Ratna et al., 2021), self-compassion is needed to protect oneself from depression and stress from the problems experienced. The closeness of foster parents is also a factor in bringing up the self-compassionate attitude of adolescents in orphanages (Neff, 2011).

3. Adolescents' Mental Health

According to the World Health Organization (WHO), mental health is a state of a person who maximizes his potential, can solve problems well, work productively and contribute to his community (WHO, 2014). Knopf in (Rianti & Hidaya, 2020) defined *mental health* as maximizing mental function to be more productive, have good relationships with others and adapt and solve problems. At the same time, individuals affected by mental health disorders can be defined as conditions that affect a person's mood or mood that can affect a person's ability to function in interacting with others.

According to Lawrence in (Rianti & Hidaya, 2020), mental health disorders commonly occur in adolescents, such as depression, anxiety, hyperactivity, attention deficit, and emotional and behavioral disorders. The researchers found that mental health disorders experienced at the Daarut Taqwa Orphanage are teenagers with social anxiety, eating disorders and insomnia due to the trauma of being victims of domestic violence or family divorce.

There are six indicators in adolescent mental health according to (Aziz, 2015), which are divided into two aspects. First, the negative aspects include anxiety, depression, loss of control, and the positive aspects include emotions, love, and satisfaction. An indicator of anxiety is a feeling of an uneasy heart because it is covered with worry and fear. An indicator of depression is a person's mental disorder characterized by feeling gloomy, sad and depressed. Furthermore, an indicator of loss of control is defined as expressing emotions beyond the normal limits, such as doing self-harm. Then, an emotional indicator is the same as anger or an outburst of feelings that develops and subsides in a short time. An indicator of love is feeling loved or cared for by others. Lastly, an indicator of satisfaction is feeling relieved or happy because the desires in his heart are fulfilled (KBBI, 2022).

Maintaining mental health for teen orphans is important because it affects their daily activities. Having a healthy mentality means not having any disorders that can interfere with the productivity of teenagers in activities (Rianti & Hidaya, 2020). Mentally healthy adolescents have a positive spirit to carry out worship, attend school and do activities according to the culture in the orphanage. A healthy mentality makes teenagers happy and does not experience problems that make them anxious or sad. Mental health affects teenagers' mindset to solve problems well and not think too much or blame themselves excessively (Faristiana & Yudhistira, 2022).

Several previous studies have examined the same topic in this paper, for example, Self-Disclosure with Resilience in Adolescent Women at the Orphanage (Kristianti & Kristinawati, 2021), Self-Compassion and Psychological Distress in Adolescents-a Meta-analysis by Work (Marsh, Chan, & Macbeth, 2018), and The Buffering Effect of Self-Compassion on the Relationship between Attachment Dimensions and Life Satisfaction of Female Adolescents Living in Orphanages (Menon & Mohan, 2020). However, none of them examined the role of self-disclosure and self-compassion on mental health in orphanages. Therefore, this paper has the value of novelty in a new approach through openness and self-compassion to improve the mental health of adolescents living in orphanages. This study aimed to analyze the role of openness and compassion on adolescents' mental health in orphanages and find the causal factors and ways to overcome the issues.

METHOD

Study Design

This research belonged to field research with a mixed method approach and used a sequential exploration design. Sequential exploration design is a research method that prioritizes qualitative data collection and then proceeds with quantitative data collection to explain findings from qualitative data (Arini, 2018).

Participants

This research took place at the Daarut Taqwa Orphanage, Minggir District, Sleman Regency, Yogyakarta, Indonesia. Based on the observations, the researchers chose the Daarut Taqwa Orphanage because half of the foster children were still teenagers with backgrounds of low-income families and victims of domestic violence. The research population consisted of 101 teenagers and used non-probability sampling to select research subjects with the specifications of adolescents ranging from 12-18 years old to as many as 43 teenagers.

Measures

Data collection techniques used observation (by coming directly to the research location), interviews (with orphanage administrators) and instruments (with a Likert scale given to the respondents). The measuring instrument on self-disclosure used a measurement scale from research (Gamayanti et al., 2018) called Revised Self-Disclosure by Whelees, adapted from Albes (2013) and tested the reliability of the research instrument item with a Cronbach's Alpha coefficient value of 0.89. Furthermore, the self-compassion measuring instrument used a measurement scale from (Jiao & Segrin, 2022) called the State Self-Compassion Scale by Neff, with a Cronbach's Alpha coefficient value of 0.95 in the reliability test. Finally, the mental health measuring tool uses a measurement scale from (Aziz, 2015) called The Mental Health Inventory by Viet and Were (1983) and had a Cronbach's Alpha coefficient value of 0.888 in the reliability test.

Data Analysis

Quantitative data (instruments) helped find the effect of self-disclosure and self-compassion variables on the mental health of adolescents living in orphanages, while qualitative data (observations and interviews) found the factors causing mental health disorders of orphans and how to cope with mental health problems. Quantitative data analysis (questionnaire) used the SPSS version 20 application, namely simple linear regression, and multiple linear regression, to determine the effect of self-disclosure and self-compassion on the mental health of orphanage youth. Furthermore, qualitative data analysis (observation & interviews) using data reduction techniques, data display and concluding.

RESULT AND DISCUSSION

The purpose of the Results and Discussion is to state your findings and make a interpretations and/or opinions, *explain* the implications of your findings, and make suggestions for future research. Its main function is to answer the questions posed in the Introduction, explain how the results support the answers and, how the answers fit in with existing knowledge on the topic. The Discussion is considered the heart of the paper and usually requires several writing attempts.

1. **The Role of Self-Disclosure in Mental Health Disorders of Adolescents at the Daarut Taqwa Orphanage**

   a. **Self-Disclosure Descriptive Analysis**

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The following results were obtained based on the assessment made on the self-disclosure variable:

Figure 1. The result of the total score of the self-disclosure indikator

Based on Figure 1, the five indicators on the self-disclosure variable, the Intent indicator has the highest total score of 446. Teenagers at the Daarut Taqwa Orphanage like to express or tell other people their problems, such as their foster parents, caretakers, or the closest and trusted person. While the amount indicator has the lowest number, 186, it is inversely proportional to the Intent indicator, meaning that the quality or duration of storytelling related to problems experienced by teenagers is still lacking due to several factors. As explained by Mrs. Eri Wahyuningsih, the administrator of the Daarut Taqwa Orphanage that even though counseling facilities have been provided, teenagers rarely come to consult regarding their problems.

b. Self-Disclosure Variable Simple Linear Regression Test on Mental Health

The following results came from the data processing of the measurement scale of the self-disclosure variable:

Table 1. Calculation of ANOVA: Self-Disclosure

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	164.286	1	164.286	10.051	.003b
	Residual	670.133	41	16.345		
	Total	834.419	42			

a. Dependent Variable: Mental Health b. Predictors: (Constant), Self-Disclosure

Based on Table 1, the calculated F value = 10,051 with a significance level of 0.03 < 0.05, then the regression model can identify the participation variable, or, in other words, the adolescent mental health variable influences the self-disclosure variable. Furthermore, to find out how big the value of the influence of self-disclosure on mental health is described in Table 2.

Table 2. Calculation of Self-Disclosure

Summary Model

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.444a	.197	.177	4.043

a. Predictors: (Constant), Self-Disclosure

Based on Table 2, the correlation/relationship (R) value is 0.444. Furthermore, the coefficient of determination (R Square) is 0.197, meaning that the influence of the self-disclosure variable on mental health is 19.7%.

c. Self-Disclosure Analysis of Adolescents at the Daarut Taqwa Orphanage

One way to raise self-disclosure in teenagers living in an orphanage is to provide counseling services (Astuti, Wasidi, & Sinthia, 2019). Based on observational data from the Daarut Taqwa Orphanage, researchers on July 17, 2022, found a counseling room as a consultation service for foster children's problems by presenting psychiatrists in collaboration with the Indonesian Doctors Association (IDI). This counseling service helps foster children to consult about their problems, both internal and external problems. This assistance certainly helps teenagers to want to talk and be open about what they are feeling and, at the same time, monitor their mental health development.

Mrs. Eri Wayuningsih, the administrator of the Daarut Taqwa Orphanage, explained when interviewed on July 17, 2022, that although counseling services have been provided, not all teenagers are willing to consult or tell stories because teenagers are embarrassed to tell their problems. Besides, there is a trauma factor in children who are victims of domestic violence, which results in the child not having a sense of trust. This counseling service has been established for less than a year and has not significantly influenced teenagers to consult. Teenagers are more open to the caretakers/foster

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parents talking about positive and negative events because they have an emotional closeness with the orphanage teenagers. Hence, counseling services are currently only used to treat children who have mental health disorders that are categorized as severe, such as children who have eating disorders, difficulty adapting to the environment, or children who are victims of domestic violence.

2. The Role of Self-Compassion on the Adolescents' Mental Health at the Daarut Taqwa Orphanage

a. Self-Compassion Descriptive Analysis

The following results came from the assessment made on the self-compassion variable.

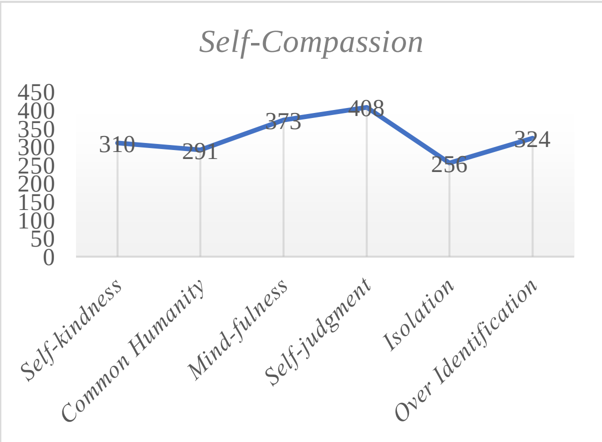

Figure 2. The Total Score of the Self-Compassion Indikator

Based on Figure 2, of the five indicators of the self-compassion variable, the self-judgment indicator has the highest total score of 408. Therefore, teenagers at the Daarut Taqwa Orphanage tend to be against, have low self-esteem and respond to problems in an excessively aggressive manner. At the same time, the isolation indicator has the lowest total score of 256. The teenagers at the Daarut Taqwa Orphanage are shy to express their problems and are less able to take responsibility for it. The indicator *isolation* getting the lowest score on the self-compassion variable was the openness in expressing their problems and trauma since some experienced unpleasant treatment or were victims of domestic violence (KDRT) and abandoned children.

b. Self-Compassion Variable Simple Linear Regression Test on Mental Health

The following results came from the data processing of the measurement scale of the self-compassion variable.

Table 3. Calculation of ANOVA: Self-Compassion

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	183.048	1	183.048	11.522	.002[b]
	Residual	651.370	41	15.887		
	Total	834.419	42			

Based on Table 3, the calculated F value is 11,522 with a significance level of 0.002 > 0.05. Therefore, the regression model can identify the participation variable. In other words, there is an influence of the self-compassion variable on the adolescent mental health variable. Furthermore, to find out how much of the value of the influence of self-compassion on mental health is described in Table 4.

Table 4. Calculation of Self-Compassion Summary Model

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.468[a]	.219	.200	3.986

a. Predictors: (Constant), Self-Compassion

b. Dependent Variable: Mental health

Based on Table 4, the correlation/relationship (R) value is 0.468. Furthermore, the coefficient of determination (R Square) is 0.219, meaning that the influence of the self-disclosure variable on mental health is 21.9%.

c. Self-Compassion Analysis of Adolescents at the Daarut Taqwa Orphanage

Self-compassion at Daarut Taqwa Orphanage is embedded through studies. According to the interview on July 17, 2022, Mrs. Eri Wahyuningsih, the administrator there, explained that the teenagers are always given an understanding that living in an orphanage is different from other teenagers who live with

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parents in their house. However, she always motivates them to have similar opportunities to achieve a bachelor's degree, have academic and non-academic achievements, and have a chance of success. Therefore, the teenagers at the orphanage are expected to bring up self-compassion themselves.

Teenagers at the Daarut Taqwa Orphanage generally know that living in an orphanage must obey several rules. Therefore, the caretakers always try to fulfill their needs in education, health, daily needs, and guidance, so they can graduate one day and live independently. Although some are orphans or from disadvantaged families, a strong sense of self-compassion can help them be resilient, motivating them to rise and have an independent life. Self-compassion can positively affect them to love themselves and not blame fate, instead making it a spirit to live with gratitude and peace.

3. Analysis of the Adolescents' Mental Health at the Daarut Taqwa Orphanage

a. Mental Health Descriptive Analysis

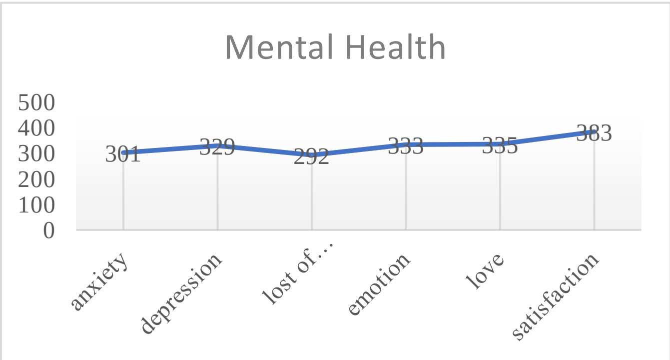

Figure 3. The Total Score of the Adolescent's Mental Health Indicator

Based on Figure 3, the satisfaction indicator has the highest total score of 383, showing that the youth at the Daarut Taqwa Orphanage feel relieved or satisfied with themselves and in solving their problems. At the same time, the indicator of losing control has the lowest total score of 292, meaning the teenagers can control their problems due to several factors, as expressed by Mrs. Eri Wahyuningsih as the administrator, that the orphanage has a program for teaching the value of Sufism in studies after dawn and sunset by foster parents or musrif/musrifah (foster parents' assistants). In addition, the parenting pattern of the orphanage management and foster parents is sufficient for the needs.

b. Analysis of the Adolescent's Mental Health at the Daarut Taqwa Orphanage

The following results came from the assessment of self-disclosure and self-compassion variables.

Table 5. Calculation of ANOVA: Self-Disclosure and Self-Compassion

Model		Sum of Squares	df	Mean Square	F	Sig.
	Regression	192.143	2	96.072	5.983	.005[b]
1	Residual	642.275	40	16.057		
	Total	834.419	42			

a. Dependent Variable: Mental Health

b. Predictors: (Constant), Self-Disclosure, Self-Compassion

Based on Table 5, the calculated F value = 5.983 with a significance level of 0.05 = 0.05, then the regression model can identify the participation variable, or in other words, there is an effect of self-disclosure and self-compassion variables on the adolescent mental health variable. Furthermore, to find out how big the value of the influence of self-disclosure and self-compassion on mental health is described in Table 6.

Table 6. Calculation of Self-Disclosure and Self-Compassion Summary Model

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.480[a]	.230	.192	4.007

a. Predictors: (Constant), Self-Disclosure, Self-Compassion

Based on the calculation results in Table 6, the correlation/relationship (R) value is 0.480. Furthermore, the coefficient of determination (R Square) is 0.23, meaning that the influence of the self-disclosure and self-compassion variables on mental health is 23%.

4. Analysis of the Factors of Mental Health Disorders in Adolescents at the Daarut Taqwa Orphanage

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The mental health of adolescents living in orphanages can be disturbed by several factors. According to (Zakiyah, Humaedi, & Santoso, 2017), bullying both in and outside the orphanage can cause mental health disorders, as in the viral news in November 2021 in Malang, where a teenage girl who lived in an orphanage was bullied by ten of her friends. She also experienced sexual harassment, which pressured her psychologically (Daulay, 2021). Besides bullying, at the Daarut Taqwa Orphanage, the factors that affect adolescents' mental health based on observations are the background of teenagers who come from problematic families, such as divorce, domestic violence, or pornographic acts victims.

The observations and interviews with Mrs. Eri Wahyuningsih on July 17, 2022, as the administrator of the Daarut Taqwa Orphanage, found some information related to the factors affecting adolescents' mental health who live in orphanages, including victims of domestic violence. Children experience domestic violence because they see their parents fighting and receive harsh treatment. According to (Yulianingsih, 2020), a disharmonious family will affect adolescents' mental health and behavior in a negative direction. Adolescents from broken homes will feel disappointment, sadness, inferiority and pain from seeing their parents separated. They will also become vindictive, blame their parents and themselves, lose a sense of warmth and security from their family, and be more aggressive (Harahap, Sukatno, & Warzuqni, 2021). Adolescents who are victims of domestic violence also make it difficult to socialize with the environment, and it is not easy to find new friends, so they avoid themselves from the community (Desmana, 2022).

Another factor found was that some teenagers are victims of sexual harassment. Recently, especially in the Special Region of Yogyakarta, many cases of teenagers being victims of pornography. As reported in Suarajogja.id in July 2022 that there was harassment of a woman at Nol Kilometer, Yogyakarta, Indonesia, by a man with the initials TSN (Palupi, 2022). Teenagers victims of action porn, such as in the sexual harassment case above, have a traumatic impact on them and can disrupt their mental health (Mariyona, 2020). Everyone, including teen orphans, must be aware of sexual harassment. Sex education is required to track their sexual development and to maintain privacy and security from sexual harassment in orphanages.

Lastly, according to Ms. Dwi Wahyuningsih, poor parenting causes adolescent mental health problems. Parents must take care of their children well because parenting greatly impacts their children's development towards adulthood. According to (Rahmatullah & Diana, 2022), parenting is done by building the quality and frequency of communication between parents and children. Parenting has the goal of ensuring that children are always safe and healthy. Besides, parents can prepare children to grow up to be productive human beings. Wrong parenting patterns, such as toxic parenting, can disturb children's mental health and affect children's behavior in daily life (Oktariani, 2021). Parenting should be a place of communication and strengthen the emotional closeness of children and parents so that children can open up. Therefore, a good relationship between parents and children can positively impact children's mental health.

5. Analysis of How to Overcome Mental Health Disorders of Teenage Orphans

The way to deal with adolescent mental health disorders at the Daarut Taqwa Orphanage is to provide counseling. There is a counseling room for teen orphans who want to consult about their problems inside and outside the orphanage. Psychiatrists and specialists assist in counseling in orphanages in child development in collaboration with the Indonesian Doctors Association (IDI). The researchers found that although they provided a counseling room, only a few teenagers wanted to consult because the counseling program was still running for less than a year, and the orphanage youth preferred to talk directly to the foster parents/caretakers. According to interview data with Mrs. Eri Wahyuningsih, the administrator of the Daarut Taqwa Orphanage said that:

> "Remaja lebih sering bercerita langsung ke orang tua asuh/pengurus karena sudah memiliki kedekatan emosional, sehingga mereka lebih percaya menceritakan masalahnya ke kami" (wawancara, 2022).
>
> "Teenagers often tell stories directly to their foster parents/caregivers because they already have an emotional closeness, so they are more confident in telling us about their problems." (Interview, 2022)

Nevertheless, the counseling room is still used to deal with adolescents with mental health disorders due to domestic violence or bullying. The observations informed that the Daarut Taqwa Orphanage had handled teenagers with eating disorders and were afraid to adapt to the environment that some were afraid to sleep on the floor because of the trauma. Particular cases of mental health disorders are assisted by psychiatrists from IDI for therapy until the teenager recovers. Besides providing counseling, the Daarut Taqwa Orphanage embeds Sufism values by conducting the Koran, morning and evening remembrance, and studies at dawn and dusk. Embedding Sufism values aims to calm the hearts of teenagers, provide an understanding always to be grateful, obey worship, and implement a sense of compassion and self-awareness that everything is from Allah SWT and will return to Him.

In addition, the Sufism approach is useful for making pious teenagers devoted and willing to pray for their parents even though they have died or have no idea who their parents

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are to divert negative thoughts, the Daarut Taqwa Orphanage has a Muslim fashion and hijab craft program (DeTe hijab) for young females interested in fashion. There is also a program for growing vegetables and raising goats (DeTe Farm) and a rihlah program or traveling to tourist attractions for the night. Usually, this rihlah program is held every school holiday because, according to Mrs. Eri Wahyuningsih, the teenager's enthusiasm for worship, study and activities in the orphanage began to decline, so refreshing or traveling was needed to raise their spirit. In addition, this rihlah improves a saturated mood or entertainment as a diversion of negative thoughts and improves mental health for teenagers.

CONCLUSION AND RECOMMENDATION

Self-disclosure and self-compassion could be a new approach to maintaining adolescents' mental health in orphanages. Based on the simple linear regression test, self-disclosure had an effect of 19.7%, and self-compassion had an influence of 21.9% on the mental health of adolescents living in orphanages. Another 58.4% were other factors such as parenting, environment, studies, and education. Based on the multiple linear regression, the variables of self-disclosure and self-compassion had an effect of 23% on mental health. Thus, self-disclosure and self-compassion influenced the mental health of teenage orphans.

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Programs of Local Government Sectoral to Improve the Welfare of Urban Communities

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ABSTRACT
Poverty is a common problem faced by all regions in Indonesia, including Palembang City. Poverty is related to inequality and vulnerability because individuals who are not considered poor may at any time become poor if they experience economic shocks such as financial crises and inflation. Vulnerability is a key dimension of well-being because it can influence individual behavior in investing, production patterns, and the accuracy of the strategies implemented, as well as each individual's perception of how to respond to the situation at hand. This study examines the Poverty Reduction Strategy in Palembang City, South Sumatra Province. The purpose of this study is intended to reinforce the commitment of the Palembang City Government, non-governmental organizations, community organizations, business actors and concerned parties to solve the problem of poverty. Methods The poverty alleviation strategy in Palembang City is implemented through a participatory process which includes participatory poverty assessment (Poverty Assessment PPA), meetings, Regional Poverty Reduction Coordinating Team (TKPKD) Palembang City, joint studies with grassroots communities, and a series of coordinative meetings. The results of this study are that it is hoped that the regional government through the bureaucracy can formulate various policies and various sectoral programs in accordance with the tasks and fields of each of the Palembang City Regional Apparatuses. These sectoral programs are carried out with the aim of increasing the growth of each of these sectors, especially the lagging layers, namely the poor so that they can increase their ability to carry out activities as desired in an independent effort, able to fight for their rights, able to solve problems. faced and able to get equality of life with dignity in society.

Keywords: Local government, welfare, urban communities

INTRODUCTION

National development that has been carried out so far has generally been able to improve the quality of life and welfare of the community, but the implementation of development has not been able to solve the level of inequality that exists in the community(Ibrahim, 2017) To achieve this ultimate goal, increasing economic capacity or increasing people's purchasing power is absolutely necessary. Increasing people's purchasing power will naturally increase the ability to access various resources to meet their living needs, both economic and social resources (Bungkaes et al., 2013). Conversely, the low ability of people's purchasing power will cause a lack of ability to access various resources. The low ability to access social resources such as health services and education will lead to low human capacity and quality, (Colclough, 2018).

The SDGs agenda places poverty in the first goal, namely no poverty, this illustrates the importance of poverty reduction in the SDGs (Hidayat et al., 2022). Although the trend of achieving Palembang City's poverty rate shows a decline, it needs high acceleration to achieve the SDGs target without poverty by 2030. The high number of poor people in Palembang City indicates that the implementation of various poverty reduction programs that have been taken is still not optimal, through the provision of food needs, health and education services, expansion of employment opportunities, provision of revolving funds, construction of infrastructure and facilities and assistance under various names of programs and activities carried out. The unsuccess of various programs and efforts to reduce poverty can be seen by the high level of vulnerability, helplessness, isolation and inability to convey aspirations which in turn causes various impacts such as: high socioeconomic burden on the community, low quality and productivity of human resources, low active participation from the community, decreased public trust in bureaucracy in providing service to the community, possibly in the deterioration of future generations (Amalia, 2012).

The problem of poverty is an unbroken link. To be able to break the chain of poverty, it is absolutely necessary to intervene from outside to provide reinforcement to poor families so that they can get out of the cycle of poverty or at least not 'pass on' poverty to their descendants (Ridena, 2020). One of the parties that should have the competence and obligation to overcome this multi-complex poverty problem is the Government.

The conventional view refers to poverty as a problem of lack of capital and considers the poor as objects that do not have information and choices so that they do not need to be involved in public policy decision making. The implication of this view is that the government has a dominant role to provide capital and basic needs for the

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poor. This approach has proven suboptimal in solving the problem of poverty not only due to budget difficulties and weak policy design because it does not touch the root causes of poverty, but also the absence of recognition and respect for the voices and basic rights of the poor. The lack of optimal handling of poverty problems encourages the thought of the need for a new poverty reduction strategy that touches the root of the problem of poverty.

LITERATURE REVIEW

The essence of development is to realize structural change through systematic and sustainable efforts, while the ultimate goal of development is to improve the quality of life and welfare of the community, which not only includes external aspects but also includes non-physical and inner aspects (Owczarek, 2010) . Indicators of improving the quality of life and welfare of the community can be measured through the fulfillment of food, shelter, and clothing needs, increasing basic human capacity through increasing the degree of health and education, as well as the fulfillment of inner needs such as moral and mental religious formation, freedom of worship, peace, freedom of expression and developing self-actualization and so on (Yusoff, 2020), (Thapa, 2015).

Low basic capacity and human quality will also lead to a lack of ability to access various other economic and social resources(Suryani et al., 2019) This gives the understanding that low economic capacity that is synonymous with poverty will create opportunities for the growth of new poverty. In other words, poor families have the potential to give birth to poor offspring due to the low quality and capacity of human resources that are inherited (Hakim & Kamruzzaman, 2016).

Families living in poverty often have limited access to resources such as nutritious food, good education, adequate health care, and an environment conducive to child growth and development (Komro, 2011). This condition can cause low quality and capacity of human resources that are passed down in the next generation (Ngure et al., 2014). Children born and raised in poor families may experience delays in physical and cognitive development, have limitations in academic and social abilities, and be at risk for more serious health problems (Malaviya, 2013).

This condition can create opportunities for new poverty growth in the next generation, as children born to poor families may have difficulty accessing good education and employment, and are as likely to experience poverty as their parents (Azahari, 2020), (Siddique et al., 2016). Itis important for communities to take action to break the cycle of poverty by providing access to needed resources, such as education, health care, and job training that can improve families' economic capabilities and reduce poverty in the next generation (Hofmarcher, 2021).

The understanding or belief that poverty is a 'destiny', or everyone already has a letter of fate to accept, causes zero or low efforts made to get out of poverty. In this kind of community, the role of observers of poverty problems, in addition to the government, becomes very important to foster awareness about the power that exists in oneself, not help from others, to get out of these poverty conditions (Suryani et al., 2019).

Referring to the definition of poverty, it can be concluded that poverty is a very complex multidimensional problem of life. Poverty is also associated with inequality. Inequality focuses on distributions such as income or consumption. Thus, by knowing the understanding of the definition of poverty, a condition called poor, the context of poverty, identification of the causes of poverty and previous research on poverty reduction is expected to be able to create a comprehensive policy formulation in poverty reduction efforts (Suryani et al., 2019).

These interrelated factors include income level, health, education, access to goods and services, geographic location, culture, gender, environmental conditions, and other factors. So in general, "Poor People" is a condition of people who are in a situation of vulnerability, helplessness, isolation, and inability to convey their aspirations. This situation causes them to be unable to meet their minimum living needs properly.

According to experts, there are at least three concepts of poverty that are often used, namely absolute poverty, relative poverty and subjective poverty (Lehning et al., 2007).

1. The concept of absolute poverty is formulated by making certain concrete measures and is usually oriented to the minimum basic living needs of community members, namely clothing, food, and shelter.
2. The concept of relative poverty is formulated by taking into account the dimensions of place and time. The basic assumption is that poverty in one region is different from another, and poverty at certain times is different from other times. The benchmark used is based on the consideration of certain community members, oriented to the degree of viability.
3. The concept of subjective poverty is formulated based on the feelings of the poor group itself. Therefore, it is possible that a group that by our measure is below the poverty line, may not consider itself poor, and vice versa the group that in our judgment is classified as living a decent life, may not consider itself as such.

Referring to the national poverty reduction strategy, the definition of poverty is a condition where a person or group of people, men and women, are not fulfilled their basic rights to maintain and develop a dignified life. Basic rights include: Fulfillment of food needs; health, education, employment, housing, clean water, land, natural resources and the environment; a sense of security from treatment or threats of violence; the right to participate in socio-political life.

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By considering the very broad concept and definition of poverty, poverty measurement can be divided into two, namely quantitative approach and qualitative approach. The quantitative approach usually uses data on average income or expenditure per capita. The qualitative approach uses individual indicators (infant mortality rate, school enrollment, life expectancy, and so on) or household indicators (home conditions, proportion of household food expenditure, clean water and sanitation coverage, calorie intake, and so on).

The Central Bureau of Statistics (BPS) uses the concept of the ability to meet basic needs to measure poverty. According to this approach, poor people are people who have an average per capita expenditure per month below the poverty line (GK). The Poverty Line is the sum of the food poverty line (GKM) and the Non-food Poverty Line (GKNM). People who have an average per capita expenditure per month below the poverty line are categorized as poor. In 2010 BPS has set the poverty line at Rp. 225,807 per capita per month.

The World Bank calculates the absolute poverty line using consumer expenditures converted into US$ PPP (Purchasing Power Parity), not the official US$ exchange rate. The PPP conversion rate shows the number of dollars spent to buy a number of goods and services where the same amount can be purchased for US $ 1 in America. There are generally two measures used by the World Bank, namely a) US$1.25 PPP; and b) US$ 2.50 PPP per capita per day.

There are quite a lot of poverty indicators that we know, but to be an acceptable measure by all stakeholders is relatively small because many criteria are still debated by poverty experts, in addition to the difficulty of finding qualitative measures that can be quantified.

Poverty alleviation is an effort to overcome and reduce the number of people living in poverty. There are various theories of poverty reduction that have been developed by experts, including:

1. Human Development Approach

This approach emphasizes the importance of building human capacity as the key to overcoming poverty. Poverty reduction efforts must pay attention to aspects such as education, health, and environmental sustainability (Koesriwulandari, 2015)

2. Economic Approach

This approach emphasizes the importance of boosting economic growth and creating better jobs as keys to reducing poverty. Poverty alleviation efforts must pay attention to aspects such as access to capital and credit, infrastructure, and industrial development (Tamboto & Manongko, 2019).

3. Social Welfare System Approach

This approach emphasizes the importance of providing social safety nets for people in need, such as social assistance programs and health insurance, as the key to reducing poverty (Andari, 2020). Poverty alleviation efforts must pay attention to aspects such as human resources, data availability, and financing mechanisms.

4. Participatory Approach

This approach emphasizes the importance of involving communities in poverty alleviation efforts, so that they can have access to resources and fight for their rights (Marwati &; Astuti, 2012). Poverty alleviation efforts must pay attention to aspects such as community participation, economic empowerment, and inclusive infrastructure development.

5. Local Approach

Finally, approaches based on local contexts emphasize the importance of understanding the conditions and needs of people living in poverty in a particular area. Poverty reduction efforts must be carried out by taking into account local characteristics and conditions, so that they can be more effective and relevant in dealing with poverty problems faced by the community (Sukmana, 2018).

All of the above approaches have their own advantages and disadvantages, and no one approach can effectively tackle poverty as a whole. Tosuccessfully reduce poverty, a holistic, integrated, and context-based approach is needed. The holistic approach takes into account that poverty is caused not only by economic factors, but also interrelated social, political, and cultural factors. Povertyalleviation must pay attention to these aspects simultaneously.

An integrated approach refers to coordination and collaboration between various sectors and institutions, both government and private, to effectively address poverty. This is necessary because poverty alleviation is not the sole responsibility of one sector or institution, but rather a shared responsibility.

METHOD

Method the poverty reduction strategy in Palembang City is implemented with a participation process which includes participatory poverty assessment (*PPA*), meetings, Regional Poverty Reduction Coordinating Team (TKPKD) Palembang City, and a series of coordinating meetings.

The process began by collecting relevant data and information on poverty in 18 sub-districts in Palembang City. Data includes data on economic, social, educational, health, and other factors that contribute to poverty rates. The next step is to identify the parties involved in this participatory process as representatives from local governments, communities, non-governmental organizations, and other parties interested in poverty reduction. The data and information that have been collected are analyzed in a participatory manner. In a participatory process, the problems that cause or exacerbate poverty are identified together. In addition, potential solutions and concrete steps are also sought to overcome these problems.

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RESULT AND DISCUSSION

According to its geographical location, the boundaries of Palembang City are north, east and west bordering Banyuasin Regency. The south is bordered by Muara Enim and Ogan Ilir regencies. Palembang City is a metropolitan city with an area of about 400.61 square kilometers. From this area, Palembang City is divided into 18 sub-districts and 107 kelurahan. In 2022, Palembang's population is 1,729,546 people, consisting of 865,942 male residents and 863,604 female residents. The magnitude of the 2022 sex ratio of male residents to female residents is 100 percent, which means that the number of male residents is as large as the number of female residents

The average per capita expenditure of the population in 2022 was recorded at Rp. 1,507,689 per month, consisting of food expenditure of Rp. 728,175 and non-food expenditure of Rp. 779,514 Based on the type of expenditure, the largest monthly per capita expenditure of food and beverages in 2022 was used for finished food and beverage expenditures and cigarettes and tobacco, which were Rp. 241,601 and Rp. 69,838. Meanwhile, the largest monthly non-food per capita expenditure is used for housing and household facilities as well as for the needs of various goods and services, respectively amounting to Rp. 427,094 and Rp. 203,078.

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In 2022/2023, Palembang City has 810 school buildings consisting of 389 elementary schools (SD), 205 junior high schools (SMP), and 116 high schools (SMA) and vocational high schools (SMK) During the 2022/2023 school year, the number of elementary school (SD) students is 152,816 people, junior high schools (SMP) are 77,095 people, and high school (SMA) and vocational high school (SMK) students are 84,274 people.

Health development in the Palembang City area in 2022, there are 32 hospitals consisting of general, special and maternity hospitals. Other health facilities such as puskesmas numbered 41. In the field of Family Planning in 2022, the number of active birth control participants is 280,855, where most of the active birth control participants use the contraceptive injection method which reaches 31.80 percent or 89,337 people.

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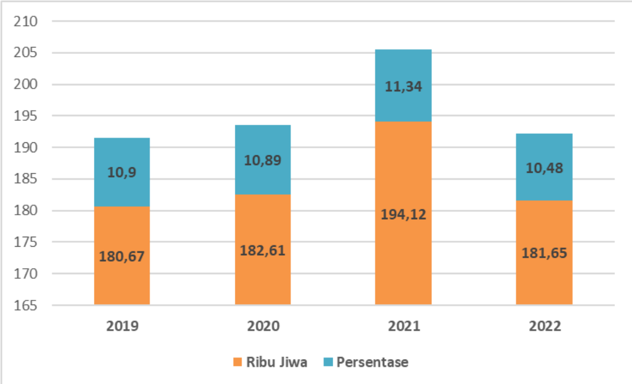

Pictute 1. Percentage of poor people in Palembang City
Data source : BPS 2023, processed

There are still insurmountable challenges in reducing poverty. Some things that have not been effective in reducing poverty are access to equitable and quality education for all levels of society, limited job opportunities, especially for residents in rural areas, and limited access to adequate health services. Poverty can also be affected by the lack of infrastructure that supports economic growth, such as access to clean water, sanitation, and electrical energy.

In addition, one strategy that is still not optimal in reducing poverty is social assistance programs that are not on target and less effective in achieving their main goals. In some cases, social assistance programs have not been successful in effectively reducing poverty due to a lack of accurate data to determine the right beneficiaries. Sometimes, these programs have not been designed holistically to help people escape the cycle of poverty by providing access not only to financial aid but also to skills training and access to the job market.

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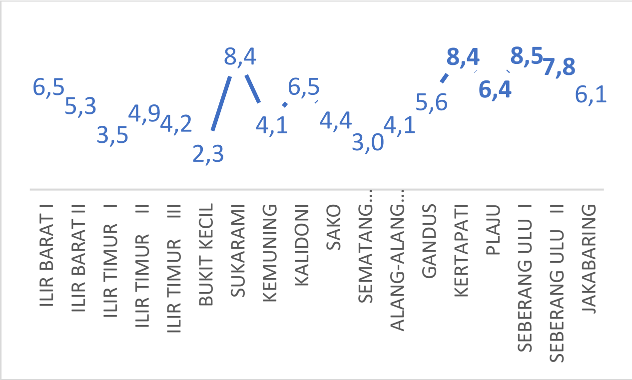

Pictute 2. Number of poor individuals by district
Data source : DTKS 2022, processed

In Palembang City there are 4 (four) sub-districts that are the highest contributors to poverty, namely; Kertapati District, Seberang Ulu 1 District, Seberang Ulu 2 District and Plaju District. The level of education is still low, the condition of the area is still swampy and more development elements are concentrated in the Seberang Ilir area. The availability of jobs and the progress of urban development have not been felt by some people in the region

Seeing the complexity of the poverty problem, it is impossible to overcome the problem of poverty is impossible to implement instantly and partially. Past experience has proven that poverty reduction efforts carried out partially, only from one aspect, namely the economic aspect and are charitable and unsustainable, did not produce results as expected.

In general, the problems faced by Palembang City caused by the emergence of economic crises are also faced by other regions, including:

1. The decline in people's purchasing power due to the economic crisis, the swelling number of people living below the poverty line and unemployment, hampered opportunities for human resource quality improvement programs.
2. How to encourage more poles of community economic growth, especially for areas that are predominantly agrarian.
3. The high rate of labor force growth but not offset by improvements in the quality of human resources and the availability of employment.
4. There is a mental attitude of resignation to the scarcity of economic resources in the form of agricultural land with low fertility quality, fisheries, high levels of dependence on nature, weak capital, lack of knowledge and skills in the distribution sector. This condition essentially makes every result of community production low added value so that it is an obstacle to economic recovery.

In an effort to accelerate poverty reduction, systematic, integrated and comprehensive handling measures and approaches are needed to reduce the burden and fulfill the basic rights of citizens appropriately through inclusive, equitable, and sustainable development to realize a dignified life. Furthermore, it is necessary to sharpen poverty reduction which includes setting targets, designing and integrating programs, monitoring and evaluation, and budget effectiveness.

Poverty reduction efforts will be effective if carried out systematically, comprehensively, structurally and sustainably. That is, poverty reduction must be carried out through planned stages, covering all aspects of causes and implications, covering various fields in synergy, and implemented continuously. And this is the duty and responsibility of the government both morally and administratively to be able to solve the problem of poverty completely. But in reality the government has limited capabilities, both financially and managerial. Therefore, poverty reduction efforts need to involve all stakeholders including entrepreneurs, banks, universities, non-governmental organizations, and various other stakeholder representations.

Among the public sectors that are crucial for the development of the quality of human resources reflected in HDI is investment in the education and health sectors, which ultimately have an influence on poverty. The level of public health will greatly affect the level of public welfare, because the level of health has a close relationship with poverty (Widodo et al., 2012). Meanwhile, the level of poverty will be related to the level of welfare. Because health is the main factor in the welfare of the people that the government wants to do, health must be the main concern of the government as a provider of public services. The government must be able to guarantee the right to health by providing health services in a fair, equitable, adequate, affordable, and quality manner.

Similar to health, education is a form of human capital investment. The level of education also affects the level of poverty because education is one of the main components in the vicious cycle of poverty. One way to overcome this is through improving the quality of education. The most elementary public education service is basic education, which the government translates into the Nine-Year Compulsory Education program. The government wants to ensure that all children can go to school, so a large allocation of education budget is needed.

Today, the reality shows that the Indonesian government is faced with a fairly large number of poverty problems, thus efforts to equalize people's income need to be carried out continuously through various areas of people's lives, so that those who are classified as "poor" at least have the ability to meet their basic needs. Basic needs are referred to as basic human needs, namely needs that are very important for human survival, both concerning individual consumption needs (food, housing, clothing), and certain social service needs (drinking water, sanitation,

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transportation, health and education) (Bungkaes et al., 2013).

The level of welfare or standard of living is measured from the level of fulfillment of basic human needs (basic needs). Some of the components included in these basic needs include: (1) food, nutrients, employment, (2) health, (3) housing, (4) education, (5) communication, (6) culture, (7) research and technology, (8) energy, (9) law, (10) political dynamics and ideological implications (Soedjatmiko, 1998). Then the International Labor Organization (ILO) conference in Geneva in 1976, put forward the concept of basic needs includes 2 things, namely: (1) minimum consumption for the family, such as food, clothing, shelter, education, and health, and (2) state services (public services) for society in general, such as clean water, transportation, electricity, and so on (Bungkaes et al., 2013).

In line with regional autonomy and decentralization policies, the role of local governments (provincial and district/city) becomes very strategic in accelerating poverty reduction efforts at the local level. Along with the increasing demand for the implementation of good governance, poverty reduction efforts must be based at least on the principles of transparency, accountability and participation.

Substantially, poverty reduction efforts need to be realized through basic strategies of community empowerment, which aim to increase the capacity of active participation of the community in doing business, increasing income and in turn being able to achieve prosperity independently and sustainably.

Substantially, poverty reduction efforts are necessary realized through the basic strategy of community empowerment, which aims to increase the capacity of active participation of the community in doing business, increasing income and in turn can achieve prosperity independently and sustainably. The development approach has not considered the benefits of development fairly for women and men, thus contributing to the emergence of gender inequality and injustice. Therefore, in various fields, efforts to empower women are still needed to realize equal access, participation, benefits, and control between men and women as members of society. On the other hand, at present there are still many development policies, programs, and activities that are not gender-sensitive, namely have not considered the differences in experiences, aspirations and interests between men and women and have not established gender equality and justice as the ultimate target of development (Marwati &; Astuti, 2012).

Poverty reduction strategies based on existing problems can be formulated as follows:

1. Independent environmental empowerment program. Through poverty reduction activities touching environmental aspects and natural resource management in 4 (four) sub-districts that are the highest contributors to poverty, namely; Kertapati District, Seberang Ulu 1 District, Seberang Ulu 2 District and Pelaju District.
2. Poverty alleviation starts from providing training, followed by supervising the production process, assisting with marketing, and developing innovations by involving all related Regional Apparatuses(Hidayat & Erlyn, 2021).
3. Provide access and economic strengthening for micro-scale businesses to be able to strive and improve their quality of life. Such as providing capital assistance or financing on a micro scale, strengthening independence, and improving business skills and management
4. Other programs that can directly or indirectly improve economic activities and welfare of the poor, including programs with village funds/village funds. (Government Intervention through Programs/Activities to Regional Apparatus).
5. *Corporate Social Responsibility* (CSR). activities of companies that have social responsibility to the surrounding community.

The complexity of the poverty problem urges the government to immediately take concrete steps in overcoming it, so that in the implementation of national development, poverty reduction becomes the most top priority. Poverty alleviation is directed at helping people below the poverty line and preventing new poverty. The main programs launched for this include the provision of basic needs of poor families and the development of poor people's business culture. However, considering that poverty is a complex and multidimensional problem, overcoming poverty requires a comprehensive mitigation strategy that includes macro and cross-sectoral policies.

CONCLUSION AND RECOMMENDATION

The poverty reduction strategy in Palembang City is basically encouraged to increase income and reduce the expenditure burden of the poor by using three poverty reduction strategies, namely the expansion of comprehensive social security, the improvement and expansion of basic services and the development of sustainable livelihoods. This poverty alleviation scheme is adjusted to the characteristics of poverty in Palembang City.

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Budaya Penggemar di Twitter: Etnografi Virtual pada Penggemar NCT di Twitter

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ABSTRACT
This study aims to analyze NCTzen's online fan culture experience on Twitter. NCTzen is one of the fandoms from the K-pop group called NCT. As fans, NCTzen always tries to get knowledge and information related to NCT. They use Twitter as their medium for doing their activities as fans. NCTzen actively contributed to the development of content media and expanded the scope and impact of text media related to NCT. The method used in this study is a qualitative method with a virtual ethnographic research type. This method uses data collection techniques such as participatory observation, interviews, and documentation. The data analysis technique used is cyber-media analysis. The findings of this study suggest that NCTzen fan culture is a component of participatory culture; it takes shape in affiliation, expressiveness, group problem-solving, and circulation in NCTzen fan activities. Affiliation occurs when NCTzens who carry out their activities online use attributes related to NCT to show themselves as part of the fandom and utilize Twitter features to interact and share with fellow NCTzens. Expression occurs when NCTzens produce creative works whose sources are taken from official NCT content and then shared again through fan accounts in various forms. Such as fan edits, fan works, as well as content and translated texts for NCT content. Collaborative problem-solving is done by working together to support and protect NCT. Such as working together in streaming so that NCT songs enter the charts, voting so that NCT wins awards, and reporting and blocking so that no baseless rumors circulate. The circulation circulating among NCTzens is a thread that informs about matters related to NCT.NCTzen's online fan culture brings together NCTzens from various backgrounds and perspectives so that media content is produced based on the experiences and interpretations of each NCTzen.

***Keywords**: fan culture, participatory culture, virtual ethnography, Twitter.*

PENDAHULUAN

Budaya penggemar dapat terbentuk di manapun selama terdapat objek yang berpengaruh pada kehidupan seseorang. Saat suatu objek yang digemari membawa pengaruh pada kehidupannya, seseorang tersebut akan berusaha untuk menggali informasi dan pengetahuan yang berkaitan dengan sosok yang digemari atau sering disebut dengan idola. Selain itu, penggemar percaya bahwa mereka perlu berkontribusi dalam melakukan kegiatan penggemar yang dapat mendukung idola. Keinginan dan keharusan berkontribusi ini dapat dilihat sebagai bentuk dari budaya partisipatif. Sebagaimana yang dikatakan oleh Jenkins, bahwa dalam budaya partisipatif, keseluruhan anggota merasa jika kontribusi mereka pada perkumpulan tersebut adalah hal yang penting dan tidak boleh dilewatkan dan jika tidak berkontribusi mereka akan merasa ada perbedaan status dengan anggota lainnya (Jenkins, 2009). Pada dasarnya, penggemar senang mengadakan berbagai macam kegiatan untuk menunjukkan dirinya sebagai seorang penggemar dari suatu idola. Hal ini menunjukkan bahwa budaya partisipatif ada dalam budaya penggemar. Namun, karena terbatasnya akses informasi dan komunikasi, kegiatan penggemar hanya dapat dilakukan dengan seadanya, Beberapa kegiatan tersebut adalah perkumpulan tatap muka yang dilakukan seminggu sekali di tempat yang telah ditentukan untuk berbagi informasi dan membagikan *fan zine* yang dibuat oleh beberapa penggemar kemudian dibagikan dalam bentuk cetak.

Perkembangan teknologi menghadirkan tempat yang mempermudah terlaksananya kegiatan penggemar, tempat tersebut adalah media sosial. Media sosial merupakan media yang berfokus pada eksistensi pengguna, media sosial memfasilitasi pengguna dalam beraktifitas hingga berkolaborasi (Nasrullah, 2017). Media sosial sebagai alat yang dihasilkan dari adanya transformasi sosial-teknologi, memberikan pengaruh pada kegiatan penggemar, yaitu media sosial membuat ruang lingkup komunikasi penggemar menjadi lebih luas, penggemar dapat dengan mudah menemukan informasi-informasi idola dan penggemar dapat berinteraksi dengan sesama penggemar yang berasal dari tempat yang berbeda secara *real time*. Adanya media sosial memperkuat kohesi sosial penggemar, di mana penggemar memiliki tujuan yang sama dalam menggunakan media sosial. Salah satu media sosial yang digunakan oleh penggemar adalah Twitter, di mana penggemar menggunakannya sebagai tempat

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berinteraksi dan bertukar informasi.

Aktifitas penggemar di media sosial dapat disebut sebagai budaya partisipatif (*participatory culture*) di mana media sosial membuat kontribusi penggemar menjadi berbeda dari sebelumnya, karena penggemar tidak lagi menjadi seorang konsumen saja tapi juga sebagai produsen yang mulai memproduksi dan menyebarkan konten media di Twitter. Seperti yang dikatakan oleh Fuchs, bahwa perkembangan jaringan komputer memungkinkan produksi, distribusi dan konsumsi informasi dapat terjadi dengan satu teknologi. Dimensi lain dari perluasan komunikasi adalah konsumen dapat menjadi produsen informasi. Produksi dan konsumsi informasi bertemu dalam satu teknologi (Fuchs, 2020). Melalui Twitter, penggemar yang sebelumnya hanya sebagai konsumen dari informasi-informasi yang beredar, kini dapat menjadi produsen informasi dan mendistribusikannya. Sehingga penggemar dapat disebut sebagai seorang prosumer atau produsen dan konsumen, di mana penggemar mengonsumsi konten dan informasi dari idola, kemudian memproduksi ulang konten dan informasi tersebut, kemudian disebarluaskan di akun pribadinya. Twitter membuat penggemar dapat mengunggah foto maupun video secara bebas, untuk mendapatkan reaksi langsung dari penggemar lain, seperti komentar, tanda suka hingga membagikan ulang.

Aktifitas yang dilakukan oleh penggemar sebagai prosumer dalam menanggapi informasi idola yang beredar merupakan bentuk dari budaya partisipatif. Jenkins mendefinisikan budaya partisipatif sebagai budaya yang memberikan dukungan berupa kebebasan dalam berkarya dan berbagi karya yang dihasilkan dengan orang lain. Dalam hal ini, penggemar berpartisipasi dalam menanggapi informasi idola yang beredar dengan mengemas ulang informasi yang didapat, kemudian mendistribusikannya di Twitter untuk berbagi ke sesama penggemar. Menurut Jenkins, munculnya budaya partisipatif merupakan akibat dari budaya yang menyerap dan menanggapi kemunculan teknologi baru yang membuat konsumen dapat menyesuaikan, menambahkan keterangan dan menyiarkan kembali konten media dengan cara baru yang lebih kuat (Jenkins, 2009). Sehingga dapat dikatakan bahwa budaya partisipatif yang dilakukan oleh penggemar muncul karena adanya Twitter yang memberikan kemudahan bagi penggemar dalam membagikan pendapat dan juga konten yang dibuat oleh penggemar.

Budaya partisipatif penggemar ini dapat dengan mudah ditemukan karena keaktifan penggemar dalam melakukan aktifitasnya sebagai penggemar di Twitter menciptakan produksi budaya penggemar baru, di antaranya adalah *fan art, fan fiction, fan edit, fan base, fan project* hingga *mails*. *Fan art* adalah karya seni berupa gambar digital yang subjeknya adalah dola yang digemari (Gooch, 2008). *Fan fiction* adalah cerita fiksi yang ditulis dengan menjadikan idola dan kehidupan idola sebagai latar belakang cerita (Gooch, 2008). *Fan edit* adalah konten yang dibuat penggemar baik berupa foto maupun video yang diambil dari konten resmi idola. *Fan base* adalah akun yang memberikan informasi kegiatan resmi idola setiap hari. *Fan project* adalah kegiatan yang dilakukan dalam waktu tertentu, seperti saat masa promosi idola maupun ulang tahun idola. Sedangkan *mails* adalah unggahan penggemar berupa produk idola yang telah dibeli.

Penggemar yang sering disorot karena aktifitas penggemar yang dilakukan adalah penggemar dari grup idola Korea Selatan. Penggemar grup idola Korea Selatan tergabung dalam *fandom* yang berbeda-beda sesuai dengan grup yang disukai. Salah satu grup idola tersebut adalah *Neo Culture Technology* atau sering disapa dengan NCT. Penggemar NCT disebut dengan NCTzen yang berasal dari kata NCT dan *citizen* yang berarti penduduk atau warga. Peneliti memilih NCTzen sebagai objek penelitian karena NCTzen aktif dalam menggunakan media sosial Twitter untuk melakukan aktifitas penggemar sebagai seorang produsen dan konsumen sebagaimana budaya partisipatif yang seharusnya terjadi. NCTzen aktif dalam membuat *fan edit* yang diambil dari foto-foto yang diunggah resmi oleh akun media sosial NCT kemudian memotong bagian yang menarik dan membagikannya di akun pribadinya. Selain itu, NCTzen aktif dalam membuat *fan project* untuk merayakan aktifitas NCT dan mempromosikan anggota NCT, seperti menggalang dana di Twitter untuk menyewa videotron dalam rangka merayakan ulang tahun anggota NCT. Aktifitas penggemar yang juga dilakukan oleh NCTzen adalah mengoleksi *photocard* dan *merchandise* kemudian membagikan foto koleksinya di akun pribadinya.

Melihat keaktifan aktifitas penggemar yang dilakukan secara *online* melalui Twitter oleh NCTzen, maka menurut peneliti, aktifitas NCTzen di Twitter menarik untuk diteliti secara etnografi virtual, guna melihat lebih lanjut pengalaman penggemar NCT dalam berinteraksi di Twitter serta melihat bagaimana budaya penggemar *online* NCTzen di Twitter. Tujuan dari penelitian ini adalah menganalisis pengalaman budaya penggemar *online* NCTzen di Twitter.

LITERATURE REVIEW

1. Studi Sebelumnya

Beberapa penelitian terdahulu yang mendasari penelitian ini adalah penelitian yang dilakukan oleh Sa'diyah (2016) yang berjudul Budaya Penggemar di Era Digital (Studi Etnografi Virtual pada Penggemar BTS di

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Twitter). Tujuan dari penelitian ini adalah untuk mendeskripsikan budaya penggemar di era digital yang dilakukan oleh *fandom* ARMY yang terlihat melalui aktifitas, respon dan produksi pesan secara *online* di Twitter. Hasil dari penelitian ini menunjukkan bahwa budaya penggemar BTS dapat dilihat melalui empat konteks bidang *fandom* di internet, yaitu komunikasi, kreativitas, pengetahuan dan kekuatan sipil. Penelitian lainnya dilakukan oleh Yulistiana (2014) dengan judul penelitian Budaya *Fangirling Boyband* Korea di Dunia Virtual (Studi Etnografi Virtual pada *Cyberfandom Boyband* EXO di Media Sosial Twitter). Hasil penelitian ini menyatakan bahwa aktivitas pemujaan melalui budaya *fangirling* yang dilakukan penggemar *boyband* EXO di media sosial Twitter membentuk kelompok penggemar di dunia virtual yang disebut *cyberfandom*.

Melalui kedua penelitian tersebut peneliti melihat bahwa budaya penggemar *online* dapat dilihat melalui berbagai aktifitas yang dilakukan oleh penggemar grup K-Pop secara virtual. Sehingga di penelitian yang akan dilakukan oleh peneliti kali ini, fokus peneliti adalah melihat budaya penggemar dan interaksi yang dilakukan oleh penggemar NCT di Twitter.

2. Kerangka Teori

a. Budaya Penggemar Online

Budaya penggemar *online* terjadi dengan ritme yang cepat. Penggemar dapat dengan segera menanggapi informasi yang baru saja rilis kemudian mendiskusikannya dengan penggemar lain. Penggemar juga dapat berinteraksi setiap hari bahkan setiap jam secara online (Hills, 2005). Penggemar memilih melakukan kegiatan secara *online* karena penggemar melihat dunia *online* dapat memfasilitasi pemikiran dan ekspresi yang tidak dapat diungkapkan di dunia nyata (Yulistiana et al., 2014). Begitu juga dengan budaya penggemar *online* yang dilakukan oleh NCTzen, di mana mereka mengeskpresikan diri sebagai penggemar secara *online* dan juga berinteraksi dengan sesama NCTzen yang berlangsung setiap waktu, terutama saat ada informasi-informasi baru terkait kegiatan anggota NCT. Selain berinteraksi dan membahas informasi baru dari NCT sebagai sosok yang digemari, adanya media sosial membuat NCTzen memproduksi dan menyebarkan konten media yang berkaitan dengan NCT. Seperti yang dikatakan oleh Fuchs, bahwa dalam lingkungan *online*, audiens tidak hanya memaknai konten (seperti halnya audiens siaran), tetapi audiens juga bertindak sebagai prosumer (memproduksi konsumen informasi) yang menghasilkan hubungan sosial dan konten yang dibuat oleh pengguna (Fuchs, 2020).

b. Participatory Culture

Budaya partisipatif melihat produsen dan konsumen sebagai dua hal yang saling berinteraksi satu sama lain dan tidak dapat dipisahkan. Budaya partisipatif terbentuk karena perkembangan teknologi yang memungkinkan penggunanya untuk dapat mengarsipkan, memberikan komentar hingga membagikan ulang konten media (Jenkins, 2006). Budaya penggemar yang terjadi di kalangan NCTzen tentu saja merupakan bagian dari budaya partisipatif yang terbentuk karena adanya media sosial, hingga NCTzen dapat memberikan komentar dan membagikan ulang konten media dengan mudah.

Jenkins mendefinisikan budaya partisipatif sebagai budaya dengan hambatan yang relatif rendah dari tanggapan dan keterlibatan masyarakat, juga budaya yang memberikan dukungan kuat untuk menciptakan dan membagikan karya yang dihasilkan dengan orang lain, dan masing-masing anggota percaya bahwa kontribusi mereka penting dan saling menjalin hubungan sosial satu sama lain (Jenkins, 2009). Budaya partisipatif yang terlihat pada NCTzen adalah mereka saling memberikan dukungan dalam konten media maupun proyek yang dibuat oleh salah satu penggemar NCT dan berkontribusi dalam kegiatan penggemar dengan memberikan waktu, tenaga maupun materi. Jenkins (2009) mengelompokkan unsur budaya partisipatif sebagai berikut:

1) Afiliasi
   Keanggotaan, formal maupun informal dalam komunitas *online* yang terjadi di media sosial.
2) Ekspresi
   Menghasilkan berbagai karya kreatif baru, seperti penulisan fiksi penggemar dan pembuatan video penggemar.
3) Pemecahan Masalah Kolaboratif
   Berkolaborasi dalam tim, baik formal maupun informal untuk menyelesaikan masalah dan mengembangkan pengetahuan baru.
4) Sirkulasi
   Membentuk aliran media seperti *podcasting* dan *blogging.*

METODE

Metode yang digunakan dalam penelitian ini adalah metode kualitatif dengan jenis penelitian etnografi virtual. Etnografi virtual sendiri merupakan metode etnografi yang dilakukan untuk melihat fenomena sosial atau kultur pengguna di ruang siber (Nasrullah, 2016). Etnografi virtual adalah metode yang digunakan dalam mengungkapkan realitas, baik yang terlihat atau tidak dari komunikasi yang terjadi antar pengguna di internet. Peneliti menggunakan etnografi virtual karena menyesuaikan dengan permasalahan yang ingin dijawab dalam penelitian ini, yaitu untuk menganalisis bagaimana pengalaman penggemar NCT yaitu NCTzen dalam berinteraksi dan melakukan aktifitas penggemar di Twitter.

Teknik pengumpulan data yang digunakan dalam penelitian ini adalah observasi partisipatif, wawancara

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dan dokumentasi. Peneliti melakukan observasi partisipatif dengan melibatkan diri dalam aktifitas penggemar yang dilakukan oleh NCTzen di Twitter. Observasi partisipatif sendiri dapat dikatakan sebagai observasi yang melibatkan peneliti dalam kegiatan sehari-hari orang yang sedang diamati atau yang digunakan sebagai sumber data penelitian. Sambil mengamati, peneliti berpartisipasi dalam apa yang dilakukan oleh sumber data dan ikut merasakan suka dukanya (Sugiyono, 2013, p. 227).

Wawancara dilakukan untuk melengkapi hasil dari pengamatan yang sebelumnya dilakukan oleh peneliti. Dalam penelitian ini, informan yang dipilih adalah penggemar NCT yang memiliki *fanaccount* di Twitter dan aktif dalam berinteraksi dengan sesama penggemar NCT selama bulan Desember 2022 hingga bulan Maret 2023. Pemilihan informan menggunakan teknik *purposive sampling,* di mana peneliti akan melakukan wawancara secara *online* terhadap tiga orang penggemar NCT sebagai informan. Dokumentasi merupakan pelengkap dari penggunaan metode observasi partisipatif dan wawancara yang dilakukan oleh peneliti. Peneliti akan mengumpulkan dokumen-dokumen dari aktifitas penggemar NCT yang telah dilakukan di Twitter.

Penelitian ini menggunakan teknik analisis media siber Analisis media siber terdiri dari empat level yaitu ruang media, dokumen media, objek media dan pengalaman. Ruang media dan dokumen media berada dalam unit mikro atau teks, sedangkan objek media dan pengalaman media berada dalam unit makro atau konteks. Meski begitu, baik level objek maupun pengalaman tidak sepenuhnya berada di ruang makro dan setiap level memiliki keterkaitan serta apa yang terlihat dari konteks pada dasarnya berasal dari teks dan teks diolah terlebih dahulu melalui prosedur teknologi di media siber (Nasrullah, 2016).

Ruang media mengungkap struktur media jurnalisme warga seperti bagaimana membuat akun, prosedur mempublikasikan konten maupun aspek grafis dari tampilan media. Peneliti akan memposisikan sebagai pengamat dan partisipan dengan memiliki akun dan laman pribadi di media sosial Twitter. Level dokumen media digunakan untuk melihat bagaimana isi sebagai suatu teks dan makna yang ada di dalamnya, dipublikasikan melalui media siber. Teks yang dibangun oleh pengguna (*encoding*) menjadi sorotan penting dalam level ini untuk diterjemahkan (*decoding*) (Nasrullah, 2016). Level objek media merupakan unit yang spesifik karena pada level ini yang diperhatikan adalah aktifitas dan interaksi pengguna maupun antar-pengguna, baik dalam unit mikro maupun makro (Nasrullah, 2016, p. 208). Sehingga, peneliti akan melihat bagaimana aktifitas penggemar NCT dan interaksi fandom NCTzen di Twitter. Sedangkan pada level pengalaman, peneliti akan melihat latar belakang NCTzen dalam memproduksi konten media di Twitter.

RESULT AND DISCUSSION

Berdasarkan observasi partisipatif yang telah dilakukan oleh peneliti, Twitter dapat dikatakan sebagai *new public sphere* yang memungkinkan terjadinya budaya partisipatif, di mana sebagai *public sphere,* Twitter memberikan kebebasan ke pada penggunanya untuk berinteraksi, berdiskusi dan berekspresi. Hal ini ditunjukkan dengan aktifitas-aktifitas penggemar yang dilakukan oleh NCTzen di Twitter, seperti mengunggah *tweet* dalam bentuk teks, foto maupun video yang berhubungan dengan NCT dan interaksi terhadap sesama NCTzen. *Public sphere* sendiri merupakan konsep yang dikembangkan oleh Hebermas yang menyatakan bahwa ruang publik merupakan ruang di mana orang-orang dapat menghimpun opini publik yang bisa menjalankan diskusi rasional, membentuk opini dan mengawasi pemerintah. Ruang publik juga merupakan wilayah sosial yang bebas sensor dan dominasi, dengan informasi sebagai hal yang paling penting, tidak ada perlakuan istimewa bagi anggotanya dan bersifat terbuka (Habermas, 1991). Seiring berjalannya waktu, masyarakat dapat berdiskusi di ruang-ruang formal yang dibentuk untuk menjadi forum diskusi dan perkumpulan yang terbentuk secara tidak sengaja dalam kehidupan sehari-hari baik secara langsung maupun *online.* Hingga akhirnya media sosial menjadi ruang publik baru (*new public sphere*) yang sehat untuk mengekspresikan apa saja (Asri, 2021). Apabila dilihat dari segi konteks sosio-politik, kegiatan-kegiatan yang dilakukan oleh NCTzen sebagai seorang penggemar menunjukkan bahwa dengan adanya Twitter, budaya partisipatif dapat terjadi di dalamnya dan hal ini memungkinkan masyarakat untuk dapat berpartisipasi terkait isu sosio-politik menggunakan Twitter. Karena Twitter sebagai *new public sphere* memberikan kebebasan dalam beresksprèsi dan berdiskusi.

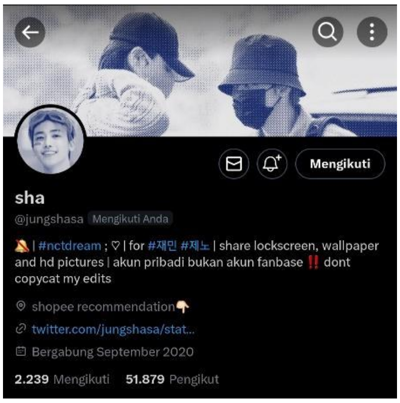
Aktifitas NCTzen di Twitter terbentuk karena konten-konten yang diunggah oleh NCT, maupun saat ada informasi dari media maupun hal-hal lain yang berkaitan dengan NCT. Aktifitas yang dilakukan oleh penggemar NCT berjalan secara *real time* selama masing-masing penggemar sedang aktif di Twitter, karena penggemar NCT bereaksi cepat terhadap terhadap konten, informasi maupun hal lainnya yang berhubungan dengan NCT. Sebagaimana yang dikatakan oleh Hills, bahwasanya dengan adanya media sosial membuat penggemar dapat berinteraksi setiap hari, bahkan setiap jam selama penggemar sedang *online* (Hills, 2005).

Twitter merupakan salah satu media sosial yang digunakan oleh NCTzen untuk melakukan aktifitas penggemar. Berdasarkan observasi partisipatif yang telah dilakukan, Twitter digunakan oleh NCTzen untuk melakukan aktifitas penggemar karena NCTzen dapat mengakses informasi NCT dengan mudah dengan memilih topik yang ingin dilihat dan akun yang diikuti, NCTzen juga dapat mengunggah konten berupa teks, foto bahkan video yang berkaitan dengan NCT serta interaksi antar NCTzen dapat berlangsung secara *real time* hanya dengan saling me-*reply tweet*. Sehingga dapat dikatakan bahwa selain mengonsumsi konten media yang berkaitan dengan NCT di Twitter, NCTzen juga berpartisipasi dalam memproduksi konten media NCT. Hal ini sesuai dengan yang dikatakan Fuchs (2020) bahwa dalam lingkungan *online, audiens* tidak hanya memaknai konten tapi juga memproduksi informasi yang akhirnya menghasilkan hubungan sosial dan konten media.

Berdasarkan hasil dari observasi partisipatif yang telah dilakukan, NCTzen dalam melakukan aktifitas penggemar di Twitter, berasal dari latar belakang sosial, budaya, dan bahasa yang berbeda. Sehingga konten media yang diproduksi beragam dan berdasarkan pandangan yang dipahami NCTzen sesuai dengan latar belakang yang dimiliki. Selain itu, dalam memproduksi konten media di Twitter tidak ada batasan yang ditetapkan oleh NCTzen, masing-masing NCTzen dapat berpartisipasi dalam memproduksi konten media dan berinteraksi selama tidak melanggar etika dan tidak mengandung SARA. Aktifitas yang dilakukan oleh NCTzen dalam mengonsumsi dan memproduksi kembali konten media dapat dilihat melalui konsep budaya partisipatif yang dikembangkan oleh Jenkins. Jenkins (2009) mendeskripsikan budaya partisipatif sebagai budaya yang mendukung kreasi pengguna dan membagikan kreasinya ke sesama pengguna, budaya yang percaya bahwa kontribusi masing-masing anggotanya penting dan dapat merasakan hubungan sosial satu sama lain. Berdasarkan empat unsur budaya partisipatif Jenkins, berikut merupakan hasil observasi peneliti terkait unsur-unsur budaya partisipatif yang dapat dilihat dalam *fandom* NCTzen:

1. Afiliasi

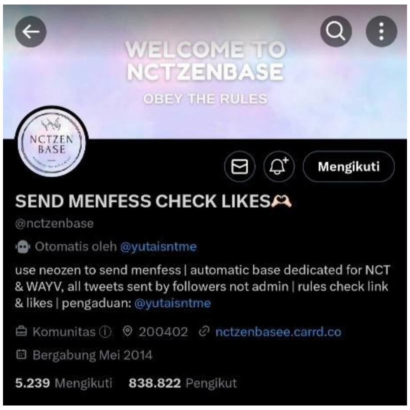
Penggemar NCT tergabung dalam komunitas *online* yaitu *fandom* NCTzen untuk mengekspresikan hasratnya sebagai penggemar. NCTzen menggunakan Twitter sebagai salah satu media yang digunakan untuk berinteraksi tanpa harus mempedulikan jarak dan waktu. Meski demikian, keanggotaan NCTzen bersifat anonim, di mana NCTzen tidak menggunakan identitas asli seperti nama dan foto di akunnya. Sehingga akun yang digunakan oleh NCTzen disebut dengan *fan account* karena penggunaan atribut NCT dan ketiadaan identitas asli pengguna. Keanggotaan NCTzen di Twitter ditunjukkan dengan *fan account* yang memakai avatar atau *profil picture* anggota NCT, *username* yang mengandung unsur NCT, menggunakan *display name* yang berkaitan dengan NCT, menuliskan nama-nama anggota NCT yang disukai di bio dan juga menggunakan *layout* NCT. Sehingga, dengan menggunakan hal-hal tersebut dapat terlihat bahwa pemilik akun tersebut merupakan bagian dari NCTzen dan memudahkan NCTzen lain untuk mencari teman dan berinteraksi.



Gambar 1. Atribut NCT yang digunakan dalam *fan account* NCTzen
(sumber akun twitter @jungshasa)

NCTzen dapat saling berinteraksi apabila NCTzen membuka akses *fan account* miliknya untuk umum dan menghubungkannya dengan *fan account* NCTzen lain melalui fitur *following* dan *followers.* Selain itu, terdapat fitur 'topik' di mana NCTzen dapat memilih topik NCT dan anggota NCT agar informasi yang diterima berkaitan dengan NCT. Dalam berkomunikasi antar NCTzen terdapat nilai-nilai yang secara tidak langsung disepakati oleh seluruh NCTzen yaitu menggunakan etika, tidak menyinggung SARA dan tidak menyebarkan rumor yang tidak berdasar. Saat ada oknum NCTzen yang berkomunikasi dengan mengabaikan nilai-nilai tersebut, NCTzen lainnya akan memperingatkan oknum tersebut dan melaporkan akun onkum tersebut ke Twitter dengan dalih telah melakukan pelanggaran.

NCTzen juga dapat saling berinteraksi dengan mengikuti beberapa akun yang disebut dengan '*base*'. '*Base*' dioperasikan secara otomatis, di mana NCTzen dapat mengirim cuitan berupa pertanyaan maupun membagikan informasi seputar NCT secara anonim, kemudian mendapatkan respon dari NCTzen yang melihat cuitan tersebut. Meski begitu, terdapat beberapa peraturan yang harus dipatuhi oleh NCTzen sebelum mengirimkan cuitan, seperti tidak boleh menyebar konten *hoax* dan harus menggunakan bahasa yang sopan. Adanya '*base*' memberikan kemudahan bagi NCTzen yang ingin bertanya, berbagi dan mencari informasi NCT maupun menceritakan hal-hal random yang tentunya berkaitan dengan NCT agar dapat berinteraksi dengan NCTzen lain. Berikut merupakan beberapa '*base*' yang digunakan untuk kegiatan penggemar NCTzen, yaitu @nctzenbase @NCTDreamINA @weishenvess dan @nct127fess.



Gambar 2. Salah satu 'Base' NCTzen
(sumber: akun twitter @nctzenbase)

Selain itu, NCTzen juga dapat saling terhubung melalui fitur *direct message*. Melalui *direct message,* NCTzen dapat membuat grup baru ataupun bergabung ke grup yang sudah ada. Grup *direct message* digunakan untuk membahas strategi *streaming* lagu di berbagai *platform* musik guna menaikkan peringkat lagu, membahas strategi *vote* agar NCT memenangkan peringkat satu di acara musik dan memenangkan iklan gratis untuk mempromosikan NCT. NCTzen juga menggunakan grup *direct message* untuk membagikan informasi mengenai akun-akun yang memberikan ujaran kebencian ke anggota NCT dan membahas strategi untuk melaporkan akun-akun tersebut.

2. Ekspresi

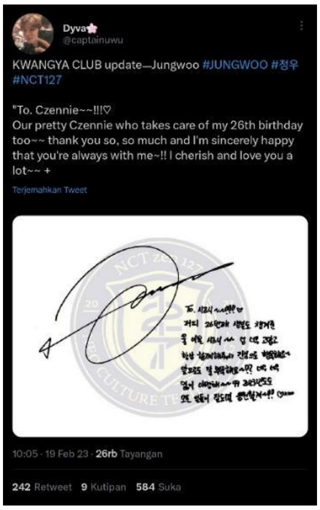
NCTzen sebagai bagian dari komunitas *online,* juga ikut serta dalam memproduksi konten media yang akhirnya menghasilkan karya kreatif baru. Beberapa konten media yang dihasilkan oleh NCTzen adalah *fan edit* baik dalam bentuk foto maupun video, *fan art* dalam bentuk gambar digital hingga teks terjemahan dari konten NCT. Salah satu NCTzen yang berpartisipasi dalam *fan edit,* yaitu mengedit unggahan foto anggota NCT menjadi *lockscreen,* mengatakan bahwa ia membagikan konten media tersebut karena NCTzen banyak yang menginginkan konten media tersebut tapi malas untuk membuatnya, sehingga ia membagikannya untuk berbagi kebahagiaan.

"Soalnya audiencenya banyak, dan mereka seneng jadi aku ikutan seneng bagiinnya ke mereka yang memang butuh tapi males buat edit." (Wawancara dengan pemilik akun @jungshasa pada 4 Mei 2023 pukul 18.30 WIB)

Gambar 3. *Fan edit* berupa *lockscreen* yang diambil dari foto-foto yang diunggah anggota NCT
(sumber: akun twitter @jungshasa)

Produksi konten media yang dilakukan oleh NCTzen merupakan salah satu cara untuk mengapresiasi, menunjukkan dukungan kepada NCT dan mengenalkan NCT kepada non penggemar. Seperti yang diungkapkan oleh @captainuwu saat ditanya terkait alasannya dalam membagikan konten dan informasi yang telah ia terjemahkan.

"Karena aku mau banyak orang lebih kenal dan sayang sama NCT. Kadang terjemahan dari akun official itu kurang 'ngena' karena translatenya bener-bener textbook-oriented, tapi NCT ini kalau ngomong kan banyak referensinya, banyak bahasa gaulnya, aku mau orang-orang yang sayang sama NCT bisa lebih terhubung sama mereka meskipun ada language barrier. Kadang juga akun official suka lama terjemahinnya, aku mau menyampaikan informasi tentang anak-anak NCT secepat mungkin selama aku bisa." (wawancara dengan pemilik akun @captainuwu pada 4 Mei 2023 pukul 11.00 WIB)



Gambar 4. Konten anggota NCT yang telah diterjemahkan
(sumber: akun twitter @Captainuwu)

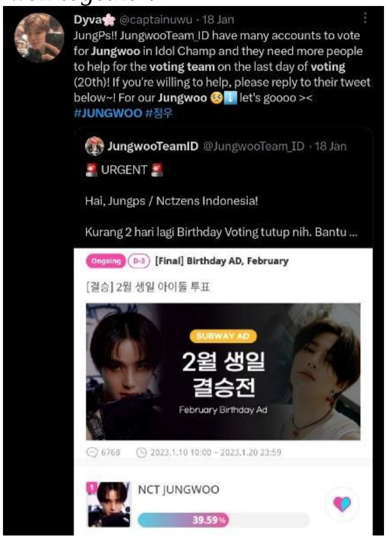
Selain itu, NCTzen juga mengekspresikan apresiasi kepada NCT dalam bentuk teks dengan menggunakan *hashtag* di setiap cuitan. NCTzen menggunakan *hashtag* pada penyebutan nama anggota NCT dan dengan kalimat yang telah disepakati bersama menggunakan sistem jajak pendapat. Penggunaan *hashtag* pada nama anggota NCT digunakan untuk menaikkan impresi dan memudahkan pencarian terhadap kegiatan anggota NCT. Karena *hashtag* membantu NCTzen dalam menyaring informasi dengan hanya memunculkan nama anggota yang dituliskan. Sedangkan h*ashtag* berupa kalimat digunakan pada saat-saat tertentu, seperti saat dirilisnya *music video* baru hingga saat ulang tahun anggota NCT. *Hashtag* digunakan untuk memudahkan NCTzen dalam membuat *music video* NCT masuk ke topik tren secara *real time*, sehingga dapat menjangkau seluruh pengguna Twitter. Selain itu, dengan menggunakan *hashtag* pada *tweet* yang diunggah, *tweet* tersebut dapat menjangkau NCTzen lain yang bukan bagian dari pengikut *fan account* nya. Berikut beberapa contoh *hashtag* yang digunakan oleh NCTzen: #WinterCandyWith7DREAM #PhantomMV_Teaser #NCT127_Say_AyYo #Jaemin #Doyoung #Ten. *Hashtag* #WinterCandyWith7Dream digunakan saat musik video Candy dari NCT Dream rilis, #PhantomMV_Teaser digunakan saat teaser musik video Phantom dari WayV rilis dan #NCT127_Say_AyYo digunakan saat musik video AyYo dari NCT 127 rilis. Sedangkan *hashtag* #Jaemin #Doyoung dan #Ten merujuk pada nama anggota NCT.

Selain penggunaan *hashtag*, dalam mengekspesikan perasaannya terhadap NCT, NCTzen menggunakan kata-kata yang hanya diketahui oleh NCTzen seperti kata "ilichil" dan "dreamies". Dua kata tersebut merupakan panggilan singkat dari NCTzen ke NCT 127 dan NCT Dream. Secara budaya terlihat bahwa penyebutan "ilichil" merujuk pada pengucapan angka 127 di bahasa Korea yang berarti satu dua tujuh dan penyebutan "dreamies" merujuk pada kata *dream* yang berarti mimpi. Sehingga, dapat disimpulkan bahwa penyebutan kata-kata tersebut digunakan saat berinteraksi antar NCTzen dan juga sebagai simbol dari NCT 127 dan NCT Dream.

3. Pemecahan Masalah Kolaboratif

Selain menunjukkan dukungan dengan membuat konten media, NCTzen juga melakukan beragam cara untuk mendukung dan mempromosikan NCT. Berikut beberapa kegiatan yang dilakukan oleh NCTzen untuk mempromosikan NCT yaitu dengan memberikan *vote* pada *platform* yang menyediakan hadiah iklan gratis bagi pemenang, melakukan *streaming* lagu, memblokir dan melaporkan akun yang menyerang dan menyebarkan hoax maupun ujaran kebencian. Kegiatan-kegiatan tersebut dilakukan bersama-sama di mana NCTzen memiliki grup *direct message* untuk berkoordinasi dan menentukan strategi yang akan digunakan. Kerja sama yang dilakukan oleh NCTzen dalam hal *streaming* dan *voting* dilakukan dengan matang, bahkan terdapat pembagian waktu dan penentuan *platform* untuk *streaming*. Seperti yang dikatakan oleh @captainuwu saat ditanya terkait kerja sama NCTzen dalam *vote* dan *streaming*.

"Yang ada di dalam team streaming dan voting beneran berdidikasi. Ada shiftnya, streaming jam segini, di platform ini, voting di sini atau di sini. Hari ini ada vote ini, tweet buat ingetin stream atau vote. Everyone in the team work well together.



Gambar 5. Cuitan yang menyebarkan info bahwa tim *voting* membutuhkan orang untuk melakukan *vote* untuk iklan ulang tahun Jungwoo
(sumber: akun twitter @captainuwu)

Selain itu kerja sama yang dilakukan oleh NCTzen dalam melakukan *streaming* juga dilakukan secara terbuka, di mana NCTzen yang tergabung ke grup *streaming* juga membuat cuitan di *fan account* pribadi guna mengingatkan NCTzen yang tidak bergabung ke grup *direct message* untuk tetap melakukan *streaming* dan meraih *goals* yang telah ditentukan. Selain cuitan berupa pengingat, *streaming* secara terbuka berjalan dengan adanya kegiatan *streaming chain. Streaming chain* dilakukan dengan mengunggah bukti *streaming music video* atau lagu di *fan account* kemudian menyebutkan (tag) *fan account* NCTzen lain untuk melakukan *streaming.* NCTzen yang mengikuti *streaming chain* lebih fleksibel dibandingkan dengan yang bergabung ke team *streaming.* Sebagaimana yang diungkapkan oleh @istnunotes saat ditanya terkait kerjasama Wayzenni dalam melakukan *streaming.*

"Kalau di WayV ya menurut aku itu beneran santai deh sesuai sama kemampuan aja (tapi gak tau sih kalo Wayzenni lain, ini aku bahas mutual aku aja ya). Soalnya kalo WayV ini posisinya bingung, mau streaming dimana, jadi kebagi deh. Kalo yang biasa ikut Kpop ya streaming di aplikasi yg buat kpop, kalo yg ikut china sih streaming

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di aplikasi Cpop. Terus di mutual aku juga biasanya mostly izin sih sebelum tag di streaming, atau biasanya kita ngetag yang memang ikutan streaming chain. Sejauh ini bagus-bagus aja sih kerja samanya cuma jadinya santai nggak terbuat khusus dan harus gitu.'' (wawancara dengan pemilik akun @itsnunotes pada 5 Mei 2023 pukul 11.00 WIB)

Seperti yang telah disebutkan sebelumnya, bahwa NCTzen melakukan *vote* pada *platform* tertentu yang memberikan keuntungan bagi NCTzen dalam mempromosikan anggota NCT. Selain melakukan *vote* untuk hal-hal tersebut, NCTzen juga berpartisipasi dalam *vote* yang diadakan oleh acara-acara musik mingguan dan acara penghargaan musik tahunan yang memasukkan NCT sebagai nominasi pemenang. Sehingga NCTzen bekerja sama untuk membuat NCT dapat membawa pulang penghargaan tersebut dengan mengikuti *vote* yang diadakan oleh penyelenggara. NCTzen menggunakan grup *direct message* untuk berkoordinasi terkait strategi *vote* yang akan digunakan. Pemberian *vote* dilakukan dengan persiapan dan juga perhitungan yang matang, seperti membuka *fundraising* kepada NCTzen karena beberapa *platform vote* mengharuskan NCTzen untuk mengeluarkan uang agar dapat melakukan *vote* sebanyak-banyaknya, kemudian menentukan waktu untuk *vote* dan berapa akun yang diperlukan untuk *vote,* serta melampirkan bukti *vote* di grup *direct message.*

NCTzen sebagai komunitas *online* dapat dikatakan memiliki ikatan yang erat, terutama saat melihat dan menemukan oknum yang menyebarkan rumor tidak berdasar dan memberikan ujaran kebencian ke anggota NCT. Selain bekerja sama dalam melakukan *streaming* dan *voting*, NCTzen juga bekerja sama dalam menjaga anggota NCT dari rumor tidak benar yang beredar dan ujaran kebencian yang ditujkan ke anggota NCT. Dalam melakukan hal tersebut, NCTzen juga memiliki grup dan akun yang digunakan untuk berbagi informasi terkait oknum yang menyebarkan rumor dan ujaran kebencian untuk kemudian bersama-sama melaporkan akun oknum tersebut ke Twitter agar ditangguhkan. Agar laporan mendapatkan respon yang cepat dari Twitter, NCTzen juga menyebarkan himbauan untuk melaporkan akun kepada NCTzen lain melalui cuitan di *fan acc* pribadi dan di akun khusus yang berguna sebagai media penyampaian *report and block.*

Gambar 6. Cuitan yang memberikan informasi untuk melaporkan dan memblokir akun yang menyebarkan kebencian terhadap Jeno
(sumber: akun twitter @ljnprotects)

Berdasarkan hasil observasi partisipatif yang telah dilakukan oleh peneliti, NCTzen bergabung ke tim *streaming*, tim *voting* hingga tim *report and block* karena ingin terlibat langsung dalam kegiatan yang mendukung NCT. Tidak ada paksaan bagi NCTzen yang ingin bergabung, meskipun ada beberapa syarat yang harus dipenuhi sebelum bergabung, seperti memiliki aplikasi *streaming* dan *voting* yang dibutuhkan. Selain itu, peran NCTzen pada setiap kerja sama tidak menunjukkan dengan jelas siapa yang memimpin gerakan tersebut dan hasil dari kerja sama NCTzen seperti kemenangan di acara musik mingguan, selalu dilihat sebagai hasil dari partisipasi seluruh NCTzen.

4. Sirkulasi

Selain tiga unsur budaya partsipatif yang ada dalam *fandom* NCTzen, unsur budaya partisipatif yang ke empat yaitu sirkulasi juga dapat ditemukan dalam kegiatan penggemar NCT. Sirkulasi dalam budaya partisipatif dapat dikatakan sebagai partisipasi NCTzen dalam membentuk aliran media. Aliran media yang terbentuk oleh NCTzen di Twitter adalah penulisan *thread* dengan berbagai topik yang berkaitan dengan NCT, seperti *thread template photocard* album terbaru, *thread* kumpulan meme NCT dan *thread fancam* konser dari NCTzen yang hadir di konser. *Thread* dibuat oleh NCTzen untuk menyatukan informasi-informasi yang bertebaran di Twitter, sehingga dapat memudahkan NCTzen lain yang mencari hal serupa. Selain itu, penulisan *thread* yang dapat dengan mudah ditemukan adalah *thread* cerita fiksi yang sering disebut dengan *alternate universe* atau AU. NCTzen memanfaatkan *thread* untuk membuat alur cerita fiksi yang dapat dibaca secara berurutan.

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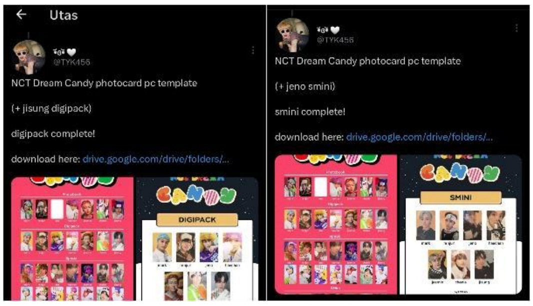

Gambar 7. *Thread template photocard* dari album NCT Dream Candy
(sumber: akun twitter @TYK456)

Berdasarkan apa yang telah dijabarkan oleh peneliti sebelumnya, terlihat bahwa budaya partisipatif ada dalam budaya penggemar *online* NCTzen. Di mana masing-masing NCTzen dapat berpartisipasi dalam aktifitas penggemar dengan saling berinteraksi menggunakan *fan account,* memproduksi konten media NCT dan menyebarluaskannya. Selanjutnya, setelah menjabarkan hasil penelitian yang didapat dari observasi partisipatif dan juga wawancara, peneliti menganalisis hasil penelitian menggunakan teknik analisis media siber guna melihat lebih lanjut bagaimana pengalaman penggemar NCT dalam berinteraksi serta bagaimana budaya penggemar *online* NCTzen di Twitter sebagai bagian dari komunitas *online* terjadi.

Hasil analisis penelitian yang dilakukan oleh peneliti menggunakan analisis media siber menunjukkan bahwa pada unit mikro, yaitu pada level ruang media dan dokumen media, budaya penggemar *online* NCTzen di Twitter terlihat dengan jelas karena NCTzen memanfaatkan hampir seluruh fitur yang ada di Twitter dalam melakukan aktifitas penggemar. Seperti menggunakan avatar, *display name, layout* hingga biodata yang berkaitan dengan anggota NCT, membuat 'base' otomatis untuk berbagi dan berinterkasi serta membuat grup untuk berhubungan dan berkoordinasi. Sedangkan pada level dokumen media, terlihat bahwa ada banyak konten media yang secara aktif diproduksi dan dibagikan oleh NCTzen. Seperti *fan edit, fan art,* terjemahan informasi hingga penggunaan *thread* untuk menulis cerita fiksi.

Selanjutnya, pada level objek media dan pengalaman, hasil analisis peneliti menunjukkan bahwa pada level ini konten media yang diproduksi oleh NCTzen dan juga interaksi yang dilakukan antar NCTzen merupakan gambaran dari realitas yang terjadi pada NCTzen di luar jaringan. Realitas yang dirasakan oleh NCTzen di luar jaringan, seperti antusiasime terhadap konten NCT dituangkan melalui interaksi dan produksi konten media yang tidak dapat dilakukan oleh NCTzen di luar jaringan. Sebagaimana yang dikatakan oleh Nasrullah (2017), bahwa apa yang terjadi pada setiap level, berkaitan satu sama lain dan apa yang terlihat pada konteks pada dasarnya berasal dari teks yang telah diolah terlebih dahulu melalui prosedur teknologi di media siber. Maka, kegiatan NCtzen di Twitter yaitu 'konteks' yang ada pada level objek media dan pengalaman, muncul karena adanya 'teks' yaitu ruang media dan dokumen media sebagai tempat produksi dan distribusi konten media.

CONCLUSION AND RECOMMENDATION

Budaya penggemar *online* merupakan budaya di mana audiens tidak hanya memaknai konten, tetapi audiens juga bertindak sebagai prosumer (memproduksi konsumen informasi) yang menghasilkan hubungan sosial dan konten yang dibuat oleh pengguna (Fuchs, 2020). Budaya penggemar NCTzen yang terjadi di Twitter berjalan secara *real time* selama masing-masing NCTzen sedang aktif di Twitter. Twitter juga membuat NCTzen dapat saling berinteraksi, mencari dan berbagi informasi NCT dengan mudah. Budaya penggemar *online* NCTzen menyatukan NCTzen yang berasal dari berbagai latar belakang dan perspektif sehingga konten media diproduksi berdasarkan pengalaman dan interpretasi masing-masing NCTzen. Keberagaman perspektif dan kontribusi, membuat partisipasi NCTzen dalam melakukan kegiatan penggemar seperti berinteraksi, dan memproduksi konten lebih bervariasi.

Budaya partisipatif adalah budaya yang memiliki hambatan relatif rendah dari tanggapan dan keterlibatan masyarakat, juga budaya yang memberikan dukungan kuat untuk menciptakan dan membagikan karya yang dihasilkan dengan orang lain, dan masing-masing anggota percaya bahwa kontribusi mereka penting dan saling menjalin hubungan sosial satu sama lain (Jenkins, 2009). Budaya penggemar NCTzen dapat dikatakan sebagai budaya partisipatif karena memenuhi empat unsur budaya partisipatif Jenkins. Unsur pertama yang dipenuhi NCTzen adalah afiliasi, di mana NCTzen yang melakukan aktifitasnya secara *online*, menggunakan atribut yang berkaitan dengan NCT untuk menunjukkan dirinya sebagai bagian dari fandom serta memanfaatkan fitur-fitur Twitter untuk berinteraksi dan berbagi ke sesama NCTzen. Unsur ke dua ada ekspresi, di sini NCTzen memproduksi karya kreatif yang sumbernya diambil dari konten-konten resmi NCT kemudian dibagikan kembali melalui *fan account* dalam berbagai bentuk. Seperti *fan edit, fan art* dan teks terjemahan konten dan informasi. Unsur ke tiga yang dipenuhi oleh NCTzen adala pemecahan masalah kolaboratif yang dilakukan dengan saling bekerja sama untuk mendukung dan melindungi NCT. Seperti bekerja sama dalam *streaming* agar lagu NCT masuk ke tangga lagu, *voting* agar NCT memenangkan penghargaan dan *report and block* agar tidak ada rumor tidak berdasar beredar. Unsur terakhir adalah sirkulasi, sirkulasi yang beredar di kalangan NCTzen adalah *thread* yang menginformasikan

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hal-hal yang berkaitan dengan NCT. Dengan terpenuhinya empat unsur budaya partisipatif Jenkins tersebut, dapat dikatakan bahwa budaya penggemar NCT di Twitter merupakan budaya partisipatif, di mana NCTzen memenuhi seluruh unsur tersebut dalam berpartisipasi memproduksi konten NCT

Sehingga dapat dikatakan bahwa budaya partisipatif ada dalam budaya penggemar *online* NCTzen, Hal ini ditunjukkan dengan aktifitas NCTzen di Twitter sebagai seorang penggemar bahwa selain mengonsumsi konten dan juga informasi dari NCT, tanpa disadari NCTzen juga memproduksi konten media NCT. Produksi konten media dilakukan oleh NCTzen sebagai bentuk dukungan kepada NCT, mengenalkan NCT agar lebih dikenal oleh non penggemar dan menunjukkan kemampuannya agar NCTzen banyak yang melihat dan mengaskes hasil produksinya. Budaya partisipatif membuat masing-masing NCTzen memiliki suara untuk dapat berkotribusi dalam membentuk konten media untuk disebarluaskan ke sesama NCTzen melalui *fan account.* Hasil penelitian ini terbatas pada budaya penggemar online NCTzen dan tidak membandingkan budaya penggemar NCTzen dengan budaya penggemar yang dimiliki oleh kelompok penggemar lain. Sehingga hasil yang didapat pun berfokus pada aktifitas *participatory culture* pada budaya penggemar *online* NCTzen.

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